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"When found, make a note of."—CAPTAIN CUTTLE.

SEVENTH SERIES.—VOLUME SEVENTH.

JANUARY—JUNE 1889.

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LONDON, SATURDAY, JANUARY 5, 1889.

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Notes.

ALADDIN'S WONDERFUL LAMP.

I fancied that I had said "the last" for a long time to come about the story of Aladdin ('Alâ-ed-Dîn) and his lamp in my 'Popular Tales and Fictions,' and afterwards in Appendix to vol. iii. of Sir Richard F. Burton's 'Supplemental Nights'; but I find that I have somehow overlooked what now appears to me a very great absurdity in that world-renowned romance, as regards the mode of using the lamp.

In by far the greater number of versions, variants, and analogues of the story, both Asiatic and European, the wonder-working thing is a magical gem or ring, commonly obtained by the hero from a serpent, "for services rendered"; and the hero having befriended certain animals, generally a dog and a cat, when his precious talisman is stolen these grateful animals recover it for him. I have elsewhere pointed out that this is probably the original form of the story; and, if so, then it is certainly of Buddhist invention. But in the tale of Aladdin the young hero has two talismans, namely, the ring, which the magician gives him for his protection before he descends into the cave, and the lamp, of which he becomes possessed through the magician foolishly shutting him in the cave—to perish, as he vainly believed. As the element of the grateful animals is omitted in the story—

though it reappears in another Arabian version, viz., the 'Story of the Fisherman's Son,' in the Wortley Montagu MS. of 'The Nights'*—a second talisman was necessary to the hero for two purposes: (1) to enable him to escape from the cave by means of the slave of the ring; and (2) to further his efforts to recover the magic palace and his royal bride, carried away by order of the magician as soon as he had exchanged "new lamps for old" very advantageously. The slave of the lamp gives its possessor wealth galore and so forth. But the great blunder is, that the genie is summoned (like him of the ring) by rubbing the lamp; while Aladdin found it burning in the cave, and had, of course, to extinguish the light in order to carry it away. And what the author forgot is that whenever the lamp was lighted the genie would instantly appear "to obey," &c.; and so he fell back upon the usual manner in which magical rings are employed to summon their "slaves"—by rubbing them.† In other versions or analogues of the story of Aladdin—which is evidently of comparatively recent date—where a lamp is the wonder-worker it must be lighted in order to summon its attendant spirit. Thus in the German story of the 'Blue Light,' in Grimm's collection, no sooner does the old soldier light the lamp he found at the bottom of the dry well than there appears before him "a black dwarf, with a hump on his back and a feather in his cap," who demands to know what he wants, and so on.

But there is an Indian story, in Mrs. Meer Hasan Ali's 'Observations on the Mussulmans of India' (London, 1832), vol. ii. p. 324 ff., in which a lighted lamp has the same property: Shaykh Saddû, a hypocritical devotee, wandering into a neighbouring jungle one day, finds a copper cup, whereon were engraved certain characters which he could not with all his learning decipher. He takes it to his retreat, and at nightfall, being just then in want of a good-sized lamp, he puts oil and a wick into the cup, and the instant it was lighted a "figure resembling a human being" stood before him. "Who art thou," demanded the shaykh, "that dost thus intrude at this hour on the privacy of a hermit?" The figure replied: "I come at the summons of your lamp.‡ The possessor of that vessel has four slaves, one of whom you see before you. We are genii, and can only be summoned by the lighting up of this vessel. The number of your slaves will be in due attendance according to the number of the wicks that it may please you to light. Demand our attendance at any hour you

* This story is translated in Dr. Jonathan Scott's edition of the 'Arabian Nights Entertainments,' vol. vi. pp. 210–212; and in Sir R. F. Burton's 'Supplemental Nights,' vol. iv. pp. 314–329.

† Sometimes a magical ring has different properties according to the finger on which it is placed.

‡ Evidently it was a lamp, not a cup, as the shaykh supposed.

choose, and we are bound to obey." This wicked shaykh gives the four genii of his lamp many tasks to perform, most of them such as were repugnant to them (for it appears these were very "scrupulous" genii, such as would not have suited Aladdin's pretended uncle, the Maghrabi), and one of the tasks at once recalls Aladdin and the Princess Badr-ul-Badur. He caused them to convey the king's daughter to him, "and she was his unwilling companion" in his retreat. But there was soon to be an end of his wickedness; for when the genii, by his order, were beginning to raise a remarkable mosque, situated at a considerable distance, in order to carry it to the place where the shaykh dwelt, the devotee who had his abode therein—a man of undoubted sanctity—sent them off "with a flea in their ear," in this wise: "Begone," said the pious man, in a tone of authority that deprived them of their strength. "A moment's delay, and I will pray that you be consumed with fire. Would Shaykh Saddu add to his crimes by forcing the house of God from its foundation? Away this moment! else fire shall consume you on the spot." They fled in haste to their profane master, whose rage was unbounded at their disobedience, as he termed their return without the mosque. He raved, stormed, and reviled them in bitter language, while they, heartily tired of their servitude, caught up the copper vessel, and in his struggle to resist them he was thrown with violence on the ground, and his wicked soul was suddenly separated from his impure body.

Here we have the lamp of Aladdin, but put to its proper use—lighted—in order to summon the genii; we have also the princess being conveyed to Aladdin, as I have before remarked, and a reflection of Maghrabi's causing the palace to be removed to a far distant place. It would be interesting to ascertain the source whence Mrs. Meer Hasan Ali derived this singular story, which bears out, I think, my opinion that the author of the tale of Aladdin has greatly blundered in representing the lamp as requiring to be rubbed, and not lighted. The appearance of one or more of the four attendant genii of the wicked shaykh's lamp, according to the number of wicks that were lighted, has its parallel in another Asiatic story; but this note is already too long.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

THE 'ARS MORIENDI' BLOCK-BOOK (1450), PLATE THE TENTH.

While examining not long ago a reproduction of Caxton's 'Traytye abredged of the Arte to Lerne well to Dye' (1490), for comparison with it I took down the Holbein Society's marvellous facsimile, by Mr. F. C. Price, of the 'Ars Moriendi' named at the head of this paper. I was thus led to consider again this fine work, pausing especially at

plate x., which, as is well known, has for years been an enigma to connoisseurs.

It may be well first to observe that the famous original, purchased by the British Museum in 1872 for upwards of 1,000*l.*, is a block-book, executed, in the opinion of the Keeper of the Printed Books, "in the best style of art prevalent at the time of its production," and consists of but twelve separate sheets, of two leaves each, printed on the inner side only. There are eleven illustrations, each occupying a whole page, opposite each of which is given an explanatory letterpress. The Holbein Society's reproduction of this small and unique volume has the great advantage of an introduction, in which the writer, Mr. George Bullen, F.S.A., besides giving much interesting bibliographical information, describes the various plates, and explains their often recondite meaning.

Having myself examined a good deal of this literature in preparing my 'Christian Care of the Dying and the Dead,' I hope I may say, without presumption, that the introduction seems to me to be admirable, one explanation only, that of plate x., being excepted. It begins on p. 15 thus:—

"Following this is an engraving [No. 10] of the good angel who comes to support and console the dying man, while thus tempted to endanger his salvation through indulging in the sin of avarice; the accompanying letterpress being headed 'Bona inspiracio angeli contra avariciam.' In this engraving the guardian angel stands, as before, in front of the dying man, with his right hand raised in exhortation, and with a scroll on the right of the picture bearing the words, 'Non sis avarus.' Above the canopy of the bedstead, on the right, is a representation of (f) the Blessed Virgin, and next to this, on the left, is a full-length figure of the Holy Jesus stretched on the cross (g). Next to this on the left, somewhat lower down, are three figures of sheep, shown principally by their heads. Next to these, on the left, are three figures, namely, of a man and two women (c); just below the second woman is the figure of a maiden (b), and above her, on the extreme left, is the head of a man (d). What this group of figures is intended to symbolize it would be difficult to conjecture. The man (e), standing as he does next to the sheep, and with a staff in his hand, is perhaps a representation of a good shepherd. They all of them, however, appear to look towards the dying man with feelings of compassion. Below this group is the figure of an angel, with a scroll bearing the words, 'Ne intendas amicis' ('Do not concern thyself for thy friends'). This angel holds with both hands an outspread curtain, intended to conceal from the dying man's view (a) two full-length figures, one of a woman on the right and the other of a man on the left; both possibly being disappointed expectants of sharing in the dying man's wealth; or else the female figure representing his wife and the male figure that of his physician. The latter appears to be exhorting his female companion to depart from the scene. At the foot of the picture, on the right, is the figure of an ugly demon with a scroll bearing the words 'Quid faciam.'"

I beg to offer the following as a new interpretation of the plate above described by Mr. Bullen. On reference to the work itself it will be found that the preceding letterpress contains Satan's temptation to avarice, with a plate (ix.) represent-

ing various forms of self-seeking. Plate x. is a picture of self-renunciation, as appears from the "Bona Inspiracio" of the angel, which faces it, and of which a short account must now be given.

"Turn thine ears [saith the angel] away from the deadly suggestions of the devil.....Put wholly behind thee all temporal things, the recollection of which cannot at all help thy salvation.....Be mindful of the words of the Lord to them who cling to such things: 'Nisi quis renuntiaverit omnibus que possidet non potest meus esse discipulus' (St. Luke xiv. 33)."

The artist illustrates this principle by selecting some of the examples mentioned in the verse immediately afterwards quoted by the angel, who saith:—

"And again, 'Si quis venit ad Me et non odit patrem suum et matrem, et uxorem, et filios, et fratres, et sorores, adhuc non potest meus esse discipulus' (St. Luke xiv. 26)."

The artist places in the forefront of his picture an angel saying, "Do not concern thyself for thy friends," and holding up, with both hands, a curtain (a) between the dying man and an elderly couple—his father and mother—to whom the sick man, to their own sorrow, has already bidden, it seems, a glad farewell. I see no medical emblems with or near the man that would lead me to suppose him to be intended for the physician. Next (b), above the foreground, is represented his wife, like himself young, who looks at him with piteous gaze, her hair being dishevelled—the usual sign of female mourning—anticipating the near approach of widowhood. I do not think that dishevelled hair is a form of mourning ever exclusively used by "a maiden."

Besides (as the angel continues), the Lord saith to them who have renounced those things:—

"Et omnis qui relinquet domum vel fratres, vel sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam eternam possidebit" (St. Matthew xix. 29).

From this verse the masterly engraver enriches his plate with fresh instances of self-renunciation, namely, (c) two sisters, with braided hair, standing a little behind the wife; and yet further back (d) the dying man's brother, the expression of whose countenance is very beautiful, of all of whom the sufferer has to take his leave. Children are not supposed to be born of so young a wife; none are represented. But the dying man has to take leave of his lands, "aut agros." And these (e) are represented by their occupants—sheep that graze them and a bailiff who, staff in hand, shepherds the flock—perhaps so placed by the artist not without a mystic allusion to the shepherd who in the deserts of the East has sometimes to give his life for his sheep (St. John x. 11).

Remember also (adds the angel) the poverty of Christ hanging for thee upon the cross, most freely giving up for thy salvation His most dearly loved mother and His best beloved disciples. The angel begs the dying man to imprint on his mind these things and the examples of the saints, and to put

all transitory things wholly away like poison, and turn his heart's affection to voluntary poverty, &c. From this part of the angel's address the artist completes his plate with a picture of the Eternal Son giving up (f) the ever-blessed mother that bare Him—that Son of Man who for us men fathomed the greatest depths of poverty, voluntarily renouncing upon the cross (g) all things that were His own, not retaining even dear life.

As illustrating the foregoing view it is interesting to read in Caxton's 'Arte to Lerne well to Dye,' p. 8, that

"the fyfthe temptacyon that most troubleth the seculars and worldly men, is the overgrete occupacyon of outwarde thynges and temporal, as towarde his wyf his chyldren & his frendes carnall / towarde his rychees or towarde other thynges / which he hath moost loved in his lyf / And therefore whosomever wyll well & surely deye he ought to set symple and all from hym all'e outwarde thynges & temporell' / and oughte all'e to commytte to god fully."

Those of my readers who are not yet acquainted with the 'Ars Moriendi' can, I should think, scarcely give themselves a greater literary treat than by making its acquaintance with the help of the *apparatus criticus* provided in the edition I have used.

W. H. SEWELL.

Yaxley Vicarage, Suffolk.

DID CHARLES DICKENS CONTRIBUTE TO 'FIGARO IN LONDON'?—In the elaborate and exhaustive 'Dickens Catalogue' (pp. 38), compiled and published by Messrs. J. W. Jarvis & Son, 28, King William Street, Strand, 1884, is a notice of *Figaro in London*, with this remark:—

"This was the precursor of *Punch*, and is full of chatty, racy anecdotes and jokes, said to be written by Charles Dickens and Gilbert & Beckett."—P. 23.

No mention of this is made in the list of "Publications to which Dickens contributed only a portion" (pp. 32-3), in Mr. James Cook's very valuable 'Bibliography of the Writings of Charles Dickens' (London, Frank Kerslake, 22, Coventry Street, Haymarket, 1879, pp. 88). I may remark, in passing, that the excellent woodcut on Mr. Cook's title-page, giving a most spirited likeness-bust of Dickens, was drawn by M. Faustin, and originally appeared in *Figaro* (Mr. James Mortimer's London *Figaro*, on the staff of which I remained for upwards of five years) on Sept. 27, 1873. The mention of this is suggested by the coincidence of Dickens and the two London *Figaros*.

I possess an original copy of "*Figaro in London*. Vol. I. For the Year 1832" (William Strange, 21, Paternoster Row). It consists of fifty-six weekly issues, commencing with that for Dec. 10, 1831. There was a second volume, which, from Aug. 16, 1834, to the close, was illustrated by Isaac Robert Cruikshank in place of Robert Seymour, whose remarkably clever political caricatures—coarsely engraved, and often at Seymour's own

expense—had been the mainstay of à Beckett's serial. It was continued under the editorship of H. Mayhew, with Seymour once again as its artist; and I believe (query) that two volumes were thus published. If such is the case, *Figaro in London* had an existence of four years, which included the period of the 'Sketches by Boz' and the wondrous rise of 'Pickwick,' with Seymour as its artist.

On Jan. 1, 1833, Gilbert à Beckett started *Figaro's Monthly Newspaper*, price threepence, and also edited the *Comic Magazine* (1832-4), to the earlier numbers of which Seymour contributed numerous designs. It seems quite possible that Charles Dickens may have been a contributor to *Figaro in London*. Is there any proof of this? If such was the case, it would be not a little interesting to find that he and Seymour were engaged on the same publication while as yet Mr. Pickwick was unborn.

CUTHBERT BEDE.

NOTES ON EPICTETUS.—Mr. T. W. Rolleston, in his admirable introduction to the recent volume of the "Camelot Series," entitled 'The Teaching of Epictetus,' has enumerated two previous English renderings of the Helot sage, the "one [he says] by Mrs. Carter, published in the last century, the other by the late George Long, M.A. (Bohn Series)." It may not be amiss to add that the translation of Mrs. Carter was first published in 1753, and that many years anterior to this Dr. George Stanhope, Dean of Canterbury, born 1660, died 1728, a voluminous author and translator, a prominent member of the Established Church, distinguished alike for the strength of his intellect and the refinement of his imagination, published a work bearing the following title: "Epictetus his Morals, with Simplicius his Comment. Made English from the Greek by George Stanhope, 1694." Another edition of this, with a 'Life of Epictetus,' followed in 1700, 8vo.

The translation of Stanhope is clearly the work of a purist, but of a purist who, with all his elegance of phrase and delicate turn of expression, does not lose sight of the real end of literature.

Anent the doctrines of the Pyrrhonists, which in the introduction of Mr. Rolleston are stated with clearness, brevity, and precision, we shall make no apology for inserting the excellent remark of Plato:—

"When you say all things are incomprehensible, do you comprehend or conceive that they are thus incomprehensible, or do you not? If you do, then something is comprehensible; if you do not, there is no reason we should believe you, since you do not comprehend your own assertions."

C. C. DOVE.

Armley.

QUEENIE AS A PET NAME.—Of late years the fashion has been somewhat prevalent of giving to little or young girls, instead of their own Christian name, the pet name of "Queenie." This practice

is not new, however, for in a book of dialogues (in Italian and English) between an Italian master and his English young lady pupil, written by Joseph Baretti (London, 1775), I find, in p. 168, the young lady, whose real Christian name is supposed to be Esther, called "Queeney" (*sic*) by her master, who says to her,

"Reginuucia mia, a che state voi pensando?"

"My dear Queeney, what are you thinking about?"

It will be observed that the book is written by an Italian, and that the Italian in this case precedes the English which is intended to be a translation of it. The question arises, therefore, Did Mr. Baretti use "Queeney" because he had heard it used in England, or did he use it because in similar cases "Reginuucia" was then used in Italy? I have some ground for supposing that he did find "Queeney" in use in England, for I once met with it in an English book of somewhere about the same time, but, unfortunately, I did not take a note of it; besides which, it is scarcely probable that an Italian writer should have introduced the use of an English word into England. But "Reginuucia" may, for all that, have been used similarly in Italy.

F. CHANCE.

Sydenham Hill.

COLT, COLTES.—A recently published 'History of Walsall' gives obscure details of some local colts, by which it appears that a shilelagh, or club, is personified as a warrior. This seems to suggest a reference to "a good thrashing," which I have heard termed "a colting," but do not see it so defined in Bailey, Halliwell, Skeat, or Stormonth. We read that the excesses of the above colts became a Star Chamber matter; that at one time their number amounted to a thousand; but they became extinct in 1870.

A. HALL.

[In the 'Encyclopædic Dictionary' a rope's end knotted and used for punishment is given as a figurative meaning of *coll*.]

REVEREND AND REVERENT.—Will these quotations be of use to Dr. Murray if he lives to get to R?

Reverent for reverend:—

"The contempt for female modesty and reverent age announced the universal corruption of the capital of the East."—Gibbon, 'Decline and Fall,' chap. xxiv. (vol. iv. p. 144, ed. 1788).

Reverend for reverent:—

Keep thou meek Mary's mien, divinely fair,
Thy Saviour to approach with reverent care.

Williams, 'Cathedral,' p. 172, ed. 1839.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

BUSH.—Dr. Murray explains this word to mean "a shrub, particularly one with close branches arising from or near the ground; a small clump of shrubs apparently forming one plant." Nothing can be more exact or accurate than this. He further

informs us that in the northern dialects the meaning of *bush* is extended to include nettles, ferns, and rushes. Probably the most widely known example of this use of the word occurs in the ballad of the 'Battle of Otterbourne,' where the Douglas says :—

O bury me by the bracken bush,
Beneath the blooming brier,
Let never living mortal ken
That ere a kindly Scot lies here.

Scott, 'Border Min.,' ed. 1861, vol. i. p. 360.

I have, however, come recently upon a very good instance of it in reading Prof. Knight's 'Principal Shairp and his Friends.' Shairp and some friends of his were in the woods near Loudoun Castle, and he said to them :—

"Now, friends, this is the last time we shall all meet together; I know that well. Let us have a memorial of our meeting. Yonder are a number of primrose bushes. Each of you take up one root with his own hands; I will do the same; and we shall plant them at the manse in remembrance of this day. So we each did, and carried home each his own primrose bush."—P. 27.

It would be interesting to know whether these primrose bushes are growing still in the manse garden. If they are, they form a pathetic living memorial of a man of whom all Scotchmen have reason to be proud.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LONDONSHIRE.—The City of London, with its liberties, is, or was, a county in itself, located in Middlesex. Our new jurisdiction creates a county of London, it being the great metropolis minus the City, extending into Essex, Kent, and Surrey. Upon the precedent of Yorkshire, Leicestershire, &c., this new jurisdiction should be named Londonshire.

A. H.

FLIES AND WOLVES.—When visiting a friend last summer he called my attention to a curious plan for preventing the plague of flies in his house. The upper sash of one of the windows in his sitting-room being open for ventilation, there was suspended outside a piece of common fishing-net. My friend told me that not a fly would venture to pass through it. He has watched for an hour at a time, and seen swarms fly to within a few inches of the net, and then, after buzzing about for a little, depart. He told me the flies would pass through the net if there was a thorough light—that is, another window in the opposite wall. Though the day was very warm, I did not see a single fly in the room during my visit, though elsewhere in the town they were to be seen in abundance. I suppose they imagine the net to be a spider's web, or some other trap intended for their destruction.

My friend mentioned the curious fact that in Russia no wolves will pass under telegraph wires, and that the Government are utilizing this valuable discovery, and already clearing districts of the country from these brutes. If this information be

true, our Australian cousins might try the experiment of straining wires, and thus protecting their sheep from the ravages of the dingy; indeed, the Government should undertake the duty.

HENRY L. TOTTENHAM.

"TACE," LATIN FOR A HORSELOCK.—The usual proverb or caution runs thus: "Don't you know that *tace* is Latin for a candle?" In the 'Beaufort Papers,' just published, pp. 48 and xvi, may be found this anecdote :—

"The reason of Edmond of Langley impress of the Falcon in a Fetterlock was an intimac'on that he was shutt up from all hope of this Kingdom when his brother John began to pretend to it: Whereupon observing his sons to be looking upon this device sett up in a window, Asked them what was Latin for such an Horselock, whereat y^e young Gentlemen considering: The ffather sayd, Well if you cannot tell me I will tell you, Hic ha'c hoc Taceatis, as advizing them to be silent and quiet, and therewith all sayd, Yétt Gód knoweth what may come to pass hereafter. (Thence perhaps may proceed the usual caution to keep a secret, which I have often heard in Worcestershire and elsewhere attended with these words, Tace is Latin for an Horselock)."

If my memory serves me, an explanation of the caution, "Why is *tace* said to be Latin for a candle?" has been more than once demanded in your columns.

BOILEAU.

[See 7th S. v. 85, 235, 260, 393.]

CASANOVIANA.—'Mémoires,' vol. vi. pp. 46–47. Scene, a court of justice :—

"Au fond j'aperçus, assis dans un fauteuil, un vieillard qui portait un bandeau sur la vue et qui écoutait les explications de plusieurs inculpés. C'était le juge; on me dit qu'il était aveugle et qu'il s'appelait Fielding. J'étais en présence du célèbre auteur de 'Tom Jones.'"

Casanova was in London in 1763. The author of 'Tom Jones' died at Lisbon in 1754. The judge here mentioned was probably Sir John Fielding, half-brother of the novelist and his successor as a justice for Middlesex. Though blind from his childhood, he is said to have discharged his office with great credit, and died 1780. An error on the part of a foreigner easily accounted for.

RICHARD EDGCUMBE.

33, Tedworth Square, S.W.

A CURIOUS ETYMOLOGY.—If ever an "etymology" deserved to be "gibbeted," certainly the following deserves it richly. It is from the *Gentleman's Magazine*, Dec., 1888, p. 605 :—

"One word in conclusion on the word *gallows*. The old word for the gibbet is *galg*, and *gallow* is the low or place for the gibbet."

It follows that *gallows* are "the places for the gibbet," which is highly satisfactory. In what language the "old word" *galg* occurs in a monosyllabic form we are not told. Such is "etymology" in the nineteenth century.

CELER.

HAMPOLE'S VERSION OF THE PSALMS.—I have said in 'Specimens of English,' part ii. p. 107, that

Hampole was "the author of a metrical version of the Psalms," &c. I took this statement from Prof. Morley's 'English Writers' without suspicion. Since then Mr. Bramley has edited Hampole's version, and lo! it is in prose! How, then, did the error arise? Perhaps thus. The copy of the work in MS. Laud 286 begins with sixty lines of verse, which may easily have induced the consulter of the MS. to suppose it was wholly in verse. However, these sixty lines are a mere prologue; they are not by Hampole, but by another hand; and they do not appear in any other of the rather numerous copies. I conclude that a verse translation of the Psalms by Hampole does not exist. If it does, let its existence be proved.

WALTER W. SKEAT.

POPE'S PROPHETIC VISION OF QUEEN VICTORIA.

—It seems worth noting the curious prophecy which in Pope's 'Windsor Forest' is put into the mouth of Father Thames:—

I see, I see, where two fair cities bend
Their ample bow, a new Whitehall ascend!
There mighty nations shall enquire their doom,
The world's great oracle in times to come.
There kings shall sue, and suppliant states be seen
Once more to bend before a British Queen.

If one could substitute the Houses of Parliament for Whitehall it might be taken as a poet's vision of the Jubilee. Much in the same strain follows which no stretch of imagination could suppose to be applicable to Queen Anne or her reign, illustrious as it was.

C. G. BOGER.

St. Saviour's.

MEDIEVAL NAMES.—In the various charters and conveyances relating to the parish of Hendon I have found several names which may interest HERMENTRUDE. In a charter dated in 1258 the name Marsilla occurs, being that of the wife of Robert, son of Benedict de Hamstede, and among the witnesses to the same document is Robert le Engyniur, which I presume is equivalent to Robert the Engineer; but I should like to know what an engineer's calling really was in those days—if, indeed, there was any civil occupation which was so designated. The very curious names of Burlerd and Giteburst appear among the witnesses to a charter dated 18 Edward II. I also, in the time of Richard II., find the names Pymberd, Chalkhill, Pilbow, and Rippon.

E. T. EVANS.

63, Fellows Road, N.W.

EUROPEAN WOMEN AMONG SAVAGES.—Besides those noted below, there may be other instances known of European women having fallen among savages and been compelled to live with them like their own women.

In the Rev. John Campbell's 'Travels in South Africa' it is recorded that two ladies who were wrecked in the Grosvenor Indianman on that coast

were discovered years afterwards among the Caffres by the Landdrost of Graaf Reynet, who went into Caffraria in search of survivors. They were dressed in the small apron and little else of the Caffre women, and having been married to Caffres, by whom they had families, preferred to stay where they were.

In Macgillivray's 'Voyage of H.M.S. Rattlesnake' is recorded the rescue of a young Scotch-woman, who had lived nearly five years with the blacks on an island off Cape York, they having rescued her from a wreck in which her husband, the owner of a small cutter, and his crew had perished. She was compelled to become the wife of one of her preservers, and was in appearance hardly distinguishable from the black *gins*, being as dirty and as nearly naked as they. But she eagerly returned to civilization, and was restored to her friends at Sydney "in excellent condition." This was in 1849. Another girl seems to have met the same horrible fate about the same time; for in a letter written early in 1850 (No. lxxv. in his 'Life and Letters'), Robertson, of Brighton, mentions reading the melancholy story of a young English lady, returning from school in England to her parents in Australia, but wrecked, and all the party slain but herself. She was taken by the blacks, and had been forced to live with them ever since.

I shall be grateful for any information about this last case, and any others that have occurred, though I sincerely trust that none has occurred.

CHEGOCRA.

SHEFFIELD PLATE.—It is well known that there is a considerable difference in value between articles manufactured by the electro-plating process and those by the older method of overlaying base metals with silver, known as "Sheffield plate." The following extract from the *Derby Mercury* of September, 17, 1788, is interesting in this connexion:—

"On Thursday se'nnight died at Whitely Wood, near Sheffield, Mr. Thomas Bolsover, aged 84. This Gentleman was the first Inventor of Plated Metal: which like many other curious Arts, was discovered by Accident. About the Year 1750 (at which Time he kept a Cutler's retail Shop at Sheffield) Mr. Bolsover was employed to repair a Knife Haft which was composed of Silver and Copper; and having effected the Job, the cementing of the two Metals immediately struck him with the practicability of manufacturing Plated Articles, and he presently commenced a Manufacturer of plated Snuff Boxes and Buttons. Consequently from Mr. Bolsover's accidental Acquisition, the beneficial and extensive Trade of plated Goods had its origin. He has been justly esteemed one of the most ingenious Mechanics that Sheffield can boast."

The name Bolsover indicates a Derbyshire origin.
ALFRED WALLIS.

MARRIAGE ONLY ALLOWED AT CERTAIN TIMES OF THE YEAR.—The last paragraph in a pocket almanac (Gallen's) for 1678 runs thus:—

"*Times prohibiting Marriage*.—Marriage comes in on the 13 day of January, and at Septuagesima Sunday it is out again until Low Sunday; at which time it comes in again, and goes not out until Rogation Sunday; thence it is forbidden until Trinity Sunday: from whence it is unforbidden till Advent Sunday: but then it goes out, and comes not in again till the 13 day of January next following."

I find no such notice in any other almanac of the same period, out of a pretty large collection.

J. ELIOT HODGKIN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JOHN BUNYAN.—Some recent correspondents of the *Echo* have communicated particulars concerning Bunyan which seem worthy of record, and perhaps require sifting, in 'N. & Q.' Unhappily, references are wanting. The question was raised whether Bunyan was a Baptist, as has always been hitherto supposed. Mr. J. H. Stephenson (who, oddly, pleads that Bunyan was a Baptist) says that "in the licence to preach, granted by the wretched Charles II. on May 15, 1672, he is allowed 'to teach as a Congregational person, being of that persuasion.'" Another correspondent gives the dates of baptism of two of Bunyan's children—a daughter, at Elstow Church, 1654, and a son, at St. Cuthbert's, Bedford, 1672. No names are given. A third writer, who signs "Thomas Hancock," quotes from a pamphlet by Edward Burrough, the Quaker, wherein Bunyan and John Barton are referred to as "Independent ministers, so called" (Burrough's 'Truth the Strongest of All,' 1657). If these quotations are to be trusted, they settle the question of Bunyan's Baptist persuasion in the negative, and plainly show him as an Independent. But where is the original licence of Charles II.? Will any one at Bedford and Elstow examine the registers for the baptisms of these and other of Bunyan's children? Was he married in church; and, if so, can we have the registers of both his marriages? I find none of these details in Mr. Offor's memoir, further than a quotation from the records of Leicester concerning the royal licence, wherein it is stated that Bunyan was "of the Congregational persuasion."

HERMENTRUDE.

'MONODY ON HENDERSON.'—Did Coleridge write such? I know, of course, his 'Monody on Chatterton.' In *Temple Bar* for January, p. 36, reference is made to the monody, which I fail to find in his 'Poems,' Moxon, 1859, and of which I have never heard.

H. T.

SIR ANTHONY HART, LORD CHANCELLOR OF IRELAND.—I should be glad to have any informa-

tion about Hart's parentage and early career before entering the Middle Temple in 1776. There are considerable discrepancies in the accounts given in Foss, O'Flanagan, J. R. Burke, and the obituary notices in the *Annual Register* and *Gentleman's Magazine*. Where was Hart buried? Possibly the tombstone may give the correct date of his birth. The 'Georgian Era' says that he left a widow and one daughter. Can any reader of 'N. & Q.' give me the date of his marriage? Finally, is there any portrait of him in existence?

G. F. R. B.

THE GREAT SEAL OF QUEEN KATHERINE PARR.—In *Archæologia* for the year 1779 appears an engraving of this seal. Can any of your readers inform me whether any impression of it is still extant; and, if so, where it is to be seen? SIGILLUM.

MONTE VIDEO.—What is the proper pronunciation of this name and its derivation? Such a Macaronic preposterous mixture of Portuguese and Latin as "Mount I see" is, of course, out of the question. It surely means "Vineclad Hill."

R. C. A. P.

[The pronunciation is assumed to be *Mon-te Vide-o*, with the *e*'s sounded as in French. "Video" does not mean "I see" in Portuguese. "Ver" is the word ordinarily used.]

BISHOPS OF NORWICH.—I shall be very much obliged if any of your readers will give me the authority for a statement made by Thiselton, in 'Regia Insignia,' p. 267, that "a former Bishop of Norwich held the appointment of Paymaster [of the Band of Gentlemen Pensioners] till his death."

H. BRACKENBURY.

LONGITUDE AND MARRIAGE.—'N. & Q.' having dealt recently with legal questions, I may take the opportunity of calling the attention of some of the legal luminaries to another question, which sundry of the *gens togata* to whom I have proposed it have admitted to be knotty. A. B. goes from London to Naples, leaving his wife resident in the former city. But he, unfortunately, falls in love with a young lady at Naples; and being a wicked man, with no fear of God and little fear of the law before his eyes, he determines to deceive her by a bigamous and invalid marriage. He is, accordingly, married, to all appearance legally, on board an English man-of-war in the bay, in the presence of the captain, at eleven o'clock in the morning of February 10—the time being unquestionably ascertained. But the wife left in London died on that same February 10 at half-past ten in the morning, the time being certified beyond all question. Well! the case is clear and simple. A. B. had been a widower for half an hour when he married, and could, of course, legally do so. But, stay! When it was 10.30 in London it was 11.23 in Naples. Had a telegram been de-

spatched instantly after the wife's death it would have reached Naples a few minutes later than 11.23, and would have found A. B. a married man of over twenty minutes standing! His first wife died, in fact, twenty-three minutes subsequently to the Naples marriage, though that was authentically declared to have taken place at 11 A.M., and the wife's death was with equal certainty shown to have occurred at half-past ten. Was the marriage legal and valid, or bigamous and null?

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

"A COOL HUNDRED."—When did this expression first come into use? I have met with it in 'The Provoked Husband,' by Sir John Vanbrugh and Colley Cibber, II. i. p. 311, ed. 1730: "*C. Bas*. No faith! I came in when it was all over. I think I just made a couple of Betts with him, took up a *cool hundred*, and so went to the King's Arms." The same phrase is used by Smollett in his translation of 'Don Quixote,' bk. iii. c. viii.: "My shoulders were accommodated with a *cool hundred*, I was advised to divert myself three years in the *Gurapas*; and so the business ended."

F. C. BIRKBECK TERRY.

POLIDORE VERGIL.—In the registers of the parish of Marksbury, near Bath, the names of Polydore and Vergil severally occur as Christian names in at least two families, *e.g.*:—

Jan., 1602. Polydor, son of Virgill Vanham, baptized. The same buried April, 1604.

July, 1600. Baptized Henrie, the son of Virgill Watkins, *alias* Vanham.

Dec., 1607. Polidorus Vanham, *alias* Watkins, sepultus. Feb. 13, 1662. Polydor Evans, late Rector of Marksbury, was buried.

This would seem to point to some connexion with Polidore Vergil, the versatile ecclesiastic and voluminous writer, who in Henry VIII's and Queen Mary's time had considerable preferment in England, and is known to have been Archdeacon of Wells in 1507. He remained in England till 1550, and died in Italy five years later. Can it be shown that he had any more immediate connexion with Marksbury? Possibly he was rector of the parish; but I have no means of finding out.

W. S. B.

DEATH WARRANT OF CHARLES I.—Where can I find a good engraving of this, with the seals attached thereto? These are considered the first examples in which lines in different directions indicate the tinctures, therefore the popular lithograph is of no use.

ACCURATE.

CROSS TREE.—In the Court Rolls of the Manor of Wimbledon, March 1, 34 Hen. VIII., there is this entry:—

"Amercement 1s.—Robert Wrediche has unjustly cut down and carried off a tree called 'an asshe' growing

between this demesne and that of Rychemond, which was 'a crosse tree' and one of the marke stakes between the said demesnes, therefore," &c.

What is the meaning of "a crosse tree"? I should be glad of an explanation.

F. B. LEWIS.

Putney.

THE SORBONNE.—Where can I find a description of the old chapel of this college? It was dedicated to St. Ursula, and in the seventeenth century was pulled down, by Cardinal Richelieu's order, to make room for the present church, where his tomb now stands.

JOHN A. RANDOLPH.

"A LAITY WITH A STRONG BACKBONE."—I have seen quoted a saying, ascribed to Pope Martin V. (as Martin III. is generally styled), to the effect that he "sighed [or longed] for a laity with a strong backbone." Can any of your readers tell if such an expression, or anything to that effect, was used by him or any other Pope? If so, by whom, when, and on what occasion? F.

SOAPSTONE FIGURES FROM SHANGHAI.—Would some of your travelled readers kindly inform me anent the nature of soapstone; and, secondly, whether these figures are idols, or priests, or what?

EBORACUM.

MEDAL PORTRAITS.—A friend has presented me with a collection of plaster casts, about four hundred, all named. Some fifty had not been identified as to position in life, birth, and death. Of these, the following have since not been found in the many biographical works referred to for the purpose. Will some students kindly assist me?—

Christianus Hugienus.

J. G. Eynard de Genève.

Jean Varin.

Enrichetta Lalande.

Léopold Jean, Prince de Salerne.

March. Jos. Stioctius. Ridolfius. Eq. Josephian Ord I.

C. L. de Joux Statuatel.

Abrahamus G. Vernerus.

Major-General Sir W. P. Garrol, Kt.C.B., &c.

Tommaso Sgricci.

D'Antonio Quiroca.

H. F. X. Belzunce Eve, née en 1671, morte en 1755.

WYATT PAIWORTH.

33, Bloomsbury Street, W.C.

WATER-MARKS.—Is there such a book as a register of water-marks, or any other work by which I can find when a certain water-mark was first used? I have searched the British Museum, but can get no information later than the middle of the eighteenth century.

GEORGE GRANT.

WILLIAM FEILDING, EARL OF DENBIGH, in 1630 set out for India, and returned in 1633 ('Cal. State Papers, Dom.,' 1629-31, p. 329; 1633-4,

p. 195). Lodge describes him as ambassador to the Sophi ('Portraits,' ed. 1850, p. 117). Is any account of his proceedings in the East, or of the reasons for his mission thither, in print?

C. H. FIRTH.

33, Norham Road, Oxford.

BETHAM.—Can any of your readers inform me in what parish in Staffordshire a place called Bethom or Betham was situate? From about 1490 until 1600 I find it mentioned without an interval as the place of residence of different Staffordshire families. After the last-mentioned date I find no trace of it.

F. W. M.

INSCRIPTIONS ON ALTARS.—Can you tell me of any instances of inscriptions on altars? I have heard of one near Denbigh, inscribed in Greek characters "Non Incognito Deo." It is said to have been on an old altar table in a church formerly the old parish church of Denbigh, and is now about a mile from Denbigh. After the above words come "I. R., 1617." Can any of your correspondents throw any light on the subject?

A. G.

VERTUE.—There was a Vertue a bookseller at the Royal Exchange, whose widow married the famous Samuel Goatsby, and he carried on the business, dying at a great age in 1808. The widow's name was Hannah Vertue. Timperley spells it Virtue, but he is wrong. Was her husband a descendant of Geo. Vertue, the engraver?

C. A. WARD.

Walthamstow.

MILL'S 'LOGIC.'—At p. 228 of his 'Principles of Science,' Prof. Jevons says: "But I shall feel bound to state, in a separate publication, my very deliberate opinion that many of Mill's innovations in logical science, and especially his doctrine of reasoning from particulars to particulars, are entirely groundless and false." Has such a publication ever appeared; and, if so, who are the publishers, and what is its price?

E. HOBSON.

CAPT. MARRYAT.—This popular author, chiefly of books relating to seafaring life, is said, in his 'Life,' by his daughter, Mrs. Church, to have been born in Westminster. No special locality is given. Is it known where he was born?

J. MASKELL.

Emanuel Hospital, S.W.

BEVERIDGE OR BELFRAGE.—I should be glad to know whether this is strictly a Scottish family name. Bishop Beveridge was born in Leicestershire, and I am not aware that he came of a Scottish family. The name is very common in Fife. Belfrage is the older form of it. Its derivation is unknown to me.

A. W. CORNELIUS HALLEN.

Alloa.

BAPTIST MAY.—In the 'Memoirs of Count Grammont,' a new edition of which has just been published, allusion is made in a note respecting Mr. Chiffinch to a Mr. Baptist May, who is there spoken of as one of Charles II.'s supper companions. Can any of your readers give me any information respecting this gentleman?

J. SAUMAREZ.

43, Grosvenor Place.

AUTHORS OF QUOTATIONS WANTED.—

The young-eyed Poesy

All deftly masked as hoar Antiquity.

'Twas strange that such a little thing
Should leave a blank so large.

And the name of the isle is the Long Ago,
And we bury our treasures there.

WINNIE.

"God made man after his likeness, and man has returned the compliment." I think it is in Voltaire.

R. F. C.

We toil through pain and wrong,

We fight, we fly,

We love, we lose,

And in a little time stone dead we lie—

Oh! Life, is all thy song "endure and die?"

THOMAS J. EWING.

Who with a lingering stay his course doth let
Till every minute pays the hour his debt.

J. W. DONIGAN.

Replies.

WETHERBY.

(7th S. vi. 308, 414.)

Surely a more sarcastic commentary on the prevailing mode of furnishing derivations of place-names than that afforded on the page last quoted could hardly be met with. Three guesses at the derivation of the one name Wetherby are backed by such names as those of SIR J. A. PICTON and CANON TAYLOR, of which it is perfectly safe to say that, while two of them must be wrong, it is most likely all three of them are. Admitting the possibility of the compound *viðar-bær*—though I greatly doubt if it ever could have been "standard" or "classical" Old Danish or Icelandic—still it is not clear how it ever could have meant "wooden house." The authority quoted by CANON TAYLOR gives to the Icel. *bær* or *býr*, Dan. and Swed. *by*, the meaning of "a farm, a landed estate," and adds that in Iceland it denotes "a farm, or farmyard and buildings." In other words, but for the "dirty acres" there would be no *bær* or *by*. Nor do I see how this consideration is to be excluded in the attempt to explain the formation and meaning of an English place-name ending in *by*. But besides, in such a settlement, over and above the owner's or settler's own domicile, the dwelling or dwellings of his servants—thrall or free—the byres and stables and cotes for his stock, the lathes for his corn, and the like, have all to be thought of as

constituting the structural part of the composite *by*; and these are several buildings, not simply a "house." On this ground, therefore, CANON TAYLOR's explanation of "wooden house" seems to be inadmissible. But even sinking the farm part of the idea altogether, and substituting "buildings" for "house" would not meet all the difficulties attending the importation of the word *viðar*, or the meaning "wooden." For what were such buildings, and alike in the Scandinavian lands and in England, actually and universally framed and made of? There is but one answer to the question,—wood, and wood only. And if so, what becomes of the distinctiveness, the essence of the meaning, of the name itself? It would be something like calling a house in Old Whitby the "Red-tiled House" by way of distinction. Neither do I think either of SIR J. A. PICTON's suggestions at all happier on the score of meaning. It seems but a very poor compliment to the common sense of the colonists who settled this district, and named their several settlements, to assume that they could do no better in the way of name-giving than the nonsensical platitude of "the farm-settlement of a wether," or that "of the weather." For my own part, and after thirty-five years of consideration and study of the place-names of this North Yorkshire district, I am satisfied that in the strangely preponderating majority of the place-names ending in *by*—not to advert to others now—where the prefix is not manifestly a qualifying word—as in Mickleby, Overby, Netherby, Kirkby, or Kirby, Newby, &c.—it is unquestionably a personal name. The simplest inspection of a carefully compiled list of such names in their earliest known forms is sufficient to establish this point. Add to this that the same personal name is perpetually found in the general class of like names, both with the inflexional genitival form and the genitival *s*, and a suggestion is at once afforded as to the possible or probable explanation of the prefix in Wetherby—a suggestion which loses no force from the circumstance that the names which follow Wedrebi in the Domesday list are Wedreslei and Wedresleie, and from the further circumstance that such Scandinavian names as Ketell Vedur, Vedra-Grímr, and the like, are to be met with. It may also be added that SIR J. A. PICTON's collation of the Essex name Wethersfield (or Weathersfield, as it used constantly to be spelt in the days of my boyhood, when I lived there), is not happy. I have a list of a dozen different forms of that name by me, and while these vary in the equally extravagant and extraordinary manner known to students of such matters, the Domesday—and, I suppose, ultimate—form known is Westre-felda. SIR J. A. PICTON also speaks of the pre-dominance of "Saxon" names of places in the Wetherby district. Is that so? I had thought the district was one that had been occupied by the

Angles to the exclusion of the Saxons; and it has been alleged, moreover, that it is not always easy to distinguish between Anglian and Scandinavian names and words. But there is one thing abundantly clear,—that no derivationist of English place-names is in a very good position if he be desirous to conduct his inquiries in the only legitimate and reasonable way, and that is on the same lines as the compilation of the 'New English Dictionary.' He has not the materials. There are copious lists of the place-names occurring in different north continental districts or provinces. There are none such in England, save, perhaps, the Domesday list, which is not too accessible to the general reader. And until such lists are made, and are made available to the general student, we can have nothing but what is, for the most part, made up of essentially guesswork derivations. The foreign lists referred to are not only useful in their way to the English inquirer, they are altogether indispensable. But without the corresponding English lists they lack more than half their possible utility. The lists of field, and common field names alone would be of almost unimagined utility. But there seems to be no one—no society even—to take the matter up. I know that it has been suggested once and again, and that in either case the response has been, "Our hands are too full as it is." The work of some of these societies, however, must now be getting fast on. Can none of them be put on this—as yet new—quest?
J. C. ATKINSON.
Danby in Cleveland.

EGYPTIAN HIEROGRAMS ON ENGLISH PICTURES (7th S. vi. 445).—Although the winged globe and caduceus is not to be found in the great collection of 'Imprese Illustri' by Ruscelli (Venice, 1584), this evidently arises from its not having been appropriated by any particular princely or noble house. It was, however, a convenient emblem for a painter or engraver to put on a portrait, as a flattering innuendo that the exalted position of the personage portrayed was as much the result of merit as of the accident of high birth. With the substitution of a winged cap of honour for the winged globe, it will be found in Alciati. See page 146 of the French translation of his 'Emblems' (Lyon, 1549), illustrating the emblem "A vertu, fortune compaignes":—

D'ailes, Serpens, et Amalthées cornes
Ton Caducée (O Mercure) tu ornas :
Monstrant les gens d'esprit, et d'éloquence,
Avoir par tout des biens en affluence.

I do not find it in Paradin's 'Symbola Heroica' (Antwerp, 1663), but it turns up again, beautifully engraved by Crispin de Pas, in the 'Nucleus Emblematum Selectissimorum quæ Itali vulgo Impresas (sic) vocant,' by Gabriel Rollenhagen, of Magdeburg (Cologne, 1611). The cut by De Pas, afterwards used by Wither in England, illustrates

the motto "Virtuti fortuna comes," and bears this epigram:—

Virtuti fortuna comes, Sudore paratur
Fructus honos oneris, fructus honoris onus.

When the symbol is found on a royal person's portrait, the globe takes the place of the cap, and means that personal merit has made him or her worthy of the right to rule. Simply this, and no deep mystery of "Egyptian hieroglyphs" such as it would seem is surmised by your correspondent J. E. J. is the real solution of the query.

FREDK. HENDRIKS.

DR. GUILLOTIN (5th S. i. 426, 497; 7th S. vi. 230, 292).—In the "Scelta d'alcuni Miracoli e Grazie della Santissima Nunziata di Firenze descritti dal P. F. Gio. Angiolo Lottini, in Firenze, 1619," small 4to., there is a plate, at p. 208, to illustrate cap. lxvii., in which an instrument exactly like the modern guillotine is represented. The chapter is headed, "Dovendosi tagliar il collo a Francesco, è miracolosamente impedito il taglio della Mannaia"; and on p. 210 the miracle is described:—

"Posciachè tagliata dal Giustiziere la corda, a cui legata la grave mannaia attienesi, e questa con grà ruina e prestezza sopra dell' esposto collo cadendo: non pur la pelle non gl' intaccò o recise: ma all' opposto di quanto fare quel taglio solea, si rattenne, in niente la carne offese, nè in parte alcuna fe nocumento."

Though more than a century later than the drawings referred to by MR. GIBBS, this passage is valuable as showing the general use of the instrument in Italy.

W. E. BUCKLEY.

Very good representations of the guillotine, "standing in no need of being further perfected," are in Holinshed's 'Chronicle,' 1577, vol. ii. p. 654, &c., which, although a valuable book, is not rare, as it is to be found in almost every library on any pretension.

R. R.

Boston, Lincolnshire.

The whole history of the guillotine, with its anticipations and results, may be seen in J. W. Croker's 'History of the Guillotine,' from the *Quarterly Review*, 1844, Lond., J. Murray, 1853.

ED. MARSHALL.

CHARLEMAGNE (7th S. vi. 426).—There cannot be any doubt that the name of the great Frank should be written "Charles" by Englishmen. That is the best English equivalent for his name; and so he was almost always written and spoken of until recent days, when it became a fashion to imitate French ways. If your correspondent will take the trouble to look up the references given in the index to the publications of the Parker Society, he will find many examples of the way his name was written in the sixteenth century. It would be easy to give seventeenth century examples almost without limit.

The romances concerning the great founder of

the states of modern Europe probably originated in the territory we now call France. However that may have been, they certainly reached us in a French dress. When, therefore, we speak of the romance hero, not of the

magnus imperator,
Bonī fructus bonus sator,
Et prudens agricola

it is better to say Charlemagne. The distinction is not a vain one. There is but a very shadowy likeness between the "Christi miles fortis," in whose honour the priests of Aachen sang, and the hero whose deeds were chanted by minstrels from Kirkwall to Palermo and from Breslau to Cadiz.

ASTARTE.

"BRING" AND "TAKE" (7th S. vi. 225, 313, 454).—It is a noticeable fact that those who have spoken Gaelic in their youth almost invariably use *bring* where others would say *take*. A typical instance occurs to me. Once, in a strange place, and in somewhat peculiar and trying circumstances, I was along with a friend whose Gaelic idiom still troubled him. We sadly needed a place of refuge and entertainment, and when at the end of our own resources, my friend suddenly stopped in front of a stalwart policeman, and in theatrical tones observed, "You'll require to bring us to a place of refreshment, sir!" Being thus partly entreated, partly commanded, and very nearly threatened, the official, with a docile bewilderment of expression, did as requested, and our troubles were over. Compare, however, with this, the appeal of the dainty Rosalind to the shepherd in 'As You Like It,' II. iv. 69, and it will appear that the idiom is not necessarily an Irishism after all:—

I pr'ythee, shepherd, if that love, or gold,
Can in this desert place buy entertainment,
Bring us where we may rest ourselves, and feed.

THOMAS BAYNE.

Helensburgh, N.B.

FRIAR'S LANTHORN (7th S. vi. 168, 257, 336, 473).—The *ignis fatuus* or Will-o'-the-wisp is supposed in popular superstition to be generally a soul which has broken out of purgatory, and not particularly the soul of a priest. I refer to Brand's 'Popular Antiquities,' vol. iii. p. 398 of Bohn's edition. I think that the explanation to which MR. GRIFFINHOOF alludes can hardly be correct, although ingenious enough.

E. YARDLEY.

BELGIAN CUSTOM (7th S. vi. 249, 336, 456).—Is not this so-called Belgian custom of hanging out a bundle of straw suspended by a long string from a window, as a sign of repairs going on above, also an English practice? If my memory serves me rightly, I have noticed more than once, when travelling on the river steamers on the Thames, a similar bundle of straw suspended by a cord over one of the archways of Waterloo Bridge (which at

the time was undergoing repair), and I took it that it was intended as a friendly warning that if we chose to steer directly underneath it we might snuffer for our temerity by a brick or a stone falling upon our heads.

J. S. UDAL.

Inner Temple.

SIR MICHAEL LIVESEY (7th S. vi. 408).—Sir M. Livesey was one of the Commissioners and Council of War appointed for the county of Kent, by ordinance of Parliament, April 23, 1645. He is frequently mentioned in 'The Declaration of Col. Anthony Weldon,' 4to., 1649. Weldon was major in Livesey's regiment of horse, and quarrelled with his colonel, whom he accused of misconduct as a soldier (pp. 13-26). See also Weldon's petitions in the Record Office. Livesey was present at Cropredy Bridge and Alresford. He took part in the defeat of the Earl of Holland's rising in July, 1648 (Rushworth, iv. 2, 1182). After the Restoration he fled to Holland. In September, 1663, he is said to have been living at Arnheim ('Cal. State Papers, Dom.,' 1663-4, p. 266).

C. H. FIRTH.

CHARTISTS (7th S. vi. 187, 273, 432).—William Lovett, cabinet maker, who died at 137, Euston Road, London, August 8, 1877, drew up, in 1837, the address and rules of the Working Men's Association, and for some time acted as the secretary. A volume in the British Museum, marked 8138a, contains thirty-two pamphlets relating to the proceedings of the association. For an account of William Lovett (who suffered imprisonment for his political and social opinions) and his writings consult the 'Bibliotheca Cornubiensis,' pp. 324, 1269.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

THE FIRST PUBLISHED WORK OF GEORGE BORROW (7th S. vi. 428).—The 'Romantic Ballads' was not the first published work, but it was the first that bears his name. He had published in 1825 'Faustus : his Life, Death, and Descent into Hell,' translated from the German, London, Simpkin & Marshall, 1825. It was a translation of Von Klinger's 'Faustes Leben,' &c. There are two issues of the 'Romantic Ballads.' It was first issued in May, 1826, as 'Romantic Ballads, translated from the Danish, and Miscellaneous Pieces,' by George Borrow, Norwich, S. Wilkin, 1826, 8vo., pp. xi, 187. Then part of the edition was handed to a London publisher, and issued with a new title-page, ending, "London: John Taylor, Waterloo Place, 1826." I think copies of this issue are more common. Probably something of the same kind was done in the matter of the 'Faustus,' for I have seen a copy with a preface dated "Norwich, April, 1826." There is no doubt that he also wrote 'Celebrated Trials, &c., to the Year 1825,' which Sir Richard Phillips published in six volumes on March 19, 1825. I am not sure if it is known

that Borrow's note-books, MSS., and correspondence went to America, to the possession of Prof. W. J. Knapp, Yale University, New Haven, who is an enthusiastic student of Borrow. Prof. Knapp intends to publish a full biography of Borrow, and will correct many errors that have been made in the inadequate notices of him that have appeared in this country. An interesting article on Borrow from his pen appeared in an American magazine, the *Chautauquan*, November, 1887. Borrow was born July 5, 1803, and so was more than "twenty-one when 'Romantic Ballads' was published."

O. W. TANCOCK.

Norwich.

"Faustus : his Life, Death.....Translated from the German of F. M. von Klinger by G. B.," 1825, 8vo., heads the list of Borrow's works appended to the sketch of his life in the 'Dict. of Nat. Biog.,' vol. v. p. 408.

G. F. R. B.

BOOK ON BANK-NOTE ISSUE (7th S. vi. 359).—By far the best book on American bank-note issues is J. J. Knox's 'United States Notes,' New York, Scribners. Mr. Knox is a man of the highest order. For remarks on note issues in general see the Annual Report of the U.S. Director of the Mint, and, secondarily, the U.S. Comptroller of the Currency.

C. W. ERNST.

Boston, Mass., U.S.

'NEW ENGLISH DICTIONARY,' VOL. III. (7th S. vi. 347).—The following instances of the employment of *elect* may be of use to MR. BRADLEY :—

"*Poet* (laughing). Ha, ha, ha, ha.....if he should, and the *elect* had but wit enough to stand out."—Aaron Hill, 'The Snake in the Grass,' ed. 1760, p. 87.

"Young Apollo, Laureat supreme, but conferring Bays of a new Model, on a *Laureat elect*, to encourage him."—*Ibid.*, p. 88.

"*Poet*. Who? I! If ever I make songs, in a fright, I'll put up for *Poet-elect*, to the Opera."—*Ibid.*, p. 99.

F. C. BIRKBECK TERRY.

THE SCENES OF JOHN CONSTABLE'S PICTURES (7th S. vi. 426).—MR. COBBOLD, in writing to you respecting this matter, has perhaps followed the course which appeared best to him, but I regret that he did not previously communicate to me his intention of so doing. That he has been treated with discourtesy I at once admit, but this has been through a misunderstanding. Upon receiving his letter I at once sent it to the writer of the article, and asked him to reply to it. I now for the first time learn that "he thought it better to do nothing in the matter." I had been waiting to hear the result from him, which accounts for no correction having appeared in the *Art Journal*. It is now, unfortunately, too late to insert it in last year's volume.

MARCUS B. HUISS, Editor.

PITSHANGER, EALING (7th S. v. 448; v. 33, 317, 414).—I am concerned only with the alleged equation of $y=z$, which I regard as a misapprehen-

sion. We are referred to the Scottish Dalziel, also written Dalyell; the name is topographical. Dalziel, in Lanarkshire, was written Dalgeal, *i. e.*, white-mead or fair meadow, our Shenley. Here *dal* is the Celtic "part, share, or section," equating the Teutonic *dale, deal, dote*. Now *gheal* may well pair off with the Teutonic "yellow," *cf. gelb, gilt*; but the suggested *z* is, I think, a misreading. Speaking genealogically, Dalziel reads "I dare." Well, I dare not define my thoughts anent this legend. *Zell* is common on the Continent; it is, I understand, a form of *cell, celle, celles*, common in France; Celtic *kil*. A. HALL.

KIRK-GRIMS (7th S. vi. 265, 349).—I am not aware of any church in England of which the story mentioned by your correspondent is told, but there is a similar legend in Transylvanian folk-lore, which is as follows. The Hospodar Negru, who reigned from 1513 to 1521, was taken by the Turks as a hostage to Constantinople, where, by the assistance of a Greek architect, a superb mosque was built by him for the Sultan Selim I., which so pleased that potentate that he dismissed him to his own country with rich presents, so as to enable him to build a church in his principality. Accompanied by the Greek, whose name was Manoel, and nine master-masons, Negru left Constantinople, and on arriving in his own territories selected a site on the river Argisch, where the ruins of an ancient temple stood, for the erection of his new church. The builders set to work, but, wonderful to relate, the walls which were constructed in the daytime were thrown down at night. Manoel at last had a dream, in which he heard a voice, which said that all their labour would be in vain unless they built up in the masonry the first woman who should appear in the morning. He informed his nine comrades of this, and they bound themselves with a solemn oath to do as the voice had directed.

The following morning Manoel, to his horror, beholds his own wife Annika approaching the fatal building, and, falling on his knees, he implores the heavens to send rain, so that a raging flood would impede her progress. His prayers are heard, but it is all in vain, for the faithful wife, who is carrying her husband's breakfast, struggles through the rising waters and howling tempest, till at last, smiling and triumphant, she reaches where he stood, and is greeted by him with the accustomed kiss. With a breaking heart—remembering his vow, but disguising his anguish as best he could—he carries her up the scaffolding, and then proposes to her, as if in a merry mood, that she would place herself in a niche and see them build around her. The poor young wife claps her hands in glee at the idea. The wall gradually rises around her feet, then the masonry reaches her knees. Fear has now taken the place of merriment in her heart, and she begs to be released. Her husband makes

no reply; but, aided by his comrades, builds the cruel stones higher and higher until they reach her breast. Again she appeals in vain, and implores him, for the sake of their unborn babe, to set her free. Steadily, remorselessly, her murderers close the walls around her till the living tomb is finished, and her dying voice is heard reproachfully whispering:—

Treat me not thus cruelly, Manolli, oh! Manolli,
The dreadful wall has now closed o'er me,
Naught but darkness is before me,
Manolli, my Manolli—husband, master, Manolli!

After the victim has been thus immured the building goes on without interruption, and is soon completed to the satisfaction of Prince Negru. Shortly afterwards, when the ten masons are employed putting the finishing touch to their work, Negru asks them if they would be able to build a still more glorious temple. Exulting in their skill, they boastfully call from their lofty position that they would be able to do so. On receiving this reply the Hospodar, who had no desire that his church should be eclipsed, has the ladders removed, so that his unfortunate servants should be left to perish. With much ingenuity Manoel and his fellow craftsmen make artificial wings of pieces of scantling, and, trusting to these frail supports, launch themselves into the air. They are killed by the fall, and, with the exception of Manoel, are turned into stones. He as he is dying imagines he hears his wife's voice calling her last sad refrain, "Manolli, my Manolli," and, as tears rise to his glazing eyes at the mournful sound, he is transformed into a fountain, which to the present time is known as Manoel's Well. Madame Gerard, in her recently published work 'Beyond the Forest,' gives extracts from the *doîna*, or folk-song, entitled 'Temple Argisch,' which contains the foregoing story.

R. STEWART PATTERSON.

Cork.

There seems to have been a general superstition that the stability of a building could be ensured by the sacrifice of a human being, and we have many legends that church towers and other constructions are assured of lasting by the fact that some one (usually the wife or child of the master-builder or architect) is built up into the wall or buried alive beneath the foundation. This may account for some of the ghosts that, on the best authority, are accused of haunting this or that church. Of course in great buildings it is too often a deplorable incident that life is lost by some untoward accident, and this may have given rise to the popular belief. It holds to this day. I was asked if it was not true that a man had been thus buried beneath one of the towers of the great Brooklyn bridge, and I had some difficulty in convincing the inquirer that it was pure fable.

Closely connected with this story of life-tribute is the saying that blood makes a durable mortar,

and a master-builder of this city, who had heard the saying without knowing its origin, went to much trouble and no small expense in obtaining bullock's blood with which to mix the mortar for a job of some importance he was about to undertake. He did not get the results he expected, and returned to the use of water.

The church-ghost has not made his appearance in this country. We are yet too new. In the twenty-fifth century, perhaps, he may be one of our domestic institutions, adapted from the elder civilization of Europe, but accustomed to American ways.

JOHN E. NORCROSS.

Brooklyn, U.S.

It is a curious instance of the wide spread of the belief in blood as a cement of ancient buildings that Alâ-ud-din Khilji, the King of Delhi, A.D. 1296-1315, when enlarging and strengthening the walls of old Delhi, is reported to have mingled in the mortar the bones and blood "of thousands of goat-bearded Moghuls whom he slaughtered for the purpose." So writes a contemporary historian. Much of this masonry still exists.

H. G. KEENE.

QUARLES (7th S. vi. 225, 373).—The entry of the baptism of Francis Quarles runs:—

"May 8. 1592 bapt fuit Franciscus, filius Magistri Jacobi Quarles."—Par. Reg., Romford, co. Essex.

"Francis Quarles, gent., of Romford, Essex, bachelor, about 26, and Ursely Woodgate, of St. Andrew, Holborn, spinster, 17, daughter of John Woodgate, of same, gent., who consents—at St. Andrew, Holborn, 26 May, 1618."—Col. Chester's 'Marriage Licences,' Bishop of London's Office.

"21 June, 2 Charles I.—True Bill that at St. Clement's Danes, co. Midd., on the said day, Frances Richardson, late of the said parish, spinster, assaulted Francis Quarles, gentleman, when he was in God's and the King's peace, and secretly and without his observation picked his pocket of fifty shillings." The note 'Francis Quarles pross,' at the foot of the bill, indicates that on this occasion Francis Quarles figured at the Old Bailey as the prosecutor of a female pickpocket. How it fared with the Frances Richardson when she had put herself on a jury of the country does not appear, 'po. se' being the only minute, by the pen of the clerk of Gaol Deliveries, over her name."—Middlesex County Records, ed. by John Cordy Jeaffreson, vol. iii. p. 9.

"1639, 1 February, 15 Charles I.—At the request of the Right Hon. the Earl of Dorset, signified by his letter, Francis Quarles, Gent., was admitted Chronologer, with a fee of 100 nobles per annum, during the pleasure of the Court."—Rep. 54, fol. 36, 'Remembrancia preserved among the Archives of the City of London.'

He was buried in the church of St. Leonard Foster, in the City of London, but the registers of this parish have long since perished.

"In P. C. C.—Francis Quarles, late of Ridley Hall, co. Essex, decd. Adm'on to Ursula, the relict, 4 Feb., 1644/5."

In the Calendar (Rivers) for the year 1645 the word "poor" is prefixed to the entry of the name.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

An estate in Ufford, in the county of Northampton, was purchased in 1554 by Francis Quarles, Esq. (Bridge's 'Northants,' ii. 600). He and his descendants resided at Ufford down to the beginning of the last century. Mr. Justin Simpson has printed full extracts from the registers of Ufford and neighbouring parishes of the baptisms, marriages, and burials of members of the Quarles family from 1577 to 1703 in the *Reliquary*, xi. 23. How came Pierre Philippe van Ufford, nephew of Angelique Quarles, by his surname?

JOS. PHILLIPS.

Stamford.

ANONYMOUS POEM (7th S. vi. 469).—The 'Lines on a Skeleton,' forty in number, are too many for insertion. They can be seen in "Fugitive Poetry, 1600-1878, compiled and edited by J. C. Hutcheson," p. 130, "Chandos Classics."

ED. MARSHALL.

[The book mentioned by MR. MARSHALL is so cheap and readily accessible, we are not justified in occupying our space with the verses, many copies of which have been sent. There is among our contributors a remarkable consent of opinion as to the merits of the poem. One of them shall be forwarded to YORICK if he will send a stamped and addressed envelope].

CHILDREN (7th S. vi. 467).—The Latin charter of Norwich School, granted by King Edward VI., 1547, uses "pueros" only. The Mayor and Aldermen made, "accepted, and passed" "Ordinances, Laws, and Statutes" on June 14, 1566. In these, which are long and in English, the word "boys" does not occur; but "scholar," "scholars," and "child," "children" are always used. One heading is, "Certain ordinances necessary to be declared to such as offer their children to be scholars."

O. W. TANCOCK.

Norwich.

BONAPARTE'S HABEAS CORPUS (7th S. vi. 467).—It is stated in Scott's 'Life of Napoleon,' chap. xcii., that when he was on board the *Bellerophon*, after Waterloo, and attempting resistance to his banishment to St. Helena, a suggestion was made that he should be brought up on a writ of *habeas corpus*, which, he being an alien and a prisoner, was not acted upon. Probably some rumour of this was in Lamb's mind. But that Bonaparte himself could have made any such application is quite unlikely. On July 31, when the resolution of the Government was told him, Scott says that he inquired "to what tribunal he could apply." The *Bellerophon* sailed from Torbay on August 4. On the 7th he was put on board the *Northumberland*, which then set sail for St. Helena. There is another possibility, which seems more than such to me, that Lamb was altogether in joke: "the twelve judges" looks very like it. Lastly, it would appear that the fact which H. S. S. C. himself states, that the applica-

tion is not reported, might be considered conclusive that it never was made. Surely such a remarkable case could never have been omitted.

C. F. S. WARREN, M.A.

Foleshill Hall, Longford, Coventry.

Such an application was certainly made by Mr. Capel Loftt. The process was found to be inapplicable to an alien. An attempt was made to subpoena Napoleon as a witness in an action for libel, but this also fell through; and Lord Keith prevented the attorney from serving the writ. See Hazlitt's 'Life' and Bussy's 'History.'

EDWARD H. MARSHALL, M.A.

Haastings Corporation Reference Library.

AMSTERDAM BOURSE OPEN TO CHILDREN (7th S. vi. 447).—Baedeker's 'Guide to Holland' states that the Exchange is converted into a playground for boys during one week in August and September, the time when the Kermis, or church dedication festival, used to be held. The tradition is that some boys playing there in 1622 discovered a plot of the Spaniards against the city, and that this privilege was granted in commemoration of the event. I have not met with any account of this in the histories I have consulted. H. B. A. Derby.

A Hollander informs me that fairs are annually held throughout Holland, but of late years they had been discontinued in Amsterdam; and so as not to deprive the children of that city from enjoying the fun of such times, they were allowed to make free of the Bourse, and to disport themselves in the manner described by your correspondent. My informant regards the story of the heroic deed and the accompanying wish as a pure fable.

M. I. J.

'L'Indispensable, Passe-Partout dans les Pays-Bas,' by J. F. Flöcker, notes, pp. 186-7, concerning the Exchange at Amsterdam:—

"L'ancienne Bourse que les Espagnols voulurent faire sauter en 1622 ayant échappé à ce danger par l'intermédiaire d'un enfant alimenté dans des hospices, ce garçon demanda comme récompense la permission de s'amuser annuellement à la Bourse à faire sonner des fifres, des tambours et des trompettes pendant toute une semaine avec les enfants d'Amsterdam ce qui fut accordé; on observe scrupuleusement cet usage jusqu'à nos jours."

ST. SWITHIN.

BATTLE OF AGINCOURT: DAVY GAM (7th S. vi. 444).—David Gam was a gentleman of Breconshire, "whose vision was distorted." He attended the parliament held by Owain Glyndwr at Machynlleth, in 1402, professedly to support his claims, but with the secret intention, it is said, of assassinating the Welsh warrior. The plot was discovered, but Glyndwr was persuaded not to put Gam to death, and he remained a prisoner for ten years. It is related that at Agincourt, where he was knighted for helping to save the king's life, he reported to

Henry V. that there were enough of the enemy to kill, enough to take prisoners, and enough to run away. Gam died of wounds received in the battle, but according to some accounts he lingered for several months (see Williams's 'Eminent Welshmen'). E. W.

Borrow, in his delightful book, 'Wild Wales,' chap. lxxix., gives a short account of Dafydd Gam, from which I extract the following particulars. Gam was a petty chieftain of Breconshire, who owed his surname to a personal deformity. He was, however, a man of immense strength. Early in life he was driven from his own country for killing a man named Big Richard of Slwch in the High Street of Aber Honddu (Brecon), and took service under John of Gaunt, for whose son, Henry Bolingbroke, he conceived a violent friendship. Henry, upon his accession to the throne, restored Gam to his possessions, and gave him employments of great trust and profit on the Welsh border. He was thus brought into conflict with Owain Glyndwr, whose insurrection against Henry he so violently resented that he swore "by the nails of God" to assassinate him, and actually went to Machynlleth for the purpose; but his design being discovered, he was seized and thrown into prison, where he remained until the fall of Glyndwr. His subsequent achievements under Henry V. in France are well known. C. C. B.

Sir David Gam is stated by Dr. Clark to be of the family of Games of Newton, of the great house of Maenaroh. See his fine work, 'Genealogies of Morgan and Glamorgan.'

ARTHUR MEE.

Llanelly.

He was Owen Glendower's brother-in-law. A note in French's 'Shakspeareana Genealogica' (p. 121) asserts that some of his descendants "are buried in the church of Llanfrynach, county of Brecon. And in the church of Merthyr-Cynog there is a monument to Roger Gam, dated 1600."

ST. SWITHIN.

HERRICK (7th S. vi. 268, 436, 496).—There were people in England who appreciated Herrick before the writer in the *Gentleman's Magazine*, 1796. In that amusing book, 'Naps upon Parnassus,' 1658, he is thus noticed:—

And then Flaccus Horace,

He was but a sower-ass,

And good for nothing but *Lyrricks*:

There's but one to be found

In all English ground

Writes as well; who is hight *Robert Herrick*.

A 3, verso.

Phillips does not "pass him over" in his 'Theatrum Poetarum,' but gives an average amount of space to him, and says he was

"not particularly influenc'd by any Nymph or Goddess, except his *Maid Pru*. That which is chiefly pleasant in these Poems, is now and then a pretty Floury and Pastoral

gale of Fancy, a vernal prospect of some Hill, Cave, Rock, or Fountain; which but for the interruption of other trivial passages might have made up none of the worst Poetic Landscips."

R. R.

Boston, Lincolnshire.

BEANS IN LEAP YEAR (7th S. vi. 448).—This strange superstition that beans grow differently in the pod in leap year from what they do in other years is prevalent in Surrey. My informant, an old labourer, and a native of the county, told me that "in leap year the eye is to the point, in other years to the strig" (i.e., the stalk); and he added that the old men would tell me the same. I have opened several pods of this year's growth, and find the eye is to the point, and probably it will be so next year. The prevalence of the belief in different parts of England is curious.

G. L. G.

LORD LISLE'S ASSASSINATION (7th S. vi. 467).—Bp. Burnet's account of the assassination is:—

"Her [the Lady Lisle's] husband had been a regicide, and was one of Cromwell's lords, and was called the Lord Lisle. He went at the time of the restoration beyond sea, and lived at Lausanne. But these desperate Irishmen hoping by such a service to make their fortunes, went thither, and killed him as he was going to church; and being well mounted and ill pursued, got into France."—*Hist. His Own Time*, A.D. 1685, vol. iii. p. 59, Ox., 1823.

ED. MARSHALL.

Lord Lisle was not an English peer. He was a member of Oliver's "other house," or House of Lords. He served as one of Charles I.'s judges, and signed the death-warrant. There is a very short account of him in Noble's 'Regicides.' His name often occurs in the manuscript and printed literature of the time. EDWARD PEACOCK.

ROLLING A BALL DOWN THE TABLE AFTER DINNER (7th S. vi. 489).—Your correspondent's second instance seems a relic of the ancient days when the ball was the stake played for in country matches, and the act of rolling it down the table after dinner was probably the method adopted to exhibit the trophy. In my young days it was always understood that the winners of the match kept the ball, and every match, of course, was played with a new one. ROBERT GODFREY.

[Is there any connexion with the proverbial advice in Yorkshire to keep the ball rolling; that is, do not let the fun of a meeting flag?]

WESTMINSTER LIBRARY (7th S. ii. 447; vi. 240, 298).—The book to which Mr. JOHN AVERY, Jun., referred me deals only with the Library of Westminster Abbey, and consequently does not serve my purpose. As the Westminster Library was situated in Jernyn Street, I am surprised that it should have escaped the attention of Mr. Wheatley when writing his book 'Round about Piccadilly and Pall Mall.' It is mentioned more than once

by Crabb Robinson in the 'Diary' as a place at which he was accustomed to read. It was there that "Dante" Cary in 1819 found the copy of Selden's 'Table Talk' with the marginal notes in the hand of S. T. Coleridge, Cary's transcript of which is printed in the 'Remains.' I have not met with any later mention of the Westminster Library. It had nothing to do, I believe, with the Westminster Institution, established about 1840, afterwards merged into the existing Free Library in Great Smith Street. I have a copy of "A Catalogue of Books in the Westminster Library, with the Bye Laws and Regulations of the Library. To which is added a List of Officers and Members. Corrected to 1803." Written on the title is "Le Grice, Sept. 22nd, 1804." This was doubtless Charles Valentine Le Grice, the friend and school-fellow of Coleridge and Lamb. He has bound up the volume without the "List of Officers and Members," but has included a portion of "A Catalogue of the Books contained in the London Library." Although this fragment only begins with sheet E, p. 33, the list of books seems complete. Is anything known of this earlier London Library? The literature in both collections is of the most solid character, with a mere sprinkling of poetry and novels. J. DYKES CAMPBELL.

HAMMONDS OF SCARTHINGWELL (7th S. i. 107; vi. 252).—Would Mr. HAMMOND kindly send me his address, as I wish to write to him concerning the above family? J. A. WHITLA.

Ben Eadan, Belfast.

POISON (7th S. vi. 327, 477).—At the last reference is a paragraph on the celebrated "Aqua Tophania," in which the Rev. E. MARSHALL quotes from C. Mackay's 'Memoirs of Extraordinary Popular Delusions,' vol. ii. pp. 202-16. It is evident that the author quoted has hastily paraphrased from the article on the above-mentioned poison in the well-known 'Curiosities of Medical Experience,' pp. 152-3, by J. G. Millingen, M.D., 1837, and for some unexplained cause he has omitted to mention the source of his knowledge. The "Abbé Gagliardi" should be *Abbé Gaghiani*, "Toffina" should be *Tufinia*. Mr. MARSHALL is there corroborated as to the poisoning by this preparation having taken place in the seventeenth century, "during the pontificate of Alexander VII." ST. CLAIR BADDELEY.

5, Albert Hall Mansions, S.W.

TONY ASTON'S 'BRIEF SUPPLEMENT' (7th S. vi. 489).—In your review of the new edition of 'An Apology for the Life of Mr. Colley Cibber' a statement is twice made that Aston's 'Brief Supplement' is reprinted for the first time. This is an error. It was printed in the *Cabinet*; or, *Monthly Report of Polite Literature*, London, 1807-8. W. H. CUMMINGS.

A NIGHTCAP STRATAGEM (7th S. vi. 48).—The following historic story, which is doubtless that sought in PROF. BUTLER'S inquiry, I take from 'A Thousand Notable Things,' published by J. Gleave, Manchester (1822); whence derived the author does not impart:—

"Henry, Earl of Holsatia, surnamed Iron because of his strength, having got into favour with Edward III., King of England, by reason of his valour, was envied by the courtiers, whereupon they one day, in the absence of the king, counselled the queen, that forasmuch as the earl was preferred before all the English nobility, she would make trial whether he was so noble born as he gave out, by causing a lion to be let loose upon him, saying, 'That the lion would not so much as touch Henry if he was noble indeed.' They got leave of the queen to make trial upon the earl. He was used to rise before day, and to walk in the outward court of the castle to take the fresh air of the morning. The lion was let loose in the night, and the earl, having a nightgown cast over his shirt, with his girdle and sword, coming down stairs into the court, met there with the lion bristling his hair and roaring. He, nothing astonished, said with a stout voice, 'Stand, stand, you dog.' At these words the lion crouched at his feet. To the great amazement of the courtiers, who looked out of their holes to behold the issue of this business, the earl laid hold of the lion, and shut him up within his den; he likewise left his night-cap upon the lion's back, and so came forth, without so much as looking behind him. 'Now,' said the earl, calling to them that looked out of the windows, 'let him amongst you all that standeth most upon his pedigree go and fetch my night-cap': but they, being ashamed, withdrew themselves."

R. E. N.

Bishopwearmouth,

CURIOSITIES OF CATALOGUING (7th S. v. 505; vi. 54).—"Junior's (D.) Anatomy of Melancholy, what it is," &c., hardly needs explanation.

"Bart (S.), Anaesthesia, Hospitalism, Hermaproditism, and a proposal to stamp out small-pox and other contagious diseases, embellished with wood engravings, thick 8vo., cloth, 2s., pub. 14s., 1871"; and "Bart (J.), Selected Obstetrical and Gynecological Works, containing the substance of his lectures on Midwifery, thick 8vo., cloth gilt, 6s. 6d., 1871." Both by Sir James Y. Simpson, Bart.

"Bart (C. A.), A Treatise on Discolourations and Fractures of the Joints, embellished with wood engravings, thick 8vo., cloth gilt, 2s., 1862," i.e., 'Treatise on Dislocations,' &c., 1822, by Sir Astley Cooper, Bart.

J. F. P.

78, Wimpole Street, W.

Under the heading "Numismatic" in a catalogue of second-hand books lately received I find a list of eighteen works relating to coins, tokens, and medals wound up by "Money, a Comedy, a poor copy, 1s., 1841." This is a curiosity of classification.

ST. SWITHIN.

It is generally a rather cheap laugh which is got out of printers' errors; but the following, which occurred in a recent catalogue, deserves a niche, I

think, in 'N. & Q.' I will not pillory the book-seller who was thus ill-treated by his printer. He was made to advertise for sale "Marryat (Capt.), Pirate and Three Butlers, beautifully illustrated," &c. The association of the two great predatory classes, by sea and by land, seemed to me, as the aesthetes would say, "distinctly humorous."

JULIAN MARSHALL.

PENDULUM CLOCKS (7th S. vi. 286, 389).—

"A clergyman in Glasgow possesses [1849] a clock made for George Mylne [master mason at] Holyrood House, Edinburgh, and on the dial-plate,

Remember, man, that die thou must,
And after that to judgment just.

John Sanderson, Wigton, fecit 1512.

This is the oldest pendulum clock we have seen, except one in the possession of Mr. Sharp, watchmaker, Dumfries, dated 1507, which is considerably prior to the date of Galileo's first application of the pendulum to mechanism."—Mackie's 'Prisons, &c., of Mary, Queen of Scots.'

Sir R. Phillips says, "The first pendulum clock was made 1641 for St. Paul's, Covent Garden."

R. W. HACKWOOD.

SWIFT'S 'POLITE CONVERSATION' (7th S. vi. 403).

—My copy, which I have always regarded as belonging to the first edition, bears date 1738, being printed at London for B. Motte and C. Bathurst, at the Middle Temple Gate, in Fleet Street. Lowndes mentions the same edition.

F. C. BIRKBECK TERRY.

'BOMBASTES FURIOSO' (7th S. vi. 379).—In your "Notices to Correspondents" at this reference you say you "believe the author of 'Bombastes Furioso' is unknown." Davenport Adams, in his 'Dictionary of English Literature,' states him to be William Barnes Rhodes. I suppose the 'Dictionary' is an authority.

JOHN TAYLOR.

CHAUCER'S 'BALADE OF GENTILNESSE' (7th S. vi. 326, 454).—That there were two Scogans is a fact which I never doubted; and on looking further into the matter, I now think it equally certain that the author of the ballad sent to the young princes was named Henry, and that Caxton made a mistake (thinking, probably, at the time of his own contemporary) in calling him John. Having thus answered my own query, I cannot but express my surprise at A. H. failing to see the connexion with the 'Balade of Gentilnesse,' which shows that he cannot have read my note very carefully, for otherwise, or if he had ever read Scogan's ballad at all, he must have seen that the connexion is very close, and it is just this connexion which makes Scogan's ballad so specially interesting to Chaucer students.

F. N.

P.S.—Since writing the above, I have found that a John Scogan, who died in 1391, was succeeded in the lordship of the manor of Hanyles (? Haviles), in East Rainham, co. Norfolk, by his

brother Henry, who appears a few years later, viz., 9 Hen. IV., as owner of this and other property in the same parish. This Henry was doubtless our poet, and at his death (11 Hen. IV.) the estate passed to his son Robert.

THE 'BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31, 134).—It would appear that the lines quoted from a letter of Charles Lamb's in 'Eliana,' at the first reference, had originally nothing whatever to do with Napoleon. I find that they were part of a song which is still well known and popular, namely, 'Hearts of Oak.' This was published, together with the music, in the *Universal Magazine* for March, 1760, pp. 152-3, and is there entitled "A New Song, sung by Mr. Champness in 'Harlequin's Invasion.'" As it has been much altered, the original version may, perhaps, be deemed worthy of record in the pages of 'N. & Q.' It runs as follows:—

Come cheer up, my lads, 'tis to glory we steer,
To add something more to this wonderful year:
To honour we call you, not press you like slaves,
For who are so free as we sons of the waves!

Heart of oak are our ships, heart of oak are our men,
We always are ready, steady boys, steady,
We'll fight, and we'll conquer again and again.

We ne'er see our foes, but we wish them to stay;
They never see us, but they wish us away;
If they run, why we follow, and run them ashore;
For, if they won't fight us, we cannot do more.

Heart of oak, &c.

They swear they'll invade us, these terrible foes;
They frighten our women, our children, and beaux;
But should their flat-bottoms in darkness get o'er,
Still Britons they'll find to receive them on shore.

Heart of oak, &c.

We'll still make 'em run, and we'll still make 'em sweat,
In spite of the devil, and Brussels gazette:
Then cheer up, my lads, with one heart let us sing,
Our soldiers, our sailors, our statesmen and King.

Heart of oak, &c.

The song was written under the inspiration of "the year (1759) of Pitt's greatest triumphs, the year of Minden, and Quiberon, and Quebec."

J. F. MANSERGH.

Liverpool.

"OUR FATHER" (7th S. vi. 388, 474).—The date 1552 was misplaced in my query. It belongs to the Second Prayer Book of Edward VI. That *trespass* should have so deviated from its original sense is remarkable. *Trépas* (a passage, hence a passage from life,—death) has never meant sin, or fault of any kind, in French. The main purpose of my query was to ascertain the origin of the popular form of the English Lord's Prayer.

HENRY ATTWELL.

Barnes.

ARBUTHNOT (7th S. vi. 427).—Chalmers's 'Biographical Dictionary' states that in 1727 Arbuthnot "took a house in Dover Street," and that he died

in 1734, "at his house in Cork Street, Burlington Gardens." EDWARD H. MARSHALL, M.A.
Hastings.

Miscellaneous.

NOTES ON BOOKS, &c.

Alumni Oxonienses: the Members of the University of Oxford, 1715 to 1886. Being the Matriculation Register of the University. Alphabetically Arranged, Revised, and Annotated by Joseph Foster. Vols. II., III., and IV., completing the work. (Parker & Co.)

WITH expedition which seems "phenomenal," and for which his subscribers owe him their gratitude, Mr. Foster has completed his heroic task of printing the 'Alumni Oxonienses,' a record of the members of the University of Oxford, 1715-1886, with their parentage, birthplace, year of birth, and degrees. The appearance of the first volume was chronicled in 'N. & Q.' (7th S. iv. 378). Its completion shows how worthily Mr. Foster wears the mantle of Col. Chester, and establishes him in a foremost place among genealogists. Work such as Mr. Foster has crowded into the last half a dozen years is, indeed, in its line, unprecedented. Far beyond the genealogist extend the obligations conferred. Thanks to the information Mr. Foster is the first to supply, facts and dates of the utmost importance to biographical and historical research are now accessible. No sign of haste is there in the work he pours forth with industry so unflinching. So far as our researches extend—and his various works have been frequently tested—his compilations are as remarkable in accuracy as they are monumental in research. Of this matriculation register of Oxford University the mere title conveys an idea of the extent of labour involved. To give any insight into the contents which the simple mention of the book does not convey is not, of course, to be hoped. Under names from Matthew Arnold to Samuel Wilberforce the reader may satisfy himself of the plan and the execution of the work, which occupies between sixteen and seventeen hundred pages, closely printed in double columns. The book thus defying analysis, we will give it warmly such help as lays in our power. Mr. Foster's list of supporters is largely—we may say principally—composed of subscribers or contributors to our own columns. It includes thirteen Oxford and five Cambridge colleges, the principal libraries in England and America, and other public institutions. Large as seems the list, however, the result so far is a deficit of 2,000l., which will necessitate an augmented subscription for the four volumes of the earlier series, 1500-1714, the MS. for which is in an advanced state. Mr. Foster naturally shrinks from committing himself to publication unless his subscription list is greatly increased. With private individuals it is, of course, frequently a question of means, or other similar cause, and it is no mission of ours to chide those whose names do not appear. It is, however, fair to point out that in Mr. Foster's list does not appear a single club, English or American; that Gray's Inn Library alone among the libraries of the Inns of Court figures in the list; that while the Royal Library at the Hague and thirteen American libraries secure the book, royal, parliamentary, and municipal patronage is refused to it in England; and that Sydney Public Library is the only institution in any English colony to support the undertaking. It is, indeed, remarkable that no name of nobleman, with the exception of two bishops, or member of Parliament is in the list. Of Mr. Foster's labours we can only say that they are of national importance, and that what reward or recompense a public or private recognition can afford

is his right. His publishers are Messrs. Parker & Co., of Oxford and London. Subscriptions may, however, be sent to Mr. Foster, at 21, Boundary Road, N.W.

Kensington, Picturesque and Historical. By W. J. Loftie, F.S.A. (Field & Tuer.)

IF local histories are henceforth to resemble that now before us, they are destined to a place in the affections of the bibliophile higher than has hitherto been assigned them. Topographical works have (somewhat unjustly perhaps) been depreciated as books appealing to others rather than true book-lovers. Whatever truth the charge might once have possessed must soon disappear. In whatever light the new history of Kensington is regarded, it merits praise. With its three hundred illustrations of spots of interest or beauty, many of them in colours, and all executed in a style of modern art, it puts in a claim to general popularity, and is no less fitted for a place on the dwelling-room table than on the library shelves. Its importance as a record of whatever is known concerning the "old Court suburb" commends it to the historical reader, and its literary merits render it a worthy companion to the homelier 'History of London' of the same author. Those full and elaborate pedigrees which commend a work of the class to the genealogist, and the special information concerning remains of interest which are the delight of the antiquary, are alike supplied, and the whole information is conveyed in a style which is easy, flexible, and void of affectation.

Mr. Loftie's avowed aim has been to trace the history of Kensington from the first appearance of the name till to-day. With regard to the name of Kensington, as with that of the hundred of Ossulton, in which it is situated, he has had to dismiss with more or less of derision not only the theories of "a number of writers who think that because 'Kensington' begins with a K it must have something to do with a king," but those of the most important of his predecessors. From Thomas Faulkner, the author of the 'History and Antiquities of Kensington,' 1820, as well as of historical and topographical accounts of Chelsea, of Fulham, and of Brentford, Ealing, and Chiswick, and Daniel Lysons, the historian of 'The Environs of London,' 1792-6, to Mr. Walford in his 'splendid book 'Old and New London,' all writers are heretical as regards the derivation. Ossulton is, Mr. Loftie holds, Oswulf's "ton," though who Oswulf was who gave the name to the hundred he does not know, while Kensington is simply the "ton" of the Kensingtons, a tribe who appear also in other parts of England. No contemporary reference to Kensington is discovered earlier than the Norman Conquest, though in the account of it in the Domesday Book there is a reference back to the time of Edward the Confessor. Twenty years later Kensington was held by Albericus de Vere, at first under the great Bishop of Coutances (Chenesuitum), in which name Lysons, who is followed by Faulkner and others, found the origin of Kensington. The passage in the Domesday Survey is quoted with a translation, and from this text a sermon of interest is delivered on the condition of Kensington in the eleventh century. Of the family of Vere a pedigree is given, with the descent of the manor of Kensington. Other pedigrees of Cope and Rich, of Fox of Holland House, of Hicks and Noel of Campden House, are supplied. It is, of course, impossible to give a full account or analysis of Mr. Loftie's scheme or treatment. Beginning with the geography of Kensington, which is accompanied by maps, Mr. Loftie devotes his second chapter to the Veres and their connexion with the manor. Holland House is treated in a third chapter, Old Kensington in a fourth, and Kensington Palace and Gardens in a fifth. The growth of Kensington, in spite of the restrictions upon building in the suburbs enforced

in the seventeenth century, in consequence of renewed outbreaks of the plague and the dangers of the journey along the lonely park wall after nightfall, and the manner in which it grew to be "the best, the most fashionable, the most secure, and most healthy of all the Middlesex villages," furnish matter of extreme interest. It is but natural that the associations, literary and artistic, of Kensington should receive full attention, and the houses of Thackeray, Sir F. Leighton, Sir John Millais, Mr. G. F. Watts, and others supply numerous illustrations. Some of the more noteworthy tombs in Kensal Green are also reproduced. A chapter is devoted to the church. On the present Church of St. Mary Abbots Mr. Loftie passes some strictures. The illustrations also include a view of the short-lived Hippodrome. The coloured illustrations include a dance in Kensington Square in 1815, the Row in 1793, Kensington Palace in the same year, Kensington Gardens and Kensington Palace in 1744, and a composite representation of travelling in sedan chairs. Whatever the publishers could do for this book, which by command is dedicated to the Queen, has been done, and the arrangement of the inner portion of the cover with a gold scroll on cloth is an attractive novelty due to Mr. Tuer, sure to come into general use for works of character and importance.

AN able number of the *Fortnightly* opens with a paper on 'War,' by Lord Wolseley, the importance of which it is not easy to overestimate. Mr. Swinburne rhapsodizes on 'Victor Hugo.' Mr. J. A. Symonds contrasts 'Elizabethan and Victorian Poetry.' Mr. Oscar Wilde, under the title 'Pen, Pencil, and Poison,' deals with Thomas Griffiths Wainwright, of whom he disposes as a wholesale poisoner. Mr. Edmund Gosse writes on 'Ibsen's Social Dramas,' and the Hon. George Curzon describes 'A Visit to Bokhara.' As the *Review* is completed by Mr. H. H. Johnston on 'The Ethics of Cannibalism,' Mr. Mallock on 'The Scientific Basis of Optimism,' and Mr. Frederic Harrison on 'The Future of Agnosticism,' it is readable from cover to cover.—Posthumous Vicissitudes of James II., contributed by Mr. J. G. Alger to the *Nineteenth Century*, gives a curious account, in part taken from 'N. & Q.,' of the treatment accorded the body of this monarch. Under the title of 'The Decay of Lying,' Mr. Oscar Wilde sends a clever and paradoxical article. Dr. Jessopp has some valuable suggestions for turning to account the large stores of information still accessible and unused in the shape of MS. records. Other important articles, mostly political, are supplied, and bear very distinguished names.—Keeping up its high character, the *Century* begins with a paper on 'Giotto,' with reproductions of half a dozen pictures. Mr. Remington's 'Horses of the Plains' is equally excellent for letterpress and illustrations, both are from the same source. 'Pagan Ireland' has great interest, antiquarian and other. 'Round about Galilee,' 'The West Point of the Confederacy'—a rather saddening record of boyish heroism—and 'The Life of Administrative Exiles' are excellent in their various ways. Not to preserve and bind the *Century* is recklessness. The volumes are a delight.—In *Macmillan*, 'Dr. Johnson's Favourites' gives a very pleasing account of Bennet Langton and Topham Beauclerk. 'A Practical Philanthropist and his Work' depicts the life and doings of Jean Baptist André Godin. 'The Bloody Doctor' of Mr. Adrew Lang deals with a fly affected by trout, and not with any more than ordinarily zealous professor of the healing art. 'The Practice of Letters' is rather severe upon the latest translator of Cellini's autobiography.—Not very important are the 'Personal Recollections of the Great Duke of Wellington' contributed by Lady De Ros to *Murray's*, but they are agreeable reading, and show the great captain in a pleasant light.

'The Old Cloak,' by Maxime du Camp, is very touching. Mr. H. H. Statham, editor of the *Builder*, answers, with some asperity, Mr. Shaw Lefevre's recent paper in the *Nineteenth Century* on 'Public Buildings of London.' The Earl of Clarendon will, of course, be heard on 'Party Government.' We fancy 'Our Library List' will before long disappear.—In *Temple Bar*, 'What Men live by,' from the Russian of Count Tolstoy, by Lady Lechmere, is an admirably characteristic specimen of the Russian author's work. 'Charles Lamb's Letters' should rather be called 'Lamb and Coleridge,' 'Puns' and 'Thomas Campbell' are the subjects of papers.—Mr. Haweis writes in the *Gentleman's* on the 'Late John Ella,' and Mr. W. J. Lawrence gives an account of 'Pantomime One Hundred and Fifty Years ago.' 'Curious Tenures' is on a subject of constant interest to readers of 'N. & Q.'—Berkeley Castle is treated of in the *English Illustrated* under 'Glimpses of Old English Homes.' In addition to good views of the place some of the fine pictures in the collection are reproduced. 'Gwalior' is the subject of an excellent paper, with illustrations, by the Hon. Lewis Wingfield. Mr. Oscar Wilde has a paper on 'London Models.' An engraving of 'The Virgin and Child,' from the painting by Lorenzo di Credi in the National Gallery, is the frontispiece.—'Studies of Elementary School Life,' in *Longman's*, gives some essays by boys which are sufficiently comic. 'A Queen Anne Pocket Book' has a mildly antiquarian interest. In 'At the Sign of the Ship' Mr. Lang furnishes some variants of rhymes concerning which he might with advantage have consulted 'N. & Q.'—In a *Burmese Prison*, in the *Cornhill*, gives a grim account of life under unfavourable conditions. 'Pickwick' introduces much matter recently discussed in 'N. & Q.' 'The Grocer's War' tells again a very strange story.—'Mistletoe and Holly' is treated of, with other subjects, in *All the Year Round*.

SOMEWHAT behind time appears the concluding number for 1888 of *Le Livre*. The most remarkable paper it contains is 'La Destruction Volontaire des Livres ou la Bibliolytie,' and is by M. F. Drujon. It gives an account of the books destroyed by their authors and by other individuals. The list is long, no fewer than 268 works being included in the list given, of which the first half only appears. The whole is very curious. An illustration representing a lovely binding of 'La Française du Siècle,' in the possession of the author, M. Octave Uzanne, accompanies the number.

MESSRS. CASSELL & Co.'s publications lead off with *Old and New London*, Part XVI. This begins about Cornhill and the neighbourhood adjacent, and gives representations of Crosby Hall in 1790, Gresham House in Bishopsgate Street, Cornhill in 1630, an excellent representation of the old India Office in 1803, Stow's monument in St. Andrew Undershaf, old Bethlehem Hospital, and other spots of interest.—*Our Own Country*, now at the forty-eighth part, with no sign of stoppage, deals with Flintshire and Winchester. A capital view of Winchester serves as frontispiece, and is followed by one of Rhuddlan Castle. Many striking views in Winchester are supplied.—The *Illustrated Shakespeare*, Part XXXVI., is occupied with 'King Richard the Third.' Full-page illustrations include the mourning of Queen Margaret, Clarence and Brakenbury, Queen Elizabeth lamenting, the Prince of Wales and Buckingham proceeding to the Tower, and the progress of Hastings to his death.—Part X. of the translation of Naumann's *History of Music* is occupied with the Old French school and the Netherlands to the beginning of the Renaissance. It reproduces two designs of Van Eyck from Ghent, and has a portrait of Meyerbeer.—Still in Melbourne, *Picturesque Australasia*, Part III., gives an animated scene on Brighton beach, not to be confounded with Brighton in

the mother country. Melbourne has also a suburb named Kew. "A vanished wonderland" is the title given to the lake district of New Zealand, to which the work then proceeds.—Part XIII. of the *Dictionary of Cookery* finishes the work, to which it gives an index, and a useful appendix.

PART LXII. of Mr. Ha. *Ellenaeus*, *Notes* gives travesties of Mr. Swinburne and *ON*. R. Sims.

No. XVIII. of the *Under (Clowes & Sons)* is freely and handsomely illustrated. Some of the colour-printed book-covers are very remarkable.

Woman's World has a well-illustrated paper on 'Fans,' and a second on 'The Princesses of Tallyrand.' There are some good views of Fontarabia, one of the most picturesque portions of northern Spain.

THE REV. W. S. LACH-SZYRMA has reprinted his sermon on *The Lesson of the Armada*.

MR. G. BIRKBECK HILL writes from 3, The Crescent, Oxford:—"I have entered into an engagement with the Delegates of the Clarendon Press to collect and edit Dr. Johnson's letters. A very large number of them are in print, but scattered through many volumes; many others still remain in manuscript. Since I published my edition of Boswell's 'Life of Johnson' I have, through the kindness of correspondents, received copies of not a few which I had never before seen. Many, I have reason to know, still remain hidden away in the desks of collectors of autographs. May I through your columns appeal to the owners of such letters to furnish me with copies? If they would trust me with the originals they would greatly aid to the favour. The registered letter-post is a very secure mode of transmission. Whatever I receive shall be returned without delay. If only a copy is sent I venture to ask that the spelling and punctuation of the original be exactly followed. In the case of those letters which have been published, I would suggest that they should be collated by their owners, and that I should be informed of any inaccuracy. Johnson's handwriting is not always clear, and not a few errors have been committed by the copyists. As I hope to supplement this work by a similar edition of the letters of Boswell, I venture to make the same requests in his case also."

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GEO. KER HODSON,—"Jun., Esq.," is the customary sequence.

CORRIGENDUM.—7th S. vi. 508, col. 1, l. 14 from bottom, for "Luck" read *Leech*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher."—at the Office, 22, Took's Court, Curstons Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 12, 1889.

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Notes.

"TANIAS EL REY."

So many descriptions of the monastery of Batalha have been published at various times that it would be impossible to add to our knowledge of this wonderful pile, which has found so many admirers among the *savants* of all countries. Of all the descriptions, however, the most beautiful is that of Fr. Luiz de Souza in his *'Historia de S. Domingos,'* and the most correct that published in the *Ecclesiologist* for August, 1854. That the Portuguese place too great a value on the building, from an architectural point of view, it is needless to say. No fewer than five architects seem to have been engaged on this sacred edifice, composed of "spires, pinnacles, pierced battlements, and flying buttresses"; but to the last, Mathews Fernandez, who died in 1515, belongs the glory of having built the "Capella Imperfeita," or Unfinished Chapel, whose western arch surpasses in richness everything else in the building. On the western side of this arch are repeated with great frequency the words "Tanias el Rey," among knots, flowers, and foliage, and the meaning of these words has given rise to great dispute at various times. By the majority of the Portuguese the words are supposed to commemorate the name of King D. Manoel's chronicler, but a careful search into contemporary history reveals no such name as Tanias. Then, again, it is very im-

probable that the chronicler would take precedence of the king, or that his name would be allowed a place in the rich foliation when those of kings, heroes, and architects were not so highly honoured. A man who had deserved such esteem of his king would most probably still exist in the memory of present generations. His name and his chronicles could not have so completely disappeared from the pages of contemporary writers had he, in that grand era of heroic navigators, outshone all by his writings.

Tanias is a myth. Is it likely that the names of Vasco da Gama and Nuno Cabral, who had opened the eastern and western gates of the New World to commerce, should have been relegated to comparative obscurity, and that this Tanias, of whom we know absolutely nothing, should have been immortalized by having his name inscribed amid the elaborate foliation springing from the sides of a sacred edifice, the last resting-place of some kings of glorious memory?

Many of the other derivations are equally absurd, and that given by John Latouche (Oswald Crawford) in his *'Travels in Portugal'* is not worthy of much consideration. But Mr. Crawford is so happy in most of his other suggestions that I may be allowed to repeat what he says on this subject:

"*Tanias el Rey* is, I have no doubt, only an anagram of *Arte e Linhas*. The puzzle is a good one, though not quite fair, for the *El Rey* is very misleading, and the use of the Latinized Portuguese of the period has clearly thrown the antiquaries off the scent."

How the author of *'Travels in Portugal'* arrived at such a conclusion is as great a puzzle to me as the inscription is to him. Under the roof of the monastery of Batalha were buried, as I have already said, many of the kings, queens, princes, and grandees of Portugal, and the building itself was erected to commemorate the great victory won at Aljubarrota, which secured the independence of Portugal. The original church was finished before 1416, but the Capella Imperfeita was commenced at the close of the fifteenth century, shortly after the accession of King D. Manoel the Fortunate, just when the discoveries of Vasco da Gama and Nuno Cabral were astonishing the world and filling the coffers of the Portuguese monarch.

D. Manoel, it is well known, expended large sums in the erection of splendid edifices, and it can easily be conceived that a monarch whose ruling passion was to raise majestic piles should have built a chapel like the Capella Imperfeita, in which eventually he might be placed to rest. This would only be following out what other kings and many private persons had done before and have done since. That he was not buried there, but at Belem, means nothing more than that it was decided to bury him at Belem in the magnificent monastery which he had caused to be erected. Having accepted this theory, which to me seems reasonable,

I understand the words "*Tanias el Rey*" to signify "Stop! be still! here lies the king," and I arrive at this conclusion by the following simple reading:—*Ta* is an interjection signifying in Portuguese hold, forbear, stop, be still, keep off your hands. *N* is employed as denoting the place, and as the abbreviation of "in the." It is used for "here," and gives a finish to the anagram. *Ias* is simply *jas* (lies), which is used in Portugal to this day on all tombstones, and is a corruption of *jacet*. Sculptors invariably render the *j* an *i*, as the *u* is rendered *v*. *El Rey*, the king—"Silence! here lies the king." What more appropriate words could we imagine for such a place? C. SELLERS.

'DICTIONARY OF NATIONAL BIOGRAPHY':
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130, 362, 469, 506.)

Vol. XV.

P. 2 a. Prior's reference to Dibben is in the folio edition of his 'Poems,' 1718.

P. 32 a. R. Ascham salutes a person named Dickinson in one of his letters (1602, p. 214).

P. 35 a. For "Rutly" read *Rutty*.

P. 36 b. For "Muskam" read *Muskham*.

P. 53 a. Dive. 56 a. Dyve.

P. 62 a. Thomas Randolph also wrote 'An Elegie upon the Lady Venetia Digby,' 1668, p. 28. He also dedicated his 'Jealous Lovers' to Sir Kenelm Digby in verse. Sir J. Denham mentions a Latin MS. by Mancini on the 'Cardinal Virtues,' which had passed through the learned hands of Sir K. D. ('Poems,' 1684, p. 145). On Lady Venetia see 'N. & Q.,' 7th S. iii. 162, 209.

Pp. 64-5. Sir K. Digby's 'Observations on Religio Medici,' 12mo. 1644. They were answered by Alex. Ross, 'Medicus Medicatus,' 1645. He also replied to Digby's work on 'Bodies and the Soul' in the 'Philosophicall Touchstone,' sm. 4to., 1645; 'Demonstratio Immortalitatis Animæ,' edited by Thomas White, translated into Latin by J. L., Paris, folio, 1651, 1655; Francof., 8vo., 1664; 'Peripateticall Institutions in the way of Sir K. D.,' by Thomas White, 12mo., 1656; Digby's 'Powder of Sympathy,' 12mo., third edition, 1660, fourth, 1664; and in French, Paris, 1658, 1681; also with the 'Treatise of Bodies,' 1669. Of his 'Receipts' there seem to be editions 1668, 1675, 1677; of the 'Closet Opened,' 1669, 1671, 1677; of 'Chymical Secrets,' 1682. George Hartman also issued 'The True Preserver and Restorer of Health,' 8vo., 1682, 1684, 1695; 'Family Physitian,' small 4to., 1696. John Hartman published 'Royal and Practical Chymistry,' fol. 1670. On D.'s works see Birch, 'Hist. Roy. Soc.,' ii. 82; Watt, 'Bibl. Brit.' Dr. Robert Fludd seems to have been the first English author to bring into

notice the sympathetic cure. He was answered by W. Foster, parson of Hedgley, Bucks., in 'Hoploerismaspongius, or a Sponge to wipe away the Weapon Salve,' 4to., 1631, whereupon came forth 'Dr. Fludd's Answer unto M. Foster, or The Squeezing of Parson Foster's Sponge,' London, 4to., pp. 220, 1631. Dr. John Hales, of Eton, also wrote against Dr. Fludd in a letter to Sir K. Digby, printed with his 'Golden Remains.' Others are:—'Nicolaï Papinii de Pulvere Sympathetico Dissertatio,' Paris, 1650 and 1681; 'La Poudre de Sympathie defendue contre les Objections de M. Cattier,' par N. Papin, Paris, 1651, both 8vo.; 'History of Generation, examining the opinion of Sir K. Digby, with a Discourse on the Cure of Wounds by Sympathy,' by N. Highmore, M.D., 16mo., 1651; 'Medicina Magnetica: or, the Rare and Wonderful Art of Curing by Sympathy,' by C. Irvine (?), 12mo., 1656; 'Aditus Novus ad Occultas Sympathiæ et Antipathiæ Causas invenientias,' by Sylvester Rattray, M.D., Glasgow, 18mo., Tubingæ, 1660; 'Theatrum Sympatheticum,' 12mo., Norimb., 1660, 1661, 1662, containing Fludd, Digby, Rattray, Papin, Goclenius, Strauss, Helmont, and several others; 'Lettre à M. B——, sur l'impossibilité des Opérations Sympathetiques,' 12mo., 1697; 'The Art of Curing Sympathetically proved to be true,' by H. M. Herwig, 12mo., 1699. Digby's 'Sympathy' was quoted by Malebranche ('Search after Truth,' book ii. part i. chap. vii.) and by J. A. Blondel ('Power of Mother's Imag.,' 1729). The weapon-salve was made known to modern readers by Sir W. Scott, who gave a long account of it in the notes to the 'Lay of the Last Minstrel,' iii. xxiii. More in 'N. & Q.,' 2nd S., 3rd S., s.v. "Weapon-Salve."

Pp. 65 b, 66 a. For "Higham" read *Highmore*.

P. 65 b. For "Hartmann" read *Hartman*.

P. 70 b. Blundeville refers to Digges's 'Pantometria,' 'Exercises,' 1606, 314 b.

P. 101. Prof. Disney was an examiner for the Craven scholarship, 1759 (Wrangham's 'Zouch,' vol. i. p. xxxi).

P. 123 a. Pope's praise of Sir W. Dixey (1710) in Curl's 'Miscellany,' 1727, i. 42.

P. 127 b. For "Mapleton" read *Mappleton*.

P. 130 b. For "Kennet" read *Kennett*.

P. 135. Much about Dobree in Prof. Pryme's 'Reminiscences'; 'Life of Bishop Wordsworth.'

P. 140 a. There is a long account of William Dockwra, his scheme and his difficulties, in De-laune's 'Present State of London,' 1681, pp. 350-3. He was a merchant, native, and citizen of London, formerly a sub-searcher in the Custom House there. He had eight young children. The chief office of the penny post was at his house, formerly that of Sir Robert Abdy, Knt. He began the penny post in April, 1680 (not 1683 as here).

Pp. 145-6. Richard Baxter calls John Dod

"excellent," and says that his book on the Commandments is "of small price and great use" (*Ref. Past.*, 85, 153). His 'Sayings' and 'Sermon on Malt' have been often reprinted as chap-books. On the malt sermon see *Penny Magazine*, 1832, p. 6; E. H. Barker's 'Lit. Anec.', i. 103; *Athenæum*, 1869; Brewer's 'Dictionary of Phrase and Fable', 545; 'New and Old', 1876, iv. 16; Bickerdyke's 'Curios. Ale and Beer', 1887. See also 'N. & Q.', 6th S. ii. 327; iii. 13.

P. 157 a. Much about William Dodd in 'N. & Q.' (see 5th S. i. 488). He published two sermons on fasting, preached at West Ham and St. Olave's, Hart Street (second edition, 1756).

P. 158. A 'Treatise of Estates,' ascribed to Sir J. Doddridge, was printed with some of Sir Wm. Noy's works, 1757, 1821.

P. 160. On Doddridge's "gay temper" see Roberts's 'Life of H. More,' ii. 453. His 'Expositor' was recommended by Bishops Porteus of London, Barrington of Durham, and Pretymann Tomline of Lincoln (Overton, 'True Churchmen,' 1802, p. 383; 'Life of W. Wilberforce'; Tyerman's 'Oxford Methodists').

P. 168 a. Thomas Warton sounds Dodington's "much lov'd name" in verse ('Poems,' 1748, p. 92).

P. 178 a. When R. W. Sibthorpe seceded to the Roman Church and published his 'Reasons,' Dodsworth replied in a letter, "Why have you become a Romanist?" 8vo., 16 leaves, three editions, 1842.

P. 185 a. An account of Doggett's rowing prize in the *Free-Thinker*, August 1, 1718.

P. 191 b. Sir G. Wheler's congratulatory letter to Dolben on becoming Archbishop of York (Wrangham's 'Zouch,' ii. 156; Patrick's 'Autobiography,' 35).

P. 193 b. For "Bishopsthorpe" read *Bishopsthorpe*.

P. 201 a. For "Spalatro" read *Spalato*.

P. 206 a. For "Anderby" read *Ainderby*.

P. 212 a, line 8 from foot. Insert inverted comma after "untenable."

P. 228 a. See De Quincey's account of Donne's 'Biathanatos' in his essay 'On Suicide' (*Eng. Opium-Eater*). Archbishop Trench's character of Donne ought not to be overlooked ('Household Book Eng. Poet.', 403-4). Parnell versified some of Donne's satires. Coleridge's praise of his sermons ('Table-Talk,' June 4, 1830) and defence of him against Pope and Warburton ('Lectures on Shakspeare,' 1883, pp. 358, 410, 427).

P. 238 b. Bishop Dopping married a sister of William Molyneux, Locke's correspondent (Locke's 'Letters,' 1708, p. 211).

P. 249 b. For "Quainton" read *Quinton* (?) (bis).

P. 338 a. On Bishop Douglas and his 'Criterion' see Mathias, 'Purs. of Lit.,' 300, 432.

P. 402 a. Hugh Downman. See 'N. & Q.', 3rd S. ix. 107. For "Cyrus" read *Cyres*.

Pp. 441-2. Sir F. Drake is mentioned in Blundevile's 'Exercises' and in Owen's 'Epigrams.'

Pp. 446-7. James Drake. See 'N. & Q.', 1st S. viii. 272, 346; 3rd S. iv. 435; 5th S. ii. 389. His 'Ancient and Modern Stages Surveyed,' against Collier, 1699; translated Leclerc's 'History of Physic,' 1699; edited 'Secret Memoirs of Dudley,' 1706. His 'Anatomy,' 2 vols., 1750; 'Anthropologia,' an appendix, 1728; 'Onania,' 1737.

P. 448. Nathan Drake belonged to the same family as Dr. Samuel of Pontefract. He dedicated his 'Winter Nights,' 1820, to his mother, living in York, in her eighty-eighth year. No mention is made of his two earliest works, 'The Speculator,' 1790; 'Poems,' 1793. Notices of him in *Monthly Literary Recreations*, No. 7, January, 1807; 'Living Authors,' 1816; *Annual Biog.*, xxi. 1837, p. 448; Allibone; Cleveland, 'Eng. Lit. Nineteenth Cent.'; portrait engraved by Tomkins and Thomson.

P. 449 a. "Love's Name Lives, or a Publication of Divers Petitions presented by Mistris Love to the Parliament on behalf of her Husband; also several Letters sent to him by Dr. Drake, &c., 1651."

P. 449 b. Samuel Drake was a pupil of John Cleveland, whose works he edited with a memoir ('D. N. B.', xi. 50, 52). His two assize sermons at York, Θεοῦ ἰδιδόκων, 1669, and 'Totum Hominis,' March 15 (? year), were published by Wm. Miller, Gilded Acorn, St. Paul's Churchyard. His engraved portrait, 4to., by Birrel and Wilkinson. See much in Holmes's 'Pontefract,' 1887.

P. 450 a. 'Concio ad Clerum,' 1719 (on St. Matthew xxvi. 29), is here attributed to both Samuel Drakes. There is a 'Concio' by Dr. S. Drake (? which) on Acts xvii. 22, 23. Samuel Drake, jun., was born at Pontefract, 1688, educated at Sedbergh, entered as a sizar at St. John's, Cambridge, May 4, 1704 ('Adm. Reg. St. John's, Cambridge'; Whitaker's 'Richmondshire,' 1823, i. 328).

P. 450 b. William Drake. *Annual Register*, 1801, p. 68. His portrait engraved by Bromley.
W. C. B.

CHRISTENDOM OF CLOTHES.—In 'Henry VIII.,' I. iii., the Lord Chamberlain says of the Englishmen lately returned from France:—

Their clothes are after such a Pagan cut too,
That sure th' have worn out Christendom.

The phrase is puzzling, though, if it stood alone, it might be passed over with the explanation, that the clothes in their outlandish cut had lost, *i.e.*, never possessed, a proper Christian look. But I find a similar phrase in Lyly's 'Euphues' (p. 443, Arber). He is counselling the ladies against pride of apparel, and he says, "Bicause you are

brave, disdaine not those that are base : thinke with yourselves that russet coates have their Christendome." Here the appearance of some special allusion is too definite to be set aside. And moreover the two passages strengthen each other ; the double occurrence makes it more than doubly difficult to accept any explanation which only explains away. What is this "Christendom"—christening, or Christian character—which has been received by the russet coat (no less than by the lady's costly robe*)? Can it have been a custom to obtain the Church's blessing on new clothes? If there were such a custom, a reason for it would not be far to seek. It is an old and widespread superstition that smart clothes, and especially new clothes, attract the evil eye, which folk might naturally seek to avert by obtaining a priestly blessing on their clothes before they put them on. This is the merest conjecture, and I offer it for what it is worth. Perhaps some reader may be able to throw further light on the subject, or to give a better explanation of my two passages. On the matter of the superstition : I well remember hearing from Miss Whately, a lady well known for her work in Cairo, an account of some sickness or other trouble befalling a boy who attended her school, which his parents persistently attributed to an evil eye brought upon him by a pair of new boots procured for him by Miss Whately.

C. B. MOUNT.

SIR JOHN HAWKINS.—In Halkett and Laing's 'Dictionary of Anonymous and Pseudonymous Literature,' &c., 'The Principles and Power of Harmony,' London, 1771, 4to., is ascribed to Sir John Hawkins. The authorities cited are Watt, 'Bibliotheca Britannica,' and *Monthly Review*, vol. xlv. Watt does so ascribe the book (s.v. "Principles" and s.v. "Hawkins"). The *Monthly Review* is silent as to the authorship. The credit of the book is also given to Sir John Hawkins, without any sign of hesitation, in the British Museum Catalogue (s.v. "Principles" and s.v. "Hawkins"). On what ground the book is said to be by Sir John Hawkins I cannot find. Watt himself (s.v. "Stillingfleet") assigns it to Benjamin Stillingfleet, and so does Archdeacon Coxé in his 'Literary Life, &c., of Benjamin Stillingfleet,' London, 1811, 8vo. There (at vol. i. c. 13, pp. 205 sqq.) is a pretty full account of the book, which was rather an amplification than a translation of Tartini's 'Trattato di Musica.' Coxé says at p. 208n. that the book, though anonymous, attracted notice, and mentions the critique of it in the *Monthly Review*, November and December, 1771, the year of its publication. This is contained in vol. xlv. above mentioned, and it may be inferred that Coxé found nothing in it at variance with his own account of the authorship of the book. Dr.

Burney, as appears from Coxé, *u.s.*, p. 207, did not know who the author was. Archdeacon Coxé was intimate with B. Stillingfleet, and I suppose his statement as to the authorship is conclusive. He has been followed by 'Penny Cyclopædia,' 'English Cyclopædia,' the 'Biographical Dictionaries' of Chalmers and Rose, the 'Biogr. Univ.,' ed. Michaud, and the 'Nouv. Biogr. Générale,' ed. Hoefer.

It may be added that it was from the popularity of B. Stillingfleet at Mrs. Montagu's assemblies that the blue or grey worsted stockings worn by him gave their name to such assemblies, and so to the ladies who frequented them. As to this Mr. Coxé (i. p. 237n) quotes Bisset's 'Life of Burke,' p. 83 (vol. i. p. 126 in second edition), a reference which may be added to that given in the 'New English Dictionary,' s.v. "Blue-stocking."

J. POWER HICKS.

SHOEMAKER'S MS. ANNOUNCEMENT.—A short time ago, whilst compiling 'Curiosities of Births, Marriages, and Deaths' for *Cheshire Notes and Queries*, I was glancing down "Miscellanea" in the columns of the *Manchester Mercury and Harrop's General Advertiser*, Tuesday, March 19, 1816. The following paragraph caught my eyes as a satire :—

A MS. Bill in the window of a cobbler near Cripple-gate, London.

Surgery
performed on aged
Boots and Shoes
broken Legs set and bound upright
disordered feet repaired
the wounded heeld,
The whole Constitution mended
and the Body supported
by

a new Sole. By T. T.

FREDERICK LAWRENCE TAVARÉ.
30, Rusholme Grove, Manchester.

WHISTLING.—There is nothing new. A writer in the *Free-Thinker*, August 1, 1718, in a paper on 'Sports,' hopes

"that we may have no more Whistling nor Grinning Matches: Let them not call the Country People together, upon Holydays, to be Witnesses to their Puerile Genius."

W. C. B.

KITTERING.—A man who has much to do with courts of justice has many opportunities of hearing strange forms of expression, archaic or otherwise, and even coinages of words. These last are more common in the case of non-English-speaking folk, who apply the analogies of their mother tongue to the production of queerly sounding words. For instance, a witness of German birth, giving his evidence in imperfect English, made use of the form "expensible" for *expensive*. But where there is no foreign influence at work we may find new

* I suppose we may thus complete Lyly's sentence.

things. In the examination of a witness recently, he was asked how the boy crossed the street; to which he replied, "A little bit *kittering*, I should say." The presiding judge explained to the jury, "He means obliquely." I have ransacked many dictionaries, and cannot find any word at all resembling it, and therefore I send it to 'N. & Q.' for consideration, with the remark that, after all, it may be nothing more than a mispronunciation of the word "quartering." JOHN E. NORCROSS.
Brooklyn, U.S.

"TROWSES."—This word is to be found in the translation of the 'Janua Linguarum' of Komensku, printed by John Redmayne, London, 1670. At p. 94 he says: "Who contented themselves to cover their head from the sun with a hood, their body from the cold with *trowses*."

RALPH N. JAMES.

BENT OR BENNET.—The meaning of this word is not quite correctly given in the 'New English Dictionary.' A *bent* in North Derbyshire is a tuft or "tussock" of coarse grass, left untouched by cattle in a pasture. That being so, the meaning of such place-names as Bentley, The Bents, Bents Green, Tootley Bents, Benty Field, &c., is clear. These tufts are very conspicuous in the pastures of moorland farms, or in places newly brought into cultivation, and one can therefore easily understand how the place-name would arise.

S. O. ADDY.

Sheffield.

"THE ONE" AND "THE OTHER."—When two subjects are referred to, the last mentioned, as the nearest in thought, is referred to as "the one," the first mentioned, as the furthest in thought, is referred to as "the other."

Till within a comparatively recent period (and by recent period I mean the second half of this century) the rule which I have formulated was observed without exception by all who wrote or who spoke correctly. Now, I am safe to say, the rule is so habitually reversed that any one writing or speaking correctly is pretty sure to be misunderstood. Of the correct form, now flagrantly departed from, I give a notable instance from that purest type of English, the Authorized Version of the Bible:—

"We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life."—2 Cor. ii. 15, 16.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

[See 5th S. xii. 205; 6th S. viii. 444.]

VEINS IN THE NOSE.—A young man belonging to this parish was drowned while bathing last summer. I was told afterwards that it had always been expected that he would come to an untimely end,

or would emigrate, because he had strongly marked veins on his nose. At his birth the peculiarity had been noticed, and a fear expressed as to his future. Is this bit of folk-lore common?

W. D. SWEETING.

Maxey, Market Deeping.

BEZONIAN.—The following use of the word is two years earlier than the earliest given in the Philological Society's 'New English Dictionary': "But the cowardlie besonions" (Sir Roger Williams, 'A Briefe Discourse of Warre', London, 1590, 8vo., p. 9, third line from bottom).

W. H. SPARLING.

ANONYMOUS AID.—Some time prior to the year 1424, when Andrew of Wyntoun was writing his 'Orygynale Cronykil of Scotland,' there was sent to him a large contribution narrating the history of Scotland from 1323 to 1390. Wyntoun did not reject this product of another's pen; on the contrary, he tells us he "was rycht glade" and "ekyd it" to his own work. It was an instalment of prime importance, and fills thirty-five chapters; indeed, considering that Wyntoun's chronicle ends in 1408, leaving only eighteen years for his own story of his own time, it is not too much to say that, viewed as history, this borrowed part as a contemporary record of events by an eye-witness is the most important of the whole. There is not a shadow of plagiarism in the case; the gift was freely made, it was unreservedly accepted, and it could not have been more handsomely acknowledged:—

Qwha that it dytyt,* nevyrtheles,
He shawyd hym of mare cunnandnes,
Than me, commendis this tretis.

Bk. ix. ch. x. l. 1161.

Yet Wyntoun did not know who was the writer, for (expressing himself this time in the third person) he says:—

Qwha that dyde, he wysyt rycht nought;
Bot that till hym on cas wes browcht,
And in till that ilk dytet
Consequenter he gert wryt.

Bk. viii. ch. xix. l. 2959.

It was no mere body of facts which was thus sent him as raw material for his muse; the instalment, a finished production in verse of the same style and metre as his own:—

Before hym wryttyn he redy fand.

Bk. viii. ch. xix. l. 2956.

And as such he simply incorporated it, making, as we have seen, the most generous recognition. Does literary history record many similar entirely honest appropriations of anonymous labours where the part appropriated bears so large a proportion to the value of the whole?

GEO. NEILSON.

CHARLES II. AND HIS DOGS.—These two advertisements appeared in *Mercurius Publicus* directly

* Wrote.

† Writing.

after the Restoration. The first was no doubt drawn up by the John Ellis who is mentioned in it. The second must have been written by the king himself:—

"A Smooth Black Dog, less then a Grey-bound, with white under his breast, belonging to the King's Majesty, was taken from Whitehal the eighteenth day of this instant June, or thereabout. If any one can give notice to John Ellis, one of his Majesties Servants, or to his Majesties Back-stays, shall be well rewarded for their labour."—June 21-28, 1660.

"We must call upon you again for a Black Dog, between a Greyhound and a Spaniel, no white about him, onely a streak on his Brest, and his Tayl a little bobbed. It is His Majesties own Dog, and doubtless was stolen, for the Dog was not born nor bred in England, and would never forsake His Master. Whosoever findes him may acquaint any at Whitehal, for the Dog was better known at Court, than those who stole him. Will they never leave robbing His Majesty? Must he not keep a Dog? This Dog's place (though better then some imagine) is the only place which nobody offers to beg."—June 28-July 5, 1660.

Possibly this was the "dog that the King loved," which came ashore with Pepys at Dover ('Diary,' May 25, 1660). Or it may have been the dog to which Rochester refers in one of his satires against Charles II.:—

His very dog at Connal-board
Sits grave and wise as any lord.
'History of Insipids.'

Unfortunately the newspapers do not tell us whether the king's advertisement was answered, and the fate of the dog remains unknown. The unhappy monarch continued to lose his dogs. In the *Intelligencer* for Jan. 9, 1664/5, is the following notice:—

"Lost on the 6th instant a black and white Bitch (one of his Majesties Hounds). She has a cross on the right shoulder and a C. R. burnt upon her left ear, behind her right ear upon her neck (which is white) she has a black spot about the breadth of a silver crown. Whoever shall bring or send her to the back stairs at Whitehall shall be well rewarded for his pains."

C. H. FIRTH.

BOULEVARDS FOR LONDON.—A good deal has been written lately in the *Times*, *Telegraph*, and other daily papers about the Marylebone Road as a boulevard for the north-west of London; but no one has drawn attention to the fact that the design of such a boulevard was due to the late Mr. J. C. Loudoun, the horticulturist, at whose suggestion Oxford and Cambridge Terraces were laid out as a continuation of the Marylebone Road, with a view of a grand boulevard some miles in length to be carried through Kensington, Chelsea, Vauxhall, Brixton, &c., to Blackheath and Greenwich, while the City Road was to be continued eastwards and south-westwards to the Isle of Dogs. A full account of this design will be found in 'Old and New London,' vol. v. p. 265. SUUM CUIQUE.

SNOB.—In 'N. & Q.,' 7th S. iv. 127, I gave an instance of the use of this word in 1831. I have

now found it employed in 1824. In an article called 'The Confessions of a Cantab,' which appears in the sixteenth volume of *Blackwood's Magazine*, p. 461, the following passage occurs:—

"The gowmsmen looked, smiled, and passed on; the snobs stood still and grinned."

A note at the bottom of the page runs as follows:—

"For the benefit of the unsophisticated reader, a snob is, at Cambridge, everybody who is not a gowmsman."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

STORY CONCERNING CROMWELL.—There is an absurd story, to be found in nearly every life of Oliver Cromwell, as to his having, when a little boy, been run away with by a monkey. Carlyle refers to it in chap. iv. of the 'Letters and Speeches,' vol. i. p. 27, ed. 1857. I have just come upon a similar tale, told of Christian, the tyrant of Sweden:—

"It is recorded that on one occasion, during Christian's infancy, a large ape snatched him from his nurse's arms, and ascended with him to the roof of the palace, whence, however, unluckily for humanity, the animal, after a time, brought him down again in safety."

ANON.

RELICS OF CHARLES I.—Under the above heading in the *Times* of December 17, 1888, the following notice appeared:—

"The Prince of Wales on Thursday visited St. George's Chapel, Windsor, and replaced in the vault containing the coffin of Charles I. certain relics of that monarch which had been removed during some investigations more than seventy years ago. These relics having ultimately come into the possession of the Prince of Wales, he decided, with the sanction of the Queen, to replace them in the vault from which they had been taken, but not to disturb the coffin of the king. The Dean of Windsor was present."

It would be interesting to know what the "certain relics" referred to consist of. The coffin of Charles I. was discovered during some alterations which were effected at St. George's Chapel, Windsor, many years ago, and was opened in the presence of King George IV., who was attended by his physician, Sir Henry Hallford; but the king gave positive directions that no particulars of what took place should be divulged during his lifetime.

Soon after the death of George IV.—that is, late in the year 1830 or early in 1831—a detailed account of all that took place when the coffin was opened appeared in print, and was attributed to the pen of Sir Henry Hallford, if it was not actually signed by him.

Can any of your readers favour me by stating how and by whom the article in question was published, giving also the exact date?

GEORGE J. T. MERRY.

35, Warwick Road, Earl's Court, S.W.

THE WORD "CHALUT."—May I call attention to the hideous degradation to which this poor word,

associated in most minds with much that is picturesque and charming in Switzerland, has, during the last two or three years, been subjected in London? It is now applied to a kind of street lavatory.

F. CHANCE.

Sydenham Hill.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"THE COURT SECRET: A NOVEL. Part I. [and II.]. Written by P. B., Gent. London: Printed by R. E. for R. Baldwin, near the Black-Bull in the Old Bailey. 1659."—This work, concerning which I find no particulars in Lowndes, Halkett and Laing, or other bibliographers, repeats, in the form of a novel, the libellous accusation against Mary of Modena, Louis XIV., and other historical personages contained in 'The Amours of Messalina,' concerning which I sought vainly for information 7th S. vi. 404. In the address to the reader, prefixed to the second part, the author says that some "malicious persons" gave out that he was the author of 'The Amours of Messalina.' A key to both parts is given with the second part. Who was P. B.? Is anything known of the book? It is not, I think, to be confounded with 'Court Secrets,' by Edward Curll. URBAN.

'TALES OF THE SPANISH MAIN.'—Can you inform me whether there is a book (not the 'History of the Buccaneers,' 1704) about the buccaneers of America entitled 'Tales of the Spanish Main'? It contained an account of the journey of Orellana from Peru to the Atlantic down the valley of the Amazon. Possibly the 'History of the Buccaneers,' 1741, is the book. M.

SERINGAPATAM.—Could any of your readers oblige by letting me know where I can procure a list of the officers and regiments engaged in the taking of Seringapatam, and the date when the prize-money was distributed? E. D. HARRIS.

FRANCES CROMWELL.—I have a mourning-ring on which is inscribed, "Frances Cromwell, *obit* April 30th, 1738." Can any of your readers give any information about this lady?

L. WOOD, Major.

ANTIQUÉ SCREENS.—Can any reader of 'N. & Q.' tell me where I can obtain the history of or any information respecting these, and where good examples, more especially of old embroidered screens, are to be found?

LADY TEAZLE.

—HERRIES.—Who was the author of 'A Review of the Controversy respecting the High Price of Ballion and the State of our Currency' ("Lon-

don, Printed for J. Budd, Bookseller to H.R.H. the Prince Regent, No. 100, Pall Mall, 1811, 8vo.")? It is attributed in Halkett and Laing to — Herries (vol. iii. 2198). Possibly this was John Charles Herries, afterwards Chancellor of the Exchequer in Goderich's administration.

G. F. R. B.

DYER, OF SHARPHAM.—I should be very glad if any of your readers could tell me whether there are any known living descendants of the family of Dyer, of Sharpham Park, co. Somerset, a large and numerous one, whose pedigree is given in the *Heralds' Visitation of Somerset in 1623* (Harleian MSS., British Museum), and several members of which were in their day celebrated men, viz., Sir James Dyer, Knt., Lord Chief Justice Common Pleas, born 1512; Sir Edward Dyer, poet and historian, one of the favourites of Queen Elizabeth. A line of baronets also sprang from this family in the person of Sir Richard Dyer (or Deyer as they spelt it), grandson of John Dyer, of Roundhill and Wincanton, co. Somerset, and great-grandson of John Dyer, of Sharpham, which baronetcy became extinct in the person of Sir Ludovick Dyer through default of issue, and whose estate being sequestered, he died in a workhouse. The first baronet, Sir Richard Dyer, lived at Great Staughton, in Huntingdonshire, and is buried in the parish church, where there is a mural tablet to his memory.

The Dyers of Somerset strongly espoused the cause of King Charles, and on the success of Fairfax in the West of England they were turned out of their estates, and there was a great break up of the family in the seventeenth century, at which point most of them disappear from view, and probably from impecuniosity sank into humble life.

There is no doubt, I think, that many of the Dyers living in the West of England now are descendants of this numerous family.

S. R. DYER, M.D.

242, Trinity Road, Wandsworth Common, S.W.

SIR ROBERT NORTER.—Can any one give the birth and parentage of Sir Robert Norter, who is stated to have been a Secretary of State in the time of Charles I.? His daughter married the first Lord Dunkeld.

MAC ROBERT.

CLASSIFICATION OF THE CLERGY.—Who was the author of the threefold division of the clergy into Platiudinarians, Latitudinarians, and Attitudinarians? It appeared about 1866. G. L. G.

'THE FLOWER GARDEN.'—Is it known who wrote the article in the *Quarterly Review* for 1842, republished in Murray's 'Reading for the Rail' in 1852? The same author contributed an essay on 'The Poetry of Gardening' to the *Carthusian*, and this is also reprinted as a sort of appendix to 'The Flower Garden.'

W. ROBERTS.

10, Charlotte Street, Bedford Square.

EDWARD BRISTOW.—Can any reader of 'N. & Q.' supply any particulars concerning the career and works of this artist? He formerly lived at Windsor, and during the latter part of his life in the High Street of Eton, where, I believe, he died. His Christian name was, I believe, Edward, and not Edmund, as stated in the last edition of Bryan. From Mr. Graves's 'Dictionary of Painters' it appears he exhibited twenty-seven pictures.

C. B. STEVENS.

Reading.

COURT ROLLS.—I should be extremely glad to know where the Court Rolls of the Honour of Pontefract are to be found. Are they in London? I could learn nothing of them in Yorkshire.

C. E. GILDERSOME-DICKINSON.

Eden Bridge, Kent.

TRIPLE CORD.—One of the sixteen ways of showing respect amongst Orientals is to put on the triple or sacred cord. Where shall I see this explained?

C. A. WARD.

Walthamstow.

TOURS CATHEDRAL.—Sir Walter Scott, in a very picturesque bit of landscape painting in 'Quentin Durward,' chap. xiv., calls this "the most magnificent church in France." Does Scott mean that it was the most magnificent at the period of his story, or at the time in which he was writing? I have never seen Tours Cathedral, but I believe it is not equal in magnificence to the cathedrals of Amiens, Rheims, Chartres, or Notre Dame de Paris (all of which I have seen). No doubt it is, to a certain extent, a matter of personal taste. For my own part, of all the cathedrals I have ever seen, either at home or abroad, I think that which impressed me most was Amiens, and, next to that, Rheims. It does not, however, necessarily follow that other people would agree with this estimate. Possibly I might myself think that in the magnificence of her churches Italy "held the field" against France, if I had ever had the good fortune to see Milan:—

The giant windows' blazoned fires,

The height, the space, the gloom, the glory,

A mount of marble, a hundred spires.

Will some of your readers who are well acquainted with the French cathedrals say what, in their opinion, is the merit of Tours compared with that of the other cathedrals of France?

JONATHAN BOUCHIER.

NEUWIED ETHNOGRAPHICALS.—Maximilian, Prince of Neuwied, in 1834 voyaged to the United States on an exploring tour. He was accompanied by the artist Bodmer and a tried and trusty factotum. As early as 1815 he had made a similar expedition into the heart of Brazil. At St. Louis he chartered a steamer in which he pushed up the Missouri more than two thousand

miles. Bodmer took sketches everywhere. Among Mandans, Arickarees, and divers other tribes the prince spared no pains or expense to procure every variety of national and characteristic articles. These curios were a multitudinous collection, and were transported by the gatherer to his home on the Rhine. In the pheasantry at Neuwied they were seen by the writer in 1842, and according to Bader they remained there till 1866, if not longer. These curiosities I had supposed to be now in the Berlin ethnographical department. According, however, to Stackelberg's 'Life of the Queen of Roumania,' they were sold some twenty years ago to an American, and carried back to America. Where is the real habitat of these aboriginal relics? Is it Neuwied, or Berlin, or America? If in America, where?

JAMES D. BUTLER.

Madison, Wis., U.S.

"DOLCE FAR NIENTE."—Is this phrase merely a common Italian phrase, or is it a quotation from some book in that language?

CLIVE.

ARMS WANTED.—Per pale, baron and feme; baron: Argent, between three leopards' heads caboshed, a chevron gules; feme: Argent, a stag tripping; on a canton, a galley. Crest: a wingless dragon, tail nowy, or. Believed to be of the early Georgian period.

H. D. ELLIS.

SANDAL GATES.—What became of these famous gates after their removal in 1842 from Ghiznee? The Governor-General, Lord Ellenborough, with a flourish of trumpets, gave out that they were to be restored to Somnauth, in Hindustan, but the British Government would not allow it, for fear of provoking religious strife. I want to know the fate of these gates since their removal from Afghanistan.

E. COBHAM BREWER.

A CURIOUS WORK.—I obtained not long ago a copy, imperfect, unfortunately, of a little work entitled 'A Guide to Grand Jurymen.' The title-page in my copy is gone, so I cannot give either the full title or the date of the book. It was published probably in Charles I.'s reign, as the author speaks of our late sovereign James. The two dedications are signed Richard Bernard. It is a curious little work, dealing with witches and those possessed. Could any reader give me information respecting Richard Bernard, and tell me where I may see a perfect copy?

E. E. EDGE-PARTINGTON.
Manchester.

"TO LEAVE THE WORLD BETTER THAN YOU FOUND IT."—Can any one tell me who originated the above expression? It sticks to me as a memory of very early years; but none of my friends can help me, and I cannot remember who suggested it to me.

P. A. C.

"TWIZZEL" IN PLACE-NAMES.—In the recently published volume of 'Yorkshire Fines' I notice

the surname Byrktwysyll, and also Byrkbye and Byrkheade. I also notice the surname Twissilton. Byrkbie is "birch-town," and Byrkheade is "birch-hill"; but what is Birch-twizzel or Twizzel-town? I have not yet seen any satisfactory explanation of this word.
S. O. ADDY.
Sheffield.

MOTHER LUDLAM'S CAULDRON.—In vol. iv. of Mr. Stallybrass's excellent translation of Grimm's 'Teutonic Mythology,' p. 1304, mention is made of 'Mother Ludlam's cauldron, now in Frensham Church.' The passage is in brackets, so may be an addition of the translator's. Where can I see any account of this vessel?
ANON.

REV. DR. THOMPSON, OF KENSINGTON. (See 6th S. x. 496; xl. 80).—Was above head master of Kensington Grammar School (in or about the year 1786), or had he a private school?
C. S. K.

COACHING PRINTS.—I have recently picked up a series of coaching and sporting prints, mounted on a roller, and shall be glad if you or any of your readers can give me information respecting them. The seller said the artist was Halkyn, but I have no further evidence beyond the fact that they bear a great resemblance to his other productions. The imprint runs as follows: "London, published for the proprietor by S. & I. Fuller, Temple of Fancy, 34, Rathbone Place, 1822."
C. P. PEAK.

JOSIAH BURCHELL.—Can any reader of 'N. & Q.' give me information respecting the parentage of Josiah Burchell, who for fifty years held the office of Secretary to the Admiralty and for forty years represented Sandwich in Parliament? One of his daughters married Admiral Sir Charles Hardy, Knt. Any information respecting his ancestors will be valued.
J. FARLEY RUTTER.
Mere, Wilts.

Replies.

TOOTH-BRUSHES.

(7th S. vi. 247, 292, 354.)

I have a very curious MS. collection of receipts, commenced circa 1623, and once in the possession of Elizabeth, Lady Morton, who presented it in 1679 "to her Deare Brother William Finch at Hun.....in Lincolnshire." It contains several tooth-powders; but no mention whatever is made of brushes wherewith to apply them to the teeth. The following are samples:—

"Dr. Myrons Dentryfris or powder for the teeth to keepe them whit:—

"Burne a peece of Corke till it looke like a Coale, then take it out of the Fyre and it will fall to ashes wherewith rub your teeth."

"St Joslin Perceis—to make cleane the teeth whersoever they bee Black or foule:—

"Dip a little Rag in Oyle of Sulphere and rub your

teeth with it; but lett none goe into your Mouth for it is terrible jll tasted, but of no Danger at all if any goe downe the throte: it will make the teeth pure white; but it is not good to be used but now and then."

These "dentifrices" are to be applied with rag or with the finger to the teeth.

From 'A General Practise of Phisicke,' published by Thomas Adams, 1617, fol., I extract a receipt which proves very conclusively that the tooth-brush was not in common use at that date:

"To make and to keepe the teeth cleane.

"Take two drag. of Date stones, red Corall prepared three drag. Lupins, and the rootes of the yellow Flower-deluce, of each three drag. beate all that is to be beaten and afterwards make a confection of it with clarified hony which must be so hard that you may make small placent or trociscs of it; dry them in the shadow: when you will vse them, then dissolve one of them in wine or vineger, and wash the teeth therewith every morning when thou has first rubbed them well with a cloth."

All this writer's directions for managing the teeth insist upon scrupulous cleanliness, which is to be attained by "washing," by "rubbing with a coarse cloth," and by rubbing them "last of all with a peece of Scarlet dipped in Hony." The final direction runs thus:—

"The teeth also are alwayes to be kept cleane and pure, and not to picke them with an iron, but with a toothpicker made of *Lentiscus*, which is the tree whereof droppeth Mastick, which is much commended for the teeth: remember also to wash the teeth after every meale."

Many other seventeenth-century books might be quoted from, for the same purpose, down to Mistress Hannah Woolley, who told her pupils in 1682 that

"you ought to keeep your teeth very clean by rubbing them every morning with water and salt.....You may, if you please, try Mr. Turner's Dentifrices, which are every where much cried up."

'The Toilet of Flora.....for the Use of the Ladies,' London, 1784, gives a receipt for making

"A Coral Stick for the Teeth.

"Make a stiff Paste with Tooth Powder and a sufficient quantity of Muclage of Gum Tragacanth: form with this Paste, little cylindrical Rollers, the thickness of a large goose-quill, and about three inches in length. Dry them in the shade. The method of using this stick is to rub it against the teeth which become cleaner in proportion as it wastes."

Directions are also given in this work for the preparation of certain "roots that are used to clean the teeth." Lucerne and liquorice roots are specified. They are to be boiled and cut into pieces of six inches long. Each end of the root is then "to be slit with a penknife into the form of a little brush," and they are to be slowly dried, to prevent their splitting.

"They are used in the following manner. One of the ends is moistened with a little water, dipped into the Tooth-Powder, and then rubbed against the teeth till they look white."

If stronger measures are needed (for the removal of tartar, for instance),

"the best instrument is a small piece of wood like a butcher's skewer rendered soft at the end. It is generally to be used alone; only once in a fortnight dip it into a few grains of gunpowder, which has previously been bruised."

Otherwise,

"take a large skewer, on the end of which is tied a piece of linen rag, dip the rag in the medicine and rub the teeth and gums with it."

It is possible that these prepared roots, slit "into the form of a little brush," may be the connecting link between the tooth-stick (the use of which seems to be general among savages) and the modern tooth-brush.

ALFRED WALLIS.

In a manuscript volume of the private accounts of Francis Sitwell, of Renishaw, from August 20, 1728, to March 2, 1748, the following entries occur:—

1729, Sept. 6. "Disbursed at London [among many other items] a silver tooth-stick 8d."

1729, Oct. 9. "Disbursed at London [among various items] a tooth Brush 4d."

This entry is only ten years later than the entry I gave relating to tooth-powder at p. 292, and distinctly shows that tooth-brushes are not of recent introduction. In the same volume I find:—

"Oct. 31. Gassein powder 2s."

Whether this is tooth-powder is uncertain. On June 24 in the same year F. Sitwell pays 3s. 6d. for "a Bottle for my teeth," which I cannot explain.

ALBERT HARTSHORNE.

BIG BOOKS BIG BORES (7th S. vi. 206, 391).—As an illustration of the REV. W. E. BUCKLEY's note on the origin of large-paper copies, I may perhaps be allowed to give particulars of two large-paper books in my collection:—

1. "H *Kavη Διαθηκη*, Novum Testamentum Græco-Latinum, interprete Erasmo Roterdamo.....Editio Nova, Lato Margine, Notis Philologico-Theologicis Annotendis Accommodatissima et Utillissima. Tali vultu nondum hactenus visa.....Fo., Gissæ Hassorum, MDCLXIX."

The text measures 6½ in. by 4 in.; the paper measures 14¾ in. by 9½ in. Many of these enormous margins have been utilized in the way intended.

2. "Les Tenures de Monsieur Littleton. London, Imprinted for the Companie of Stationers, 1612."

The text measures 4½ in. by 1½ in.; the paper measures 8½ in. by 6½ in. A great many of the margins are covered with interesting early and late seventeenth-century explanatory notes.

J. ELIOT HODGKIN.

Richmond, Surrey.

Taking up by chance the first number of one of the first illustrated periodicals (the *Saturday Magazine* for July, 1832), the opening words of the introduction have just caught my eye. They may be worth recording as the voice of half a century

ago bearing on the notes of PROF. BUTLER and MR. WARD:—

"It was a favourite saying with a crabbed old Greek that 'A Great Book is a Great Evil.' He said this before the grand invention of printing, when the making and reading of books, if not a great evil, was certainly a great trouble.....Now all these great books are very curious, many of them very useful, and some of them invaluable, yet they are very seldom opened by any man nowadays, except to be dusted, although their names are from time to time to be found presiding over a modern work, to the spirit of which they may perhaps be altogether opposed. This neglect is partly owing to the circumstance that these books can rarely be met with out of public libraries, where a man cannot sit down comfortably to read them; partly to their occasional perplexity of thought and uncouth manner of speech; and partly also to their size—to their being such very great books, which makes it a work of months (sometimes of years) to get quite through some of them. Nevertheless they were not without their effect on the world. Many of the important truths which they contain have been preserved and illustrated in later writings more portable in form and easy of digestion."

R. W. HACKWOOD.

NAMES IN THE DE BANCO ROLL (7th S. vi. 327).—The following memoranda may afford some little aid towards unravelling the meaning of the words quoted.

Orsmythburn. Or is the A.-S. word for ore, unwrought metal. *Smyth*, from *smitan*, originally signified any artificer who used the hammer: *isen-smið*, an ironsmith; *ora-smið*, a coppersmith, a coiner. "Hu nys this se smið, Marian sunu?" "Is not this the carpenter, the son of Mary?" (Matt. vi. 3.) *Orsmythburn*, then, means "the brook beside the smithy."

Oseleye points to *osle*, or *ousel*, a blackbird. *Osel-leye*=the field of the blackbird.

Tonsclugh, the cliff or cleft near the *ton*, or cluster of houses.

Kahirst or *Keyhirst*. *Hirst* is a wood or plantation; A.-S. *cu*, Scottish *ky*, a cow. *Kahirst* seems to indicate a small plantation into which the cattle were driven.

Croke tak. A *tak*, or *intake*, was a plot of land enclosed from the waste. *Croke* probably refers to its crooked shape.

Redistrother seems to imply a locality strewn or overgrown with reeds.

Cuphaughford. MR. PERCEVAL is probably correct in his explanation of this and of *Shelyngley*.

Belyley and *Bellion* seem to me to be corruptions from *Belling* or *Billing*, the name of an Anglian or Anglo-Saxon tribe who have commemorated themselves in place-names in many parts of England.

J. A. PICTON.

Sandyknowe, Wavertree.

MR. PERCEVAL may find of service to his query, so far as anent "The Redistrother," a note of some searches of mine into the meaning of the word *struther*, used both by itself and as a compound in place-names. It is evidently a descriptive

term, but I have not found it in any glossary or dictionary.

Several places in Scotland have the word as part of their name. In England also it seems not unknown. Chaucer's merry clerks in the 'Reve's Tale' were natives of "Strother":—

John highte that on, and Alein highte that other,
Of o town were they born, that highte Strother.
'Canterbury Tales,' ll. 4011-2.

This town, the Reve goes on to say, was

Fer in the North, I cannot tellen where.

Neither could Tyrwhitt. I suspect it was in Northumberland or Durham, where, at any rate, a family bearing that surname was of great consequence in the fourteenth century. A writ relative to the former county in 1318 names "William atte Strother." In 1329 "William del Strothir" was one of a Newcastle jury. In 1355 "William de Strother" was mayor of Newcastle, and "Henry del Strother" was sheriff of Northumberland in 1359. (See Bain's 'Calendar,' vol. iii. Nos. 613, 992, 1586, and vol. iv. No. 35.) There is a place on the border of Northumberland and Durham, seven or eight miles out of Newcastle and half as far from Ebchester, marked "Strother Hills" on a recent map by Bartholomew. Maybe the Reve's town of Strother is not far off. Let some Northumbrian say, and so solve a minor Chaucerian problem.

At Lochmaben, close by the Barras, or tilting-ground, there is a swampy tract once known as the Struther ('New Statistical Account of Dumfriesshire,' p. 393). A charter in 1486, recorded in Latin in the 'Register of the Great Seal' (vol. ii. No. 1650), refers to it as a marsh (*marresia*) commonly called "a strudire." In Stirling's Library here there is a seventeenth-century MS. volume of historical collections, now ascertained to be the work of Lord Fountainhall. Its contents embrace a "perfect inventar of pious donationes." This "perfect inventar" notes the foregoing charter, describing the subjects it conveys as "ane aiker of Land wth the marishe comonly called the Strudder." One day in September last, during a forty-mile walk from Glasgow to Leadhills, I passed a farm in Dalsferr parish called the Struther, though an ancient inhabitant near thereby told me that the Struthers was the correct title. I went some little distance out of my way to take in the physical geography of the place. Behind the farmhouse lay, hemmed in by ridges, a longish, low-lying damp strip of land, no doubt the veritable original *struther*.

Camden's 'Britannia' (Gibson, 1695, col. 928), in describing Fifeshire, mentions the place there named "*Struthers* (so called from the abundance of *Reeds* that grow there)."

Whether Camden's etymology be correct or not, it is beyond doubt that a *struther* is a marsh, and it is probable that the "Redistrother" means the "reedy struther." GEO. NEILSON.

POUNDS (7th S. vi. 408).—There is a pound at Sandford St. Martin, enclosed to prevent its becoming a nuisance. MR. VIDLER gives no credit to the enclosure Acts, which, by the abolition of the common field system, have helped to make the impounding of cattle almost a thing of the past, nor to the establishment of the rural police, who clear the roads of straying cattle by bringing the owners who leave them unguarded before the magistrates. Poundbreach is an offence by statute 6 & 7 Vict., c. 30. I think that disused pounds lapse to the lord of the manor, upon whom there was an obligation to supply them. ED. MARSHALL.

There is a pound at Madresfield, near Malvern. It is made of posts and rails, not at all unlike the picture in 'Pickwick,' and has been repaired within the last twelve months. There used to be one near Rose Cottage at Newland, near Hull, but it was a brick enclosure, and has disappeared before railways and villas, I believe. W. C. B.

There is a pound in the Garston Old Road, Grassendale, near Liverpool, in which I have once or twice seen an unfortunate animal.

J. F. MANSERGH.

Liverpool.

Will MR. VIDLER be good enough to say why he ventures to attack a class of gentlemen who have not, on the whole, deserved ill of their country, by averring that it is due to the "greed of the landlords" that village pounds have been in many cases "swept away," as he poetically states? Such abuse is cheap. Would a pound, when no longer of service in its original function, revert to the manor in which it was situated, and where it only existed as a source of expense to the locality? If it would so revert, why should it not do so, being, as I suppose it was, dedicated of yore by the lord of the manor to a single public function, and not surrendered for any and every use? If its dedication was restricted, would not MR. VIDLER prefer to thank the lord and his forerunners for the use of the land during some centuries, or, at any rate, refrain from insulting a class? I take it that the land a pound occupies is generally part of the public highway, and belongs to the local authority having charge of that highway. In that case it is no business of the lord to maintain it. O.

'LORD BATEMAN' (7th S. vi. 428, 478).—E. F. S. will find the notes to the music of 'Lord Bateman' in the square duodecimo mentioned by MR. TROLLOPE, published not twenty-five years ago, but in 1851, by David Bogue, Fleet Street, and Mustapha Syried, Constantinople. Judging from the price now asked, I should say this edition is very scarce. WM. GRAHAM F. PIGOTT.

HAMPTON POYLE (7th S. v. 269, 349, 476; vi. 55).—Though having no wish to tread "upon the

thorny paths of philology," as my friend A. J. M. styles it on p. 384, yet Cicero tells us that those who spend the day in darting at a mark occasionally hit it. In other words, sometimes a guess or haphazard shot is correct. It may be that Poyle is derived from *palus*, a marsh, or a lake. There is Palus Mæotis, or the Sea of Azov (ἡ Μαῖωτις Λιμὴν, Æschylus, 'Prom. Vinc.' 427). There are the place-names Liverpool, and Poole in Dorsetshire. From Hampton Poyle being situated in a very damp part of Oxfordshire, and on the banks of the Cherwell, this interpretation is rather favoured. A. H. classes it amongst several other place-names with Pylle, which is a small village in Somersetshire, near Shepton Mallet, on the ancient Roman fosse way; and within a short distance of it is another village, Pilton, also on the Roman fosse way. To my mind there does not appear very much resemblance. The Cherwell, leaving Hampton Poyle, flows into the Isis at Oxford, after passing Magdalen College:—

Fluminaque antiquos subterlabentia muros.

'Georg.' ii. v. 157.

JOHN PICKFORD, M.A.

RADICAL REFORM (7th S. v. 228, 296; vi. 137, 275, 415).—For "at least seventy years back" at the penultimate reference I would venture to suggest the substitution of "sixty years back" for both the first and second editions of 'The Boy's Own Book' were published by Vizetelly, Branstons & Co. in 1828.

G. F. R. B.

DEFENDER OF THE FAITH (7th S. vi. 328, 418).—I am inclined to think the title conferred on Henry VIII. by Pope Leo X. was the revival of an ancient one, that of Defender of the Church, altered from its original form, but having the same signification. Whitlocke, in his notes on this interesting subject, says:—

"We find antiently in the church, to be ordained certain advocates of causes, who were called 'Defenders of the Church,' as appears by a canon of the council of Carthage; and by the law of the Emperor Charles, who constituted defenders of the Churches, against the powers of secular and rich men; and another law appointing defenders of the church and servants of God."

The title of God's Vicar was given by Eleutherius to Lucius, our first British king; and this is mentioned by several authors of our law-books as a title proper for our kings, and frequently given to them.

The title of Christ's Vicar was afterwards taken by King Edgar in his charter to the monastery of Winchester; but to come nearer to our own time, in a writ of King Richard II. to the sheriffs, the old style runs: "Ecclesia, cujus nos Defensor sumus et esse volumus."

Pope Leo X. and his cardinals, by a golden bull dated 1521, and still extant in the Vatican at Rome, conferred the title of Defender of the Faith on

Henry VIII. in recognition of the acceptable services he had rendered to the Church of Rome by writing a volume against Luther in defence of pardons, papacy, and the seven sacraments.

Later on Henry assumed by Act of Parliament the additional appellation of "Supreme head of the Church of England," which, together with that of "Defensor Fidei," were borne by his son Edward VI.

Queen Mary continued both these titles at first, but afterwards omitted the former, retaining, however, that of "Def. Fid.," which has been a hereditary title from the time of Henry VIII. to the present day.

E. S. H.

Castle Semple.

Under this head the following may be added, on the authority of the 'O'Connell Correspondence' (vol. ii. p. 128), edited by W. J. FitzPatrick (London, John Murray), to which work a correspondence of 'N. & Q.' has referred (7th S. vi. 409):—

"Shiel was Master of the Mint when the omission of the 'Defensatrix Fidei: Dei Gratia' from the florin occasioned much clamour. In Parliament he openly accepted the responsibility of the omission, but disclaimed all sectarian motive."

FRED. WALCOTT.

PROGRAMME (7th S. vi. 446).—I feel I am treading on dangerous ground; but is not the *mime* in *programme* retained because we have derived that word more directly from the French than the other compounds mentioned by L. L. K.? Whether or no, I fancy it would be better to retain it as it is, as that particular word is bisyllabic instead of trisyllabic, as if altered we shall run the risk of having it pronounced as I shall never forget hearing a high civic magnate pronounce it on the occasion of some proceedings with which, years back, I had something to do, and at which, there being no printed *ordo rerum*, he continually bothered me at every turn with "Isay, Mr.—, what's your *prog'-rām*?" Possibly, as there was a small "feed" included in the arrangements, he was not in this instance so far out; but the word, coming thus, and in the loudest of tones, into a mixed company from over the usual lace scarf and official collar, sounded, to say the least of it, queer. R. W. HACKWOOD.

The spelling *program* is not unknown in standard literature. Carlyle, who, to be sure, was sometimes a law to himself in such matters, does not hesitate to use it. In his chapter on "Model Prisons" in 'Latter Day Pamphlets' there is an easily found example. After calling upon the authorities to whitewash their scoundrel-population and to cleanse their gutters—"if not in the name of God, ye brutish slatterns, then in the name of Cholera and the Royal College of Surgeons"—he sums up with the placid remark, "Well, here sure is an Evangel of Freedom, and real *Program*

of a new Era." Surely there can be no reason why this spelling should not become general.

THOMAS BAYNE.

Helensburgh, N.B.

BIRMINGHAM MAGAZINE (6th S. x. 496).—Some account of the *Monthly Intelligencer* will be found in the *Philatelic Record* for February, 1886 (vol. viii. p. 23). P. J. ANDERSON.

WAIK : WENE : MAIK (7th S. v. 148, 276; vi. 75).—The following may be worth noting. The fifth stanza of the ballad of 'Erlinton,' in Scott's 'Border Minstrelsy,' is as follows:—

But in my bower there is a *wake*,
An at the *wake* there is a *wane*;
But I'll come to the green-wood the morn,
Whar blooms the brier, by mornin' dawn.

Scott explains the word *wane* as "a number of people"; thus, I suppose, understanding the stanza to mean that "there is a watch set in my bower, and at the watch many people are engaged." It was the reply given by the maiden to her true-love when he came tirling at the pin. This is possibly the meaning in this case, for when the father put his daughter in "the bigly bower,"

he has warnd her sisters six,
An sae has he her brethern se'en,
Outher to watch her a' the night
Or else to seek her morn an een.

It offers no explanation, however, of the words in 'Kilmeny,' even if the words *wene* and *wane* be at all akin, for Hogg speaks of Kilmeny falling asleep in the "green *wene*." Considering the Ettrick Shepherd's familiarity with all these Border ballads and the similarity of words and metre between his two lines and these from 'Erlinton,' it does not seem improbable that these latter may have been in his mind when he wrote the words we are discussing. Furthermore, I may point out that under the ballad 'Erlinton' Prof. Child (in his large edition of 'Popular Ballads,' now issuing, pt. i. p. 108) gives what he considers another version of it, and in this the maiden's answer is:—

But yonder is a bonnie greenwood,
An in the greenwood there is a *wauk*,
An I'll be there an sune the morn, love,
It's a' for my true love's sake.

Although printed *wauk* the word is made to rhyme with *sake*. Hogg's words, we may remember, are:—

In yon greenwood there is a *wauk*.

I offer this contribution for what it is worth, seeing that nobody else offers anything.

ALGERNON GISSING.

Broadway, Worcestershire.

P.S.—Since writing the above I find that *wane* does mean "an abode, shelter," and is, therefore, equivalent to the Old English *won*. I have found the word in Dr. Gregor's glossary to 'The Court of Venus' (Scottish Text Society's edition). Very

likely it is common enough, and perhaps in Jamieson, but I have not got him to refer to. I suppose, then, that *wene* is simply Hogg's spelling of *wane*; it is to be noticed that he makes it, throughout the 'Kilmeny,' rhyme with the ending *-ane*. The word *wauk* still requires explanation. *Maik*, of course, offers no difficulty.

DR. A. CROMBIE (7th S. vi. 389, 455).—My attention has been directed to a query in reference to Dr. Alexander Crombie. As I am his eldest grandson I think it right to give you the best information I can. A full account of his life is given in the lately published 'Dictionary of National Biography,' vol. xiii., which I think will fully answer the query. If you wish for any further information I may perhaps supply it.

ALEX. CROMBIE.

YORKSHIRE EXPRESSIONS: HORSE-GODFATHER (7th S. vi. 328, 397).—"A great horse-godmother of a woman" is an every-day expression for a strapping masculine female, such as would in French be designated as "une femme hommasse"; but I never heard of a "horse godfather."

R. H. BUSK.

It should be mentioned that Thackeray puts horse-godmother, most appropriately, into Sir Pitt Crawley's mouth:—

"How do, my dear? Come to see the old man, hay? 'Gad—you've a pretty face, too. You ain't like that old horse-godmother, your mother. Come and give old Pitt a kiss, like a good little gal."—"Vanity Fair," vol. ii. chap. iv.

EDWARD H. MARSHALL, M.A.

Hastings.

BELGIAN BEER (7th S. vi. 284, 396).—Jackson, in his 'History of Wood Engraving,' p. 557, gives 1764 as the date of the first edition of 'The Oxford Sausage'; and states also that a later edition has the name of T. Lister on the title-page. I have the 1772 edition, the preface of which states that the names of the compilers will never be known.

J. B. MORRIS.

Eastbourne.

Thomas Warton was the author of 'A Panegyric on Oxford Ale,' commencing—

Balm of my cares, sweet solace of my toils.

It was written in 1748, and published in 1750. See Chalmers's 'English Poets,' vol. xviii. pp. 122, 123.

G. F. R. B.

CONFESSOR OF THE HOUSEHOLD (7th S. vi. 267, 352).—MR. BUCKLEY favours me by writing to state that Henry Fry, mentioned as Confessor to the Household in 1829, should be Henry Fly; also that he was of Brasenose, and is noticed with his offices in Foster's 'Alumni Oxon,' vol. ii. p. 472, which form of spelling, as also agreeing with that in the 'Brasenose Calendar,' by Mr.

Buckley and Mr. F. Madan, recently issued, is further identified as the correct one. Dr. H. Fly died in 1833, at the age of eighty-nine.

ED. MARSHALL.

An additional reference may be given to the following work, 'The True State of England, containing the Particular Duty, Business, and Salary of every Officer in all the Publick Offices of Great Britain. Also of their Majesties' Households,' &c., London, 1729, 8vo., see p. 47. In Mr. MARSHALL's exhaustive reply mention is made by Y. S. M. (4th S. xi. 282) of Dr. Henry Fry. This name should be Fly, as given by Foster in his 'Alumni Oxonienses,' and as in the 'Brasenose Calendar,' anno 1762.

W. E. BUCKLEY.

HISTORIATED (7th S. v. 485; vi. 98).—*Historiated* is, I fancy, a very late, and in any case quite unnecessary, importation. We have the very sufficient equivalent "storied." This is a case in which the Italian form (often so superior in matters of art), borrowed by a few writers through the French imitation, being no better, it is only affectation to use it. I should hope, therefore, that Dr. MURRAY will not fall into the snare of inserting the slip with which we are told he has been supplied. I quote an early and a late example of *storied*. Dalloway, 'Observations on English Architecture,' 1806, p. 289, has:—

"Are the tints of Reynolds.....less admirable for being transfused over the surface of a *storied* window?" And C. C. Perkins, 'Historical Handbook of Italian Sculpture,' 1883, p. 47:—

"Enriched with every kind of ornament, and *storied* with bas-reliefs illustrative of the Madonna's history."

R. H. BUSK.

COLLECTION OF H. WALPOLE (7th S. vi. 228, 330).—I have a note of the two works:—

Auction Catalogue of the Classic Contents of the Villa at Strawberry Hill. 4to. London, 1842.

Ædes Strawberryianæ: Names of Purchasers and the Prices to the Detailed Sale Catalogue. 4to. London, 1842.—The pagination is not the same as that of the former.

I think that I saw these either in the Bodleian or in the British Museum. There is a 'Description of the Villa at Strawberry Hill' in Walpole's 'Collected Works,' 4to., London, 1798, vol. ii.

ED. MARSHALL.

THE WATERLOO BALL (7th S. vi. 441, 472, 515).—The ground plan of the Duke of Richmond's house at Brussels in 1815 is reproduced in Lady de Ros's most interesting article in this month's *Murray's Magazine*. The plan, with all the rooms named as shown, including the ball-room, was given to Lady de Ros by Lord William P. Lennox himself. This fact, coupled with Lord William's written statement, completely disposes of any value which could attach to his alleged conversation.

Lord William quite correctly described the ball-room as "the drawing-room," which, in fact, it was, though the duchess gave it up to her children, and used in preference another room on the first floor. It is very interesting to notice that the plan marks the "alcove" at the end of the ball-room, which was, no doubt, the "windowed niche" in which "sate Brunswick's fated chieftain," and also the "ante-room" to the ball-room in which Lady de Ros bade him farewell. CONSTANCE RUSSELL.
Swallowfield, Reading.

If Mr. EDGCOMBE will turn to the current number of *Murray's Magazine*, he will find a plan of the house at Brussels in which "the Duchess of Richmond's Waterloo Ball took place," communicated by the Dowager Lady de Ros, who also gives a list of invitations sent out. Instead of "a thousand hearts beating happily" at this memorable party, it would appear that there were not above two hundred guests invited, and of these only about fifty were ladies, a mixture of English with Flemish in equal proportion. It is related by Lady de Ros in her interesting article that it was "the Cumberland Hussars, a Hanoverian regiment," which "came full gallop through Brussels," saying "the allied army was defeated, and that the French were coming." It has always been supposed that the "braves Belges," rushing from the field, gave this false alarm, and probably the English allowed them the credit, in order to screen their Hanoverian fellow-subjects!

J. STANDISH HALY.

Temple.

MONKEY ISLAND (7th S. vi. 468).—A well-known island in the Thames above Windsor. See Dickens's 'Dictionary of the Thames,' or any other guide to the river, or the Ordnance map.

E. T. EVANS.

The plan mentioned by Mr. WARD was carried out when the Grand Junction Canal was constructed, which connects Brentford and Uxbridge, and saves a large amount of Thames navigation.

J. F. MANSERGH.

Liverpool.

[Mr. R. W. HACKWOOD and Mr. W. LYALL reply to the same effect.]

'ONCE A WEEK' (7th S. vi. 306, 418).—As Mr. WALFORD well knows, after the reigns of Mr. Samuel Lucas and himself, the once popular periodical *Once a Week* changed its editors and publishers many times, also the distinctive covers of its monthly parts. I possess the periodical bound in volumes, and also in monthly numbers, and there are at least nine varieties of covers to the latter. But I make this note concerning an apt quotation for *Once a Week*. When Mr. E. S. Dallas became its editor, in January, 1868, the cover for the monthly parts was very simple; but in

the next year the cover for January, 1869, was entirely new, printed in black and red, on yellow paper, with an admirable design by John Leighton, F.S.A. In the four corners of the design were four sun-dials, bearing the following Shakspearean quotation: (1) "What, keep a week away! seven days and nights; (2) Eight score eight hours, and Lovers' absent hours; (3) More tedious than the dial eight score times; (4) O, weary reckoning! Shakspeare, 'Othello,' Act III. sc. iv." When a "New Series" was started, in 1873, a fresh cover was designed by F. Waddy, in which the four quotations reappeared with a fresh treatment. But before the end of the same year there was another "New Series," with a new cover and a fresh design, omitting the quotation from Shakspeare.

CUTHBERT BEDE.

GRAHAM OF GARTMORE (7th S. vi. 500).—Under the title of "O tell me how to woo thee," Sir Walter Scott, in 'The Minstrelsy of the Scottish Border,' 1812, has the following note:—

"The following verses are taken down from recitation, and are averred to be of the age of Charles I. They have, indeed, much of the romantic expression of passion, common to the poets of that period, whose lays still reflected the setting beams of chivalry; but, since their publication in the first edition of this work, the editor has been informed that they were composed by the late Mr. Graham of Gartmore."

The 'Dictionary of Eminent Scotsmen' gives Robert Graham of Gartmore, b. 1750, d. 1797, as author of this song, which begins:—

If doughty deeds my ladye please,
Right soon I'll mount my steed,

ONESIPHORUS.

SALOOP (7th S. vi. 468).—The starchy roots of *Orchis morio* and *O. mascula* supplied the material for saloop, which was a kind of gruel sold at stalls and houses of refreshment, as we now have "Bovril, served hot." The Eastern name for such food is *sahleb*; the English name in "good society" is *salep*; in the language of the people *saloop*. When gruel is called "slab" we probably have saloop at one remove. It is not improbable that in Lamb's time sassafras was tacked on to the starchy stuff in saloop; but it has no more right to such a place than chicory has to be mixed with coffee.

SHIRLEY HIBBERD.

Saloop, salep, salop, and saleb are synonymous terms, derived from the Arabic *sahleb*, the equivalent of the Greek *orchis*. It is a starch procured principally from orchid tubers, and was largely exported to this country from the East before the discovery of coffee. It is made up in small yellow balls, which are ground to a fine powder before being used. Like its substitutes, coffee and tea, it is mixed with boiling water and milk, and sweetened to taste. It used to be considered a very wholesome beverage in this country, and was sold ready prepared in the early morning to the

working classes of London. Within the last twenty years saloop vendors might have been seen playing their trade in the streets of London. The term saloop was also applied to an infusion of the sassafras bark or wood. In Pereira's 'Materia Medica,' published in 1850, it is stated that "sassafras tea, flavoured with milk and sugar, is sold at daybreak in the streets of London under the name of saloop." Saloop in balls is still sold in London, and comes mostly from Smyrna.

A. B. S.

[Very many contributors are thanked for replies.]

HARPER, OR HARPUR (7th S. vi. 505).—In reply to the query as to how the wife of John Bannister wrote her maiden name, I think I can produce incontrovertible evidence; namely, that of the lady herself. I have before me a "sampler"—now the property of her granddaughter—on which are the words, "Elizabeth Harper ended this Sampler february the 1 in the Eighth year of her Age, Anno Domini MDCCCLXVI."

I may also take the opportunity of saying that during Mr. Bannister's life he used armorial bearings, Argent, a cross pataunce sable within a border gules, bezantée; impaling Argent, a lion rampant within a border engrailed sable. These latter arms, I believe, are those of a well-known Derbyshire family from which Mrs. Bannister was descended, but whose name has been subject to similar variety of spelling, although it is now usually written with a u. Mrs. Bannister died in 1849, aged ninety-one.

G. H.

I have a Haymarket play-bill of Saturday, Aug. 1, 1778, on which day "The Waterman" was given, and the part of "Wilhelmina (with Songs Restored and Newly Composed)" was played by "Miss Harper," Bannister being the Tom Tugg.

JULIAN MARSHALL.

MARGINALIA BY S. T. COLERIDGE (7th S. vi. 501).—The first two only of the notes in MR. TROLLOPE'S copy of Fuller's 'Worthies' are printed in "Notes, Theological, Political, and Miscellaneous, by S. T. Coleridge, edited by the Rev. Derwent Coleridge, M.A., Moxon, 1853." As it is scarcely likely that Coleridge wrote the same notes in different copies of the same book, the omission by the rev. editor of the notes now sent by Mr. TROLLOPE is well worth making a note of. Most people would much prefer to know exactly what S. T. Coleridge wrote, and not what any editor, reverend or otherwise, thought it would be good for them to know.

R. R.

Boston, Lincolnshire.

PARKIN (7th S. vi. 448, 514).—The derivation of *thar-cake* from *tharf-cake* is quite right. See 'Catholicon Anglicum,' ed. Herrtage, s.v. "Tharf." Your correspondent adds that "*thar-cake* or *thor-cake* suggests a still older origin." To me it sug-

gests that *thor-cake* is a non-existent form, invented for the purpose of insinuating an etymology which has no other support. WALTER W. SKEAT.

FLINT FLAKES (7th S. vi. 489).—Though we do not, I believe, possess any record to prove the fact, it is reasonable to suppose that the Roman colonists introduced into Britain the use of the tribulum as an auxiliary implement for threshing out corn. It is described by Varro in his 'De Re Rustica,' lib. i. cap. 52, and modern travellers in sundry Eastern countries have met with what they think to be its modern representative type, of which they give full particulars. Engravings of it are supplied by Sir Charles Fellows in his 'Journal.....in Asia Minor' (London, 1838, p. 70), and also by the Sieur Paul Lucas in vol. i. of his 'Voyage par Ordre de Louis XIV.....en Asie Mineure,' &c. (Paris, 1712, p. 231), where a plan is given of the arrangement of the teeth. A few months ago a friend in Hull showed me a large quantity of dark flints which had been found in a cargo of wheat brought over from Smyrna last year, and were no doubt the broken-off teeth of a tribulum.

Many, if not all, of the heaps of flakes alluded to by your correspondent as found in various parts of this country are old workings, the rubbish heaps of old workshops for the production of flint implements.

In connexion with this subject I may mention that flint chipping, I am told, is carried on in England as a regular trade to this day, though naturally on a very limited scale only, to supply a still existing demand for flint-lock muskets, a small quantity of which antiquated weapons is exported every year to some benighted corner of the globe.

The exploits of the notorious forger of prehistoric implements "Flint Jack" are still fresh in the memory of many a reader. A Malton newspaper some years ago did him the honour of publishing his biography in its columns, which has since been reprinted in pamphlet form. His portrait and tools are now in the possession of a well-known collector in Yorkshire. L. L. K.

A machine of the kind after which MR. W. H. PATTERSON inquires was to be seen some years ago in the Christie Collection. I believe that all the objects formerly preserved there are now in the British Museum. ANON.

Two such threshing implements as MR. PATTERSON inquires about can be seen at the Blackmore Museum, Salisbury. I forget where they came from. J. H. C.

DICTIONARY DESIDERATA (7th S. vi. 267, 453, 498).—*Cheek*.—MR. MOUNT's peremptory disposal of the instance that I advanced of the early use of this word does not satisfy me so confidently as he seems to be satisfied that I was wrong.

In the first place, I think if the word was in use

when Harington wrote his epigram he alludes to it. This kind of wit in commonplace allusion is characteristic of that author's 'Orlando Furioso,' as MR. MOUNT must know, "if he has read it." It is almost all that makes that lengthy poem readable in the search for archaisms. That the term was in use seemed to me to be the case from 'Ralph Roister Doister' (vol. iii. p. 153 in Hazlitt's 'Dodsley'), and the more I look at it the more I am convinced that I am probably right. There is no occasion to quote the passage in full, any more than there was to quote Harington's epigram, which I purposely avoided doing for the salvation of space.

As for MR. MOUNT's theoretical and chronological arguments, I consider them of little account. In the first place, having been duly grounded in the principles of geology, I have learned to regard "imperfect records" as a possible concomitant in any antiquarian research. And though I give place to no one in my admiration for the 'New English Dictionary,' I do not consider it absolutely certain that this word will not yet be found prior to 1840 because the compilers of that volume have not done so. If I do not mistake, lists of overlooked priorities have already appeared in these pages.

But I do not depend upon this line of reply. Let it be that the word never appears in print. MR. MOUNT thinks, therefore, that it is self-evident it cannot have been in use. This is a strange fallacy. Are there not hundreds of so-called obsolete words spoken in all the provinces—words which would never have appeared in print again, perhaps, save for the energy of the English Dialect Society. Perhaps Mr. Mount has never turned his attention to this sort of investigation. I have, and hope some day to give many instances of such words from my county. What is to hinder such terms, as they come in touch with civilization, from being started again into circulation? I believe that instances could be produced of this regeneration of terms, especially if we call to aid terms which have lived in America, and again crossed the herring-pond with modern traffic.

Moreover, this word has been used in a variety of provincial senses. Several are given in Jamieson's 'Scottish Dictionary' either for *cheek* or *cheeky*. Halliwell gives "*Cheek*, to accuse"; and Mr. Peacock, in his 'Manley and Corringham (Lincoln) Words' has the same sense. And this meaning was always capable of easy development to our own sense. Thus, in 'The Slang Dictionary' the interpretation given is "*Cheek*, to irritate by impudence, to accuse." Dr. Murray asks for some new information in the history of a word. Does it not seem a little unreasonable, when a correspondent endeavours to help him, to be told that as Dr. Murray has already traced the word to a certain point only, it is "absolutely cer-

tain" that it cannot occur much earlier? Yet this is what MR. MOUNT does. H. C. HART.

MR. HART's surprise "to find overlooked by Dr. Murray" the words "I shrewed his best cheek" in 'Ralph Roister Doister' might well have been checked till he ascertained whether the passage had actually been overlooked, which a post-card to me would have ascertained. The overlooking exists only in MR. HART's imagination; the quotation in question will be found in the 'Dictionary' in its proper place, along with several parallel ones. Meanwhile, a glance at the article "Beshrew" will show that one might *beshrew* or *shrew* a man's face, skin, fingers, as well as his beard, teeth, eyes, or cheek, and that MR. HART's "impudence or assurance" is as much out of place in this connexion as in the line from Harington, of which MR. MOUNT has given the context. But no one has yet sent me a quotation for "cheek" = cool impudence or presumption before 1840, when I find it coming up in public school slang. Can it really be got no earlier? J. A. H. MURRAY.

Oxford.

HARVEST HORN (7th S. vi. 448).—The practice of harvest horn blowing is very prevalent amongst the boys of this district. It is a simple common tin instrument, sold at a penny, and is periodically offered for sale at the local toy-shops during the last four months of the year.

GEORGE C. PRATT.

Norwich.

LIQUID GAS (7th S. vi. 448).—Macready's note on liquid gas probably refers to the gas prepared by dropping oil into red-hot iron retorts filled with coal. The gas evolved needed no purification, and was sent out, to such as required it, in iron vessels, into which it had been compressed to a density of many atmospheres, and from which it was used for lighting purposes by a special contrivance. The vessels, when emptied of the gas, were replaced by fresh ones. The costliness of the materials and preparation caused the scheme for a general use of this gas to fall through.

JULIUS STEGGALL.

See 'Encyclopædia Britannica,' s.v. "Gas," where it is stated that "the carburetting of common coal-gas, with the vapour of benzol obtained by the distillation of gas-tar, was originally suggested by Lowe as early as 1832, and subsequently by the late Charles Mansfield." It is also stated that "the efforts to introduce carburetted water-gas.....have led to the loss of much capital."

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

THURSK-CHAMPFLOWER (7th S. vi. 509).—Nicholas Tanner obtained a dispensation in 1757, to hold together the two livings of North Petherton and Thursk-Champflower, co. Somerset (*Gent. Mag.*

xxvii. 339). There are two parishes in the county of Somerset, where the Champflower family had the manor, viz., Huishe-Champflower, near Taunton, and Wyke-Champflower, near Bruton; but there does not appear to be any place in the county called Thursk. Possibly the *Gazette* was printed in error for Huishe; but an inquiry at the Diocesan Registry would solve the doubt. C. R. M.

The identification of this name is wanted. It is a small parish near Dunster, in West Somerset. It is now called "Huish-Champflower"; but in the *Gentleman's Magazine* for 1757 it is named as "Thursk-Champflower." Mr. Tanner obtained a dispensation to hold it with North Petherton Vicarage. W. HARDMAN, LL.D.

TWEENIE (7th S. vi. 367, 458).—On the day I read the last-noted communication on this subject an advertisement in a Scots newspaper caught my eye: A girl seeks a situation as a "go-between." I am told it is a not uncommon term for a servant who assists, equally, both housemaid and cook.

ALEX. FERGUSSON, Lieut.-Col.

"GRÂCE ME GUIDE" (7th S. vi. 520).—Would some correspondent kindly inform me the exact origin of this motto, and the most serviceable books for searching out the question? I am of opinion that it is French, and that its date is about 1442; but would be greatly obliged if I could gather the contemporary literature of the period of origin.

N. HAY-FORBES.

Sandgate.

MUSICAL TASTE IN BIRDS (7th S. vi. 447).—It can fall to the lot of very few to bear testimony from their own experience to such an incident as that of which the Essex naturalist was the fortunate witness. But his narrative confirms the truth of Papias Strada's imitation of Claudian in the celebrated poem 'Philomela et Citharæ di Concertatio,' book ii., Prolusio 6 of his 'Prolusiones Academicæ.' This has been translated by John Ford in his 'Lover's Melancholy,' i. 1; by Richard Crashaw in his 'Music's Duel'; by Ambrose Philips in his Fifth Pastoral; by Sir Francis Woolley in his 'Characters and Elegies'; and is referred to by Robert Herrick in his 'Oberon's Feast'; to all which I must refer your readers, who will be rewarded for their trouble in looking out the passages, especially in the fine poetry of Ford and Crashaw. Classical readers will enjoy the original of Strada, whose imitations are so good. His 'Prolusiones' were printed at Oxford, "E Theatro Sheldonianno, 1745," and I hope are not unknown to the present generation. W. E. BUCKLEY.

Every one knows how canaries and other cage-birds will always sing their loudest—and have, I believe, been known even to entirely exhaust themselves by so doing—when music is being played in

any room where they are. Possibly parrots will not count, but I knew one (deceased now, poor fellow!) who, being located in a schoolroom where children were always accustomed to chant the morning and evening psalms, would persist in following the whole through in the key and as near the tune as he could get from beginning to end, but was at last obliged to be removed because—judging, I presume, from some inflexion in the reader's voice—he entertained erroneous ideas as to when the "Amens" should be wanted in the course of the prayers. R. W. HACKWOOD.

I remember some fifty years ago a robin took up its abode in Durham Cathedral. It used to perch on the organ during service, apparently singing while the organ was being played, and very often trilling out a few notes as the organ ceased to sound. E. LEATON BLENKINSOPP.

INITIALS AFTER NAMES (7th S. vi. 107, 255, 312, 398).—It may interest some of your readers to know that, however it may be in the Oxford or Cambridge University Calendars, in the *Glasgow University Calendar* many graduates are entered "M.A., B.D.," though no one can be a B.D. without first being an M.A. It is redundant and utterly absurd, but still it is done. B.A., M.A., or M.B., M.D., would be about as sensible. In the *Calendar* for 1886-87 there are 79 M.A., B.D., and 53 B.D. In the *Calendar* for 1888-89, 80 M.A., B.D., and 88 B.D., the proportion improving in the direction of common sense, and many, I notice, who are entered in the 1886-87 *Calendar* as M.A., B.D., are entered in the 1888-89 as B.D. only. Surely the university authorities should see that these entries are correct. On honour's head honours accumulate, and if all the initials a man of university honours earns are to be tagged on to his name there will be no end of them. Is there not also a little bit of a desire to impress the *profanum vulgus* with a string of letters, reminding one of the canny Scot in Melbourne who put L.F.P.S. after his name, and when challenged with having no connexion with any Faculty of Physicians and Surgeons, said it stood for Late From Paisley, Scotland. J. B. FLEMING.

A friend of mine who graduated M.A. at Christ's College in 1847 wore, and for all I know still wears, a plain black silk hood, very much like the B.D. hood. DR. BREWER's note, however, removes my difficulty, for I never could understand why my friend did not wear the ordinary M.A. Cambridge hood. M.A. Oxon.

I have always understood that a Cambridge M.A. of five years' standing used to remove the white lining from his hood and wear a black one. I have often seen old M.A.s wearing this latter, and my former vicar told me he had done so for many years, until the statute was altered, since

which time he has worn the white-lined hood. This being the case, has not DR. COBBHAM BREWER transposed the terms? Not being a Cambridge man, I write with diffidence; but it seems strange that black hoods should have been assumed after five years' standing, and yet that Masters of less than that standing should alone be eligible for the black-hood house. E. L. H. TEW, M.A.

THE PRINTER'S CHAPEL (7th S. vi. 364, 450).—Allow me to refer your readers who are interested in this subject to a paper entitled 'The Chapel' in 'Half-Hours with the Best Authors,' vol. iv. p. 303, no date, but probably published in 1850, and written originally by Charles Knight, the editor, in 'William Caxton: a Biography,' one of 'Knight's Weekly Volumes,' published in 1844. The excellent writer apologizes for its insertion as follows:—

"It may appear presumptuous that I should insert an extract from my own writings in these volumes. It is perhaps no sufficient excuse that I have inserted passages from the writings of friends who are, or whose memories are, very dear to me. My apology is, that the extract has relation to the purposes of this work. The following is from the concluding chapter of 'William Caxton: a Biography': 'The scene is supposed to be the Almonry of Westminster. The Father of the Chapel is Wynkyn de Worde, and the workmen are said to be "girding on their swords" after their day's labour. Only a few days before they had followed their master Caxton to his grave in the adjacent church of St. Margaret's, Westminster, in 1491-92.'"

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

AUTHORS OF QUOTATIONS WANTED (7th S. ii. 69).—

Whirl the long mop and ply the airy flail.

Quoted in the 'Heart of Midlothian,' chap. xxvi.

I have found this line, which I inquired for more than two years ago at the above reference. It is in some 'Supplementary Stanzas to Collins's Ode on the Superstitions of the Highlands,' written by Sir Walter Scott's friend, William Erskine, afterwards Lord Kinneir, quoted in one of the appendices to the 'Minstrelsy of the Scottish Border' (Scott's 'Poetical Works,' ed. 1863, vol. i. pp. 271-3). As there are several verbal differences between the line as it stands in Erskine's verses and in the 'Heart of Midlothian,' Scott no doubt quoted it from memory:—

Hail, from thy wanderings long, my much-loved *sprite!*
[i.e., the Brownie]

Thou friend, thou lover of the lowly, hail!

Tell, in what realms thou sport'st thy merry night,
Trail'st the long mop, or whirl'st the mimic flail.

The following lines in the same stanza, as Scott points out in his introduction, are interesting, as showing the susceptibilities of the Brownies in the matter of recompense, particularly recompense of the nature of food, in contrast to Milton's "drudging goblin" who used to "sweat to earn his cream-bowl duly set":—

"Twas thus in Caledonia's domes, 'tis said,
Thou plied'st the kindly task in years of yore.

At last, in luckless hour, some erring maid
Spread in thy nightly cell of viands store:

Ne'er was thy form beheld among their mountains more.
Scott praises this poem of Erskine's highly; and, indeed,

the first and third stanzas, describing the appearance of a *sprite* and the incident of a child stolen by the fairies, are very beautiful, but they are too long to quote here.
JONATHAN BUCHIER.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of Dr. Thomas Campion. Edited by A. H. Bullen. (Privately printed.)

It is difficult, in dealing with Mr. Bullen's recent publication, to restrain eulogy within limits, or to preserve the judicial calm which is the atmosphere of criticism. His reprints and collections are simply ideal. In issuing them he is vindicating our national character and challenging the bibliographical supremacy of France. The proof of this is that his collections of lyrics are bibliographical rarities before any but a few specially acute readers have heard of their existence. In France it has long been the case that certain works are never obtainable except by those whose names are in the possession of the publisher as subscribers. So it now is practically with Mr. Bullen's publications. What a book his 'Dr. Campion' is! Bibliographically it is a treasure. It is a work on which the hand falls caressingly. It is only, perhaps, too delicate and beautiful, so that one feels in accepting it, like Beatrice in 'Much Ado about Nothing' in presence of the playful offer of marriage of the Duke, that we would fain "have another for working days," since, like his grace, the volume is "too costly to wear every day." It is a book to open carefully, and to dip into before reading. Mr. Bullen's delightful introduction—biographical, critical, and explanatory, full of acute and sympathetic judgment and pleasant erudition—will be read at once, and then the lyrics will be an endless delight. It may not be said in presence of poets such as the Laureate, Mr. Swinburne, and others, that the art of writing lyrics is lost. These Elizabethan lyrics have, however, a character as distinctly their own as the Elizabethan dramas. Campion's are among the best of their class. They are made to be sung, and they have the "Doric delicacy" which in Milton delighted Sir Henry Wotton. In his masques Campion is not seen at his best, but his Latin poems are graceful and pleasing. The "Observations on the Art of English Poesy" is curious in many respects, and the specimens of unrhymed verse that he gives have, as Mr. Bullen characteristically says, "a certain interest as metrical curiosities, and serve as a warning-piece to wandering wits." It is, however, in the tunable contents of his "Books of Aires" that the attractions of Campion will be found. Like all real poetry, these grow upon you, and they may be turned to with certainty of delight. The devotional poems are, moreover, equal in all respects to the amorous lyrics. In richness of imagination Mr. Bullen regards Campion, in these poems, as at least the equal of Crashaw, while he assigns him a sobriety of judgment in which Crashaw was painfully deficient. To owe to a man reprints such as this seems almost to incur too great obligation. The world to which Campion appeals is, after all, limited, and the book is little likely to attract those who cater for the million. A limited edition such as this is exactly what is wanted, and our warmest gratitude is given to Mr. Bullen for supplying it. Too much of bibliophiles are we to care to see the minor poets of the Elizabethan age rendered universally accessible. To do this is like carrying the railways to spots of remotest beauty. Books such as the present are, however, exactly what are wanted, and our heartiest thanks are accorded to the enterprising and tasteful critic and explorer to whom the Campion is due.

Dictionary of National Biography. Edited by Leslie Stephen. Vol. XVII. (Smith, Elder & Co.)

In the seventeenth volume of the 'Dictionary of National Biography' ("Edward" to "Erskine"), the one biography of primary importance is that of Queen Elizabeth. This has fallen into the eminently capable hands of Dr. Augustus Jessopp. The summing up of the character of Elizabeth is masterly. For literature, as the term is now understood, Dr. Jessopp finds that she never appears to have had any taste, and he holds that "she did not even care for learning or learned men." She "lived quite outside that splendid intellectual activity which began at the close of her reign." Her parsimony was phenomenal. Her regard for the Duke of Alençon seems to have puzzled her biographer, who wonders whether her behaviour towards him was mere acting, or was a case of absolute infatuation. Elizabeth's expression to James VI. of "extreme dolour" for the "miserable accident"—the death of Mary Stuart—is held to be sincere, Dr. Jessopp adding rather cynically, "How could she but be grieved that the moral sense of the world condemned her?" The historians occupy, of course, a large share of the volume, in which appear the lives of all the Edwards. Edward I. and III. and Edward the Black Prince are among the numerous and important contributions of the Rev. W. Hunt; Edward II. is in the hands of Prof. Tout; Edward IV. and his queen Elizabeth are both in those of Mr. James Gairdner. The only contributions to which the editor's signature is affixed are those of William and Elizabeth Elstob. Mr. S. L. Lee, even though he supplies lucid and excellent biographies of Edward VI., Sir Thomas Egerton, Baron Ellesmere and Viscount Brackley, Thomas Ellwood (the Quaker friend of Milton) and Sir Thomas Eliot (the author of 'The Governor'), and others, is not a frequent contributor. The Rev. J. Woodfall Ebsworth has spirited biographies of the two Pierce Egans, father and son. Few poets are met with, and Mr. A. H. Bullen's most important biographies are those of Richard Edwards, author of a play or two and some miscellaneous verses, and William Elsderton, described as a "notorious tippler and a ready writer of ballads." Under "Elphinstone" and "Erskine" will be found the more important lives of Mr. Russell Barker. Dr. Garnett is responsible for Sir Henry Ellis and for Edward Edwards. James Edwards, bookseller and bibliographer, and John Eliot, the Indian apostle, are by Mr. H. R. Tedder. Sir John Eliot naturally being assigned to Mr. S. R. Gardiner. Among the sailors with whom Prof. Lughton deals are Admirals Elliott and Elphinstone. Viscount Keith, Dr. Norman Moore, Mr. Thomas Bayne, Mr. Thompson Cooper, Mr. Louis Fagan, Mr. W. P. Courtney, Mr. Stanley Lane-Poole, and Mr. Robert Harrison supply contributions in their various lines. Once more the new volume is published with exemplary punctuality.

The Library: a Magazine of Bibliography and Literature. The Organ of the Library Association, of the United Kingdom. No. 1. (Stock.)

It is not safe to prophesy as to the fortune of a periodical by its first number. If, however, we may take the part before us as an average specimen, the *Library* has a good future before it. Mr. Austin Dobson's paper on a forgotten book of travels—that is, Moritz's 'Travels in England in 1783'—is very interesting, and will disturb the copies which remain from their century of repose on the shelves of our great libraries. Mr. Bullen's account of the American Appledore Press is useful. English people are, for the most part, densely ignorant of what goes on in the book-world of America, except as regards novels and popular magazines. Mr. H. R. Tedder has

written well, but too curtly, on 'The Bibliography and Classification of French History.' It is a vast subject. After all, what is history? A work compiled on narrow lines would be of little service; one that endeavoured to be exhaustive might include nearly everything.

Dod's Peerage, Baronetage, and Knightage for 1889. (Whittaker & Co.)

BUT one year short of its jubilee is the new edition of *Dod's 'Peerage and Knightage'*, which has now reached its forty-ninth year. It retains all the known features which have commended it to public favour, and supplies a full, yet compendious and trustworthy guide to all the titled classes. The list of new creations may appear small after the fervour of the Jubilee year. Near four hundred names have been changed owing to deaths, however, and there is a tolerably extensive list of baronets and knights, together with the changes in the Episcopate. The utility of this handsome yet compendious guide is generally recognized.

Sell's Dictionary of the World's Press, 1889. (Sell's Advertising Agency.)

So rapidly does the 'Dictionary of the World's Press' augment in size that it will soon equal the 'Post Office Directory.' With its portraits of leading editors and other attractive features it recommends itself to others besides the advertiser, to whom it is indispensable.

The True Position of Patenteers, by H. Moy Thomas (Ayrton & Thomas), gives a sort of bird's-eye view of the patent laws of the world, with useful hints to English inventors. Some nations, it appears, are still illiberal and unwise enough to withhold protection from foreign inventors. Oddly enough, the rule seems to be the smaller the country the larger the patent office fees. Great Britain now stands fairly well in this respect; but the United States is perhaps the model country in respect of its patent laws.

Hazell's Annual, edited by Mr. E. D. Prior, F.G.S., has reached its fourth year of issue. Its information is carried to the most recent date; and its claims upon the public, always strong, are now stronger than ever. Suggestions from without have been followed, the title has been changed from the 'Cyclopædia' to the 'Annual,' and nearly one-half is new matter. As all who have used it know, it is invaluable.

THE *Bookworm* for the new year witnesses the beginning of a series of articles upon 'Bookworms of Yesterday and To-day.' Mr. Bernard Quaritch, of whom a portrait is given, leads the van. Whether a bookseller is to be described as a bookworm may be doubtful. Mr. Quaritch, at least, possesses more scarce and valuable books than are easily to be found in any private collection. The periodical shows improvement.

WITH sincere regret we announce the death of Mr. J. O. Halliwell-Phillips, F.R.S., F.S.A., one of the oldest and staunchest friends of 'N. & Q.' He wrote frequently in the early series, and to the last remained an occasional contributor. His services to Shakspearian literature are universally recognized, and his 'Outlines of the Life of Shakspeare' remains a monument of sound criticism and loving and indefatigable labour. His 'Dictionary of Archæic and Provincial English' has been a constant companion of scholars. His publications, of one class or other, amount to more than sixty volumes. Many literary rarities were privately printed for his friends, who were always sure of a welcome at his bungalow at Hollingbury Copse, near Brighton, where, with his second wife, he exercised a constant and hearty hospitality. His name was originally James Orchard Halliwell, the appellation of Phillips being assumed under a

direction in the will of the grandfather of his first wife. Mr. Halliwell-Phillips was born in 1820. He was the son of Mr. Thomas Halliwell, of Sloane Street.

MR. HENRY KING, barrister-at-law, of the Temple, who was a frequent correspondent of 'N. & Q.' under the signature of Harry Leroy Temple, died towards the close of last year, aged seventy. He was brought up at the Charterhouse, where he was a schoolfellow of Leech and just remembered Thackeray. From Charterhouse he was elected to a scholarship at Wadham College, Oxford, of which he continued a Fellow to his death. He was also one of the governing body of Dulwich College. He was an excellent English scholar, and was well posted up in modern literature generally. Until the last he was a familiar figure at the Garrick Club, of the history and traditions of which he preserved a mental record.

MR. NORVAL CLYNE, of Aberdeen, news of whose death reaches us, was an occasional contributor to our columns. He was for many years secretary to the Society of Advocates, and wrote 'Ballads from Scottish History,' 'The Jacobites and their Poetry,' and other works bearing upon ballad literature. It was in keeping with his studies that he should be a Jacobite in his sympathies.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. J. ('Court of Pie-powder').—Stephen, 'Commentaries,' 1880, iii. 321n., says, "There are the Courts of Piedpoudre (curia pedes pulverizate), so called from the dirty feet of the suitors, which is a Court of Record incident to every fair and market, of which the Steward of the owner of the market is Judge, with power to administer justice for all commercial injuries in that fair or market, and not in any preceding one." 'Termes de la Ley,' p. 478, says, "Pipowers est un Court qui est incident a chescun Faire, pur le determination de differences sur contract et tous disorders en ceo commis." Such are, we believe, still in existence at Newcastle-on-Tyne.

GEORGE BOWLES ('Anonymous Poem,' 7th S. vi. 469; vii. 14).—Many thanks for your offer to copy the poem from 'Time's Telescope.' A copy has been sent YORICK, as promised at second reference. We are asked to convey his thanks to those who have replied.

W. GREGORY.—'Brentford is the county town of Middlesex for election purposes' ('The Imperial Gazetteer,' 1873).

J. D. BUTLER ('Caius College').—The pronunciation is certainly "Keeze."

CORRIGENDUM.—P. 16, col. i. l. 25, for "these" read *three*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curstow Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 19, 1889.

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Notes.

RICHARD FRANKLIN, BOOKSELLER.

There are very many facts about this interesting and courageous personage which one would like to know, but most of which are probably beyond learning. Biographical dictionaries do not mention him at all; John Nichols only alludes to him once as the publisher of 'An Historical and Critical Essay on the Thirty-nine Articles' (1724); and his name only occurs twice in the several indices to 'N. & Q.' Yet he is a prominent figure in the early newspaper history of this country. One likes to dwell upon the careers of the very few men who lived and acted consistently and fearlessly during the first quarter of the last century. The temptations to "run" with the party in power were so great, and the penalties of an antagonistic policy so severe, that those who actually stuck to their principles through thick and thin were very few indeed. Richard Francklin, the bookseller, and Nicholas Amhurst, the journalist, were two men whom neither fear nor favour enticed off the high road of political virtue. Precedent (in the House of Commons) is regarded as of great importance, and if the two just named desired to turn, they might have adduced innumerable instances of the most barefaced and flagrant turncoatism. Nearly every leading man had at one time or other found it convenient to veer like a weathercock. In addition

to the qualities enumerated, it is pleasant to know that Francklin stood alone in befriending Amhurst in his last days of poverty, and that it is entirely owing to the bookseller's liberality that the remains of the original "Caleb D'Anvers" were preserved from a pauper's grave.

Although I have been unable to find any account either of the date of Francklin's birth or of his death, it is certain that he served an apprenticeship to Edmund Curll ('Curll Papers,' p. 8n.), and that he succeeded William Rufus Chetwood as a bookseller in Russell Street, Covent Garden. It would appear from 'An Epistle from Dick Francklin, Bookseller, to Nick Amhurst, Poet, up Three Pair of Stairs' (1721), that the two had been intimately associated for some time. This poetical skit, which I do not find in the British Museum, was occasioned by Amhurst's 'Epistle to Sir John Blount,' one of the directors of the South Sea Company (1720). From this "poem" it would seem that the general impression ran to the effect that Amhurst was not only in the employ of Francklin, but that he took as part payment for his work board and lodging—somewhat similar, perhaps, to the arrangement between Dryden and Herringman. The following eight lines conclude the "poem" (Francklin is, of course, supposed to be writing):—

So may thy name be spread, and I
With Tonson and with Lintot vie;
So may'st thou pay, in Fame or Wealth,
The score we tick'd to Bl—T's good health:
So may in time a just reward
Descend on him, and thee, his bard;
And thus your diff'rent emblems shine,
The rope be Bl—T's, the Laurel thine.

The next most important event in the careers of Amhurst and Francklin was the publication of the *Craftsman*, concerning which a few notes appear in the December number of the *Bookworm*. The earlier numbers did not bear Francklin's imprint, but may all the same have been undertaken by him. The first number appeared December 5, 1726, and the paper soon secured an unprecedented popularity. The ministry of Walpole quickly felt the result of its persistent and uncompromising criticism. The sixteenth issue caused both Francklin and Amhurst to be arrested, but they were apparently soon released. No. 31 again brought about the imprisonment of Francklin, but the prosecution, through a flaw in some of the forms of procedure, came to nothing. In January, 1730/1, the bookseller once more suffered incarceration. A number of political "friends" promised to subscribe 50*l.* each as compensation to him, but only three paid up, one of whom was Pulteney.

In 1732 a pamphlet of 32 pp. appeared, entitled 'Bob-Lynn against Franck-Lynn,' a political tract, which purports to be the history of the "controversies and dissensions in the family of the Lynns; occasioned by the quarrel of Bob-Lynn [*i. e.*, Sir

Robert Walpole] and Will Worthy, which involved James Waver, Tom Starch, Squire Maiden, Dick Dabble, and Mr. Munick on Bob's side, and Franck-Lynn and Nick Waver, *cum multis aliis*, on the other."

It will be seen, therefore, that Francklin was considered a politician of some importance.

The *Daily Gazetteer*, which was the *Craftsman's* bitterest opponent, published in its issue of May 12, 1736 (No. 273), a 'Supposed Letter from Dicky Francklin to Caleb D'Anvers, Esq.,' in which the bookseller is made to lament the declining state of the *Craftsman*, which he attributes to the enforced absence of Bolingbroke. He grimly "thinks of" and dreads the "calamitous day" when "your own native air shall no longer agree with you, and you shall chuse to seek a retreat in some foreign country."

Johnson alludes to the dispute between Mallet and Francklin in connexion with the copyright of certain works of Bolingbroke. In May, 1754, appeared 'A Short State[ment] of the Case relating to a Claim made by Richard Francklin on David Mallet.' Although the matter was referred by mutual consent to Draper and Wotton, and although Mallet not only agreed to abide by their decision, but signed to that effect, he shortly afterwards repudiated it. This pamphlet is commented on in the *Gentleman's Magazine*, xxiv. 247. The Rev. T. Francklin, who wrote many works, several of which bore his father's imprint, and who died in Great Queen Street, March 15, 1784, was a son of the bookseller, and was educated for the Church by the advice of Pulteney.

W. ROBERTS.

10, Charlotte Street, Bedford Square.

SHAKSPEARIANA.

"INDIAN BEAUTY": 'MERCHANT OF VENICE,'
III. ii.—

Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian beauty; in a word,
The seeming truth which cunning times put on
T' entrap the wisest.

Both his conclusion and its happy result, as well as the whole scope of this passage clearly show that he would tell us that ornament is but the gaudy addition used to conceal something ill-looking or repulsive, or even ill-doing. But some, not knowing what "an Indian beauty" meant in Shakespeare's days, would assign a wrong meaning to the phrase; while others would, as they suppose, emend the word "beauty." As correctives to these, and as illustrations of his true meaning, let me quote the following:—

1. "The sixth [species of Nightshade] is generally by the Italians called *Bella Donna*, either *per Antiphrasin*, because it is blacke, as the Moores do account them fairest that have the finest blacke skinne, or, as some have reported, because the Italian dames use the juice or distilled water thereof for a fucus. [He not knowing the

true reason—its power of dilating the pupil, and thus giving brilliancy to the eye.]"—Parkinson, 'Th. Botan,' 1640, p. 348.

2.

Of the Moores who paint Angels

Black, and Divils White.

J. Owen, D.D., 'Epigrams,' translated by Th. Harvey, 1677, Bk. ii. 15, p. 173.

Steevens, also, not understanding the use of *guiled*, says that our author "in this instance, as in many others, confounds the particples. *Guiled* stands for *guiling*." But Shakespeare, I take it, uses this far more appropriate form, in its causal sense, as the shore that by the beauty added to it is made *guiled*, or made the *guile* to a most dangerous sea.

BR. NICHOLSON.

THE OBELI OF THE GLOBE EDITION in 'AS YOU LIKE IT' (7th S. vi. 262, 343).—On returning to 'N. & Q.' after an absence of seven years, while sorry at missing the names of several former contributors to the 'Shakspeariana,' I was very happy to see still extant the well-known and honoured name of DR. NICHOLSON. We have crossed swords before. I hope we shall always do so with "leadend points."

II. vii. 70.—In his remarks on my note on this passage DR. NICHOLSON has strangely mistaken me. I never discarded "very." On the contrary, one of my principal objections to Singer's emendation was that in it "very" had no significance. No one would speak of a man spending his "very" means; but there is great significance in saying that pride endures to the "very" end of life. DR. NICHOLSON seems to have overlooked my P.S., in which I give evidence that "means" was a form of "moans." Shakspeare may have used it here in order (having regard to the simile employed) to keep up the monotone of the vowel sound, "weary means." People with "a manor on their backs" must have felt rather embarrassed in the "tide." Had Shakspeare no regard to consistency of metaphor?

III. v. 6.—When the complex sentence "he that dies and lives by bloody drops" is resolved into its two simple elements they are as follow: "he that dies by bloody drops" and "he that lives by bloody drops." Whether the first stands first or second DR. NICHOLSON may, on presenting it, still say, "Pause, reader, on this 'dying by bloody drops' and refrain from laughter if you can." It was just because in its literal sense it is nonsense that I sought for a meaning which gives it an important sense. No less than "the common executioner," the fraudulent banker, the swindling company-promoter, &c.,

Whose heart the accustomed sight of *woe* makes hard, while they ruthlessly pursue their selfish money-making ends, kill their own souls, die while they live, if not "by bloody drops," on orphans' bread and widows' tears.

Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.

IV. iii. 86.—I do not think DR. NICHOLSON is likely to have many rivals in his liking for the "ripe" Rosalind. Warned off by the editors of the Globe, who do not like while they tolerate her, I, for one, shall avoid her. In support of my proposed reading, cf.—

I am a right maid for my cowardice.

'Midsummer Night's Dream,' III. ii. 302;

and "a right gipsy" ('Ant. and Cleop.,' IV. xii. 28).

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

THE OBELI OF THE GLOBE EDITION IN 'MEASURE FOR MEASURE' (7th S. v. 442; vi. 303, 423).

—I am sorry that I have not the number of 'N. & Q.' by me which contains MR. SPENCE'S original notes on the Globe-marked corruptions of 'Measure for Measure'; but there are one or two passages, where MR. MOORE dissents from MR. SPENCE'S suggestions, which seem to me to require a last word.

I. i. 6:—

Then no more remains

But that to your sufficiency, as your worth is able,
And let them work.

As DR. NICHOLSON says in regard to another passage, "it may be my obtuseness," but I confess that, for myself, I have never found any great difficulty in understanding this passage. If every elliptical or condensed passage in Shakespeare is to be amended, we shall destroy much that is characteristic of our unrivalled dramatist. Undoubtedly to my mind he intends the duke to say, "Then nothing remains for me but to add my authority (he holds in his hand the commission) so as to make up your sufficiency, your worth being able, and leave them (your worth and sufficiency) to do their work." I maintain that this is a thoroughly characteristic passage; and if the metre be put forward as a stumbling-block, I answer that there are a dozen such lines in this very play, and that no line is to be considered corrupt because it happens to be a rugged double-ending Alexandrine.

II. i. 21.—This last remark applies more or less to the next passage:—

What's open made to justice

That justice seizes.

The sense of this passage is so clear that no radical emendation can possibly be upheld. Again, the only stumbling-block is the metre; and again I say that, having regard to the slovenliness of the metre in many of the plays, it is impossible to consider this a sufficient reason for trying one's hand at improvement. No doubt MR. SPENCE is right in saying that the compositor's eye caught the *ce* of *ceizes* from the end of the preceding word, which sufficiently accounts for the slight misprint of *c* for *s*.

I. iv. 42.—

And yet my nature never in the fight
To do in slander.

I have always preferred Hamner's reading, "To do it slander," though it is far from clear that the text of the Folio is not correct. But why MR. MOORE should lay his hand on the previous line, which makes perfect sense, is beyond my conception. Are we to be for ever modernizing Shakespeare, or bringing his pregnant sentences down to the level of our commonplace mediocrity?

HOLCOMBE INGLEBY.

Eastbourne.

P.S.—I have much pleasure in adding that, in regard to the note on the first passage, so good an authority as DR. BR. NICHOLSON quite concurs in my interpretation.

'TIMON OF ATHENS,' IV. iii. 143 (7th S. vi. 423).—Though I entirely agree with DR. NICHOLSON, at the above reference, in condemning MR. WATKISS LLOYD'S most liberal treatment of Shakespeare's text in this passage, I think the champion of the Folio has an unlucky remark which tends to weaken his argument. All MR. LLOYD wants in support of his variant "pale sick mouths" (apart from authority) is something entirely wrong with that portion of the face. DR. NICHOLSON says, "Where does Shakespeare or other author of that date ever allude to the loss of teeth as caused by," &c.? MR. LLOYD did mention, quite needlessly, "teeth." I give references to two passages (they are not fit for transcription) which are sufficient for the argument of MR. LLOYD, and it would be very easy to find more. I refer to Middleton's 'Mad World my Masters' (Bullen's ed., vol. iii. p. 321), and Ben Jonson's 'Poetaster,' IV. i.

In another note (7th S. vi. 305) DR. NICHOLSON explains the long-contested passage in 'Winter's Tale' (II. i. 133) by a dictum from Aristotle to the effect that the horse is the most lascivious of quadrupeds. Does DR. NICHOLSON mean that this equine characteristic will explain the multitudinous passages in the play-writer referring to horse-keepers or grooms in this wise? "If she change but a trencher with the groom of your stable, 'tis dealing enough to be divorced." This allusion, or superstition, or whatever it is called, will be met with continually amongst the dramatists. See Chapman's 'May Day' and 'All Fools'; Greene's 'James IV.'; Middleton's 'Mad World my Masters'; 'Much Ado about Nothing,' III. iv. 48; 'Cupid's Whirligig'; Day's 'Isle of Gulls'; Brome's 'City Wit'; and Marlowe's 'Dr. Faustus.' In all these plays passages with a similar meaning to that quoted may be found. I think something more is wanted in explanation than has yet been given.

H. C. HART.

RAVENSPUR.—In Bartholomew's 'Gazetteer of the British Isles' (1887) it is stated that Ravenspur was a former seaport "near" Spurn Head; that it was "also" called Ravenspur, Ravensers, Ravensrode; that it was the landing-place of Henry IV.

in 1399 and Edward IV. in 1471; and was "soon afterwards" entirely swept away by the sea. Nearly all these statements are wrong. Ravenspur and Ravenspurn are the old names of the headland itself. There stood formerly two seaport towns on the Spurn, viz., Ravenser and Ravenser-Odd. Both these were entirely swept away by the sea long before the date of Bolingbroke's landing "upon the naked shore at Ravenspur" ('1 Hen. IV., IV. iii.). Shakespeare no doubt copied Holinshed in spelling the name with a *g*, which is also wrong. Cf. an article on the 'Early History of Spurn Head' in the *Hull Portfolio* for 1887. L. L. K.

BALLADS AND SONGS OF THE WEST OF ENGLAND.

(Continued from 7th S. vi. 443.)

Of the following I have obtained two versions, both incomplete. The first and fullest represents a girl mourning at the grave of her dead lover. The second reverses the sexes. The melodies to which the two forms of the ballad were sung were distinct:—

Cold blows the wind to-night, sweetheart,
Cold are the drops of rain.
The very first love that ever I had
In greenwood he was slain.

I'll do as much for my sweetheart
As any young woman may,
I'll sit and mourn on his grave-side
A twelvemonth and a day.

A twelvemonth and a day being up
The ghost began to speak,
"Why sit you here by my grave-side,
And will not let me sleep?"

"O think upon the garden, love,
Where you and I did walk.
The fairest flower that blossom'd there
Is withered on the stalk."

"What is it that you want of me,
Who moulder in my grave?"

"A kiss from off thy lily-white lips
Is all from thee I crave."

"Cold are my lips in death, sweetheart,
My breath is earthy strong.
If you should kiss my clay-cold lips
Thy time would not be long.

"If you were not my very true love,
As now I know you be,
I'd tear you as the withered leaves
Are torn from off yon tree."

* * * * *

And now I've mourned upon his grave
One twelvemonth and a day,
I'll set my sails before the wind
And I will sail away.

In the other fragment the maid "in the churchyard she is lain."

When a twelvemonth and a day were up
Her body straight arose,
"Say wherefore weep upon my grave
And trouble my repose?"

"I want a kiss from thy lily-white lips,
One kiss is all I crave," &c.

Then comes this curious verse:—

"Go fetch me a light from dongeon deep
And water from a wheel,
And gather milk from a maiden's breast,
Spin sunshine off a reel."

Can any one furnish me with the complete ballad?
S. BARING GOULD.

Lew Trenchard, N. Devon.

BEIGE.—This is a French word, no doubt, and an old French word it would seem (see Littré), still, as it has been domiciled among us for quite the last ten years (so I am assured by ladies), it might, I think, have been admitted to naturalization, and have found a place in the 'N.E.D.'; but, alas! it has not. It is used, I am told, of a thin, light, woollen material, commonly grey or drab in colour, and suitable for ladies' summer dresses. Littré defines "laine beige" as "laine qui a sa couleur naturelle," and the stuff which is now called *beige* in England has, I am informed, much the colour and appearance of Jaeger's underclothing, which professes to be pure, undyed wool. It is not surprising, therefore, that we now find (in England at least) *beige* applied to the colour as well as to the stuff.

The word has lately undergone promotion, for it has been freely admitted into Mr. W. Besant's 'The Inner House,' and this is how my attention was drawn to it. See, *e.g.*, pp. 18, 29, 51, 53, 56 of the Arrowsmith edition, 1888. Mr. Besant speaks of *beige* everywhere as grey. He praises it because "it is a useful stuff" and "wears well," because "it is soft and yet warm," and because "it cannot be objected to.....on the score of ugliness" (p. 18); and this is why he has chosen it for the dress of his socialist women "of the Later Era," who must all, of course, wear one uniform dress. Surely, then, this stuff, with such a transcendent future before it, is worthy to find some mention in the pages of 'N. & Q.'

As for the derivation of *beige*, Littré connects it with the French *bis*=*gris brun*, and with the Ital. *bigio*=grey; and as in Old French the form is *bege*, and the present form of *bis* is *bège* in the Berry dialect, there seems to be some foundation for this view. F. CHANCE.

Sydenham Hill.

SALLE CHURCH, NORFOLK. (See 7th S. vi. 202.)—The derivation of this name appears to be from the Anglo-Saxon *sæl*=a willow, and there might have been some large trees of that species in the place. It is analogous to the Latin *salicetum* and *salix*. In the district of Craven, in Yorkshire, on the banks of the Ribble, are the ruins of Sawley or Sallay Abbey, the name of which is derived from a similar source. At Pershore, in Worcestershire, a willow or osier bed is called "a sallay bed."

William Trafford, the last Abbot of Sawley, was executed for his share in the Pilgrimage of Grace, which took place in 1536, as was also John Paslew, the last abbot of the adjacent abbey of Whalley. In the chancel of the parish church of Whalley are some finely carved oak stalls with pillars and tabernacle work, brought from the abbey at the time of the Dissolution, and of a date only a little prior to it. Over the stall once occupied by the abbot is inscribed, "Semper gaudentes sint ista sede sedentes"—anything but a true prediction. He was buried in the church at Whalley after his execution, under a slab yet bearing the simple inscription "Miserere Mei."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"KIND REGARDS."—Mr. Albert Gray, in the second volume of his translation for the Hakluyt Society of the 'Voyage of François Pyrard,' says in a note, p. 80, "Port. *recado*, a message or errand; the plural *recados* is used as our 'compliments.' The expression seems to have been taken up by the English of Bombay and Surat, as in 1675 we find Dr. Fryer (p. 71) stating that a Jesuit near the former place 'sent his *Recarders* with the presents of the best fruit and wines, and whatever we wanted.' Unless Dr. Murray and his coadjutors can give earlier authority, I venture to think we have here the original of our modern phrase 'kind regards.'" The word *recado* is Spanish, and signifies 'message,' as in Portuguese, but it also carries several other meanings. *Recadero* is a messenger. I shall be glad to know if Mr. Gray's supposition holds good. There is a passage in the 'Don Quixote,' pt. ii. chap. xxv., "acabar de dar *recado* a mi bestia" where, of course, the word means 'provender'; and in chap. lviii. another, "todo *recado* amoroso," "all love messages," as one may translate it; and again another, "Yo *recado* de nadie," which may be rendered "I regard no one," expressed with indignation. The word also means a 'tool,' and I may have been once misled by this subordinate rendering. I should like to know.

A. J. DUFFIELD.

Devereux Chambers, Temple.

CUMBERLANDISM.—According to *La Vraie France*, July 11, 1887, the word *Cumberlandism* has been introduced into France from America to denote that kind of spiritualism of which Mr. Stuart Cumberland is the exponent.

W. C. B.

CHARLES DICKENS'S ANCESTORS.—Under the head 'Churchill,' in the fourth volume of 'The Rambler in Worcestershire,' 1854, p. 251, Mr. Noake says:—

"The Dickens family, of Bobbington, were lords of this manor from 1432 to 1657, and it is said that from this family Mr. Dickens, the author, is descended."

In 1857-8 I lived at Bobbington (near Enville,

Staffordshire) and was acquainted with the Dickens family; but I do not remember them claiming any kinship to the author of 'Pickwick.' I think that Dickens always prided himself on being "a man of Kent," and I also think that, like "the grand old gardener," he was one who "smiled at the claim of long descent." CUTHBERT BEDE.

SPIDER-COT.—As this word does not find a place in Latham's or Richardson's dictionaries, nor even in Ogilvie's last edition, it may be well to record its use for the 'N.E.D.' The Rev. F. O. Morris, in his 'Nests and Eggs of English Birds,' London, 1853, royal 8vo., vol. i. p. 149, makes use of it in his description of the chaffinch's nest, "O hers are without any wool, its place being supplied with thistle-down and *spider-cots*."

W. E. BUCKLEY.

THE SCHOOLMASTER WANTED.—The following note (*verbatim et literatim*) was received a short time since by the secretary of a hospital in the North-East of England:—

"Sir eye received afue lines requesten the westleans to make acolection for the.....hospetle who have dun our best for you.—R. C."

SEPTUAGENARIUS.

"ARRANT SCOT."—In the 'Poems of William Drummond of Hawthornden,' London, 1656, at p. 187, is 'Aretinus Epitaph':—

Hers Aretine lies most bitter gall,
Who whilst he lived spoke evil of all,
Only of God the Arrant Scot
Naught said, but that he knew him not.

Had the author been of any other nation it might have been surmised that he had some grudge against "dear old Scotland"; but how comes Drummond to use the term very much as we apply it in the phrase "an arrant rogue"?

W. E. BUCKLEY.

HALKETT AND LAING'S 'DICTIONARY OF ANONYMOUS AND PSEUDONYMOUS LITERATURE': A CORRECTION.—Halkett and Laing (vol. iii. p. 2216) ascribe, on the authority of the Manchester Free Library Catalogue, to R. B. Aspland the authorship of 'The Rise, Progress, and Present Influence of Wesleyan Methodism,' London, 1831. The pamphlet was, however, written by John Rely Beard, D.D., whose autograph inscription "From the author" is in the Manchester Free Library copy, while it is advertised as "by the same author" at the end of Dr. Beard's 'Extinction of Slavery,' 1838. E. A.

CLERKS OF THE PEACE. (See 3rd S. x. 148, 315).—The question as to the authority by which clerks of the peace were in the habit of affixing their names to papers without the Christian name was examined in 'N. & Q.,' 3rd S. x. 148, 315, with only a negative result. A recent number of the *Justice of the Peace*, vol. iii. p. 684, October 27,

has a similar query, from which it appears that nothing more is known of the custom than there is in the statement of MR. F. RULE at the reference above (p. 315):—

"It is customary in many counties for the clerk of peace to sign only his surname in that capacity. Can you tell me whether this is a sufficient signature, and also the origin of the practice?"—C. P.

"Answer.—We are unable to state the origin of the practice, but it is very common, and we think such a signature quite sufficient."

ED. MARSHALL.

SPENCE'S 'ANECDOTES.'—These anecdotes were first published in 1820, when two editions appeared, one edited by Malone, the other by S. W. Singer. In the former the arrangement of Spence's material was altered by bringing together all that directly concerned Pope under the heading of "Popiana," and the book, being without an index, is practically useless for reference. Singer's edition is a transcript of the notes, and I wish to point out that here and there errors and obscurities have been retained in the text, also that more information about persons mentioned might with advantage have been supplied. The editor seems, indeed, to have been aware of some shortcomings, for in his preface he writes:—

"The notes are merely such as occurred to me in transcribing the work for the press; more time or more convenient access to books would have enabled me to enlarge them."

A second edition of this book was issued by J. Russell Smith in 1858, but it is a mere reprint in a smaller form.

The spelling of proper names was somewhat arbitrary formerly, and Mr. Singer seems to have taken them as they stood without inquiry. Thus mention is made of "Mr. Manwaring" in both text and index, and it is only when later (p. 338) he is stated to have been a member of the Kit-Cat Club we discover that Arthur Maynwaring, the politician, wit, and friend of Mrs. Oldfield, the actress, is referred to. "Prior" and "Pryor" both occur, to the disfigurement of the text. The prefix "Mr." is used without the name by which the identity of the person is recognized. Thus we have "Mr." Allen and "Mr." Richardson, junior. A reference to Prior Park is all we have to show the former to be Ralph Allen, whilst the clue which proves the latter to be the painter Jonathan Richardson the younger is a foot-note giving the title of a book he wrote, by which we trace the author.

The name of "Mrs." Blount occurs at p. 357, and a note informs us that Martha Blount, "called Mrs., though unmarried, in accordance with the custom of the period," is referred to; but we are not told whether this applies, as I suppose it does, wherever the name appears, and the index gives seven entries to the former and but one to the latter. At p. 174 we read Phillips in his 'Cyder' has 'succeeded extremely well,' &c. This entry in

his notes was doubtless sufficient for Spence, who could not have foreseen that a future editor would attribute the poem, at least indirectly, to Ambrose Phillips, passing its author, John Phillips, without mention. The interest of the book is increased by knowing what we can of the persons named in it; and though it is a work never likely to be popular, it is one that will always be prized by the lovers of literary anecdotes.

CHARLES WYLIE.

3, Earl's Terrace, Kensington, W.

BEARDED DARNEL AND BARLEY.—The following paragraph occurs in Mr. J. E. Taylor's 'Half-Hours in the Green Lanes,' fourth edition, 1877, p. 275. Is the statement fact or folk-lore? From the way the author presents it to his readers one would imagine that he had evidence for its truth. I have been a barley-grower for nearly forty years, but have never heard of it. Darnel seed could not be mixed with barley unless it were done on purpose. It is so much smaller and lighter than even inferior barley that it must assuredly be removed by the winnowing machine:—

"The Bearded Darnel (*Lolium temulentum*), so called on account of its long awns, is supposed by some writers to be the 'tares' to which the Saviour alluded in his parable of the tares and wheat. The seeds of this species have a very peculiar intoxicating effect. When mated with barley the ale brewed from the mixture produces speedy drunkenness; and if they are ground up with bread-corn the bread, if eaten hot, produces a similar effect."

A LINCOLNSHIRE FARMER.

CITIZENS OF THE UNITED STATES.—In turning over the leaves of a volume of *Blackwood's Magazine* for 1824, I have come upon an exposure or explanation of a joke against the people of the United States, that has passed current among the small change of conversation from a period stretching back beyond the time that the present readers of and writers in 'N. & Q.' were born. People tell each other, with grave countenances, that the American Congress, once upon a time, passed a resolution or an act—the form the thing took is somewhat vague—that the citizens of the United States "are the most enlightened people upon earth." The writer of the review of a book called 'A Summary View of America,' by an Englishman, took the trouble to hunt this fable to earth. Its origin, it seems, was thus:—

"Some twenty-eight years ago, when George Washington was ready to retire from public life, the American Congress passed a resolution of which these words were a part: 'the spectacle of a free and enlightened nation.'"

—Vol. xvi. p. 634.

Upon these words, and upon them only, it seems that the story has been founded. It is pleasant to be able to trace a fable to the vanishing point. Perhaps some reader of 'N. & Q.' English or American, may be able to do a like service for another fragment of what may not unfrequently be called historical folk-lore. I have been gravely told more

than once that in the early days of the American republic a Congressman moved that, as the United States had now become an independent nation, it was important that it should have a national language, and not remain any longer the slave of the old country in its speech. He had been informed, he continued, that Greek was the noblest of all languages, and it was the mother tongue of men who were as devoted to republican institutions as they were themselves. He therefore moved that from that time forward Greek only should be taught in the state schools, and that all official documents should, for the future, be written in this language. It is an amusing tale, but no one, I suppose, believes it to be true. Like the other story, it probably has some foundation.

ASTARTE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CARBONARI OF NAPLES.—Who wrote 'Memoirs of the Secret Societies of the South of Italy, particularly the Carbonari,' translated from the original MS., London, John Murray, 1821?

CARLO LOCHIS.

Ponte S. Pietro, per Bergamo, Italia.

LORD MAYOR'S SHOW.—I shall be grateful to any readers of 'N. & Q.' who will assist me by naming authors or books to be consulted in regard to the earlier days of the Lord Mayor's show.

J. C.

Brooklet, Winchmore Hill.

BOOK ILLUSTRATING, by which I mean Grangerizing, or adding to a work portraits, views, and subjects not originally done for that work or edition of the work. I seek the best authorities on this subject. This art, I understand, is extensively practised in the United States. Perhaps some of your correspondents on the other side of the Atlantic may be able to indicate books published in America and less generally known here.

H. S. A.

YOUNGER'S COMPANY.—In the 'Dictionary of National Biography' it is stated that Charles Dibdin, the song-writer, went to Birmingham in the summer of 1763 with Younger's company, and took some extra work at Vauxhall there. Can any kind contributor guide me to information about this Younger, who would seem to have been a travelling theatrical manager?

E. G. YOUNGER, M.D.

POPE ADRIAN I. AND CHARLEMAGNE.—Two antiphonaires were sent by Pope Adrian I. to Charlemagne. One of these was given by its custodian to the monastery of St. Gall. The other

reached its destination, and was deposited at Metz. Is either of these now in existence; and, if so, where?

Si Vis.

ST. GREGORY.—Is there any valid reason for attributing to St. Gregory the 'Liber Responsalis sive Antiphonarius,' which is published in Migne's 'Patrologie,' as taken from the 'Codex Compendiensis' of the ninth century?

Si Vis.

'**CODEx COMPENDIENSIS.**'—Is the 'Codex Compendiensis' of as early a date as the ninth century; or is it now generally regarded as a compilation of a later period?

Si Vis.

EXECUTION OF MONGÉOT.—In the eighteenth century a man called Mongéot was broken on the wheel for robbery. The crime was committed for the benefit of a woman named Lescombat, who died in 1755. During the execution the victim's skin turned red, on which the heartless Lescombat, who was present, remarked, "Il fallait bien cela pour faire rougir Mongéot." In what French author is this incident narrated?

GALLOPHILUS.

WOODEN BRIDGE AT SCHAFFHAUSEN.—We have in the Science and Art Museum, Dublin, a very beautiful skeleton model of Grubenman's famous bridge, which was burnt by the French in 1799. The model was presented to the museum in 1771 by the fourth Earl of Bristol, then Lord Bishop of Londonderry. It is thought that it is an original, made by Grubenman himself at Schaffhausen. Of this we are seeking for proof. Can any reader say how and when it was acquired by the Earl of Bristol?

V. BALL,

Director S. and A. Museum.

SIR JOHN FRIEND.—Can any reader of 'N. & Q.' inform me if there is any pedigree, printed or otherwise, of Sir John Friend, executed by William III.? Is he mentioned in the Friend pedigree printed by the Harleian Society?

J. H. L. DE VAYNES.

6, West Cliff Mansions, Ramsgate.

"GOFER" BELLS.—**"GOFER" MONEY.**—Can any one give the meaning of the term *gofir*? At certain doles given at Bridport, Dorset, applicants say that they are going for the *gofir* money. I had thought this to be some corrupted local term, but a few days since I saw in the *Inquirer* newspaper the words *gofir* bells.

A. J.

COUNTESS OF BLESSINGTON.—In Maclise's sketch portrait of the Countess of Blessington (*Fraser's Magazine*, vol. vii. p. 267, 1833, and 'Maclise's Portrait Gallery, p. 159), a portrait of the countess is shown upon the wall in the background. Does this represent the picture by Sir Thos. Lawrence which was bought by the Marquis of Hertford at the sale at Gore House in 1849?

And who executed the mezzotint engraving of this portrait? Sir Thos. Lawrence exhibited a portrait of Lady Blessington at the Royal Academy in 1822.

JOHN BILSON.

Hull.

CORFE CASTLE.—I have seen it stated in books of reference that King John caused twenty-two noblemen to be starved to death in the dungeons of Corfe Castle. Can any of your readers inform me the authority for this statement, and if it is trustworthy. Were they the prisoners taken in Rochester Castle A.D. 1215, and sent to Corfe? If not, is there any record of what became of these barons or of their release?

E. P.

MACARONI.—Who first applied this term to the inane fop or dude of the latter half of the eighteenth century? I find the creature thus described in the *Oxford Magazine* for June, 1770, vol. iv. p. 228, col. 2:—

"There is indeed a kind of animal, neither male nor female, a thing of the neuter gender, lately started up amongst us. It is called a *Macaroni*. It talks without meaning, it smiles without pleasantry, it eats without appetite, it rides without exercise."

F. J. FURNIVALL.

THE GARRARD FAMILY.—1. The original name of this family was written Attegarre. How is this accounted for? The first bearer of the name was Alured Attegarre, of Buchland, in Sittingbourne, Kent. Can any one give me the date? Not given by Berry or any of the pedigrees I have seen.

2. Benedict Garrard, or Garret, brother of Sir John Garrard, the first baronet, created 19 James I., bought Ifield Court, Northfleet, Kent, in the reign of Charles I., and his descendant (Hasted's 'Kent'), Edward Garrard, possessed it in 1704. How can I find the intermediate descendants?

3. Edward Garrard had four daughters coheirresses, all of whom married, and they sold Ifield Court in 1766. The third daughter married Thomas Light, of London, merchant. How can I trace the latter and his descendants?

PERCY CLARK.

24, Duke Street, St. James's.

GEORGE FLEETWOOD.—In Noble's 'Lives of the Regicides' it is stated that George Fleetwood after his release from imprisonment "passed over to America, and lived with those whose sentiments were congenial to his own" (i. 245). Can any one inform me of the date of George Fleetwood's death, and of any evidence confirming the fact of his emigration to America?

C. H. FIRTH.

33, Norham Road, Oxford.

MEDAL OF THOMAS JOHNSON, HALIFAX (NORTH AMERICA), 1776.—I have seen an engraved silver medal, rather more than 1½ in. in diameter. On the obverse is a coat of arms: Gules, a saltire or, on a chief of the second three square cushions, not tinctured. Crest: a spur, no wings. (These are the

arms of Johnstone of Annandale, with a change of tinctures and the wings omitted.) Below the arms is this inscription: "THOMAS JOHNSON, HALIFAX, JULY 7, 1776," just three days after "the declaration of independence." The reverse exhibits a coast view, with a house in the middle, a church with a spire to the spectator's left, and a mast with a flag to the right; in the sea a ship with British colours at the stern, a boat with oars to the left, and one with sails to the right. The edge is milled with a pattern. Thomas Johnson was doubtless a Royalist. Is anything known respecting him and his family, or the medal above described? I suppose the Halifax referred to is that in Nova Scotia, but there are other towns so named in North America.

ALPHEGE.

PARODY WANTED.—Can any of your readers supply the full text of the skit of which the following are portions? It appeared in consequence of some failure in the foundations of the Custom House near London Bridge:—

This is the house that Jack built.

This is the sleeper that lay in the house that Jack built.

This is the pile

That was short all the while,

That propped up the sleeper

That lay, &c.

This is Mr. Peto

Appointed to see to

The driving the pile

That was short, &c.

This is Lang the surveyor,

Who took such care

To order the spandrils stout and thick

To be filled up with rubbish instead of brick.

This is John Bull, with his pockets so full,

Who gave 300,000 pound

For a tumble-down house that fell to the ground.

Who paid all the fees

With a great deal of ease

To all the grave counsellors bouncing and big,

Every one in his three-tailed wig,

In Westminster Hall,

So lofty and tall, &c.

J. ALFRED GOTCH.

Kettering.

JOHN ROLLOS.—I have before me an order, dated June 1, 1731, commencing:—

"By virtue of his Ma^y General Letters Patent Dormant bearing date the 22^d day of June, 1727. That you deliver and pay of such his Ma^y Treasure as remains in your charge unto John Rollos, Gent., Chief Engraver of his Ma^y Signets and Seals, or his assigns, the sum of Three hundred ninety five pounds ten shillings and two pence half penny due to him for making and engraving the several Seals and Signets under mentioned used in England, and for Silver duty and other materials fitted for the same according to an Examination upon his Demands by the Officers of his Ma^y Mint in the Tower of London, vizt., &c."

The document then sets out the items of the account, and ends with the receipt of John Rollos, dated June 18, 1731. Where can I find any

account of this engraver and medalist? The work charged for in this account comprises:—

"A large double Judicial Seal in silver for the Countys of Denbigh, Montgomery, and Flint.

"A large double Judicial Seal in Silver for the Countys of Glamorgan, Brecknock, and Radnor.

"A large double Judicial Seal in Silver for the Countys of Carnarvon, Merioneth, and Anglesea.

"A large Judicial double Seal in Silver for the Countys of Carmarthen, Cardigan, and Pembroke.

"A large double Seal in Silver for the most Noble Order of the Garter, Engraven on one side with the effigies of St George on Horseback fighting with the Dragon with an Inscription, and on the other side with the Arms of the said Order within the Garter.

"Engraving a Signet in Steel for the said Order with the Arms of the Order impaled with his Ma^t Imperial Arms."

The description of the engraving on the seals is set out in each case similar to the garter seal and signet.
T. N.

FRENCH TWENTY-FRANC PIECE.—On one side is the head of Napoleon I. and the inscription "Napoléon Empereur"; on the reverse "20 francs," surrounded by a wreath and the inscription, "Republique Française. An 13"; and a small figure, intended, I believe, to represent the French cock. Round the edge of the coin are the words, "Dieu protège la France." How is it that this coin commemorates both the empire and the republic?

E. H.

LOVELYN'S 'POEMS,' &c.—I am told that the copy of these which I possess is valuable. Can any one tell me of the author, or of the value of his book? The title-page is as follows: "Latin and English Poems, by a Gentleman of Trinity College, Oxford. 'Nec lusisse pudet, sed non incidere ludum.'—Hor. London, printed in the year MDCCXXXVIII." With this is bound up "Moral Tales, a Christmas Night's Entertainment. By Lady ——. A new edition. London. Printed for T. Becket, Pall Mall, MDCCXXXIII. Price half a crown." The book contains manuscript notes connecting some of the persons mentioned with certain portraits in Hogarth's 'Rake's Progress.'

F. W. P.

['Latin and English Poems,' Lond., 1738, &c., appears to be by Loveling, not Lovelyn. A copy is in the Bodleian. It was reprinted, 12mo., 1741. A copy of the early edition sold for 7s. in the Dent sale, and one of the later for 5s. 6d. in the Hibbert.]

COMITATUS CERETICUS.—What earldom or county is this? I ask because I lately picked up a copy of 'Lemon's Etymological Dictionary' (1793) in which is the following book-plate inscription:—"Collegio Sancti Davidis apud Llanbedr in Comitatu Ceretico d. d. Thomas Phillips de Brunswick Square apud Londinenses Armiger, 1841." I can find in the 'Clergy List' only one Llanbedr, but this is in Brecknockshire. If the book belongs to a church or college library, it is

at the disposal of its rightful owners, free of cost, if they will write to me. E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

ERASMUS.—In the 'Journal des Voyages de Monconsy' the invention of turf for burning is attributed to Erasmus, of all men in the world. Can anybody suggest a reason for this extraordinary error?

C. A. WARD.

Walthamstow.

BUTTERFIELD.—Was he a watchmaker? He invented an odometer, and contributed two papers to the *Philosophical Transactions*. Is much known of him? I am not able to refer to the 'Dict. Nat. Biog.' conveniently.

C. A. WARD.

Walthamstow.

[The dictionary in question does not mention the Butterfield you indicate.]

"THE FOX AND VIVIAN."—There is in Leamington a public-house called "The Fox and Vivian." What is the origin of this sign? F. G. D.

MANTLE STREET.—In a small town in Somersetshire there is a street called Mantle Street. Can any one suggest a derivation for this street name? Could it be connected with the "mantells" which in Manor Court Rolls are often presented as being dangerous or out of repair?

A. L. HUMPHREYS.

26, Eccleston Road, Ealing.

Replies.

DRESS OF LONDON APPRENTICE TEMP.

ELIZABETH.

(7th S. vi. 467.)

It is to be inferred from, if not actually stated in, Planché's 'History of Costume' that the costume of London apprentices in Elizabeth's reign was very little (if any) different from that of the same class in the reign of Edward VI. and Mary, though that of the higher classes had been gradually changing through and from the reign of Henry VIII. until the long doublets, stuffed and slashed trunk hose, and large ruffs appeared in all their full-blown magnificence in the good queen's reign. The costume of the boys of Christ's Hospital was doubtless a near approach to the dress, if not the dress itself, of the apprentices of the reigns of Edward and Mary, with a probable variation in its indoor and out-of-door character, for Planché says:—

"The small, flat, round bonnet, worn on one side of the head, and, indeed, the whole dress, was the costume of the citizens of London..... Blue coats were the common habit of apprentices and serving men, and yellow stockings were very generally worn..... The jackets of our firemen and watermen are also of this date, the badge being made in metal, and placed on the sleeve in the sixteenth

century, instead of on the breast or back of the garment itself as previously."

This would give the short tight breeches, blue long coat, or short blue doublet and yellow stockings as the general wear of the commonalty of the period.

Planché says, again, that Sir Walter Scott, in 'The Fortunes of Nigel,' has drawn an admirable (word) picture of the brawling 'prentices from Howe, the continuator of Stow, who tells that "in the reign of Queen Mary they wore blue cloaks in summer, and in the winter gowns of the same colour," dresses of this colour being a badge of servitude about this period. The "City flat cap," or cap of Edward VI., being still often mentioned in the time of James and Charles, shows no very great change. Fairholt also enlarges on the same subject, saying the "City flat cap" is the "statute cap" of Shakespeare, "so called because they were strictly enjoined to be worn by the 13 Elizabeth, cap. 19, for the encouragement of the home manufacture," under a penalty of 3s. 4d. for each day's transgression; and he refers to further examples of the dress in Herbert's 'History of the Twelve Great Livery Companies of London,' Burgon's 'Life of Gresham,' and many effigies in existing London churches, such as St. Saviour's, Southwark, St. Helens, Bishopsgate, and St. Andrew's Undershaft; also mentioning that Thynne's 'Debate between Pride and Lowliness' (1570) gives descriptions of the dress of husbandmen and various classes of the community. Stubbes's 'Anatomy of Abuses' would also prove a valuable reference for male costume of the time of Elizabeth, and no doubt any of Holbein's pictures would afford a great deal of help towards tracing the changes of the period, as by comparing the forms of the ordinary costume *temp.* Edward VI. (1595 and 1682) the slowness and tendency of the changes during that period will very easily be seen.

R. W. HACKWOOD.

Herbert, in his 'History of the Twelve Great Livery Companies of London,' expresses an opinion that James exceeded Elizabeth in his love for the minutiae of the fashion prescribed. About the year 1611 he caused the Mayor to send precepts to the wardens of companies on account of "the abuse growing by excesse and strange fashions of apparell used by manye apprentices." The Common Council afterwards embodied certain regulations into an Act, in which every item of apparel to be worn by apprentices is detailed with the minuteness of a tailor or dressmaker. Apprentices were to wear no "hat" the facing whereof should exceed three inches in breadth in the head, or which, with the band and trimming, should cost above 5s.; the band was to be destitute of lace, made of linen not exceeding 5s. the ell, and to have no other work or ornament than a plain hem and one stitch; and if the apprentice should wear a ruff-band, it was not to exceed three inches in

height before it was gathered and set into the stock, nor more than two inches in depth before the setting into the same stock. The collar of the doublet was to have neither "poynt, well [whale] bone, or plaits," but to be made close and comely, and, as well as the breeches, was to be made only of "cloth, kersey, fustian, sackcloth, canvase, English leather, or English stuffe," and of not more than 2s. 6d. the yard. His stockings were to be of woollen, yarn, or kersey. He was not to wear "Spanish shoes with polonia heels," or to have his hair with any "tufte or lock, but cut short in decent and comely manner."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"Flat caps and shining shoes" were the distinguishing characteristics of London apprentices at this period. As Gifford would say, "hundreds of instances might easily be adduced" from our old writers. These chiefly take the form of courtly sneering. Strutt gives a figure of the pie-dish-like flat cap on the 137th plate, vol. ii. The breeches and stockings were what were called round slops, of white broadcloth, and made so as to look all of one piece. They appear to have worn blue cloaks in summer, and gowns in winter of the same colour.

H. C. HART.

BED-ROCK (7th S. vi. 466).—The word in its metaphorical sense means the bottom of the matter in question. It is, I suppose, an Americanism, originating in the mines. An example of it is to be found in 'Tennessee's Partner,' by Bret Harte, the middle of the story:—

"'No! no!' continued Tennessee's Partner, hastily, 'I play this yer hand alone. To come down to the bed-rock, it's just this: Tennessee, thar, has played it pretty rough and expensive-like on a stranger, and on this yer camp. And now, what's the fair thing? Some would say more; some would say less. Here's seventeen hundred dollars in coarse gold and a watch—it's about all my pile—and call it square!'"

Tennessee is being tried by Lynch law for highway robbery, and his partner attempts to bribe the court. The scene is laid amongst the miners of Sandy Bar. The story was first published, I think, in or before 1869.

ROBERT PIERPOINT.

St. Austin's, Warrington.

This is the technical term applied in mining to the solid hard rock underlying loose and incoherent strata. It is generally used in connexion with alluvial gold washings. In the American miner's slang to arrive at the bed-rock means to have spent the last dollar.

BENNETT H. BROUGH.

I have certainly heard this word as a mining term, and have understood it as analogous to the engineering term bed-plate, which signifies the heavy plate of metal upon which the machinery rests. The figurative use of the term would follow

naturally, and may be illustrated by a verse of Lowell's, quoted from memory:—

It is pagan, but wait till you feel it,
That jar of the earth, that dull shock,
When the ploughshare of deeper passion
Tears down to the primitive rock.

C. C. B.

This is an American term. In sinking a coal-shaft there is usually found beneath the soil yellow or blue clay, often containing water-worn stones; then, perhaps, sand and gravel, and clay again under them. Beneath these will be found solid rock, or shale, in regular layers. This rock, or shale, is called by the sinkers in the Durham coal-field the "stone-head," which is the exact equivalent of the American "bed-rock." In like circumstances Lancashire sinkers speak of "gettin' dewn to th' solid."

Blackburn.

P. W. PICKUP.

The 'New English Dictionary' gives examples of the use of "bed" in its meaning "to rest on, to lie on for support." Surely this includes "bed-rock" and numerous other words, such as "bed-plate," "bed-stone," &c. Cf. p. 751, last line of first column.

L. L. K.

DR. CHANCE should look again at his copy of the 'New English Dictionary,' s.v. "Bed," where, in the third column of p. 750, § 19, he will find evidence that he has been too hasty in classing the Philological Society's work with the other dictionaries he possesses.

Q. V.

HERALDIC (7th S. vi. 428, 497).—In the arms on the ring mentioned, the coat impaled on the sinister side is that of the Abbey of Westminster, the whole coat therefore is, Williams (quarterly with Griffiths) impaling dexter, the see of Lincoln, sinister, the Abbey of Westminster. The peculiarity of the marshalling arises from the *bigamous* character of the arms. It is well known how pertinaciously Williams clung to his Deanery of Westminster after his elevation to the episcopate.

S. G. H.

KISSING UNDER THE MISTLETOE (7th S. vi. 487).—One would suppose, from the part played by the mistletoe in Scandinavian mythology, that this custom was common to all northern peoples. Baldur was slain by a mistletoe dart at the instigation of Loki, and in reparation for the injury the plant was afterwards dedicated to his mother, Frigg, so long as it did not touch earth, Loki's empire. On this account it is hung from the ceilings of houses, and the kiss given under it signifies that it is no longer an instrument of mischief. MR. BOUCHIER will, unless I mistake, find an account of "le gui de l'an neuf" in *De Gubernatis* ('La Mythologie des Plantes'). The *fêtes* held in commemoration of the sacred mistletoe survived in some parts of France into the sixteenth century. The plant was credited

with many talismanic properties, and its festival attracted immense gatherings of people.

C. C. B.

MR. BOUCHIER asks, Is kissing under the mistletoe dying out in England? Well, reminiscences of half a century ago or so would lead me to say that, together with many another ancient and laudable practice, it had somewhat decayed. It may be, however, that careful inquiry among the grandchildren of those who kissed *dans le bon vieux temps* might reveal an undiminished loyalty to custom. But then the conscientious inquirer would be met by the difficulty that one does not—or, at least, did not—"kiss and tell."

T. ADOLPHUS TROLLOPE.

KENELM HENRY DIGBY (7th S. vi. 507).—I only know of three editions of Mr. K. H. Digby's noble book 'The Broadstone of Honour.' The first of these came out about sixty years ago, in, I think, 1828 and onwards; and after one or two of the volumes had appeared their author joined the Roman Church, which fact accounts for the alterations, whatever they be, that were afterwards made in the earlier volumes, and for the somewhat different tone of the later. About the years 1856 and 1857 Edward Lumley, of New Oxford Street—himself a striking man, and one of the early members of the congregation worshipping at All Saints', Margaret Street—published what I believe to be the second edition of all the volumes; and a reprint of this edition was issued in 1877. If there be other editions than these three, I should be glad to know of them. I believe that 'Mores Catholici,' 'Evenings on the Thames,' and Mr. Digby's other prose works, were all written by him as a Roman Catholic; and I should be agreeably surprised to hear that any of them ever reached a second edition. Mr. Digby's verse—'Little Low Bushes' and the rest—is much inferior to his prose. But he who wrote 'The Broadstone of Honour' must always be a classic; and I suppose that no one, not even Robert Burton himself, ever gave to the public a larger store, and a store more happily used, of admirable and recondite quotations and allusions than is contained in that book and in 'Compitum.'

Was it not Julius Hare, that defender of Luther, who said that a young man should prize 'The Broadstone of Honour' next to the Bible? It was like his breadth of charity to say that, and I heartily echo the saying.

A. J. M.

QUEENIE AS A PET NAME (7th S. vii. 4).—Queeney or Queeny was the pet name of Esther Thrale, afterwards Lady Keith, for whom Baretti wrote his 'Dialogues.' See Dr. Birkbeck Hill's edition of Boswell's 'Johnson,' ii. 449, n. 2; iii. 422, n. 4; v. 451, n. 2.

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

DEATH WARRANTS (7th S. vi. 308, 474, 515).—I cannot admit that I am "altogether wrong." There can be no doubt at all that the king personally decided whether any sentence of death passed at the Central Criminal Court should be carried out or not, which, I take it, is the essential point. Is there any proof that the king signed nothing?

As regards the Isle of Man story, AN ENGLISH LAWYER is good enough to say it is "not probable." I can only say that it is a fact known to me. I cannot enter into details; but I do not, of course, mean that either the king or the queen signed the actual order to the executioner.

E. F. D. C.

According to the 'Percy Anecdotes,'

"the warrant for executing a criminal was anciently by precept under the hand and seal of the judge, as it is still practised in the Court of the Lord High Steward upon the execution of a peer; though in the Court of Peers in Parliament it is done by writ from the king. Afterwards it was established that, in case of life, the judge may command execution to be done without writ. Now the usage is for the judge to sign the calendar, or list of all the persons' names, with their separate judgment in the margin, which is left with the sheriff. As for a capital felony, it is written opposite to a person's name, 'Let him be hanged by the neck.' Formerly, in the days of Latin and abbreviations, 'sus. per coll.' for 'suspendature per collum'; and this is the only warrant that the sheriff has for so material an act as taking away the life of another. It is certainly remarkable that in civil cases there should be such a variety of writs of execution to recover a trifling debt issued in the king's name, and under the seal of the court, without which the sheriff cannot legally stir one step; and yet that the execution of a man, the most important and terrible of any, should depend upon a marginal note."

J. W. ALLISON.

tratford, E.

Is AN ENGLISH LAWYER quite correct in saying that "at the assizes the order for execution was and is merely verbal"? It is laid down in Stephen's 'Commentaries' that "the usage is for the judge to sign the calendar, or list of the prisoners' names, with their separate judgments in the margin, which is left with the sheriff as his warrant or authority."

I have always understood that the formula "Suss. per coll." was written against the names of persons capitally convicted. Is this a figment?

EDWARD H. MARSHALL, M.A.

Hastings.

THE FOX (7th S. vi. 148, 396).—On Ezekiel xiii. 4 Hengstenberg comments:—

"The foxes come into regard in verse 4 as 'the dangerous foes and destroyers of the covert,' as a zoologist calls them. Thus they stand already in ch. ii. 15 of the Song of Songs; and in Luke xiii. 31, 32, the Lord calls Herod a fox as the destroyer of God's people. The foxes nowhere come into regard for their craft, as in heathen antiquity. The foxes here correspond to the ravening

wolves in Matt. vii. 15, and the grievous wolves in Acts xx. 29, representing false teachers."

In that charming collection of negro stories, 'Uncle Remus,' the rabbit outwits the fox. I know that it is said that the rabbit represents the negro race, which, in its very simplicity and harmlessness, proves more than a match for the selfish cunning of the whiter man. But on what foundation does this theory rest? The stories themselves do not suggest it, for the fox shows no special cunning. He is simply stupid compared with the rabbit. And if the stories are genuine old negro stories, brought from Africa, the comparison between the negroes and the whites in America will not be to the point. I recur to my former question, What real proofs of superior cunning has "Br'er Fox" given, that we should suppose his reputation to be universal?

JOHN A. CROSS.

Holbeck.

CHESTNUT (7th S. vi. 407, 436).—I venture to suggest that *chestnut* = "stale joke, story heard before," may be a translation of the French *marron* = a kind of large choice chestnut. This word *marron* has, either as a substantive or adjective, several other meanings, some of which I will enumerate; and it has occurred to me as possible that *chestnut* may (shall we say in America?), by way, probably, of a joke, have been given a meaning borrowed more or less from one or more of these other meanings of *marron*. One of those meanings is a stencil-plate, by means of which any words or pattern may be reproduced or repeated indefinitely, and the application of this meaning to a *réchauffé* joke or story is not so very difficult. But as an adjective *marron* has meanings which may be considered still more appropriate. Thus, when applied to a *courtier*, *cocher*, *imprimeur*, *marron* = unlicensed or irregular; and a *négre marron*, is a runaway negro (our maroon). In all these meanings there is a smack of false pretence, or of dishonesty,* which is still more clearly exhibited in the slang French *être marron* = to be taken in, bamboozled; and this same smack of false pretence there is also in an old story or joke, if, as often is the case, it is served up as a new, and sometimes even as an original one. For the meanings which I have here assigned to *marron* I would refer Dr. MURRAY to Scheler, and Littré, and to Barrère's dictionary of French slang.

F. CHANCE.

Facts as to the origin of this slang equivalent for "an old Joe" there be none, I believe. I first

* Even the chestnut called *marron* itself has not attained to its present high position by the most honourable practices, for Littré tells us that there are commonly three kernels or nuts in a chestnut husk, and that in the case of the species called *marron*, one of these kernels, young cuckoo-like, gets the better of the other two, and so becomes larger than he has any rightful business to be.

heard the word in 1882, in a theatrical chp-house (Brown's) in New York. The explanation given to me by Mr. Brown—once a well-known member of Wallack's company—was "Chestnut, because it is old enough to have grown a beard," alluding to the prickly bristly husk of the nuts.

HALKETT LORD.

Scotch Plains, U.S.

ROBERT BURTON (7th S. vi. 443, 517).—Those who take an interest in the 'Anatomy of Melancholy' are much indebted to Mr. PEACOCK for his careful account of every edition. I have a copy of that of 1651 which in some points differs from Mr. PEACOCK's of the same date. May I be allowed to give a description of my copy?

(1) Half-title; *recto*, the Anatomie of Melancholy; *verso*, the Argument of the Frontispiece, beginning, "Ten distinct squares." (2) The engraved title-page, C. le Blon sc., surrounded by the ten well-known designs, and having in the middle a space on which are the following lines. "The Anatomy of Melancholy, what it is, with all the kinds causes symptoms, prognostickes, & severall cures of it. In three partitions, with their severall sections, members & subsections, Philosophically, Medicinally, Historically, opened & cut vp. By Democritus Junior. With a Satyricall Preface, conducing to the following Discourse. The Sixt [*sic*] Edition, corrected and augmented by the Author. Omne tulit punctum, qui miscuit utile dulci." Beneath these lines is the portrait of Burton, below which there is engraved on a cartouche, "Oxford Printed for Henry Cripps, 1651." (3) Latin dedication, "Georgio Berkleio," ending with "jam sexto revisam, D.D. Democritus Junior." (4) Two pages of Latin verse, "Vade liber." (5) Two pages of English verse. (6) The text forms 723 numbered pages, but two unnumbered leaves are inserted between pages 140 and 141. The text ends with p. 723. (7) Nine unnumbered pages of Table. On the last page is a notice by H.C. to the reader, and at the bottom, "Printed by R.W. for Henry Cripps of Oxford, and are to be sold by Andrew Crook in Paul's Churchyard, and by Henry Cripps and Lodowick Lloyd in Popes-Head Alley. 1651."

I agree with Mr. PEACOCK in thinking that we should regard the fifth edition, or the sixth, as the best. The fifth was published in 1638. Burton died in 1640. The sixth appeared in 1651, and according to the notice at the end it was printed from a copy corrected by the author, and committed by him to Cripps for publication. J. DIXON.

BATTLE INTERRUPTED BY AN EARTHQUAKE (7th S. vi. 307).—Though not an exact answer, the interruption of a battle by a storm may be mentioned, B.C. 211:—

"Postero die transgressus Anienem Hannibal in aciem omnes copias eduxit: nec Flaccus consulesque certamen

detrectavere. Instructis utrimque exercitibus in ejus pugna casum, in qua urbs Roma victori præmium esset, imber ingens grandine mixtus ita utramque aciem turbavit, ut vix armis retentis in castra sese receperint, nullius rei minore, quam hostium, metu. Et postero die eodem loco acies instructas eadem tempestas diremit."—Livy, lib. xxvi. c. xi.

Thucydides relates that two expeditions of the Lacedæmonians were put a stop to by earthquakes. The annual invasion of Attica, in B.C. 426, under Agis, was one of these, when *Πελοποννήσιοι καὶ οἱ ξυμμαχοὶ μέχρι μὲν τοῦ ἰσθμοῦ ἴλθον ὥς ἐς τὴν Ἀττικὴν ἐσβαλοῦντες, Ἀγίδος τοῦ Ἀρχιδάμου ἡγουμένου, Λακεδαιμονίων βασιλέως, σεισμῶν δὲ γενομένων πολλῶν ἀπετρέποντο πάλιν, καὶ οὐκ ἐγένετο ἐσβολή* (lib. iii. c. 89). Again, in the plundering warfare between Argos and Lacedæmon, B.C. 414, ἐπ' Ἄργος στρατεύσαντες Λακεδαιμόνιοι μέχρι μὲν Κλεονῶν ἴλθον, σεισμῶν δὲ γενομένων ἀπεχώρησαν (vi. 95). The interruption in the first of these instances arose from terror, in the last two from superstition.

ED. MARSHALL.

The battle alluded to by Southey was, no doubt, that at the Lacus Trasimenus, in Etruria, where Hannibal so signally defeated the Romans (B.C. 217). But Southey must have forgotten the fact related by Livy (lib. xxii. c. 5), that so far from the earthquake interrupting the battle, the combatants were so intent on fighting, and so furiously engaged, that they never felt it, though it was devastating a great part of Italy. This is the graphic description of the historian in his "pictured page":—

"Tantusque fuit ardor animorum, adeo intentus pugnae animus, ut eum terræ motum, qui multarum urbium Italiæ magnas partes prostravit, avertitque cursu rapido amnes, mare fluminibus inexit, montes ingenti lapsu proruit, nemo pugnantium senserit."

Perhaps Southey may have confused in his memory this battle with another earlier one mentioned by Herodotus ('Hist.' i. c. 74), where the Lydians and Medes were interrupted in their contest "by the day suddenly becoming night" (*τὴν ἡμέραν ξαπλίνης νύκτα γενέσθαι*); that is, of course, by a total eclipse of the sun. This eclipse, the historian says, Thales of Miletus had predicted should happen in this very year; and, if true, astronomy must have been better known to the ancients than is generally supposed.

EDWD. A. DAYMAN.

Shillingston, Dorset.

I cannot help thinking that Southey has confused an earthquake with an eclipse. An eclipse of the sun is said to have put an end to a battle about to be fought between the Medes and Lydians in the year B.C. 585. I never heard of one being interrupted by an earthquake. Livy says that an earthquake occurred during the battle at Lake Trasimenus, during the second Punic war; but adds that the combatants did not notice it, on

account of the fierceness of the contest, which would lead us to conclude that the violence of the shocks was not great in that part of Italy.

W. T. LYNN.

Blackheath.

[MR. J. CARRICK MOORE and Mr. E. H. MARSHALL also suggest that "earthquake" has been written for *eclipse*.]

MISS FOOTE, COUNTESS OF HARRINGTON (7th S. vi. 6, 166, 292, 337).—As attention has been indirectly drawn to this lady, perhaps the following extract from 'An Old Man's Diary,' by John Payne Collier, may prove of interest. She was married in 1831 to Charles, Earl of Harrington:—

"March 23 (1833).—I was sitting at the Garrick Club yesterday, reading the newspaper close to the window, when a large family carriage, drawn by two fine horses, drove up to the steps of the door: it was about eleven o'clock, and so it happened, though a rarity, that there was nobody in the room but myself. I went on with my newspaper, when a queer-looking gentleman, in a sort of boat hat, very loose light coat, and looser trousers, twisted in some odd way about the leg and diminishing towards the foot and ankles, entered. He looked round, and seeing nobody there but myself, he said, 'I suppose there is no objection to my bringing a lady to see the rooms, is there?' I replied, 'Not the least, that I am aware of'; and he went out again to fetch the said lady. I guessed that it was Lord Harrington, and, looking out at the window, I saw him handing a lady from the carriage, two footmen, in long brown coats and with gold-headed canes, standing one on each side. The lady wore a veil, but as she entered the room she put it up, and I instantly recognized the *ci-devant* Miss Foote, of 'Foote and Hayne' notoriety, who in 1824 had recovered 3,000*l.* damages for a breach of promise. She was still very pretty, but, as I thought, with rather a stage-worn look; and, while she was languishing about the room, leaning on his lordship's arm, Winston, the Secretary of the Club, entered: as he knew them both he bowed to Lord Harrington rather obsequiously and to Lady Harrington a little more familiarly, as if they had been previously acquainted. A few words passed between them, which I did not hear, and, after another short survey of the room and furniture, they went away, leaving me with Winston."—Part iii. pp. 56-57.

It would occupy too much space to transcribe more; but there is much curious information, and very likely not elsewhere to be found, concerning the early life and antecedents of the countess, *née* Maria Foote. From this it appears that her father was manager of the Plymouth Theatre, and that she was born in 1798, and came to London as an actress when only sixteen or seventeen.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ALLIBONE'S 'DICTIONARY OF BRITISH AND AMERICAN AUTHORS' (7th S. vi. 184).—No work aiming so high as this bibliography can attain completeness. One of its noteworthy omissions is "A Narrative of the Captivity of Mrs. [Susannah Willard] Johnson, containing an account of her sufferings during four years with the French and Indians. Printed at Walpole, New Hampshire, by David

Carlisle, jun.," 1796, pp. 144. This lacuna is the more noticeable because the book has been reprinted half a dozen times as a separate volume, and frequently inserted in other works, as in Farmer and Moore's 'Historical Collections.' Few books shed more light on the mutual relations of Canada and New England from 1754 to 1758. Will some one inform the writer or 'N. & Q.' whether there is an *editio princeps* of this narrative in the British Museum? JAMES D. BUTLER.
Madison, Wis., U.S.

CHARGER (7th S. vi. 187, 218, 312, 414).—May I point out that the word *charger*=war-horse is derived from a very obvious source, viz., *charging-horse*. In 'Don Quixote,' 1712, published by Mr. Motteux, vol. iv. p. 1248, Carrasco, "the Knight of the White Moon," after defeating Don Quixote, "took his leave, and packing up his Armour on a Carriage-Mule, presently mounted his Charging-Horse, and leaving the City that very Day, posted homewards." In a subsequent translation (probably Smollett's) *charging-horse* was altered to *charger*.

J. F. MANSEERGH.

Liverpool.

ENGLISH GRAMMARS (7th S. vi. 121, 242, 302, 453).—PROF. SKEAT can find a very full list of English grammars, giving several scores that he has not on his roll, in the Catalogue of the New York State Library at Albany. I should think there must be three hundred in all.

W. W. PASKE.

RELIC OF WITCHCRAFT (7th S. v. 426, 497; vi. 138, 258).—Having been several weeks from home, I have only just seen my copies of 'N. & Q.' for September and October, otherwise I should have hastened to inform MR. C. A. WARD that the 'Memoranda of Matters in the *London Gazette* of 1685' appeared in the *Odd Fellows' Quarterly Magazine* for October, 1883, then edited by Charles Hardwick. I shall have pleasure in lending him my copy if desired. C. A. WHITE.

Preston on the Wild Moors, Salop.

CHILDREN (7th S. vi. 467; vii. 14).—The following sentences, which I extract from a work by William Gouge, entitled 'Of Domesticall Duties' (1622), may perhaps be of some service to DR. MURRAY:—

"Tutors, to whose government young schollers, that are sent to the Vniuersities, are committed, haue to deale with children in their riper yeeres; euen when the time of setting them in a course is come: the very time wherein much good may be done to children, or else wherein they may be viterly peruerbed.....A good Tutor may doe much to repaire the negligence, and amend the defects of a Schoolemaster: but there remaine none to redresse the failings of a Tutor: children for the most part are past redressing, when they cease to haue a Tutor.....Many children well trained vp in schooles, viterly lose the benefit of all their former education when they are sent to the Vniuersitie, because their Tutors

altogether leave them to themselves: and so they are made a prey to idle and lewd companions."—Pp. 537-8.

J. F. MANSERGH.

Liverpool.

BOOK OF MARTYRS (7th S. vi. 446).—The book inquired for is

"An Abridgement of the Booke of Acts and Monuments of the Church: written by that Reverend Father, Maister John Fox: and now abridged by Timothe Bright, Doctor of Physicke, for such as either thorough want of leysure, or abilitie have not the vse of so necessary an history. [A woodcut, above which] 'All day long are we counted as sheepe for the slaughter' (Psalm 44); [and below] 'How long Lord, holy and true' (Apocal., cap. 6, verse 10). Imprinted at London by J. Windet, at the assignment of Master Tim. Bright, and are to be sold at Pauls wharf, at the signe of the Crosse-Keyes, 1589."

Small quarto, black letter, in two parts, i. pp. 1-504; ii. pp. 1-288; table four sheets. It is not a thin quarto, unless bound in two volumes, when the second part would make only a thin book. At p. 125, part ii., is the passage sought for:—

"Hooper had bene Graduate in the Universitie of Oxforde, in the time of the sixe Articles, Winchester conferred with him 4. or 5. daies together, and not prevayling with him, dismissed him to his M. Sir T. Arundel, whose Steward he had bene, when hee had forsaken Oxford for feare of the sixe Articles. After the conference with Winchester, hee had intelligence of danger: and being counselled to provide for himself, went over beyond the sea, and being at Paris, stayed not long, till he was againe layd for. So hee returned againe into England, and was retayned of M. Sentlow. After that he departed againe beyond seas," &c.

Sutton Court is not mentioned, and Hooper is said to have been a retainer of the Arundel family in his flight from the persecution of the Six Articles, though afterwards "retayned of M. Sentlow."

W. E. BUCKLEY.

FOLK-LORE TALES (7th S. vi. 485).—If DR. HARDMAN likes African folk-lore tales, he should at once procure the two volumes of 'Uncle Remus,' in one of which he will find the same hare and tortoise story told with much humour. The introduction prefixed to one of the volumes is full of curious information about negro folk-lore in Africa and in the United States.

J. T. F.

Winterton, Doncaster.

THE GOLDEN HORN (7th S. vi. 389, 492).—HAMMER writes as follows in his 'Histoire de l'Empire Ottoman,' vol. ii. p. 384:—

"Le Bosphore de Thrace.....à son extrémité méridionale.....fait un coude à l'ouest et forme.....le port le plus spacieux et le plus sûr, anciennement designé sous le nom de Corne-d'Or, à cause de sa configuration et des richesses aux quelles il donne passage."

The italics are mine. I have not been able to find the name in any classic dictionary. L. L. K.

BROADSIDE BALLADS (7th S. vi. 483).—MR. W. H. PATTERSON'S ballad illustrative of the unpopularity of William Pitt at certain periods of his

administration reminds me that I have a broadside consisting of a quaint engraving representing a Cheshire farmer riding into Stockport market on his cush (cow), to evade the unpopular tax that Pitt had levied upon horses in 1784. The farmer has a label issuing from his mouth, "Pitt be D—d," and underneath the picture is the following:—

The Cheshire Farmer's Policy; or, Pitt outwitted.

Tax on horses shall be void,
For on my cush I mean to ride,
Let each like me strive to outwitt,
And Down all Taxes in a PITT.

Jonathan Thatcher, farmer, at top of Bank, near Stockport, rode his cush (cow) to and from Stockport market on November 27, 1784.

JOSEPH BEARD.

Ealing.

MERCURY (7th S. vi. 448, 497).—If you asked a countryman in Lincolnshire to direct you to the plant "mercury" he would at once take you to the *Chenopodium bonus Henricus*, especially if you pronounced it *marquerry*. It is commonly cultivated in cottage and other gardens to be eaten with boiled bacon, which combination is the Lincolnshire "gammon and spinach." J. T. F.

Winterton, Doncaster.

BIOGRAPHY (7th S. vi. 449).—A life of Prince Adalbert of Prussia is given in Vapereau's 'Dictionnaire Universel des Contemporains,' Paris, 1880.

L. L. K.

TÊTE-À-TÊTE PORTRAITS IN 'TOWN AND COUNTRY MAGAZINE' (7th S. v. 488; vi. 10, 136, 175).—I have met with an evident proof that the memoirs in the *Town and Country Magazine* are not altogether fictitious. In the number for May, 1780, one of the portraits is that of 'The Dramatic Enchantress,' who in the appended memoirs is styled "Mrs. R—b—n." This lady undoubtedly is the famous Mrs. Mary Robinson (Perdita), the date of her first appearance at Drury Lane, the principal characters in which she had appeared, and some other particulars of her which are well known being correctly given.

J. F. MANSERGH.

Liverpool.

'COUNT LUCANOR' (7th S. vi. 199, 289, 353).—MR. TROLLOPE may be surprised to hear that the version of this story which he remembers appeared in *Bentley's Miscellany*, vol. vi. p. 483 (1839), under the title of 'The Patron King,' by Mrs. Trollope! It is illustrated by an etching of the three French sailors showing the wonderful cloth to the king and courtiers.

R. R.

Boston, Lincoln-hire.

TENNYSON'S "J. S." (7th S. vi. 448).—This was James Spedding, to whom the poem was an offering of sympathetic condolence on the death of the unbrother. Spedding was the life-long friend of the

Tennysons; and a volume of unusual interest, because of the friendship it enshrines, is the late Charles Tennyson Turner's 'Collected Sonnets, Old and [New]' (Kegan Paul, Trench & Co.). This volume contains all the author's sonnets, a touching memorial poem by the Poet Laureate, and a critical essay—one of his latest contributions to literature—by James Spedding.
HELENSBURGH, N.B. THOMAS BAYNE.

CHEESE-MAKING (7th S. vi. 446).—The following excerpts from Gervase Markham's 'The English Housewife,' fourth ed., 1631, may perhaps be of service to DR. MURRAY:—

"Having prepared your Cheese-fat answerable to the proportion of your curd with both your hands joyned together, put your curd therein and breake it and presse it down hard into the fat till you haue fild it; then lay vpon the top of the curd your flat Cheese-board, and a little small weight thereupon, that the whey may drop from it into the vnder vessell; when it hath done dropping take a large Cheese-cloth, and hauing wet it in the cold water, lay it on the Cheese-board, and then turne the Cheese vpon it; then lay the cloth into the Cheese-fat: and so put the Cheese therein againe," &c.—P. 204.

When the cheese is "thoroughly drie" it is "fit to goe into the Cheese-hecke" (pp. 204-5).

J. F. MANSERGH.

Liverpool.

The form *chesford*, with many others, may be a variant of *cheese-vat*, represented in the Craven dialect by *chess-fat* and in that of Northamptonshire by *cheeseford*, *chesford*, and *cheese-foot*. In the 'Shropshire Word-Book' there are given two forms, *chesvit* and *chespit*, with a note that a metrical glossary of about the fourteenth century glosses *L. casiarium* as *chase-vite*. *Chessel* may be a rendering of *casele*, given by Dr. Littleton as meaning a cheese-press, and by him quoted from Columella.

JULIUS STEGGALL.

BURIAL OF A HORSE WITH ITS OWNER (7th S. vi. 468).—I never heard of a man near Salisbury who ordered his horse to be slaughtered and buried with him, but near West Camel, in Somersetshire, about five miles from Yeovil, an atheist named White Parsons was buried in a field and his horse with him, according to his own directions. This took place some time in the beginning of this century. To commemorate the circumstance, a monument, which I suppose still exists, was erected over the grave. Report said his body was taken from his grave a few days after his burial, probably by resurrection men. But an old man told a friend of mine who lived near "that he was at work in a field hard by and he saw the devil take him off in a flash of fire."

THOMAS H. BAKER.

Mere Down, Mere, Wilts.

DEATH OF CLIVE (7th S. vi. 207, 293, 430, 518).—Mr. Gleig was a careful biographer, and no doubt investigated this question. In his 'Life of Clive,

pp. 309-10 ("H. and C. Library"), he says that Clive went to Bath under medical advice, removed to Walcot, and goes on to give an account of his suicide, without any intimation of a return to London. If Mr. WALFORD has any authority for his return he should give it; but until he does so he cannot expect us to receive his mere assertion of a fact of which he can have no personal knowledge.
G. S.

UNCLE (7th S. vi. 449).—The term *uncle's* as applied to a pawnbroker's shop is said to be a pun on the Latin word *uncus*, a hook. Pawnbrokers employed a hook to lift articles pawned before spouts were adopted. "Gone to the *uncus*," therefore, is exactly tantamount to the more modern phrase "up the spout." Dr. Brewer says the French phrase "*à ma tante*" does not mean "to my aunt's," but "to the scoundrel's," the word *tante* in French *argot* being the most reproachful word they can use in speaking of a man. In French the *concierge* of a prison is called *uncle*, because the prisoners are "kept there in pawn" by Government. In the seventeenth century a usurer was called "my uncle" in the Walloon provinces, because of his near connexion with spendthrifts, called in Latin *nepotes*, nephews.
J. W. ALLISON.

Stratford, E.

Grose says, "It likewise means a pawnbroker's; goods pawned are frequently said to be at mine *uncle's*, or laid up in lavender." Other significations are given there, and all of them are of considerable antiquity. The two coarser slang significations of *aunt* and *uncle* were formerly interchangeable. In Middleton's 'Trick to Catch the Old One' (1608) early instances will be found.

H. C. HART.

Dr. Brewer ('Diet. of Phrase and Fable') says that *uncle* as a nickname for a pawnbroker is a pun on the Latin *uncus*, a hook, pawnbrokers having, before spouts were adopted, used a hook to lift the articles offered in pawn.
C. C. B.

COACH ROAD BETWEEN EXETER AND LONDON (7th S. vi. 507).—There are eight different routes from London to Exeter given in Paterson's 'Roads' (1822), the shortest being "by Wincanton and Ilminster," 164 miles, and the longest "by Bath and Wells," 183 miles. A few miles are saved on the way *viâ* Taunton by turning off to Collumpton before reaching Tiverton.
LIVERPOOL. J. F. MANSERGH.

The shortest road to Exeter from London is that by Andover, Wincanton, and Honiton. On this ran the Telegraph, doing the 164½ miles in seventeen hours, all stoppages included. The next in shortness is that by Salisbury, Sherborne, and Honiton, 168½ miles. On this ran the Devonport mail—the famous Quicksilver—its time was eighteen hours. I am speaking of the year 1836. Mr.

HUMPHREYS speaks of going by "Tiverton and Taunton," but this would be $172\frac{1}{2}$ miles, and Tiverton is not touched. The next in distance is that alluded to by MR. HUMPHREYS as being the "nearest to London," but this, passing through Axminster, Dorchester, &c., is 173 miles. Travellers then (as now) preferred the shortest road, though the safety ensured by travelling under the protection afforded by Government servants generally gave the choice in favour of the mail road.

HAROLD MALET.

INKERMAN (7th S. vi. 509).—There is a short account of Inkerman in a 'History of the Russian War,' published by W. & R. Chambers. Diophantes, a general sent to the Crimea "by Mithridates, recognizing the strength of the position now called Inkermann, built a fortress there, and named it Eupatorium, in honour of his sovereign" (p. 264). Kaffa was the principal Genoese city in the Crimea. See Heylyn's 'Cosmographie' (1657), p. 842.

J. F. MANSERGH.

Liverpool.

A short account of that town is to be found in Bouillet's 'Dictionnaire Universel d'Histoire et de Géographie,' twenty-seventh edition, s.v.

DNARGEL.

Paris.

'THE ENGLISH DIALECT DICTIONARY' (7th S. vi. 346, 498).—I beg to assure ST. SWITHIN that he need be under no apprehension that the labour of searching 'N. & Q.' for dialect words will be wasted, seeing that the work was already undertaken some years ago. Mr. Britten, indeed, made a beginning, and the results were handed over to Mr. C. W. Sutton, of Manchester, who took up the work on Mr. Britten resigning it. All that was then done was the First Series and the greater part of the Fourth Series, and even here the provincialisms were indexed rather than transcribed with the illustrative quotations, in accordance with our dictionary's requirements; so that even this part of the work will have to be gone over again. Mr. Sutton's other occupations have prevented him making the progress that he would have wished, and he will be glad to have the help of any volunteers who will undertake to search any series or volumes for our purpose. His address is Free Library, King Street, Manchester.

A. SMYTHE PALMER.

Woodford.

HIGHERING (7th S. vi. 467).—*Higher* is a simple equivalent for *raise*. I have at present in hand a MS., formerly the property of Charles Kirkpatrick Sharpe, and recently mentioned in the *Athenæum* as forthcoming. It was written by a Major James Fraser, of Castle Leathers, a follower of Simon, Lord Lovat. After his assisting the chief to escape from France, they embark at Leith for the North

shortly after the outbreak of the rebellion of 1715. Fraser writes that when off Fraserburgh "the major immediately presented a gun at his [the captain's] breast, and desired him to *higher* all sails, or you are a gone man" (vol. ii. p. 50). Jamieson does not give the word. I do not think it is Scotch. ALEX. FERGUSON, Lieut.-Col.

F. W. FAIRHOLT (7th S. vi. 503).—For particulars of his birth and parentage consult the *Athenæum* of April 7 and 14, 1866, and the *Illustrated London News* of the latter date, as also for the works written or illustrated by this accomplished artist and antiquary. The disposal of his collection of pageants, consisting of from two to three hundred volumes, is referred to in 'N. & Q.,' 3rd S. ix. 444. The editor of the 'Dictionary of National Biography' intends to insert his name in a forthcoming volume; see *Athenæum*, April 2, 1887. EVERARD HOME COLEMAN.

A memoir of him will be found in the *Gentleman's Magazine*, June, 1866, p. 913.

DANIEL HIPWELL.

MUFFLING BELLS DURING ADVENT (7th S. vi. 484).—I recollect that in Gloucestershire it was the custom in certain village churches to ring a muffled peal on December 28, Feast of the Holy Innocents. I do not think that the bells were muffled on New Year's Eve, or on any other occasion besides Holy Innocents' Day.

GEORGE ANGUS.

BELGIAN CUSTOM (7th S. vi. 249, 336, 456; vii. 11).—I have always seen the bundle or handful of straw hanging over from the eaves of houses in Belgium where repairs were being carried out, and in some cases where the upper stories of a house in construction were being completed. Hoardings are little used in Flanders.

JOHN A. RANDOLPH.

The use of a bunch of straw (or of hay) as a sign of danger and as a kind of ominous finger-post must be very ancient, for it was customary with the Romans to mark out in this way bulls which it was dangerous to approach. Hence the Latin proverb, "Fœnum habet in cornu" ("He has hay in the horns"), viz., beware of the man, he is crotchety. It is a "notice to passers by" surviving from the time when writing was unknown, or known but by a few. H. GAIDZO.

THOMAS LUCAS, SOLICITOR-GENERAL (7th S. vi. 467).—Thomas Lucas served under Henry VII., and not Henry VIII. Neither his parentage nor time of decease appears to be recorded, and he is perhaps the only Solicitor-General of whom the precise years in which he held office are somewhat uncertain. He, however, was in office before 1503, in all probability succeeding Andrew Dymock upon

the promotion of the latter to the bench of the Exchequer in May, 1496. The next recorded Solicitor-General received the appointment in July, 1507, which is probably the date of Lucas's retirement or death. The custom of knighting both Attorney and Solicitor General dates from the accession of James I., Sir Gilbert Gerrard, Attorney to Elizabeth, who received the honour after twenty years' service, being the only earlier instance. James knighted both Sir Edward Coke and Sir Thomas Fleming, who were in office at his accession, since when, with hardly an exception, the custom has been observed of knighting each holder upon appointment to office.

W. D. PINK.

PRACTICAL JOKES IN COMEDY (7th S. v. 125, 215, 372; vi. 129, 238).—*Revenez à vos moutons*.—This quotation should be "*revenons à ces moutons*." See Jacob's edition of this farce in his '*Recueil de Farces Soties*,' &c., p. 96, where he says in a note, of which I give a translation,—

"All modern editions basing their authority on the reading adopted by Pasquier, gives '*à nos moutons*.' It is with this variation that this line of Pathelin has become proverbial."

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

LONGITUDE AND MARRIAGE (7th S. vii. 7).—A case was actually tried in Liverpool some years ago, during my residence in the town, that might serve as a precedent for Mr. TROLLOPE. A certain ship, or its cargo (I forget which), was insured for (say) 10,000*l.* up to 12 P.M. of (say) Oct. 31, 1870. From that hour reinsurance was effected with another firm of underwriters for double the original amount. Curiously enough, the ship was wrecked in the South Pacific on the very night in which the first insurance expired and the second came into force. The cargo was lost, and only one or two of the officers and a few of the hands escaped. They reported that the ship was lost at twenty minutes after twelve, Liverpool time, but of course some time before twelve at the place where the wreck occurred. I need hardly say that the action was for the recovery of the larger amount. The underwriters pleaded that they were not liable. Unfortunately I forget how the case was decided; but doubtless some of your legal readers can tell us.

C. C. B.

Is there really any practical difficulty? Would it not be treated in court as a question to be decided on the evidence of experts, who would be examined as to the question whether the wife was in fact alive when the remarriage took place or not? An analogous case occurs continually, when an event which takes place in India is announced in England as having taken place before the time indicated among ourselves. It took place when it did, and can be identified independently of our horology. In the same way an event can be identified

as not having taken place at a given time. It is a matter for calculation.

ED. MARSHALL.

'BOOK OF JASHER' (7th S. vi. 468).—The professed translation from the Hebrew by Alcuin was a hoax, perpetrated by Jacob Ilive, the printer, in 1751 (see '*Anecd. of Bowyer*,' and Rowe Mores's '*Diss. on Founders*,' p. 65). It was reprinted in 1829 and 1833. Dr. Donaldson's book was '*Jashar: Fragmenta Archetypa Carminum Hebraicorum in Masorethico Vet. textu passim tessellata, collegit, ordinavit, restituit, in unum corpus redegit, Latine exhibuit, commentario instruxit Jo. Gul. Donaldson, S.T.D., Cantab. Bero- lini, 1854*," 8vo; another ed. 1860. It raised a storm, and among others J. J. S. Perowne came out with '*Remarks on Donaldson's Jasher*,' London, 1855; to which Dr. Donaldson replied in '*A Brief Exposure of the Rev. J. J. S. Perowne, by the Editor of Jashar*,' 1855. Other tracts were, '*A Reply to Dr. Donaldson's Defence of Jashar*,' by the Rev. W. G. Cookesley, 1855; '*The Mosaic Miracles Real, not Mythical*,' by W. G. Cookesley, 1855; '*Strictures on the Rev. W. G. Cookesley's Penny Letter to his Son*,' 1855. For these and other particulars see Lowndes, by Bohn, and Smith's '*Dict. Bible*,' s.v. "*Jasher*"; '*Dict. Nat. Biog.*,' xv. 212 a. T. H. Horne has '*Bibliographical Notes on the Book of Jasher*,' 8vo., 12 pp., 1833; and there is a treatise on it, New York, 8vo., 1840.

W. C. B.

In a later edition of this book, 1833, the editor's name is given as the Rev. C. R. Bond, formerly of Emm. Coll., Camb. The book is a literary forgery, first published in 1751, and exposed in 1778 by Rowe Mores ('*Dissertation upon English Typographical Founders*'), which exposure is quoted from at length in '*Horne on the Scriptures*,' v. 167 (ed. 1846). Dr. Donaldson's '*Jashar: Fragmenta Archetypa Carminum Hebraicorum in Masoretico V.T. textu passim tessellata*' was published in 1854. No credit is now given to this attempt to reconstruct the book.

C. F. S. WARREN, M.A.

Foleshill Hall, Longford, Coventry.

MEDIEVAL NAMES (7th S. vii. 6).—Robert le Engnyr is the English for Robertus Ingeniator. His occupation was to devise and work the various mechanical instruments which were used in mediæval warfare. See "*ingenium*" in Cowel. "*Ingeniator*" occurs, I believe, in some of the Durham records.

W. C. B.

I am obliged to Mr. EVANS for his instances of these. I also have "*le Engnyr*," though not so early; it occurs on the Close Roll for 1290. I take it to mean "*the machine-worker*." Nor have I met with Chalkhill before 1446. The rest are new to me.

HERMENTRUDE.

IN MEMORIAM: J. O. HALLIWELL-PHILLIPS.—Let me, who seldom intrude myself into any of the public journals, give a few words in humble praise and reverence of the good and learned man whose loss must be deeply mourned by all who had enjoyed the privilege of his friendship. To other and better hands I leave the record of his life-long labour, work unceasingly pursued for its own sake and neither for fame nor profit, though fame was not withheld and the highest profit reached him in his perfect independence. Yet his own private correspondence showed, when writing freely to me for many years, in the confidence of friendly sympathy, that he well knew all the imperfections of his past achievements; and to the very last he was unflinching in his efforts to secure more thorough accuracy and extended knowledge. I never knew a man of equally great attainments who was at heart so humble-minded. Of his unflinching courtesy, the sweet and genial nature of this true-hearted and chivalrous gentleman, which never failed to sustain him on the few occasions when ungenerous conduct rewarded his hospitality, all of us can bear witness. He has speedily followed his friend William Chappell, and not long after John Payne Collier, earnest ballad-lovers and faithful friends, who will together be remembered lovingly.

J. WOODFALL EBSWORTH.

Miscellaneous.

NOTES ON BOOKS, &c.

English Wayfaring Life in the Middle Ages. By J. J. Jusserand. Translated by Lucy Toulmin Smith. Illustrated. (Fisher Unwin.)

La Vie Nomade et les Routes d'Angleterre au XIV. Siècle. Par J. J. Jusserand. (Hachette et Cie.)

THE appearance of a spirited translation of Dr. Jusserand's admirable work '*La Vie Nomade*,' published four years ago, enables us to make amends for the shortcoming that left unnoticed the original edition. Dr. Jusserand, who, as Conseiller d'Ambassade, is now fortunately fixed among us, has a knowledge of English life and literature and a familiarity with early English works rare among English scholars. His book upon our English roads and bridges, and upon the wayfaring class generally in the fourteenth century, is a delight to the antiquary. It is pleasant to be able to state that the translation is, on the whole, a more desirable work than the original. Not only has Dr. Jusserand's style been vigorously and idiomatically translated, the work has been revised by the author, who has augmented it by one-fourth, and has substituted for his original preface a second in English. It has received in addition a large number of illustrations of singular value and interest. These are drawn from MSS. and miniatures in the British Museum, the Bodleian, the Bibliothèque Nationale in Paris, the Louvre, the Psalter, and other sources. To the study of Chaucer, accordingly, and to a knowledge of the conditions of English life during the fourteenth century the book is an all-important contribution. In the French the author modestly says, "Cet ouvrage n'est qu'un chapitre d'une histoire qui reste à écrire, celle des anglais aux moyen âge." That Dr. Jusserand will undertake its execution, or will at least add other chapters to that he has written,

is fervently to be hoped. The early portion deals with the condition of English roads, the manner in which bridges were built and maintained, and the perils and difficulties generally of locomotion. Few, indeed, are there who will not learn much from the account of these things, illustrated as they are with admirable designs of old London Bridge, of the old bridge from Avignon to Villeneuve, of the superb bridge at Cahors, and of bridges at Stratford-on-Avon, at Wakefield, Warkworth, and elsewhere, and of carriages, carts, horse litters, &c., such as were in use at the time. Following this comes a second part, no less superbly illustrated, and dealing with the classes most commonly seen upon the roads in addition to the great feudal barons and warriors, that is, with the minstrels, quacks, mountebanks, merchants, and pedlars, the outlaws and predatory classes. A third part is then specially assigned the religious wayfarers, the wandering preachers and friars, the pardoners and pilgrims. How excellent is the information supplied a glance at a single chapter will prove. More than usual do we chafe under the restrictions of space that forbid us showing by quotation and otherwise the qualities of a work which is wholly and specially suited to readers of 'N. & Q.,' and is worthy of highest eulogy.

Proverbs, Maxims, and Phrases of all Ages. Compiled by Robert Christy. 2 vols. (Fisher Unwin.)

THIS work, which comes from America, is useful without being in any sense ideal. It is probably the largest collection of gnomic or proverbial utterances in English that has been brought together, and it is free from the coarseness and impurity which disfigure earlier collections. It contains, moreover, not merely local proverbs, and it includes many proverbs from Eastern sources not easily accessible elsewhere. The arrangement is convenient, and the book is shapely and handsome. Here, however, praise must stop. While supplying references, the editor might with advantage have gone further, and told us where to find the sentences he quotes. It is little good to give a name, such as Mallet, Shakespeare, Scott, and so forth, and not to supply the particulars that will enable one to verify. Mr. Christy's abbreviations are very unhappy. We wondered who was the author indicated as "Bea," and were long ere we found it was Lord Beaconsfield. Names easily obtainable are omitted, and mistakes are far too common. Thus, "Only the actions of the great [should, of course, be *just*] smell sweet and blossom in the dust," should appear as Shirley's. "That last infirmity of noble mind" is said to be ambition—not fame—and the line is not ascribed to Milton. Within a space of four lines we have "Like angels' visits, few and far between," anonymous, and "Angel visits, few and far between," Campbell. "Anger is a short madness," well known in Latin, is said to be Dutch. "Asses' Bridge (Pons Assinus) [*sic*]" appears p. 40; soon afterwards we hear of Wharton's 'Life of Pope.' It is a little confusing, moreover, to have in two consecutive lines "A good beginning makes a bad ending" and "A good beginning makes a good ending." The whole, in fact, needs careful revision.

The Philobiblon of Richard de Bury. Edited and Translated by Ernest C. Thomas. (Kegan Paul, Trench & Co.)

A NEW, handsome, and scholarly edition of Richard de Bury is a boon to book-lovers. Doubt as to the claims to its authorship of the famous Bishop of Durham has from the first been permissible. Seven manuscripts, at least, assign the authorship to Robert Holcot, or Holkot, one of his chaplains, and this view has been supported by Tanner, Hearne, Watton, and by more recent writers. Mr. Thomas himself, who at first warmly espoused the cause of Richard de Bury, has now all but gone over

to the other side; and, on the strength of the contemporary testimony of Adam Murimuth, Canon of St. Paul's (MS. Harl. 3836, f. 49, unearthed by Mr. E. Maunde Thompson), ends by declaring *sub judice lis est*. None the less the authorship belongs to an Englishman, and the book is, as Lowndes calls it, "the first treatise on bibliography by an English writer." Under these conditions the neglect with which it has been treated is inexplicable. It was thrice printed abroad: at Cologne in 1473, at Spire in 1483, and in Paris in 1500. Not until almost a century later appeared the first English edition, Oxford, 1598-9. Since that time, though translations have appeared and editions have been promised, the original work has not been reprinted in England until to-day. No fewer than thirty-five MSS. have been traced by Mr. Thomas, and examined for the sake of his edition. Twenty-eight of these, in addition to all the printed texts, have, it is said, been personally examined or collated. We have now, accordingly, for the first time a text of the 'Philobiblon' authoritative, except that the orthography of the MSS. is reduced to a classical standard. The translation is vigorous, and, without being antique or affected, has a certain pleasantly archaic flavour. A book of this class is sure of a welcome. Without joining in the raptures concerning the 'Philobiblon' in which Dibdin indulges, we may say it is a work in which scholars and book-lovers will ever delight. Very pleasant to read are the rhapsodies over books, and some things that are said concerning them have not been surpassed. Who, for instance, has written in praise of books anything better than the following sentences:—"Hi sunt magistri qui nos instruunt sine virgis et ferula, sine verbis et cholera, sine panis et pecunia. Si accedes non dantiunt; si inquiris interrogas, non abscondunt; remurmurant si oberes; cachinnos nesciunt, si ignores" (pp. 13-14). These words are thus rendered, pp. 163-4, by Mr. Thomas:—"They are masters who instruct us without rod or ferule, without angry words, without clothes or money. If you come to them they are not asleep; if you ask and inquire of them they do not withdraw themselves; they do not chide if you make mistakes; they do not laugh at you if you are ignorant." To few readers of 'N. & Q.' will the book stand in need of recommendation. To book-lovers in general—and principally to a writer whose pseudonym is pleasantly familiar to every reader of 'N. & Q.', to Sam. Timmins, "Ricardi Nostri Amantis-imo"—the volume is dedicated.

THE *Antiquary*, Vol. XVIII. (Stock), is above the average. It opens with a thoughtful and scholarly paper of Mr. Peacock's on 'Taylor the Platonist', with a catalogue of works. Mr. Carew Hazlitt continues his studies in 'Early English Typography.' His notes may not be all that can be desired, but they are the best we get. Mr. J. Theodore Bent writes on 'Master Hallam's Mission.' Mr. Hilton continues his interesting chronicle of 'Chronograms,' which is illustrated by facsimiles. Under the title of 'The King's Peace' Mr. Hubert Hall deals with the redeeming influences of sanctuary. These are mere samples of a number of articles, all of value and interest. A very great improvement is effected now that the papers are longer and the general contents less fragmentary.

THE *Art Annual* (Virtue & Co.) is wholly composed of 'J. C. Hook, Royal Academician, his Life and Work,' by F. G. Stephens. This contains a portrait of the artist half recumbent, much biographical matter of interest, extended from Mr. Stephens's previous memoirs, and some additions of no less interest, partly biographical and partly critical. On the value of the latter we need

not insist. The reproductions of some of the artist's principal works contribute to the value of an eminently attractive volume.

THE *Bodleian Library Report*, written by the librarian and published by permission of the Curators, gives many interesting particulars concerning this noble library, and is specially valuable for the information it supplies concerning the binding of MSS., books, and music, the cataloguing rules, protection from fire, &c. The financial account is, for once, edifying reading.

THE *Scottish Art Review* contains reproductions of an etching of 'Moonlight,' by James Maris, and 'Field-Worker's Head,' a pen-and-ink drawing by A. Roche.

MR. BROOKING ROWE has printed a valuable paper on the *Importance of Preserving the Belongings of our Parish and other Churches*, delivered in October before the Exeter Diocesan Conference.

FROM her new sign, "The Caxton's Head," Mrs. Bennett has issued two interesting catalogues of books and manuscripts.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. DE B. HOLLINGS.—'Sketches of Cantabs' is believed to be by John Delaware Lewis. See 'N. & Q.,' 4th S. i. 408.

A CONTRIBUTOR is anxious to draw attention to the dilapidated state of the tombstone of Richard Pendrell in the churchyard of St. Giles's in-the-Fields. The curious epitaph will soon, he fears, be illegible.

MR. JONATHAN BOUCHIER suggests that as January 20 is the Eve of St. Agnes, Keats's great poem should be read at 9 P.M. by others besides himself. He is anxious that sympathetic readers should at the same time be paying homage to the dead poet.

A CONSTANT READER ("Number of People employed on Night Work in London").—The question is outside our province.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curstort Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

COPYISTS WANTED, one who can transcribe Elizabethan papers, and one for later papers. To give whole time to the work.—Address G. B. M., 5, Park-place, St. James's, S.W.

MR. A. M. BURGHESE, AUTHORS' AGENT AND ACCOUNTANT. Advice given as to the best mode of Publishing. Publishers' Estimates examined on behalf of Authors. Transfer of Literary Property carefully conducted. Safe Opinions obtained. Twenty years' experience. Highest references. Consultation free.—1A, Paternoster-row, E.C.

THIRTY-THREE THOUSAND ENGRAVED PORTRAITS, various sizes, ON SALE. OLD BOOK CIRCULAR for a stamp.—W. J. SMITH, 47, North-street, Brighton.

LONDON, SATURDAY, JANUARY 26, 1889.

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TOPOGRAPHICAL NOTES.

As I see that some of your correspondents are interested in field-names, and I have a number of notes from the Public Records concerning fields, woods, &c., I venture to send you a few of them, which I have put in alphabetical order for convenience of reference. Where the county is appended, it is given in the original record. The notes, as will be seen, are quite fragmentary in many cases; I copy them as they were taken.

Abbot's Langley.—Fields: Wodefeld and Whip-peden, separated by hedge from the King's Park, granted by Abbot of St. Albans to the king; Waterfeld, Briccroft, to water of Gateseye (Close Roll, 38 Edw. III.).

Ashstead, co. Surrey.—Coolhoodeslane, below Cornetiscroft on the south, "Regia Strata" on north, Palmers croft on west, king's highway on east (Close Roll, 25 Hen. VI.).

Biddenham, co. Beds.—Le Holy Lofe Meadow (Patent Roll, 19 Eliz., Part 7).

Biggleswade.—Fields: Radwelles, Seaven Roodes, Le Bishops Peece, le Saffron Grounde. The "stripe" or lane leading to the Crown Close (*Ibid.*).

Chester.—The Justing Crofte; Northfelds (Patent Roll, 3 Edw. VI., Part 7).

"Clopham," co. Surrey.—Ric. Weston, Dominus de C. Land bounded by Knottes Hawe, le Estfeld,

Rughfurlong, Markfurlong, Horswelslyte, le flod-dich, Kyphierushote, Middeldich, Estlonge, le Westfeld, Grandonswell, Riffurlong, Batersydeich. My land called Croucheshawe, le Estfeld, Pawementeslonde; Nelondstrete, Hacheshakre, Nelonde (Close Roll, 13 Hen. VI.).—Nine acres of land in the meadows of Clopham, late belonging to Richard Fauconer, nicknamed Pulter; 10 acres of land called Moredone; haw called Yongeshawe (*Ibid.*, 16 Hen. VI.).—"Cultura de Brokshode; de la Lang-lond usque foneam voc' Batriseisdich." Le acre de Grandunflot, bounded by Westdon on east, Washingham on west, Ryforlong on east, Clopham on east, Fineacre and forbaluacre on north. Stret-furlong, north of king's highway; Withibed on west, Pagingworth on east, common pasture of Toting on west. Estfeld, Stonygroft, Frisgore, Gelians, Bulktrowe, Personzland in le flond, Stoke-well, Roggsroft, Ladiscroft, common road called Waterway (*Ibid.*, 18 Hen. VI.).

Constable Burton.—Dower granted to Albreda, widow of John le Conestable, wife of John Sturmy, of the pasture called Fishpole, in Constableburton, 13 cocks, 30 hens, 315 eggs, &c. (Close Roll, 26 Edw. III.).

Cornburgh, co. Ebor.—Assignment of dower to Isabel, widow of Edmund de Thweng. The entire house called the Bathouse and Breuhous towards the east, the hall, the two cellars under it, the chamber behind the hall, the little cellar called the larder, with free entrance and exit by the chapel-garth; the houses called the Deyhous and the Garner, the flehouse, next the great grange to the south: one-third of the garden called the Calgarth to the west wall, on the west of the chapel in latitude, and in longitude up to the foss towards the east, to the Gerner; all the old foss round the chief messuage "ut in piscaria," a ruined dovecot, two parts of the garden called the Douneecotgarth towards the south, one-third of the apple-orchard called the Otyrdag towards the south, one-third of the garden called the Chapelierd. Among other lands are named "culturas vocatas le Hodeflat, le Wayngatebuskflat, le Graistanflat, le flat iuxta le welles, le Testgate" (Close Roll, 19 Edw. III., Part 2).

East Bedfont.—Messuage called Fawnes at Est-bedefound; y^e lond of the minister of Hounslowe on the west; the Blaklondes, the Eldfeld, the Whitebuttes, the Slaade, between the lond called Mortymers on the east, and the felde of West-bedefount on the west. Fforstfeld, Stanes way, the flixelondes; a woodclos called Bourhawes. "Y^e housing of the said messuage is an halhous w^t croschaumbres, w^t a privee yard to a kechyn, w^t a tresance between the hall and the kechyn, a loft in the same kechyn, a lede in the said kechyn, a netehous, a new tofall for eight kyne, a new berne of five rownes, an house w^t stables and other offices, two peir gatehouses, a newe coluerehouse, all tiled:

a berne of four rownes and an hoggisty thacched, and two pondes for fyssh in the Coluerhawe" (Close Roll, 16 Hen. VI.).

East Ham.—John Starlyng, citizen and draper, son of John Starlyng, late of Esthamme, grants to Robert Seman and Joan his wife, five acres called Homefeld, in Esthamme, between the land of Sir Edmund Hungerford on the east, a tenement belonging to the Abbey of St. Mary of Stratford Langthorn on the north, a field called Langlonde on the south. Feldgate, Portilfeld; the way called Portewey; the garden anciently called Hykkesmytheshawe, west of Esthamme Street; Holpigh-tell, west of Portewey (Close Roll, 30 Hen. VI.).

Edsborough. co. Bucks.—St. Margaret's Wood, *alias* Kingswood (Patent Roll, 19 Eliz., Part 7).

Escrick. co. Ebor.—Lands belonging to the Lascelles family: Le Paullion, Middledail, Estdail, Northflat and Suthflat, Rogerflat, Malkynhaggyng, Le Stygate, Pighgtinker, Lolliridding, Middelboitwayt, Rughtwayt, Grenegail, Brakanthwayt, Gamelpyghel, Vanderkol, Knaresberghflat, Ellergarth, Chapelflat, Braighend, Swynkersflat (Close Roll, 17 Edw. II.).

Frodesham. co. Cestr.—Lands called St. Mary, the Tynkers felde, the Curers felde, the lone feilde, Three foxefeild (Patent Roll, 3 Edw. VI., Part 6).

Groby.—Assignment of dower to Isabel Ferrars of Groby [Isabel de Verdon, daughter of Elizabeth de Clare]: in the manor-house, a cellar under the vault next to the cloister; the chamber over the cellar; the chamber between the cellar and the wall of the manor towards the west; the little chamber over the cloister to the west and south, next to the chapel; the chamber over the door of the hall, called Thomas de Ferrars's chamber; the chapel of the manor, next to the cloister; one chamber over the principal chamber of the Lord [Ferrars of Groby], to the west, with all places at the corners of the kitchen, between the manor [house] and its wall, towards the south and west; one-third of the garden called the Tourhull, towards the west, by the boundaries there made, and by the old foss called la Slade; a grange called the Heyberum; a long house called the Berkar; one whole house next to the private doors, called the Baillyfeshous; the whole dove-cote next to it, and one-third of a garden called the Popelere, towards the east, with free ingress and egress by the great doors; one-third of a cultura called le Hawordewode; other culturas called Littelcrowacre, le Stokkyng, Littel Stokkyng, Mikel Stokkyng, le Loundyates, Countasbrigge, le Templedeuwe, &c. (Close Roll, 18 Edw. III., Part 1).—Assignment of dower to Margaret Ferrars of Groby, from Groby manor. The large chamber called the Whit Chamber, the cellar under it called the wyn celer, two chambers towards the north, two wardrobes; one chamber with a wardrobe, under the last-named, where Robert Bradenham usually lies; two cham-

bers at the end of the White Chamber, over the door of the wine cellar; two chambers called the Tayleryes, extending to Thomas de Ferrars's chamber; the chapel called the Oldechapel, with cloister; the house called the Culuerhous; the garden called the Tourhill, towards the west; the great south-west door called the Chapelesgate; the house called the Bailies Chamber; the gate called Bernerdesgates; the foss called the Popeler Dyche. Rent of 3s. from Bolton "super moras"; a house at Chorley; the advowson of St. John's Hospital, Lutterworth (Close Roll, 45 Edw. III.).

Herting. co. Sussex.—Assignment of dower to Katherine, wife of Henry Husee, in the manor of Hertying: all chambers next the door on the west, and outside the door, with the herbarium next to these chambers, towards the west, and two small granges adjoining the garden; all chambers next to the east door, and outside the door, but the parson's house shall remain to Henry, son of Henry Husee, though the door shall be common to both: the third part of two dove-cotes, with the houses annexed; all "*aisiamenta sua in piscerna Henrici pro officio coquinae, piscernæ, et brac' inæ.*" Henry shall, at his own cost, build houses proper for his offices, by the west door. Also the house between the large and small granges, called the Chafhous; the small house called the Carterestable; the Hyuehous next to the little dove-cote, with a stable therein; the Pressourhous (to be repaired and maintained at the joint cost of Henry and Katherine); the place called Pundfold; the Southgardin, towards the west; one-third of Laurencsgardin, towards the south; Gounildesmele, Gardin Barry, and the garden at Wexe, on the west of the lane by the third part of the whole garden of Wexe: le Estgardyn, at Alayns; fields called Maydenesdene, Alaynesmed (Close Roll, 23 Edw. III., Part 2).

King's Norton.—Fields: le Soule Preist Chamber, the Lady Preist Chamber, the Trynyste Preist Chamber, Julyans Image, Lady Pole (Patent Roll, 3 Edw. VI., Part 5).

London.—Goldbetersacre, in the south part of Totnalfield; Bromfield lies on the highway from Totnalcourt to the Hospital of St. Giles, in the west. Blemondesburyfeld belongs to the Prior of the Charterhouse, and is on the south; and his field called Coweacre lies in the north parcel of land next to Bromfield (Close Roll, 12 Hen. IV.).—A tenement called Gyssyngesplace, *alias* Petersfeld, and nine acres of land in Oldeford, in the parish of Stebenhithe (*Ibid.*, 7 Hen. V.).—Lands in the parish of St. Olave, Southwark, between the Hospital of St. John of Jerusalem on the east, a field called Horshighdoun on the south, and the Thames on the north. A tenement called the Crowchehous, by Batailbrigge. Field called Dunlesfield, adjoining Horshighdoun (*Ibid.*, 25 Hen. VI.).—Auntrous Gardyn, which belongs to William Latoner, citizen and tailor, in the parish of the

blessed Mary de Stronde, and belonged to William Auntrous, is situated between the garden of the Abbot of Westminster, called the Couent Gardyn, on the north and west, the house called the Swan on the west, and the king's highway leading from the town of Seintgylys to Stronde Crosse on the east. It runs in length up to the tenement of the Dean and Chapter of the New College of the blessed Mary at Leicester, called the flourdyls (*Ibid.*, 30 Hen. VI.).—Tenement called the Crovne, with six cottages adjacent, in the parish of St. Giles of the Lepers, and a croft to the north of them: another croft called Pyghtell, on the south-west of the land belonging to the hospital, the "Regia Strata" of St. Giles on the south; and the croft called the Gretemede, south of the Regia Strata, the land of the hospital on the west; and the King's highway leading from the town of St. Giles to Bosomysinne, belonging to Sir John Fortescu, on the east; the land of the said John Fortescu called le Elmefeld on the south (*Ibid.*, 30 Hen. VI.).

Melton, co. Kent.—Towmannermerssh; arable land called flerthyng (Close Roll, 23 Hen. VI.).

Melton Mowbray.—Cultura called Aungell Wonge, towards the Spene; the Speneybroke; Saltgate *alias* Saltergate; field called Alurescrofte (Close Roll, 28 Hen. VI.).

Newark, co. Notts.—Pavement Stede; le Coningre Meade; le Coningre Wode (Patent Roll, 3 Edw. VI., Part 4).

New Windsor.—Puckerdes Close; Shotes le litle (Patent Roll, 3 Edw. VI., Part 6).

Southill (Sowthyll), co. Beds.—Le Brotherhood Meadow (Patent Roll, 19 Eliz., Part 7).

Stebbing.—Assignment of dower to Margaret Ferrars of Groby:—In Stebbynge manor, one large chamber at the end of the hall, towards the west, with the closet, chapel, and green herbarium at the end of the chapel; two small chambers, with wardrobe, at end of chapel; four chambers opposite the said large one, namely, "del gatehous hospicii versus le Park"; a tiled house called le Gerner and le Henneecote; le Larderhous; a grange called le Oteberne; a house extending from the Osthous to Scottes Shepene; the Eldshepescote; two water mills; the third of the mill-pond and river; the Shepene-gardyn, &c. (Close Roll, 45 Edw. III.).

Thaxted.—Partition of the manor of Thaxstede between the four sisters of Giles de Badlesmere. (1) To Margery de Ros: All chambers over the outer door, with all chambers thereto annexed, over and under, "p' cam'is et g'nar' et p'va coquina" annexed; one small court-yard next to the kitchen, with a small piece of ground contiguous to it; with the door of the grange and of the said court-yard, with free entrance, &c. All the houses heretofore built; a new hall; a house between the inner door and the stable, next to the Countesse-gardyn; the Pressourhous; and also by the door to the head of the kitchen, with "aisiamet' Curie"

on the south of the hall, and by the south door to the chamber called Swynfordeschamber. (2) Maud Countess of Oxford: The principal hall, with the pantry and buttery; the chambers of the kitchen, "dressour," and other small houses of the said hall, half of the "pistrina [?] and bracina"; the chamber called Swynfordeschamber; a piece of ground called Ratonesrowe. (3) Elizabeth, Countess of Northampton: The great chamber for her hall, with all chambers underneath; the little chapel thereto annexed, and the chambers under it; the Countessechamber with its small chambers: the place between the "aluras" towards the said great chamber and the quareleshalle; Wepynngshot; Abrahambrigg, &c. (4) John Tibetot, son of Margaret: The house called the Quarellishale, with all chambers and small chambers thereto annexed; one small chamber at the western head of the chapel; the chamber called Knitcheamber, next to the inner door, with its little chamber; Abrambregge, Richemundesweye, Alsithewell, Longeboxsted, &c. (Close Roll, 22 Edw. III., Part 1).

Titchwell.—Assignment of dower to Maud, widow of Thomas Louel, from the manor of Tiche-well. The great solar, with the pantry and buttery, and the wardrobe, the base chamber towards the west, the little herbary adjoining; the third part of the grange towards the west, the third part of the barkery towards the west; the entire house wherein the little tower is situated, with the third part of the garden towards the west, with free entrance and exit by the door thereto, and the draw-well. Lands: Edwarduscroft, Qloteland, Shortmaneslond, flichekendel, Smalwareslond, Choschamanescroft, Shortpurlong, Grimescroft, Binorthyetun, Lutesheuedlond, Swyneshowe, Querlambesheued, Bonetteslond, Longegors, Vorougslond, Sikheuedlond, Medwehil, Neyerfoxholes, Odeleslond, Prattesaker, Hungerhill (Close Roll, 5 Edw. III., Part 2). HERMENTRUDE.

ARMS OF THE UNIVERSITY OF ABERDEEN.

An application to a court of arms by an academic corporation for authorization of armorial bearings is an event of so rare occurrence that the exact terms of a petition recently presented to the Lyon King by the University of Aberdeen, and of the resulting grant, are worthy of permanent record in 'N. & Q.' They are as follows:—

The Petition.

Unto George Burnett, Esquire, Doctor of Laws, Advocate, Lyon King of Arms, the Petition of William Duguid Geddes, Esquire, Doctor of Laws, Principal of the University of Aberdeen, and the Senatus Academicus of the said University,

Humbly sheweth:

That certain ensigns armorial were borne by the University and King's College of Aberdeen, and that certain other ensigns armorial were borne by the Marichal College and University of Aberdeen, long prior to the passing of the Act, 1672, c. 21, but that neither ensigns

armorial were matriculated in your lordship's public register of all arms and bearings in Scotland in terms of that Act;

That the said two Universities and Colleges of Aberdeen were, in terms of the Universities (Scotland) Act, 1858, united in one University, called the University of Aberdeen, the union bearing date from September 1st, 1860, and that it is at the same time enacted in the first clause of the said Act that the united University, as thus reconstituted, "shall take rank among the Universities of Scotland as from the date of the erection of King's College and University—viz., the year one thousand four hundred ninety and four";

That your petitioners, being the principal and professors of the said reorganized University are desirous to have the above-mentioned ensigns armorial in a united and appropriate form matriculated in your lordship's public register as the arms of the University of Aberdeen.

May it therefore please your lordship to grant your license and authority to your petitioners and to their successors to bear and use the ensigns armorial above indicated in such manner as may be agreeable to the laws of arms.

And your petitioners will ever pray.

Signed in name and by authority of the Senatus Academicus, at the University of Aberdeen, on 6th September, one thousand eight hundred eighty and eight years.

WM. D. GEDDES, Principal.

The Extract of Matriculation.

William Duguid Geddes, Esquire, Doctor of Laws, Principal of the University of Aberdeen, and the Senatus Academicus of the said University, having by petition to the Lyon King of Arms of date the sixth day of September current represented, that certain ensigns armorial were borne.....[*ut supra*].....and the said petitioners having prayed that the above-mentioned ensigns armorial of the said reorganised University might be matriculated in a united and appropriate form in the said public register as the arms of the University of Aberdeen, the Lyon King of Arms, by interlocutor of this date, granted warrant to the Lyon Clerk to matriculate in the name of the said principal and Senatus Academicus of the said University and their successors in office, the following ensigns armorial as the arms of the said University, viz.: Quarterly, 1, Azure, a bough pot or, charged with three salmon fishes in fret proper, and containing as many lilies of the garden, the dexter in bud, the centre full-blown, and the sinister half blown, also proper, flowered argent; issuant downwards from the middle chief amid rays of the sun a dexter hand holding an open book, likewise proper; 2, Argent, a chief paly of six or and gules; 3, Argent, a chevron sable between three boars' heads erased gules, armed of the field, and langued azure; 4, Gules, a tower triple-towered argent, masoned sable, windows and port of the last.

In an escrol below the shield is placed this motto, "Initium Sapientie Timor Domini."

Matriculated the twenty-sixth day of September, 1888.

Extracted furth of the Public Register of all Arms and Bearings in Scotland.

(Signed) J. W. MITCHELL,
Lyon Clerk-Depute.

The bearings in the four quarters of the coat armorial thus assigned to the University are respectively: 1, Arms of University and King's College, Old Aberdeen, founded 1494; 2, Arms of George Keith, fifth Earl Marischal, who, under parliamentary sanction, founded Marischal College

and University, Aberdeen, 1593; 3, Arms of William Elphinston, Bishop of Aberdeen, through whose influence was obtained the Papal Bull founding the University in Old Aberdeen, and who endowed within that University the College of the Blessed Virgin, afterwards called King's College; 4, Part of the arms of the royal burgh of Aberdeen, viz., Gules, three towers triple-towered, within a double tressure flowered and counter-flowered argent (v. 'Armorial Ensigns of Aberdeen,' by the late Mr. John Cruickshank, recently published).

The arrangement of the two coats connected with the senior University and King's College on the dexter side of the shield, and of the two connected with the junior Marischal College and University on the sinister, suggests very happily the idea of impaling (as well as of quartering), conveying the notion of a conjugal union between the colleges.

P. J. ANDERSON.

New Spalding Club, Aberdeen.

GUNDRADA DE WARREN.

I have read with great interest Prof. Freeman's palinode *in re* Gundrada de Warren. Taking the case as it now stands, he logically decides that we have no evidence to rank this countess as a child of William I. or of Matilda his queen; she is simply the sister of Gherbod, Earl of Chester, and her paternity undefined. But this historian has not attempted to deal with the Lewes records as a factor in the case; he does not attempt to show how such a claim arose, nor does he treat it as a matter to be accounted for before a final settlement can be arrived at.

We start with the authenticated tombstone inscription "Stirps Ducum." If it applies to the dukedom of Normandy, and we have no disproof thereof, it merely excludes her and her issue from any claim to the crown of England, as being born before the Conquest and without religious sanction. This applies also to Robert Curthose, who we know was excluded from the English succession, the Normans not being so particular. To follow up this clue I will recapitulate the evidence.

The earliest document, a Cluni charter, has the seals of William and Matilda; of William Rufus, as count only; and of William de Warren and Gundrada, without any reference to her origin. A genuine Lewes charter describes her as "uxoris sue Gundrada, filie mea"; the last two words are an agreed later insertion, or this document, being signed by William the Conqueror, would have settled the matter definitely. But is it possible for local interests to invent such a fraud? Would this claim be set forth without some foundation? It may be said that her paternity was always in question, and the monks made the most of their opportunity; but why was her paternity ever in doubt? Mr. Freeman must not be allowed to "beg" this question entirely.

Then we have a second Lewes charter—once thought a valid copy, now termed a fraud—of 1444 A.D. Here Gundrada is called daughter of Matilda, but not of William. I base my theory upon what is stated and what is left obscure; we have to reconcile contraries. To proceed. Another document has, "Matilda.....mater Henrici regis et Gundreda Comitisse"; another runs, "Iste [i.e., Wm. de Warren].....a Willielmo rege.....cujus filiam desponsavit." Then Ordericus calls Gundrada "Sororem Gherbodi," repeated by the Liber de Hyda. Much is made of the total silence of the unquestioned Cluni documents as to Gundrada's parentage; this is negative only—it might be pre-arranged, it might be servile—but the fact remains that Gundrada's parentage is still a subject of speculation.

We do not know the original facts, but in 1049 A.D. Pope Leo IX. and the Council of Rheims interdicted the marriage of William and Matilda; we call it forbidding the bans, but they may have been already married, or, as has been known, lived as a betrothed couple. Anyhow, this interdict would operate under canon law to bastardize any issue. In 1059 Pope Nicholas II. grants a dispensation and confirms a marriage between William and Matilda that had already taken place. So I classify the issue of this harassed couple in segments:—

1. I suggest that, as a result of the Papal interdict of 1049, William relinquished his bride, and that, being *enceinte*, she was placed under the nominal protection of Gherbod senior. This would make her daughter the foster-sister of Gherbod junior. When William reclaimed her, it is supposed in 1053, we have successively the births of Robert Curthose and Richard, William Rufus being the first son born after the dispensation of 1059.

2. By this account Gundrada is in a very equivocal position, and I venture to say nothing of Matilda's other daughters. In conclusion I wish to emphasize the fact that Gundrada was a putative daughter of Gherbod senior, and that Matilda first reached William's arms as a *pucella*, and remained faithful to him.

A. HALL.

13, Paternoster Row, E.C.

THE NIMBUS OR AUREOLE.—Some remarks on this subject are to be found in the "SS. Ecclesiæ Rituum, Divinorumque Officiorum Explicatio. Rome, MDCLXXXIV." The author, Father Filippo Zazzera—or rather editor, for the book itself is probably mediæval—was a doctor in theology and master of the Papal chapel. He states (pp. 68-9, xlvii.) that mystically the circular glory signifies heaven, as it is written "nostra conversatio in celis est," or else that the saints, after Christ's "harrowing of hell," are now crowned, and thus reign in heaven. But later on the real historical

origin of aureoles or nimbi is given, i.e., that the Church borrowed them from pagan antiquity. Angelo Rocca, however, had maintained that the circular nimbus symbolized perfection ('Speculum Episcopale,' t. ii. p. 135), but Zazzera rightly concludes the pagan origin of the nimbus:—

"Hujusmodi porro circulo, ethnicorum Augustorum statuas ornatas fuisse, ad eorum divinitatem significandam constat. Quâ de re legendus Clampusius, 'Veterum Monumentorum,' par. i. cap. xiv. p. 111 et seq.; qui Salmasium, quem sequitur Figrellius, 'De Statuis,' cap. xxxiii. merito coarguit propterea quod putaverit Christianos veteres similibus tegumentis instans picturisque ornare Deum, Angelos, Sanctosque consuevisse exemplo antiquarum statuarum, quibus opificum studio addebantur lunulæ seu patellæ supra capita ad avium sordes et stercorea removenda."

But these pagan aureoles, besides this practical and protective use, also symbolized deity. The idea, doubtless (as in the legends of the infant Servius Tullius in Livy, and of Buddha, for which last *vide* Sénart, *passim*), was of rays issuing from the head, as at once a product and an indication of divinity. Lucian mentions a statue of a god or hero "displaying rays," *ἀκτίνας φεροντα*. The late Rev. E. Webb states, in his 'Notes on Ecclesiology,' that he had seen a square nimbus, and sometimes apparently this nimbus was blue. I take it that the square nimbus indicated a living benefactor or benefactress; but I should like to ask for information whether the colour or tincture of blue in such cases had any special or symbolical meaning. I believe that on a bridge at Prague the statues of St. John Nepomuk and other saints have stone or metal nimbi.

H. DE B. H.

THE ROMAN'S CHANGE OF FRONT IN 'BLEAK HOUSE.'—Various curious discrepancies that are to be noticed in the novels of Charles Dickens between the text and the illustrations have occasionally been instanced in 'N. & Q.' I do not know whether any one has advanced the Roman into the front rank of offenders, but, anyhow, he deserves to be placed there. Readers of 'Bleak House' will remember that on p. 158 they were introduced to Mr. Tulkinghorn, as he sat in his chambers, meditating upon an application for a warrant against the disappointed suitor, Gridley. There is a painted ceiling to the room, and, "From the ceiling, foreshortened allegory in the person of one impossible Roman upside down, points with the arm of Samson (out of joint, and an odd one) obtrusively toward the window. Why should Mr. Tulkinghorn, for such no-reason, look out of window? Is the hand not always pointing there? So he does not look out of window." Had he done so, he would have seen Lady Dedlock disguised in the clothes of her lady's-maid.

Any observer of Dickens's method would know at once that the Roman was not introduced in order to serve merely as "a bit of local colouring," and consequently would not be surprised to find

that pertinacious person, on p. 413, taking an active interest in the interview between Sir Leicester Dedlock's family lawyer and her ladyship's French maid, Mademoiselle Hortense. But when, at p. 470, we have the painted ceiling brought bodily before our eyes, in illustration of a "new meaning in the Roman," we find that he has turned his back upon the window and is pointing exactly in the opposite direction, towards the fireplace. The artist naturally selected the fire-side, in preference to the window, as the position in which the old lawyer might be expected to sit in solitary enjoyment of his wine at ten o'clock at night; and he forgot, or ignored, the previous use that his author had made of the pointing Roman, in calling attention to the movements of Lady Dedlock in disguise, thereby leading the reader, by an obvious association of ideas, to connect her with the subsequent murder of the man whom, of all others, she had the greatest reason to fear and detest. ALFRED WALLIS.

A PRAY.—A few years ago I sent to 'N. & Q.' one or two brief lists of Surrey words current in the neighbourhood of the North Downs. Among these was the word "Pray," a substantive, which I spelt phonetically, having never seen it written. A "Pray" is a long foot-bridge—a couple of planks wide, with a rough handrail—stilted on posts, and crossing either a ford or a bit of meadowland that is apt to be flooded. I appealed to the learned for a derivation of the word, but the learned did not respond. The other day, however, the vicar of a Surrey parish in which there are several prays told me that two meadows on the parish map are thereon named respectively the Grand Præ and the Little Præ; and across one of these two meadows runs a foot-bridge such as I have described. It seems evident, therefore, that the word which I called "Pray" is really the French *pré*, and that the local name for a meadow, having ceased to be understood of the people, has been given by them to the flood-bridge that crosses a meadow.

But the question remains, How and why did the French word *pré* come to be used in Surrey instead of the English word *mead* or *meadow*? To which inquiry I have nothing to say, except *favele linguis*.

A. J. M.

"THE MORIANS' LAND."—For "the Morians' land" in the Prayer Book version of the Psalms, the A. V. has "Ethiopia." Wright's 'Bible Word-book' tells us that "Morian is used by old writers for moor, blackamoor." Cotgrave explains *Morie* by "A Moore, *Morian*, Blackamoore." But I do not know that any one has explained the etymology.

At first it might be thought to be Dutch, since Sewel gives *Moriaan*, and Hexham *Moorjaen*, with the same sense. But the Dutch suffix *-aan* is from Lat. *-anus*, and is non-Teutonic. Both the English and Dutch forms are, doubtless, of Romance origin.

Godefroy quotes from a MS. of the fifteenth century, the O. F. form *Moraine*, meaning a Moor. This I take to represent Lat. *Mauritanicus* (or perhaps *Mauritanus*), the *t* being dropped, as usual, between two vowels in the middle of the word. We also find O. F. *Moriant* for "the land of the Moors"; which represents the Lat. *Mauritania*. Thus we see that *Morian* is simply another form of *Mauritanian*. WALTER W. SKEAT.

"FAIRE UNE GAFFE."—

"A 'gaffe' in its normal interpretation is a 'boat-hook,' and a learned critic offers an elaborate explanation to the effect that the common acceptance of the word is to be traced to an awkward attempt to fish something out of the water by means of this familiar instrument. However this may be, *faire une gaffe* in modern Parisian slang may be best rendered as to 'put your foot in it.'"—*Daily Telegraph*, May 7, 1888.

This should be noted before the expression has had its day and passes out of mind.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

SCHOOLGIRL'S EPITAPH.—Though I cannot give you the following epitaph as existing in the marble or on the wood in any church or churchyard, I think it is worth preserving, for it has some not unimportant teaching in it. The lines were given to me as being "funny" or "comic"; but it seemed to me that the pathos in them was infinitely greater than the fun! They were written, as I was assured, by a girl who, long overworked in school and workshop, was lying on her death-bed, and knew that her end was at hand:—

Oh! weep not for me, friends, for I am a-going
Where there'll neither be reading nor writing nor sewing.

No! weep not for me, for though we must sever,
I'm going to do nothing for ever and ever!

Can we wonder that such was the poor girl's ideal of heaven? T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

MARSTON AND 'HISTRIOMASTIX.'—A good deal occupied by other work, when I wrote my note on Marston as the author of 'Jack Drum's Entertainment,' I omitted to say that I had been much gratified to find that not only had Simpson independently agreed with me in this (he mentions my name as to a point in it), but that he had also agreed with me that Marston was part author of 'Histriomastix.' In his 'School of Shakespeare,' ii. 4, he first maintains that he was the author of the recensions in the play in the time of James, but then goes on to say that he must have worked on it before 1599, and shows this by the fact "as Dr. Br. Nicholson has shown me," that in Act III. of 'The Poetaster' Jonson puts into Cloute's mouth "a speech crammed with Marston's fustian words, in which he mentions the 'Histriomastix' by name." It might also have been mentioned that some of these fustian words and phrases occur in 'Histrio-

mastix,' as do others and other instances of the same in Marston's 'Satires' and in his Antonio and Mellida. To the opinion I held when I led Simpson to his conclusion I still adhere, viz., that Marston was a part, and in great part, author of the play.

BR. NICHOLSON.

P.S.—I was happy to hear from my friend J. O. Halliwell-Phillips—one dear to all true Shakespeareans and esteemed by them, and most dear now that we mourn for him—that a MS. (*circa* 1620) gives unequivocal testimony to Marston's authorship of 'Jack Drum's Entertainment.'

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WILLIAM BULLOKAR'S PSALTER, 1585.—In Miss Jennett Humphreys's business-like and well-put article on the Elizabethan phonetist and grammarian, William Bullokar, in the 'Dictionary of National Biography,' I am surprised not to find any mention of the Psalter which the author says he got printed in 1585. Miss Humphreys evidently read Bullokar's 'To the Reader' in his 'Æsop's Fable,' 1585, before she wrote her excellent article—what a happy contrast it is to some of the windy ones!—but she has passed over the first one and a half of the following lines:—

"I hau' procured, in this present yer 1585 the imprinting of the Psalter, and of this volum containing Æsop's Fable, and the bref sentences of the wj3 Cato."

—Leaf A 4.

Does any reader of 'N. & Q.' know of a copy of this Psalter? It surely must have been printed—in part, at least; for besides the statement above, Bullokar refers again to his "Psalter and Primar" on A 4, back, and to his "Primar and Psalter" on sig. B. Neither the British Museum nor the Bodleian has a copy of the Psalter, so far as its catalogue shows; and it may be possible that, though the book was actually at press, Bullokar died before it was all printed, and then its sheets were destroyed. As the reason for the non-existence of Bullokar's 'Grammar at Large,' Miss Humphreys suggests, "It is quite possible that death overtook him before he had made it really ready to go to press." But if any Bible or Psalter man can refer us to a copy of Bullokar's phonetic Psalter, many folk besides myself will thank him.

F. J. FURNIVALL.

P.S.—Bullokar has some marks above and below certain letters, which are here omitted.

'JOHN BULL' NEWSPAPER.—Can any of your correspondents tell me who was the theatrical critic of the *John Bull* newspaper between the years 1837 and 1843? WILLIAM ARCHER.

'ELEMENTS OF OPPOSITION.'—Who wrote this pamphlet, which passed through three editions in 1803? At the time of publication it was attributed to John Charles Herries, but the authorship was distinctly denied by him. G. F. R. B.

WORDSWORTH'S 'ODE TO THE CUCKOO.'—May I ask any of your classical contributors how they would translate "a wandering voice," in the first stanza of this ode, into Augustan Latin? I have consulted two Oxonian acquaintances. One says he hardly knows how he would have rendered it so as to have made it intelligible to an ancient Roman; the other thinks that it is impossible to translate it literally so as to make sense of it, and that it must be expressed by a periphrasis. As two good scholars agree in the main on this point, I suppose they must be right; but if "a wandering voice" is intelligible to us, why should the same words, literally translated into classical Latin, not have made sense to a Roman? If any one were to turn the ode into *alcaics* or *sapphics*, or into good prose, how ought he to express the phrase? I have a particular reason for asking.

JONATHAN BOUCHIER.

Ropley, Alresford.

COL. ARTHUR GOODWYN.—Can any of your readers give me information about Col. Arthur Goodwyn, of Upper Winchendon, Bucks, M.P. for that county, who was generally known as the friend and colleague of John Hampden? Are there any descendants of that family, as the name apparently has disappeared?

I have a ring on which is inscribed "Frances Cromwell, obiit 30th April, 1738." It was given to my mother's grandmother, who was her bosom friend, and, if my recollection is right, said to be her cousin. Who was Frances Cromwell?

L. WOOD, Major (late 54th Regiment).

AUSTRIA.—I should be much obliged to any reader of 'N. & Q.' who could favour me with a list of peerages, army lists, and official calendars relating to the Austrian Empire between the years 1700 and 1770; and also inform me whether they can be referred to in England. I have searched the British Museum Catalogue with some care, but without success. D. C. BOULGER.

BUCKLESBURY.—Falstaff ('Merry Wives of Windsor,' III. iii.) speaks of "these lipping hawthorn buds, that come like women in men's apparel, and smell like Bucklesbury in simple time." Was there a market for herbs and simples near Bucklesbury? URBAN.

'THE TOPIC.'—I should be glad of any information respecting this periodical, which commenced in May, 1846, and suspended publication in June, 1847, but more particularly about the writers of the articles on 'Flowers and Flower Shows' and

'Prices of Food and Labour for the last Fifteen Hundred Years.' These, with the other essays, fully bear out the publisher's declaration that "each number" is "by an eminent writer," for they are most ably written. The periodical was "published for the proprietors by C. Mitchell, Red Lion Court, Fleet Street." W. ROBERTS.

10, Charlotte Street, Bedford Square.

JANE SHORE.—Could any correspondent say if there is any authentic portrait or likeness of Jane Shore; and, if so, where is it to be seen?

J. D.

A FOOL AND A PHYSICIAN.—Mrs. Quickly ('Merry Wives of Windsor,' III. iv.) declares that she asked of Mrs. Page, "Will you cast away your child on a fool and a physician?" How far back can the analogy or the opposition between a physician and a fool be traced?

URBAN.

FAMILY RECORDS.—Can any readers of 'N. & Q.' inform me where I can find genealogical and other information regarding the following?—

"De Hereford," admiral of the fleet engaged in the first conquest of Ireland. This Adam de Hereford divided with his two brothers the lands in Ireland granted him by De Lacey.

I have a record of a John Tyrell, who married Sybilla, daughter of Sir Hugh de Ley, or Lega, who is described as "nephew of Sir Adam de Hereford, of Leitlip."

I find in Eyton's 'Shropshire' that in 1203 Robert Trainel (Tyrell), Lord of Hatton, was essoigner for Adam de Hereford, who was beyond the seas in Ireland; and in 1248 Hugh de Lega witnessed a deed of Robert, son of the above Robert Trainel (Tyrell).

These "De Leys, Legas, or Leighs" were feoffees of the Burnells of Acton Burnell and Langley (Salop), and during the twelfth, thirteenth, and fourteenth centuries are found connected with the "Lingens of Wigmore," "the Mortimers of Wigmore and Acton Burnell," "the De Herefords," and "the Trainels or Tyrells."

The marriage above recorded of a Tyrell with a De Ley or Lega, "nephew of Adam de Hereford," is from an Irish pedigree, while I find numerous intermarriages and deeds recorded between the De Legas, Lingens, Mortimers, Tyrells, and De Herefords in Shropshire records.

JAPHET.

O'CONOR, Author of 'The Church and the Truth.'—Was the above the same as the writer of commentaries on some of the books of the New Testament; and can they still be had; and where? A friend of mine, deeply impressed with the volume named above, sought to procure some other of his works, but was told they had been returned to the author. If this is correct, what was the reason for such a procedure? Who and what was Mr. O'Conor; and what were his views on religious

matters; and with what denomination was he connected?

JAMES HANDYSIDE.

'MACBETH,' 1673.—The editors of the Cambridge Shakespeare speak of this as D'Avenant's version. It is, in fact, as Dr. Horace Howard Furness points out in the preface to 'Macbeth' in his new Variorum Edition of Shakespeare, wholly different from the D'Avenant edition of the following year, and conforms in the main to the First Folio. This earlier quarto is unmentioned by Genest, Halliwell, and the editors of the 'Biographia Dramatica.' Is it scarce, and has it much literary or pecuniary value?

M. J. JONAS.

MISS PORDEN.—Who was this lady, and what did she write? She is mentioned in company with Mrs. Hemans as an author of plays and epics in *Blackwood's Magazine*, May, 1824, p. 603. No works are entered under her name in the Catalogue of the London Library.

ANON.

MARK RIDLEY, "Doctor in Phisicke and Philosophie, lately Physition to the Emperour of Russia, and one of ye eight principals or Elects of the Colledge of Physitions in London."—He wrote a 'Short Treatise of Magnetical Bodies and Motions,' 1613, which contains a portrait of him, "Marcus Ridleus Cantabrigiensis, æt. 34, an. 1594." I shall be glad of information of this Mark Ridley.

G. J. GRAY.

Cambridge.

WHIPMA-WHOPMAGATE.—In Drake's 'Eboracum' (ed. 1736, p. 310) mention is made of a street of this name which ran past the east end of the stately old church ycleped S. Crux. S. Crux, alas! is no longer to be seen, and if, in the city of many gates, there be on some "coign of vantage" the legend "Whipma-Whopmagate" it has certainly escaped my vision. Nevertheless, the street itself is still in existence, and the tradition of its strange name survives, though I believe it is generally spoken of as Colliergate, that being the designation of the much longer thoroughfare to which Whipma-Whopmagate is a kind of vestibule. The name has cropped up in local newspapers of late, as city authorities have been exercised in mind touching the price to be paid for consecrated ground wherewith to widen the afore-said ancient way.

How did a name so odd originate? Drake slyly leaves one in the lurch, saying that he shall not declare the reason of it; and unless the street were formerly the scene of public whippings my own conjecture is wholly at a loss. According to Mr. Davies ('Walks through the City of York,' p. 247), the pillory was a permanent erection in the Pavement, which is hard by. In the margin of Mr. Skaife's valuable 'Plan of Roman, Mediæval, and Modern York,' reference is made to "Whitmour-Whatnourgate, leading from Fossagate to Collier-

gate," but I do not know where he got his spelling, which is suggestive of another etymon than *Wip*.

One of the characters in "Theophilus Woodhead," an illustrative story in 'The Dialect of Leeds and its Neighbourhood' (J. Russell Smith, 1862), is made to say, p. 169 :—

"I can myself remember the time when Birmingham was a three day's journey, and the metropolis a weeks journey, when the 'Tear-away' started from t' Cock an' Bottle at four o'clock one night and travell'd neet an' day till we pooled up at t' Blue Hog, Holborn Hill, stopping to bait at t' Duke o' York, Black Lion, Crown an' Anchor, John O' Groat's, Bell an' Beauty, Three Goats, Boy an' Barrel, *Whip-muh-Wap-muh*, an' Owd George, where thuh always hed hot sandwidges a waiting for us in t' green parlour."

"Hot sandwidges"! only think—but I shall digress if I let my imagination dwell on them. It suffices for me to ask, Where was this Whip-muh-Wap-muh inn; and had its name anything to do with flagellation? ST. SWITHIN.

BOOK MUSLIN.—The earliest instance that our readers stem in for this word for the Philological Society's 'New English Dictionary' was in 1836. I find it sixty-seven years earlier, in the *Public Advertiser* for November 14, p. 3, col. 3: "260 Dozen Book and Jaconot Muslins and clear Lawns"; but the name must surely occur before that! Can any correspondent give earlier instances?

F. J. FURNIVALL.

OLD WARDEN CHURCH, BEDS.—Is it known where the panelling in this church came from? It is obviously foreign—some of it evidently Italian; but there are many panels with the monogram "A. C." on them. These are, so far as I can judge, neither English nor Italian. It has been suggested that they were brought from the Low Countries, and that "A. C." stands for Anne of Cleves. I do not agree with this theory. The carving does not seem to me to be of that date. I should be obliged for information as to the date of the panels with the monogram on them, and whose the monogram was. Perhaps some Bedfordshire antiquary can tell us about them. F. P.

CLASP.—The earliest quotation stem in for the 'New English Dictionary' for *clasp* in the sense of a military decoration is from a general order dated October 7, 1813, and published in the *London Gazette* of October 9. When were clasps of this kind first issued? I should be greatly obliged if correspondents could supply any examples of the word earlier than the above.

GEO. L. APPERSON.

11, Park Road, Wimbledon.

ST. GEORGE'S FIELDS, SOUTHWARK, AND HAMPTSTEAD HEATH.—In a folio MS. volume, lettered "Algebra, H. O., 1680," there is: "Sept. 3, 1680. Measured St. George's Fields in Southwark, beginning at Sluts well and going westward sets of to

ye right hand." With the measurements is a large plan, giving the following points: Sluttswell or Gravell Lane, Robin Hood, Almes House, Wiamill, Sir George Williamson's post, St. George's Fort, Lambeth Marsh Lane, and the Restoration House. "April 25, 1680. Measured Hamsted Heath, beginning at Pond Street and going north west." This is given in a MS. folio volume by "H. O., 1684." With the measurements is a plan giving the following points: Pond Street, a Bog, Mother Hough, Green Man, a Gule, Sand Pit, Winmill Road. Can any correspondent give me information as to who "H. O." was?

G. J. GRAY.

Cambridge.

CAVILLING DAYS.—By an agreement (reported in 59 'Law Times Reports,' N.S., p. 344) the Ashington Coal Company undertook to load the Zeus s.s. with coals in "forty-eight hours (Sundays, pay Saturdays, cavilling days, and colliery holidays excepted) after the said steamer is wholly unballasted." What are "cavilling days"? The 'Encyclopædic Dictionary' throws no light on the subject. Q. V.

Replied.

TOURS CATHEDRAL.

(7th S. vii. 28.)

In reply to MR. JONATHAN BOUCHIER'S inquiry as to the relative merits of the Cathedral of Tours and those of Amiens, Chartres, Notre Dame, or Rheims, may I be permitted to say, from personal knowledge, that Tours, though a beautiful church, deserving and rewarding a visit, is in every way much inferior to any of the others named. As will be seen by the subjoined table, in dimensions it falls very far below them :—

	Length in feet.	Height within in feet.
Amiens ...	435	144
Rheims ...	430	124
Chartres ...	415	106
Notre Dame ...	410	105
Tours ...	256	95

Neither can Tours vie with the other cathedrals in stateliness and magnificence of architecture, though few churches offer a more interesting and instructive lesson in the succession of the mediæval styles. Beginning with the choir, dating from 1170, we have the transepts of the thirteenth century, and the nave, gradually getting later and later in style till we reach the west end, where the last two bays are not much earlier than the western façade, which, with the upper stages of the towers, belongs to the close of the fifteenth and beginning of the sixteenth centuries.

This western façade is the great glory of the cathedral. It presents the three lofty, recessed, canopied portals so common in France and so rare

in England, of which the north transept of Westminster and the south porch of the retro-choir of Lincoln Minster furnish faint resemblances. Above the central portal, instead of the usual circle or marigold, there is an eight-light window with a kind of circular arrangement of arches in the head. The towers terminate in octagonal lanterns with domical heads reaching to the height of 200 ft., and, what is not very usual in France, are both alike and both finished. Mr. Fergusson compares the Cathedral of Tours with that of Toul, as both "presenting many points of great beauty," the western façades of each being "the most remarkable features," of late date, with

"details verging on the style of the Renaissance, and yet so Gothic in design and so charmingly executed as to lead us to believe, in spite of the fanciful extravagance it displays, that the architects were approaching something new and beautiful when the mania for classical details overtook them."

The painted glass which fills the windows, especially that in the apse, is unusually splendid, and imparts an air of surpassing attractiveness to the building on first entrance. Still, with all its merits, the Cathedral of Tours is essentially of the second class, and "attaineth not unto the first three."
EDMUND VENABLES.

MR. BOUCHIER is quite right in thinking that the Cathedral of Tours is not equal in magnificence to the four other French cathedrals which he names. I have not seen Tours for thirteen years; but, according to my recollection, its chief beauty consists in this—that you go down, and not up, into it from the western door, and that by this means you obtain, as you enter it that way, a very complete and noble vista of the whole length and breadth of a graceful nave and choir. As to Amiens, MR. BOUCHIER, of course, knows, or must instantly get to know, Mr. Ruskin's 'Bible of Amiens.' Rheims, the cathedral and the city, are to me, a fact of infinite significance; for I was last there during the German occupation. In the cathedral, the stout, ruddy German soldiers strolled up and down, quiet and orderly, but with their forage-caps on; in the great square, I stood by the statue of Louis XV., and read on its base these words: "Il a juré d'être notre père, et il fut fidèle à son serment"; and looking up, I beheld on the steps of some public building a relief of the Prussian guard, seated there, a silent and striking commentary on the words I had just been reading.

As to Milan, it is to be observed that the Dom there is in point of architecture not an Italian church; but an exotic from the northern side of the Alps. It is intensely interesting, not only because of its virginal beauty, but for the sake of St. Carlo, and his chapel, and his Sunday school—the first Sunday school that ever was; but the true representative at Milan of Italy and of the ancient Christian worship is St. Ambrogio.

When MR. BOUCHIER goes, as I hope he will, to Milan, let him get up early on Sunday morning and go up to the top of the Dom. There, unless things have changed very lately, he will find the citizens seated in family parties upon the clean white marble slabs of the roof, each group breakfasting *al fresco* on manchet bread and wine and sausage or cold fowl, and gazing, meanwhile, from that airy height upon the Alps above them, and upon the plains of Lombardy below. It is a breakfast not soon to be forgotten.
A. J. M.

MR. JONATHAN BOUCHIER asks, "Will some of your readers who are well acquainted with the French cathedrals say what, in their opinion, is the merit of Tours compared with the other cathedrals of France?"

I am no architect, but have a tolerably wide acquaintance with the French cathedral churches. Speaking *en amateur*, I should say that Tours is very far inferior to Amiens, Rheims, Chartres, or Notre Dame de Paris; also very inferior to the Cathedral of St. Ouen of Rouen, and still more so to Bourges, which MR. BOUCHIER does not mention. Italy by no means "holds the field" against France in the splendour of her ecclesiastical architecture, as MR. BOUCHIER suggests—very far from it. Milan beats the world for costliness of material, surely not for form or beauty of colouring. That grand church is also wofully disfigured by the bumpiously vulgar west front of a much later and immensely inferior style and period. The glass in Milan is fine of a comparatively recent date, but far inferior, I think, to that of Chartres, and perhaps also in splendour to that of Auch. The east end of Le Mans is pre-eminently fine, and so is the fragment of a church at Beauvais, the nave of which fell in consequence of too hurried ambition to outdo Amiens in point of height.

But I should take up far too much of your space if I were tempted to go further into this subject. Italy has singularly little first-rate ecclesiastical architecture.
T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

I think I can satisfy MR. JONATHAN BOUCHIER'S doubts about the mention of Tours Cathedral in 'Quentin Durward' as "the most magnificent in France." Although Sir Walter Scott had never visited the country in which he lays the scenes of that novel, he is perfectly accurate in the above statement. It is true that the present Cathedral of Tours, though an elegant Gothic edifice, by no means ranks among the finest or largest in France; but at the time of Louis XI.—that is, in the days of Quentin Durward—it possessed one of the largest or finest in that country in the famed Cathedral of St. Martin of Tours, the first Metropolitan. It was attached to one of the wealthiest and most powerful ecclesiastical establishments in Europe, and kings and princes were proud to be enrolled

in its chapter. It was utterly demolished at the Revolution; but to attest its magnitude there still remains in the midst of the city two huge towers (Tour de l'Horloge and Tour Charlemagne), survivors of five which once surmounted it, while the rest of the site of the church is now covered by streets and houses.

JOHN MURRAY.

The "immense Gothic mass.....the most magnificent church in France" and the "Church of St. Gatien" mentioned by Sir Walter Scott in 'Quentin Durward' in the same paragraph (chap. xiv.) were the Abbey Church (Cathedral) of St. Martin and the Cathedral of St. Gatien respectively. The abbey church was destroyed in the Revolution, with the exception of the Tour Charlemagne and the Tour St. Martin.

Salmon says in his 'Modern History,' third edition, 1745, vol. ii. p. 506, "The Present State of France," chap. xxxi. :—

"The cathedral dedicated to St. Gatien has nothing remarkable in it; but there is another church dedicated to St. Martin, who is the favourite saint of the place, and by whom they pretend many miracles have been wrought, that is one of the largest structures in the kingdom."

Blackie's 'Imperial Gazetteer' (sub "Tours") says of the two towers that they are

"remarkable as the only relics which the revolutions of 1793 have left of the vast Cathedral of St. Martin of Tours after it had flourished for twelve centuries."

The Cathedral of St. Gatien is not equal to any one of those of Amiens, Rheims, or Paris.

ROBERT PIERPOINT.

St. Austin's, Warrington.

QUARLES (7th S. vi. 225, 373; vii. 14).—Full information about the Quarles family, of Ufford, Northants, and about the branch of it that settled at Romford, in Essex, together with a clear account (with documents) of Francis, the poet, and of the College of Arms pedigree of the family, as certified by the poet's brother, Sir Robert Quarles, in 1634, was printed in the numbers of the *East Anglian* from October, 1867, to May, 1868. Dr. Grosart incorporated most of the matter into his valuable edition of Francis Quarles's 'Works' in the "Chertsey Worthies Library," 3 vols., 1880, and he added from Col. Chester a little other good matter. Indeed, as concerns Francis Quarles the poet, he has left nothing to be done. Two points of interest remain. First, the statement of a correspondent that "the name of Francis Quarles..... looks peculiar," with a suggestion (as I take it to be) of a Low Country origin of the name. Quarles is a Norfolk place-name, now the name of a farm and hamlet (which seems once to have had a parish church) in the neighbourhood of North Creake and of Holkham. In Domesday it occurs twice in the hundred of "Grene hoga" (Greenhoe). In the 'Terra Regis,' Norfolk facsimile, p. ix, it is

"Huerueles," and in the 'Terra Rogeri Bigot,' p. cxli, "in Gruellei" "Turstinus filius Guidonis" holds one berwite: it was connected with "Creic." From Blomefield's 'Norfolk' we can find in the reign of Henry III. a Martin de Quarueles, and a Robert, son of Ralph Quarles, and a William Quarles, benefactor to Creke Abbey,—also in 1383 a John de Quarles, rector of Letheringset; a Margaret, wife of John Quarles, in 50 Edward III., connected with Holkham; a Thomas Quarles, chaplain, who became in 1506 vicar of East Winch, in 1507 rector of West Winch, and in 1509 rector of Roydon. Moreover, a Cecilia Quarles was a sister in Normans' Hospital, in Norwich, in 1532. It is probable, therefore, that the Ufford Quarleses went from Norfolk, even if they settled there so long back as *temp.* Henry V., as the pedigree says. According to the pedigree, two sons (John and Thomas) of Francis, the esquire who died at Ufford 1570, came to Norwich. A John Quarles was admitted a freeman of the city 31 Henry VIII., and a Thomas Quarles 29 Henry VIII. (29 Henry VII. in Rye's list, no doubt a misprint); his sons Edmund and Henry were admitted in 1581. It is curious, however, that something very like this name does occur among the Walloons in Norwich. Thus Tanque Querrels, in March, 1602; Jan de Querle, December, 1628; and Jan Kerele, August, 1611, were witnesses of baptism in the Walloon Church. Cf. Moens, 'The Walloon Churches of Norwich,' ii. 84, 22, 82.

The second point is to correct a mistake made by Mr. Riley in the Historical MSS. Commission Reports, ii. p. 117, dated 1871. In looking over the documents of Gonville and Caius College, Cambridge, he found the admission of a Francis Quarles, and so he wrote, "He is still remembered as the author of the 'Emblems' (mainly borrowed, however, from the 'Pia Desideria' of Herman Hugo, the Jesuit), his numerous other works being forgotten." Mr. Riley could hardly have been expected to know his *East Anglian*, but he did not even know his Fuller's 'Essex Worthies,' or the memoir of the poet by his wife, published in 1645 in the preface to 'Solomon's Recantation,' or any of the Quarles literature. He has confused two men. The poet was Francis, son of James, born May, 1592, at Stewards, Romford, Essex, who went up to Christ's College, Cambridge, in 1605, and, so far as is known, took no degree. The Caius books show that "Francis Quarles, son of Edmund, citizen of Norwich, at school in Norwich under Mr. Briggs [master of the Grammar School], aged fifteen, was admitted scholar April 14, 1606," and when "M.A. was admitted pensionarius major (fellow commoner) on November 17, 1613." He was son of the Edmund Quarles who was admitted freeman of the city of Norwich in 1581, being son of Thomas, and so second cousin once removed of the poet. I do not know what became of him, but I

hope to find him in "Francis Quarles, minister of Newton, near Sudbury," whose will was registered at Canterbury in 1658. O. W. TANCOCK.

CARDINAL QUIGNON'S BREVIARY (6th S. xi. 448; xii. 18; 7th S. vi. 123, 397, 519).—An edition of the first text of Quignon, hitherto undescribed, was sold at Messrs. Puttick & Simpson's in December last. The notes which I have taken of it are these. Title: "Breviarium [red capitals] | Romanvm Nvper [black capitals] | reformatum, in quo sacrae | scripture libri, probateq; | sanctorum historie eleganter beneque dispositæ | leguntur." This last word is in black roman type; from "dispositæ" to "reformatum" in red roman. In the middle of the page is a fleur de lys, much floriated; and below this in red capitals M.D.XXXVI. The whole is enclosed in an oblong border, which on the outer edge is 85 by 56 mm.; the lower part shows in a circle a monogram on D. H., the initials of the printer. Below the border, in black Roman type, is, "Non recedat volumen legis huius ab ore tuo, | Sed meditaberis in eo, diebus ac noctibus." The preface, "Cogitanti mihi," begins on the reverse of the title. The colophon is: "Lvgydni, [in black capitals] | Per Dionysium Harsium, Anno 1536. | Mense Maio." On verso is a vernicle surrounded by a crown of thorns. The book is a 16mo., Gothic type (red and black), in two columns; lines 40; printed surface 57 by 90 mm. No signature titles of any sort. The prefatory matter before Psalter 16 ff., without pagination. Psalter: f. 1-60 recto. On verso of f. 60 the Annunciation. Dominicale f. 61-435 recto. On verso the Circumcision of our Lord. Sanctorale 436 recto to 488 recto.

The months of the Calendar have the verses from the school of Salerno under them; and the movable feasts begin with 1535. So far as I have examined this edition it seems to be descended from the Venice edition of the first text rather than from the Roman edition. It retains the rubrics at St. Matthias and Nativity of St. John Baptist as in the Venice edition, which the Roman, Paris, and Antwerp editions have not; and in many other readings in the preface and Sanctorale it has followed the Venice edition rather than any other known to me.

A few months ago I came across a reference to a third Paris edition of the first text. Hypolite Helyot ('Supplement du Journal des Sçavans,' du dernier juin, 1708, p. 234) says there was an edition in 8vo., printed in 1535 by Julian Lunel, and that this book was in the Library of the Minimes of the Place Royale. The privilege of Paul III. was at the head of this copy, and afterwards were these words, "Postea vero eorum unus qui privilegio à S.D.N. Papa collato gaudet Julianum Lunel Parisiorum Universitatis Bibliopolam Privilegii sibi indulti, participem fecit, eique exemplar misit nt deinceps Parisiis imprimere posset."

Thus since the publication of the Cambridge edition of the first text I have been able to collect notes of three more editions: one described in 'N. & Q.' (7th S. vi. 123) and these two. Thus of a text which some years ago was said to have perished with the exception of a few leaves in the National Library at Paris, there have now been found something like ten editions, and very likely there remain more to be found out.

If any attempt had been made before to give a history of Cardinal Quignon's Breviary, a whole number of 'N. & Q.' would not have been enough. Hitherto the notes have been mainly bibliographical. Those who wish for an historical and analytical notice may possibly find something in the *Church Quarterly Review* for January, 1889.

The first notice that I yet have found of the resemblance of our English Prayer Book to the Breviary of Cardinal Quignon is in Schultingius's 'Bibliotheca Ecclesiastica,' Colon. Ag., 1599, t. i. par. i. cap. xxxviii. p. 101. In a marginal note to this chapter on Quignon, where he speaks of the objections to this Breviary, he says, "Hæ etiam rationes valent ad Anglicanistarum formulam quæ similis est huic."

The writer (probably Cardinal Newman) of No. 75 of the Oxford 'Tracts for the Times' in 1836 alludes to Quignon, whose Breviary, he says, "will remind the English reader of the introductory remarks concerning the Service of the Church, prefixed to our own Ritual." In Sir William Palmer's 'Origines Liturgicæ' I do not find the preface to the II. Text of Quignon printed in parallel columns with the preface to our book until the fourth edition, in 1845. I have examined the first and third editions. And even then Palmer does not print the preface to the I. Text. He only compares the 1662 preface of our book with II. Text of Quignon, that is, the text of all the editions which appeared from 1536 to 1566. The preface of Edward's first book is a tolerably close translation of the preface of Quignon's I. Text of 1535 and 1536, much changed from the II. Text.

It is a mistake to believe that the only difference between the I. and II. Texts of Quignon is the addition of antiphons to the Psalms. The II. Text has a different preface, calendar, general rubrics, and a perfectly distinct lectionary. All are so different that it was found impossible to present the two texts together in the Cambridge edition of the I. Text—that is, if any regard were to be had for the clearness, and therefore usefulness, of the book.

When speaking of Quignon's Breviary it is always necessary to say which of the two texts is being dealt with. Last May a correspondent of the *Tablet*, signing himself "A. A.," caused a little confusion by referring to the Second Text, while the discussion was really as to the First.

J. WICKHAM LEGG.

WETHERBY (7th S. vi. 308, 414; vii. 9).—I am sorry that I have unwittingly aroused the ire of MR. J. C. ATKINSON, who from his name is, I suppose, a descendant of the hardy Norsemen, inheriting a portion of their combativeness. From the matter contained in his letter it is possible to pick out a few points for discussion. To my mind there is nothing more agreeable than word-hunting, founded on some knowledge of the facts and principles of modern philological inquiry; but then it should be entered upon with good temper, in the spirit of Chaucer's Clerk of Oxenford, of whom it is said,

That gladly wolde he lerne and gladly teche.

I will leave CANON TAYLOR to defend himself, which he is well able to do. It is enough for me "to paddle my own canoe."

First, then, as to the meaning of the suffix *by*. It is allowed on all hands to be Norse or Danish, meaning the same as *ton* in Anglo-Saxon, originally a fence or enclosure, subsequently a farmer's steading, then a collection of dwelling-houses. We may, therefore, pass on to the prefix *Wether*. MR. ATKINSON says:—

"In the strangely preponderating majority of the place-names ending in *by* it is unquestionably a personal name. The simplest inspection of a carefully compiled list of such names is sufficient to establish this point."

Well, for verification of this oracular dictum I take a glance in a map of the Eastern Counties, and without selection the following crop up: Kirkby, Dalby, Thurnby, Willoughby, Ashby, Blackfordby, Stokesby. These are all referable to the circumstances of the locality. There are, of course, many which derive from personal names, such as Ormesby, Herringby, &c., but they are in a decided minority. Bullockby, Ranby or Ramby, Ramsey, Goadby or Goathy, Woolthorpe, are analogous to Wetherby in the introduction of the names of animals in the Danish nomenclature. The personal names themselves originally had a meaning, so that supposing the prefixes to be personal it comes to the same thing in the end. MR. ATKINSON has given a list of place-names ending in *by*, but unfortunately not one of their prefixes is a personal name. He further proceeds:—

"Add to this that the same personal name is perpetually found in the general class of like names both with the inflexional genitive form and the genitive *s*, and a suggestion is at once afforded as to the possible or probable explanation of the prefix in Wetherby."

What the suggestion is and what it explains we are left to find out. We may say with Sheridan's character in the 'Critic': "Egad! the interpreter is the harder to be understood of the two."

MR. ATKINSON refers to Domesday Book as the great authority for Saxon and Danish place-names. Domesday Book is frequently misleading, as it is natural it should be, the names having been taken down phonetically by French-speaking officials.

The Saxon charters are by far the best authority. He also questions my statement as to the predominance of Saxon names in the Wetherby district. I open the map and find round Wetherby: Long Marston, Bilton, Collingham, Walton, Deighton, Bramham, Hammerton, *cum multis aliis*, with Danish names thinly scattered amongst them.

CANON TAYLOR and myself are both accused of guessing at the derivation in question. To "guess" is to form a random judgment without inquiry, which certainly we have not done. We have given reasons for our conclusions, rightly or wrongly, which MR. ATKINSON has failed to do. The commencement of his deliverance shall be the close of mine: "Surely a more sarcastic commentary on the mode of furnishing derivations of place-names than that afforded by" MR. ATKINSON's communication could not be met with.

J. A. PICTON.

Sandyknowe, Wavertree.

SCOTT ON COLERIDGE'S 'WALLENSTEIN' (7th S. vi. 308, 372, 491).—In the beginning of the fourth chapter of 'Guy Mannering' Scott quotes some lines which, he says, are by "Coleridge from Schiller." But the lines are not the same as those mentioned by J. D. C., though I think that they are from 'Wallenstein.' It is possible that Coleridge, whilst remembering that the author of 'Waverley' had quoted from him, had forgotten what were the actual lines quoted. 'Guy Mannering' was published in 1815. I think that there are more references than one to Coleridge's 'Wallenstein' in the "Waverley Novels," but the above is the only reference that I remember distinctly.

E. YARDLEY.

P.S.—I may perhaps be allowed to add that the applause of which Coleridge speaks seems to be in the third chapter of 'Guy Mannering.' There Scott quotes lines undoubtedly from Coleridge's 'Wallenstein,' without mentioning the name of the author. But he speaks of the lines as being "exquisitely expressed by a modern poet."

Is the following the allusion which J. D. C. is in search of? In the third chapter of 'Guy Mannering' (published 1815) Scott quotes twenty lines, "exquisitely expressed by a modern poet," as he says. The poet is Coleridge, and the passage is, I understand, an expansion of a couple of lines in Schiller's 'Piccolomini,' from Coleridge's translation of this drama.

JONATHAN BOUCHIER.

Ropley, Alresford.

As Coleridge in 1818 returns thanks "to the unknown author of 'Waverley,' 'Guy Mannering,' &c.," this limits the search to 'Waverley' (1814), 'Guy Mannering' (1815), 'The Antiquary,' 'The Black Dwarf,' and 'Old Mortality' (1816), 'Rob Roy' (1817), and 'The Heart of Midlothian' (1818). At the end of chap. iii. of 'Guy Mannering' is a long quotation, beginning:—

For fable is Love's world—
And Venus who brings everything that's fair.
'Piccolomini,' Act II. sc. iv.

Scott prefaces the quotation thus:—

"But Mannerling was a youthful lover, and might perhaps be influenced by the feelings so exquisitely expressed by a modern poet."

There is another quotation from the same work as the motto for chap. iv. E. MANSEL SYMPSON.

"POETA NASCITUR NON FIT" (1st S. ix. 398; 7th S. vi. 439).—A very pertinent quotation from Cicero, 'Pro Arch.' c. viii., was given at the earlier of the two references above, and C. J. P. gave another very interesting quotation from Quintilian, ii. 3, at 4th S. vi. 103, "Orator non nascitur." The history of the proverb seems to be this. The general sentiment became a proverb, of which the origin, as in the instance of most proverbs, is not known. The earliest use of this proverb I have been able to meet with is in Cælius Rhodiginus, in his 'Lectiones Antiquæ,' l. vii. c. iv. p. 225, Basil. ap. Froben., s.a. (ob. 1525), "Vulgo certe jactatur, nasci poetam oratorem fieri." Cælius is treating in this chapter of the truth of the common sentiment. A quotation is often given in books of proverbs as from Cicero which is not anywhere in his works. "Nascimus poetæ, fimus oratores" (to anticipate the repetition of it). Much of this note can also be seen in 6th S. vii. 225.

ED. MARSHALL.

CAPT. MARRYAT (7th S. vii. 9).—MR. MASKELL would obtain the information which he wants, I am sure, by applying to my friend Mrs. Valentine, 13, Warwick Road, Kensington, who is a relative of the novelist.
E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

LADIES IN PARLIAMENT (7th S. vi. 405, 517).—The serving of the office of high sheriff by the Countess of Pembroke is surely no precedent for women who desire the "usurpation of male offices." The shrievalty of Westmoreland was hereditary, and therefore she was bound to hold the office, just as in our own times has been the case with the office of Lord Great Chamberlain.

EDWARD H. MARSHALL, M.A.

Hastings.

To the illustrations already given may be added this, taken from the *True Briton*, No. 3, for Wednesday, Jan. 16, 1751, p. 70:—

"We hear that the Duchess Dowager of Richmond will hold the place of Master of the Horse, in the room of the late Duke, during her natural Life, and after that to descend to her son by Patent."

W. E. BUCKLEY.

THE EXPULSION OF THE JEWS (7th S. v. 328, 492; vi. 57, 195, 317).—It may be worth mentioning, in connexion with this subject, that when Simon de Montfort granted a charter to the town

of Leicester, he did so on condition that no Jew should henceforth reside within the walls. Nevertheless a Jew was mayor of that town a few years since, but for the first time, I believe.

C. E. GILDERSOME-DICKINSON.

Eden Bridge, Kent.

Neither of your former correspondents on this subject having, so far, published in your columns the passage which Milman refers to as his authority, and having myself privately been put in possession of the quotation, I will ask you to lay it before your readers, that an important link in the chain of evidence may not be missing. It is to be found at p. 206 of the Report of the Committee "Appointed to search the Journals of the House, Rolls of Parliament, and other Records and Documents for all Matters touching the Dignity of a Peer of the Realm" (B.M., 1, 9). The passage alluded to reads:—

"The Historian* afterwards speaks of this Imposition† as an Extortion, at the same time mentioning the *King's Edict banishing all the Jews from his Kingdom under pain of Death in case of their Return.*"

The italics are mine. The page (180) given in Milman's note is evidently an error, as no reference to the banishment is there given.

W. S. B. H.

SILVAIN (7th S. vi. 509).—As a guess, may this not be the French way of writing the name Sullivan? There was a Laurence Sullivan in the House of Commons about the time mentioned.

EDWARD H. MARSHALL, M.A.

Hastings.

This name looks suspiciously like Selwyn. No other surname at all resembling it appears in the 'Return of Members of Parliament' during the period 1761–1768, the Parliament of 1 George III. The disagreeable conclusion, therefore, seems inevitable that the delinquent *dilettante* was no less a person than George Augustus Selwyn, Esq., who, having been elected member for Gloucester city on April 15, 1754, was appointed Paymaster of the Board of Works in the following year, and continued to represent the same city till the dissolution of the fourteenth Parliament of Great Britain in 1780.

Q. V.

EDWARD BRISTOW (7th S. vii. 28).—A notice of Edmund Bristowe, who seems to be the person Mr. C. B. STEVENS is inquiring for, appears in the 'Dictionary of National Biography,' vi. 357–8.

BIOGRAPHER.

JOSIAH BURCHETT (7th S. vii. 29).—Prof. Laughton gives a full account of Josiah Burchett's (not Burchell's) career in the 'Dictionary of National Biography,' vii. 291–2, but does not, I

* Wikes.

† A tax levied by Edward I. on the people, by edict, of a fifteenth of their movables.

fear, supply information respecting his ancestry. I have noted, in addition to what Prof. Laughton supplies, that Burchett married, on July 22, 1721, the widow of Capt. Robert Aris, Commissioner of the Navy at Plymouth (Of. *Historical Register*, 1721, p. 31).

BIOGRAPHER.

A CURIOUS WORK (7th S. vii. 28).—A full account of Richard Bernard appears in the 'Dictionary of National Biography,' iv. 386-7, and his curious book, 'A Guide to Grand Jurymen,' 1627, is in the British Museum Library.

BIOGRAPHER.

SHERIDAN FAMILY (7th S. vi. 368).—Thomas Sheridan, divine and poet, born 1687 at Uagheraphy, co. Cavan, entered Trinity College, Dublin, as "fil Patricii" Oct. 18, 1707; graduated B.A. 1711; M.A. 1714; B.D. 1724; D.D. 1726; married Elizabeth, daughter of Charles McFadden, of Quilca, co. Cavan; and died at Rathsaranam, Queen's County, Oct. 10, 1738, leaving, with other issue, Richard, baptized May 23, 1718, in St. Mary's, Dublin; Thomas, his third son, born 1719 in Capel Street, Dublin; baptized in St. Mary's Church, Dean Swift being godfather; entered Trinity College, Dublin, May 26, 1735; elected scholar 1738; graduated B.A. 1739; married, 1743, Frances (born at Dublin May, 1724), daughter of the Rev. Dr. Philip Chamberlaine, Prebendary of St. Patrick's, Dublin, and granddaughter of Sir Oliver Chamberlaine, and had by her the following issue, all of whom were born at his house in Dorset Street, Dublin: Thomas, died an infant; Charles Francis, baptized July 23, 1750, in St. Mary's, Dublin; Richard Brinsley, born Oct. 30, 1751; baptized at St. Mary's, Nov. 4, 1751; Alicia, born 1754; married Joseph Le Fanu, Esq.; and died Sept. 4, 1817, at her son's house, Royal Hibernian School, Phoenix Park, Dublin; and Elizabeth, married July 4, 1789, to Henry Le Fanu, Esq., late captain 56th Foot.

Thomas Sheridan, a well-known actor and lexicographer, died Aug. 14, 1788, at Margate, and was buried Aug. 21 at St. Peter's in the Isle of Thanet (*vide Gent. Mag.*, vol. xc. part ii. p. 487; and vol. xvi. part i. p. 16). His wife, the writer of various poems, comedies, &c., died Sept. 26, 1766, at Blois, in France, and was there interred. Their second son, Charles Francis, who became Under-Secretary at War for Ireland and member of the Irish Parliament, married Letitia Christina Bolton, niece to the Right Hon. John Monck Mason, and died at Tunbridge Wells June 24, 1806. His wife died at Worcester March 24, 1819. They had issue: Thomas Henry, H.E.I.C. Bombay, died Sept. 6, 1812, at Shiraz, in Persia, and was there buried; and three daughters, the eldest married to Charles Satterthwaite, of Liverpool; Letitia; and Caroline, married to Capt. Riddell of the Madras Cavalry.

Richard Brinsley Sheridan, married, first, April 24, 1773, Elizabeth Anne, daughter of Thomas

Linley, by whom he had a son Thomas and a daughter Mary, who died an infant. Mrs. Sheridan died at Bristol June 28, 1792, and was buried in Wells Cathedral. He married, secondly, April 27, 1795, at Winchester Cathedral, Esther Jane, only daughter of Newton Ogle, D.D., Dean of Winchester. She died at Frogmore, near Windsor Castle, Oct. 27, 1817. He had issue by his second wife: Thomas, born Jan. 14, 1796, and Charles, of Trinity College, Camb., 1817. The son of the first marriage, Thomas, who died at the Cape of Good Hope Sept. 12, 1817, married, Nov. 1, 1805, Caroline Henriette, fourth daughter of Col. Callander, afterwards Sir James Campbell, of Craigforth, co. Stirling, by Lady Elizabeth Helena M'Donnell, daughter of Alexander, fifth Earl of Antrim, and by her (who died June 9, 1851) had issue four sons and three daughters. The family is now seated at Frampton Court, Dorchester, Dorset.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

"FAMILIARITY BREEDS CONTEMPT" (7th S. v. 247; vi. 216, 332).—In the 'Adagia' &c., of Erasmus and others, *sub* "Contemptus et vilitatis" (edit. Francofurti, 1670, pp. 144, 147), are the sayings, "Familiaris dominus fatum nutrit servum," and "Nimia familiaritas contemptum parit." As to the former, reference is made to the 'Epistles' of Pliny the Younger. In book i. epistle 4, is the passage referred to: "Mitium dominorum apud servos ipsa consuetudine metus exolescit: novitatibus excitantur, probarique dominis per alios magis quam per seipsos laborant." As to the latter, reference is made to Plutarch 'In Pericle.' (See 'N. & Q.', 7th S. vi. 216.)

ROBERT PIERPOINT.

St. Austin's Warrington.

TROWSES (7th S. vii. 25).—Old spelling of *trousers*. See my 'Dictionary,' where I quote *trousers* both from Ben Jonson and Ford, and *trooses* from Herbert. In fact, hardly any other form was in use at that period.

WALTER W. SKEAT.

BURLINGBROOK (7th vi. S. 469).—Is not this a mistake for Bolingbroke? Oliver, fourth Lord St. John of Bletshoe, was advanced by letters patent, dated Dec. 29, 1624, to the dignity of Earl of Bolingbroke, and was succeeded by two grandsons, Oliver and Paulet. The latter dying unmarried in 1711, the earldom became extinct. The first earl married Elizabeth, daughter and heir of William Paulet, grandson of St. George Paulet, a younger brother of William, first Marquis of Winchester. The Earls of Bolingbroke are named in Collins's 'Peerage,' by Brydges, under "St. John of Bletshoe." The first earl having married a Paulet, an heiress, she probably brought the property in St. Botolph's, Bishopsgate Without, which may have been detached from the Winchester estate, or

bought in order to be near it; that is, if I am right in supposing that the property still indicated by the names Winchester Street, Winchester House, &c., belonged to the Marquis, and not to the Bishop, of Winchester. W. E. BUCKLEY.

KITTERING (7th S. vii. 24).—This word presents no difficulty. It is a disguised form of the provincial English *catering*, which the boy probably pronounced better than it was taken down, and which the judge explained with perfect correctness. *Cater*, to cut diagonally, is duly given in Halliwell; and it is used in Kent and Surrey. In the list of Surrey provincialisms (E. D. S., Gloss., c. 4) we find, "*Caterways*, *Catering*, adv. used of crossing diagonally." It would be of much assistance to me if those who inquire after words, and who by so doing confess that they do not quite understand them, would refrain in every case from suggesting an etymology. In the present case the suggestion that *kittering* represents "quartering" is just the very thing to throw an investigator off the track, precisely because there is a real ultimate connexion between the words. *Quartering* is ultimately due to the Lat. *quartus*, an ordinal numeral. *Cater*, on the other hand, is due to the Lat. *quatuor*, a cardinal number. It makes all the difference, because the former *r* in *quarter* would not have disappeared after that fashion. *Cater* is the correct Old English word, the number "four" on a die being so called. It is the correct descendant of the O.F. *katre*, four. The names of the marks upon dice were formerly (and even now) the following:—*ace*, *deuce*, *tray*, *cater*, *sink*, *size* (or *six*). *Cater* gave the notion of four corners; and to *cater* a field is to cross it cornerwise, *i.e.*, diagonally. It obviously gives double trouble when one has to explain both a word and its mistaken origin.

WALTER W. SKEAT.

COLLECTION OF H. WALPOLE (7th S. vi. 223, 330; vii. 34).—There are four works, two more than the Rev. E. MARSHALL has (not quite accurately) noted:—

1. A Catalogue of the Classic Contents of Strawberry Hill. London, April, 1842. 4to.—Printed cover; portrait; pp. xxiv and 250.

2. *Ædes Strawberryianæ*. Names of Purchasers and the Prices to the Sale Catalogue of the choice Collections of Art and Virtù, at Strawberry-Hill Villa..... London, n.d. [1842]. 4to. 7s. 6d.—Printed cover and 1 f. prelin.; pp. 58.

3. A Catalogue of the extensive and most valuable Collection of Engraved Portraits..... London, June, 1842. 4to.—Printed cover; pp. vi and 129 (erroneously numbered 131).

4. *Ædes Strawberryianæ*. Names of Purchasers and the Prices to the Detailed Sale Catalogue of the Collection of Early Drawings, Etchings and Prints..... London, n.d. [1842]. Limited to fifty copies. Price Three Shillings. 4to.—Printed cover; pp. 20.

The collection of prints was very important as being the foundation of 'Bromley's Catalogue of

Engraved British Portraits' (by Anthony Wilson), 1793, as is affirmed on the cover of the last of the four works noted here. JULIAN MARSHALL.

'ALUMNI WESTMONASTERIENSIS' (7th S. vi. 347, 475).—I have to thank Mr. M. I. F. Brickdale, of Lincoln's Inn, for his courtesy and kindness in sending me his copy of the 1852 edition of this work to look at. I have been able to pick up from it most of the information I was in search of. This will save me from having to trespass on the kindness of ALPHA and G. F. R. B., which I fully appreciate. If, as G. F. R. B. states in his note, the 1788 edition is catalogued at the British Museum under "Welch" and, I assume, on the same principle, the 1852 edition under "Phillimore," there is little wonder that, even with the assistance of two very intelligent and courteous attendants, I was not able to find the book. Most people would look for it under "Westminster," where surely both editions ought at once to be entered. J. B. WILSON.

Knightwick Rectory.

THE EDDYSTONE, ITS ETYMOLOGY (7th S. vi. 388).—In a Yorkshire will, dated 1515, proved 1519, of which I have a note, the testator describes himself "de magna Eddyston, in com Ebor." This is Great Edystone, a parish in the wapentake of Rydale, North Riding. In Domesday it is Micheledestune. Edstone is probably a place-name derived from a personal name; but whether it is correct to assume that Michel signifies "great" seems to be open to question. Edstone Church is very old, and is remarkable for a still more ancient relic preserved in its south wall—the well-known Saxon dial and inscription—and it is dedicated to St. Michael. I should like to know what those learned in such matters think of the suggestion that I venture with all diffidence to make—that the patron saint's name is preserved to us in Michel. Great Edstone may be a comparatively modern signification, adopted in contradistinction to Little Edstone, an adjoining township of the neighbouring parish (Sinnington).

An earlier instance than is afforded by this will of the place-name Eddyston may be seen in 'Hist. Coll. Staffs,' vol. vi. part i. p. 79, where, in the Plea Rolls, 4 Edward I. (A.D. 1276), "Elias de Eddeston" is mentioned.

W. F. MARSH JACKSON.

Two or three short accounts of the Eddystone Lighthouse and its history which I have read agree in deriving the name of the reef on which it is situated from the "swirling eddies" into which the Atlantic waves break up when they encounter the reef.

J. F. MANSERGH.

Liverpool.

WILLIAM PARRY (7th S. vi. 468).—The expression respecting adverbs which was referred to

by Parry in his confession in the Tower of London, A.D. 1585, was not originally his own, but a quotation from another. It was uttered by him at Paris in 1570, in reference to killing Queen Elizabeth:—

"I answered that I was ready to kill the greatest subject of England. But, said he (Morgan), why not the Queen herself? And this, said I, might easily be done, if it might appear to be lawful. For Wattes, a priest, with whom I had conference about it, concealing persons' names, affirmed flatly, it was not lawful. And Chreiton also, the Spanish Jesuit, avouched the same, teaching, 'That evil was not to be done that good might come of it: that God was better pleased with adverbs than with nouns; and more approved what was done *well* and *lawfully*, than what was otherwise *good*.'"—Camden, in 'Complete History of England,' vol. ii. p. 502, 1706.

Parry was hung at Westminster in the same year.

ED. MARSHALL.

A like term in Bishop Hall may explain, and is probably the original of the quotation from Motley. "God loveth adverbs; and cares not how good, but how well" ('Holy Observations,' § 14, 1614), which, from the context, means, cares not for the nature or greatness of the work, but for the heartiness or conscience with which it is done; and perhaps in Motley, if it suits the place, that Parry fortunately found out, not mere personal excellence, good intent, or goodness (noun), but doing or accomplishing well (adverb), was of import.

W. C. M. B.

'ALUMNI OXONIENSES' (7th S. vii. 18).—In your review of Mr. Foster's 'Alumni Oxonienses' you remark that "in Mr. Foster's list of subscribers does not appear a single club, English or American." Will you allow me to state that the committee of the Gladstone Library at this club have purchased the work?

ARTHUR W. HUTTON, Librarian.

National Liberal Club.

[The name did not appear in Mr. Foster's list. We are glad a beginning has been made.]

HUNTING SONGS WANTED (7th S. vi. 509).—The words "Sly Reynard" begin one verse of Henry Fielding's "A-hunting we will go," which is probably one of the songs MR. VIDLER asks for. It was originally written in the opera of 'Don Quixote in England,' and may be found in Dr. Charles Mackay's 'Book of English Songs.' I do not, however, see the 'Dark Day in November' in that book.

C. F. S. WARREN, M.A.

Foleshill Hall, Longford, Coventry.

Towards the latter part of the last century the members of the Hampshire Hunt had monthly dinners, and appear to have been a very jovial, song-singing set of men. Among them was the Rev. C. Powlett, of Icen Abbas, who was known as "the poet of the H. H." Whether his hunting songs have ever been published collectively I cannot say, but some of them may be found in 'Sport-

ing Reminiscences of Hampshire,' by Æsop, Lond., 1864.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

STROUD AS A PLACE-NAME (7th S. vi. 187, 309, 357, 449, 516).—A PEDANT will find all the interchanges of vowels which I have instanced in the photographic facsimile of the Yorkshire Domesday. The value of this document is that it proves that in the eleventh century owners of land, in the same township, interchanged vowels almost indifferently in spelling the name of the township. The value of the vowels must, therefore, have been more indeterminate than, from the study of purely literary documents, we are accustomed to suppose.

ISAAC TAYLOR.

Palermo, Sicily.

JOHN BUNYAN (7th S. vii. 7).—The date of Bunyan's licence to preach, as given at the above reference, is evidently wrong. Both Venables ("Great Writers") and Froude ("English Men of Letters") give it as May 9, 1672, and the latter refers to it as a "licence as pastor of the Baptist Chapel at Bedford" (p. 86). Further on in the same book (p. 173) also occurs the statement that after his release and pardon "he visited London annually to preach in the Baptist churches." Surely Bunyan cannot be said to have belonged to any other sect; for was he not "baptized in the Ouse, and became a professed member of the Baptist Congregation"? (Froude, p. 53.) I am not aware that he ever changed his opinions on this subject in after life. Probably Canon Venables has seen the parish registers of Elstow, which I believe date back as far as 1640, and can supply the dates of Bunyan's marriages and the baptisms of his children. On p. 17 of his book, before referred to, he states that two (at least) of his children were baptized in the still existing font at Elstow, "Mary, his dearly loved blind child, on July 20, 1650, and her younger sister, Elizabeth, on April 14, 1654." This latter sentence answers part of HEMMENTRUE's question. It was only lately that Bunyan was loudly proclaimed to be of gipsy extraction, and now he is said to have been of the "Congregational persuasion." Will Dr. Brown explode this latter theory also?

JOHN T. PAGE.

Holmby House, Forest Gate.

'MONODY ON HENDERSON' (7th S. vii. 7).—This was written by Joseph Cottle, "in a small volume of poems published without Cottle's name, at Bristol in 1795" (Ainger's 'Letters of Charles Lamb,' i. 312). Lamb's reference to it is so mixed up with his criticisms of Coleridge's own poems (1796) that he seems to be writing of one of these. In the six-volume edition of Lamb's 'Works' (i. 303) confusion is worse confounded by the editor. Lamb wrote, 'Monody on H.,' and the editor filled

up the blank thus : "[artley]." What he meant probably he only could explain. J. D. C.

BRANDINGS (7th S. vi. 428).—I do not think DR. MURRAY need shake in his shoes on account of the omission from the 'New English Dictionary' of a mere misprint of the German word *brandung* (breakers, surge), which Dr. Pusey has transferred (placing it, rightly, within brackets) from Ritter's original work. Q. V.

Is not *brandings*, a word found in no English authority that I know of, coined directly from the German *branden*, to surge against, and *brandung*, breakers? EDWARD H. MARSHALL, M.A.

Hastings.

IN MEMORIAM: J. O. HALLIWELL-PHILLIPS. (See *ante*, p. 59).—May I also be permitted a few lines in memory of our friend?—no doubt it would greatly interest your readers. I was not known to him before 1874, but since that time he has been to me, perhaps unwittingly, the chief mental comfort of my life, and it will be so to the end. To him I am indebted for a methodical system of gathering, ordering, and indexing materials for my 'Old Southwark' studies. His way was to give you a hint, to take you a few inches on the way, and leave you to your own devices. Ever and anon would come by post or parcel, paid to my door, valuable books, cuttings, clues, and hints; anything that he found about old Southwark and the Bankside would be soon on its way to me.

I have many letters and postcards from him, all of the most genial and hospitable character. When we began to know each other well, he would open to me his iron safe, his scrap and note books, and bid me copy and use whatever I liked. We were wont quietly to sit in his study at Hollingbury Copse, each pursuing his own work, with just a word when either lighted upon something interesting to the other, until, wearied or desiring change, we sauntered to and fro along those airy charming walks at the Copse. The well-known bell would ring out, heard far off over the hills, and in we would go together to meet at lunch visitors, who in that hospitable bungalow, as he called it, were always coming and going, cared for by his wife, who, if it were not their own fault, made every one comfortable and cheery. Nothing was stereotyped; all were free to follow their own bent, friendly eyes and hearts always caring for them. He was kind, even tender, especially to those who were below him in fortune or attainments; and, as I know well, he was in the great esteem of others his peers, from whom his good word never failed to procure for me the most effectual attention in any literary help I required. The only condition in that house, tacit but evident, was to help in the general harmony and kindness to each other. I often met young and old, sick or weary, friends of theirs, irrespec-

tive of notoriety or attainments; to be kind to them seemed always pleasant to him.

About 1874 I met him for the first time at Dulwich. He was there accompanied by a gentleman from the British Museum for one final and critical look at the suspected 'Diary of Philip Henslowe'—tainted, that is, in a point or two. Directly I knew Mr. Halliwell-Phillips sufficiently I wrote to tell him of opportunities of seeing the valuable St. Saviour's papers in a comfortable room at the church and at leisure. "Would he like to be there?" His note, April 5, 1874, is before me, "that it would be a great treat to have the opportunity of going through the St. Saviour's papers." Very many who greatly reverence his name and attainments—here, in Germany, and America—would prize a small, well-digested volume, that would, so to speak, bring him back to us. I hope his able nephew and executor, correspondent of 'N. & Q.', may see his way to do it. He would not lack help in this labour of loving respect. WILLIAM RENDLE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Inns of Old Southwark and their Associations. By William Rendle, F.R.C.S., and Philip Norman, F.S.A. (Longmans & Co.)

This volume holds a place midway between the severely antiquarian treatise and the light literature with which we are deluged. It is not intended to be an exhaustive treatise, but the writers know their subject far too well to permit themselves to indulge in the nonsense with which serious historical studies are often bespattered. As an introduction to a curious subject, concerning which but little has been written, we welcome it gladly. The homes of England have been described in every possible manner. The cottage, the mansion, the manor, and the palace have been experimented upon by the learned and the ignorant; but the inn, where all of us spend some part of our lives and some of us a great portion, has been almost entirely neglected, except by a few magazine writers. This is not as it should be. Much curious lore gathers about our old hostleries. There are some of them whose very names carry us back into the Middle Ages; many which tell us of the times when England was Roman Catholic and it drew custom to have a saint for a signboard. The authors of the volume before us have interpreted their commission liberally. They tell us not a little of the old breweries which stood in such intimate relation to the houses of entertainment. The plan they give of the Borough will be very useful to many persons who do not require it for the sake for which it has been intended. The illustrations are a marked feature in the volume. To some they will be more interesting than the text. The growth of modern wants has swept away nearly all our old inns. So entirely have they become things of the past, that those who desire to realize what was in the minds of memoir-writers and novelists of the last century cannot do so without some amount of antiquarian research. Even 'Pickwick' without illustrations is not easily understood by the modern reader. To all such 'The Inns of Old Southwark' will be very useful.

Most of our readers know Larwood and Hotten's book on signboards. It is not our duty to criticize that work now. We may remark, however, that it was the first

attempt to give us a catalogue of our signs. We would ask if it be not possible to complete this work, and give us a perfect list of these objects, with engravings illustrating the more curious among them. We have heard that such a labour has been accomplished for the Netherlands, and are anxious that we should not be behind hand. Messrs. Rendle and Norman would, we are sure, do such a work in a most satisfactory manner.

Chaucer: the Minor Poems. Edited by the Rev. Walter Skeat, Litt.D. (Clarendon Press.)

As a specimen of thorough workmanship, Prof. Skeat's edition of the minor poems of Chaucer is probably unrivalled. Not much more than a third of a volume of nearly six hundred pages is occupied with the poems themselves, the remainder being taken up with preliminary dissertation, various readings, notes, critical, explanatory, and illustrative, glossary, indexes, and other similar matters, the whole constituting a display of varied knowledge and critical acumen not easily rivalled. Of the matter rashly assigned to Chaucer by successive editors Prof. Skeat makes short work. Now he shows that a poem is dated after Chaucer's death, now that it is known to be by Lydgate or Occleve, now that it contains reference to matters in the fifteenth century, and, again, that the style is that of a period much subsequent. Not seldom Prof. Skeat hits upon proofs that his predecessors seem to have gone out of their way to avoid. In every case he is careful to state on what authority a poem is assigned to Chaucer or withdrawn from him. The only cases in which his decision might be disputed are those in which he decides from the rhymes and from internal evidence. In order to judge in these matters a writer must be saturated with his author. There is no question about the fact that a man of critical faculty may know an author so well as to be able to decide all but infallibly (perhaps infallibly even) whether a poem is genuine. Few lovers of Shakespeare or of Milton (of the latter especially) can be in any doubt. We claim no such knowledge, and acquiesce in the decision that reduces the minor poems of Chaucer to twenty. Shall we shock the editor, however, by saying that we should like to have the remaining poems—some of them, at least—which have been accepted as his printed in a supplemental volume, like the Apocrypha or the doubtful plays of Shakespeare. Such a task as the preparation of this would not suit Prof. Skeat, nor would we demand the wealth of notes which we gladly welcome here. The reader, however, who is not a Chaucerian expert misses some poems from which he has derived pleasure. Meanwhile we congratulate the student upon the possession of a work of unflinching and marvellous erudition, a treasure-house of wonderful and valuable information, together with a text which puts out of court all preceding versions.

Catherine Leslie Hobson, Lady-Nurse, Crimean War, and her Life. By the Rev. W. F. Hobson. (Parker & Co.)

THIS is an affectionate memorial of one of that devoted band of women who served the sick and the devoted during all the horrors of the Crimean War. It is not easy to speak of the service these holy women rendered to humanity without seeming to be guilty of florid exaggeration. We have learnt many things since the fifties, and one of them is that a woman does not go beyond her proper sphere who devotes her life to the succour of the miserable. Englishmen were in those days unaccustomed to such devotion. To the Crimean nurses we not only owe the fact that the sufferings of many of our soldiers were relieved, and their death-beds tenderly watched—a mercy for which we must all be grateful—but we are indebted to them also for the

present state of feeling with regard to nursing sisters. This or that particular institution may still be unpopular with certain people, but no one is to be found now who would attack the principle which leads ladies to devote their lives to the physical good of others.

The Travels through England of Dr. Richard Pococke. Edited by James Joel Cartwright, M.A., F.S.A. Vol. I. (Printed for the Camden Society.)

To its esteemed treasurer the Camden Society is indebted for the first volume of what will prove a work of equal value and interest. Dr. Pococke, successively Bishop of Meath and of Ossory, was a born traveller, and extended his peregrinations so far as Palestine and Syria. His English travels are, however, alone dealt with by Mr. Cartwright, who has found the materials in the Additional MSS. in the British Museum. The letters are transcripts, only made with a view to publication, the originals being untraceable. With a fidelity akin to that of Drayton in the 'Polyolbion,' Dr. Pococke has pursued his way from hamlet to hamlet, leaving little of interest unnoticed, and giving us a graphic picture of England as it was when the North had barely recovered from the shock of Jacobite invasion. One of his pleasant specialties is that he was a warm lover of natural scenery at a time when such taste was rare. The following volumes will be waited with some impatience. In some cases the original scribe seems to have omitted the signs of abbreviation in the letters, and allows such mistakes as "S^r Henry Sligsby, of Scriven Hall," for Sir Henry Slingsby. To most county histories the work will be an indispensable addition.

The Brontë Country: its Topography, Antiquities, and History. By J. A. Erskine Stuart. (Longmans & Co.)

THE Brontë literature grows rapidly. There are two really good lives of Charlotte, and more books have been written concerning her and her surroundings than we can call on ourselves to enumerate. More than one of these lesser lights has contained passages in very unfortunate taste. No fault can be found with Mr. Stuart's volume on the ground that it discusses subjects with which the public have no concern. The author realizes the fact, which is not as yet universally acknowledged, that because a person has become justly celebrated his or her greatness does not give every one a right to publish all the personal gossip that can be picked up from neighbours, servants, and those unhappily constituted persons who derive a great part of their daily pleasure from hearing and retailing scandal.

The Brontë family were all of them highly gifted and, with one exception, were of extremely noble characters. Poor Bramwell, weak, but not by nature evil, has been seized upon by the gossip-mongers, and the trivial events of his sad and painful career made padding for books and copy for newspaper scribblers in a way that would have given acute pain to Charlotte and his other sisters could they have foreseen the future. Mr. Stuart has little to tell of this gifted race that is new, but he knows the country in which they lived, and is able to describe to us the places which were used by Charlotte in her novels. How skilfully these real objects were employed we can easily see when we compare her pictures with their originals, as Mr. Stuart describes them for our benefit.

The taste of the novel-reading public has changed since Charlotte Brontë flashed upon the world. The alteration has not been entirely for the better. In her days few novel-writers had given bright and clearly cut descriptions of scenery. Her pictures of what she had seen are terse and as truthful as it is possible to imagine. No English writer has ever brought a landscape, with all

its details, so clearly before the reader and in so few words as she has done. Her brilliant success has produced many imitators, and we now have cloudy verbiage manufactured in imitation which hardly rises above the elevation of a parody. So needful has this kind of writing, however, become for a certain class of readers, that we believe the recipe for making it has been communicated in conversation by more than one successful practitioner in this imitative line. Though Mr. Stuart's style is not always good, his book is to be commended as pleasantly written, and from first to last in good taste. He should not, however, speak of the Armytage baronetcy being "instituted" in 1641, or at any other time. A title is *created* by the patent, and is *conferred* on the person who receives it. To speak of a title being "instituted" conveys no meaning. The clergyman was right when he wrote in his register of the overthrow of 'Prince Robt' at Marston Moor. Robert and Rupert are the same name, and the dashing Royalist commander was frequently called Robert in the printed and manuscript literature of the early days of the Civil War. As time went on, the form Robert died out, and Rupert definitely took its place.

The Actor's Art. By Gustave Garcia. Second Edition. (Simpkin, Marshall & Co.)

A second edition of M. Garcia's practical treatise on stage declamation, public speaking, &c., has soon been demanded. Such now appears with an appendix, which is not the least useful part of the volume. In this, which gives views of performances in classic and mediæval times, early forms of dramatic entertainment are described. Greece occupies nearly half the space, but sections are given to farces, satires, &c., and to the drama in Spain, Germany, and China.

A new volume of *Le Livre* begins with a 'Conte pour les Bibliophiles' of M. Octave Uzanne, a very curious and clever piece of literary patchwork, admirably illustrated by M. Albert Robida. Continuing the series of articles on English writers, which have become a special feature, *Le Livre* gives us a good account of George Eliot. Some slight improvements are noticeable in the 'Bibliographie Moderne.'

DR. BRUSHFIELD has reprinted from the *Transactions* of the Devonshire Association for the Advancement of Science, Literature, and Art admirable papers on 'Andrew Buer and the Early Exeter Newspaper Press' and 'Who Wrote the Exmoor Soulding and Courtship?' Far more important and valuable than its unambitious form denotes is this interesting pamphlet, which is illustrated by reproductions in facsimile, and throws light on many subjects recently discussed in 'N. & Q.'

MESSRS. SWAN SONNENSCHN & Co. have issued the *Student's Pestalozzi*, by J. Russell, M.A.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MR. E. WALFORD writes:—"Will the Editor of 'N. & Q.' kindly allow me to protest in his pages against being

killed before my time? I make this request as in a bookseller's catalogue which has just reached me one of my books is ascribed to 'the late Edward Walford.'"

E. P. JACOBSEN ("Ronyon").—Is not the customary derivation from the French *rogneux* easier than from the Italian *rognaire*, which you suggest?

EDWIN MURRAY ("Latin Work").—The book you describe appears to be an edition of the 'Digestum Vetus' of the Emperor Justinian.

S. A. DONALDSON ("Monogram of James II.").—We have no means of reproducing this.

E. WALFORD ("Lucifer").—Mr. Isaac Holden was the inventor (in 1829) of the lucifer match. See *Athenæum*, March 29, 1884, p. 401, col. 3. See also Haydn's 'Dictionary of Dates,' s.v.

B. F. SCARLETT ("Manchester Bookseller").—Cornish, Piccadilly.

MRS. LEOPOLD SCARLETT, Boscombe Manor, Bournemouth, wishes to borrow for a short time a Manchester directory of the latter half of the eighteenth century.

J. M. M. ("Anonymous Poem").—A copy of this, one of many received and acknowledged, has been forwarded to YORICK.

RICHARD EDGCUMBE ("Pull devil, pull baker").—See 2nd S. iii. 316.

M. G. D. ("Dress of London Apprentice").—Send address. We have a communication for you.

F. ("Prose of Shakespeare").—Will appear in next 'Shakspeariana.'

CORRIGENDA.—P. 37, col. 1, l. 35, for "coal" read *coke*; p. 45, col. 2, ll. 3 and 7 from bottom, for "3:1 S." read 5th S.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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The Latin Text Edited and Translated by

ERNEST C. THOMAS, Barrister-at-Law.

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Notes.

SAMUEL PEPYS AND THE RECONSTRUCTION OF THE ROYAL NAVY, 1678-88.

Two hundred years have now passed away since the dates above cited, and the same question as to the adequate strength of the fleet again emerges as one of supreme interest. The governments of the Restoration and Revolution had to face difficulties not very different from those which the Parliament of 1889 will have to do battle with, in the like attempt to make the fleet sufficient to command the seas and to defend imperial interests at home and abroad. This parallelism, to a certain extent at least, in the outlines of a burning question in past and present times, would perhaps have been more widely known to students of history if Pepys—to the great loss of the public of these days—had not been compelled, by fears for his eyesight, to cease writing his 'Diary' during the thirty-four years which passed between its last words (1669) and the date of his death (1703). Had it been otherwise, the continuation of the 'Diary' would doubtless have afforded interesting notes about the printing, circulation, and reception of the only literary performance under his own name which Pepys has printed. The title runs thus:—

"Memoires relating to the state of the Royal Navy of England. For Ten Years, Determin'd December 1688. Quantis molestiis vacat, qui nihil omnino cum Populo contrahunt? Quid Dulcius Otio Litterato?—Cic. Tusc. Disp. Printed Anno mdcxc."

Lowndes's 'Bibliographer's Manual' refers to this book as having been published. But publisher's or printer's names are absent, and the book has every appearance of being privately printed. One may look for a copy for years without its turning up. It is a beautifully printed octavo of 214 pages, exclusive of index, &c., and has a brilliant portrait of Pepys, engraved by R. White after Kneller.

As to the intrinsic truth of the contents of this book, no better testimony could, perhaps, be desired than is contained in the autograph letter from Evelyn to Pepys, reprinted in the Braybrooke edition of the 'Diary' from the original in the collection of Mr. Samuel Pepys Cockerell, and headed "In Rei Memoriam." As Pepys's book is so little known, it may not be uninteresting to try and take, in the brief manner demanded by your space, the true measure of what his talents and patriotism mainly assisted in accomplishing.

The fleet in August, 1678, stood thus:—

Rate.	Number of ships.	Number of men.
1	5	3,135
2	4	1,555
3	16	5,010
4	33	6,460
5	12	1,400
6	7	423
Fire ships	6	340
Total	83	18,323

The above were actually in sea service and pay, completely furnished with sea stores for six months, in view of a probable war with France. In April, 1679, Pepys was confined to the Tower, and his "unhappy master" the Duke of York was commanded abroad by Charles II. The fleet then left by Pepys in sea-pay comprised 76 vessels and the men numbered 12,040, the ships in harbour as a reserve being certified as thoroughly fit to go to sea and with sea stores valued at 50,000*l*. A commission was then charged with the execution of the whole office of High Admiral, which had previously been managed under the king's own inspection. The commission immediately began the process of paring down the navy, and things went on merrily in that direction for five years. At length, in May, 1684, on the return of the Duke of York to England, King Charles resumed the business of the Admiralty into his own hands, assisted by his royal brother, and Pepys was replaced in his post of Secretary. It resulted, on inquiry, that England could hardly then be said to possess a fleet:—

Rate of ship.	Ships at sea May, 1684.	Men.
4	12	2,120
5	5	560
6	5	325
Fire ships	2	65
Total	24	3,070

The remainder were in harbour, out of repair, and

calling for an outlay of 120,000*l.*, with stores in hand reduced to a value of 5,000*l.* Without entering into details of the wise measures taken by Pepys to bring the Royal Navy from almost entire nonentity into a condition of great strength and efficiency, we will presently cite the results shown by his figures of a few years later on. But before this was accomplished by Pepys it would seem that after the calamitous state into which the fleet had fallen in the five years of peace, 1679-84, an even greater depth of degradation fell upon it in the few months after May, 1684. A fresh view of its state was taken in the following January. But the Lord Treasurer, according to Pepys, had assured Charles II. that during the five years 1679-84 the fleet had all the while been supplied with 400,000*l.* per annum. King Charles died February, 1685, and, on the Duke of York succeeding, every effort seems to have been made to stir the naval officers and administration to a redress of this calamitous condition. 90,000*l.* was at once spent, but fruitlessly, in repairs. Only one fourth-rate, with not so much as one fifth-rate, was found on the occasion of the Duke of Monmouth's invasion ready to be got to sea in less than two months, and that only by the robbing of the Harbour Guard. The thirty new ships ordered were not gone on with, although the money was supplied; their stores were also wanting. Pepys presented a plan of reform to King James II. This was accepted by the king's letters patent April 17, 1686, and in the course of two and a half years Pepys was able to show the following results:—

Rate of ship.	Ships at sea Oct., 1688.	Men.
3	12	4,715
4	28	6,318
5	2	220
6	5	370
Fire ships	20	680
Total	67	12,303

The ships in harbour were all entirely repaired, or under repair, with money and materials ready, and each repaired ship had eight months' sea stores in hand, amounting with those at sea to 280,000*l.* of value. There were also reserves of 100,000*l.* worth of dockyard commodities, which, it is worth observing, are classed by Pepys as all being, save one, of foreign growth, namely, hemp, pitch, tar, resin, canvas, oil, wood. In drawing to an end the account of his great work—for it is truly that, although expressed in one-tenth of the words sufficient for a modern naval Blue-book or report—he gives a final state of the fleet, observing that little rests for carrying it on to “that signal day that puts a natural bound to the subject of these Notes, I mean the day of my late Royal (but most unhappy) Master's retiring in December.” This, then, is done by Pepys to December 13, 1688, as the day of “the King's withdrawing himself,” and the figures are a

triumphant proof of the reintegration of the English fleet under his recommendations:—

Rate of ship.	Ships at sea.	Going out.	Total.	Men.
3	10	5	15	6,080
4	29	2	31	7,015
5	2	0	—	220
6	4	0	4	295
Fire ships	22	4	26	965
Bomber	1	0	1	75
Total	68	11	79	14,650

The name of each ship, commander, lieutenant, complement of men, and station, is given in detail, with estimates of defects, real charge of their repairs, and value of their rigging and sea-stores. Then an abstract is provided, which may be summarized as showing the state of the Royal Navy of England, at sea and in harbour, on December 13, 1688, and giving the details of the following totals: 173 ships and vessels, 42,003 men, 6,930 guns.

Pepys winds up his notes with the three following corollaries from his premises. They are so applicable to the present times, when the real state of our navy is being brought before the public on the same patriotic and ethical grounds as Pepys called “Truths in the Sea Economy of England,” that perhaps your editorial indulgence will allow them to be appended to this already long note:—

“1. That integrity, and general (but unpractic'd) Knowledge, are not alone sufficient to conduct and support a Navy, so as to prevent its Declension into a state little less unhappy than the worst that can befall it under the want of both.

“2. That not much more (neither) is to be depended on, even from Experience alone and Integrity; unaccompanied with Vigour of Application, Assiduity, Affection, Strictness of Discipline, and Method.

“3. That it was a strenuous Conjunction of all these (and that Conjunction only) that within half the Time, and less than half the Charge it cost the Crown in the exposing it, had (at the very instant of its unfortunate Lord's Withdrawing from it) rais'd the Navy of England from the lowest state of Impotence, to the most advanced step towards a lasting and solid Prosperity, that [all Circumstances consider'd] this Nation has ever seen it at.

“And yet not such; but that (even at this its Zenith) it both did and suffered sufficient to teach us, that there is Something above both That and Us, that Governs the World. To which (Incomprehensible) alone be glory.”

FREDK. HENDRIKS.

Linden Gardens, W.

GIBBON'S 'AUTOBIOGRAPHY.'

Gibbon, when mentioning in his ‘Autobiography’ (p. 13, ed. 1837), the various ailments of his childhood, says that “every practitioner, from Sloane and Ward to the Chevalier Taylor, was successively summoned to torture or relieve me.” To a literary man the words “from Sloane and Ward to the Chevalier Taylor” might possibly appear suspicious, inasmuch as the evenly-balanced clauses of Gibbon's style would lead him to expect *four* names to be mentioned instead of *three*, viz.,

"from A and B to Y and Z." To a physician acquainted with the professional history of the last century they would have an additional source of perplexity, from the fact of Sloane and Ward being mentioned together as persons of the highest character, the meaning evidently being that every practitioner was consulted, from those of the greatest eminence to the veriest quacks. An inspection of Gibbon's own MS. (in the possession of the Earl of Sheffield) enables us to solve all these difficulties by inserting the name of Mead after Sloane and joining Ward to Taylor, thus reading the clause as follows, "from Sloane and Mead to Ward and the Chevalier Taylor." Of the two former, as well-known specimens of the highest type of physicians, it is unnecessary to speak; of the two latter, who were sufficiently notorious in their day, but who have now sunk into comparative oblivion, it may be well to give a brief account.

Of Joshua Ward, better known by the name of "Spot Ward" (from one side of his face being marked with a claret-coloured *navus maternus*), it was said by a contemporary poet:—

Of late, without the least pretence to skill,
Ward's grown a fam'd physician by a pill.

There were three sorts of pills given by Ward—one blue, the second red, and the third purple; all of these were believed to contain some preparation of antimony, and two of them arsenic. The pills were puffed at Court, and Ward had the honour of attending the king (George II.), who had such an opinion of his skill that he allowed him an apartment in the Almonry Office, Whitehall, where he attended on certain days in the week and gave his medicines to poor patients at His Majesty's expense. He was the first person who brought into notice in England the mode of preparing sulphuric acid by burning the sulphur with saltpetre. He obtained a patent for his invention, and for a considerable time monopolized the manufacture, which he carried on with great secrecy, at first at Twickenham and afterwards at Richmond. He is said to have been an imperfectly educated man, but to have been well acquainted with the practice of chemistry and pharmacy; he possessed considerable natural powers, with an abundant share of acuteness and common sense, but was too much of a charlatan to command respect. There is (or lately was), however, a fine statue of him in the entrance-hall of the Society of Arts in the Adelphi. ('Edinburgh Medical Essays and Observations,' vol. vi. p. 423; 'Professional [Medical] Anecdotes,' vol. i. p. 282; vol. ii. p. 198; Brande's 'Manual of Chemistry,' p. 20, fourth edition.)

The name of John Taylor appears in the 'Biographie Medicale' (1825), where he is said to have been a travelling oculist, who was a man of real merit and extensive information both in anatomy and surgery, spoiled by shameless boasting and

charlatanism. Haller calls him ('Biblioth. Chirurg.,' vol. ii. p. 80), "expertus homo, sed in promittendo liberalior." He wrote several works, of which the 'Account of the Mechanism of the Globe of the Eye' (Norwich, 1727) was translated into at least eight different languages. In his travels he was introduced to most of the sovereigns of Europe, from whom he received many marks of their liberality and esteem, and among these (it may be supposed) his right to the title of "Chevalier." On Taylor's assumption of this title an epigram by Horace Walpole is quoted by Dean Milman in a note to Gibbon's 'Autobiography,' where he is mentioned. His mode of operating for cataract by couching is detailed in the 'Edinburgh Medical Essays and Observations,' vol. iv. p. 383; and his personal character and appearance are described by Dr. King in his 'Anecdotes of his own Times' (p. 131), quoted in the 'Professional [Medical] Anecdotes,' vol. ii. p. 50. W. A. G.

TOUCHING FOR THE EVIL.—The chapter on this interesting superstition in Mr. Inderwick's pleasant and informing volume ('Sidelights on the Stuarts') gives us a graphic and somewhat comprehensive account of the ceremonial; but one important source of information does not appear to have been drawn upon. Sir William Lower, in his 'Relation of Charles II.'s Voyage and Residence in Holland from the 25 of May to the 2 of June, 1660,' describes the function at the Hague in great detail from his own observation. The king took this very early opportunity of exercising his powers, and the ceremonial was observed in a punctilious fashion. One very needful ordinance is thus described:—

"After the Liturgy (and touching) the Gentleman Usher brought a bason an ewer and a towel, and being accompanied by the Lord Leonel Cranfield, Earl of Middlesex, and the Lord Henry German, to whom the King gave since the quality of Earl of Saint Albans, he presented the bason and ewer to the youngest of the two who stood on the left of the Gentleman that carried the towel, taking the right hand of the Elder of the two Lords. The last finding himself in the midst of them, they marched in this order towards the King, and after making three low reverences they put themselves all three on their knees before his Majesty; and whilst the Earl of Saint Albans poured forth the water on the King's hands, the Earl of Middlesex took the towel from the Gentleman Usher and presented it to his Majesty, who wiped his hands therewith. After this the two Lords and the Gentleman Usher rose up, made three great reverences to the King, and retired. And after that the King arose also, and went thence to the Princess Royal her chambre."

It appears that, in addition to this "touching" at the Hague, Charles touched 260 persons at Breda and many at Bruges and Brussels. Sir William was firmly convinced of the entire efficacy of the operation, on the testimony of the English residents, but he naively adds

"that there was no person healed so perfectly who was not infected again with the same disease if he were so

unfortunate as to lose, through negligence or otherwise, the medal which the King hangs on his neck after he hath touched him; without any hope to be cured of it if he be not touched again and have another Angel about his neck."

There is a complete and most interesting series of touch-pieces at the Stuart Exhibition, nine in number. I possess four only of the series: Charles II. (gold); James I., Old Pretender, and Young Pretender (silver); but I wish to describe a medal in my possession, hitherto, I believe, unmentioned, except by Boyne ("Uncertain Tokens," No. 63), to whom this piece, possibly unique, once belonged. It is of copper, eight-tenths of an inch in diameter. Obv., an open hand issuing from the clouds touching one of a group of four bearded heads: HE 'TOUCHED 'THEM; rev., crown, beneath it rose and thistle entwined: AND 'THEY 'WEARE' HEALED. The medal is not perforated. Its character is almost identical with that of many of the traders' tokens (1648-1672), but the bearded heads seem to point to a rather earlier date.

What can have been the relation of this cheap copper medal to its more extensive and better-known fellows? J. ELIOT HODGKIN.

Richmond-on-Thames.

AN ANCIENT NORFOLK WILL.—A set of court rolls of the manor of Braydeston, in the eastern division of the county of Norfolk, have recently been sent to me for examination by Mr. Jonathan Nield, of 14, Great Russell Street, under the mistaken belief that they related to the manor of Bradstone, co. Devon. They belong to the troubled times which followed the death of Henry VIII., viz., 1547-1559, and are very interesting to Norfolk collectors, not only on the score of rarity (documents of Edward VI. and Mary I. seldom finding their way into the market), but because they contain a vast number of family names in connexion with field-names, parishes, &c. It is interesting, also, to observe the change of style: Edward VI. is "Supreme Head of the Church in the lands of England and Ireland," and Mary is so styled in her first year; but in the following year, when the name of Philip of Spain was added to her own, the claim to supremacy was abandoned, not to be revived until the advent of Elizabeth. In 1 Edw. VI. a presentment was made concerning the death of John Thurkeld, a "native," whose wife, Helena, comes before the court as an "alyen," and as executrix of her late husband's will, a portion of which, relating to the lands within the jurisdiction of the court, is transcribed upon the roll, in English, as follows:—

"Itm—I wyll & gyff to Ellyn my wyff my message & tenement with all the londe, bothe free & bond, marshe & waters therunto belonging; and all of my message tenement & londe, free and bonde, marsh & waters, of my own purchase, stondyng lyeng & beyng in Strumpshagh, Braydeston, & Lyngwood, for to be sellyd [sold] by my wyff Ellyn, home [whom] I make my soole execu-

trix, & the money therof comyng for to paye my dettes w^t all."

The MS. has been returned to Mr. Nield, and I mention this in the interest of any local collector who may desire to possess it.

ALFRED WALLIS.

Exeter.

A CONTRIBUTION TO THE OBITUARY OF 1888.—The names in the following list are confined to the holders of heritable rank and heads of untitled families of distinction. It is worthy of note that so many baronets died last year:—

- Jan. 10. William Crackanthorpe, Newbiggin, Westmoreland, Esq.
- Jan. 19. Sir Robert Carden, Bart.
- Jan. 20. Sir Robert J. Buxton, Bart.
- Jan. 20. W. H. Pole-Carew, of Antony, Cornwall, Esq.
- Feb. 1. Sir John E. Buckworth-Hearne-Soame, Bart.
- Feb. 8. Ven. John Wynne-Jones, of Treorwerth, Anglesey.
- Feb. 11. Sir Thomas Peyton, Bart.
- Feb. 17. Sir William Edmonstone, Bart.
- Feb. 19. Rev. Sir St. Vincent L. Hammick, Bart.
- Feb. 22. Sir Wm. Marjoribanks, Bart.
- Feb. 25. C. R. B. Legh, of Adlington, Cheshire, Esq.
- Feb. 26. Col. E. T. Coke, of Trusley, Notts.
- Feb. 29. Sir Charles Munro, Bart.
- March 3. Sir Richard Brooke, Bart.
- March 4. Duke of Rutland.
- March 8. Sir Frederick Graham, Bart.
- March 15. Alfred Seymour, of Knoyle, Somerset, Esq.
- March 16. Col. Farquharson, of Invercauld.
- March 17. Lord Annaly.
- March 18. T. B. Thoroton-Hildyard, of Plintham, Notts., Esq.
- March 29. Samuel Starkey, of Wrenbury, Cheshire, Esq.
- March 31. Earl of Lisburne.
- April 1. Rev. W. L. Palmes, of Naburn, Yorkshire.
- April 2. Sir G. F. J. Hodson, Bart.
- April 3. Lord Hatherton.
- April 6. Sir Charles Watson-Cropley, Bart.
- May 25. Sir J. W. Cradock-Hartopp, Bart.
- May 27. Sir Robert Loder, Bart.
- June 5. Sir Philip J. W. Miles, Bart.
- June 6. Earl of Seafeld.
- June 6. Sir Edward G. H. Stracey, Bart.
- June 8. Sir F. H. Doyle, Bart.
- June 13. Sir A. L. Montgomery, Bart.
- June 13. John Staunton, of Longbridge, Warwickshire, Esq.
- July 2. Rev. Walter Sneyd, of Keele, Staffordshire.
- July 2. Lord Wolverton.
- July 9. Sir John Hardy, Bart.
- July 10. Sir C. D. O. Jephson-Norreys, Bart.
- July 24. T. Tyrwhitt-Drake, of Shardlow, Bucks, Esq.
- July 25. G. L. Basset, of Tehidy, Cornwall, Esq.
- July 27. Algernon C. Talbot, of Aston, Cheshire, Esq.
- Aug. 11. Sir G. E. Holoake-Goodricke, Bart.
- Aug. 12. Lord Conyers.
- Aug. 27. Earl of Berkeley.
- Sept. 6. Sir E. H. K. Lacon, Bart.
- Sept. 8. Sir C. R. Rowley, Bart.
- Sept. 16. Earl of Mar and Kellie.
- Sept. 19. Sir H. A. Farrington, Bart.
- Sept. 23. T. Gambier-Parry, of Highbam, Gloucestershire, Esq.
- Oct. 1. Lord Sackville.
- Oct. 11. Lord Seaton.
- Oct. 16. Lord Mount Temple.

Oct. 22. Sir E. A. Waller, Bart.
 Oct. 25. Sir J. W. Alexander, Bart.
 Oct. 29. Miss H. M. Harrington, of Worden, Lancs.
 Nov. 1. Lord Newborough.
 Nov. 1. Sir B. J. Chapman, Bart.
 Nov. 11. Earl of Lucan.
 Nov. 13. Baroness Willoughby de Eresby.
 Nov. 17. G. W. Liddell, of Keldy Castle, Yorkshire, Esq.
 Nov. 18. Earl of Devon.
 Nov. 19. Viscount Portman.
 Nov. 23. Sir David W. Barclay, Bart.
 Nov. 25. Countess of Cromartie (Duchess of Sutherland).
 Nov. 25. John Weld, of Leagram, Lancashire, Esq.
 Dec. 1. Sir W. G. Stirling, Bart.
 Dec. 10. Sir Brodrick Hartwell, Bart.
 Dec. 12. J. D. Wingfield-Digby, of Sherborne, Dorset, Esq.
 Dec. 18. Sir William Pearce, Bart.
 Dec. 25. Sir Frederick Pollock, Bart.
 Dec. 28. Viscount Eversley.
 Dec. 31. Sir John Ralph Blois, of Cockfield, Suffolk, Bart.

A. F. HERFORD.

A CHINESE FUNERAL IN EAST LONDON.—I think the following should be made a note of in the columns of 'N. & Q.' It is cut from the *Daily News* of Dec. 24, 1888:—

"An extraordinary scene was witnessed in the East-end yesterday afternoon at the funeral of a Chinaman named Sut Poo, aged twenty-six years, of 12, Limehouse Causeway. A large concourse of people gathered at the house previous to the departure of the remains, which were placed in a polished oak coffin. The *cortège* consisted of several mourning carriages, a number of cabs and private vehicles occupied by Chinamen, of whom a large number live in the neighbourhood, which is, in fact, a Chinese colony, where many opium dens are known to exist. In the dead man's mouth were placed two silver coins, while some small cards with holes punched in them and printed in Chinese characters—said to be prayers—were placed in the coffin. Before starting, a quantity of Chinese fireworks were exploded from the windows of the coaches. On arrival at the East London Cemetery, a pail, containing roast pork, roast fowl, rice, apples, oranges, a bottle of gin, Chinese chopsticks, papers on which were written Chinese characters, and small cups, was emptied, the contents being placed around the grave. The paper and chopsticks were then set fire to, and the mourners, with hands clasped, bowed before the fire. At the request of Mr. Chivers, the coroner's officer for Poplar, the English clergyman connected with the cemetery then read the burial service in English, which the Chinamen; though they did not uncover, listened to attentively. The body was then lowered into the grave, and the Chinese threw some earth upon the grave three times in succession, with the food and fruit. The bottle of gin was then served out in small cups to the bystanders. The ceremony then ended, and the mourners returned homewards. This is the first Chinese funeral in London at which an English clergyman has officiated. The body was not, however, taken into the church."

JOHN T. PAGE.

Holmby House, Forest Gate.

HENRY CROMWELL.—There are a few, and but very few, books dedicated to the Protector's son Henry. I came upon one recently. It is entitled:

The Several Works of Mr. John Murcott, that eminent and godly preacher of the Word, lately of a Church of

Christ at Dublin in Ireland.....Published by Mr. Winter, Mr. Chambers, Mr. Eaton, Mr. Carryl, and Mr. Manton.London: Printed by R. White, for Francis Tyton, at the three Daggers in Fleet Street, near the Inner-Temple Gate, 1657.

The dedication, which is "To the Right Honourable the Lord Deputy Fleetwood and the Lord Hen. Cromwell," is signed Sam Winter.

ASTARTE.

PAPER-CHASES IN FRANCE.—This sport as now practised in France is so entirely different from what we understand by the term in England, that I may perhaps be excused if I give some account of the French form of the sport. Several names have been given to it in France, but *paper-chase* is not among them. They call it *paper-hunt* (Larchey, 'Dict. d'Argot,' supplément), *rallie-papier* (Larchey, *ibid.*; Barrère, 'Argot and Slang'), *rallye*-papers* ('Sports Athlétiques,' G. de Saint-Clair, 1887, p. 60), and I have also heard it called *rallie-paper* (paper pronounced as in English) and *rallie* alone. This last is about the most common, and *paper-hunt* the least common form. The sport seems, according to Larchey, to have been becoming fashionable in France in 1877; but a French officer tells me that he was acquainted with it some years before that. This use of the word *rallie* puzzles me, but the French themselves evidently think it is so called because the pieces of paper form the track which the hounds have to keep to, and *rejoin* if lost.†

In an English paper-chase, as everybody knows, the performers are generally boys,‡ and the chase takes place on foot. The hares, too, scatter the

* The spelling with *y* is much affected, though in Old French it does not seem to occur. But the French, I find, generally suppose that *rallye-paper(s)* is borrowed from English, and so they may very likely have borrowed the *y* from us.

† Comp. Saint-Clair (*l.c.*). Speaking of the hares, he says, "Ceux-ci sont munis d'une sacoche, contenant des petits morceaux de papier qu'ils jettent en courant et qui forment la voie que doit rallier la meute," where *rallier* evidently means to rejoin or keep to. See Littré, *s.v.*, and Larchey, *s.v.* "Paper-hunt." According to this view, *rallie-papier* would mean "rejoin-paper"; but, according to the rules which in French preside over compound words of which the first half is a verb, the word ought rather to mean something or some one who rejoins (the) paper, and so would be applicable rather to every one of the pursuers than to the game itself. But perhaps each player was at first so called, and then the designation was extended to the game. Or possibly somewhere in Great Britain or Ireland, or in some other English-speaking country, the game was at one time (or still is) called *paper-rally*, *rally* being a substantive (cf. "Rallie," "Ralyie" in Jamieson =boisterous or disorderly sport, for *rallying* implies disorder); for *paper-rally* turned into French would naturally be *rallie-papier*, inasmuch as the rule in French is that the qualificative substantive (like an adjective) comes last, and not first as in English."

‡ Not always boys, however, for I well remember that a year or more ago a soldier got drowned in following the hares across a river.

papers as they run, and are consequently obliged to go over the whole course themselves. In France every one of these details has been modified or changed. There the performers are always adults, and they are always mounted. Consequently, as the French army is so large, the great majority of those who indulge in the sport are cavalry and artillery officers. The chase may, of course, be conducted in the open, wherever there is a pretty undulating country; but as there are many forests in France, these are preferred, and among them, I believe, the forest of Fontainebleau, which is at no great distance from Paris, is the favourite; and my information has been gathered at Fontainebleau, where I have more than once been when such chases have been going on, though I have never yet witnessed one. There are, however, two hares (in France they are termed *bêtes*), as I believe there are in England, and they, of course, are mounted also. But they do not scatter the papers as they run. This is done the day before, care being taken to leave false tracks in different places, so that the matter may not be too easy or straightforward. The consequence (probably unforeseen when the game was arranged in this way) is that during the chase itself the two *bêtes* by no means go over the whole course, which is perhaps fifteen to twenty kilometres in length. No; as the papers are already distributed, they content themselves with leaping the jumps (*obstacles*) which are always provided at the place where the meet is held, with going on their way for a kilometre or two just for form's sake, and then turning up again a kilometre or two before the place where it has been arranged that they shall be caught.* Then, at the end of ten or fifteen minutes, or whatever law has been allowed, the horsemen who follow the chase and the spectators, largely composed of ladies, and who are, of course, commonly in carriages (if they do not prefer horseback), and have been specially invited, proceed on their way also. Two guides (*conducteurs*) on horseback have been provided, who have both of them already been over the course, and one of them takes care that the horsemen, to whom, however, he is not absolutely known as a guide, shall not altogether lose the track, which they might easily do, especially as in a favourite country the papers used in previous chases are often come across, whilst the other conducts the spectators to the different points at which other jumps have been arranged. And here the two *bêtes*, who, as shown above, are idle the greater part of the time, frequently come up, and either witness the sport with the spectators, or even (which is somewhat ludicrous) take part in it

themselves, and mingle with their supposed pursuers. And finally, at the place where the capture takes place—and the prettiest and most romantic spot in the district is naturally chosen—a sort of picnic (sometimes of rather an expensive kind*) is provided, and so the paper-chase comes merrily to a close.

F. CHANCE.

Sydenham Hill.

VERIFY YOUR QUOTATIONS. — In a recent number of *Temple Bar*, in the article 'Puns,' the writer states this: "'A man,' said Dr. Johnson, 'who would make a pun would pick a pocket'"; and again (on p. 71) the Doctor is alluded to as the author of the silly phrase. But in Bartlett's 'Familiar Quotations,' p. 141, Dennis, on the authority of the *Gentleman's Magazine*, vol. ii. p. 324, is credited with this similar phrase, "A man who could make so vile a pun would not scruple to pick a pocket." Which of the twain, I ask, was the author, Dr. Johnson or Dennis? Again, in the same number of the magazine, article 'Thomas Campbell,' the writer, in allusion to some quasi-praise that had been allotted to one of Campbell's poems, says (p. 91): "So that to say of a poem, as was said of 'The Pleasures of Hope,' that 'there is in it not a vulgar line, no, not a vulgar word,'" &c. Now Lord Byron, in nearly the same words, praises 'The Pleasures of Memory' (not "Hope"). He says in a note to 'English Bards,' &c.:—

"I have been reading Memory again and Hope together, and retain all my preference of the former. His elegance is wonderful—there is no such a thing as a vulgar line in his book."

May I venture to ask the writer of the article on Campbell who it was that wrote of the 'Pleasures of Hope' almost the *ipsissima verba* Byron had written of the 'Pleasures of Memory'? If the similarity were unconscious and unintentional, may it not be termed a "strange literary coincidence"?

FREDK. RULE.

Ashford, Kent.

COSTUME OF MARY STUART. (See 7th S. v. 487; vi. 10, 93, 193, 271, 334, 390, 471).—An illustration of subjects recently discussed in 'N. & Q.' is found in the following account of the attire of Mary, Queen of Scots, at her execution in the great hall of Fotheringhay Castle, February 8, 1587:—

"Hir gowne was of black sattin painted, with a trayne and long sleeves to the grownde, sett with acorne buttons of Jett.....Hir shooes of Spanish leather with the

* They are really obliged to behave in this way, else they might well be caught too soon, before the place fixed for the picnic had been reached. According to Larchey, they seem originally to have gone on till they were really caught.

* Not long ago an officer complained to some intimate friends of mine who live at Fontainebleau that the tickets which he had sent to his friends for a paper-chase had cost him sixteen francs a head; but my friends were of opinion that such a picnic, at which much champagne and many culinary delicacies (*pâtés de foie gras*, &c.) and much fruit were consumed, was something quite out of the common.

rough side outward, a payre of green silke garters, hir nether stockings worsted coloured watchett, clocked with silver and edged on the topps with silver, and next hir leg a payre of Jarsye hose, white," &c.

Such is the description of Burleigh's agent, an eye-witness of the execution, by name Richard Wigmore. Of course these undergarments were designed for warmth. They were discovered when, after the decapitation, one of the executioners plucked off the green garters. It is recorded that her wardrobe comprised ten pairs of "wollen hois" of gold, silver, and silk, and "three pairs of woven hose of worsted of Guernsey." O.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SIR HENRY WOTTON.—In a letter dated September 3, "at the usual place," Sir Henry Wotton, English Ambassador at Venice, recommends his secretary, Richard Leamour, to a certain Signor C. H. S., to make known "the orders of King James I. concerning that great business represented by him (as he may well say) with all due zeal, and embraced by so good a king with incredible ardour." Under Sir Henry's signature follows:—

"The resolution of his Majesty on 5 August, 1618. His Majesty does not think it well that the Lord Head of the Gymnasium or anybody else should transport himself to his Court at present, in order not to stir up more noise than would perhaps be convenient at the beginning of a business of such a nature. But he would like that the said business should be prepared by letters by express messengers in all points between Signor C. H. S. and me [Sir Henry], with the advice of those who shall appear best disposed to the said C. And that by the beginning of next February the aforesaid Head of the Gymnasium, either alone, or in company, should prepare to meet me [Sir Henry] at Augsburg or somewhere else in Germany according as it shall be most convenient to him: where he will find me provided by his Majesty with letters of credit and proper instructions for all the Princes and cities of the Union [or League?], and also for the Prince of Orange, and for the sovereign States of the United Provinces. And together with the aforesaid head of the Gymnasium I shall be commissioned to request most ardently in the name of his Majesty the concurrence of the said Princes, and after these offices the Lord Head of the Gymnasium or such persons as shall be deputed will be able to betake themselves to England, where his Majesty promises in the mean time to consult the Archbishop of Canterbury concerning the method of promoting these good ideas with a large contribution. Information is desired as to whether the last movements in the Grisons will turn out to have put any difficulty in the way of our designs. And the Signor Cavaliere is requested not to disturb himself about it on small grounds; we being confident that God will clear the way for us. Above all the Princes who contribute to the missions ought to be sure what they do, and the Lord Head of the Gymnasium ought to come well instructed on that point."

The letter is written in Italian; but the above is a

literal translation of it. I can find no allusion to the "business," the "ideas," the "movements in the Grisons," and the "missions," so vaguely indicated in the letter, in contemporary history, so far as I have consulted it. I therefore venture to ask whether any of the readers of 'N. & Q.' could tell me (1) who C. H. S. is—he seems identical with the "Head of the Gymnasium" (*gymnasiarcha* in the Italian); and (2) what business Sir Henry Wotton is alluding to. The Archbishop of Canterbury is Dr. George Abbot. The letter is endorsed by a later hand, "Grigioni. del Gymnasio Agosto 1618."

J. H. HESSELS.

Cambridge.

CHOK-FULL, CHOCK-FULL, CHUCK-FULL.—It is important to know the geographical diffusion of these forms in the native dialect speech of England. The Dialect Society's glossaries report *chok-full* from Lancashire, Cheshire, Sheffield, Holderness, Leicester, S. Warwickshire, Upton-on-Severn, Berks, Kent; *chok-edge-full* from Whitby; *choak-full* from North Lincolnshire; *chuck-full* from Holderness, and this is also heard in Oxford. *Choke-full* is apparently not reported from any place, doubtless because it is taken as the literary form, and unfortunately omitted. May I ask for post-cards from all counties and parts of counties not here mentioned (or from these if the report is different), stating how the word is there vulgarly pronounced? As there are at least four possible derivations of the word, correct information as to its actual living form might help to reduce the alternatives to two. At present English dictionaries favour *choke-full*, in which they are followed by a good half of English writers. The other half, with all American writers and the American dictionaries, favour *chok-full*, which, as we see, has also a wide diffusion in the dialects. The alliterative 'Morte Arthur,' ante 1400, has *chokke-fulle* and *cheke-fulle*. May I beg those whose first impulse is to etymologize on the word to forbear for this once, and devote their energies to collecting facts? The Editor will, I have no doubt, afford space for deductions after the facts have been ascertained.

J. A. H. MURRAY.

Oxford.

CHOIR-ORGAN.—I want quotations for this of any date, especially before 1867. In Grove's 'Dictionary' it is said that *chair-organ* is a corruption of this, which appears to be historically impossible, since *chair-organ* is found back to 1600, or earlier.

J. A. H. MURRAY.

Oxford.

COLD CHISEL.—Why is this tool so called? What does *cold* here mean?

J. A. H. MURRAY.

Oxford.

SOLANDER CASES.—This term is not explained in the 'Encyclopædic Dictionary.' Will you please

supply the omission? It was used more than once in the late Mr. Winter Jones's address to the London Conference of Librarians in 1877, and is again used in the recent interesting report by Bodley's librarian. Mr. Jones said:—

"Maps should be placed in Solander cases, where their size does not necessitate their being kept in rolls.....For libraries where the income is small, the best course would be to arrange the pamphlets in Solander cases according to their subjects."

S. RHODES.

EDWARD BOWER.—Can any correspondent tell me what is known of this painter beyond his having painted a picture of Charles I. at his trial (now in the possession of Mr. H. Pole Carew)? This is all that Bryan states in his 'Dictionary.' I know of an in many ways remarkable picture of Charles I. painted and signed by Bower, "of temple-bar, 1648," in which the king is represented wearing a grey beard, seated, and with a hat on. I have never heard that Charles at any time in his life wore a beard of this kind, which has no resemblance to the usual Vandyck beard. I am anxious to find some explanation for this, and also to know whether the portrait above mentioned (belonging to Mr. Carew) has the same peculiarity.

JERMYN.

MORTON'S FORK.—Would any of your readers kindly inform me whether the story of the dilemma usually called Morton's fork, or crutch, is attributed to Morton by any authority older than Bacon ('History of Henry VII.,' Ellis and Spedding's edition of 'Works,' vol. vi. p. 121)? It will be recollected that it was addressed to the clergy who were willing to subscribe to a "Benevolence." "The sparing" were to be told that "they must needs have, because they laid up"; the "spenders" that "they must needs have, because it was seen in their port and manner of living." A similar story, with more circumstantiality, is told of Bishop Foxe by Erasmus (quoting as his authority Sir Thomas More) in *Ecclesiastes*, bk. ii.

T. FOWLER.

Oxford.

"SOMETHING ABOUT EVERYTHING."—I had always believed that the excellent maxim, "A man should know everything about something, and something about everything," had originated in the shrewd and epigrammatic mind of Augustus De Morgan. A man, that is to say, should try to perfect himself in his own special business or profession, and mean time acquire as much general information as possible. Some time ago I read an address in which Sir John Lubbock attributed the saying to Lord Brougham. With whom did it really originate?

J. DIXON.

JOHN HAWKESWORTH'S WIFE is said to have kept a school for young ladies at Bromley, in Kent.

I should be glad to have any particulars about her and the dates of her marriage and death.

G. F. R. B.

GAINSBOROUGH.—Burke says that Gainsborough, in Lincolnshire, gives the title of Earl to the Noel family, but that in the reign of Henry I. a grant of lands at Gainsborough, in Warwickshire, was made to an ancestor of the family. What is known of this Warwickshire Gainsborough? Had the family ever any property in or other connexion with the Lincolnshire Gainsborough; or what reason had they for taking their title from it? Stark, in his 'History of Gainsburgh' (Lincolnshire), says that the Earls are said to have built or inhabited a house which once existed there, called Red Hall; but I know of no other reference to their connexion with the town, and they were never owners of the manor of Gainsborough.

T. A. DYSON.

Gainsborough.

RANELAGH.—Sir Arthur Cole was Baron Ranelagh of Ranelagh, created in 1715. Can any of your readers inform me where this Ranelagh was, and whether he was related to Richard, Earl of Ranelagh, of Ranelagh, co. Wicklow, who died without male issue in 1711, when the earldom expired?

W. H. KELLAND.

"STRUCTA SUPER LAPIDEM QUI RUET ISTA DOMUS."—Will some one kindly tell me whence the above line is taken, and the true rendering? I copy it from the title-page of my 'Fabricii ab Aquapendente Op. Chirurgica,' Lugduni Batav., 1723, fol.

G. PARKER.

14, Pembroke Road, Clifton.

DARCY OR DORSEY.—Edward Dorsey, probably the husband of Ann Dorsey, who is early spoken of as a Quaker, was among the first arrivals in Ann Arundel county, Maryland, where he was the owner of an estate called "Hockley in the Hole," which in 1664 his son, Edward Dorsey, who described himself as eldest son and heir-at-law of Edward Dorsey, Gent., deceased, conveyed to his younger brothers, Joshua and John Dorsey. There was also, as appears by the will of Joshua Dorsey, a sister, who married a Howard. Dorsey is a name, I think, quite unknown in England, and is probably an American corruption of Darcy. Thomas Darcy, "*alias* Matchett," of Patuxent River, in Maryland, a convert to the Roman Catholic faith, died in 1685, leaving a widow Frances and a son Thomas.

I shall be exceedingly indebted to any of your readers who can throw any light on the pedigree of Edward Dorsey or Thomas Darcy, or can give me the location of Hockley in the Hole, which may possibly have been the birthplace of the former. I find Hockley in Essex and Hockley Farm in Hampshire.

WM. FRANCIS CREGAR.

Annapolis, Ind.

FRANCIS MACKAY, GOVERNOR OF TRANSYLVANIA.—On June 22, 1829, a petition was presented to Sir James Kempt, Governor of Canada, which begins as follows:—

"L'Humble Supplique de Stephen Mackay Ecuyer, Major M.S.C.Y. et Nat. Pub.

"Lequel expose respectueusement à votre Excellence qu'il est le fils de feu Samuel Mackay Ecuyer et Sieur, que son aïeul paternel Francis Mackay Ecuyer, était proche parent du Lord Rae, en Ecosse, qu'il émigra en Hongrie, entra au service de Marie Thérèse, servit à la conquête de la Transilvanie, au par ses actions distinguées il mérita d'en être nommé le gouverneur, et d'avoir deux autruches pour support à ses armes."

Who was Francis Mackay who is thus said to have been a near relative of Lord Reay? There is no mention of him, so far as I can recollect, in the clan history; and I have searched every available book here likely to give information, but have failed to find any reference. Possibly some reader in Vienna or other Austrian city may, in the public records relating to Transylvania or Hungary, find a reference to him, and, if so, will perhaps kindly communicate what is stated to the columns of 'N. & Q.' or to me direct. I should like to get the years when he was in the service of the Empress of Austria, and also, for genealogical purposes, any notice there may be regarding him or his family.

All I have been able to discover is this. He had three sons, Stephen, Francis, and Samuel. The eldest, Stephen, served the Prince of Orange as a lieutenant in General van Brockhuysen's regiment; his commission is dated July 27, 1748. About 1756 the three brothers got commissions in the Royal American Regiment, and took part in the conquest of Canada. After peace was established the two younger married and remained in the country.

I have seen an impression from a seal said to have been Francis Mackay's, and which shows his armorial bearings. The shield is similar to that of Lord Reay, surmounted by two ostriches crowned, one in chief, the other in base. The crest is a dexter arm grasping a scimitar, and the motto "Per aspera ad prospera." JOHN MACKAY.

Cambridge, Mass., U.S.

AUTHORS OF QUOTATIONS WANTED.—

Oh, gentlemen of Scotland,
Oh, chevaliers of France,
How each and all had drawn his sword
And couched his angry lance
If lady love, or sister dear,
Or nearer, dearer bride,
Had been like me, your hapless Queen,
Insulted and belied.

G. S.

My ancestors were Englishmen,
And English, too, am I;
And 'tis my boast that I was born
Beneath a British sky.

C. W. EMPSON.

Replies.

JERNINGHAM FAMILY.

(7th S. vi. 407.)

1. In a letter addressed by the Lords of the Council, dated from St. James's, Jan. 26, 1553/4, I find, "To our verve Lovinge Frende Sir Henry Jernengham, Knight, Vice chamberlayne to her Majestie Highness, & Capten of her Graces Guard."

2. On the "laste daye of Aprill 3rd & 4th yeres of our Reignes [1558].....To our Trustye & well beloved Counsayller Sir Henrye Jernengham, Knt. our Vice Chamberlayne and capten of our Garde."

3. Aug. 1, 1558. Lord Winchester writes, "Too my loving Friend Sir Henry Jernengham K^{nt} Master of the Horse to the Queen's Highness."

4. June 12, 1565. The Lords of the Council to "Sir Henry Jernyngham Knight."

5. In a Recusant Roll, 2 James I., "Ægidius Jernegan de Melton Magna."

6. Dec. 14, 1565. (Will) "I Thomas Jernegan of Heringflete.....gentleman." Spells his name Jernegan throughout.

7. Presentments of Recusants (Episcopal Archives, Norwich), Feb. 20, 1597/8, "William Jernegan & Edward Jernegan, sons of Henry Jernegan, Esq^{re}."

8. A.D. 1599. Deposition Book (Episcopal Archives), Jerningham, Jenney, M.A., of Christ's Coll., Cantab., admitted to Deacon's orders.

9. Jan. 13, 1559. (Will) "I S^r John Jernyngham of Somerleyton," Same spelling throughout.

10. March, 1606/7. Recusant Presentments (Episcopal Archives), William Jernegan, gent., of Bury St. Edmunds.

11. Dec. 19, 1565. Thomas Jernegan, gent., "intestate."

12. April 21, 1631. (Will of Anne Downes) "To my cousin Edward Jernegan son of my cousin Thomas Jernegan."

13. In a Feodary of Norfolk (Mannington MSS.), temp. Edw. III., "Jo. Gernegan.....Fee in Horham 4^m partem 1 f. de," &c.

14. From Rye's 'Feet of Fines' it appears that the name was written indifferently Gernegan and Jernegan.

A. JESSOPP, D.D.

In a quarto pamphlet entitled 'Particulars Illustrative of the Genealogy of Jerningham or Jernegan, Compiled from Antient Family and other Sources,' Weaver, in his work on 'Ancient Monuments,' is said to have this passage:—

"Canute, King of Denmarke, and of England, brought divers Captains and Souldiers from Denmarke, whereof the greatest part were Christened here, in England, and began to settle themselves here: of whom Jernegan or Jernengham, and Jernibingho now Jennings were of most esteeme with Canute," &c.

On p. 2 of the pamphlet the author begins to call the family "Jernegan or Jerningham," then gradu-

ally drops the latter name till he speaks of "Sir Henry Jerningham or Jernegan, of Huntingfield and Wingfield, in the county of Suffolk, and of Costessy, in Norfolk, Knt.," as being the first among the Suffolk knights who declared for Queen Mary on the death of Edward VI. After that both names are used.

In Lysons's 'Enviorns of London,' vol. iv. p. 166, is the following inscription from a brass mural tablet in Leyton Church, Middlesex, to Mary, the second wife of Sir Edward Jernegan, daughter and coheirress of Richard, second son of Lord Scroop of Bolton. She survived Sir Edward, and married Sir William Kingston, K.G., and died in 1548:—

If you will the truth have,
Here lieth in this grave,
Directly under this stone,
Good Lady Mary Kingestone,
Who departed thys world the truth to say,
In the month of August, the xv day,
And As I doe well remember,
Was buried honourably 4th day of September,
The year of our Lord reckon'd truly,
M. V. fourty and eyght surely,
Whos yerly obyte, and anniversary,
Ys determined to be kept surely,
At the costs of hyr son Sir Henry Jernyngham, truly,
Who was at this makynge
Of the queen's garde, chieff captain.

W. E. LAYTON.

Ipswich.

Mary, Lady Kingston, writing in 1539, says, "My poor son Harry Jerningham is appointed to wayt upon my Lord Admiral, to meet this young lady which by God's grace shall be our m^{rs}," namely, Anna of Cleve ('Lisle Papers,' xiii., art. 4). But the "poor son" himself signs "Henry Jernegan" (Cott. MS., Titus, B. ii. fol. 134b). And we find that "Sir Henry Jernegan, Captain of the Guard, Vice-Chamberlain, Master of the Horse, and of the Privy Council to Queen Mary, died 7 Sept., 1572, aged 63" (Harl. MS. 897, fol. 48). I imagine that Jerningham was always the correct spelling, and Jernegan a colloquialism.

HERMENTRUDE.

'THE FLOWER GARDEN' (7th S. vii. 27).—The article in the *Quarterly Review* entitled 'The Flower Garden' was written by the late Rev. Thomas James, Vicar of Theddingworth (on the borders of Leicestershire and Northamptonshire) and Hon. Canon of Peterborough. Mr. James was educated at the Charterhouse, where he afterwards became for a short time a master. His youthful appearance created some ridicule among the boys, more sensible of the new master's boyish look than of the culture and refinement which were so conspicuous in him; and he was made the butt of some good-humoured satire in the 'Charterhouse Play' and elsewhere in the volume of school-boy skits, given to the world (I believe) a few years since by Mr. Edward Walford.

Besides that on 'The Flower Garden,' Mr. James contributed a noteworthy article on 'Northamptonshire' to the *Quarterly*, and probably others. Whatever he wrote was characterized by the same fulness of knowledge, refinement of taste, and attractiveness of style.

Two amusing anecdotes may be recorded in connexion with these articles. A lady devoted to the cultivation of her own flower garden had read the *Quarterly Review* article with delight, and, having obtained the name and address of the author, took a long journey for the purpose not only of conversing with one who knew so much about her favourite pursuit, but still more of inspecting his garden.

Who drives fat oxen should himself be fat, so he who discoursed with such knowledge and appreciation of flower gardens must himself have one of no ordinary beauty to exhibit. Unluckily for the fair traveller the soil and climate of Theddingworth Vicarage are unfavourable not only to floriculture in its technical sense, but to the growth of flowers of any kind. On her arrival she found, to her disappointment, that Canon James, however ready to talk about flowers, had no flower garden worth the name. The only thing of the kind he had to show was a sheltered hollow in one part of the vicarage grounds where, by dint of careful attention, he succeeded in inducing common wild flowers, transplanted from more genial spots, to live and bloom. If she missed her first object, the lady would, however, be amply repaid by Mr. James's conversation.

The other anecdote is this. When the Archaeological Institute met at Peterborough in 1861, Canon James delivered the introductory discourse on 'The Archaeology of Northamptonshire.' This address was necessarily little more than a reproduction of his *Quarterly Review* article, which he said he had obtained the permission of the publishers to use, adding, with a quiet humour all his own, that he "had had less difficulty with the author himself, who had considerably placed the article at his service, and had promised neither to indict him for plagiarism nor to taunt him with appearing in feathers not his own." Our dear old friend the late Mr. Octavius Morgan, so recently lost to us, who occupied the chair, was so completely taken in by the assumed seriousness of this exordium that at the end of the paper, to the great amusement of all who were in the secret, he gravely, in the name of the Institute, offered his thanks to the anonymous author who had so generously placed the result of his researches at Mr. James's disposal. "Solvantur risu tabulae."

EDMUND VENABLES.

MARGINALIA BY COLERIDGE (7th S. vi. 501; vii. 35).—I have in my possession a copy of Xenophon's 'Memoirs of Socrates,' translated by Sarah

Fielding, second edition, London, 1767. At the bottom of pp. 338 and 339 is the following note, signed "S. T. C." :—

"I am convinced that the word translated 'knowledge' (*sic*) and 'knoweth' had nearly the same force and meaning in the mind of Socrates as *Faith* in St. Paul. To the persons instanced by Mrs. Carter Socrates would have denied *knowledge*. Spinoza, in his 'Ethics,' adopts the same system; and it is evident that the whole difference between this and Mrs. Carter's notion is merely metaphysical, perhaps merely nominal, but certainly not moral. A certain clearness of conception there is, an adducible approximation to a sense of certainty, which will preclude volition, and to these perfectly *clear* knowledges Socrates refers, involving the Practical in the Intellectual."

I am not acquainted with the handwriting of Coleridge, so I cannot with certainty attribute the note to him.
H. J. C.

NAMES IN THE DE BANCO ROLL (7th S. vi. 327; vii. 30).—Wharfedale in its upper part is divided into Langstrothdale and Littondale. The former of these is also written Langsterdale and Langstrotherdale; and for a great number of years I have supposed that it was a received opinion that Chaucer's Strother was no other than Langstrother in West Yorkshire. MR. NEILSON'S careful identification of the meaning of *strother* is worthy of all imitation, and stands in somewhat striking contrast with the utterly indefinite explanation of *Redi-strother* on the preceding page, viz., "a locality [!] strewn [!] or overgrown with reeds."

Still less to the point seem to be the remarks on *Orsmythburn*, which is said to mean "the brook beside the smithy," ignoring altogether the first syllable, *or*. This is probably almost, if not quite the most significant element in the whole name. But the writer seems quite innocent of the real significance of any member of the name, although he holds the more than possible clue in his hand when he quotes *ora-smið*, a coppersmith. I can adduce the North Yorkshire place-name *Smidhesdale*, extant before 1145—how long before I cannot say—in which the prefix is not the genitival form, but the plural. When I first get it in its English form—for *Smidhesdala* is the Latinized form in the document it occurs in—it is called "the yron smethes," where the *smethe* or *smithy* intended is a furnace for the reduction of iron-stone or iron ore, as such reduction was practised in the middle and later middle ages. These furnaces usually stood in groups of three, or four, or more; whence the plural form in both the Latinized name and the later English one. These English *smethes*, *smithes*, *smithies* were called *fabrice* in Cleveland, *faverce* in West Yorkshire, *astra* in the Barrow vicinity, with the French variant form of *estre* or *hestre* in North Yorkshire or South Durham; but I have no Latin equivalent for them in the district embracing Smidhesdale, the still extant form of *Smidhesdala*. In the Scarborough vicinity

the further name of *forgia* in yet extant in the name of the Forge Valley. It was, moreover, in very frequent use in Domesday times; and, inasmuch as the iron was not "smelted," but "reduced" only, and the "bloom" that resulted from the action of the furnace had to be hammered forth with on its extrication from the furnace with heavy hammers, it is easily seen how the ideas of furnace, forge, and smithy, so to speak, overlap. Still the essential meaning of *smethe*, *smithe*, *forgia*, *fabrica*, &c., is what we understand under the term "furnace," the object of which is to obtain the metal from the ore. SIR J. A. PICTON'S "*ore*, unwrought metal," is trying. One might as well define "*flour*, unwrought bread." *Ore* is in no sense or shape metal; it is a combination of the element of one metal or more with such and such other mineral elements, and until it has been either reduced or smelted it yields no metal. Whether the *or* in *Orsmythburn* has any connexion with the *ora* in *ora-smið* it is not for me to say; but surely SIR J. A. PICTON, in his kindly effort to "unravel the meaning of the words quoted," might have unravelled the local history of the words. There may have been an *orasmythy* in the place adverted to, taking the *or* in either of the senses alleged by Prof. Skeat. I have myself, in former days, found copper-ore in nodules in a district where the word *burn* was the recognized name for a brook; and, supposing the prefix only denotes a compound metal, like brass, the older bronze, or that of the present coinage, still there might be "history" in the word; and until a student has hunted up the history of a name it is utterly idle, and worse than idle, to profess to derive it or explain it.

Who is any the wiser for such derivations as those offered under *Oseleye*, *Tonsclugh*, *Kahirst*, *Croke tak*? Why should not *osel-eye* do as well as *osel-leye*? Surely the "island of the blackbird" is as good sense as "the field of the blackbird," and not more than equally a platitude. *Tons-clugh* = *town's-cleugh* is simply impossible. *Ka* or *key* = *cr*, requires something more than a simple guess to support it. While, as for *croke tak*, living as I do in the country of intakes—there are fifty to sixty in my parish alone—I simply say that *tak* and *intak* are not coincident in meaning. An *intake* is an enclosure from the common; a *tak* is not, nor in any way connected with it. A *crook*, too, in the north country has a definite meaning: it is a nook or corner, and quite likely with a more or less curvilinear outline; but it is not a "plot of land" of "crooked shape." All the "crooks" I know, and I know a lot, are either nooks or corners semi-enclosed by the course of a stream or by the convergence of two, or possibly three, old fences.

And again, and finally, why should such an utter "shy" as "corruptions from *Belling* or *Billing*" for *Belyley*, *Bellion*, without the slightest shadow of

support from reason, reading, or probability, be proposed for the acceptance of the many readers of 'N. & Q.' who know what is scholarly and what is not?

J. C. ATKINSON.

Orsmythburn. When, as MR. PERCEVAL states, this word is "written later Ouersmith burn," and when we consider the interchangeability of *u* and *v*, surely it means, and can only mean, "Over-smithy-burn," a name which needs no further simplifying.

Crokedaik. With all deference to SIR J. A. PICTON, it seems to me that MR. PERCEVAL's suggestion of "crooked oak" is the probable explanation. In the thirteenth century Adam de Crokedaik was seneschal, and subsequently an executor of Sir Robert de Brus, Lord of Annandale, competitor for the Scottish crown, and seems to have belonged to the North of England. In 1282 he appears as "Adam de la crokidayk" in a writ printed in the 'Scots Acts of Parl.,' i. 109 (red ink pigmentation). In 1338 Michael de Crokedayk was a knight in the West Riding ('Rotuli Scotiae,' i. 527 b).

SIR J. A. PICTON's hazards about *Oseleye*, *Belyley*, and *Bellion* will not satisfy any very exacting inquirer.

GEO. NEILSON.

Glasgow.

In connexion with *Strother* note that Halliwell gives "*Strother*, a marsh." See also MR. STEVENSON's article on 'Strood' ('N. & Q.,' 7th S. vi. 449), and the O.H.G. *struot*, a swamp, in Schade. There is a Lang-stroth-dale Chase at the head of Wharfedale, north of Pen-y-ghent.

WALTER W. SKEAT.

INN SIGNS (7th S. vi. 427).—Between April, 1873, and October, 1881, the *Grantham Journal* was wont to publish "Local Notes and Queries," and the "Ram Jam" was the subject of one of the earliest questions. One correspondent had heard his father say that in coaching days there came a traveller to the house who, under pretence of teaching the landlord how to make a drink called Ram Jam, induced that worthy to take him to the cellar, and to allow him to bore a hole at each end of a cask of beer. These holes Boniface plugged with his fingers while the visitor went upstairs to fetch something that had been forgotten. But the wight came no more, and left the place without paying his bill, the victim being unable to pursue for fear of losing the beer. The memory of this ramming and jamming episode was perpetuated in the future by-name of the hotel. The narrator of the above story signs himself B, which may, perhaps, point at Ben—*trovato*. "Veritas" believed that it was the occasionally crowded state of the inn which suggested the "Ram Jam"; he attributed its patronage to the prevalence of highwaymen in the neighbourhood, which rendered travelling after nightfall undesirable. "Viator" noted, October 26, 1878,

"The sign of 'The Ram Jam' has never appeared on the front of the house till September last. The real title of the inn was 'The Winchelsea Arms,' and the old sign, painted with the full coat of arms of the Earls of Winchelsea, remained up to last June, when it was replaced by a new signboard, on which was painted (without the heraldic devices) 'The Winchelsea Arms.' The sign only remained up for a few weeks, when it was repainted with the words 'The Ram Jam Inn' for the first time in its history. By the way, it was generally known as 'The Ram Jam House,' and not *Inn*."

ST. SWITHIN.

"Ram Jam" is a vulgar name for strong ale. An old servant of my mother's used to tell us a tale (evidently well known) of a miserly woman who kept a public-house, notorious for the weakness of its tap. She brewed four qualities, all execrable, and named them respectively *ram-jam*, *middlemore*, *flitter-cum-flatter*, and *weaker-than-water*. One day a passing traveller stopped at the house and called for ale. Being asked which he would have, he chose No. 2, fearing the first-named might be too strong for his head. The drink supplied to him was, however, so vile that, having tasted it, he flung the remainder at the old woman's head in disgust. She clapped her hands in delight. "Lawks!" she says; "if *middlemore* has made him mad, what would *ram-jam* have done?"

C. C. B.

MR. GILDERSOME-DICKINSON asks the meaning of "Ram Jam." It was a famous ale made by the Messrs. Goding, the brewers of the Lion Brewery in Lambeth, mostly for exportation to India. I had the honour to know Mr. Thomas Goding, of No. 2, Belgrave Square, and have tasted ram jam; and I presume that at this house between Stamford and Grantham that ale was drawn for their customers—let us hope undiluted.

GEORGE LAMBERT, F.S.A.

12, Coventry Street, Piccadilly, W.

"Ram Jam" means "chock full," "crammed full," "as full as you can ram." So "Ram Jam Inn" means the popular or favourite inn.

R. R.

Boston, Lincolnshire.

BAPTIST MAY (7th S. vii. 9).—See 'N. & Q.,' 6th S. x. 469, 525; 7th S. i. 368, 437.

JULIAN MARSHALL.

[For Babmaes Mews, after which in this connexion A. J. M. asks, see the earlier references.]

COLLIER, SILVERSMITH, & CO. (7th S. vi. 388).—I have a glass similar to that described by S. V. H., which has been preserved in my family as a Jacobite relic. Some time ago I wrote to 'N. & Q.' describing the glass, and giving all the verses (four) engraved upon it. I have not been able to find the reference, but I should be glad to know whether many of these glasses are in existence.

ARTHUR MESHAM, Colonel.

Pontryffydd, Trefnant, R.S.O.

"ROODESELKEN": "L'HERBE DES TROIS GOUTTES DE SANG" (7th S. vi. 307, 437).—The vervain (*Verbena officinalis*) is a purple flower, and therefore has nothing to do with the appellation "trois gouttes de sang." It has, however, been apparently always considered a sacred plant, and Gerarde says:—

"Manie old wives fables are written of verryayne tending to witchcraft and sorcerie, which you may read elsewhere, for I am not willing to trouble your eare with such trifles."

Pratt says the Druids regarded the herb with peculiar reverence; that Pliny relates how in Gaul it was used in telling fortunes and gathered with peculiar ceremonies; and that the ancients generally believed the notion recorded by him, "that if the hall or dining chamber be sprinkled with the water wherein vervain lay steeped all that sate at the table should be very pleasant and make merry more jocundly"; saying also that the festival table of Jupiter was cleansed with branches of vervain, and floors of houses were rubbed with it to keep away evil spirits. In our own country it is called "holy herb," the veneration bestowed on it being doubtless due to its presumed medicinal virtues, it being deemed efficacious in thirty different complaints. All this points to the reason of its occurring as it does in the lines quoted from White.

The *Adonis autumnalis*, or corn pheasant's eye, called by the name of *adonis* or *adonide* by the French, Dutch, Germans, Italians, and throughout Europe, and by our own gardeners *Flos adonis*, receiving the name primarily from its connexion with the fable of the blood of Adonis, when slain by the wild boar, having stained its petals, has the familiar names of *aile de perdrix*, *aile de faisan*, and *goutte de sang* in French. No doubt its popularity and many names are due to its being one of the few flowers of the field with a crimson tint; Pratt says "the only one in our fields." Perchance, too, its popularity was connected with the presumed power of red to raise the spirits.

R. W. HACKWOOD.

GOOSE (7th S. vi. 287, 354, 431).—C. C. B. is mistaken in his supposition that the tree geese or ducks mentioned in the 'Penny Cyclopædia' are the barnacles, about which so many absurd stories were told in old times. The birds referred to are given as being scientifically distinguished as "*D. arcuata*, Horsf., Java; *arborea*, Edw." Under the heading "Ducks" the 'Cyclopædia' states that "wild ducks have been known to breed in trees, and we recollect the nest of this bird being found in the head of an old pollard willow," &c.

As regards barnacles, I intended some months ago to write a note concerning them for 'N. & Q.' but on consulting the indices I found that the subject had already been very fully discussed (see 1st S. i. 117, 169, 254, 340; viii. 124, 223, 300; 4th S. iii. 358, 417), so I abandoned the idea. The

matter having, however, cropped up, I may perhaps be allowed to mention that in a book which I have, entitled 'Curiosities of Nature and Art in Husbandry and Gardening' (1707), more than a dozen pages are devoted to the barnacle question, and there is given a very good copper-plate representation of what is there called "The Anatiferous Plant." This engraving might have been taken from some fine specimens of barnacle shells which I obtained a good many years ago from the bottom of an iron ship. She had been at anchor in the harbour of San Francisco for many months, waiting for an advance in freights, and making a long passage home brought with her a fine colony of barnacles. Parkinson (1640), though he appears to have felt himself bound to mention the "admirable tale of untruth" (p. 1306), dismisses the barnacles very shortly. J. F. MANSERGH.
Liverpool.

PLACE-NAMES (7th S. vi. 428).—Several good guesses might be made as to the signification of the Burroughs and the Hyde, but as I do not know Hendon, I dare not venture on giving any one of them. Hale, I think, does not present quite so much difficulty, but in this case it is quite possible to be wrong. In Anglo-Saxon *heal* means a corner or angle, and in the dialect of the district where I live *hale* still continues to mean a "garing" or angular piece of land in an irregularly-shaped field, which has to be ploughed separately. If the Hale at Hendon be of this form, I do not think there can be much doubt as to the origin of the name. In the township of East Butterwick, in this parish, there is an angular pasture of about sixty acres called the Hale, for which I have met with and heard three or four foolish derivations. That in this case we have the Anglo-Saxon *heal* may be pronounced certain. EDWARD PEACOCK.

Bottesford Manor, Brigg.

Burroughs. Cf. burgh, borough, barrow.

Hyde. Cf. A.-S. *hiw*, house; *hiwan*, later *hive* or *hivd*, domesticated.

Hale. I have a water name. Hayle farms are common, by small streams or brooks, all liable to flood; cf. Hayle (Cornwall), Halliford (Middlesex).

A. H.

MR. EVANS will, I think, find a reference to Hale as a place-name in 'N. & Q.' 4th S. ii. 323, 404. There are many places in England bearing the name, e.g., Hale and Halewood (Lancashire), Hale (Hants and Surrey), Hale Magna (Lincolnshire), Hales (Staffordshire, Norfolk, and Suffolk), Hales Owen (Worcestershire), &c. Hale Farm, Tottenham, is in the "Hale," which was formerly a hamlet to Tottenham. Other instances of the word as a place-name in Tottenham parish are Hanger Hale (*temp.* Edward IV.) and Hale Field (in 1600), in Hanger Lane, now St. Ann's Road. Hale End, Essex, is part of Walthamstow parish,

and not very far, on the opposite bank of the river Lea, from the Hale, Tottenham. GEO. S. FRY.

DID THE GREEKS TINT THEIR STATUES? (7th S. vi. 386.)—Having been an enthusiastic convert to tinted statuary in Gibson's studio shortly before his death, and having learnt again to value it in choice specimens of Spanish wood-carving and of Italian and some German terra-cottas, I am afraid to trust myself to speak on the subject for fear of crowding your columns. But allow me to enable that most *simpatico* of modern sculptors to have his say in favour of a delightful phase of art:

"Since my return to Rome I have given myself up body and soul to finishing the Queen's statue, and have wrought her up as high as possible. My enthusiasm has also carried me beyond the practice of sculptors, for I have added colour. The diadem, sandals, and borders of drapery are tinted with blue, red, and yellow. Since this statue has been finished my studio has been constantly visited, and it makes a greater impression than the model did.....I must tell you, however, that the English are startled at my having painted it.....Some like it, and say that the painting has been done with so much delicacy that they cannot help admiring it.....but some run it down *before seeing it*. Some express suspicion that Prince Albert told me to colour it, otherwise I would not have dared to do it. I have answered, 'No; the Prince knows nothing about my having done so.' I know that it will be condemned. Williams was always against the idea of colouring sculpture—would never listen to me; but when he saw me determined, he assisted me in producing the delicate effect which it has, and now he is a convert, so he says. Wyatt is against it; but the Italian sculptors and painters as well as the Germans admire the effect. My eyes have now become so 'depraved' that I cannot bear to see a statue without colouring. I say this to the people—'WHATEVER THE GREEKS DID WAS RIGHT—that ought to be our law in art, in sculpture.'"—Gibson's Letter, Rome, Dec. 17, 1846.

Speaking of the same statue after its arrival in England, he says in his autobiography, describing Prince Albert's remarks on it:—

"Giving me his hand, he said, 'The Queen and myself have been to the R. Academy and have seen the statue. I am happy to say the Queen is very much pleased with it, and so am I,' he added, laughing, 'colour and all.' He observed at the same time that he had seen in one of the morning papers a violent attack upon it. I assured His Royal Highness that if I lived they would have a stronger dose of polychrome....."

"Before this Venus left my studio Mr. Preston, of Liverpool, desired to have a repetition of it.....I kept it in hand for five years.....Thus it became, I may say, the most carefully laboured work I ever executed.....When finished, I took the liberty to decorate it in a fashion unprecedented in modern times. I tinted the flesh like warm ivory, the eyes blue, the hair blond, and the net containing it golden. The blue fillets encircling the head are edged with gold, and she has gold earrings. Her armlet is also of gold, and the apple in her hand, which has a Greek inscription on it, 'To the most beautiful.' The drapery is left the white colour of the marble, the border ornament pink and blue. At her feet is a tortoise, on which is inscribed, 'Gibson, made at Rome.' When all my labour was complete, I often sat down quietly and alone before my work, meditating upon it, and consulting my own simple feelings.

I endeavoured to keep myself free from self-delusion as to the effect of the colouring. I said to myself, 'Here is a little nearer approach to life; it is, therefore, more impressive. Yes, yes; indeed she seems an ethereal being, with her blue eyes fixed upon me!' At moments I forgot that I was gazing at my own production. There I sat long and often. How was I ever to part with her!

"I am convinced the Greek taste was right in colouring their sculpture. The warm glow is agreeable to the eye, and so is the variety obtained by it. The flesh is of one tone, the hair of another; the colouring of the eyes gives animation, and the ornaments on the draperies are distinctly seen. All these are great advantages. The moderns, being less refined than the Greeks in matters of art, are, from long and stupid custom, reconciled to the white statue. The flesh is white, the hair is white—a monotonous, cold object, out of harmony with everything that surrounds it.

"It is not necessary that I should here give quotations from classical authors alluding to their polychromatic practice, for all these are well known, as also, that fragments of fine Greek art have been found with traces of colour. Those who think that the Greeks did not colour sculpture in their high period of art are grossly mistaken.....A cold, white statue would have appeared incomplete to them.

"But even setting aside Greek authority, I can say that the effect of colour delicately applied, and with judgment, charms me. All the sculptors in Rome, and the painters too, including Cornelius, agree with me; also Visconti. But the sculptors said, 'We dare not follow your example, lest we might not sell our works.' I replied, 'I will fight it out and go on.'"

He then goes on with touching details of the hardship he felt at having to part with this admired work when the Prestons at last insisted on having it sent home to them.

In another place he says: "Callistratus describes a bronze figure of Bacchus with a lyre, and that bronze was coloured." R. H. BUSK.

Some time ago I was examining a series of back numbers of *Blackwood's Magazine*, and came upon a paper where this subject was very learnedly discussed. I think, but am not sure, that the writer was the late Rev. John Eagles, and that the date of the magazine was somewhere between 1853 and 1860.

ASTARTE.

All city statues must be painted,
Else they be worth nought in their subtle judgments,
Ben Jonson, 'The Magnetic Lady.'

Gifford appends the following note:—

"This practice Sir Henry Wotton calls an English barbarism. If Sir Henry were only known by this expression, no great injustice would be done by concluding that he had read to as little purpose as he had travelled. The custom of painting and gilding statues (however barbarous it may be) is of all ages and countries."

H. C. HART.

KENELM HENRY DIGBY (7th S. vi. 507; vii. 51).—I wrote my reply on this subject at a distance from my library; and in order to anticipate corrections, I beg to offer the following facts in amendment of it.

Edward Lumley's edition of 'Godefridus' was published by him in 1844, when his shop was

in Chancery Lane. 'Tancredus' was published by him at the same place in 1846, and 'Morus' in 1848. I do not know when Lumley published 'Orlandus,' nor, indeed, am I sure that he issued it at all. But 'Orlandus' was published in 1876 (not 1877), in two volumes, by Bernard Quaritch, at 15, Piccadilly. And Mr. Quaritch's edition of it is exactly similar to Lumley's volumes, in type, frontispiece, and binding.

'Compitum' did get to a second edition. The second edition, "with additions," of Book I. was published by C. Dolman in 1851. He also published an enlarged second edition of Book II. in 1852, of Book III. in 1853, of Book IV. in 1855, and a first edition of Book VII. in 1854. I do not possess Books V. and VI., so I say nothing about them. A. J. M.

P.S.—Since the foregoing was written I have received a letter from Mr. Edward Peacock, from which I venture to make an extract, as follows:—

"There are, I think, two editions of 'Mores Catholici.' In the first instance it was, I think, issued in little volumes, like 'Compitum.' There were, I think, eleven of them. It was then issued in three large thick double-columned octavos. It came out in numbers. The title-page does not say second edition. On the wrapper of one of the late numbers into which this edition was divided there was an advertisement that an index to 'Mores Catholici' was in preparation. No such book was ever published, so far as I can ascertain."

As to 'Compitum,' Mr. Peacock seems to suggest that the second edition is merely a reissue of unsold copies of the first. I infer also, from what he is good enough to say, that Books V. and VI. of 'Compitum' were never issued at all, and that Book VII. is "nearly unknown." If so, *tant pis* for the public.

Mem. for the Index Society: an index to all the three works is much wanted, and would be most valuable as a book of reference.

I think it was of 'The Broad Stone of Honour' in its first form, written when the author was a Protestant, that Julius Hare was speaking when he said a young man should "prize it next to the Bible." This first form was that of a single thick volume, without any division, so far as I remember, into parts. It is now extremely rare, Digby having called it in, so far as he was able, on his becoming a Catholic. I think I have seen it priced in a bookseller's catalogue at two guineas. I remember in the year 1846 walking over to Sawston Hall from Cambridge with the late Sir John Sutton to see the place. Major Huddleston, to whom allusion is made in the opening chapter of 'Compitum,' its then owner, himself opened the door, the servants being all in the hay-field, and although we were perfect strangers, without introductions, the courteous and kind old man invited us in at once, and showed us all over his very interesting house, including the chapel in the roof

used in the days of persecution—but where Mass was still said once a year, another chapel on the ground floor being ordinarily used—and the gallery, with its old family pictures, one of which was that of the Father Huddleston who received Charles II. into the Catholic Church as he lay a-dying. But the reason why I speak of this visit is that in the library or one of the sitting-rooms to which the major took us there was lying a large heap of books in one corner; and on observing, perhaps, that these caught our eyes, he said, "Those are copies of 'The Broad Stone of Honour,' which my friend, Kenelm Digby, called in, and asked me to destroy; but I really have not the heart to do so, and there they lie." I am afraid at this distance of time to guess at the number of copies that were there, but the heap was a very large one. Whether they lie there yet or not I have no means of knowing. The old man died, I believe, the following year.

After K. Digby became a Catholic the book was recast, and came out in a four-volume form, the parts being called 'Morus,' 'Godefridus,' 'Tancredus,' and 'Arthurus.' I think Lumley's edition, of which A. J. M. speaks, but which was published in 1844, 1846, and 1848, not in 1857 and 1858, only comprised the first three of these. I remember calling on him and asking him when the fourth volume was to appear. He replied, jokingly, "If you will subscribe a hundred pounds towards the cost of publication, it shall come out as soon as possible"; the fact being that the others had not paid their expenses. Of the edition which A. J. M. says was published in 1877 I know nothing, but I believe it was a complete one. I never heard of Lumley's edition being completed.

I share in A. J. M.'s appreciation of Kenelm Digby's earlier works—'The Broad Stone of Honour,' 'Mores Catholici,' and 'Compitum'—but, admirable as they are, the author himself seemed hardly conscious of their merits. I remember meeting him at a friend's house and speaking to him of the pleasure these books had given me and the profit I had derived from them. "Oh," he said in reply, "it was only a matter of scissors and paste," seeming to forget that scissors might be well or ill used, or not used at all.

I do not know when 'The Broad Stone of Honour' was published in its original form, or in what year K. Digby was received into the Catholic Church; but the book must have first appeared considerably before 1828, as I have an edition of 'Morus,' the first part of the work recast, published by Longmans & Co. in 1826.

EDMUND RANDOLPH.

Ryde, I.W.

Julius Hare's eulogy of 'The Broad Stone of Honour' was afterwards considerably modified. The eulogy was penned in 1826. In 1837 Hare wrote:—

"These words, written eleven years ago, were an ex-

pression of ardent and affectionate admiration for a book which seemed to me fitted, above almost all others, to inspire young minds with the feelings befitting a Christian gentleman. They refer to the second edition of 'The Broad Stone of Honour,' which came out in 1823. Since that time the author has published another edition, or rather another work under the same title; for but a small portion of the new one is taken from the old. To this new one, I regret to say, I cannot apply the same terms.—'Guesses at Truth,' p. 164.

The reasons Hare gives for so speaking may be guessed at from what I have quoted. C. C. B.

I have an edition of 'The Broad Stone of Honour,' published in 1876 and 1877 by Mr. Quaritch. Possibly that is the edition A. J. M. refers to as the reprint issued in 1877. It seems to have been a limited edition. At the back of the title-page there is a notice: "This impression of 'The Broad Stone of Honour' is limited to 500 copies small paper and 50 large paper, numbered."

W. BETHELL.

Rise, Hull.

There were two editions of 'The Broad Stone of Honour' (each in one volume) before it was reprinted by Lumley. The second was nearly twice as thick as the first. The book was long out of print, and very scarce. I had both those editions in my possession several years before Lumley's reprint was published. Mr. Lumley used to attend at All Saints', Margaret Street. If he ever belonged to that congregation he must have left it, for it was, I think, the last time I saw him when he spoke in terms of annoyance of her going there whilst he went to St. Andrew's, Wells Street. G. S.

[Mr. E. H. MARSHALL also points out that Hare's remarks quoted by A. J. M. were made on the first edition.]

INSCRIPTION ON MANTEL-PIECE (7th S. vi. 388).—The original source of such an inscription or motto forms the subject of inquiry in 1st S. i. 93, and is followed by several notices. The earliest form of the quotation in Latin is in Horace, 'Sat., i. iv. 81 sqq. :—

Absentem qui rodit amicum,
Qui non defendit alio culpante,.....
.....hic niger est, hunc tu, Romane, caveo.

The most famous adaptation of the sentiment is in the lines which St. Augustine, who "hospitalitatem semper exhibuit," caused to be inscribed on his table, "in ipsa mensa," as his biographer Posidonius expresses it, in 'Vita' (ap. S. Aug., 'Opp.,' t. i. p. 87, Basil, 1569) :—

Quisquis amat dictis absentum rodere vitam
Hanc mensam indignam noverit esse sui.

For the last line of which the Benedictine edition has two various readings (t. x. pt. ii. p. 272) :—

Hac mensa indignam noverit esse suam,
and

Hanc mensam vitetam noverit esse sibi.

The English translation from which the inscription in the query is apparently taken is that of Fuller,

in his 'Life of St. Augustine' ('The Holy State,' bk. iv. c. 10, p. 287, Camb., 1642) :—

He that doth love on absent friends to jeere
May hence depart, no room is for him here.

ED. MARSHALL.

NAVAL SONGS (7th S. vi. 307, 371).—I possess a small relic of the old *Téméraire*. It is a beautiful little oval table of dark mahogany, upon a light stem, expanding below into three graceful feet, each of them stilted. The table top is shut down by a strong spring upon the flat upper end of the stem, and on that flat surface the table's pedigree is inscribed by me as follows :—

"This table belonged to the Captain of the old *Téméraire*, and stood in his cabin. He gave it to his purser's steward, James Depo; of whose widow I bought it at Gillingham, Kent, in 1875."

Good old Sarah Depo would fain have given me the table, but I gave her half a guinea for it, and she thought that much.

This fishing village on the Medway—the desecrated home of Our Lady of Gillingham and the birthplace of Will Adams of Japan—contains a group of Huguenot families, all of them of the working class. James Depo belonged to one of these; old Couviss, the parish clerk, to another; William Dulake, of the "Ship Inn," to a third; and a fourth was represented by Primogène Duverd, a gaunt and eccentric spinster, who lived alone on a patch of potato land in the middle of a wood, and shot rabbits, and drove her wares to Chatham in a donkey cart, and wrote religious and sentimental verses, which she persuaded a local bookseller to issue to the public at the low price of one shilling. How well I remember her, in her top-coat and with her gun on her shoulder! She ought to have been—perhaps she really was—the heroine of a story.

Let me take this opportunity, for it is obviously a good one, of seconding Miss BUSK's suggestion of a new system of cross-references in 'N. & Q.' This is a note headed (because the original query is headed) 'Naval Songs.' Yet it contains not a word about naval songs; it is all about the old *Téméraire* and the Huguenots of Gillingham, subjects to which its heading affords no guidance whatever. A. J. M.

Since my note at the latter reference I have met with the following, which may be of use to Mr. FRASER. At Fowey Place, Cornwall, "one room is lined with oak once forming part of H.M.S. Bellerophon, which conveyed Bonaparte to St. Helena." R. W. HACKWOOD.

PASTELS OR PASTILS (7th S. vi. 461).—I have got eleven portraits in pastels by John Saunders, of different members of my mother's family in the early part of the last century. These appear to have been all drawn between 1719 and 1730. That of John Postlethwayt (born 1711), aged nine years, is signed "Saunders Pinxit," and numbered 408.

These portraits came to me in 1871 in their original narrow black moulded frames, much worm-eaten. They have since been reframed, and are well and freely drawn and quite fresh and vivid. There was a slight exfoliation or mould upon some of the darker and thicker tints of the drapery, which was easily removed with the tip of the finger or a camel's-hair brush. Indeed, if pastels have been sheltered from damp they are more likely to give us accurate portraits of our ancestors than oil paintings, which have usually been violently attacked, bedaubed, and varnished by ignorant frame-makers, who fancy themselves picture-cleaners. The delicacy of pastels at once removes them from the danger to which oil pictures fall such easy victims.

It seems that T. Bardwell was much indebted to one of these drawings, that of Samuel Kerrick, D.D., for a portrait which he painted in oil in 1736; and Francis Cufaude was under similar obligations when he painted the small portrait of Matthew Postlethwayt, Archdeacon of Norwich (father of the before-named John), as well as a miniature. These points tend to show that Saunders was well thought of, and drew tolerable likenesses. I should add that the above-mentioned eleven portraits by him average in size 15 in. by 11 in. They are drawn on finely-ribbed yellowish paper and worked up to the extreme edge, so that the heads almost touch the frame. The faces average $5\frac{1}{2}$ in. long: the men wear full wigs and the women make a large display of neck and bosom and have each of them a long single curl brought from behind and lying upon the shoulder.

Who John Saunders was I am as ignorant as CUTHBERT BEDE, but I do guess that he lived at Norwich at the time these portraits were drawn. As to Francis Cufaude I should also be glad of some information. I believe there is a Hampshire family Cufaude of Cufaude, but I have never been able to obtain any information concerning this painter, though I sent a question to 'N. & Q.' a few years ago.

Now that I am on the subject of pastels, I may mention a portrait in my possession, $11\frac{1}{2}$ in. by 9 in., in a richly carved frame, with an eagle in the upper part of it. It is very delicately and beautifully drawn, and represents a young man, full-face, wearing a small white cravat, and with his rich dark-brown hair falling to his shoulders. He wears a loose dull-red garment of thin material, looped up and fastened by a jewelled brooch at the shoulder. It has no sleeves, but reveals an under coat of pale blue with inwreathed edges decorated with rubies and long pear-shaped pearls pendent over the white linen sleeve, the left shoulder being towards the spectator. On the sinister side of the drawing is the signature, "EAF. 1675." This stands for Edmund Ashfield, a scholar of Michael Wright. The costume is so unusual to English eyes that the portrait may be taken to represent

one of the Portuguese nobles who came to this country with Catherine of Braganza in 1662.

ALBERT HARTSHORNE.

I have in my keeping (they do not belong to me) half a dozen beautiful half-length life-size family portraits in pastel which, from the style of dress, were executed, I should say, in the early part or middle of the last century. Curiously enough, one of them resembles one noted by your correspondent CUTHBERT BEDE in being "the portrait of a clergyman in wig, gown, bands, &c."; the others two gentlemen in laced coats, and three ladies. All are drawn with full dark backgrounds, and, to my untutored taste, are far superior to any portraits in oil I have ever seen, there being a softness and naturalness in the flesh tints and in the colours and texture of the dress not usually found. They have not been unpacked very lately, but the last time I saw them the colours were evidently as fresh as they were when the pictures came from the artist's hand. I do not recollect noticing whether there is any record of the artist's name.

R. W. HACKWOOD.

PARODY WANTED (7th S. vii. 48).—This is by R. H. Barham, and too long for 'N. & Q.' It will be found in the 'Ingoldsby Legends,' Bentley, 1881, p. 108.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

DEATH WARRANTS (7th S. vi. 308, 474, 515; vii. 52).—E. F. D. C., at 7th S. vi. 474, says "Her Majesty has, I believe, only once signed an order for execution, viz., of a prisoner sentenced in the Isle of Man." At p. 52 of the present volume he says, "I do not, of course, mean that either the king or the queen signed the actual order to the executioner." With that I leave E. F. D. C.; but MR. MARSHALL is a disputant of a very different order. There is undoubtedly some confusion and obscurity in the text-writers as to what the sheriff acts upon. Mr. Justice Blackstone, who was a good criminal lawyer, says, vol. iv. chap. xxxii.:—

"In case of life the judge may command execution to be done without any writ. And now the usage is for the judge to sign the calendar or list of all the prisoners' names with their separate judgments in the margin, which is left with the sheriff."

This clearly seems to mean that the verbal order was the sheriff's warrant, and that the signed calendar was merely a sort of certificate or memorandum of the result of the assizes. Yet in other places he, and also the editor of Stephen's 'Commentaries,' speak of the calendar as a warrant. This is probably an inaccuracy, for the following arguments show that the verbal order is the warrant. In the first place, the verbal order is precise "that you be hanged by the neck until you be dead," whereas the calendar says merely "Sus. per col.," or its modern equivalent, which is scarcely an authority for putting a man to death. In the next

place, it is clear that whether the judge signs the calendar or not the judgment or sentence stands good, though no doubt in the latter case the sheriff would hesitate about the execution. 'Percy Anecdotes' are, of course, no authority on a legal point.

AN ENGLISH LAWYER.

POISON (7th S. vi. 327, 477; vii. 16).—Without entering into the question of date at which the particular poison under discussion is alleged to have been used, and which seems to me to have got a little confused in the said discussion, as neither sixteenth nor seventeenth centuries can be called mediæval, I cannot forbear calling attention to the arbitrary manner in which, according to common custom, Italian spelling is dealt with in England. No one knows better than myself that Italian spelling is by no means invariable in Italy, but that is not a reason for inventing other forms still. In the few lines that have been devoted to the subject in these columns I find the following variations, "Aqua Tophania," "Aqua Toffina," "Tufinia," "Aqua Tofania," "aqua toffana." Now I think I may venture to say that no precedent will be found in Italy for any one of these spellings! Water in Italian is not "aqua," but *acqua*, and I have never seen any modern spelling but *Tofana*—which is, I believe, the name of the Perugian lady who is credited with making it notorious—occasionally moulded into adjective form as *acqua tofanica*; for rarely, if ever, is a name when used as an adjective gratified with a capital letter. It is, however, also, and more often, called *acqua* or *acquetta di Perugia*, and most often *acquetta* alone. I have met an Umbrian folk-song* in which it is so named in the first line and metaphorically called later on "vino di Borgia."

R. H. BUSK.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 469).—

Great is the crime in man or woman, &c.

I doubt if the authorship of this epigram can be traced. By the by, there is another version of the lines, headed thus:—

Against enclosing Common Ground.

'Tis bad enough in man or woman
To steal a goose from off a common;
But surely he's without excuse
Who steals a common from a goose.

FREDK. RULE.

(7th S. vii. 9.)

We toil through pain and wrong.

The lines are from a little poem by Barry Cornwall (Bryan Waller Procter). MR. EWING'S quotation is inaccurate. It should run:—

We love, we lose, and then ere long
Stone dead we lie.

Procter was incapable of perpetrating such an unmusical line as

We love, we lose, and in a little time, &c.

The poem is short, and may be quoted in full. It deserves to be more generally known:—

We are born, we laugh, we weep,

We love, we droop, we die.

Ah! wherefore do we laugh or weep?

Why do we live or die?

Who knows that secret deep?

Alas, not I!

Why doth the violet spring

Unseen by human eye?

Why do the radiant seasons bring

Sweet thoughts that quickly fly?

Why do our fond hearts cling

To things that die?

Who knows that secret deep?

Alas, not I!

We toil through pain and wrong;

We fight, we fly;

We love, we lose, and then ere long

Stone dead we lie.

O Life! is *all* thy song

Endure and die? FRANK R. ANNIWELL.

The lines WINNIE inquires after occur in a poem, without signature, which appeared in *Moore's Rural New Yorker* of May 31, 1856. A copy of this paper came into my hands some time ago, and as I thought the verses beautiful, I preserved them in one of my note-books. They are not, I think, too long for you to reprint. I therefore send a transcript:—

An Enchanted Island.

A wonderful stream is the river of Time,

As it runs through the realms of tears,

With a faultless rhythm and musical rhyme,

And a broader sweep and a surge sublime,

And blends with the ocean of years.

There's a musical isle up the river of Time,

Where the softest airs are playing;

There's a cloudless sky and a tropical clime,

And a song as sweet as a vesper chime,

And the tune with the roses is staying.

And the name of that isle is the Long Ago,

And we bury our treasures there;

There are brows of beauty and bosoms of snow,

There are heaps of dust, but we love them so,

There are trinkets, and treasures of hair.

There are fragments of songs that nobody sings,

And a part of an infant's prayer;

There's a lute unwept, and a harp without strings,

There are broken vows and pieces of rings,

And the garment she used to wear.

There are hands that are waved when the fairy shore

By the mirage is lifted in air;

And we sometimes hear, through the turbulent roar,

Sweet voices we heard in days gone before,

When the wind down the river is fair.

O, remembered for aye be that blessed isle,

All the days of our life until night;

And when evening comes on with its beautiful smile,

And our eyes are closing to slumber awhile,

May that greenwood of soul be in sight.

ASTARTE.

This is, I believe, from Whyte Melville's 'Uncle John.'

A. B.

'Twas strange that such a little thing

Should leave a blank so large.

Is not this a mistaken recollection of

You scarce could think so small a thing

Could leave a loss so large?

It occurs in Gerald Massey's 'White Rose of all the World.'

HERMENTRUDE.

* 'Folk-songs of Italy,' pp. 226-7.

Miscellaneous.

NOTES ON BOOKS, &c.

Major Fraser's Manuscript. Edited by Alexander Fergusson, Lieut.-Col. 2 vols. (Edinburgh, Douglas.) A SERVICE to the scholar has been rendered by Col. Fergusson in printing for the first time the curious and interesting MS. of Major James Fraser of Castle Leathers. Valuable for the light it throws upon the eccentric and lamentable career of Simon Fraser, Lord Lovat, it is even more precious for the insight it affords into life in Scotland and in France at the close of the seventeenth and beginning of the eighteenth centuries, and the revelation it furnishes of a shrewd, loyal, hard-headed, passably prejudiced, and pragmatist gentleman. Documents such as this constitute the very marrow of history. Long, persistent, and heroic, since they involved a journey alone and on foot through a large part of northern France with no more than three words of the language, were the services of "Castle Leathers" to his chief, in search of whom he went, and his reward was worthy of the man he sought to benefit, a man who, according to one account, united "the arts of a Machiavel with the tyranny of a Caesar Borgia," and of whom Mount-stuart Elphinstone said that he "knew an Afghan chief the 'absolute duplicate of Simon Fraser in ferocity, cunning, and plausibility.'" It is impossible to give an insight into this curious and important MS. How a soldier such as "Castle Leathers" could ever have written it is not easy to conceive. A desire to ventilate his wrongs must have been a strong motive. Its unconscious revelations are, however, delightful, and one can understand how the sturdy Scot won favour at the Court of Louis among those whose language he could not attempt to speak. His orthography is as sturdy as his character, and sometimes leaves his capable and energetic editor at fault. On p. 155 we venture, rather wildly perhaps, to suggest that "make the Frasers opish," which Col. Fergusson queries "upish?" might possibly be "Popish," with the initial letter dropped out. "Upish" in the sense of "tipsy" is used by Vanbrugh, but "upish," in that of "proud," "arrogant," is surely of much later growth. The major spells "renunciation" "renuneration." In another case, vol. i. p. 182, the phrase "be way of a Jesuite" surely means a jest! "Jesuit" is a word the major is fond of using. By writing in the third person, "like another great commander," as Col. Fergusson adds, the major is enabled to express very plaintively the pity for himself with which he is filled. We owe, indeed, Col. Fergusson our best thanks for introducing us to this worthy, whom we shall not soon forget, and whose adventures constitute the backbone of a romance. The book is admirably got up, with a portrait of Lord Lovat from the scarce mezzotint of Le Clare, one of great interest of the major himself after John Sobieski Stuart, and one of Duncan Forbes, of Culloden, concerning whom, in an appendix no less valuable and readable than the original work, some striking stories are told. Head and tail pieces and other embellishments from contemporary sources add greatly to the attractions of a captivating work.

Letters of David Hume to William Strahan. Now first Edited, with Notes, Index, &c., by G. Birkbeck Hill, D.C.L. (Clarendon Press.)

To the energy of Dr. Birkbeck Hill and to the liberality of Lord Rosebery, who purchased the entire collection, it is due that the interesting letters of Hume to his publisher, recently in possession of a dealer in autographs, have been saved from dispersal. Secured from such a fate, they have been edited by Dr. Hill with the thorough-going zeal and erudition which characterize his noble

edition of Boswell's 'Johnson' and other works in eighteenth century literature. Hume's letters are in themselves both interesting and valuable. Though written principally on matters of business, they cover a wide range. What is of personal interest makes, perhaps, the most direct appeal. Very curious revelations as to the fate of Hume's successive writings are furnished, and his own opinion upon their respective and relative value is edifying. He thus expresses his conviction that, in his private judgment, the first volume of his history is by far the best. He is bewildered at the charges of partisanship which everywhere encounter him, and states that whatever alterations he has made in the reigns of the first two Stuarts have invariably been to the Tory side. He declares the intention he once entertained of changing in the second edition his orthography, but on the whole decides to retain the "spelling as it is." In his letters it may be noted that most substantives are assigned a capital letter. He is very particular concerning correctness, quoting more than once (pp. 200 and 308) a saying he ascribes to Rousseau, that "one half of a man's life is too little to write a book, and the other half to correct it." He shows himself a good hater, speaking of Warburton as "the most odious writer," and of England as "a stupid factious nation, with whom I am heartily disgusted." Some of his literary opinions are strongly expressed. He speaks of Macpherson's 'History' as "one of the most wretched productions that ever came from your press"; and holds that, "bad as it is, 'Tristram Shandy' is the best book that has been written by an Englishman these thirty years." Hume's political opinions are, of course, not less freely expressed. How much Dr. Hill has added in his invaluable notes will not readily be surmised by those who have not seen the book. Where it is possible every allusion is explained at full length, and every particular the reader can possibly demand is supplied. The notes, indeed, constitute by far the largest and, it must frankly be owned, the most valuable part of the volume. A capital specimen of the manner in which illustration is supplied is furnished in the matter of Rousseau's mad quarrel with Hume. A few references to this are all that occur in the letter. A full account and explanation of all the particulars is given in the notes. "Hume," Dr. Hill finds, "was wanting in that happy humour which enables a man, in the midst of the most violent attacks, to laugh at the malicious rage of his adversary." "It was the same want of humour," he continues, "which made him take so much to heart the coarse abuse which Lord Bute's ministry brought upon the Scotch." It is hopeless to attempt to convey a full idea of the contents of this delightful work, which is a credit to Dr. Hill and to all concerned in its production. In the case of a work published under such supervision it is needless to say that the index is exemplary, and adds greatly to its utility and value.

A Catalogue of the Printed Books bequeathed by John Forster, LL.D., to the South Kensington Museum, with Index. (Published by the Museum.)

A CATALOGUE of the Forster collection of books in the South Kensington Museum is a valuable and much-needed boon to the bibliographer and the student on the part of the Science and Art Department of the Committee of Council on Education. The task of compiling the catalogue has been well executed, and the index, which occupies pp. 547-709, is a marvel of completeness. There are in the body of the work close upon ten thousand entries, representing eighteen thousand volumes. These are, as far as possible, arranged alphabetically under names of authors. The library is essentially that

of a worker, and is naturally richest in those departments of literature with which John Forster was most busily occupied. Charles I. and the Civil War is perhaps the most interesting heading, many of the tracts indicated being very rare. Under Dickens and Goldsmith very numerous articles appear, and the influence of Forster's early practice as a theatrical critic will be found in the works under such names as Cibber and Garrick. Prefixed to the volume is a judicious and well-written memoir of John Forster, by Mr. W. Elwin, together with a portrait. A second volume will contain a catalogue of the MSS., &c., constituting the remainder of the bequest. Mean time, not only as a specimen of thorough and conscientious workmanship, but for its intrinsic value this first volume is welcome. It is handsome and creditable in all respects, and shows how great is the advance that England—not before it was time—is making in bibliographical studies. A not very formidable table of *errata* appears at the end. It is to be regretted that the last but three of this is itself an *erratum*.

Foreign Visitors in England, and what They have Thought of Us. By Edward Smith. (Stock.)

THIS volume is one of the most thorough in workmanship of the series (the "Book-Lover's Library") to which it belongs. Mr. Smith might easily have multiplied the books from which he quotes, and may do so in a second series. So far as it extends, however, his work is entertaining and instructive.

Great Writers.—Life of William Congreve. By Edmund Gosse. (Scott.)

OF Congreve's life the details are scanty. Of many of the inferior men of his time much biographical material remains, but the great comic dramatist led a quiet and regular life, and therefore there has not been much recorded of him. He must have written many letters, but nearly all have perished, or remain undiscovered. Mr. Gosse has made the most of what has been preserved, and by diligent search in pamphlets, newspapers, and other out-of-the-way places has succeeded in adding much to our knowledge. The scarcity of material is an advantage in one respect. Had Congreve's life been crowded with incident, there would have been far too little room for exposition. The excellent account Mr. Gosse has given of the theatre in Congreve's time would have had to be cut down, and we should probably have had few of the interesting details he has now given concerning the fierce warfare that arose from the publication of Jeremy Collier's attack on the shameless dramatic literature that was then popular. Collier's 'Short View of the Immorality and Profaneness of the English Stage' is a powerful book with many faults. It did a work such as could never have been hoped for by its author. In the whole course of English literature we cannot call to mind any one book which has caused so rapid and so marked a change in popular feeling. The only English thing we can compare it to is the "Tracts for the Times," but there is no true parallel between them. The "Tracts" were a serial written by many authors. The influence attributed to them has also been much exaggerated. The revolution in religious opinion which inaccurate persons have attributed solely to them was, in a great measure, brought about by the personal action of the tract writers and those who worked with them. Collier had no personal influence whatever except over a few nonjurors. We are glad to find that Mr. Gosse takes a kindly view of this remarkable man. His career is not known to most persons as it ought to be, and many moderns have an unfounded prejudice against him, because they think that his attack on the stage arose from an unreasoning prejudice against dramatic representations in themselves. This, however,

is a mistake. His comparatively temperate views must not be confounded with the fanaticism of Law and of the French ecclesiastics who denounced all scenic representations whatsoever. We are glad to find that Mr. Gosse speaks kindly of Mrs. Anne Bracegirdle. She was an innocent and a beautiful woman, two reasons which were quite sufficient to induce the men about town, and the scribblers who echoed their words to speak evil of her.

THE catalogue of Mr. U. Maggs, of Church Street, Paddington Green, contains many quaint and curious works, some of them not easily encountered.

'A COMPLETE CONCORDANCE TO THE POEMS AND SONGS OF ROBERT BURNS,' by J. B. Reid, M.A., is announced by Messrs. Kerr & Richardson, of Glasgow. The words of this are over 8,000, and the quotations more than four times that number.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. J. GRAY ("St. George's Fields, Southwark," 7th S. vii. 69).—Mr. W. Rendle will feel greatly obliged if Mr. Gray will inform him where the MS. folio volume, "Algebra, H. O., 1680," is to be seen—measuring in St. George's Fields from Slut's Well to Restoration House. Please address direct, Treverbyn, 111, Sunderland Road, Forest Hill, London, S.E.

R. B. STANTON (?), E. I. U. S. Club.—1. ("Ches.") "Grammatically *chess* is the plural of *check*" (Skeat, 'Etymological Dictionary'). 2. ("Stale-mate.") A *stale* is a "laughing-stock."

To make me a *stale* among these mates.

'Taming of the Shrew,' I. i. See 'Encyclopædic Dictionary.'

LENA MAYOR ("Pouring oil on troubled waters").—Every few weeks we have to repeat that there is no complete answer to this question. See 6th S. iii. 69, 252, 298; iv. 174; vi. 97, 377; xi. 307, 351; xi. 38, 72, &c.

A. J. M. ('Sermon on Malt').—This is by Mr. (or Dr.) Dodd, not, assumably, the too notorious poet. It can be found in the *Penny Magazine*, old series, vol. i. p. 7; or in 'N. & Q.' 1st S. xii. 497.

E. WALFORD ("Skit on Darwinism").—These clever lines are by Mortimer Collins. They will be found 5th S. iv. 149.

F. WILSON ("Bronze Penny of 1864").—See 'N. & Q.' 7th S. ii. 117.

CORRIGENDUM.—P. 80, col. 1, l. 22 from bottom, for "Andrew Buer" read *Andrew Brice*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curstort Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 9, 1889.

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Notes.

PRECIOUS METALS IN THE BRITISH ISLES.

The question of royalties in connexion with gold-mining industry in the British Isles having been lately (November 8) debated in Parliament, the following notes, gathered from time to time from miscellaneous sources, may not prove uninteresting. At all events, if added to, or otherwise enlarged upon, by the correspondents of 'N. & Q.,' they may possibly form the nucleus of a collection of valuable material bearing upon the question and its bibliography. I have not at hand the sources from which the extracts and condensed accounts were made, nor (except where stated) the references as to whence derived, so that a few errors of transcription may possibly occur. In other respects the whole may be taken as from fairly trustworthy sources.

Gold, silver, and copper are all stated to be held in solution, in appreciable quantities, in sea water, and enough silver has been found in the worn copper of some ships to make it worth while to extract it.

All copper mines contain silver to a greater or less extent, and it is found similarly in all lead mines and lead ore. Such argentiferous ores are the common lead ores of the northern counties of Wales, of Derbyshire, Cumberland, and Durham.

Gold, silver, and cobalt occur in nearly all the

clay slates, as in the Snowdonian range, and traces of gold have been found in the toadstone of Derbyshire. A cobalt mine was also discovered at Gwennap, Cornwall, in 1754, and gold and silver have both been found at Helston and Endillon, in the last-mentioned county; antimony also at the latter place.

As regards various stones; agates, jaspers, cornelians, and Scotch pebbles are to be found in most trap rocks, and amethysts were unearthed in Kerry in 1755.

The Romans worked gold in Carmarthenshire, and the washings down of the Carnon Stream Mine, near Perran, "used to bring away many sorts of metal with curious bits of gold."

At Helmsdale, in Sutherlandshire, gold is said to have been worked in the granite (?) some years ago, and a piece weighing 26 oz. was found in Wicklow in 1795. In the papers of the Bannatyne Club (1825) is one on the 'Discoverie and Historie of Gold Mines in Scotland, 1619.'

Camden mentions gold and silver mines in Cumberland, and a mine of silver in Flintshire. In the former county the finding of gold and silver intermixed with common ore gave rise to a lawsuit between the Earl of Northumberland and another claimant.

A paper concerning gold mines in Scotland also occurs in appendix 10 to the second part of 'Pennant's Tour in Scotland,' 1772; and in September, 1853, Mr. Calvert read a paper on the production of gold in the British Isles before the British Association, in which he stated that, from his own explorations and researches, he believed gold was to be found in forty counties in these islands, and over an area of 500 square miles. "The largest known nuggets hitherto were one of 3 lb. from Lanarkshire, and three of 2½ lb. from there and Wicklow." He predicted the finding of gold fields in the clay slate of Canada.

With respect specially to gold, in Pollux Hill, near Silsoe, Beds, "was discovered in 1700 a mine of gold, which, being immediately seized for the king, according to law, it was let to some persons who employed labourers and artificers to purify it"; but it was not found sufficient "to answer the expense."

In the same year another mine was discovered in a village called Taynton, on the northern borders of the Forest of Dean, of which a lease was granted to some refiners, who extracted gold from the ore; and Borlase, in the 'History of Cornwall,' relates that in 1753 several pieces of gold were found in what the miners call "stream tin."

In Wales, 5,300 oz. were produced near Dolgelly in 1863, and 720 oz. in 1875-8. This, I believe, refers only to the mines worked in the Mawddach Valley, where the present operations are being carried on.

In Scotland operations appear to have extended over a much longer period, particularly in the sixteenth and seventeenth centuries, and over a wide area.

In 1511-13 James IV. had gold mines worked "in Crawford Muir, in the upper ward of Lanarkshire," a peculiarly sterile tract, scarcely any part of which is less than a thousand feet above the sea. In the royal accounts for those years there are payments to James Pettigrew, who seems to have been the chief of the enterprise; to Simon Northberge, the chief refiner; Andrew Ireland, the finer; and Gerald Essemer, a Dutchman, the "militer of the mine."

In 1526 James V. gave a company of Germans a grant of the mines of Scotland for forty-three years, and they are said to have "toiled laboriously" at gold digging for many months in the surface of the alluvia of the moor, and obtained a considerable amount of gold.

In 1563-4 the queen granted to John Stewart, of Tarlaw, and his sons, licence "to win all kinds of metallic ore" from the country between Tay and Orkney. In the event of their finding gold or silver, "where none was ever found before," they had the same licence, paying one stone of ore for every ten won, and the arrangement to last for nine years, the first two of which were to be free.

In 1567 the Regent Murray granted licence to Cornelius de Voix, a Dutchman, for nineteen years to search for gold and silver in any part of Scotland; and he so far persuaded the Scots to "confederate," that they raised a stock of 5,000*l.* Scots (equal to about 416*l.* sterling), and worked the mines under royal privilege. He appears to have had "six score men at work in the valleys and dales." He employed "both lads and lasses, and the men and women who before went a-begging." He profited by their work, and "they lived well and contented." They sought for the metal by washing the detritus in the bottom of the valleys, and received a mark sterling for every ounce they realized.

One John Gibson survived so late as 1619 in the village of Crawford to relate how he had gathered gold in these valleys "in pieces like birds' eyes and birds' eggs, the best being found," he said, "in Glengaber Water, in Ettrick, which was sold to the Earl of Morton."

"Cornelius within the space of thirty days sent to the cunye-house, Edinburgh, as much as eight pound weight of gold, a quantity which would now bring 450*l.* sterling."

The adventure was subsequently taken up by one Abraham Gray, a Dutchman, resident in England, "commonly called 'Greybeard,' from his having a beard which reached to his girdle." He hired country people at fourpence a day to wash the detritus round the Harlock Head for gold, some of which was presented by the Regent Morton to the French

king in the shape of a basin of natural gold filled with gold pieces, also the production of Scotland.

In 1580 one Arnold Bronkhorst, a Fleming, and a group of adventurers worked gold mines in Lanarkshire, and one Nicholas Hilliard, goldsmith, of London, and miniature painter to Queen Elizabeth, is said to have belonged to the company.

1582-3. A contract was entered into between the king (James VI.) and one Eustachius Roche, "a Fleming and mediciner," whereby he was to be allowed to break the ground anywhere, and use timber from the royal forests in furthering the work, without molestation, for twenty-one years, on the sole condition that he "delivered for his Majesty's use for every 100 oz. of gold found 7 oz.," and "for all other metals (silver, copper, tin, and lead) 10 oz. for every 100 oz. found; and sell the remainder of the gold for the use of the state at 22*l.* per ounce of utter fine gold, and of silver at 50*s.* the ounce." This must be, of course, Scots currency. (Privy Council Records.)

In 1596 an edict was issued to Robertson and Henderland forbidding them to continue selling their gold gotten in Crawford Muir to merchants for exportation, "but to bring it to the King's cunye-house to be sold there at the accustomed price for the use of the state" (Privy Council Records).

In 1616 Stephen* Atkinson was licensed by the Privy Council "to search for gold, and the Saxeer, and Alumeer and the Salyneer stanes" in Crawford Muir, on conditions similar to the former grants; and in 1621 a similar licence was granted to a Dr. Hendlie ('Domestic Annals of Scotland').

During the eighteenth century there appears to have been a lull in gold seeking and finding in the North. In the *Moffat Times*, however, of July, 1859, it is stated that

"Mr. Griffin, a gentleman from Leamington, has this week passed through Moffat provided with all tools necessary for gold digging and washing, accompanied by two miners from Leadhills. The scenes of their explorations are to be the head of Moffat side and in the neighbourhood of St. Mary's Loch."

With regard to the finding of silver in England, the most interesting particulars are to be found in connexion with the well-known Combe Martin Mines, Devon. These are known to have been worked in or about 1300, in the reign of Edward I., and with great success during the French wars of his grandson and Henry V.

Circa 1587, in the reign of Elizabeth, a new lode was discovered here by Sir Beavis Bulmer, who was able to present Her Majesty with a cup made out of the ore. This cup, or one similar to it, was presented by the queen to W. Bouchier, Esq., of Bath, when lord of the manor, as appears by the inscription:—

* This is elsewhere given as Samuel.

When water-works in broken wharves
 At first created were,
 And Beavis Bulmer with his arte
 The waters 'gan to reare,
 Dispersed I, in the earth did lye
 Since all beginnings olde,
 In place called Coombe, where Martyn longe
 Had hydde me in his molde.
 I did no service in the Earth,
 And no man set me free,
 Till Bulmer by his skille and charge
 Did frame mee this to bee.

Another cup, weighing 137 oz., was made of the same silver, and presented by Elizabeth to Sir R. Martin, Lord Mayor of London. It bore these lines:—

In Martyn's Coombe long lay I hydd
 Obscured, deprest with grossest soyle,
 Debas'd much with mix'd lead
 Till Bulmer came, whose skille and toyle
 Refined me so pure and cleane,
 As richer nowhere els is seene.

These mines were tried again in 1813. In 1835 the works were opened without success, and they were closed in 1848. The smelting-house was erected in 1845.

Ecton Copper Mine, in Staffordshire, was at one time rich in the ore, as was also Crennes Mine, in Anglesea; whilst the value of silver produced by the lead mines of Col. Beaumont, in Northumberland and Durham, was not less than 4,000*l.* per annum.

Scotland again comes to the front with this precious metal:—

"On the west of Linlithgow there is a place called Silver Mill, where there was a silver mine. Silver was taken from it and coined at Linlithgow during the reign of one of the Scottish kings.....Some of the great pieces so coined are to be found in the cabinets of the curious.The mine and tract adjoining is now the property of the Earl of Hopetoun."—"Prisons of Mary, Queen of Scots."

Some, at least, of the "Eccles silver pennies" found in 1864, and evidently minted at Edinburgh, were no doubt of Scottish silver. They are of William I. ("The Lion") of Scotland.

May 8, 1608. "This day commenced an unfortunate adventure of the king [James I.] for obtaining silver in certain mines at Helderstone, in the county of Linlithgow. Some years before a collier named Sandy Maund, wandering about the burn sides in that district, chanced to pick up a stone containing veins of clear metal, which proved to be silver."

This he was advised to submit to Sir Beavis Bulmer at Leadhills, who was engaged gold seeking there. The consequence was that some very hopeful masses of ore were found, and

"a commission was appointed by the king, with the consent of Sir Thomas Hamilton, his Majesty's Advocate, the proprietor of the ground, for making a search for silver ore with a view of trying it at the mint."

In January, 1608, thirty-eight barrels of ore, weighing in all 20,220*lb.*, were packed and sent to the Tower of London. This ore is said to have

given "24 oz. of silver to every hundredweight," and some double the quantity. Samuel Atkinson, who was engaged working the mine, tells how "on some days he won as much silver as was worth 100*l.* The shaft, indeed, received the name of 'God's Blessing.'" A result so favourable aroused the king's cupidity, and, advised by Hamilton, he purchased "God's Blessing" for 5,000*l.*, and worked it at the public expense. Bulmer was its governor. A mill for refining the metal was established at Leith, and others, with workshops, "on the water running out of Linlithgow Loch." No substantial success, however, appears to have resulted.

The same mine was granted to Sir William Alexander, Thomas Foulis, and Paulo Pinto, a Portuguese, in 1613, "on condition of their paying a tenth of the refined ore to the crown." The scene of these mining operations is still to be found to the east of Cairn-apple Hill, four miles south of Linlithgow, and a neighbouring excavation for limestone is named from it the "Silver Mine Quarry." Many further particulars respecting these mines will be found in Chambers's 'Domestic Annals of Scotland,' and in extracts given from the Privy Council Records. It seems also that silver was discovered in Ireland as early as 1294.

There appears little doubt from the foregoing imperfect collection of notes that Mr. Calvert's surmise that the precious metals are to be found scattered in varying quantity over a large portion of the British Isles, and that their presence is not confined to Wales is correct; whilst in these days of closer scientific knowledge of the subject and of improved machinery and methods for winning the metals, Dr. Clark's belief, as expressed in the House, that if easy royalties were fixed and licenses for prospecting issued, a great deal of gold and silver would be found "all over the United Kingdom," would be realized.

R. W. HACKWOOD.

THE CANDLEMAS BLEEZE.—Saturday, Feb. 2, was Candlemas Day. I am reminded thereby of an old custom that I should be glad to have recorded in 'N. & Q.' My father, sometime Governor and Captain General of the colony of Sierra Leone, was born about 1804. As a very small child he attended a parish school in the 'Redgauntlet' country, hard by the Solway. It was then the custom, as I have been informed, on Candlemas Day for every scholar to carry, as an offering to the schoolmaster, a gift of peats, varying in number according to the distance to be traversed and the strength of the pupil. This duty was known by the name of the "Candlemas bleeze" (i.e., blaze). Any one acquainted with the incomparable nature of the peats from the Lochar Moss—that terror to English troops and sanctuary for Border reivers—cut from a jetty soil as black as ink and smooth and soft as butter, and, when dried

in the sun, the thin slices approaching coal in hardness, will understand what a welcome addition to the master's winter store of fuel was thus pleasantly provided.

Probably this was about the last of an ancient custom; for in looking over, many years ago, some old accounts of the expenses connected with my father's education, there occurs an item of money paid to the schoolmaster "in lieu of the Candle-mas bleeze."

I have heard of a similar contribution being made to the parish schoolmaster in other parts of Scotland, where peat was not so common nor so good. It took the form of an offering of candles. I am sorry I can give no date for this latter instance of the survival of what was probably a custom dating from early Popish days.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

ENGLISH CANTING SONGS.—W. Harrison Ainsworth, in his preface to 'Rookwood,' claims to have done more than his predecessors in having written a purely flash song—viz., "Nix, my dolly, pals, fake away"—of which he says:—

"The great and peculiar merit consists in its being utterly incomprehensible to the uninformed understanding, while its meaning must be perfectly clear and perspicuous to the practised patterer of Romany or Pedlar's French."

But he claims too much, since there is a canting song in the first part of "The English Rogue: Described in the Life of Meriton Latroon, a Witty Extravagant. Being a Compleat History of the most Eminent Cheats of Both Sexes. London, Printed for Henry Marsh, at the Princes Arms in Chancery Lane, 1665," reprinted by Chatto & Windus, 1874, p. 45, beginning thus:—

Bing* out bien^b Morts,^c and toure,^d and toure,
Bing out bien Morts, and toure;
For all your Duds^e are bing'd awast^f
The bien Cove^g hath the loure.^h

I met a Dell,ⁱ I viewed her well,
She was benship^j to my watch;
So she and I did stall,^k and cloy,^l
Whatever we could catch.

This Dowie Dell can cut bien whids,^m
And wap fell for a winⁿ;

And prig and cloy so benshiply,
All the Deusea-vile^o within.

And so on in the same elegant style, which renders Ainsworth's famous "Nix, my dolly," in comparison, "less than nothing and vanity." This curious and far from edifying work consists of four parts, which were written by Richard Head and Francis Kirkman, the latter a voluminous

scribbler, whose name is now known only to bibliographers and to students of the 'Sindibad' cycle of tales from his translation of the French rendering of the 'Pitiable History of Prince Erastus' from the Italian. Part i. of 'The English Rogue' was published, by Head, in 1665; parts ii. and iii., by Kirkman, in 1671 and 1674 respectively; and part iv., by Head and Kirkman, in 1680.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

INDICTMENTS AGAINST GAMING DURING THE COMMONWEALTH.—

"18 February, 1650/1.—Information, laid by William Lippiatt before Justices of the Peace assembled in S.P. at Hicks Hall in St. John's street Co. Midd. on the said day, against Thomas Leichfield late of the parish of St. James Clerkenwell, for keeping in the said parish a common gaming house for dice, tables, and cards, and a certain unlawful game called Shovegroate *alias* Slidethrift, and a bowling alley, and a certain unlawful game called Ninepins *alias* Cloiscales, against the form of the statute.—S.P.R., 18 February, 1650/1."

N.B.—In the informations of this period against keepers of gaming-houses shovegroate and ninepins are usually described with these *aliases* of slidethrift and cloiscales.

"14 March, 1653/4.—Recognizances, taken before Richard Powell, Esq., J.P., of Timothy Thorner, of Andrew's, Holborne, gentleman, in the sum of forty pounds, and of John Thorner, of Barnard's Inn, London, gentleman, and Emma Thorner, of Andrew's, Holborne, singlewoman, in the sum of twenty pounds each; For the appearance of the said Timothy Thorner at the next G.S.P. for Middlesex, 'to answer to Anthony Hynde, of London, baker, for cheating him by the new way called the Trepan.' Also, similar Recognizances, taken on the same day, for the appearance of Brace Wallwin, of Gyles in the feeldes, barber, at the same G.S.P., to answer to the same Anthony Hynde 'for cheating him by the new way called the Trepan.'"

Both the above recognizances are copied from the 'Middlesex County Records,' vol. iii., edited by Mr. J. C. Jeaffreson. S.P. stands for Session of Peace; S.P.R., Session of Peace Roll; and G.S.P., General Session of Peace.

What was the unlawful game of Shovegroate or Slidethrift; and the new way of cheating called "trepan"?—and I have heard of ninepins, but not cloiscales.

W. BETHELL.

Rise, E. Yorks.

MRS. OR MISS.—It is stated on p. 505 of the last volume that "Mrs." was a common appellation of unmarried ladies in the days of Alexander Pope. This witness is true; nor are we ignorant that the alternative appellation, "Miss," was originally no better than it should be. "Miss," however, has long since passed from the ranks of vice to those of virtue, and now reigns there, sternly triumphant. Yea, and so completely hath she triumphed that, to the best of my knowledge and belief, her rival "Mrs." is among unmarried ladies no longer used at all. Looking

* Bing, to go. ^b Bien, good, or well. ^c Morts, women.
^d Toure, to look out. ^e Duds, goods. ^f Awast=I wasted.
lost. ^g Cove, man. ^h Loure, money. ⁱ Dell, wench.
^j Benship, very well. ^k Stall=I conceal. ^l Cloy, steal.
^m Cut bien whids, to speak well—to tell lies cleverly.
ⁿ Win, a penny. ^o Deusea-vile, the country.

ound upon my spinster acquaintance—a circle much diminished of late years by the fatal habit of marriage—I do not observe any who call themselves “Mrs.,” or who would willingly be so called. Yet I can remember ladies of the last generation who were always called “Mrs.” though they did not marry; two schoolfellows of my mother’s, for instance, daughters of a General S——, who were invariably styled Mrs. Mary and Mrs. Julia S——. They died about the year 1860; but in a time remoter still, Miss Mitford and Miss Austen were never, I think, known as “Mrs.,” so the practice cannot have been uniform. Am I right in supposing that now, in 1889, the practice is uniform in favour of “Miss,” and that the equivalent “Mrs.” is abolished, except as a crown of wedlock? One thing is certain, that, howsoever this may be among ladies, the title of “Mrs.” is a distinction and an honour among unmarried female servants. My own housekeeper, for instance—of whom I am very proud, for she would do honour to any establishment—has been “Mrs.” for years, though she never was married, and though she looks with just scorn upon the inferior animal and all his works. And so it is, as a rule, in all households, small or great. Even here, indeed, there are exceptions: the Marquis of Bath’s housekeeper at Longleat, who is one of the finest women of her class I ever saw, perfectly charming in her stately sweet simplicity of manner, is “Miss,” and not “Mrs.” But then she is well on the right side of forty. Youth, however, availeth not to lessen the honour of being “Mrs.” Some years ago, in a country gentleman’s house, a certain foolish maid-servant of the lower rank was by pure favouritism suddenly promoted to “Pugs’ Parlour”—that *tertium quid* of which neither the drawing-room nor the kitchen knows anything; in fact, she became a lady’s-maid in the same house. Her highly appropriate name was Goosey; and the kitchenmaid, who hitherto had been her equal, was heard to complain bitterly of the change. “Why,” she said, “I shall have to call her Mrs. Goosey!” A. J. M.

DUMMY.—The use of this word in the *Times*, Nov. 7, 1888, in thus designating a parliamentary document is, I think, worth a record in ‘N. & Q.’ It is, so far as I know, the first time the word has ever been so used. The *Times* paragraph runs thus:—

“The Board of Works’ Commission. The first report of the Royal Commission on the Metropolitan Board of Works was laid in dummy on the table of the House of Commons last night, and ordered to be printed. The manuscript is in the printer’s hands.”

JOHN TAYLOR.

Park Lodge, Dagnall Park, South Norwood.

BEARS COMMITTING SUICIDE.—Former numbers of ‘N. & Q.’ have contained several paragraphs relating to animals committing suicide. It may

be well, therefore, to note that there is a notion prevalent in parts of Scandinavia that the bear will kill itself sooner than fall into the hands of its pursuers. See L. Lloyd’s ‘Scandinavian Adventures,’ 1854, vol. i. p. 257. **ASTARTE.**

EPITAPH ON J. R. GREEN, THE HISTORIAN.—The historian J. R. Green died at Mentone on March 7, 1883, and was buried in the cemetery of that place. Owing to some unavoidable causes, there was considerable delay before any memorial stone recorded the place of his interment. As a copy of the inscription has not, it is believed, appeared in any English literary work, the following will be welcomed by all who reverence the memory of this great Englishman:—

Here lies
John Richard Green
Historian
of the

English People
Born December 12, 1837,
Died March 7, 1883.

He died learning.

The closing sentence is mournfully explained by his widow in the following extract from her preface to her husband’s last work, ‘The Conquest of England’:—

“Many years before, listening to some light talk about the epitaphs which men might win, he had said half unconsciously, ‘I know what men will say of me: *He died learning*’; and he made the passing word into a noble truth..... ‘I have work to do that I *know* is good,’ he said when he heard he had only a few days to live. ‘I will try to win but one week more to write some part of it down.’”

T. N. BRUSHFIELD, M.D.

Budleigh Salterton, Devon.

ST. MARK’S, VENICE.—The late Mr. Charles Greville records, in his ‘Memoirs,’ that he visited St. Mark’s in 1830, and says:—

“It is not large, but very curious, so loaded with ornament within and without, and so unlike any other Church. The pavement, instead of being flat, is made to undulate like the waves of the Sea.”

Mr. Greville was a very accurate observer, and records not only his own impressions, but what he learnt from able guides; yet some fifty years after church restorers proposed to level the pavement of St. Mark’s, because it had given way in places, and was not flat. I trust this has not been done, but, as I have not been in Venice since 1879, I am not sure. When there, I went to Murano, and visited the cathedral, just then restored. I believe they had levelled its floor, which had very probably been “undulating” previously, a fine idea of the old architects.

J. STANDISH HALY.

Temple.

SLOYD.—The following deliciously inaccurate statement appeared in *Chambers’s Journal*, Dec. 22, 1888, p. 816: “*Slöjd*, the Scandinavian word which

is termed *sloyd* in English for convenience, means originally *cunning, clever, handy*." Here "Scandinavian" is slipshod English for *Swedish*. Scandinavian is the name of a group of languages, not of any one language. For "termed" read "spelt"; and why it cannot be spelt *sloid*, it is hard to see. We do not write *boyl, toyl, voyd*, in modern English. Thirdly, "means" is false grammar for "meant." Lastly, the assigned sense is all wrong, for the word is not an adjective at all, but a substantive. Let us put it right. The Swedish word is *slojd*. English people pronounce it *sloid*, as if it rhymed with *void*, because they cannot give the true sound. Silly people will persist in writing *sloyd* with a *y*, merely to cause more confusion in our confused system. Lastly, the word is merely the same as our word *sleight*, the substantive formed from the adjective *sly*; it originally meant sleight or dexterity, but is now applied to wood-carving in particular. But for this it should have been called *sleight* in English.

WALTER W. SKEAT.

FOTHERINGHAY CASTLE AND KING JAMES I.
—The writer in the *Athenæum*, Dec. 29, 1888, on 'The Stuart Exhibition,' says:—

"The relics of the Queen of Scots will appeal to all, whether they belong to her gayer hours, or to the sad periods of detention at Tutbury, Chartley, Chatsworth, and other places, or to the grim hall at Fotheringhay Castle, which James razed to the ground long before he found money enough to complete his mother's monument in Westminster Abbey" (p. 888).

If the writer of the article can give the date of King James's razing of Fotheringhay Castle he will greatly oblige.

CUTHBERT BEDE.

FOLK-LORE IN THE AZORES.—

The peasantry firmly believe that the last twelve days of December are the faithful forecast of the twelve months of the ensuing year, and that the events of the new year will be regulated by the way the wheat, maize, and beans shall germinate. These, at Christmas time, they place in dishes of water for that purpose; should the prognostic be unfavourable they go about their field-work in a half-hearted way, and without faith in the future year.—'The Azores,' by Walter K. Walker, 1886.

H. G. GRIFFINHOOF.

34, St. Petersburg Place.

WORDSWORTH.—Macmillan's complete 'Wordsworth,' edited by John Morley, is very near perfection; but—there is always a *but*—why are not the lines numbered? If Wordsworth is, as many people believe, an English classic, and if Messrs. Macmillan intend, as I presume they do, Mr. Morley's to be the standard edition, why have they deprived their patrons of the means of ready reference?

Q. V.

BLANKET.—In Mr. Stanley Lane-Poole's 'Life of Viscount Stratford de Redcliffe,' vol. i. p. 2, we are told that blankets take their name from Thomas

Blanket, "a wealthy clothworker and shipowner." Dr. Murray, on the other hand, informs us that *blanket* comes from the Old French *blankete, blanquette*, that is, *blanc*, white, with the diminutive suffix *ette*, and he adds that "the Thomas Blanket to whom gossip attributes the origin of the name, if he really existed, doubtless took his name from the article." I am of opinion that the dictionary-maker is correct and the biographer has made a slip; but in such matters mere opinion ought to go for nothing. Can absolute proof be furnished one way or other? What evidence have we that Thomas Blanket is not a mere creation of the fancy?

ASTARTE.

LIP-BRUIT.—In the October number of the *Bookworm* Mr. C. A. Ward uses this word thus: "So strange a thing is fame; and the *lip-bruit* of contemporaries, how apt it is to err!" Is this a new coinage? If so, it deserves a notice in 'N. & Q.' Whether old or new, the word is not an unwelcome addition to our vocabulary.

J. B. S.

Manchester.

'COACHING DAYS AND COACHING WAYS.'—A series of articles with the above title, by W. O. Tristram, illustrated by H. Railton and H. Thomson, lately appeared in the *English Illustrated Magazine*. The articles are amusing, but relate chiefly to very early times, and throw very little light on what are usually meant by "the coaching days," viz., the period of the perfection of roads and road travelling, from 1784 (the year of the introduction of mail-coaches) to the final breaking up of the system by the introduction of railways at the beginning of the present reign—a breaking up which I, for one, most sincerely regret. I write this note, however, to draw attention to two noteworthy mistakes in the illustrations of the coaches, which render them historically inaccurate, and tend to show how untrustworthy are accounts of events or pictures of objects written or drawn but a few years after date. Mistake No. 1 is that in these illustrations the leaders' reins are depicted as being drawn through rings on the wheelers' cheeks, as in modern four-in-hands, instead of over the heads of the wheelers, as was invariably the case in the old coaches. Mistake No. 2. Two persons are always depicted on the box-seat beside the coachman, whereas invariably there was but one. The box-seat was the coveted place, for which usually a small extra fare was demanded.

W. R. TATE.

Walpole Vicarage, Halesworth.

EYELASHES SUDDENLY BECOMING WHITE.—The interior of the Hofkirche at Bruchsal sometimes appears to be brilliantly lighted after it is locked up at night. Once when it was thus illuminated a sexton peeped through the keyhole and saw the dead Prince-Bishop von Hutten saying mass at the altar,

which so horrified him that the lashes of the eye with which he gazed into the building became quite grey. (B. Baader, 'Volkssagen aus dem Lande Baden und den angrenzenden Gegenden,' 1851, p. 292.)

MABEL PEACOCK.

Bottesford Manor, Brigg.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHOPNESS.—'Goody Two Shoes' (reprint, 1882, p. 149) has, "Then, getting a Chopness (a thing like a spade) and digging, he discovered a copper-chest, full of Gold." Is *chopness* a real word; and is anything else known of it? The modern dictionaries appear to take it from this passage. Will any one kindly hunt up the matter for the 'Dictionary'?

J. A. H. MURRAY.

Oxford.

ENGLISH.—May I ask the question whether the Angles of the Venerable Bede and of common tradition are really responsible for the word *English*? Bede accounted for his plausible guess by thinking that all the Angles had deserted their home in what is now called Holstein. But there is no reason to think that the Angles would exchange a rich home for a relatively poorer country beyond the sea. Nor is there any evidence for the belief that the Angles ever lived along the German sea. If the Angles ever went from Germany to England, they must have sailed or rowed through the Baltic. Is it not possible that *England* is named after the Eng-er folk, who lived on both banks of the Weser and along the Elbe, and were named after *eng* or *ing*, which means meadow? These Eng-er folk were true Saxons, and lived in the meadow lands between hilly Westphalia and the heath or sandy plains of the Eastphalians. Their chief river, the Weser, means meadow river; and the word *ing*, meaning meadow, is still used in Lincolnshire and other northern counties (see Halliwell, Richardson, Latham, &c.). The Eng-er folk (the ending *er* is the same as in the word *Londoner*) controlled the mouth of the Elbe, whence it was easy for them to sail to England, especially north and south of the Wash. At any rate, there is no clear proof that the Angles ever emigrated to England, as did the Saxons, of whom the Eng-er folk, the Ing-ævores of Tacitus, was the principal tribe. The guess that *England* is named after the Angles, started by Bede, is not supported by history. The suggestion that *English*, *Eng-er*, *ing*, and *Ing-ævores* all represent the same word, meaning meadow, is at least in harmony with history and topography, and does not violate the laws of philology, although the *l* in *English* will

have to be accounted for. The question is only started here in the hope that the students of Old English, formerly called Anglo-Saxon, may offer what light they have. In quoting Old English it will be helpful to be chronologically precise, and to indicate exactly where and when the words *Angle*, *ing*, *English*, and *England* were first used. Even Dr. Henry Sweet will admit that the peculiar pronunciation of the word *English* makes it hard to derive it from *Angle*, and easy to connect it with *ing*=meadow, and *Eng-er*=meadow dweller.

C. W. ERNST.

Boston, U.S.

MEDAL OF THE PRETENDER. (See 1st S. xi. 84; 2nd S. v. 417.)—In 1858, as is shown by a discussion in 'N. & Q.' under the above heading, it was not known that the Pretender came to England in 1752. The catalogue of the Stuart Exhibition, Medals, 295, states that he visited London in 1752, and that his visit was known to George II. Where is this proved? M. O. P.

PARISH REGISTER MISSING.—The early Register Book of Brampton, in Norfolk, has long been lost—in fact, for fifty years no parishioner has heard of it. But when Blomefield edited his 'History of Norfolk,' the foundation of which work seems to have been laid by Guybon Goddard, of Brampton, the register was extant, and some curious extracts are printed. Possibly these and other contents may have caused the register to wander into private hands. I have an impression that 'N. & Q.' has been the means of bringing about the restoration of at least one register book to its rightful place, and crave a corner for this note, in hopes some reader may know whether the book still exists. Should it be restored I will pledge myself to print it.

A. T. M.

JAMES GRIGOR wrote the 'Eastern Arboretum; or, Register of Remarkable Trees, Seats, Gardens, &c., in the County of Norfolk,' London, 1840-1, with fifty etched plates, issued in fifteen numbers. Is anything known of this author's life?

BIOGRAPHER.

CASA DE PILATOS.—Twenty years ago, on a hurried visit to Seville, I was conducted through a splendid building there which was called Casa de Pilatos. The reason of its bearing this name I would gladly learn. I have an impression I saw an inscription near the entrance, "Entered Jerusalem on," with a day and year following. Why should this building bear the name of Pilate?

JAMES D. BUTLER.

Madison, Wisconsin.

'CORN-LAW RHYMES.'—What was the date of the first and second editions of Ebenezer Elliott's celebrated 'Corn-law Rhymes,' if indeed, these editions had any real existence? The "third edition," reviewed by Carlyle, bears date 1831;

and 1831 is the only date I can find assigned to the 'Rhymes.' The fact that his 'Vernal Walk' was published as early as 1801 seemed to have escaped the notice of the writers in the 'Encyclopædia Britannica,' Ward's 'English Poets,' and the 'Dictionary of National Biography,' as also of Elliott's biographers, John Watkins and "January Searle" (the latter, by-the-by, the pseudonym of George S. Phillips). What, too, was the date of Elliott's marriage? It must have been quite early in the century.

F. HINDES GROOMER.

359, High Street, Edinburgh.

THE PELICAN.—What was the origin of the legend about the pelican feeding its brood with its own blood? I quote three out of the many passages where it is mentioned:—

"A Pelican turneth her beak against her breast and therewith pierces it till the blood gush out, wherewith she nourisheth her young."—Eugenius Philalethes, 'Brief Natural History,' 93.

Then said the pelican
when my birds be slain
with my blood I will them revive.
Scripture doth record
the same did our Lord
and Rose from Death to life.

Skelton, 'Armoury of Birds,' circa 1585.

And like the kind life-rendering pelican
Repast them with my blood.

'Ham,' IV. 5.

LAELIUS.

[See an interesting paper, 4th S. iv. 361, by Mr. J. C. GALTON, F.L.S., who points out that there is some kind of foundation for the legend.]

WINTER OF HUDDINGTON, CO. WORCESTER.—Can any one kindly tell me where to find a pedigree of this family? I wish to ascertain the parents, wives, and children of the three brothers Winter who were involved in the Gunpowder Plot, and also their exact relationship to Anne Winter, who was the wife of Thomas Underhill of Honyngnam, and mother of the "Hot Gospeller." The Harleian and Cottonian calendars, the Worcestershire county histories in the British Museum, and Bridger's 'Index to Printed Pedigrees' have been already searched.

HERMENTRUDE.

REFERENCE WANTED.—Can any of your correspondents kindly supply me with a lost reference? I have noted down for use the following passage, but the heading has been inadvertently torn off:—

"She is likewise tender-hearted and benevolent, qualities for which her mistress is by no means remarkable, no more than she is for being of a timorous disposition, and much subject to fits of the mother."

A reply direct will oblige.

HOLCOMBE INGLEBY.

The Meads, Eastbourne.

BYRON'S 'MONODY ON THE DEATH OF SHERIDAN.'—I should be glad if some reader of 'N. & Q.' could inform me whether the first edition of Byron's

'Monody on the Death of Sheridan' (1816) was issued with or without paper covers. Also which of the first editions (large octavo) of Byron's other works were issued in paper covers instead of boards.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

HYMN WANTED.—Who is the author of the annexed lines; quoted by Rowland Hill shortly before his death?—

And when I'm to die,

Receive me I'll cry,

For Jesus hath loved me, I cannot tell why;

But this I can find

We two are so joined

He'll not be in glory and leave me behind.

I should be glad to see a copy of the whole of the hymn.

W. WINTERS.

Church Yard, Waltham Abbey, Essex.

'DORA THORNE.'—Can any reader of 'N. & Q.' inform me of the name of the author of 'Dora Thorne,' a novel, which appeared serially in the *Family Herald* a few years back? Please write to me direct.

HERBERT HARDY.

Cullompton, Devon.

CAPT. JOSEPH GARNAUT.—A volume of the *London Chronicle* of 1797 says that on Jan. 23 of that year the Council of the East India Company, assembled at the East India House, appointed Capt. Joseph Garnaut to the command of a ship, newly built, and fitted out as a man-of-war and as a merchantman. Was it in honour of that captain that Garnaut Place, Clerkenwell, London, E.C., received its name?

M. S. S.

DOMESTIC HISTORY: COURT OF KING CHARLES II., CIRCA 1677-8-9.—Can any of my fellow readers refer a perplexed student to any diary or compilation of contemporary letters (the latter preferably) where a description, as of an event coming under the writer's own observation, is given of the murder of a page of the backstairs by a nobleman and a gentleman (subsequently ennobled) at Whitehall some time about the above period? If you will kindly allow me to enumerate the works I have consulted I can spare some of my anticipated kind correspondents some trouble in suggestions:—Pepys (does not extend to the date required); Luttrell, 'Brief Relation'; Evelyn; Reresby's 'Memoirs'; 'The Ellis Letters'; 'Diary and Letters of Henry Sidney, Earl of Romney'; 'Life of Algernon Sidney' (Ewald); 'The Sidney Diary and Correspondence' (Blencowe); 'The Sidney Papers' (Collins); Mr. Justice Bramston's 'Diary'; Mr. Justice Rokeby's 'Diary'; and Teonge's and Lake's 'Diaries.' "In my mind's eye, Horatio," I can see the account now, given fresh from observation a day, or a day or two, after the occurrence, by one I should fancy an eye-witness, in familiar colloquial language. It is on the right-hand page

of an octavo volume, about the middle of the book; but I have wholly forgotten the name of the narrator and of the work in which the narrative appears. I am perfectly acquainted with the details of the tragedy; but there are a number of difficulties in the way of ascertaining the precise date which the contemporary record now eluding my memory would assist me to overcome. Any information would very greatly oblige. NEMO.
Temple.

REV. CHARLES LESLIE.—The birth and parentage of the Rev. Charles Leslie, chaplain to James II., will greatly oblige. MACROBERT.
Northumberland.

LONG PERNE COURT.—In a document dated 1553, certain persons are empowered "to hold Courts called Long Perne Courts." Any information about Long Perne Court will be gratefully received by
W. WINTERS.
Church Yard, Waltham Abbey.

SMUT.—What is the exact meaning of this word as applied to the wheat crop? I have always used it to indicate a disease in wheat which causes the grain at harvest time to be full of black powder in the place of flour. In that part of England where I live, the farm-labourers employ the word in this way, and would not understand a person who used it to designate anything else. During the last two or three years I have met with it applied in newspapers to the black ears which are sometimes to be seen in corn crops at the time the plant is flowering. There seems to be little analogy between these black ears and the true smut, except that there is a black powder produced in both cases. The true smut is most injurious to the corn crop. It discolours the good grains, and gives to them a disgusting smell and taste. The dust of the black ears blows away, and the farmer does not suffer except by the loss of the produce of a few ears of corn.

In J. E. Taylor's interesting 'Half-Hours in Green Lanes,' fourth ed., 1877, p. 313, smut is applied in a third manner. He says, "If you are short of objects for the microscope, you cannot do better than turn into the nearest wheat-field, where the sicklier heads, covered with the black powder called 'smut,' will afford you microscopic fungi in abundance." I am not quite certain what is meant here. Mr. Taylor may be writing of that growth which I have called black heads, but I think he is not. He seems to me to mean what I have been in the habit of calling "rust." The colour is, not black, but a dark reddish brown. It is a fungoid growth, which attacks not the grain, but the chaff; though if the attack be severe, it injures the grain by arresting its growth. The rust adheres but loosely to the chaff. I had last year a nine-acre field of

wheat which was much discoloured by this pest. I feared the crop was spoilt; but about ten days or a fortnight before harvest a heavy rain came, which washed the rust away, and the crop looked nearly right at harvest time.

A LINCOLNSHIRE FARMER.

VILLON.—Whence did Villon take the thought contained in the well-known line of his ballad of 'Dead Ladies,'

Mais où sont les neiges d'antan?

Chaucer has it previously in 'Troilus and Criseyde':—

Ye, farwel al the snowgh of ferne yere,
which Rev. W. Skeat remarks (Bohn's edition, vol. iii. p. 278) "is probably a line from some popular ballad in which the transitoriness of woman's love is compared to last year's snow." It is improbable, however, that Villon took it from Chaucer, and most likely both may have a French origin.
A. COLLINGWOOD LEE.
Waltham Abbey, Essex.

Replies.

'THE INGOLDSBY LEGENDS.'

(7th S. vi. 508.)

Bentley's Miscellany began to appear in January, 1837, under the editorship of Charles Dickens, and in the number for February was published "Fire-side Stories," No. 1. The Spectre of Tappington,' with a carefully etched illustration by R. W. Buss. This was the first of the papers which were subsequently collected and issued in three volumes (or "series") as 'The Ingoldsby Legends.' The next two plates were etched by George Cruikshank in his most masterly style, being 'A Lay of St. Nicholas' and 'The Witches' Frolick'; but the stories—whether entitled "Fire-side Stories," or "The Golden Legend," or "County Legends"—were, for the most part, sent out without illustrations, for Buss did not appear again in *Bentley*, Cruikshank was busy upon 'Oliver Twist,' 'Nights at Sea,' and other matters, and Leech's pencil was not employed until some time after the editorship had been handed over to Harrison Ainsworth, the event being notified to the public in a 'Familiar Epistle, from a Parent to a Child,' signed "Boz," which occupies pp. 219–20 of the *Miscellany* for March, 1839. The back of the contents-leaf in this number contains the following announcement:—

"THOMAS INGOLDSBY, who has so powerfully aided us from the commencement by his unrivalled 'Legends,' promises to give us in future numbers more of his productions, which are always so popular."

The first of Leech's etchings occurs in the *Miscellany* for October, 1840 (his name is spelt "Leach" on the contents-page), and illustrates 'The Black Mousquetaire'; the artist signs it with his well-

known rebus; next, in the number for May, 1841, is 'The Confession,' illustrative of 'The Old Woman Clothed in Grey,' which is signed "J. Leech." George Cruikshank at this period was in active hostility to Bentley, the circumstances of the dispute being familiar to all who have studied the various biographies of the artist, and the work done by him for the *Miscellany* was performed in the most perfunctory manner, as any one may see who will compare the etchings to 'Guy Fawkes' with those to 'Jack Sheppard,' which preceded, and 'The Miser's Daughter,' which followed in the list of Ainsworth's romances. INVESTIGATOR's query is answered in a curious confidence addressed to the public on the fly-leaf of *Ainsworth's Magazine* for February, 1842, and entitled 'A Few Words to the Public about Richard Bentley,' by Mr. George Cruikshank. Herein the artist says:—

"Mr. Bentley, the publisher, evidently wishes to create the supposition that I illustrate his *Miscellany*. On the contrary, I wish the public to understand that I do no such thing. It is true that, according to a one-sided agreement (of which more may be heard hereafter), I supply a single etching per month. But I supply *only that single etching*. And even that can hardly be called my design, since the *subject of it* is regularly furnished to me by Mr. Bentley, and I have never even read a page of any of the stories thus 'illustrated.'"

The italics in the above extract are Cruikshank's, and it is plain that the omission of his usual signature (for which a meaningless scribble is sometimes substituted) and the addition of such a formula as "the subject furnished by Mr. Bentley," in the left-hand bottom corner of 'The Dead Drummer,' were factors in his scheme for annoying the publisher and hastening his own deliverance from the hated agreement. His etchings in the twelfth and thirteenth volumes of the *Miscellany* are simply disgraceful, contrasting strongly with the carefully finished illustrations to 'Mr. Ledbury' and 'Richard Savage' by John Leech; therefore the publisher, no doubt despairing of being able to persuade the public that such an unfinished scrawl as 'Jerry Jarvis's Wig' was really the work of their favourite's hand, caused the words "*George Cruikshank fecit*" to be engraved beneath the design. In spite of all this it is worthy of notice how the native humour of the man occasionally predominated over his settled determination to bring discredit upon Bentley—the exit of the friar from Old Nick's sack under the influence of St. Medard's oyster-knife is very funny, and so is the by-play in 'The Lay of St. Cuthbert.' To conclude, the whole of the etchings to the first issue of 'The Ingoldsby Legends,' with the single exception mentioned above, are by George Cruikshank and John Leech, the unsigned ones being exclusively by the former artist.

ALFRED WALLIS.

Exeter.

[MR. JOSEPH BEARD, MR. J. F. MANSEERGH, and MR. A. M. PHILIPS furnish corroborative information.]

CHAINS OF STRAW (7th S. vi. 428).—The colloquy entitled by Erasmus 'Peregrinatio Religiosis Ergo,' is a bitter satire upon pilgrimages and relics, and the words in question may have been employed to indicate the worthlessness of the gifts bestowed at the shrines visited in return for the more valuable offerings made by the pilgrims. St. James of Compostella presented Ogygius, as he narrates, with "hoc imbricatum putamen." Menedemus replies, "Cur ista potius donat quam alia." Ogyg.: "Quoniam his abundat, suggerente vicino mari." Upon this the notes of Southey to his poem 'The Pilgrim to Compostella' may be consulted. The images of saints made of common metals (lead and tin) may indicate a like return for the gold and silver offerings at the shrine. In a similar way the Virgo Parathalassia in England, to whom Ogygius had also made a pilgrimage, may be represented as requiring her votaries with chains of straw ("culmei, e stramine facti," of little or no value, as we say "a man of straw") and a "rosary looking like serpents' eggs" ("quæ cum prodeunt coherent") as is noted by Cornelius Schrevelius, editor of the variorum edition of the 'Colloquia,' in 1664. He also suggests that this shrine of the Virgin was at Saint Maries (St. Mary's), near Falmouth.

W. E. BUCKLEY.

Perhaps the meaning of the sentence quoted by MR. KARKEK may be elucidated by giving the original. Menedemus has been chaffing the pilgrim Ogygius, and then breaks out:—

"Sed quid isthuc ornatus est? Obsitus es conchis imbricatis, stanneis ac plumbeis imaginibus opletus undique, culmeis ornatus torquibus: brachium habet ova serpentum."

In my edition (London, 1740, edited by S. Patrick, under master of the Charterhouse) there is the following note to the above:—

"Supponitur gestare beads vel chaplets, quæ facta sunt ex globulis ab ovis serpentum non assimilibus; observa porro omnes fere peregrinatores, & Compostella redeuntes, adornari, ut hic designatur Ogygius."

It is evident that many sauntering pilgrims were bedizened like Merry Andrews, and were not content with the "scallop shell of quiet and staff of peace to rest upon."

JAMES HOOPER.

50, Mornington Road, N.W.

I believe that accuracy is regarded as a virtue in 'N. & Q.' Has not your correspondent made a slip in writing 'De Perigrinatio Religiosis Ergo'? Should he not have written 'De Peregrinatione,' &c.? At p. 427 b, *ante*, "Propimodum" should be *Propemodum*.

F. C. BIRKBECK TERRY.

GENEALOGICAL (7th S. vi. 347).—'A Cronikyl of the Erles of Ross,' printed in 'Miscellanea Scotica' (Glasgow, 1818), vol. ii., states that William, third earl, married Maud, sister to the king (i. e., Robert Bruce), and that, dying prisoner in England in 1322, he was succeeded by his son Hugh, fourth

earl, who was father of Eufemia, wife of King Robert II. F. N. R. will find in Theiner's 'Vetera Monumenta' a Papal dispensation in respect to the marriage of Earl Hugh with Margaret Graham, which shows that his first wife was not a sister of Bruce's. Ascertained dates, in fact, forbid the idea
H. B.

"DOLCE FAR NIENTE" (7th S. vii. 28).—Your correspondent CLIVE wishes to know whether the origin of this proverbial expression can be traced to any Italian author. In 'Geflügelte Worte: Der Citatenschatz des Deutschen Volks,' by Georg Büchmann (tenth edition, Berlin, 1877), I find it stated (p. 150) that "Il dolce far niente" (usually quoted in England without the article) is a translation of "Ilud jucundum nil agere" in Pliny, 'Epistles,' viii. 9. Büchmann goes on to remark that it is not surprising the Italians should have made this phrase their property, since the delights of doing nothing are nowhere greater than in Italy. It may be added that the book here quoted from is an exceedingly useful compilation. Those puzzling lines, "Incidio in Scyllam cupiens vitare Charybdim" and "Tempora mutantur nos et mutamur in illis" are both therein referred to their sources. It is, besides, highly instructive to learn which of our English quotations have become "Winged Words" among the Germans.
EDWARD BENSLEY.

Büchmann, in the 'Geflügelte Worte,' at "Il dolce far niente," gives no reference to an author for the phrase, but compares with it Pliny's "Jucundum tamen nihil agere" ('Ep.,' viii. 9). The context of the passage is:—

"Olim non librum in manus, non stylum sumpsit. Olim nescio, quid sit otium, quid quies, quid denique illud iners quidem, jucundum tamen nihil agere, nihil esse: adeo multa me negotia amicorum nec secedere nec studere patiuntur."

In 3rd S. ix. 99, in answer to a query, there is reference to a parallel sentiment in Horace, 'Od.,' i. i. 20, about lying half the day under the arbutus or by the spring.
ED. MARSHALL.

In 'La Gerasalemmе Liberata' ("Clarendon Press Series") is given the following note to l. 8, stanza xxxvii, canto i.:—

"Nulla and niente are often used after a verb in the sense of 'something' or 'anything.' Thus 'se io posso far nulla' means 'if I can do anything.' Therefore, the common expression 'il dolce far niente,' first vulgarized (says Robello) by the newspapers, means exactly the opposite of what it is generally intended to mean. The right phrase would be 'il dolce non far niente.'"

I suspect this to be an error. Dante uses *niente* and *nulla* without the negative particle in the sense of "nothing" ('Inf.,' c. xxii. 143; 'Par.,' c. xxvii. 93; 'Inf.,' c. xxviii. 20, *et passim*).

B. D. MOSELEY.

SILVAIN (7th S. vi. 509; vii. 74).—This M. Silvain, M.P., must be, I think, George Augustus Selwyn,

whose surname might be written as above by a Frenchman. G. A. Selwyn, Esq., of Matson, in Gloucestershire, was M.P. for Gloucester city from Nov., 1754, to July, 1780, and for the Luggershall division of Wiltshire from Oct., 1780, to 1791, in which latter year he died. In the year 1768 he was returned both for Gloucester and for the united burghs of Wigton, New Galloway, Stranraer, and Whitehorn, but elected to sit for the city of Gloucester. Mr. Selwyn twice held the offices of Surveyor of the Meltings of the Mint and of Registrar of the Chancery Court of Barbadoes, the first time, when he was also Paymaster to the Board of Works, in 1755, and the second time in 1782, when he was also made Surveyor of the Crown Lands.

JULIUS STEGGALL.

Is not this name Sylvanus, read into English? The latter form is not uncommon in North Wales and Cornwall. I have met it in Norfolk. O.

[Silvain was the name of Garrick's secretary. See Fitzgerald's 'Life of Garrick,' i. 311.]

MERMAID (6th S. v. 365, 478).—The advice of the Glasgow water-wife, recorded by Mr. BLACK, may be compared with the following story. Once, when the plague had carried off many people in Weilerstadt, the voice of an invisible being cried from heaven:—

Esset pimperlneil',
So sterbet ihr nicht äill'.

The survivors followed this recommendation, and so saved their lives (B. Baader, 'Volkssagen aus dem Lande Baden,' 1851, p. 256).

B. L. R. C.

'ONCE A WEEK' (7th S. vi. 306, 418; vii. 34).—'"Et ego in Arcadiâ." And therefore, as my dear old *Once a Week* is in question, I ask leave to express an opinion that no magazine of this Victorian era has more happily combined the four great qualities of purity of tone, excellence in literature and in art, handiness of form and clearness of type, and cheapness. Under happier auspices such a magazine should have lasted and flourished (as *Chambers's* does) throughout the century.
A. J. M.

TOUCH (6th S. xii. 407, 519; 7th S. i. 76).—I have recently come across some notes in a back volume on the origin and etymology of the surname Touch. SIR JAMES PICTON and others assume that the name is the same as Touche, La Touche, and De la Touche, and that it was introduced by Huguenot refugees after the Revocation of the Edict of Nantes. But there is ground for believing that it is of different and more remote origin. The Touch Hills, in Stirlingshire, have borne that name for centuries, and Touch House, the seat of Sir Henry Seton-Stewart, Bart., evidently derives its name from the same source.

On July 23, 1339, Andrew de Moravia received

from King David II. a grant of the lands of Touchmaler and Toultheadam, now written Touchadam.

MR. EDWARD R. VIVYAN states that the Huguenot family of La Touche fled from France to Holland, and thence (about 1740) emigrated to Ireland. This no doubt refers to the ancestors of the families of La Touche, of Marley, of Harris-town, of Sans Serise, and of Bellevue; but it throws no light on the introduction of the Scottish name Touch, as in 1739 (a year before the La Touche family emigrated to Ireland) John Touch was settled at Abertour, N.B., as parish minister. See 'Records of Abertour.'

Quære, origin and etymology of Touch? The name occurs in this form in several heraldic manuscripts. F. R. A.

THOMAS DRAY (7th S. vi. 447).—He was the author of 'Reflections serving to Illustrate the Doctrine advertised by Dr. Cadogan on the Gout and all Chronic Diseases,' Canterbury, 1772, 8vo.

"16 Nov., 1808, at Hythe, Kent, Mr. Thomas Dray, senr., surgeon and apothecary, in his 67th year."—*Gentleman's Magazine*, vol. lxxix., part ii. p. 677.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

OLIVER CROMWELL AND CARLISLE CATHEDRAL (7th S. vi. 244, 331, 397, 454).—Surely Mr. BOUCHIER (or the printer) has made a blunder in the last words of his communication, "the great poet of the Pollio." Surely he must mean "the great poet, Pollio." I am away from my books, and cannot give the exact references; but many of your readers will remember the lines of Virgil's 'Eclogues' where Pollio is mentioned as at once a poet and a Roman consul:—

Pollio et ipse facit nova carmina.

Te que adeo decus hoc ævi, te consule, inibit, Pollio.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

A MAYOR'S TITLE (7th S. vi. 468).—Certainly popular language applies the title "right worshipful" to other mayors besides him of Coventry. I remember some fifteen years back, when Dr. Liddell was Vice-Chancellor, a troupe of performers coming to Oxford and announcing their entertainment as given "by permission of the Right Worshipful the Vice-Chancellor and the Very Reverend the Mayor." EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

The Mayor of Kingston-upon-Hull is "right worshipful" by charter, and the aldermen have scarlet robes. H. J. A.

I suspect Mr. WALFORD will find that the Mayor of Coventry has chosen to style himself "right worshipful" of his own mere motion. In a large town in the North an ambitious mayor some six years ago decreed that himself and all future

mayors of that town should be styled "right worshipful," a decree I have always refused to obey.

A SEXAGENARIAN.

Does the difference in the style of the Mayor of Coventry arise from the fact that Henry VI. by his charter granted the city "that it should be an entire county, incorporate by itself in deed and name, distinct from the county of Warwick"? See Camden's 'Britannia' (1695), col. 505.

J. F. MANSERGH.

Liverpool.

CARBONARI IN NAPLES (7th S. vii. 47).—The work published by my grandfather in 1821 was a translation by Mr. (afterwards Sir Charles) Eastlake of Baron Bartholdy's 'Mémoires sur les Sociétés Secrètes dans le midi de l'Italie' and 'Mémoires sur le Brigandage dans le midi de l'Italie.' JOHN MURRAY, Jun.

50, Albemarle Street.

ANSON'S 'VOYAGES' (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92, 235, 351, 432).—Since my note I have come upon the claim made for Robins by his biographer and friend James Wilson, M.D., in a collection of Robins's 'Mathematical Tracts,' 1761. I retain as much as needful of the original statement, which is too lengthy in full for your pages. Here it is said that when Mr. Walter had brought his account of the voyage down to his leaving the ship at Macao for England, it was determined to have it rewritten by Robins:—

"And upon a strict perusal of both.....I find Mr. Robins's to contain about as much matter again as that of Mr. Walter; and, indeed, the introduction entire, with many dissertations in the body of the book, were composed by Mr. Robins, without having received the least hint from Mr. Walter's manuscript; and what he had thence transcribed regarded chiefly the wind and the weather.....with such particulars as generally fill up a sailor's account. So this famous voyage was composed in the person of the Centurion's chaplain by Mr. Robins in his own style and manner.....And this was at that time no secret; for in the counterpart of an Indenture now lying before me, made between Benjamin Robins, Esq., and John and Paul Knapton, booksellers, I find that those booksellers purchased the copy of this book from Mr. Robins as the sole proprietor, with no other mention of Mr. Walter than a proviso in relation to the subscriptions he had taken. Thus, as many of Mr. Robins's smaller pieces came abroad without a name, so this larger volume was printed in the year 1748 under that of another."—Preface, pp. xxxvi-xxxvii.

The following letter from Lord Anson given here is also quoted in the 'Biog. Dict.' article "Robins":—

Dear Sir,—When I last saw you in town I forgot to ask you whether you intended to publish the second volume of my voyage before you leave us, which, I confess, I am very sorry for. If you should have laid aside all thoughts of favouring the world with more of your works it will be much disappointed, and no one in it more than your very much obliged humble servant,

ANSON.

Bath, 22 Oct., 1749.

The above letter is printed with his lordship's consent and additional acknowledgments to Mr. Robins, who left the same year for the East Indies, where he shortly after died.

I am glad to add to the above that Mr. TEW is quite right, and the "Honourable Gentleman who turned his back on the Expedition," not Capt. Norris, left later on, but before rounding the Cape. My reference was only to show that various persons named—and others—left from time to time, and I should, perhaps, have alluded to Thomas's statement p. 10, which, so far as it goes, is clear enough. But I had the question of authorship more in mind, which now, with the above quotations, certainly presents a curious case. In lack of other evidence, I must think Mr. Walter wrote an account, making use of Lord Anson's papers and his own; that this was placed in Mr. Robins's hands, and so largely influenced him while writing, that, even if he entirely rewrote the voyage he followed Mr. Walter's changes from first to third person, as I have earlier shown. This is quite possible, at least, but it would be interesting if Mr. Walter's original MSS. could be recovered for comparison.

W. C. M. B.

In Dr. Watkins's 'Biographical Dictionary,' under "Robins, Benjamin," the following passage occurs:—

"The book came out in the name of the Chaplain of the Centurion, and it was remarked at the time that there was no reference to the power of Providence in the work."

This is correct so far as the first edition, a copy of which I possess, is concerned; but in the edition published by the Society for Promoting Christian Knowledge, I find on the last page their safe return attributed to "the Good Providence which had preserved them through the signal perils which had so often threatened them," while the addition of the words "through the blessing of Divine Providence" as the very last sentence of the book ascribes to a higher Power the success that had at first been attributed to "prudence, intrepidity, and perseverance united." Can any of your correspondents tell me when these words were first interpolated? Are they found in any early editions; or did the Society, when it acquired the copyright, insert them?

Perhaps I may be allowed to add to my former communications respecting the authorship of this book that the account of the expedition during the two years and three months that Mr. Walter was on board the Centurion takes up 368 pages (I quote from the smaller edition), while only 55 pages are devoted to the seventeen months that elapsed between his return and that of the expedition. I give this for what it is worth; but it certainly seems to show that, whatever assistance he may have received from Robins in editing Lord Anson's papers, the 'Voyage' owes no inconsiderable part

of its interest to his minute descriptions of those adventures, "*quorum magna pars fuit.*"

E. L. H. TEW, M.A.

Hornsea Vicarage, E. Yorks.

Richard Walter, Fellow of Sidney College, Cambridge, B.A. 1738, M.A. 1744, appointed Chaplain to Portsmouth Dockyard March, 1745, married May 5, 1748, at Gray's Inn Chapel, Jane Sabberton, of St. Margaret's, Lothbury, in the City of London, and died March 10, 1785. See Nichols's 'Literary Anecdotes,' vol. ii. p. 205; vol. ix. p. 782.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

HERRINGTON CHURCHYARD (7th S. vi. 205).—I should add to my note on this subject, with reference to medal of Henry V., that the Vicar of Herrington first kindly told me of its discovery by the sexton's brother-in-law, who says that he turned it up, curiously discoloured, at about a foot and a half below the turf. He, however, so far, it is strange, cannot be induced to part with his treasure, either for gold or for authoritative inspection. The finding of any memorial whatever bearing on Henry V.'s brilliant career, I need not say, would be of national interest. Even should the old coin prove to be counterfeit—which I think it not—would that not also go to prove that there was a genuine coin—a silver medal—of the king to counterfeit? We know that the queen—she who did "love de enemy of France"—"in memory of such an illustrious consort, placed upon his monument his statue of silver as big as the life, which it perfectly resembled" (Smollett). Is it, then, too much to believe that—perhaps with the surplus of this same silver—medals were likewise struck (similar to the medal just found) in memory of the king, for presentation to his well-beloved knights? Such were the warriors to whom Henry, on the morn of Agincourt, in the words of Shakspeare, said:—

For he to-day that sheds his blood with me,
Shall be my brother: be he ne'er so vile,
This day shall gentle his condition.

R. E. N.

Bishopwearmouth.

SERINGAPATAM (7th S. vii. 27).—The following extracts respecting Seringapatam, from a book in my possession giving an account of Wellington's life and battles, may be of use to Mr. HARRIS. On account of your space being limited full details cannot be given, but the book is open for your correspondent's perusal.

"In the final attack, on May 3, 1799, the British forces employed were 4,476 men, under the unrestricted command of General Harris, assisted by the following officers: Major-General Baird, Lieut.-Cols. Wellesley, Barry, Close, Agnew, and Dunlop, Col. Sherbrooke, Capt. Malcolm, Macaulay, &c. Among the regiments engaged was Wellington's own regiment, the 33rd..... The spoil captured was very considerable, amounting to

18,232,140% sterling, exclusive of military stores; 929 pieces of ordnance and an immense quantity of ammunition were also taken. General Harris, as the commander, received one-eighth of the whole, and 100,000% was offered by the army to Wellington (Marquis Wellesley), but was honourably refused by him as encroaching on the general prize-money. The Company in recompense, however, voted him 5,000% annually for twenty years."

T. R. SLEET.

The following line regiments bore "Seringapatam" among their honours: the 12th, 33rd, 73rd, 75th, 77th, 94th, and 103rd. So far as these corps are concerned, the information required by Mr. HARRIS could be obtained by applying to officers commanding regimental districts respectively at Bury St. Edmunds, Halifax, Perth, Aberdeen, Hounslow, Galway, and Naas.

GUALTERULUS.

"THE FOX AND VIVIAN" (7th S. vii. 49).—There is a similar sign in Coventry in Gosford Street. This Vivian was a noted hunter, celebrated in this neighbourhood some years ago. The association with the fox may thus be accounted for. We have other instances in this vicinity of uniting two animals for the purpose of signboard nomenclature, as the "Stag and Pheasant," "Hare and Hounds," "Hare and Squirrel," "Hen and Chickens," &c.; but the most curious association of two very different objects on one sign that I ever met with is at St. Albans, where there is an inn known as the "Cock and Flower-pot." There must have been some comical reason for this combination.

W. G. F.

Coventry.

DEATH WARRANT OF CHARLES I. (7th S. vii. 8).—The most perfect copy of this I know is an etching by the Rev. Henry Lockinge, M.A., sometime Vicar of Hazlebeech, in Northamptonshire, and author, amongst other works, of 'Historical Gleanings on the Memorable Field of Naseby.' This etching was published by Longman, Rees & Co., of Paternoster Row, in 1830, at 1s. 6d.; and from what I can judge of it, every line on the seals must have been faithfully reproduced. (See 'N. & Q.', 4th S. x. 1, 21).

JOHN T. PAGE.

Holmby House, Forest Gate.

There is a good engraving, with the seals, in Smollett's 'History,' vol. vii., after p. 368, Lond., 1759.

ED. MARSHALL.

The Society of Antiquaries published an engraving of this document in the last century. I think, but am not quite sure, that it forms one of the plates in the 'Vetusta Monumenta.'

F.S.A.

An engraving of this warrant is to be found in Harrison's edition of Rapin's 'History,' published circa 1784.

J. F. MANSERGH.

Liverpool.

This engraving, of which I have an impression, was published by the Society of Antiquaries in 1750.

EMILY COLE.

Teignmouth.

PROVERB: "IS FECIT CUI PRODEST" (7th S. vi. 488).—This is not properly a proverb, but a maxim of law. It occurs twice in 'Paroemia et Regulæ Juris Romanorum, Germanorum, Franco-Gallorum, Britannorum,' by Leopold Volkmär, Berlin, 1854, pp. 268, 285. The complete form of the phrase is "Is fecit scelus cui prodest."

ED. MARSHALL.

Cui prodest scelus,

Is fecit.

L. Ann. Seneca, 'Medea,' l. 500.

Cicero has the same maxim, quoted as a saying of L. Cassius:—

"L. Cassius ille, quem populus Romanus verissimum et sapientissimum judicem putabat, identidem in causis querere solebat, cui bono fuisset. Sic vita hominum est, ut ad maleficium nemo conetur sine spe atque emolumento accedere."—Cicero, 'Orat. pro Sex. Roscio,' cap. 30 (sec. 84).

See also Cicero, 'Orat. pro Milone,' cap. 12 (sec. 32), and 'Philipp,' ii., cap. 14 (sec. 35).

ROBERT PIERPOINT.

St. Austin's, Warrington.

[Q. V., DNARGEL, and LADY RUSSELL give similar illustrations or references.]

"ARRANT SCOT" (7th S. vii. 45).—The explanation of the difficulty here is that "Scot" is a misprint for *sot*. It is well known that Drummond's posthumous poems were very carelessly edited previous to the present century. Drummond was not likely, even in jest, to claim Aretino as a Scot, and what he did write is as follows:—

Here Aretino lies, most bitter gall,
Who whilst he lived spoke evil of all,
Only of God the arrant sot
Nought said, but that he knew him not.

This is the epitaph as it was edited by David Laing, and as it has been reproduced in the volume of Drummond's 'Poetical Works' issued in 1856 by John Russell Smith.

THOMAS BAYNE.

Helensburgh, N.B.

CRABBE'S 'TALES OF THE HALL' (7th S. vi. 506).—Mr. W. ALDIS WRIGHT speaks justly of the neglect into which Crabbe's poems have fallen. But, on the other hand, it should be remembered that a popular selection from those very poems has just been published, price ninepence, and that Mr. T. E. Kebbel has lately written an admirable little 'Life of Crabbe' in the "Great Writers" series. Many poets would be glad to see their way to as much popularity as that a hundred years off. Crabbe was born in 1754, 135 years ago; and yet I, for one, who write this in 1889, have met several of the people whom he knew.

A. J. M.

FRANCES CROMWELL (7th S. vii. 27).—According to Noble's 'Memoirs of the Protectorate House of Cromwell' this lady was the daughter of John Tidman and the first wife of Thomas Cromwell, the seventh son of Henry Cromwell. This Thomas was born at Hackney, Aug. 19, 1699, and died Oct. 2, 1748. The issue of the marriage was Henry, who died unmarried; Thomas and Elizabeth, who died in infancy; and Ann, who married, Oct. 1, 1753, John Field, an apothecary, of Newgate Street, London. F.

In the pedigree of Cromwell in vol. vi. of Nichols's 'Bibl. Topographica Britannica' the name of Frances occurs as daughter of John Tidman and wife of Thomas Cromwell, great-grandson of the Protector. The date of her death is not mentioned, but Thomas Cromwell died in 1748, aged forty-nine, leaving children by his first and second wives. B. FLORENCE SCARLETT.

The following is an extract from a family Bible, formerly belonging to Henry Cromwell and now in my possession:—

Oliver Cromwell.

Henry Cromwell, Ld. Lieut. Ireland.

Major Henry Cromwell.

Thomas Cromwell, whose first wife, Frances Tidman, died April 7, 1738. His second wife was my great-grandmother.

E. OLIVERIA PRESCOTT.

13, Oxford Square, W.

She may, perhaps, have been Frances, first wife of Thomas Cromwell (father of the Protector's last male descendant). See Noble, i. 230. But Cromwell was, and is, a commoner name than is sometimes thought, and this is but a guess.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

EARLY ENGLISH AND LATE GOTHIC (7th S. vi. 432).—CUTHBERT BEDE's experiences may, I fear, be paralleled in many parts of England. We assume too rashly, I fear, that the desire to destroy, from so-called religious motives, works of art and memorials of history was an error confined to the sixteenth and seventeenth centuries. I have known several examples of it in my own time, and have heard and read of others. Here is one example. An old church in this neighbourhood had, after centuries of neglect, fallen into ruin. The parish all belonged to one person. He sold it to a gentleman who, though he had an estate adjoining, lived many miles away. The purchaser was a most conscientious man. His first thought was to rebuild the church. The old building—with the exception of the tower, which was in good order, and the arcades of the nave—was removed, and a new structure arose in what is called the "Early English" style. The eastern ends of the nave and the chancel were ornamented with crosses. The clergyman was much troubled about this, and told

me that it was his intention to have these objects quietly removed some day and broken in pieces. I had no doubt that he would carry out his threat, and so told him that if they disappeared I should report the fact to the owner of the parish and the bishop of the diocese. This, or some other influence, brought him to a better mind. He has long been dead, but the crosses are still there.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

RELICS OF CHARLES I. (7th S. vii. 26).—Sir Henry Halford's narrative has been published more than once. First, Sir H. Halford, 'An Account of what appeared on opening the Coffin of Charles I. at Windsor,' London, 1813, 4to. It was reprinted in his 'Essays and Orations read at the Royal College of Physicians,' London, 1831; reprint, 1842. An account of this work was given by LADY RUSSELL in 6th S. xii. 317. ED. MARSHALL.

In one of the later notices of the Stuart Exhibition in the *Times* it is mentioned that the relics replaced by the Prince of Wales were some bones of vertebrae, which had been taken from the coffin when it was opened last. These were replaced on, not in, the coffin; and in the *Globe* appeared a note from Sir H. Halford to the effect that he gave the relic in question to the Prince of Wales, and had received it from his father, who had been given it by George IV. B. FLORENCE SCARLETT.

Chambers's 'Book of Days' gives a short account of the opening of the coffin, and quotes the account published by Sir H. Halford. Lowndes gives the date of this as 1813, 4to., and says it was reprinted in Halford's 'Essays and Orations at the College of Physicians,' 1831, and again in 1842. I recently read in a newspaper that the relic replaced by the Prince of Wales was a portion of the vertebrae of the neck, but am not able to lay my hand on the extract. H. H. B.

Derby.

Both MR. MERRY and the *Times* seem to have made a sad jumble. There was no George IV. in the case. The vault was opened on Thursday, April 1, 1813, in the presence of the Prince Regent, the Duke of Cumberland, and others, one being Sir Henry Halford, who made minute observations and notes of what was seen and done on that occasion, all of which he recorded in a volume entitled 'Essays and Orations,' by Sir Henry Halford, Bart., M.D., published by John Murray, 1831. If I recollect rightly, Sir Henry states distinctly that nothing was removed, and therefore the Prince of Wales of 1888 could not possibly have replaced any relics. Whatever the Prince may have done on Dec. 17, 1888, we may be sure he did not restore anything which had been removed on the previous opening of the vaults. H. S. S.

[Other replies are acknowledged with thanks.]

COMITATUS CERETICUS (7th S. vii. 49).—"Cardiganshire, as the English term it, is in British Sir Aber Teivi, and is called by Latin writers Ceretica. If any suppose it denominated from King Caratacus, his conjecture may seem to proceed rather from a fond opinion of his own than from the authority of the ancients. And yet we read that this prince ruled in these parts" (Camden). "*Ceretica, Ceretici* = Cardiganshire," is in the appendix of ancient place-names in 'Wright's Court-Hand Restored,' p. 26, ed. 1846. Llanbeder is Lampeter, where a theological college was founded by George IV., at the suggestion of Dr. Burgess, then Bishop of St. David's, in 1822, and opened in 1827. The late Bishop of Llandaff (Dr. Ollivant), the present Bishop of Winchester (Dr. Harold Browne), and the newly-appointed Bishop of Chester (Dr. Jayne) have held offices there. W. E. BUCKLEY.

[Many contributors are thanked for replies to the same effect.]

WESTGATE: CLAUDIUS (7th S. vi. 488).—A foot-note in Rapin's 'History' (1732) says that "Claudius in all probability landed at Portus Ritu-pensis, called afterwards Portus Britanniarum" (vol. i. p. 13). For the position of Portus Rhutupensis, near Sandwich, see Camden (1695), cols. 201 and 222. J. F. MANSERGH.
Liverpool.

THE TERMINATION "KON" IN SWISS PLACE-NAMES (6th S. vii. 90, 415).—A query concerning the origin and meaning of this termination once appeared in 'N. & Q.' As I have not seen a reply, I venture to say, even at this late date, that, according to Heintze ('Die Deutschen Familien-Namen,' 1882), the termination *kon* is an abbreviation and contraction of the termination *inc* and *hofun*. In this way *Zollinc hofun*, "at the farms of the Zollinc," becomes *Zollikon*; *Pfäffinc hofun*, "at the farms of the priests" is contracted into *Pfäffikon*, &c. The famous Swiss surname *Zollikofer* is no doubt derived from the place called *Zollikon*, on the lake of Zurich; but it seems to have been assumed before the place-name received its present form, otherwise it would be written *Zollikoner*. J. H. D.

Lancaster, Pennsylvania, U.S.

[A reply appeared at the second reference.]

"SNECK POSSET" (7th S. vi. 487).—This expression is also well known and generally used by the people of Cumberland and Westmoreland. In the glossary at the end of 'The Songs and Ballads of Cumberland,' third series, Sidney Gilpin explains it as "the door being shut in a person's face when his presence is not wanted." And in the glossary at the end of 'The Folk-Speech of Cumberland,' by Alex. C. Gibson, F.S.A., it is said, "When a man has the door shut in his face, figuratively or literally, he gets a *sneck-posset*," and the following quotation

from 'Johnny Shippard' (by Rev. T. Clarke) is added, "Glooard at me a bit, an' than clyash't dewavi mi feeace. He g'e ma a faer *sneck-possett*." J. B. WILSON.

Knightwick Rectory.

THOMAS PAYNE (2nd S. viii. 122; 5th S. vii. 47, 112).—I should be extremely obliged if any of your correspondents would inform me if Thomas Payne, the bookseller, who issued a catalogue of four hundred scarce old plays from Bishopsgate Street in 1739, was any relation to Olive Payne, the bookseller, at Horace's Head, in Round Court, in the Strand, or of Thomas Payne in New Round Court in the Strand, in Old Round Court in the Strand, and next the Mews-Gate in Castle Street, Leicester Fields. JOHN TAYLOR.
Northampton.

THOMAS HARRISON, REGICIDE (7th S. vi. 487).—He was the son of a butcher at Newcastle-under-Lyme, in Staffordshire, and studied law under Mr. Hulker, of Clifford's Inn. After turning an enthusiastic preacher he joined the Parliament army, and was raised to the rank of major, afterwards becoming a colonel and major-general. He was elected a member of the Council of State Nov. 24, 1652, and in this exalted position had the direction of Wales. At his trial at the Old Bailey he confessed in open court that the commission calculated to take away his sovereign's life in bringing him to trial and the warrant for execution were both signed by him. He was sentenced to be hanged and quartered, which was carried into execution at Charing Cross Oct. 13, 1660. See the *Universal Magazine*, Aug., 1751 (vol. ix. pp. 59, 60).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

It is probable, but as yet not certain, that General Thomas Harrison, the regicide, was a Staffordshire man. I have a note from the *True Informer*, June 22-29, 1644, in which occurs the passage, "Col. Harisson with his Moorlanders out of Staffordshire." This is, of course, not conclusive. I have had hopes of compiling a biographical paper concerning Harrison similar to the one on Col. Rainborowe which I published some years ago in the *Archæologia*, but the difficulty of finding out anything conclusive as to his family and ancestors has always stood in my way.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A SOCIETY OF KABBALISTS (7th S. vi. 448).—The order of mystics which gave Eliphaz Levi (Abbé Constant), his occult knowledge, and of which Johann Falk was at one time the Lecturer on the Kabbalah in London, is still at work in England. It is not a Masonic order, and there is no distinction between men and women students. The greatest privacy is maintained, and some

knowledge of Hebrew is essential, but the whole course of study and experiment is so abstruse and complex that the membership is very limited as to numbers, and the proceedings have no public interest. Its true name is only told to initiates, and the few outsiders who have heard of its existence only know the society as "The Hermetic Students of the G. D."

WM. WYNN WESTCOTT, M.B.

396, Camden Road, London, N.

CORFE CASTLE (7th S. vii. 48).—The Right Hon. George Banks, in his 'Story of Corfe Castle,' 1853, p. 15, alludes to the statement quoted by your correspondent E. P., that twenty-two barons and knights were starved to death by King John in the dungeons of Corfe Castle. He says that they were taken prisoners at the Castle of Mirabel, in Poitou, in 1202, but gives no authority for the statement. But in the 'History of Corfe Castle,' by Mr. Thomas Bond, 1833, appears a much fuller account of the story, wherein the names of several of the unfortunate victims are given, taken from the Patent Roll, 4 John, m. 3. They were part of the two hundred knights captured by John at the siege of Mirabeau; and, by an order of Feb. 4, 1203, were sent to Corfe Castle, where, in pursuance, no doubt, of secret instructions, they were starved to death. At the capture of Rochester Castle, upon the king's repudiating the Great Charter, 1215-16, the governor and several others were sent close prisoners to Corfe; but we do not hear that they met the same fate as the unfortunate prisoners from Mirabeau a dozen years before.

J. S. UDAL.

Inner Temple.

Matthew Paris is the authority for the statement. The prisoners were taken after Rochester surrendered, among them being William de Albiney, William de Lancaster, and William de Emesford.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

[Many replies are at the service of E. P. if he will send a stamped and addressed envelope.]

KISSING UNDER THE MISTLETOE (7th S. vi. 487; vii. 51).—I am informed that in Wiltshire it is considered that disaster is sure to follow if mistletoe be dropped or placed upon the ground. Evidently a relic of the Scandinavian legend at the last reference.

E. T. EVANS.

63, Fellows Road, N.W.

SANDAL GATES (7th S. vii. 28).—The gates of the famous Hindoo Temple of Somnauth, in Western India, were brought from Ghuznee, in 1842, by order of Lord Ellenborough, for the purpose of being restored to the temple, after an absence of eight centuries, but on reaching Agra, on their homeward journey, they were found to be crumbling away from age and decay, and were, therefore, lodged in the Military Arsenal at Agra,

where they were still to be seen as a curiosity a few years ago.

J. B. H.

These celebrated and much discussed gates, which probably never had anything to do with Somnath, are now at the arsenal at Agra. See 'Encyclopædia Britannica,' s.v. "Ghazni." They are fully described in *Archæologia*, vol. xxx.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

JOHN ROLLOS (7th S. vii. 48).—John Rollos was an officer in the Stamp Office, and there formed the acquaintance of Sir Richard Steele. In 1717, Rollos tried to obtain a patent for rendering hoop-petticoats more commodious, but apparently did not succeed. Steele did his best for his friend, and in 1720, when it was thought necessary to punish Steele for the independent course which he had taken upon the question of the Peerage Bill, Dennis did not forget to sneer at what he had done with the view of making hoops more convenient to their wearers. In the *Theatre*, No. 11, Steele replied that none of his money went in furthering this scheme, and he was not concerned even if it were thought true that what he had done was not from any sordid design of gain, but for the service of the ladies' petticoats. Who liked him the worse for his regard to women?

G. A. AITKEN.

12, Hornton Street, Kensington, W.

His name is written Rolles in Redgrave's 'Dictionary,' where it is stated that he died May 20, 1743.

EDWARD H. MARSHALL, M.A.

PORCHAS (7th S. iv. 126).—Time helps to answer many questions and to confirm or upset many theories. Seldom, however, is so complete an endorsement forthcoming as that which Wyntoun's 'Chronicle' gives of the view I expressed at the above reference that *porchas* in a cited passage of Robert of Gloucester was to be understood in its legal sense, viz., real estates acquired otherwise than by descent, equivalent to our Scotch *conquest*, and so meaning England. Wyntoun has an exactly similar narrative of William the Conqueror's bequests:—

Till Robert Curtoys halyly
The Duché he gave off Normandy:
For he was eldest in lynage,
He gave that wes hys herytage.
Till Williame Rede he gave England
Thare-in to be kyng ryngnand;
For he hys sowne wes mydlest,
He gave thare-for hys conquest.
Till Henry he gave hys tresore
All that he gadryde had before.

'Cronykil,' book vii., chap. 2, line 181.

This may have been a paraphrase of Robert of Gloucester, the resemblance is so close, but the English writer is not on any editorial list of authors whom Wyntoun quotes.

GEO. NELSON.

KISSING THE LADIES AN ENGLISH MODE OF SALUTATION (7th S. vi. 445).—In the MS. of Major James Fraser, of Castle Leathers, 1698–1733, the following passage occurs. Lord Lovat had taken refuge on Eilean Aigas, after his irregular marriage with the Dowager Lady Lovat. John Forbes, the Laird of Culloden, and others were sent to inquire if the lady were content:—

“Lord Lovat came out and brought a bottle with him towards the side of the River.....and saluted Culloden, but for Mr. Robertson, knowing that he came out as a spy, gave him threatening expressions; but told Culloden as he knew him to be his friend, he would call out his Lady, that Culloden might have the satisfaction to salute and kiss her, and that she might tell him that she was well and pleased with her marriage.....Culloden having met my Lady, after saluting her, asked her if she was lawfully married, and pleased with her marriage,” &c.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

The following is from the ‘City Nightcap,’ Act I., by Robert Davenport, 1661 (but written much earlier):—

“Tother day I brought an English Gentleman home with me, to try a horse I should sell him. He (as ye know their custom, though it be none of our) makes at her lips the first dash.”

H. C. HART.

SONS OF EDWARD III. (7th S. v. 468; vi. 17, 111, 250, 498).—May I say that while I know of no evidence that the name of a deceased child was commonly given to a brother or sister in the Middle Ages, it was a very common practice to christen two brothers (or sisters) by the same name? Take two instances (the first I find in my notebook). In 1452, William le Veell grants land to Stephen Godiner, with remainder, first, to the heir of Joan, elder daughter of Ralph Trerys, and secondly, to Joan, younger daughter of Ralph (Close Roll, 31 Hen. VI.). Again, in 1465, John ffanceys, knight, enumerates his daughters as Joan, Alice, and Joan (*Ibid.*, 5 Edw. IV.). There are numerous instances of this bestowal of the same name on two living brothers or sisters. I cannot recall an instance of more than two.

HERMENTRUDE.

IRON COFFINS (7th S. vi. 388, 516).—In 3rd S. x. 492, there is an unanswered query, where Attila is instanced as having been lain to rest in a threefold coffin, of gold, of silver, and of iron.

JULIUS STEGGALL.

THE DOMINICAN RULE (7th S. vi. 468).—In ‘A Short History of Monastical Orders’ (1693), by Gabriel d’Emillianne, speaking of the Dominicans, it is stated that

“the principal statutes of the Preaching Fryars are, that they ought to possess nothing of their own, nor any Estate in common, being obliged to live only by alms. Their general chapter is to be kept every year. They ought to fast almost seven months in the year, to eat no

flesh, unless in sickness, to wear no linnen, and to shun all conversation and familiarity with women, to keep silence in some places, and at certain hours. Their buildings ought not to be stately, but becoming a monastical state. Their chief employ is that of preaching.”—P. 149.

The rules of St. Augustin, under which the Dominicans were placed, are given pp. 25–31, and the reader is referred for fuller information respecting the Dominicans to Hospinian’s ‘Book of the Original of Monks’ (‘De Orig. Mon.’)

J. F. MANSERGH.

Liverpool.

Data concerning the Dominican constitutions and rule will be found in chaps. iii., iv., v., and vi. of the ‘Life of the Very Rev. Thomas Burke, O.P.’ published by Kegan Paul & Trench in 1884.

AQUIN.

Milman’s ‘Latin Christianity,’ vol. vi., fourth edition, 1893, will, I believe, give the necessary information.

M.A. OXON.

I have waited, expecting some one better able than the writer would reply to this query. Gabriel d’Emillianne’s ‘Short History of Monastical Orders,’ published 1693, will be found to contain information on the point.

ALFRED CHARLES JONAS.

Swansea.

HERALDIC (7th S. vi. 507).—The arms blazoned by ONESIPHORUS are doubtless those of Tickel, or Tickell. There is, however, a mistake in the tincture of the charge. No coat is recorded with three nags’ heads ppr. on a field az.; moreover, it would be bad blazon. Tickel bore Az., three nags’ heads erased, arg.; Crest, an eagle displayed ppr. Very similar coats were borne by Chevall, co. Hereford, and by Horsey, co. Dorset, but they each had a horse’s head for crest.

S. JAMES A. SALTER.

Basingfold, Basingstoke.

Az., three horses’ heads erased, arg.; Crest, an eagle displayed proper, are the arms and crest borne by the Tickel, or Tickell family.

E. FRY WADE.

Axbridge, Somerset.

‘CHRISTA SANGÍTÁ’ (7th S. vi. 365).—H. DE B. H. says, “Nonnus of Panopolis, who paraphrased St. John’s Gospel by turning it into Greek dithyrambics, otherwise known as dionysiacs.” And if any one were to say that Milton, of London, paraphrased the Genesis of Moses by turning it into English blank verse, otherwise known as elohistics, we should be equally edified. Mean time, to be a little more exact, it may be suggested that Nonnus, of Panopolis, while a Pagan (fifth century A.D.), wrote in Greek hexameters a poem called ‘Dionysiaca’; or, the Life and Mythical Adventures of the Demi-God Dionysus (Bacchus), chiefly relating to his conquests and career in India and Arabia. The poet, after his own conversion to

Christianity, paraphrased, also in Greek verse, the Gospel of St. John. JACOBUS.

Miscellaneous.

NOTES ON BOOKS, &c.

Americanisms, Old and New. By John S. Farmer. (Privately printed.)

ENGLISHMEN have had long to wait for a 'Dictionary of Americanisms.' When at length it arrives it is in the shape of a sufficiently substantial and satisfactory volume. Nearly six hundred quarto pages, in double columns, are occupied by Mr. Farmer's collection of "words, phrases, and colloquialisms peculiar to the United States, British America, the West Indies, &c." On so thick paper, and with such luxury of type and margin is it, moreover, printed that its dimensions seem even larger. It is obviously a work of much industry and research, which aims at giving the derivation, meaning, and application of the various words and phrases cited, with anecdotal, historical, explanatory, and folk-lore notes, and with illustrative quotations from books or periodicals. A formidable list of authorities consulted (including, naturally, 'N. & Q.') is prefixed to the volume. Dr. Murray's 'Dictionary,' so far as it has progressed, has, of course, been consulted, and the dictionaries of Wright and Halliwell have necessarily been laid under contribution. The principal sources of supply are, however, naturally American, and extend from the 'Biglow Papers' to the latest Western newspaper. In some cases—as in "Conventions," "Copperhead," "Express," "Nigger," "Squaw," &c.—the information supplied is encyclopedic, in others it is of the ordinary dictionary character. As a rule, however, all information that can possibly be desired concerning a word is supplied. The utility of a work of this class is obvious. The first result of its appearance should be to clear the columns of 'N. & Q.' of inquiries concerning Americanisms. Many words that pass for such are not, of course, American at all. Those who have taken an interest in local dialects know how large a percentage of words regarded as of American origin are, in fact, words recently, or still, of common use in this country. In his short and satisfactory preface Mr. Farmer assigns to these a special class. The words of purely American derivation, embracing words of Indian and aboriginal life, of pioneer and frontier life, constitute, of course, a large and picturesque class. A third class includes the words brought by German, French, Spanish, Dutch, African, and Chinese arrivals. Curiously enough, the Irish, whose place is pronounced in politics, seem to have contributed little or nothing to the language, a fact that seems to point to their being, even in America, to some extent a class apart. A good many words belong to cant, or thieves' slang. Other classes are perverted English words and English words American by modification and infection. "Desert" in America is applied not only to fruit, as in England, and fruit and cheese, as in France, but to the sweets, such as pastry, puddings, &c. For some words no origin is suggested. Such come into the class of doubtful and miscellaneous, yet another class consisting of individualisms.

It is evidently difficult, if not impossible, for an Englishman to pronounce how nearly a work such as this is complete. This is of the less importance as there is no more changeable and variable thing than slang, and the name which one year is in many mouths is by another year supplanted—the "masher" gives way to the "dude." It is extremely curious to find a Boston club, the members of which are opposed to anything British in every

shape or form, calling themselves "Anglomaniacs," the real meaning of which expresses exactly the contrary idea. They should call themselves "Anglophobists." Apart from the fact that it supplies a basis for subsequent enlargement, the new volume is a satisfactory and a valuable work, which can be warmly recommended to the majority of our readers. In bibliographical respects it leaves nothing to be desired.

Celebrities of the Century. Edited by Lloyd C. Sanders. (Cassell & Co.)

THIS is the first number of a work that is likely to be popular. It has a certain resemblance to Vapereau's 'Biographie des Contemporains,' but its scheme is more extensive, since it embraces all the century. The arrangement is alphabetical, and the first number contains lives of Abernethy, About, Mrs. Abington, John Quincy Adams, the Agassizes, Alexander I., II., and III. of Russia, the Marquis of Anglesea, Matthew Arnold, &c. Living men of eminence are included. The work is to be completed in seventeen parts.

PROF. DOWDEN's 'Hopes and Fears for Literature,' contributed to the *Fortnightly*, deals with the fortunes of literature under democratic influence, and takes a view hopeful in the main. Prof. Tyndall continues his deeply interesting 'Story of the Lighthouses,' and Mr. A. C. Swinburne renews his rhapsody over Victor Hugo. Mrs. Lynn Linton dwells upon 'The Characteristics of Englishmen.' The one doubt that is inspired is whether the individuals she selects are representative. Perhaps the most interesting paper to readers of 'N. & Q.' is the unsigned contribution on 'The Trade of Author.'—A new idea—that of securing from representative writers short reviews of books by which they have been impressed—appears in the *Nineteenth Century*. Among the books praised is M. Jusserand's 'English Wayfaring Life.' Our own opinion upon this admirable work has been expressed. It is pleasant, however, to find our eminently favourable opinion shared by Dr. Jessopp. Mr. W. Baptiste Scoones enters the lists against the opponents of cramming, and makes a vigorous and effective defence. That the general sentiment is against him is shown by the number of signatures to 'The Sacrifice of Education to Examination.' Kings now write for magazines, and the King of Sweden and Norway has a 'Letter to a Friend,' which seems not too happily translated.—An admirable number of the *Century* opens with a paper on Gérôme, the illustrations to which include three views of his atelier and a medallion portrait. 'Exiles at Irkutsk' continues the excellent series of papers on life in Russia. 'Abraham Lincoln' is continued. A short paper by Mr. W. J. Stillman, with illustrations, is given, and there is a capital paper on 'Fairies and Druids of Ireland.'—The *English Illustrated* reproduces Moroni's fine 'Portrait of a Lawyer,' from the National Gallery. 'Moated Houses,' by W. W. Fenn, gives views of Hever Castle, Helmingham Hall, Buckden Towers, and other old buildings. Chalkhill's 'Coridon's Song,' from Walton's 'Angler,' is characteristically illustrated by Mr. Hugh Thomson. Some excellent illustrations of Dordt, a spot of unending interest, are given.—Mr. Buckland sends to *Longman's* a paper on 'Some Indian Fish,' which supplies very curious particulars as to catching fish in our Oriental possession. Mr. Barker concludes his wonderful 'Studies of Elementary School Life,' the second portion being no less remarkable than the first.—The Rev. Canon Ainger writes in *Macmillan* on 'Nether Stowey' and its associations with Coleridge. Dealing with the 'Memoirs of Agrippa D'Aubigné,' Mr. Arthur Tilley gives a good picture of the troublous times succeeding the massacre of St. Bartholomew. It is a little puzzling, however, to understand what he means by saying that his hero "first

saw the light in the year 1552 (N.S.).” The italics are ours. Were there at any time two styles for a year? ‘The Owls’ Revenge’ contains a protest against the slaughter of birds to minister to female vanity.—In the *Gentleman’s* Mr. Sherer writes on ‘The Female Friends of Balzac,’ and Mr. E. Walford on ‘Crichton, Lord Sanquhar.’—‘Macbeth and Common Sense’ is the title of a paper in *Murray’s*, by Mr. William Archer. Lady de Ros continues her interesting ‘Recollections of the Great Duke of Wellington,’ and Prof. C. Lloyd Morgan has a capital paper on ‘Snakes.’—*Temple Bar* gives a very readable adaptation from the ‘Memoirs of Sully,’ ‘Three Notable Englishwomen’ and ‘The Unbidden Guest,’ which deals with flies, are both readable.—A paper on ‘Macbeth’ in the *Cornhill* does not deal with the Lyceum revival, though it is in part inspired by that reproduction. ‘Notes by a Naturalist: Rooks and their Relatives’ is excellent.

THE secondary issue of Cassell’s *Encyclopædic Dictionary* has reached Part LXI., ‘Quoich’ to ‘Re-entering.’ Since the completion of the earlier impression we have had it always at hand.—*Our Own Country* deals with Raglan, Bury St. Edmunds, and Southampton. A full-page view of the High Street, Southampton, shows the Bar, which also is presented on a separate plate. Of the ecclesiastical remains in Bury views are also given.—*Old and New London*, Part XVII., begins at the Post Office, and gives views of the old post office and the new. Aldersgate and St. Martin’s-in-the-Fields are the subjects of two chapters. The Fortune Theatre and Prince Rupert’s house, Barbican, are also depicted, and the famous Barber-Surgeons’ picture is engraved. The reader is then taken to Aldgate, the Minories, and Crutched Friars.—Part XXXVII. of Cassell’s *Illustrated Shakespeare*, with an extra sheet, finishes ‘Richard III.’ and begins ‘Henry VIII.’, the last of the historical plays. The numerous full-page illustrations presenting Richard leave no doubt of his hump back or his scowl. The last shows him deacid and Stanley offering the crown to Richmond.—Part XI. of the translation of Naumann’s *History of Music* gives an engraving of Orcagna’s mural painting ‘The Dream of Life,’ from the Campo Santo at Pisa. The entire number is occupied with the Netherlands School, and reproduces several early chansons and motets.—After concluding with Rotomahana and giving a full-page view of the Pink Terrace, Cassell’s *Picturesque Australasia*, Part XL., turns to Brisbane, of the various features of which it gives a full account. It then turns to Fiji, and supplies some very attractive pictures of existence in this southern paradise.—*Woman’s World* reproduces Cranach’s picture ‘A Lady of the Sixteenth Century.’ Mrs. Wyldé does an interesting and a well-illustrated article on ‘Muffs.’ Some illustrations of ecclesiastical lace are excellent.

MR. WM. THYNNE LYNN, B.A., F.R.A.S., has written two little volumes, entitled respectively *Old Testament Chronology* and *New Testament Chronology*, which are likely to be equally useful for private reference and for purposes of tuition. Both are admirably executed. Maps of Palestine, the environs of Jerusalem, &c., are supplied. The publisher is Mr. George Stoneman.

ONE of the last booksellers to issue a catalogue is Mr. W. Blackledge, of 5, Bishop’s Court, Chancery Lane. It is of much interest.

FROM the ‘Caxton’s Head,’ as she has rechristened her house formerly known as ‘Aldus’s Head,’ Mrs. Bennett has issued a new and interesting catalogue.

THE *Bookbinder* has articles on ‘Caxton as a Binder,’ ‘Bookbinding in the Seventeenth Century,’ and ‘Worcester Cathedral Library.’ It has a tinted plate of a six-

teenth century stamped leather binding, and other illustrations.

AN amply illustrated paper on the Lyceum revival of ‘Macbeth’ appears in the *Scottish Art Review*. Mr. Archer supplies the letterpress.

Bookmart, an interesting bibliographical magazine published in the United States, is edited by Mr. Halkett Lord, an occasional contributor to our columns.

MR. C. S. PERCEVAL.—The treasurer of the Society of Antiquaries of London should not pass away without some word of recognition and respect from ‘N. & Q.’ especially when he was a man so much valued and beloved as Charles Spencer Perceval. Mr. Perceval, who was of the family of the Earls of Egmont, was a grandson of the ill-fated Prime Minister shot by Bellingham in 1812. He was a LL.D. of Cambridge, a Fellow, and for some years Bursar of his own college, Trinity Hall, a member of the Bar, and secretary—I believe an admirable secretary—of the Lunacy Commission. He was a skilled musician, a constant worker in the Bach Choir, and as an antiquary the distinguished body whom he served so well as Fellow and as treasurer looked to him as a chief authority on coins and seals and miniatures. But those who knew him familiarly in private life will like best to think of him as a man full of cheerful delight and kindness; a man whose happy face and genial manner made a sunshine in every company, and whose sound, well-balanced, well-stored intellect was a mainstay in every conversation. Nor will they forget the sorrow, deep, but dignified, and nowise hopeless, of that crowd of mourners who followed his body to St. Gabriel’s on February 2, 1839. He lies in Norwood Cemetery, aged barely sixty years.

M.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication ‘Duplicate.’

D. D. M. (‘The Possessive Case’).—It is apparently as an effort to avoid the recurrence of sibilants, to which our language is prone, that some people omit the *s* after the apostrophe in writing a sentence such as ‘Miss Tallis’s invitation.’ A question of grammatical correctness can scarcely be said to arise. The plan we adopt is to give the two *s*’s.

T. R. PRICE (‘When we were boys’).—The lines occur in the song ‘My Old Friend John,’ which is easily obtained.

PARODY WANTED (7th S. vii. 97).—The Rev. C. F. S. Warren is anxious to state that he wrote ‘Ingoldsby Lyrics,’ not ‘Ingoldsby Legends.’ We rashly substituted the more familiar name.

NOTICE.

Editorial Communications should be addressed to ‘The Editor of ‘Notes and Queries’’—Advertisements and Business Letters to ‘The Publisher’—at the Office, 22, Took’s Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 16, 1889.

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Notes.

SOME POINTS IN SCOTCH GENEALOGY.

A remarkable paper occurs in vol. ii. of the 'Acts of the Parliaments of Scotland,' p. 576, which deserves a note here. After the death of the fourth Earl of Huntly at Corriche, October 28, 1562, his body was brought to Edinburgh, and in accordance with the practice of those days, an indictment of high treason was established against him or it, his eldest surviving son being subsequently tried before a court held by the authority of the Justice General on February 8 following, and in both cases a sentence of forfeiture was pronounced.

Against these sentences the widowed countess and her eldest son successfully appealed in 1567, and it is the summons of reduction brought by the son that I refer to. It occurs in the records of the last day of the last Parliament of Queen Mary. He says that the offence charged against his father and himself was a conspiracy to murder the Queen's Privy Council, the members of which, therefore, ought not to have sat in judgment on him, and he shows how the assize consisted entirely of members of that Privy Council or of their near relations. In tracing the consanguinity he contradicts in several points, and supplements in others, the information recorded in our modern peerages, and this with all the authority due to a contemporary of high rank, and who at the time of writing

actually held the office of Lord High Chancellor of Scotland, although his forfeiture was still unreduced. He says that Sir John Bellenden, the justice clerk who presided at the trial, was himself a member of the Privy Council, and that he received and caused to be sworn on the assize the following:—

1. James, Earl of Morton, also a P.C.
2. Sir John Wisheart of Pitarro, also a P.C.
3. George, Lord Seton, who was Maister of the Queen's Household at the time of the alleged conspiracy.

4. Alexander, fifth Earl of Glencairn, who was third in consanguinity with the said Earl of Morton, counting (Mariot) Douglas, the said Alexander's guddame, and his father *twa*, and himself the *thrid*; George, Master of Angus, his guddame's brother, *ane*, and umquhile Sir George Douglas, his son, *twa*, and the said James, Earl of Morton, his son, the *thrid*. [This is correct, the fifth Earl of Glencairn being second cousin of the Regent Morton.]

5. George, Earl of Erroll, attingent to the Justice Clerk in second and third degrees of affinity, counting George Hay of Logy, father to the said earl, *ane*, the said earl *twa*; Alexander Kennedy of Girvanmains, half-brother to the said George Hay of Logy, and his son Sir Hew Kennedy of Girvanmains, *twa*, and Barbara Kennedy his daughter, spouse to the said Justice Clerk, the *thrid*. [Douglas's 'Peerage' says that the name of the father of the sixth Earl of Erroll was Thomas Hay of Logyalmond, not George, and does not support the statement that he was half-brother of Alexander Kennedy of Girvanmains, who seems to have been son of the relict of the second Earl of Erroll, while the sixth earl's father was son of the third earl.]

6. Andro, Maister of Erroll, afterwards seventh earl, son of No. 5.

7. William, sixth Lord Livingstone, was in the second degree of affinity to the Earl of Morton, counting Marioun Douglas and the said Lord Livingstone her son *twa*, and umquhile James, Earl of Morton, her brother, *ane*, and the said James Earl of Morton's wife, his daughter, *twa*. [It is correct that the sixth Lord Livingstone was first cousin to the wife of the Regent Morton; but Lord Livingstone's mother is named Lady Agnes in the 'Peerage,' not Marioun.] It is also alleged that James, Earl of Murray, and Lord Livingstone's wife are brother's and sister's bairns. [Yes; for Lady Livingstone was a daughter of Lord Fleming by a natural daughter of James IV., while the Earl of Moray was a natural son of James V.]

8. William, fifth Lord Hay of Yester, was attingent to the Earl of Morton in the second and third degrees, and in the second degree to Lord Seton. [Correct.]

9. George Ogilvy of Dunlugus is brother-in-law to Lord Seton. [Correct.]

10. Lawrence, then Maister, now Lord Oliphant, attinent to the Justice General the Earl of Argyle. [Correct; but the affinity is remote, for the fourth Lord Oliphant was great-grandson of Lady Elizabeth Campbell.]

11. John Grant of Freuchy married the sister of John, Earl of Atholl, and is attinent to the Earl of Argyle, the Justice General, in the third degree of affinity, counting Colin, Earl of Argyle, *ane*, Archibald, his son, *twa*, and the Justice General *three*; Mary Campbell, Countess of Atholl, *ane*, John, Earl of Atholl, *twa*, Helene Stewart, his daughter, spouse to said John Grant, *three*. [Correct, except as to the name Helene. The Atholl pedigree (Douglas, 'Peagee,' i. 141) gives her name as Margaret; the Grant pedigree (Douglas, 'Baronage,' 344) calls her Marjory. Lady Helene Stewart is said to have married Walter Macfarlane.]

12. John, Lord Innermeath, is in the second and third degrees of affinity to the said Justice General, counting John Betoun of Creich *ane*, his daughter, spouse to the said Lord Innermeath, *twa*..... Betoun, sister to the said umquhile John Betoun of Creich, *ane*, her daughter the Lady Ergile *twa*, and her son the Justice General the *third*. [This is new. Douglas says that John, fourth Lord Innermeath, married Elizabeth Betoun, mother by King James V. of Jean, Countess of Argyle (i. 139); but at pp. 52 and 92 of the same volume he says Jean, Countess of Argyle, was daughter of James V. by Elizabeth Carmichael.]

13. William Fraser, tutor of Lovat, is attinent to the Justice General in the third and fourth degrees of affinity. [Correct, for he married the daughter of John Grant of Freuchy, No. 11 of the assize.]

14. John Mowbray of Barnbougall, attinent to the Justice Clerk in the third and fourth degrees of affinity; counting umquhile Sir William Forrester of Carden *ane*, Agnes his daughter *twa*, and the said Justice Clerk, her son, the *third*; — Forrester, sister to the said Sir Walter, *ane*, Elizabeth Craufurd, her daughter, spouse to Robert Bertane, *twa*, Robert Bertane of Barnbougall, his son, the *third*, and the said John Mowbray, his son, the *fourth*. [For William read Walter. This supplies information about three marriages hitherto, I believe, unrecorded—viz., Agnes Forrester and Thomas Bellenden, — Forrester and — Craufurd, Elizabeth Craufurd and Robert Barton, or Bertane, whose son married the heiress of Barnbougall.]

15. Sir Andro Murray of Arngosk, attinent to the said Justice Clerk in third degree of affinity; counting umquhile William, Lord Graham, and his son William, now Earl of Montrois, *twa*, and his daughter Lady Balvaud, spouse to the said Sir

Andro, the *third*; and Agnes Graham, sister to the said umquhile William, Lord Graham, and spouse to the said umquhile Sir Walter Forrester of Carden, *ane*, Agnes Forrester, her daughter, *twa*, and the said Justice Clerk, her son, the *third*. [This would indicate that the appellant considered that the grandfather of Lady Murray of Arngosk and Balvaud died as "William, Lord Graham," whereas Douglas's 'Peagee' (ii. 239) says she was daughter of the second Earl of Montrose, and that her grandfather, the third Lord Graham, fell at Flodden as first Earl of Montrose. Agnes, Lady Forrester, is not mentioned among the children of William, second Lord Graham. The 'Peagee' assigns to him two daughters, Jean, Lady Ogilvy, and Christian, Lady Gleneagles. To these must be added Agnes, Lady Forrester, and Janet, second wife of Sir Gilbert Keith of Inverurie. It is strange that the appellant, then holding the office of Lord Chancellor, should have erred in regard to the date of the Montrose creation.]

"Whilk wer the hail persons admitted to pass upoun the assyie," and it may truly be said that it was a family affair. SIGMA.

'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 180, 362, 463, 506; vii. 22.)

VOL. XVI.

P. 2 b. For "Werton" read *Nether Worton*.

P. 4. Sir W. Draper. Amusing account of his Latin letters, Barker's 'Lit. Anecd.,' i. 251. He wrote, anonymously, 'Thoughts of a Traveller upon our American Disputes,' 1774. On the cenotaph see 'N. & Q.,' 3rd S. v. 11, 84.

P. 14 b. Miss Drelincourt, afterwards Lady Primrose, was a patron of Thomson, the poet (Life, prefixed to 'Works').

P. 19. Others of Martin Droeshout's prints are described 'N. & Q.,' 6th S. xii. 325.

P. 21 a. For "Borough" (*bis*) read *Burgh*.

P. 34 b, l. 10. For "1684" read 1486 (?)

P. 48 a, l. 12. 1607 is an error.

P. 56 a. For "Fingert" read *Fingest*.

P. 60 a. For other editions of Drury's 'Madagascar' see 'N. & Q.,' 1st S. v. 533; vii. 485; viii. 104, 181; *Gent. Mag.*, 1808, i. 143.

P. 65 sq. Dryden. 'Letters to Corinna,' by J. Dryden, and a letter and poem, by Charles D., in Curll's 'Miscellanea,' 1727, i.; criticism on Dryden's 'Virgil,' by Pope, in same. The Earl of Rochester criticizes Dryden, whom he calls Poet Squab; he set up Crown in opposition to him, and alludes to his 'cudgel'd skin' (1707, preface and pp. 18-23). Lord Somers wrote an answer to 'Absalom and Achitophel'; Tom Brown ridiculed his conversion (1707, 107, 143). Isaac Watts

turned his copies of Dryden's works, 'Hor. Lyr.,' 94.

Pp. 80-81. Many more particulars of the Dubourdieu family in 'N. & Q.,' 7th S. iii.-v. The 'Treatise on the Thebean Legion' has been attributed to Peter Dubourdieu, iv. 213.

P. 88 a. Arthur Duck had to do with Prynn, Bastwick, and Burton, in December, 1636, at his house at Chiswick; Prynn's 'New Discov. Prelates Tyranny,' 1641, pp. 13, 14, 127.

P. 88 b. Sir John Duck. See Cosin's 'Corresp.,' ii. 249-250.

P. 89. Vincent Bourne addressed an 'Enkomistikon' in Latin verse to Stephen Duck, 1743, p. 214. In the 'Cordial for Low Spirits' is reprinted a tract by Tho. Gordon, 1718, in which the author says he knew a thrasher in Wiltshire, whose brother became a parson and got a curacy of 20l. a year, whereupon the thrasher set up for a gentleman. Was this in the original?

P. 90 b. Felixkirk. Generally printed Feliskirk.

P. 112 b. For "Meux" read *Meaux*.

P. 120 a. What is a "collegiate tomb"? For "dowager-house" read *dower-house*.

P. 121 b. An article on 'The Death of Amy Robsart' in *Macmillan's Mag.*, Dec., 1885.

Pp. 136b, 137b, 140b. For "Raine" read *Raines*.

P. 140 b, l. 26 from foot. Omit "said to be."

P. 142 a. Dugdale supplied portrait and tracts to the publisher of Bacon's 'Resuscitatio,' 1670.

Pp. 144-5. Richard Duke, son of Richard Duke, citizen and scrivener, was born June 13, 1658; see the particulars in 'N. & Q.,' 2nd S. ii. 4; 3rd S. xii. 21. Otway wrote a poetical epistle "to his much lov'd friend Mr. Duke."

P. 177 a. Garth seems to take it for granted that Duncombe was guilty ('Dispensary').

P. 182 b. For "Werenfels's" read *Werenfels*'.

P. 190. See the reference to Dundas ("the Macenas of Scotland") in Mathias, 'Purs. of Lit.,' 114, 212, 440.

P. 201. For "Somerby" read *Somersby*.

P. 203. Dr. Dunkin translated some of the odes and many of the illustrative quotations in the 'Horace' of Dr. Philip Francis, who in his preface pays a fine tribute to his friend, "his uncommon genius and extensive abilities in all parts of polite literature"; "it is not a common happiness to have many years enjoyed the friendship of an honest and good man. May no misfortune ever interrupt the continuance of it."

P. 232 b. For "Conditions of Drexilius" read *Considerations of Drexilius*; for "Raine's" read *Raines*'.

P. 242. Bishop Duppa is said to have written two chapters of 'Icon Basilikē,' and to have read it to the king (*Church Quarterly Review*, No. 14). His letter to Ligon, 1653, in his 'Hist. of Barbadoes,' 1657; 'N. & Q.,' 2nd S. xi. 227, 288. Baldwin Duppa, the last of his family, died 1764,

and by his will his name and arms were taken by Richard Hancorn ('N. & Q.,' 3rd S. iii. 459; Act 5 Geo. III., private, No. 13).

P. 251 a. John Durel was one of Bishop Cosin's executors, and wrote a long preface to his 'Hist. of Transubst.,' 1676 (Cosin's 'Corresp.,' ii. 214, n).

P. 253 b. In Curll's 'Miscellany,' 1727, i. 73-77, is a poem by Pope on Durel's name. The Earl of Dorset calls him "a scribbling fool." In another poem he is called Don Quixote, and is said to frequent the "Half-Moon." Lord Sommers speaks of the crowd of fools who go to Dryden's and Durel's loyal plays and clap on the third night ('Misc. Works of Rochester, &c.,' 1707, pp. 68, 130, 152). Farquhar's 'Recruiting Officer' was brought out on the third night of Durel's 'Kingdom of Birds,' of which circumstance Farquhar gives an explanation in his 'Ep. Ded.' Gay witnesses to the popularity of Durel's songs, which Parnell ridicules. Durel has a tribute to Oldham in the latter's 'Works,' 1687.

Pp. 282-3. More of Dyche, 'N. & Q.,' 6th S. iii. 162, 270, 474.

P. 286 b. For "Alfred of" read *Alfred, or*.

P. 287 b. Gray, in a letter to Walpole, says, "Dyer has more of poetry in his imagination than almost any of our number, but rough and injudicious." Belchford, now Belshford. For "Bane" read *Bain*.

P. 290 b. W. Dyer's 'Christ's Famous Titles' was reprinted 1790.

P. 292 b, l. 2 from foot. Nobody who had read Dr. Dykes's tracts or who had the privilege of any personal acquaintance with him would ever dream of saying that there was anything like "bitterness" on his side. So to write of him is to make a total misrepresentation of his "life," of which sweetness and gentleness were super-eminent characteristics.

P. 300. Jeremiah Dyson's quotations and his tract on Wilkes's election are mentioned more than once in the 'Letters of Junius.'

P. 303 a. Dr. John Eachard is the hero of a chapter in 'Advertisements from Parnassus,' 1704, iii. 243, "a man equally beloved for his wit, learning, and piety."

P. 320 b. Sir James Earle. See Mathias, 'Purs. of Lit.,' 348.

P. 333. William Eastmead became minister at Kirkby Moorside in 1813. In January, 1827, he became minister of Ebenezer Chapel, Dagger Lane, Hull; and in the following December removed to a new chapel, called Trinity Chapel, in Nile Street, Hull, of which he laid the foundation-stone August 16 (Miall, 'Congreg. in Yks.,' 298; Hull papers).

P. 338 a. Dr. Nath. Eaton, late of Bishop's Castle, was nominated to the vicarage of Holy Trinity, Hull, in 1661, but was not appointed (Grosart's 'Marvell,' ii. 648-9).

P. 342 b. For "at South Bailey" read *in the South Bailey*.

P. 345 b. Eborius. See Bright, 'Early English Church Hist.', 9; Raine, 'Hist. Ch. York,' i. p. xxi.

P. 351 b. Matthew Green, in an epigram, compares Burnet's and Eachard's histories; to the advantage of the latter.

P. 356 b. Sir F. M. Eden proposed to convert Lincoln's Inn Fields into an ornamental garden. "Then," said Erskine, "it must be called the Garden of Eden" (Fryme's 'Reminis.', 63).

P. 363 a. William Eden. See Ed. Burke's 'Works,' 1823, iii. 381.

P. 390. Henry Peacham calls Sir Clement Edmondson "my worthy friend"; he also knew at Utrecht Col. Edmondson, a Scotchman, son of a baker at Edinburgh ('Compl. Gent.', 1622, pp. 5, 46).

W. C. B.

SHAKESPEARIANA.

'CYMBELINE,' I. iv. 1.—

"He was then of a crescent note, expected to prove so worthy as since he hath been allowed the name of; but I could then have looked on him *without the help of admiration*, though the catalogue of his endowments had been tabled by his side, and I to peruse him by iteme."

Most of the editors of 'Cymbeline' have passed over this passage in silence, presumably on the assumption that it stands in no need of explanation, though Staunton perceived the difficulty of the words placed in italics, and substituted "yelp" for "help"—an emendation which, to say the least, only creates an absurdity. The late Dr. Ingleby, in his edition of 'Cymbeline,' fully appreciated the difficulty, and, acting on a suggestion of mine, classed the passage with the many elliptical passages in the play, and paraphrased it thus: "But I could then have looked upon Posthumus, whose name had not at that time obtained the glamour which now invests it." This seems a very possible explanation; but Mr. Daniel, in the course of some notings on my father's edition, writes to him:—

"I can't make out where the difficulty lies.....Isn't this phrase similar to 'without the help of anger' in I. ii. 94; and doesn't it mean 'without being stirred to admiration'?"

With all due deference to Mr. Daniel, I confess my inability to twist the language of the text into his interpretation. Then I find that I have a note "looked on him=estimated his value"; but this interpretation does not harmonize with the latter part of the passage. The whole of this prose scene is more or less slipshod, and possibly here, as elsewhere in the scene, it will not do to analyze the language too strictly. But I shall be much obliged to any of your able readers who can confirm either of the above interpretations, or suggest something in the alternative to which preference can be given.

HOLCOMBE INGLEBY.

Eastbourne.

THE PROSE OF SHAKESPEARE.—It is to be regretted that so little of Shakespear's prose has been handed down to us. That little, outside the plays, appears to be limited to the dedication of the 'Venus and Adonis,' that of the 'Rape of Lucrece,' and most probably may be included the argument of that poem. The similarity of the latter-mentioned dedication to certain exquisite lines of the 'Merchant of Venice' is worthy of note. This dedication, which I venture to quote in its entirety, is addressed to the Earl of Southampton, and is as follows:—

"The love I bear to your lordship is without end; whereof this pamphlet, without beginning, is but a superfluous moiety. The warrant I have of your honourable disposition, not the worth of my untutored lines, makes it assured of acceptance. *What I have done is yours; what I have to do is yours; being part in all I have, devoted yours.* Were my worth greater, my duty would show greater; mean time, as it is, it is bound to your lordship, to whom I wish long life, still lengthened out with all happiness. "Your lordship's in all duty,

"WILLIAM SHAKESPEARE."

The lady of Belmont ('Merchant of Venice,' III. ii.) addresses Bassanio thus:—

Bestrew your eyes,
They have o'erlooked me and divided me;
*One half of me is yours, the other half yours,
Mine own, I would say; but if mine, then yours,
And so all yours.*

Later on in the same charming scene, on Bassanio opening the leaden casket and discovering "fair Portia's counterfeit," she, the lady richly left, in answer to his loving words, exclaims:—

But now I was the lord
Of this fair mansion, master of my servants,
Queen o'er myself; and even now, but now,
This house, these servants, and this same myself
Are yours, my lord.

By the way, can any one at all conversant with the works of the great Lord Keeper conceive these lines to have been penned by him and imagine him "begetting such events"?

The vindictiveness displayed by the latest supporter of this wild theory is suggestive of much anger, which probably is the result of now doubting that nonsensical theory he professes to teach; but the puerilities of the great cryptogram call for no more attention than the aberrations of a certain unfortunate lady, and such puerilities and aberrations may well be allowed to fall to the ground.

With all the might of gravitation blest.

Whilst on the subject of the great dramatist, the most illustrious of the sons of men, may I suggest to the future editor of the 'Outlines' that in the next edition of that work the various facsimiles from documents relating to the poet and his family may be accompanied by letterpress, as to a large number of readers who are unacquainted with the character of the period these most interesting relics are, of course, undecipherable?

T. F. F.

'TIMON OF ATHENS,' IV. iii. 438.—

TIMON (*to the bandits*). I'll example you with
thievery:

The sun's a thief, and with his great attraction
Jobs the vast sea: the moon's an arrant thief,
And her pale fire she snatches from the sun:
The sea's a thief, whose liquid surge resolves
The moon into salt tears: the earth's a thief,
That feeds and breeds from a composture stolen
From general excrement: each thing's a thief:
The laws, your curb and whip, in their rough power
Have unchecked theft.

This passage is printed by the Globe editors with no obelus to warn of a difficulty; but I am unable to make sense of the metaphor of the liquid surge of the sea resolving the moon into salt tears. Some may, perhaps, be satisfied to understand that the foaming surge of the sea breaks up the reflected moonlight as if into glistening drops. But this will scarcely serve, nor will any other interpretation be easily found which will better satisfy the meaning which the passage as it stands demands, that the sea enters into possession of somewhat of which it deprives the moon. Let us take note of the sequence of illustrations. The theme of the whole is that each thing specified is a robber—a robber that is itself robbed in turn. The sun robs the sea, and is itself robbed by the moon; the sea which is so robbed becomes a robber—of what? of the moon? Let us say rather that its liquid surge resolves the *solid earth* into salt tears. Then the climax is consistently pursued. The earth, which suffers loss by the sea, feeds and breeds by advantages which it steals on its own part. I would read, therefore:—

The sea's a thief, whose liquid surge resolves
The earth into salt tears: the earth's a thief.

In Sonnet lxiv. the poet evinces his familiarity with the accidents of a crumbling coast:—

When I have seen the hungry ocean gain
Advantage on the kingdom of the shore,
And the firm soil win of the watery main,
Increasing store with loss and loss with store;
When I have seen such interchange of state, &c.

"Watery main" is here an expressive pleonasm in contrast to "firm soil," which justifies the parallel phrase "liquid surge" as having a like reference. The very metaphor of the earth which sea encroaches on resolving (that is, melting) into its waters reappears in '2 Henry IV.,' III. i. 48:—

And the continent,
Weary of solid firmness, melt itself
Into the ocean.

In the concluding lines of the first passage,

The laws, your curb and whip, in their rough power
Have unchecked theft,

there is a certain crabbed obscurity which induces hesitation, and even invites conjectural emendation; but they may be taken to express the appropriate antithesis, "The laws which curb (that is,

check) your thievery, thieves themselves unchecked," and I prefer to leave them alone.

W. WATKISS LLOYD.

'TIMON OF ATHENS,' V. ii. 6-10.—

I met a courier, one mine ancient friend;
Whom, though in general part we were opposed,
†Yet our old love made a particular force,
And made us speak like friends.

That this passage is justly obelized in the Globe edition I cannot doubt. Indeed, I suspect that it should be doubly obelized, and the stigma attached to the second line as well as the third. A very moderate change of three for two letters will at least give us coherent grammatical construction and consistent sense—that is, if we write *where* for "whom." But I am, moreover, averse to accept the monotonous repetition of the word *made* in consecutive lines as true Shakespeare. I believe—and I shall until better informed and instructed—that the most plausible restitution of a manifestly muddled text runs thus:—

I met a courier, one my ancient friend,
Where, though in general part we were opposed,
Yet our old love *had* a particular force,
And made us speak like friends.

As regards IV. iii. 134,

Enough to make a whore forswear her trade,
†And to make whores, a bawd,

surely the obelus is thrown away upon a very easy and natural ellipsis: "Enough to make a whore forswear her trade, and a bawd forswear to make whores"—that is, to induce her to retire from her vile trade of procuress. W. WATKISS LLOYD.

MORITZ'S 'TRAVELS IN ENGLAND IN 1783.' (See 7th S. vii. 39).—It seems a little late in the day for speaking of Moritz's 'Travels' as "forgotten," as Mr. Dobson does in the *Library*. This amusing little book was reprinted two years ago in Cassell's "National Library," and can be bought by any one who wishes for threepence.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

Moritz's 'Travels in England in 1783' can hardly be called "a forgotten book of travels" when Messrs. Cassell, in their "National Library" (in which it forms vol. xlvii.), scattered thousands of copies over the country just two years before Mr. Dobson penned his article. The expenditure of threepence has already provided many a working man with a book which is not only of considerable value, but also small enough to be carried in the pocket, ready to occupy his "odd moments" of leisure. It will, therefore, not be necessary for would-be readers to disturb "secular dust" in the British Museum or elsewhere. Q. V.

"AS SNUG AS A BUG IN A RUG."—Oddly enough, our Philological Society's 'New English Diction-

ary' has not under "Bug," p. 1160, col. i., one quotation for this well-known phrase. It has one of 1798 for a later and poorer version, "You are as safe as a bug in a rug," but the genuine form of the saying escaped our readers. I find it in 1769 in the comedy of 'The Stratford Jubilee' (ridiculing Garrick's vagary, as it was called), Act II. sc. i. p. 32. An Irish captain says of a rich widow, "If she has the mopus's, I'll have her, as snug as a bug in a rug." If any one can give an earlier instance it can go into the 'Dictionary' half a dozen years hence, under "Rug" or "Snug."

F. J. FURNIVALL.

HYDROPATHY.—"Nothing new under the sun." Preisnitz, of Gräffenberg, in Silesia, is credited with the discovery of the water cure. I visited his establishment there many years ago. The other day I fell on the following passage in the 'Omnia: or, Horæ Otiosiores,' anonymous, but by Southey and Coleridge, London, 1812, vol. i. p. 157:—

"Amerigo Vespucci describes cold bathing as the remedy for fever which was used by the American Indians, but they accompanied it with a practice which must have counteracted its beneficial effects: 'Cum eorum quempiam febricitare contigit, horâ quâ febris eum asperius inquietat, ipsum in frigidissimam aquam immergit et balneant, postmodumque per duas horas circa ignem validum, donec plurimum caleascit, currere et recurrere cogunt, et postremo ad dormiendum deferunt, quod quidem medicamento complures eorum sanitati restitui vidimus.'"

The practice of Preisnitz in a case of fever could not have been more accurately stated, with the exception of the "ignis validus," which would have been an abomination to him. I do not think he would have objected to the "currere et recurrere" in a slight case of fever.

The following case occurred while I was at Gräffenberg. The Syndic, who was vehemently opposed to Preisnitz and his practice, had five children, who all caught scarlet fever. They were treated by the ordinary practitioner, and three of them died. The father then came to Preisnitz, imploring his aid for the remaining two. Preisnitz was perfectly willing to undertake the cases, provided all other medical treatment was suspended. To this the father could not bring himself to consent, and the fourth child died. Then, in his despair, the father put his last surviving child wholly into the hands of Preisnitz. He took the child, and plunged it into ice-cold water, withdrawing the body in a minute or so; then felt the body over carefully with his hands. This was repeated four or five (I am not sure which) times, and the child was then allowed to fall asleep, which it did immediately, woke entirely free from fever, and recovered.

Preisnitz used to begin his treatment in delicate cases, when vitality was very low, by placing the patient on a mattress, and with a basin of ice-cold water by his side, dipping his hand in it, and with

it gently rubbing the surface of the body, and very carefully feeling the amount and quickness of the reaction and recovery of warmth.

The "douche" which we used consisted of a solid column of water as large as a man's thigh, falling eighteen feet before it reached the patient's body. There was a strong wooden bar in the bath for the patient to hold on to and support himself by. And we were told by no means to receive the falling water on the head or stomach, but on the shoulders, loins, and limbs. On coming out one felt as if one had been well pommelled, but at the same time immensely exhilarated.

I do not pretend to decide between any doubts as to the "post hoc" or "propter hoc," but merely relate the facts.

T. ADOLPHUS TROLLOPE.

Buddleigh Salterton.

LETTER OF JOSEPH GRIMALDI. (See 7th S. vi. 24, 404.)—The copy of another letter by Grimaldi might prove acceptable, especially as it is written in the interest of the son referred to by D. J., addressed to a public man, and distinctly dated:—

Sept. 4th, 1832.

Dear Sir,—From the many Dealings we have had together, and, I may say, all to our mutual advantage, has induced me to write a few lines to solicit your Interest in behalf of my son, Mr. J. S. Grimaldi, who is at present disengaged—his line and style of acting is well known, but it may be as well to state them—Comic and Serious Pantomime—Melo-Dramatic business—Combats, &c.—and any other exertion wherein his services may be required—Salary is not so much the object, as a permanent situation—Should he be so fortunate as to succeed I have many Pantomime Models which you may select from, which shall be entirely at your disposal.

Yours Respectfully,

J. GRIMALDI.

23, Garmault Place, Spa Fields.

To Alfred Bunn, Esq'.

M. D.

R. BROME'S 'QUEEN'S EXCHANGE,' 1657, AND 'ROYAL EXCHANGE,' 1661.—The 'Biographia Dramatica' (1812) has under Brome's name: "10. 'The Queenes Exchange,' C. 4to., 1657. Afterwards printed, 4to., 1661, with the title of 'The Royal Exchange.'" This is nearly correct, but there is more to be noted. Rearranging my books the other day, I observed that while the title-pages differed, and were set up from different types, the running heading of both was 'The Queenes Exchange,' except the first headings of the text on signatures B, where both had 'The QUEENES Exchange.' This led me to compare each copy, and it was found that they were from the same set up of types, the same in the pagination, the same in the errors made, the same in all other slips and peculiarities, as the substitution of an italic capital for a Roman one and *vice versâ*, the varying sizes of the capitals, the broken or imperfectly printed state of particular letters, the shape and position, &c., of the punctuating points, the positions of letters and words as regards those of preceding or

subsequent lines, and the unevenness of certain lines. In other words, a not uncommon fraud had been perpetrated, one to which I have before drawn attention in these columns. The supposed edition of another play, 'The Royall Exchange,' in 1661, was composed of the unsold copies of 'The Queenes Exchange' of 1657.

BR. NICHOLSON.

HENRY GLAPTHORNE'S 'ALBERTUS WALLENSTEIN,' EDS. 1639, 1640.—This is a lesser instance of the same kind, the copies of these dates being one edition, and their title-pages the same, with the date altered. It was entered on the Stat. Reg. September 23, 1639, so that the fault is a very trivial one.

BR. NICHOLSON.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MARY DE LA RIVIÈRE MANLEY.—In my list of 'Female Poets from Sappho to Mrs. Browning' (see 7th S. iii. 362) was instanced with the rest 'Manley, Mary de la Rivière, of Guernsey.' This information is to be met with in several biographical dictionaries; but this reference to Guernsey would seem to lack truthfulness, for in a correspondence with a learned writer to 'N. & Q.,' a native of this same island, viz., Sir Edger MacCulloch, I learn that the names of Manley and De la Rivière do not occur in a close study of the genealogies of the principal families of the island of Guernsey, nor in the record of their alliances. I am very much indebted to your correspondent. He has spared no trouble *in re* this licentious follower of the Muse, having had the records of the island of Guernsey and the histories of the island of Jersey most carefully searched, all generously and without solicitation; truly an example of rare kindness from one unknown to me before the appearance of the before-mentioned 'List of Female Poets.' This Mrs. (de la Rivière) Manley was the daughter of Sir Roger Manley, Governor of Guernsey, for Chalmers says, "Manley (de la Rivière), an English lady born in Guernsey, or one of those small islands, of which her father, Sir Roger Manley, was Governor." A 'Dict. of Biog.,' edited by Benj. Vincent, London, 1877, says, "Manley, Mary, dramatist, born about 1672, died July, 1724." The 'Encyc. Brit.' says that she was the "daughter of Sir Roger Manley, Governor of the Channel Islands." But in Sir Roger Manley's time, I am told, there were no Governors of the Channel Islands, but only Governors of Guernsey and Governors of Jersey, so the 'Encyc. Brit.' is manifestly incorrect. Sir Roger Manley was not a Governor of Jersey, not even a Lieutenant-Governor of either island. The

records of the Royal Court (of Guernsey), where the commissions of governors would be registered, give no clue to his holding any official capacity in the island of Guernsey. My kind correspondent has also caused the registers of St. Peter Port to be searched for a record of the baptism of the poetess. Thus it would seem neither of these persons had at any time any connexion with Guernsey or any other of the Channel Islands. Only in early times, am I further informed, was there a governor of all the Channel Islands—generally some one of high and noble rank, sometimes a prince of the blood, up to the time of Henry VII. However, we must look elsewhere for record of the governorship of Sir Roger Manley of any island, and for the birthplace of Mrs. Mary de la Rivière Manley. My friend suggests an error of the original biographer in writing "Channel Islands" where it should have been *Scilly Islands*. I am much interested in this matter, my genial informant more so. Will any correspondent help to unveil the mystery surrounding the governor and the poetess, and so give correction to the numerous biographical dictionaries blundering one after another? I am sure Sir E. MacCulloch will be no less grateful than I to any discloser of truthful facts in reference to the subject of my communication.

HERBERT HARDY.

Cullumpton, Devon.

FAMILY MOTTOES.—I am now engaged on a work in which my purpose is to deal with the family mottoes of Great Britain and Ireland, tracing in each case, so far as possible, the special circumstances, if any, which led to their adoption. Will you allow me through 'N. & Q.' to solicit the assistance of the many readers who could doubtless render me invaluable aid in this respect? I wish to narrate briefly and popularly the circumstances of adoption; and where differences of opinion exist, to state conflicting theories, quoting facts relating to, and showing forth, any connexion between the motto and family history and characteristics. As an example of what I mean I may instance the well-known motto "Ich dien" as borne by the Princes of Wales, which has been variously traced to a Welsh, Bohemian, and other sources. Further, the Goldsmid family motto is the passage from Exodus xv. 11, "Who is like unto Thee, O Lord, amongst the mighty?" The initial letters in the original Hebrew constitute the name of Maccabee, and a tradition exists of the descent of the Goldsmids from this family. I shall esteem it a favour to be put in possession of out-of-the-way sources of information of this description, either privately or through the columns of 'N. & Q.'

JOHN S. FARMER.

6, Arthur Street West, E.C.

CHOIL OF A KNIFE.—Cassell's 'Dictionary' copies from Knight's (American) 'Practical Dictionary of

Mechanics' the entry, "*Chorl*, the angle at the junction of the blade of a penknife with the square shank which forms the joint." Mr. Addy, in his excellent "Sheffield Glossary" (English Dialect Society, 1888), gives this as "*Choil*, the indentation on the cutting side of a knife adjoining the bolster," with an accompanying verb to *choil*. Is the form *chorl* anywhere in use, or is it merely an error made by Knight? What is the part in question called in Birmingham, Wolverhampton, or elsewhere in Staffordshire?

J. A. H. MURRAY.

Oxford.

WILLIAM BLIGH.—Can any one tell me where Admiral Bligh died? I presume he is buried in the family vault in Lambeth Churchyard, though the first words of the inscription on the tomb, "Sacred to the memory of," are hardly conclusive evidence.

JOHN T. PAGE.

Holmby House, Forest Gate.

CHITTLEHAMPTON, NORTH DEVON: NOTE-WORTHY CHURCH TOWERS.—The village of Chittlehampton is about three miles south of the road from Barnstaple to South Molton, and is situated on high ground, with long slopes southwards towards Umberleigh Station and the valley of the Taw. The tower of Chittlehampton Church is said to be the finest in Devonshire. It is "Beauty," while its neighbour South Molton is "Strength" (on account of massiveness), and Bishops Nympton is "Length" (on account of the height of the tower relatively to its length and breadth), these discriminating words being popularly applied when the towers are talked about.

The beauty of Chittlehampton tower is really remarkable. It is of the best class of Perpendicular work, and ranks with the best of the Somersetshire towers. Its dimensions (24 ft. square outside) and its sturdy construction—with walls 4 ft. 6 in. thick above the plinths—put it in a good rank; and the treatment of sky-line, staging, openings, and details is of the first class. Grouped pinnacles at the angles and in the centres of the sides give a sky-line rivalling that at Evercreech. An admirable pyramidal outline is obtained by setting in the buttresses and putting free pinnacles on the set-offs, the last pinnacle finishing at the bottom of the parapet. The large belfry windows (two three-light windows in each face) crown walls that are almost unpierced below. The tall base courses, the enriched strings, the parapets partly pierced partly with blind decoration, are treated with originality and harmony, the whole effect being as of a work conceived and carried out by a master.

I wish to ask (1) What illustrations (measured or otherwise) of Chittlehampton tower and of its compeers have been published? (2) What is known (by documents) of the history? The three towers are "ascribed to the same architect" (Mur-

ray's 'Devon'). By whom? (3) What is the date of the "Length, Strength, and Beauty" as applied to these three towers without spires? Three towers with spires near Banbury—two in Oxfordshire, and the third (King's Sutton) just over the Chervell, in Northants—are similarly "discriminated in a popular rhyme" (Murray's 'Oxfordshire,' p. 275, edition 1882):—

Bloxham for Length,
Adderbury for Strength,
King's Sutton for Beauty.

Are there other similar threes, and similar rhymes?
S. FLINT CLARKSON.

PETTIT.—Will some Cambridgeshire correspondent very kindly inform me whether this name is, or was, common in the isle of Ely, as there is a tradition that the isle once belonged to the family of Pettit?
ARTHUR MEE.

South Wales Press, Llanelly.

ALEXANDER.—Can any reader of 'N. & Q.' say what is the reason why Alexander is the favourite Christian name in Scotland?
PERTINAX.

Melbourne.

JOHN FENNELL, OF CAHIR.—Can any reader give me any information concerning one John Fennell, of Caher or Cahir Abbey, co. Tipperary, Ireland, in the seventeenth century, his family, and the length of time they held the said abbey; also concerning one Capt. Fennell, of Cappagh, about the same time? Where can such information be obtained, if anywhere?
H.

TEA CLIPPERS.—Can any reader of 'N. & Q.' give me a hint as to the best book for information respecting the now almost obsolete "tea clippers,"
RICHARD EDGUMBE.

Mount Edgcumbe, Devonport.

CLULOW.—Can you give me any idea of the origin of this surname? Where does it most frequently occur?
R. H. C.

CAPITAL PUNISHMENT.—Can you or any of your correspondents tell me where I can get any information as to the various modes of capital punishment in vogue in different countries, both European and others?
P. W. F.

SAMUEL COLVIL.—Can any reader give me any particulars as to the life of the above author? He wrote "The Whiggs Supplication; or, the Scotch Hudibras, a mock poem, in two parts." The British Museum possesses various editions of his book, dating from 1681 to 1796. The 'Dictionary of National Biography' does not mention him.
H. T. F.

Wigan.

ALDERMEN OF LONDON.—Where is to be found a list of the Court of Aldermen as constituted *temp.* the Commonwealth or the early years of the Restoration?
W. D. PINK.

HOMER, 'ILIAD,' VIII. vv. 557, 558.—In Homer's justly famous description of night in the eighth 'Iliad,' the two following lines are bracketed, both in the "Oxford Pocket Classics" and in the "Cambridge Greek Texts," thereby intimating (as I suppose) that they are considered to be spurious:

ἐκ τ' ἔφαθεν πᾶσαι σκοπιάς, καὶ πρῶνες ἄκροι,
καὶ νῆπαι οὐρανὸν δ' ὅρ' ὑπερβάλλη ἄσπετος αἰθήρ.

On what authority does their spuriousness, actual or supposed, rest? There is no note on the subject in any Homer that I have at hand. As they are, perhaps, the two most beautiful lines in the description, it seems hard that Homer should be robbed of two lines out of a passage which contains only five. May I appeal to one of your learned classical readers if possible to clear up the difficulty?

Valpy calls this "the most beautiful night-piece that can be found in poetry." In justice to other great poets, I should rather say, one of the most beautiful.

Wordsworth calls Pope's well-known version of this passage, "though he had Homer to guide him, throughout false and contradictory" (Pocket Edition of 'Wordsworth,' 1858, vol. vi. p. 359).

What does Wordsworth mean? Where are Pope's lines false or contradictory?

JONATHAN BOUCHIER.

COCKER'S 'DICTIONARY.'—Can, or will, rather, some contributor to 'N. & Q.' tell me the date of the first edition of Cocker's 'English Dictionary'? The "Second Edition, very much Enlarged and Altered, by John Hawkins," is dated 1715. It contains, by the way, a large number of words that are not in the 'New English Dictionary,' vol. i. I find no mention of Cocker's 'Dictionary' in Lowndes.

HALKETT LORD.

WOOLLEN CLOTHES AND ELEPHANTIASIS.—During all the long years since I first read Sir William Hooker's 'Journal of a Tour in Iceland' (2 vols. 8vo. 1813) I have been troubled in mind by the association of woollen clothes and elephantiasis in the relation of cause and effect. Is there any proper relation of one to the other; or is it necessary that dirty habits should accompany the use of woollen to render it dangerous to health? Our old friend 'N. & Q.' may bring forth a new chapter in practical hygiene in the solution of this question. In vol. i. p. 190 of the 'Journal' we are informed that elephantiasis is hereditary, but not infectious, and its prevalence in Iceland dates from the first colonization of the country from Norway. Then it is added, "Its prevalence and virulence are probably in a great degree ascribable to the use of woollen clothes, and to the mode of living and habits of the natives," &c. In a footnote we read: "The elephantiasis used to be equally prevalent in Great Britain, previous to the intro-

duction and adoption of linen, instead of the woollen clothes then universally worn." As we hear nothing now about woollen clothing but what is favourable to its use, it is reasonable to assume that when used in a reasonable manner it is as harmless as it is agreeable.

SHIRLEY HIBBERD.

FOLK-LORE OF THE SEA.—*Criériens* are the phantoms of the shipwrecked, whom the inhabitants of the Isle of Sein, in Brittany, believe that they hear demanding burial through the dull sound preceding a storm. See J. Collin Plancy, 'Dictionnaire Infernal,' under "*Criériens*." Is this superstition to be met with along the English, Scotch, or Irish coasts? B. L. R. C.

CRITICASTER.—This word is used by the REV. J. W. EBSWORTH (7th S. vi. 435). Is it not a word of recent introduction? It is known who first used it? It is not in my edition of Webster. Annandale's 'Imperial Dictionary' has the word, but no quotation for its use is given.

F. C. BIRKBECK TERRY.

Replies.

MACARONI.

(7th S. vii. 48.)

See Wright's 'Caricature History of the Georges.' The word is derived from the Macaroni Club, a set of men who introduced Italian macaroni at Almack's. They were foppish and coxcombical in their habits, and the transference of the term from their peculiar dish to themselves may have been partly due to a reminiscence of the older *macaron*, an affected busybody. This, at least, appears to have been Nares's opinion, who quotes from Donne:—

Like a big wife, at sight of loathed meat,
Ready to travail; so I sigh and sweat,
To hear this *macaron* talk in vain;

and

A *macaroon*,
And no way fit to speak to clouted shoon.

Nares says:—

"This is nearly the same sense as persons of a certain age remember to have been given to the adopted word *macaroni* itself; namely, a first-rate coxcomb, or puppy; which has now another temporary appellation, *dandy*, corrupted or abbreviated, I presume, from *Jack-a-dandy*."

C. C. B.

This was a well-known word at the date referred to, but rather in the sense of a droll than a fop, as is clear from Addison's description in the *Spectator*, No. 47, Tuesday, April 24, 1711:—

"In the first Place I must observe that there is a Set of merry Drolls whom the Common People of all Countries admire, and seem to love so well that they could eat them, according to the old Proverb: I mean those circumforaneous Wits whom every Nation calls by the Name

of that Dish of Meat which it loves best. In Holland they are termed Pickled Herrings; in France Jean Potages; in Italy Maccaronies; and in Great Britain Jack Puddings. These merry Wags, from whatsoever Food they receive their Titles, that they may make their Audiences laugh, always appear in a Fool's Coat, and commit such Blunders and Mistakes in every Step they take, and every Word they utter, as those who listen to them would be ashamed of."—From the first edition.

At a still earlier date Donne had used the term *makaron* for the garrulous bore (such as Horace describes in Satire ix. book i.):—

I sigh and sweat
To hear this Makaron talk.
Satire iv. 116, 117.

It is easy to see how this latter

"has nearly the same sense," as Nares says, "as persons of a certain age remember to have been given to the adopted word *macaroni* itself, namely, a first-rate coxcomb or puppy; which has now another temporary appellation, *dandy*, corrupted or abbreviated from Jack-a-dandy."

Nares's 'Glossary' was first issued in 1822, so that elderly people would remember the earlier years of George III.'s reign. Hall Stevenson published his 'Makarony Fables,' addressed to the Society of Macaronies, in 1768, or perhaps earlier; the second edition is dated 1768. See 'Chrysal' also. W. E. BUCKLEY.

In the 'Intended Epilogue to "She Stoops to Conquer,"' Mrs. Bulkeley has to say:—

Ye travelled tribe, ye *macaroni* train
Of French friseurs, and nosebags, justly vain,
Who take a trip to Paris once a year
To dress, and look like awkward Frenchman here,
Lend me your hands!

See the 'Encyclopædic Dict.,' *s.v.*, where it is stated that the *macaroni* "led the fashion from 1770 to 1775." The modern exquisite would appear to pant after this picturesque predecessor in vain. THOMAS BAYNE.

Helensburgh, N.B.

[C. C. B. refers to the quotation from Donne; Mr. E. H. MARSHALL to Donne and the 'School for Scandal.' Mr. E. H. COLEMAN says that at the Savoir Vivre Club, in St. James's Street, in 1770, *macaroni* formed a principal dish. Mr. R. W. HACKWOOD gives an account of the dress of the *macaroni*. G. L. G. quotes passages from the Rev. Peter Routh (1786), given in Burgon's 'Lives of Twelve Good Men,' i. 21, and from Boswell's 'Hebribes,' p. 84, where are the words, "You are a delicate Londoner, you are a *macaroni*! You can't ride." Mr. J. W. ALLISON says the word occurs in the *Oxford Magazine* of June, 1770, and refers to the *macaronic* verses of Theophilus Folengo, which opens out another subject. The Editor may state that he possesses two copies of the *Macaroni Magazine*, a scarce work, giving portraits and sketches of the military *macaroni*, the clerical *macaroni*, &c. A copy is in the British Museum. All were defective of certain plates. These have now been reproduced, and the copies are perfect with the exception of one plate. A few surplus plates are in the Editor's possession, and correspondents anxious to complete their volumes may communicate with him.]

'MACBETH,' 1673 (7th S. vii. 68).—The question asked by your correspondent MR. MORRIS I. JONAS is very important, and I am much obliged to him for drawing my attention to an oversight on my part in preparing the stage history of 'Macbeth' for vol. v. of the 'Henry Irving Shakespeare.' I confess I had overlooked the passage in Dr. Furness's preface to which MR. JONAS refers; but on reading that passage I am sorry to see that by some unfortunate chance Dr. Furness has not collated the 1673 quarto with the First Folio and with Davenant's version as printed in 1674. But the points that he notices are quite sufficient, coming as they do from such an accurate editor, to show that the 1673 quarto could not be identical with the 1674 quarto, from which Davenant's 'Macbeth' is printed in his collected works, ed. 1874. On turning to the somewhat elaborate and very interesting preface to 'Macbeth' in that edition I find the following entry:—

"Macbeth, a Tragedy; with all the Alterations, Amendments, Additions, and New Songs, as it is now acted at the Theatre Royal. London, printed for Hen. Herringham, and are to be sold by Jos. Knight and Fra. Saunders at the Blue Anchor, in the Lower Walk of the New Exchange. 1673. 4to."

Halliwell, in his 'Dictionary of Old Plays,' has, "Macbeth. A tragedy, with all the alterations, amendments, additions, and new songs. Acted at the Duke's Theatre. 4to. 1674, 1687, 1695, 1710"; and the 'Biographia Dramatica' gives the same title. In the preface to Davenant's 'Macbeth,' already alluded to above, no mention is made of this 1673 quarto, nor does the editor attempt to decide the question whether the play which Pepys saw on November 5, 1664, was or was not Davenant's 'Macbeth.' I have discussed this question in the introduction to 'Macbeth' in vol. v. of the 'Henry Irving Shakespeare'; and though I confess I was at first inclined to believe that Pepys had seen Shakespeare's 'Macbeth,' with no other additions than the songs and dances indicated in the stage directions to the First Folio, I came to the decision, on further consideration, that his general description of the piece makes one conclude that the additions and alterations must have been considerable. Pepys's dramatic predilections do not seem to have been for the highest class of drama; but even he would surely have noticed such a violent and complete transformation of Shakespeare's play as that which we find in Davenant's version of 1674. If in 1664 he had seen Shakespeare's 'Macbeth,' even allowing for the fact that he was preoccupied in picking up pieces of court scandal and leering at the pretty women, he could not have failed to notice such ghastly mutilations of the text, or such vulgar interpolations of utterly incongruous matter as are to be found in Davenant's version.

Referring to a MS. list of old plays which be-

longed to Mr. Collier, the title of which is as follows, "List of all the Old Plays, from the Earliest Period up to the Year 1700, in the Library at the British Museum, taken from the General Catalogue, and afterwards examined with Mr. Capel's Catalogue of Mr. Garrick's Collection, by Brownlow Waight, 1823." I find mention of no other quarto of 'Macbeth' than that of 1674. I am just leaving town, or I should make it my business to find a copy of the 1673 quarto and collate it with Davenant and the First Folio, but I confess I do not know where to find one. It is not clear whether the Cambridge editors ever saw a copy of this 1673 quarto, and unfortunately Dr. Furness gives us no clue whereby we can trace that which he examined. I would suggest as an explanation of the discrepant statements as to this quarto that some copies of Davenant's 1674 quarto may have been printed in 1673, and that the quarto which Dr. Furness saw was really a reprint of the old theatre copy as used before the Restoration. It is possible that when the play was first reproduced under Davenant's management the actors spoke passages inserted by the manager, but not to be found in the printed text. F. A. MARSHALL.

SIR MICHAEL LIVESAY (7th S. vi. 408; vii. 12).—Sir Michael Livesay was the son of Gabriel Livesay (born 1566), and grandson of Robert Livesay, of Streatham, High Sheriff of Surrey and Sussex, by his first wife. Sir Michael married, and left a daughter Anne, who died *s.p.*, having married Sir Robert Sprignell, Bart., of Yorkshire. I have no note of who Sir Michael's wife was; but it is not in Burke's 'Extinct Baronetage'? Robert Livesay left a daughter by his second wife (who was the widow of — Hobbes, and mother of Thomas Hobbes), who married Sir Edward Peyton, of Isleham, a zealous Parliamentarian. Their daughter Amy married Henry Lawrence, of St. Ives, afterwards President of Cromwell's Council.

B. FLORENCE SCARLETT.

'THE LIBERAL': LEIGH HUNT (7th S. vi. 509).—The first number of this short-lived periodical was issued in the year 1822. It had for its principal contributors Lord Byron, Leigh Hunt, and Shelley. The first volume opens with a lengthy preface describing the object of the *Liberal*, and is followed by a poem in 106 eight-line stanzas, called 'The Vision of Judgment,' by Quevedo Redivivus, *alias* Lord Byron. The next is a letter addressed to the "Editor of my *Grandmother's Review*," also by Lord Byron. 'The Florentine Lovers' follows, by Leigh Hunt; 'Rhyme and Reason'; then comes a short essay entitled 'German Apologue'; 'A May-Day Dream,' supposed to be a translation by Shelley of the May-day night scene in the tragedy of 'Faust.' 'Ariosto's Episode of Cloridan, Medoro, and Angelica,' comes next by Leigh Hunt. Lord Byron follows with a drama entitled 'Heaven

and Earth: a Mystery.' The remaining articles in vol. i. that are of any importance are as follows:—'The Spirit of Monarchy'; 'The Dogs,' a poem addressed to the abusers of this journal, of which it appeared to have many; and 'A Tale of the Passions.' Vol. ii. opens with a literary eclogue, 'The Blues,' and is followed by 'My First Acquaintance with the Poets'; 'Shakespear's Fools'; 'The Book of Beginnings'; and 'Apuleius,' which is considered by one reviewer the best article that had appeared in the journal, and describes it as a clever article, shining where it is like a diamond among dirt. 'Pulpit Oratory'; 'Chalmers and Irving'; and 'Chaucer's Squire's Tale Modernized,' canto i., are the remaining articles of importance. There is also at the end of the volume a number of short poems. The last-named articles are supposed to be by the editors, Lord Byron and Mr. Leigh Hunt.

The press greatly condemned this periodical, as will be seen from the following extract from the *Literary Gazette*, this being a portion of the review of the *Liberal*:—

"We have now fully exhibited and discussed the periodical, and find, on casting up the account, that Lord Byron has contributed Impiety, vulgarity, inhumanity, and Heartlessness, Mr. Shelley a Burlesque upon Goethe, and Mr. Leigh Hunt conceit, trumpery, ignorance, and wretched verses. The union of wickedness, folly, and imbecility is perfect, and as they congratulated the Devil, so do we congratulate the authors of the *Liberal*."

GEORGE BETHELL, Jun.

Reference Library, Manchester.

Having a copy of this work, with the original covers bound in, it may be well to transcribe the title, which is:—

"The *Liberal*. Verse and Prose from the South. To be continued occasionally. N° 1. London, 1822: Printed by and for John Hunt, 22, Old Bond Street. Price Five Shillings."

There were four numbers, making two volumes, 8vo. On the end cover of No. 3 is, "The Fourth Number of the *Liberal* will appear on the 1st of July [1823]." On the cover of No. 4 the imprint is, "London, 1823: Printed for John Hunt, 39, Tavistock Street, and 22, Old Bond Street." The second, third, and fourth numbers have at bottom, within the ornamental border, "Reynell, Printer, Broad St., Golden Square." A table of contents is given at the end of the first volume, and Nos. 1, 3, and 4 have each a table of contents, but the names of the contributors are not specified. Shelley sent three pieces—'May-Day Night: a Poetical Translation from Goëthe's "Faust,"' vol. i. pp. 121–137; 'Song written for an Indian Air,' vol. i. p. 397; 'Lines to a Critic,' vol. ii. p. 187. Lord Byron sent 'The Vision of Judgment,' the first article in No. 1, and 'Heaven and Earth: a Mystery,' which occupied a similar place in No. 2; also 'The Blues: a Literary Eclogue,' in No. 3.

Of this Byron writes to Murray (letter 455), "The Blues" is a mere buffoonery, never meant for publication"; on which Moore notes "that it is altogether unworthy of his pen, but appeared afterwards in the *Liberal*." Lastly, he sent the 'Translation of the First Canto of Pulci's "Morgante Maggiore," in No. 4, of which Byron himself had a very high opinion, but of which Moore notes ('Life,' v. 119) "that it appeared in the *Liberal*, and though thus rescued from the fate of being unpublished, must for ever, I fear, submit to the doom of being unread." In No. 3 'My First Acquaintance with Poets,' pp. 23-46, is signed "W. H." (William Hazlitt). I do not know the authors of the remaining pieces, but presume that most of them are by Leigh Hunt himself. There are two with fictitious names—"Carluccio" and "Carlone."

W. E. BUCKLEY.

[DNARGL says information concerning the *Liberal* is given in 'Byron,' by John Nichol ("English Men of Letters Series"), p. 162.]

HERALDRY: DESCENT OF ARMORIAL BEARINGS (7th S. vi. 427, 496).—MR. EATON asks for an answer to his two questions on the above subject from some one qualified to answer them. That I cannot pretend to be; but if MR. EATON will be content, in the absence of any higher authority, with the somewhat off-hand opinion of a sincere lover and student of heraldry, I will do my best to answer them.

1. In the first case put, MR. EATON says he is not the lineal descendant of his ancestor to whom was originally granted a certain coat of arms, nor is he a lineal descendant of his more immediate ancestor, the founder of another branch of the original stock. In neither of these cases, therefore, can I see that MR. EATON has any right whatever to bear the original arms. The descent of armorial bearings in their original state follows much the same rules that control the descent of landed property that is unentailed. The person who stands in the position of the heir-at-law would be the only one entitled to bear the original arms pure and simple. All others—and they, too, must be lineal descendants from the common ancestor—ought, according to heraldic usage, to differ the arms they bear, either by the recognized marks of cadency or by some variation of the original bearings. If by not being a lineal descendant of his ancestor MR. EATON means only that he is descended through a female from the common stock, he would have no right to bear any trace of his common ancestor's armorial bearings unless such female (herself lineally descended from the common ancestor) had been an heiress or co-heiress; that is, in an heraldic sense, one who had been without brothers. In that case her issue would be entitled to quarter her own paternal arms, and so it would be handed down to her lineal posterity, subject to the modifications I have men-

tioned above. If, however, she were not such an heiress or co-heiress, her husband would simply impale her arms with his own, and her issue would not be entitled to bear in their paternal arms any trace of their mother's; which latter would simply cease to exist and be extinct so far as that line of descent from the common ancestor was concerned. In both these cases I assume that the husband would himself be entitled to bear arms, either by inheritance or by grant, because an *ignobilis*, having no coat of his own, can neither bear on a shield of pretence nor impale any arms to which his wife might be entitled in her own right. MR. EATON will see, therefore, that armorial bearings can only be inherited by the lineal descendants of an ancestor himself entitled to bear them.

2. With regard to MR. EATON's second question, I should have thought that when once a right had accrued to a lineal descendant to bear certain arms (although collateral to the main branch or head of the family) no change that such head of a family chose to adopt in his arms would have any effect on those inherited by a cadet. Branches collateral to each other (e.g., second or third cousins), but each lineally descended from a common ancestor bearing arms, would bear the same; the elder branch, or head of the family, the ordinary coat, whilst the younger branches would bear them differenced by the proper marks of cadency or variation, and no more. Such a change of arms, however, as that suggested by your correspondent is, I should think, very seldom to be met with, and would, as I have said, have no effect upon any but his own individual case and that of his own particular descendants.

J. S. UDAL.

Inner Temple.

REV. DR. THOMPSON, OF KENSINGTON (7th S. vii. 29).—In 1795, the Rev. Seth Thompson, D.D., was the afternoon preacher at the Brompton Chapel, which was built "about the year 1769, for the accommodation of the inhabitants of that hamlet." Dr. Thompson died in 1805. Whether he had a school or not I cannot say. Kensington Proprietary Grammar School was not opened until Jan. 24, 1831.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

HARVEST HORN (7th S. vi. 448; vii. 37).—MR. PRATT's note at the last reference refers to the harvest horn as a toy only; but here, in East Suffolk, it is in use all through harvest, as a signal to the men when to leave off work for meals and when to resume work. It is usually blown at the farmhouse door, often by the servant-maid, and may be heard all over the farm.

W. R. TATE.
Walpole Vicarage, Halesworth.

TAILED ENGLISHMAN (7th S. vi. 347, 493).—Fuller says that the Count of Artois applied this term to William Longsword, Earl of Salisbury, who opposed his purpose of attacking the castle of

Mauzur in 1250. "His good will was rewarded with Coward, Dastard, English tail, and such like contumelious termes" ('Holy Warre,' bk. iv. chap. xv.). And Dr. Neale, in his 'Crusade of S. Louis,' gives the same story, saying that it was believed at the time that the English had tails.

E. L. H. TEW, M.A.

Hornsea Vicarage, E. Yorks.

ST. PETER'S, CORNHILL (7th S. vi. 488).—The desired information will probably be found in the under-named volumes of Robert Wilkinson's MSS. at the Guildhall Library, London:—

Collections towards a History of the Parish and Parish Church of St. Peter upon Cornhill, London; consisting of Extracts from the Chantry Book of the Guild of St. Peter, Wills of Parishioners and Benefactors from 1375 to 1427, Extracts from the Parish Books and Ward Books of Cornhill Ward, Faculties, Leases, and other Documents and Evidences, 2 vols. 4to.

Collections relating to the History and Antiquities of the Church and Parish of St. Peter's, Cornhill, London, 4 vols. fol.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

VISITATIONS OF THE DIOCESE OF NORWICH (7th S. vi. 399).—Is not Bishop "Thomas Jane" a misprint for Thomas Jann, who held the see from 1449 to 1461?

F. R. S. E.

JOHN DUNS SCOTUS (7th S. vi. 425).—The inscription which L. L. K. quotes was placed behind the altar in the Minorite Church at Cologne in 1509, when certain bones, supposed or pretended to be those of Duns, were transferred thither from a tomb in the middle of the choir. In 1513 an elaborate monument was erected on the same spot, and inscribed with a great deal more of very bad Latin in honour of the great schoolman, which time has now in whole or in part effaced. The inscriptions may be read, and the foregoing statements verified, in Wadding's life of Duns, chaps. xi. and xiii. To have set the epitaphs out in full in the 'Dictionary' would have been a wanton waste of valuable space. The brief one which I did quote will be found in Wadding (*Ib.*, chap. ii), and is certified by Dr. Karl Baedeker, 'Rheinlande' (1881), p. 353, as being still legible. The substantial question, however, is, What evidence have we that the bones transferred from the middle of the choir to the place behind the altar in 1509 were really those of Duns? Wadding says that he was originally buried near the sacristy, and that thence his bones were transferred to the middle of the choir at some uncertain date—probably during the pontificate of Sixtus IV. (1471-84), and quotes an epitaph which, he says, was placed on the tomb near the sacristy shortly after the death of Duns; but he does not say that it was there in his day, but only that it was to be found in a MS. in the library of the monastery. Unless, therefore, it can

be shown *aliunde* that this epitaph actually was placed on the tomb shortly after Duns's death, we are not entitled to say positively that it was. Besides this we have the evidence, for what it is worth, of Tritheim, 'De Script. Eccles.' (Basel, 1494), fol. 76, who writes:—

"Claruit sub Alberto Imperatore anno domini millesimo ccc. Johannes Duns, natione Scotus, ordinis fratrum minorum; Alexandri Alensis Anglici quondam Parisius auditor, vir in divinis scripturis studiosus et eruditus, et in philosophia Aristotelica doctissimus; et adeo profundus ut eius scripta paucis sint penetrabilia, et ob id quoque minus usitata. Edidit quædam instructa volumina, quibus nomen suum ad noticiam posteritatis transmisit."

Then follows a list of Duns's writings. He then concludes:—

"Moritur temporibus Alberti Imperatoris anno domini millesimo ccc.viii. Indictione sexta, Coloniz apud minores sepultus."

To much the same effect he writes in the 'Chronicon Hirsaugense' (ed. 1690), ii. 117:—

"Anno prænotato sexto iduum Novembris obiit in Colonia Joannes Duns, cognomento Scotus, Ordinis Minorum, Alexandri de Hales ejusdem Ordinis quondam auditor atque discipulus, Doctor magnus atque subtilis, et in choro fratrum minorum memorati Conventus Coloniensis ante sacristiam cum honore sepultus est."

The passage quoted by Ennen from the 'Kalendarium' of the Minorite Church seems to me to be of a later date. The latinity is better. Moreover, when Tritheim wrote Duns was a comparatively little-known writer, whence he is described as the author of works "paucis penetrabilia, et ob id quoque minus usitata," but who nevertheless "nomen suum ad noticiam posteritatis transmisit." The writer of the passage from the 'Kalendarium' obviously had the passage in Tritheim before him, and thought it desirable, in view of Duns's increasing repute, to emphasize what it contained of praise, tone down the reproach of obscurity, and add a little magniloquence to the style. Accordingly he describes Duns as "magistrum profundissimum qui nomen suum posteris eruditissimis scriptis suis (licet paucis penetrabilibus) consecravit." Crombach and Hartzheim are still later writers: the one lived between 1598 and 1680, the other between 1694 and 1763. I submit, then, that we have as yet no contemporary or nearly contemporary evidence that Duns was ever buried in the Minorite Church at Cologne; and that, therefore, L. L. K. has failed to substantiate against me his charge of scepticism or Pyrrhonism in limiting myself to the statement that he was supposed to have been buried there.

J. M. RIGG.

9, New Square, Lincoln's Inn.

PROGRAMME (7th S. vi. 446; vii. 32).—In Ogilvie's 'Imperial Dictionary' (ed. 1850) this word is variously spelt *programme*, *program*, *programme*.

ROBERT F. GARDINER.

QUOTATION FROM CICERO (7th S. vi. 427, 494).—In continuation of Mr. BIRCH's question as to Cicero and planting trees, may I ask whether any of your readers can help me to the source of the following lines?—

CYVOS AD LYSAND : Multæ etiã istarum arborum mea manu sunt satæ.

CIC : Nemo sibi solum natus nilq' libero dignus.

These lines are inscribed on a stone in the "public park" of the parish of Brixton, Devon, let into the wall of the churchyard, and are preceded by the following :—

"This Colony of Elms regularly disposed into walks was planted in November 1677 by Edward Fortescue of Spidleston, Esq' Churchwarden, with the approbation and contribution of the Majority of Eisted Parishioners. To the intent that (when perfect in growth and sold) Lands may be purchased with the money for the reliefe of the Poor of this Parish, & that posterity reaping the advantage of our benefaction may be encouraged to provide for more successions by substituting others in the room of these."

The Latin lines are succeeded by the following :—

May Mithridates' Spirit still affright
Such as owe Living Galleries' despite,
Cleomenes' and Agamemnon's fate
Seize such as think not sacred what is safe,
And En'mies med'd to poor, to Church & State.

Four trees remain, the rest having been blown down in a storm about 1824. The English inscription is intelligible enough ; is the Latin passage a quotation ; and from whom ? INGLETT.

CHRISTENDOM OF CLOTHES (7th S. vii. 23).—Does not the reproach "they've worn out Christendom" refer to the men, and not to the clothes? The English just returned from France are ridiculed for their foreign appearance and bearing :—

They have all new legs, and lame ones ; one would take it That never saw 'em pace before, the spavin,
Or springhalt, reign'd among 'em !

The Chamberlain then adds :—

Their clothes are after such a pagan cut, too,
That sure, they've worn out Christendom !

French or pagan clothes, probably new, could not have worn out a Christendom they had never received ; but the men had so un-Englished themselves in habit and gait that they were ridiculed as having worn out or renounced thereby their Christianity.

Trench, in his 'Select Glossary,' quotes Spenser, Wiclif, and other writers to show that the early meaning of the word Christendom was the profession of Christ's faith, or sometimes baptism, in which that profession was made. He remarks that though Shakespeare sometimes uses it in the early sense—as "by my Christendom" ('King John,' IV. i., and elsewhere)—that his general and frequent use of it is in the later or modern sense, as signifying Christian, and not pagan or Mohammedan lands.

In Walton and Cotton's 'Angler,' part ii. chap.

ii., the country is judged by its appearance, as in the passage in question the persons are. Viator says, when he espies a church among the wild scenery of the Dove Valley,—

"What have we here, a church? As I'm an honest man, a very pretty church ! Have you churches in this country, sir? Piscator: You see we have ; but had you seen none, why should you make that doubt, sir? Viator: Why, if you will not be angry, I'll tell you. — I thought myself a stage or two beyond Christendom."

H. H. B.

Derby.

MR. MOUNT's remarks remind me of the common schoolboy practice of giving comrades a pinch on their first donning new clothes. This may be traceable to an origin similar to that of the superstitions he mentions. Who knows?

ARTHUR MEE.

South Wales Press, Llanelly.

Christendom is, I take it, put in contradistinction to heathendom, as indicating a mode of affiliation. Given the habits, manners, customs of Christian civilization, all will be found, on inquiry, to differ from the habits, manners, customs of pagans, even including clothes. A. H.

LONGITUDE AND MARRIAGE (7th S. vii. 7, 58).—I am not a "legal luminary," but I venture to have an opinion upon Mr. TROLLOPE's hypothetical case ; and it is, that the marriage which he describes must be held valid. It was bad and adulterous in intention ; but, like many other bad things, it was, *me jndice*, good in law. The first wife died at 10.30 A.M., and the second wife was married at 11 A.M. on the very same day. It is true that when the first wife died the hour was 11.23 at a certain place where she did not die ; and it is also true that when the second wife was married the hour was 10.30 at a place where she was not married. But the time at which a given event happens is that which is true for the place where it happens, and not that which is true for some other place. If it were not so, there would be no saying when any given event does happen. And therefore, when two events are correlative, as the two marriages are in this case, it follows that each of the two must be timed according to the longitude of the place where it happened. If this view be correct, the adulterous husband was already a widower when he married again with a bigamous intent ; and law and justice, as usual, are found to be not in harmony. A. J. M.

Temple.

I am of opinion that the advantages of the flag are to be applied to the case here proposed. A ship carries her nationality with her wherever she goes. Everything which happens on board a British ship is reputed to have taken place on British ground ; and if the thing is a matter of time, Greenwich time alone, of course, is to be

considered, whatever may be the difference with the place where the ships sails, steams, or rides.

DNARGEL.

Paris.

In reply to my query on this subject, C. C. B. sends a singularly apposite case, which is very interesting. But the point of chief interest would be the legal decision, which he unfortunately has forgotten. I wish, as he wishes, that some "legal reader" could give it to us.

MR. MARSHALL seems to me to have mistaken the point of my query. Of course there could be no "practical difficulty" in ascertaining the real sequence in time of the facts. Very little indeed of the "calculation" he speaks of would be needed for that purpose. Indeed, I carefully stated that the exact time of the death and that of the marriage were indisputable. My query was addressed not to astronomers, but to lawyers. The question is, What would their decision be in the case be?

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

SOLANDER CASES (7th S. vii. 87).—MR. RHODES should not have looked in a dictionary, above all in one calling itself "encyclopaedic," for an explanation of a term which is in the least degree technical. Dictionaries are to experts in technical matters causes of contempt and laughter; they generally give the wrong answer and blunder without stint. The celebrated case of the editor who looked for "portcrayon," found "pencil-case," and to his dying day refused to believe anything but his dictionary—which was only a little more ignorant than himself—is in the minds of many on this head. A Solander case is the invention of Dr. Solander, of memory dear to readers of 'Cook's Voyages,' who used one to contain and preserve specimens for natural history, drawings, and matters of the kind. It is really a box, generally shaped like a book, one side of which, turning on hinges, serves for a lid, while the front, or fore edge of the case, is furnished with hinges to be let down, so that the fronts as well as the tops of the contents can be got at. Such things are sold by all stationers. O.

[Innumerable replies to the same effect are acknowledged.]

CHOCK-FULL (7th S. vii. 87).—If DR. MURRAY turns to p. 92 of the number of 'N. & Q.' containing his question, he will see an instance of "chock-full." That is certainly the way it was always pronounced on the "Wolds" round about the birthplace of Tennyson, and round Horncastle, where I was born and bred. But yet it is improbable if I were to hear the word used, and were to say, "What's that? How do you spell it?" the person might reply, "C-h-o-k-e." The only way to catch these provincialisms is to catch them as they fly. Once let it be seen that an expression is noticed, and ask for it to be repeated, and the

answer will almost certainly be, not what was said before, but what your questioning causes them to think ought to have been said. Scarcely anything can be more offensive to rustics than to have remarks made upon their mode of expression. Only let them suspect that there is the slightest disposition to laugh at them, or that you are watching them, and they shut themselves up directly and "kna nowt." But the march of education is quite changing the manners and speech of the people. When I was caught in a heavy shower one day this week, my housemaid said, "Shall I take your coat into the kitchen to be dried? It is quite saturated with rain." A few years ago such a young woman would have said, "It's wringing wet"; or, perhaps, "It's as wet as muck."

A day or two ago I received a letter from a neighbouring clergyman, in which he says:—

"I can plainly see the old times and things are effectually passing away; and the new School Boards and 'humburg' of education are producing a generation of villagers totally different from the old specimens who linger here and there like veterans of an annihilated army."

As I have not been "etymologizing," I hope the length of this note will be excused. R. R.

Boston, Lincolnshire.

My inquiry in 'N. & Q.' has brought me as yet sixteen answers. *Chockfull* is shown to be overwhelmingly prevalent, being vouched for in North, Central, and South Northumberland, East Durham (Sunderland), Westmoreland (Kendal), South Notts, South Lincolnshire, Birmingham, North Wilts (Chippenham), Somerset, Blackheath, Surrey (Godalming). A correspondent from Dublin says it is "*chockfull* all over Ireland," and a correspondent in the army says "all the English soldiers say *chockfull*." *Chuckfull* is reported from North Devon, and also as "heard in London" and "in South Lancashire." *Chokefull* many correspondents say their "never heard"; one man has heard it only from Scotchmen or as a literary pronunciation. I have no answers yet from several counties, especially those lying round London north of the Thames. For etymological purposes I ought also to have asked those who answered to tell me how the verb to *choke* is pronounced in the same districts. Is a child *choked* or *chocked* by swallowing a cherry-stone? J. A. H. MURRAY.

Oxford.

SPENCE'S 'ANECDOTES' (7th S. vii. 46).—With reference to the communication from MR. CHARLES WYLIE, I may perhaps be permitted to state that I am at present engaged upon a selection from Spence's 'Anecdotes,' intended shortly to appear in a popular series of reprints. I am correcting such obvious errors as those pointed out by your correspondent; and it is my intention, so far as possible, to supply supplementary information about the persons mentioned by Spence, in the

shape of brief introductions and explanatory foot-notes.

JOHN UNDERHILL.

27, Courthope Villas, Wimbledon, S.W.

BRISTOW (7th S. vii. 28, 74).—I have to thank BIOGRAPHER for the references. As there seems a doubt about the spelling of this artist's name, I inspected his will at Somerset House. It is signed "Edmund Bristow." In the "Dictionary of National Biography" the name is written "Bristowe."

C. B. STEVENS.

COUNTESS OF BLESSINGTON (7th S. vii. 47).—The Lawrence portrait of this lady is a half-length. She is seated, in a white dress, with her hands gracefully folded together over her lap. It was engraved in mezzotint by Samuel Cousins, R.A., in 1837, and also in line by J. H. Watt for the *Amulet*.

ALGERNON GRAVES.

6, Pall Mall.

ORIGIN OF ROSES (7th S. vi. 488).—

And I have heard, that till this boy was borne
Roses grew white upon the virgin thorne;
Till one day walking to a pleasant spring,
To heare how cunningly the birds could sing,
Laying him downe upon a dowry bed,
The roses blushed, and turned themselves to red.
The rose that blushed not, for his great offence,
The gods did punish, and for impudence
They gave this doome, that was agreed by all,
The smell of the white rose should be but small.
'Salamacis and Hermaphroditus,' 1602.

The above extract from this ancient poem gives a different account from that quoted by your correspondent G. F. W.

SCOTT SURTEES.

WHIPMA-WHOPMAGATE (7th S. vii. 68).—The legend of Whipma-Whopmagate is this. (I had it on the spot from a competent person, who appeared to believe it.) Once upon a time a dog entered the church of St. Crux at York, and stole a consecrated wafer. He was pursued, and was slain in that part of the street called by St. SWITHIN Colliergate, which adjoined the eastern end of the church. Now it happened, oddly enough, that in those days the people of York cared somewhat for religion: the Bible had not as yet been tabooed in their schools; they venerated the sacrament of the altar; they could, as Miss Lucy Toulmin Smith (who is not a York lady) has shown, exhibit, or even put together very respectably, the mystery plays of Corpus Christi Day. Such were the York citizens in those rude and far-off times. And therefore the sacrilegious act above mentioned excited general indignation, and, whether by civic ordinance or licensed custom I know not, it became the practice of the town boys to gather together on Whipdog Day such members of the offending race as they could find, and to whip them and whop them soundly up and down the street at the east end of St. Crux. The blessed Reformation, to which we owe so much, put an end

to this inhuman practice, but it did not destroy the name Whipma-Whopmagate, a name which the street had gradually acquired.

I observe that St. SWITHIN mentions the late Francis Drake, Esq., F.R.S. and A.S. I am not unacquainted with his 'History of York,' for, indeed, as Levi was present at the interview between Abraham and Melchisedec, so I was one of the original subscribers to Drake's folio in the year 1736; and, of course, I have the subscription copy still. Mr. Drake had a very good reason for being "sly" about the story of the dog, for even in his time people still used the churches of York, and sent their children to religious schools, and spoke of the sacraments with a reverence which he was not the man to lessen. Nay, when the Bluecoat boys and Greycoat girls went to church on Good Friday at "Belfrey's," and received each a hot cross bun in reward for that adventure, Mr. Drake was wont to observe that it was better, on Good Friday at least, to be a Bluecoat boy than even to be a F.R.S. and A.S.

Great, however, and blessed is the difference between Mr. Drake's days and ours, for we learn from St. SWITHIN that the destruction of old churches, for which York has become famous, is still prosperously agate. St. Crux was a beautiful ruin when I passed through the town four or five years ago; now, it appears, "etiam periere ruinae," and the city authorities are squabbling about the price they are to give for the consecrated site. They need not squabble, for they have an excellent precedent. Let them offer thirty pieces of silver.

A. J. M.

My grandfather, who died 1833, aged eighty-eight, and my mother, who would have been far over one hundred had she been living now, both knew York extremely well, and from my childhood I have been acquainted with the name of Whipma-Whopmagate as connected with public floggings. Children are generally cruel little things, and I suppose there was a sort of "whiskum-whasum" ring about the name which interested them. I have known the name all my life, but never as having any meaning but the obvious one.

P. P.

OLIVER CROMWELL AND CARLISLE CATHEDRAL: VIRGIL'S 'POLLIO' (7th S. vi. 244, 331, 397, 454; vii. 112).—I felt so much obliged to Mr. E. WATFORD for his kindly endorsement of my article on Virgil (7th S. vi. 22, 192), that it is with a feeling akin to sorrow that I see his note on p. 112—sorrow both on Mr. WATFORD'S account and my own. I have made no mistake in speaking of "the great poet of the 'Pollio.'" The allusion is to Virgil's famous fourth eclogue, which is entitled 'Pollio.' Each of Virgil's eclogues is distinguished by a particular name in addition to its number. For instance, the first is entitled 'Tityrus,' the tenth

'Gallus,' and the eclogue in question (the fourth) 'Pollio.' The 'Pollio' eclogue is a glowing prophecy of an expected golden age, or, as I expressed it, quoting Tennyson—who, by the way, calls Virgil "chanter of the 'Pollio'"—"the blissful years again to be." It is as correct to speak of "the great poet of the 'Pollio'" as to speak of "the great poet of the 'Odyssey'" or "the great poet of the 'Faery Queen,'" 'Pollio' in this connexion being the title of a poem. How could I mean "the great poet Pollio," who, as MR. WALFORD, quoting Menalcas in the third eclogue, says, wrote "nova carmina," but none of whose "carmina," whether old or new, have come down to us?

JONATHAN BOUCHIER.

Ropley, Alresford.

DYER, OF SHARPHAM (7th S. vii. 27).—Sir Ludovick Dyer was buried at Colmworth, co. Beds, November 15, 1669. He was father of Henry, his son and heir, who ob. September 22, 1687, *at*. one year, eleven weeks, and three days, and of Catherine, who was married at Colmworth to Edward Coke, of Holkham, co. Norfolk (created baronet December 30, 1641), January 13, 1641. There is no doubt that Sir Edward Dyer, the poet, was of this family, but his proper place in the pedigree has not, to my knowledge, been definitely fixed. I have a MS. pedigree which describes Sir Edward Dyer as eldest son of Sir Thomas Dyer, of Sharpham, co. Somerset (High Sheriff of Somerset in 1559), and Chancellor of the Garter, born 1540, buried May 11, 1607, at St. Saviour's, Southwark, M.P. for co. Somerset 30 Elizabeth; but I cannot vouch for the accuracy of the above. The present baronets, the Swinnerton Dyers, are descended from John Dyer, of Roundhill (grandfather of Sir Richard Dyer, Knt. and Bart., L.C.J.), by Jane, his second wife, daughter of John Erneley, of Cannynge, co. Wilts, and widow of Thomas Byfleet. My wife's family bear the same arms and are of the same stock; but, as is often the case, a link is wanting to complete the chain of evidence. That link is the parentage of John Dyer, of Langford, in par. Burrington, co. Somerset, who ob. April 24, 1697, and was buried there. I am collecting materials for a Dyer pedigree, and should be glad to correspond with those interested.

F. A. BLAYDES.

Bedford.

BUCKLERSBURY (7th S. vii. 67).—It may interest URBAN to know that from an early date Bucklersbury was a market for herbs and spices. Stow tells us that in his time "the whole street on both sides throughout is possessed by Grocers, and Apothecaries towards the West end thereof." It was said proverbially of a fop, "lisp[ing] like a woman in man's apparel, that he was scented like Bucklersbury in simple time," as Shakespeare has it. Soper Lane, which led into it, was "famous for pies,

spices being so near at hand." Pennant says that in the reign of William III. Bucklersbury was noted for the great resort of ladies of fashion to purchase tea, fans, and other Indian goods. The king in some of his letters appears to be angry with his queen for visiting these shops, which, it would appear from the following lines of Prior, were sometimes perverted to places of intrigue, for, speaking of Hans Carvel's wife, the poet says:—

The first of all, the town was told,
Where newest Indian things were sold;
So, in a morning without bodice,
Slept sometimes out to Mrs. Thody's
To cheapen tea or buy a skreen;
What else could so much virtue mean?

Bucklersbury was so named after the opulent family of the Bokerels, pepperers, who dwelt here in the twelfth and thirteenth centuries, and possessed large properties in Cordwainers' Ward; they were known as the Boccherelli, and of Italian origin. Andrew Bokerel, pepperer, was Mayor of the City of London in 1231, which office he held for seven consecutive years. He officiated as chief butler at the coronation of the good Queen Eleanor. His abode is designated Bokerelsburi in the ancient records preserved in the Guildhall; and in a manuscript of the year 1376 it is described as "a garden and house in the street of Bege row [Budge Row], with a gate in that street to the South and in Bokerelsburi to the North." This space of ground is clearly defined in Aggas's map of the sixteenth century.

W. CHAFFERS.

The late John Timbs, in his 'Curiosities of London,' 1855, p. 63, says that "Bucklersbury was a noted place for grocers and apothecaries, drugsters and furriers." This, if true, appears to me to be quite enough to account for its sweet savour "in simple time"; but the author proceeds, in a manner which is, I think, quite gratuitous and unwarrantable, to assume that "in Shakespeare's days it was, probably, a herb-market." For this assumption he gives no authority, nor can I find any such.

JULIAN MARSHALL.

In regard to the passage in which Falstaff speaks of smelling "like Bucklersbury in simple time," there did exist a market for herbs and simples in Bucklersbury, and to this Sir John refers.

H. BEERBOHM TREE.

[Other contributors write to the same effect.]

SIR HENRY WOTTON (7th S. vii. 87).—Whatever the "business" was which is mentioned in Sir Henry's letter, it appears to be likely that it was connected in some way with events that happened very shortly afterwards. That there was trouble "in the Grisons" at the time the letter was written is pretty plainly proved by a relation of what took place so soon as the year 1620, which is to be found in Parival's 'History of this Iron Age' (1656), pp. 90-1:—

"The inhabitants of Valteline, being very ill treated by the Grisons, in the Exercise of their Religion, conspired against them, and by the help of Rodolph Plante killed a great multitude, and beat the rest out of the valley; and being succoured by the Spaniards (for the advancement of their own interest) made many Fortresses for their own defence. But the Venetians, jealous of their interest and laying aside that of Religion, were terrified by seeing the Gate of Italy shut up: and the King of France also, advertised by them of the common danger, declared his interest by an Embassadour, whom he sent to Madrid, the fruit of whose negotiation produced a Promise of restitution, provided that the Roman Catholics were entirely assured of their Exercise. For the Policy of the Spaniards is to tie the interest of Religion to that of state, as many other Princes towards the North also do; and upon these grounds cold and disinterested Catholics endeavour to make them pass for Hypocrites, and persuade all the world that under this Cloak they will strip all Princes of their States," &c.

There was trouble brewing also in Bohemia. Howell, in his 'Familiar Letters,' writing under date June 3, 1619, says:—

"There are great stirs like to arise twixt the Bohemians and their elected King the Emperor, and they are come already to that height that they consult of deposing him, and to chuse some Protestant Prince to be their king, som talk of the Duke of Saxony, others of the Palsgrave."

The latter prince was the son-in-law of James I. Howell writes on the same subject after the Bohemians had revolted; see his letter dated March 1, 1619 (1620 N.S.). Rapin (ed. 1732) says that "James dispatched Sir Henry Wotton [in 1620].....to exhort to Peace all the Princes engaged in the quarrel between the Emperor and the Palsgrave," &c. (vol. ii. p. 200).

J. F. MANSERGH.

Liverpool.

CROSS TREE (7th S. vii. 8).—Crosses were commonly used as boundary marks before the changes in religion in the sixteenth century. It seems, therefore, probable the "asshe" which was "a crosse tree" at Wimbledon was a tree which grew beside one of these boundary crosses. Till about twenty years ago a large sycamore stood in the middle of "the town street" at Messingham, Lincolnshire. It no doubt supplied the place of the old village cross, and had its name in consequence. When it died a young sycamore was planted to replace the old one. I am glad to say that it grows rapidly. The old cross tree at Messingham was an object of interest in the neighbourhood, as it was known that John Wesley had preached under its shadow.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In beating the bounds of parishes it is customary to mark the boundary, where possible, with a cross, to fix the limits of the two adjoining districts. The ash tree referred to had evidently been planted as a boundary tree, and marked in consequence with a cross, which would be renewed annually, or as often as the authorities went round.

In the Saxon charters trees are frequently mentioned as indicating the boundary line.

W. E. BUCKLEY.

"Cross oaks" were oaks growing at the junction of cross roads, which were supposed to possess the power of curing ague. The patient pegged a lock of his hair into the tree, and then, violently breaking the lock from his head, left it and (as it was believed) his malady also in the oak. Were the many supposed medical virtues of the ash thought to be enhanced by its being situate at the crossing of roads? If no other explanation of the passage is forthcoming this seems a likely one.

C. C. B.

An explanation of the cross tree is given in Hardwick's 'Traditions, Superstitions, and Folklore,' p. 75, where the whole subject is discussed. Gomme's 'Manners and Customs,' of the 'Gentleman's Magazine Library,' pp. 47 and 191-2, may also be consulted.

J. W.

Dalston, Carlisle.

ERASMUS (7th S. vii. 49).—It is important that false notions should not get accepted. Pascal is credited, contrary to all evidence, with the invention of the wheel-barrow, and we shall now be told by the people who do the padding for provincial newspapers that Erasmus was the first person to whom the bright idea occurred that turf was useful for fuel. Your readers may rest assured that the use of turf for this purpose is prehistoric. I cannot give references at the present moment, but I am certain that I have seen notices as to the use of turf and peat for fires in manor court rolls many years before Erasmus was born.

ANON.

Erasmus having been a native of Holland may account for his having suggested the use of turf for burning. Turf is still extensively used as fuel in the Low Countries (Netherlands).

J. S.

WATER-MARKS (7th S. vii. 8).—See "Étude sur les Filigranes des Papiers employés en France aux XIV^e et XV^e Siècles. Accompagnée de 600 Dessins Lithographiés. Par Étienne Midoux et Auguste Matton. A Paris, 1868. 8vo." The editors announce a similar work on the "filigranes" in use during the sixteenth century as in preparation, to be accompanied with 2,000 designs.

W. E. BUCKLEY.

Has MR. GRANT seen Herring's 'History of Paper-Making' or Anderson's 'Dictionary of Commerce'? I think both of them would help him. There is also a good article in an early number of the *Penny Magazine*, with engravings of different water-marks if my memory serves me rightly.

R. W. HACKWOOD.

Let me name *Aldine Magazine*, Masters, 1839; *Timperley's Biographical, Chronological, and Historical Dictionary*; *Sotheby's Principia Typo-*

graphica,' 3 vols., folio, 1858; *Archæologia*, vol. xii. p. 114, vol. xxxvii. p. 447, which have been noticed in 'N. & Q.'; and the articles in 'N. & Q.', 2nd S. vi. 110, 265; viii. 77, which by no means exhaust the treatment of the subject of water-marks in 'N. & Q.'

ED. MARSHALL.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 5).—

The young-eyed Poesy
All deftly mask'd as hoar Antiquity"

is from 'Monody on Chatterton,' by S. T. Coleridge.

J. D. C.

[Mr. E. H. MARSHALL gives the same information.]

Miscellaneous.

NOTES ON BOOKS, &c.

Chronicle of King Henry VIII. of England. Translated, with Notes and an Introduction, by Martin A. Sharp Hume. (Bell & Sons.)

THE publication of this quaint and valuable chronicle of a Spanish eye-witness of many of the deeds he describes is a boon to the historical student. Concerning the MS. chronicle itself, long believed to be unique, and entitled 'Chronica del Rey Enrico Otavo de Inglaterra,' all information is supplied in Mr. Hume's useful and scholarly introduction. No fewer than eleven MS. copies of the chronicle were brought to light and dealt with in a report to the Academy of History of Madrid. Proof how much the chronicle was valued is furnished in this multiplication. Its authorship has not been definitely traced, though Mr. Hume follows Don Mariano Roca de Togores, Marquis de Molins, the author of the original report, in ascribing it to one of the Spanish soldiers then in the service of Henry VIII. It is clumsy in construction, rude in style, and without a date, except one of 1530 introduced arbitrarily in the opening sentence. The author was, however, an eye-witness of many of the events he describes; his sympathies as a Spaniard and a Catholic give him a point of view different from that of the general English writer, and he deals at times with subjects they omit to mention. His chronicle has, accordingly, genuine value. One who seeks to see how well at times he can describe may turn to the animated account that is given of the trial and burning of Dr. Forest, an account that differs in some respects from that given by English chroniclers, and is obviously, so far as the burning is concerned, that of a witness. Of the successive wives of Henry, from "the blessed Queen Katharine" to Katharine "Latimer," he has much to say. Of the last-named he says that she "was quieter than any of the young wives the king had had, and as she knew more of the world, she always got on pleasantly with the king, and had no caprices." A good picture of the manner in which Anne of Cleves acquiesced in her divorce is also given. The names, it may be said, in the original MS. are spelt phonetically as they would strike a Spanish ear. The book is an important contribution to historical knowledge.

Biographical Catalogue of the Portraits at Weston, the Seat of the Earl of Bradford. (Stock.)

THE plan carried out in this volume may be commended to imitation. This, the fourth work of the class which is owing to the same author, supplies a full account of the portraits in the magnificent collection at Weston, with biographies of the various personages represented. In some cases, as in the case of Lady Russell ("that

sweet saint who sate by Russell's side"), Hugo Grotius (whose portrait, when a boy, by Miereveldt, is in the entrance hall), Thomas Cromwell, Earl of Essex (by Holbein), and others of highest note, long biographies are given. In the case of mere family portraits little information is, of course, supplied. The list includes the Queen, Charles I., George II. and George IV., William I., Emperor of Germany, Alexander II., Czar of Russia, Anne Boleyn, Mary, Queen of Scots, Lord Strafford, Edward Seymour, first Duke of Somerset, Marshal Turenne, and others of no less note. A few theatrical portraits are indicated, as Sir Thomas Killigrew (by Vanduyck), the famous Moll Davies (by Sir Peter Lely), and Nell Gwynne (by Mrs. Beale). We are sorry to hear that failure of sight will prevent Mrs. Boyle prosecuting further her labours, and that the present work has been written under conditions demanding strong sympathy. We echo her wish that other collections of portraits shall be dealt with after a similar fashion. She has found with concern that the younger portion of the family "in some beautiful country" were "often entirely ignorant of any details respecting the lives of the men and women who look down upon them from the walls." Her own task has been discharged in zealous and competent fashion, and it is pleasant to find that, in spite of drawbacks of ill health and sorrow, the task of compilation has been a delight.

The Folk-lore of Plants. By T. F. Thiselton-Dyer. (Chatto & Windus.)

MR. THISELTON-DYER has long been an observer of plant-lore and a too infrequent contributor on the subject to our columns. The result of his researches in this attractive region is in the handsome and deeply interesting volume before us. Much has been previously said on the subject, but Mr. Dyer finds much that is new to say. He has aimed in part at making his work a handbook to those desirous of obtaining information. Under twenty-three heads, to each of which is assigned a chapter, he has dealt with the various phases of his subject. His method of treatment may be guessed from a few of these: "Plant Life," "Plant Worship," "Plants in Fairy-lore," "Love Charms," "Sacred Plants," "Plants in Folk-medicine," and so forth. In all respects the book is excellent. Its arrangement is simple and intelligible, its style bright and alluring; authorities are cited at the foot of the page, and a full index is appended. How conducive to the advantage and comfort of the reader these things are is now at length conceded. To all who seek an introduction to one of the most attractive branches of folk-lore this delightful volume may be warmly commended.

A Catalogue of the Printed Books and Manuscripts in the Library of the Cathedral Church at Lichfield. (Sotheman & Co.)

THANKS to the bequests of Frances, Duchess of Somerset, ob. 1673, and others, the library of Lichfield Cathedral, though it suffered severely during the Civil War, is still rich in Bibles, among which are a fine copy of Cramer's folio Bible of 1540, Italian and French controversial works, &c. The finest MS. is that commonly called St. Chad's Gospels. It has also a folio MS. on vellum of Chaucer. A catalogue of the volumes, about 4,500 in all, is now issued.

Practical Heraldry. By Charles Worthy. (Redway.) THIS is a useful and compendious guide to the fascinating study of heraldry. It is orderly and lucid, and is amply illustrated from designs by the author. In this respect it takes a good position among works of its class. A special feature that will commend it to general circulation consists in the hints to pedigree hunters which are appended.

In the account it affords of the Heralds' College, the manner and cost of applications, and in many similar respects, it justifies its claim to be a practical treatise.

The Folk-lore Journal, 1888. (Stock.)

THE contents of the *Journal* during the past year have been quite as varied and interesting as usual. Miss Dempster's 'Folk-lore of Sutherlandshire' contains many references to kelpies and other water sprites and to animals and chimeras, some of a decidedly malignant character. Her tale of Farquhar and the physician would have gained in interest if she had noted that it occurs in vol. ii. of the 'Popular Tales of the West Highlands,' collected by J. F. Campbell of Islay, from which source it happens to be quoted by Mr. J. G. Frazer in vol. i. of the *Archæological Review*, in his interesting paper on 'The Language of Animals.' Mr. Frazer himself contributes to the *Folk-lore Journal* some folk-lore at Balquhider, in relation to which he uses the unnecessarily strong expression "worship" for the well-known custom of crying the neck, largely illustrated in more than one series of 'N. & Q.' We fancy the English reapers to whom Mr. Frazer alludes would be vastly surprised at being told that they "worshipped" the last sheaf of corn at harvest-time. Mr. W. E. Maxwell's 'Rajah Donan, a Malay Fairy Tale,' from the *Journal* of the Straits branch of the Royal Asiatic Society, and the Rev. A. H. Wratistaw's 'Lame Fox,' a Servian "noodle" story, are good stories, as well as good examples of their respective types. Some of the minor points noticed in the *Journal* as if they were new—such as selling by the inch of candle—are, of course, not by any means new, nor unknown to our own pages, which are not so often consulted as they should be by the discoverers of local customs.

THE *Quarterly Review* for January opens with a picture of Lord Beaconsfield's early days, from a consideration of which the reviewer argues that his life was singularly consistent, all appearances to the contrary notwithstanding. The article on the 'Institutions and Private Life of Venice' takes us into a past full of striking features, when the Queen of the Adriatic not only reigned, but governed. The story of Count Cavour's life is at once interesting and instructive to all students of the science of politics. Of party spirit Cavour did not think much more favourably than Sidney, Earl Godolphin, who would fain have carried on Queen Anne's government without it. There is much to be said for this view, but there is perhaps little use in saying it.

THE *Edinburgh Review* for January carries us to that great Indian empire of ours which merchant adventurers founded, and towards which the eyes of Russian, French, and Chinese statesmen all turn as to the goal of varied aspirations. The questions raised by the Krakatoa eruption belong to the realm of pure science, but their discussion will interest many who may remember the wonderful sunsets which formed, as it were, the afterglow of those extraordinary phenomena. In Stratford Canning, the "Great Eltchi," we are presented with a man whose position was in many respects unique. Not less unique in his day was François Rabelais, nor can we be surprised that in endeavouring to appraise his character and his works the world of letters should still be much at variance. On one point, however, all are agreed, and that is the unanimous acceptance of the eminence in literature of the author of 'Pantagruel' and 'Gargantua.'

THE number of *Le Livre* of Feb. 10 opens with a proposal from that indefatigable and brilliant bibliophile M. Octave Uzanne to found a new cosmopolitan Société

d'Amateurs de Livres. We cannot expose in full the appetizing programme he puts forth, but as March 1 is the last day on which membership can be obtained, we advise instant reference to *Le Livre*. An interesting account of Eugène Renduel, the famous publisher of the romanticists, follows, and is itself succeeded by further extracts from the interesting correspondence of Le Prince de Ligne with Casanova.

PART LXIII. of Mr. Hamilton's *Parodies* has many travesties of Mr. F. Locker and other writers.

MR. JOHN SALKELD publishes his latest catalogue from new premises at 306, Clapham Road, immediately adjacent to the old. His catalogues are always interesting, and one or two books to be found in the present are almost unique.

MR. W. P. W. PHILLIMORE, encouraged by the success of the "Index Library," proposes to open a special subscription of 10s. 6d. per annum for the publication of Gloucester and Bristol records, commencing with the wills at both cities and the marriage licences at Gloucester, a sheet of each to be printed quarterly. The Feet of Fines would next be taken in hand if the work met with sufficient support. The publisher of the "Index Library," Mr. C. J. Clark, 4, Lincoln's Inn Fields, will receive names of intending subscribers, and in the interests of genealogy we hope his list may soon be filled.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

DARK WINTER.—*Salope*, a sluttish, disorderly woman, is an impolite term, and, injuriously used, equals courtesan. It could not possibly have been employed by a female aristocrat, and so, moving the mirth of the mob, might have obtained the user's release.

W. W., 96, Marina, St. Leonards, wishes to find a comic sketch entitled "George Washington." Please reply direct.

F. ALEXANDER ("Should he upbraid").—The words of this song are altered from Shakspeare's 'Taming of the Shrew,' II. i.

MR. A. H. BROWNE is anxious to know in what periodical of about 1883 appeared an article on who was to be the successor of Lord Beaconsfield, which, from a phrase used in it, was at the time called 'Elijah's Mantle.'

W. E. B. ("Dude").—The latest American slang for "macaroni."

B. W. P. ("Shelley's 'Adonais'" and "Riddle").—Anticipated.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curstort Street, Chancery Lane, E.C.

WE beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 23, 1889.

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ROBERT ALLOTT, M.D., EDITOR OF
'ENGLAND'S PARNASSUS,' 1600.

In an article on Robert Allott, published in the 'Dict. of National Biography,' Mr. Bullen says that "no biographical facts have come down about Allott." We are told that Brydges ('Restituta,' iii. 234) surmised that he was the Robert Allott who held a fellowship at St. John's College, Cambridge, in 1599, and that there was a publisher of this name in the early part of the seventeenth century. He was probably of the family of Allott, of Crigglestone and Bentley Grange, near Wakefield, of which Hunter gives pedigrees in his 'South Yorkshire,' ii. pp. 366 and 450. The Crigglestone family is further referred to by Hunter in the *Yorkshire Arch. Journal*, vol. v. The editor of such a famous miscellany of Elizabethan poetry deserves to have the few biographical facts which are known about him recorded, and I therefore submit the following copies of deeds, which, by the kindness of their owner,* I have been permitted to

make. It is probable, to say the least, that the "Doctor of Physicke" mentioned in the first deed is the same person as the fellow of St. John's. That college was always a favourite house with Yorkshiremen—witness Roger Ascham and others—and I take it that our editor was the very person who, living at a distance from his manor of Crigglestone, gave the following power of attorney to his brother Edward:—

"Knowe all men by these presents that I Roberte Allott Doctor of Physicke doe by these presents constitute ordaine and in my place put my trusty & welbeloued Edward Allott of Criglestone in the county of Yorke yeoman brother of me the said Roberte and Richard Worrall of Chappellthorpe in the said county yeoman my true and lawfull attorneys for me and in my name to receiue & take livery seisin & possession of and in the manner of Criglestone in the said county of Yorke with all the rightes members and appurtenances thereof And of all those free customary rents yearly issueing out of certain lands messuages tenements & other hereditaments as well holden of the manor aforesaid freely as by copie of courte roll of the said manor heretofore in the severall tenures or occupacions of Ra Blacker William Wilbor John Roger John Childe John Fletcher nuper incumb' cantar' beate Marie de Sandall John Fleeming Richard Wilcocke Richard Evers George Hough Roberte Allott Ottewell Norton Stephen Boyne John Graue John Leake John Harghart John Handisle Roberte Norton Roberte Swifte John Dighton John Heith & William Pell or some of them or of the assigns or assignes of them or some of them & now or late in the severall tenures or occupacions of St Roberte Swifte K^t Valentine Blacker Cotton Seoley Edward Collett George Blacker Reynold Nolle John Allot Edward Allott Thomas Norton Brice Norton Thomas Boyne Francis Norfolk Robert Blacker Samuel Feildinge Richard Oxley John Oxley Richard Johnson John Rooe John Leake Anthony Miller John Barber Thomas Awdesley Robert Wright Thomas Boyth & William Pollard or of their assignes or assignes and of all the services thereof due and accustomed And alsoe of and in all that chappell or cottage and all that garden to the same adioyning with thappurtenances scituate lying and beinge within the parrish of Sandall Magna in the said county of Yorke comonly called by the name of Chappell in Chappellthorpe All which premises with thappurtenances were heretofore parcell of the possessions of the free chappell of St Margaret within the parish of Coninsbrough in the said county of York caled the Armitage And alsoe of and in all & singular messuages &c rents and services as well of the free as of the customary tennants of the said manor courtes parquises of courtes &c (excepte all that scite of all that late free chappell or Armitage of St Margaret aforesaid and all the closes and lands to the said free chappell appertaininge now or late in the tenure or occupation of John Copley deceased or of his assignes by the particular thereof mentioned to be of the yearly rent or value of thirteene shillings & four pence And excepte all that parcell of pasture lying in the vpper end of Farney in the said county of Yorke to the comon pasture there caled Farneley More now or late in the tenure or occupation of Wigglesworth or his assignes by the particular thereof mentioned to be of the yearly rente or value of twenty pence And excepte all those parcelles of arrable land contayninge by estimation halfe a roode and all those parcelles containinge by estimation three roodes) And all those four swathes of land lying and beinge in Criglestone aforesaid by the particular thereof mentioned to be of the yearly rent or value of two shil-

* Mr. William Furness, of Whirlow Hall, near Sheffield. Mr. Furness thinks that the documents came into his family through the marriage of Philip Gill, of Lightwood, with Dorothy, daughter of Robert Allott, of Bentley (see pedigree in Hunter's 'Hallamshire'). Mr. Furness is descended from Isaac Biggin, of Norton, who, in 1731, married Mary Gill, of Lightwood.

lings or of any parte or partes thereof in the name of the whole excepte before excepted Accordinge to the purport and effect of one indenture beareinge the date of these presents made between George French of Stainton in the said county of Yorke gent. of the one partie and me the said Roberte Allott of the other partie And to doe and execute all whatsoever is by lawe requisite for the takeinge & recueiing of perfect'e livery & seisin ratifyinge & allowinge whatsoever my said attorneyes or ether of them shall doe for the takeinge & recueiing of the said livery & seisin' to be as good & effectual in the lawe as if I had bene there presente to take & recueie the same. In witness whereof I have hereunto set my hand & seale the tenth day of October in the first year of the raigne of our Sovereign lord Charles by the grace of god &c Annoque domini 1625."

[Seal wanting. Signed ALLOTT.]

[Abstract.]

On June 24, 1648, Jennett Allott, of Batley, co. Yorke, widow, in consideration that John Allott, of Bentley aforesaid, her grandchild, had promised to pay her an annuity of 40*l.* over and besides the sum of 10*l.* a year allowed by her to him for maintaining his eldest son and heir, granted a capital message called Bentley, and all lands, &c., then in occupation of the said John Allott, in the townships of Emley and Bretton, in the said county, to hold the same to him during her lifetime. Moreover she constituted Roger Andsley, of Batley, her son-in-law, clerk, her attorney to take and deliver seisin to the said John Allott. Signed JENNETT ALLOTT, her marke.

Doubtless many other biographical details could be ascertained concerning Robert Allott, and it is a little surprising that Mr. Bullen should give no reference to Hunter's 'South Yorkshire.'

S. O. ADDY.

Sheffield.

PLURALIZATION.

I know not whether remark has ever been made of our English fondness for pluralizing. It seems to be something like a rule established and followed, however unconsciously, that wherever there be either a collective sense in a word or any sort of uncertainty as to its exact meaning, it will always be safest to make a plural of it; and this fondness for pluralizing has so greatly become a trick that it is constantly showing itself both in a purely senseless signation and in a duplication of the plural ending. As an example of this latter habit, all readers of Capt. Marryat will remember his favourite "tag" about "the Blue Postesses, where the young gentlemen leave their chestesses," &c. This was a joke. But I have myself heard the church of SS. Philip and James at Oxford called St. Philips's by educated men without any thought of an incorrectness.

Here are some examples of pluralization commonly applied. Of towns we pluralize Lyon, Marseille, Algier, Tangier.* The last two were spelt, at least by Pepys, without the final s. Physiologists speak of the brain as an individual

organ; but our popular speech sometimes credits a man with plenty of brains, sometimes denies to him any brains, sometimes charges him with blowing his brains out. The Frenchman in this last case more correctly "*se brüle la cervelle*." The Revelation of St. John is by almost all persons called Revelations. The priestly order we choose to call "orders"; and if it should be said that there are two steps herein, the order of deacon and of priest, the answer must be that we invariably talk of "deacon's orders." Garrick's well-known song has the refrain "Heart of oak are our ships." How many persons ever say it otherwise than "Hearts of oak"? Yet "heart of oak" is the choice timber of which the best ships were built; "hearts of oak" goes near to be nonsense.* Hamlet says of the man who is not passion's slave,

I will wear him

In my heart's core, even in my heart of heart;

an emphatic phrase, and withal intelligible. But has not the phrase "heart of hearts" become proverbial? Even Keble, whose refined sense ought to have preserved him from it, says (Fourth Sunday in Advent):—

I, in my heart of hearts, would hear
What to her own she deigns to tell.

Yet this phrase again goes near to be nonsense. So far as I see, it can only mean that I have a multitude of hearts, of which one is specially cherished by me. The word *circumstance* properly means the surrounding environment of a central fact or truth, the detail of a story, and so it was used up to a late period. Thus Milton, in 'Samson Agon.':—

Tell us the sum, the circumstance defer.

But who would now dare so to use the word? Nay, I greatly fear that if Milton had chanced to give his words another order, and to say "defer the circumstance," our modern editors or press readers would ere now have corrected him into "circumstances."†

Thus we do in a multitude of words by which we name particular arts and sciences. All but one are plural: ethics, politics, physics, metaphysics, morals, mechanics, optics, acoustics, &c. In the greater number of these cases the French, I believe, use the singular. Aristotle wrote of "politic," and he also wrote of "rhetoric." Why we have omitted to call the art and rules of speaking "rhetorics" I cannot think. This determination to use the plural

* Tennyson perhaps used the phrase with a variant sense in his sonnet on 'Bonaparte' (we did not call him Napoleon in 1833):—

He thought to quell the stubborn hearts of oak.

† The very thing has been done in one of South's sermons, published 1693. He wrote, "So apt is the mind, even of wise persons, to be surprised with the superficies or circumstance of things." In an edition of 1739, probably followed by all later ones, the word is made "circumstances."

* The French have done the same thing in Londres, Douvres.

has not always prevailed. Bacon, at least ('Adv. of Learning'), speaks of "physic" and "metaphysic," and this latter word is, or until lately was, used in Scotland. But can there be any cause for this preference of the plural in all such words? Can it be that the English mind is unwilling to grasp, or finds a difficulty of grasping, the idea of a settled habit, system, series, institution of things, apart from the individual facts, operations, energies, rules, &c., of which such an idea is the total? This I have observed—and I take it to be due to the same attitude of mind—that uneducated people most commonly say, "By the mercies (by the blessings) of God I hope to be or do better"; they say (indeed we all say), "I am in hopes"; they say, "Lead us not into temptations"; and, quite to the same effect, they say (commonly, I believe—certainly I have myself heard it), "Deliver us from all evil"—that is, they do not grasp the idea of a common, all-pervading evil; "all evil" is the whole multitude of evil things.

Beside, besides; toward, towards.—In these Skeat explains the final *s* as a genitive suffix used adverbially. There can be little doubt that the prevalent modern use of the sigmated form is an instance of the same trick. I have examined a number of cases where either of these words occurs in one or other form in the Bishops' Bible (1573) and the Authorized Version. I find that the modern printing of the Authorized Version (followed by the Revised Version) adopts a uniform "toward," and uniformly gives "beside" where the use is prepositional, "besides" where adverbial.* But this rule was by no means observed in the printing of 1611 (I have used the modern Oxford facsimile edition). This, I find, has "beside" in eleven cases, "besides" in ten, of twenty-one examined. Of these the Bishops' Bible has "besides" in six cases, "beside" in eight (in the other seven of the twenty-one the word does not appear). Thus it would seem that in the late sixteenth and early seventeenth century the use of the two forms was about evenly balanced. There can be little doubt that our modern popular usage would almost always say "besides." Of *toward, towards* I find that out of thirty cases examined the Bishops' Bible has "toward" in twenty-six, "towards" only in four. The Authorized Version exactly divides them, hereby showing an increased propensity for the sigmated form.

Two or three more instances of useless or senseless sigmation I may set down, all repeatedly observed in the course of our Church service:—"We are His people and the sheep of His pastures"; "The oath which He sware to our forefathers Abraham"; "God the Fathers Almighty" (I am

certain that I have heard it); "The oceans of Thy love"; "Be my last thoughts, how sweet to rest," &c. (the last two in Keble's 'Evening Hymn').

So common a trick of speech was quite certain not to escape the observation of Dickens. Here is one excellent example: "In the bays of Biscay, O, roared Captain Bunsby"; and I have met with several others.

Perhaps it may be thought that the trick here spoken of could be paralleled by examples on the other side, of the *s* omitted where it has a proper place; but I do not think this can be done. Two well-known examples there are, *pea* and *shay*, factitious singulars of *pease* and *chaise*, supposed to be plural; and I have heard *pulse* taken as a plural, "Her pulse are very weak," but I can recall no other cases.

C. B. MOUNT.

P.S.—In the *Daily Telegraph* of February 9 there is an article on Madame Tussaud's Exhibition, from which I take the sentence following: "Ceroplastics was revived in the Italy of the Renaissance as an aid to anatomical science." This disposition to regard such words as after all *singulars* is not uncommon. I have seen "politics" so used more than once, though, regardless of Captain Cuttle, I have not made a note of. Very awkward it looks.

SIR WILLIAM RYVES: VAUGHAN.—I have come across some conflicting accounts of the family of Sir William Ryves, Attorney General for Ireland 1619, afterwards Justice of the King's Bench, who died 1647.

In "Black Jack's" famous Blennerhassett pedigree he is said to have married "Dorothy Bingley, of Rathallagh," and by her had two sons, William and Charles.

The *Irish Builder* of May 15 says he married first the daughter of — Latham, of Latham Hall, Lancashire, and secondly Dorothy, daughter of John Waldron. It goes on to give particulars of four sons and four daughters by first wife. Of the daughters (1) — married Sir John Stanley; (2) Elizabeth married Sir Arthur Leigh; (3) — married Edward Berkeley; (4) — unmarried. The *Irish Builder* states that Sir William purchased the estate of Rathallagh, in the co. Wicklow, which is no doubt identical with Rathallagh in "Black Jack's" account.

As regards his first wife, both "Black Jack" and the *Irish Builder* are wrong. Sir William really married a Miss Jackman, as appears by the entry of her death on November 8, 1624, in 5 Funeral Entries, Ulster Office, where her family arms are impaled with those of Ryves.

I found a bill in Chancery, filed August 28, 1656, by John Farrer, Esq., of Dublin, and Dame Dorothy, his wife, "relict and sole executrix of Sir William Ryves, deceased," against William and

* One apparent exception I note (Jud. vi. 37): "If it be dry on all the earth *beside*." According to the rule, this should be "besides"; but I suppose it is taken as expressing a literal meaning, all round, "on every side."

Barbara Latham, in which—after reciting that Sir William Ryves had lent William Latham, of New Place, Londonderry, Esq., the sum of 100*l.*, trust moneys of John Bingley, Esq., and Dame Elizabeth, his wife, daughter of Sir William Ryves, and afterwards wife of Alderman William Smyth, of Dublin; and that Latham married Barbara, only daughter and heir of Sir John Vaughan, Knt.; and that Latham and Vaughan had, on December 6, 1639, executed their joint bond to Sir William to secure repayment of the loan—the bill states that Latham and Vaughan were then both dead, and that Vaughan had appointed his daughter Barbara and his only son William Latham executor and executor of his will.

I was a good deal puzzled to discover why Mr. Bingley's wife was called "dame"; but I have just found an extract from 6 Funeral Entries, from which it appears probable that she may have been previously the wife of Sir Arthur Leigh, who died without issue by his wife Elizabeth, eldest daughter of Sir William Ryves, on February 27, 1635.

The Chancery bill seems to clear up the odd mixture and confusion of names in giving to Sir William either Bingley or Latham for his wife.

Sir John Vaughan, it seems, had another daughter, Sidney, the wife of the Hon. Sir Frederick Hamilton, by whom she was mother of Gustavus, first Viscount Boyne; and this I find confirmed by another bill in Chancery, in which Barbara Latham is stated to be "one of the daughters of Sir John." Sir John Vaughan was Governor of Londonderry, and obtained large grants of land in the counties of Londonderry and Donegal. He was knighted February 2, 1616, by Lord Deputy Sir Oliver St. John, and he died 1643. He was son of another Sir John Vaughan, who was knighted July 30, 1599, by Robert, Earl of Essex, L.D. I cannot discover the names of the wives of these two knights.

It seems that Sir John the younger was taken to Ireland by Sir Henry Dockwra, afterwards created Lord Dockwra, and was probably a relative of Lady Dockwra, who was Anne, daughter of Francis Vaughan, of Sutton-upon-Derwent.

HENRY L. TOTTENHAM.

Guernsey.

WREN OR WILLOW-WREN.—In Grimm's 'Household Tales,' edition 1884, vol. ii., tale 102, the translator, Margaret Hunt, renders *Zaunkönig* "willow-wren," as well as in tale 171. The former tale is essentially the same as the 'Battle of the Birds and Beasts,' which is found in various forms in collections of popular tales. The leader of the birds' army is not the eagle, but the wren, the smallest of all familiar birds. The title of the latter tale is simply 'The Willow-wren'; the birds choose a king, and the little bird obtains that dignity by artifice. The story belongs to that

large class in which weakness and insignificance get the better of strength and greatness by dint of cunning. The willow-wren, like the golden-crested regulus, belongs to the family of Sylviadae, and not to the same family as the common wren. It certainly frequents thick hedges, but it is more commonly found in woods, plantations, or shrubberies. It is common on the Continent in summer; but, with due deference to the translator of Grimm's 'Household Tales,' it seems to me more likely that the *Zaunkönig* (king of the hedges) was the common wren, and not the willow-wren.

F. A. MARSHALL.

THE DATE OF THE 'ROMAN DE LA ROSE.'—Guillaume de Lorris, the author of the first part of this poem (vv. 1–4069), is commonly supposed to have died about the year 1260; but the only ground that I can find for this assumption is the equally unwarranted assumption of 1303–5 as the date of the continuation by Jean de Meung, who tells us himself that he wrote it "more than forty years" after the death of Guillaume:—

apres sa mort que ge ne mente
aus trespassez plus de quarante.

Vv. 10,624–5.

Moreri and all other writers before Méon, whose edition of the 'Roman' appeared in 1814, say that Jean was born about 1279–80, and the statement is repeated even in the 'Nouvelle Biographie Générale,' notwithstanding the remark of Fr. Schlosser, more than sixty years ago ('Vincent de Beauvais,' ii. 165), that the work bears internal evidence of having been written some twenty years earlier than had hitherto been imagined, viz., not later than 1284, when, according to the old tradition, the author would be only about four or five years old. The passage which Schlosser had more especially in view was doubtless the following:—

C'est de Mainfroi roi de Seisile,
qui par force tint et par guile
lonc-tens en pès toute sa terre,
quant li bons Karles li mut guerre
Conte d'Anjou et de Provence,
qui par devine porvence
est ores de Seisile rois.

Vv. 6660–6, ed. Méon.

Now, Manfred was deposed by Charles of Anjou in 1266, and as Charles died in the beginning of January, 1285, we have the end of 1284 as the latest date at which this can have been written, thus confirming the statement of Kausler in his edition of the old Flemish version, that Jean de Meung wrote his part of the 'Roman' before he made his translation of Vegetius 'De Re Militari,' which was, as Méon informs us, in 1285: "Ainsi que le prouvent plusieurs MSS. du temps" (Méon, p. xv). It is strange that Méon, in quoting this very passage of the 'Roman' for the purpose of correcting the erroneous notion of Langlet du Fresnoy and others that it was part of the work

of Guillaume (who is on all hands admitted to have been dead some years before the defeat of Manfred), accepts without hesitation the popular belief, which to this day seems to hold its ground, that Jean wrote his continuation as late as 1303-5. It is likely that he would speak of Charles of Anjou some eighteen or twenty years after his death as "now" King of Sicily? F. N.

HISTORY OF NAVIGATION.—The passage which I am about to quote, from a lecture delivered last year by the President of the Royal Geographical Society before the University of Cambridge, has made considerable stir in Hungary. We are told by the lecturer that

"the first treatises on navigation appeared about 1537 in Portugal, and 1580 in Hungary, and they were introduced in England by Wright in 1600, in which year also the use of the log for measuring the speed of ships was invented, and a knowledge of the variation of the compass was acquired soon after."

Some of the Hungarian papers grew quite eloquent over the matter, and justly so, as—to quote an editorial comment—the dweller on the Magyar Alföld would never, even in his boldest flights of imagination, have dared to dream that it was one of his own countrymen who had taught the English mariners the art of navigating the wide ocean. In order to clear away all suspicion of a hoax, the cautious editor wisely quoted chapter and verse, so that sceptics might be able to satisfy themselves with their own eyes that the statement had appeared in print.

On turning to the original—the March number of the *Proceedings of the Society*—we find that neither the author nor the title of the Hungarian treatise is given. This is much to be regretted, as the work is wholly unknown to bibliographers. And as the passage, as quoted *supra*, is a long string of glaring inaccuracies, it is reasonable to demand that some authority should be supplied before we accept such startling statements.

There is no uncertainty whatever about the year 1537, in which the first Portuguese treatise appeared, as, according to Da Silva's 'Diccionario Bibliographico Portuguez' (Lisbon, 1860), there are at least three copies of the *editio princeps* of Dr. Pedro Nuñez's book extant (vol. v. p. 440).

During the period mentioned, viz., 1537 and 1580, many other works appeared on navigation, of which it will suffice to mention the 'Breve Compendio de la Sphera y de la Arte de Navegar,' by Martin Cortes (Seville, 1556), which was translated, as early as 1561, into English by Richard Eden. A copy of this is in the Grenville Library. Wright's book was anticipated also by several editions of William Bourne's 'Regiment of the Sea,' the first edition of which was published, without date, in 1574 or the following year.

According to Klaproth, the variation of the compass is distinctly mentioned in a Chinese treatise

written between A.D. 1111 and 1117. We have Humboldt's authority for the fact that Columbus first observed it on September 13, 1482, but, according to Gelcich, it was first noticed in Europe by Pelegrini, in 1269 ('Studienz Entwicklungsgeschichte d. Schifffahrt,' 1882. Eden has a whole chapter on "the effecte or propertie that the compasse hath to Northeasyng, or North-westing, wherby is knowne the variation of the compasse" ('Arte of Navigation,' 1561, chap. v.). Digges gives its value for England as "11½ grades or neere therabout" ('Pantometria,' 1571). Burrows measured it at Limehouse in 1580, and found it to be 11° 5' E. "There were sea-compasses of diverse sorts and for variation" in John Dee's "late spoiled Mortlake Library, A. 1583" ('The Compendious Rehearsall of John Dee'). See also chap. vi. and *passim* in Bourne's *op. cit.*, and fol. M verso of Wright's 'Certain Errors in Navigation,' &c. (London, 1599).

Finally, the log was invented by Humfrey Cole before 1578. His instrument is fully described in Bourne's 'Inventions or Devises,' which appeared that year. This important invention is not mentioned in his life in the 'Dictionary of National Biography.' L. L. K.

'MACBETH' ON THE STAGE.' (See 7th S. vii. 68, 130.)—In an article entitled "'Macbeth" on the Stage,' which appeared in the December number of the *English Illustrated Magazine*, the authors, Messrs. Archer and Lowe, make a statement which is scarcely excusable, coming from two writers of such eminence and so thoroughly steeped in dramatic literature. In writing about the early representations of 'Macbeth' they quote four entries from Pepys's 'Diary,' as follows:—

"November 5, 1664. To the Duke's house to see 'Macbeth,' a pretty good play, but admirably acted.

"December 28, 1666. To the Duke's house, and there saw 'Macbeth,' most excellently acted and a most excellent play for variety.

"January 7, 1667. To the Duke's house, and saw 'Macbeth,' which, though I saw it lately, yet appears a most excellent play in all respects, but especially in divertissement, though it be a deep tragedy; which is a strange perfection in a tragedy, it being most proper here and suitable.

"October 16, 1667, he again saw this most excellent play, and was vexed to see Young (who is but a bad actor at best) act Macbeth in the room of Betterton, who, poor man, is sick."

The introduction of the words *variety* and *divertissement* in connexion with Shakespeare's most profound and serious tragedy seems to have so puzzled, and even misled, these usually accurate writers, that they seriously doubt whether Pepys's notices refer to Shakespeare's 'Macbeth,' and are more inclined to favour the hypothesis that the above-quoted notices refer to Davenant's version of the same play. The question really is beyond all doubt. In 1673 appeared a quarto edition of 'Macbeth,'

as acted at the Duke's Theatre. This edition is simply a reprint of the First Folio, with songs taken from Middleton's 'Witch' added, which accounts for the epithets "variety" and "divertisement." On the first page of this quarto the names of the principal actors are given, with their corresponding parts, identical with those prefixed to Davenant's version of 1674.

MORRIS I. JONAS.

CHÂTEAU DE ST. GERMAIN-EN-LAYE. — M. Salomon Reinach, in *L'Ami des Monuments* (No. 8, vol. ii.), in a sketch of the history of this palace, writes:—

"We have very few documents with regard to the chateau in the eighteenth century. Here is a fact which is, I think, new. In the month of February, 1773, Horace Walpole wrote to Madame Duffeaud, asking for information with regard to a natural daughter of James II. named Ward, who died at St. Germain five or six years before. Madame Duffeaud wrote to her friend Madame de la Mark, 'who knows every part of St. Germain and rules there,' as well as to M. de Noailles, her brother. She replied to Walpole on February 27, 1773, 'The oldest of the Irish residing in the palace of St. Germain have been questioned, and none of them remembers to have heard of the name.' It will be seen from this passage that the palace continued up to this date to serve as an asylum for the friends and companions in exile of the unfortunate James II."

JNO. HEBB.

ERRORS OF TRANSLATION. — A writer in *Blackwood's Magazine* for June, 1825, vol. xvii. p. 740, gives the following amusing examples of errors of translation:—

"I remember, among other specimens of the French translators' acquaintance with our tongue, that one of them rendered the verse of 'Bessy Bell and Mary Gray' (quoted in 'The Pirate'),—

They built a house on yonder brae,
And theek'd it o'er wi' rashes;—

into 'Elles se sont batiés un maison sur la colline, et elles en ont chassé les imprudens.' 'L'homme verd et tranquille' for 'The Green Man and Still' is nothing to this."

One would like to know whether these blunders ever occurred, or whether, as seems more likely, they have been invented for the sake of raising a laugh against our neighbours. For the second no authority is given. It would surely be possible to test the statement as regards Scott's 'Pirate.' Copies of the translation referred to must still be in existence.

ANON.

THE LARGEST PARISH CHURCH IN ENGLAND. — It has been frequently asserted, and generally believed, that St. Nicholas's, of Great Yarmouth, bore the palm in this respect, but from a paragraph which appears in the *Birmingham Daily Times* of January 18 it seems that such is not the case:—

"The controversy which has lately appeared in *Church Bells*, and several other papers, respecting the comparative sizes of St. Nicholas's, Great Yarmouth, and St. Michael's, Coventry, has been practically settled in favour of the latter by Mr. G. R. Webster, the clerk of the

works for the Restoration Committee. He proves by a careful survey that the total internal area of St. Michael's is 24,015 square feet, while that of St. Nicholas's, as mentioned by Lord Grimthorpe, is 23,265 square feet, thus showing that St. Michael's exceeds its rival by 750 square feet."

If the cubical contents of the two fabrics were compared the difference would be still more strikingly in favour of St. Michael's.

W. G. FRETTON, F.S.A.

Coventry.

ROKER. — In quotations of wholesale prices of fish in the London market this word often occurs; but, so far as I have been able to ascertain, it has not yet found its way into any dictionary or ichthyological work. It appears to be a modern trade-name, of late years getting into common use in London. Some time ago it attracted my attention that *roker* was quoted in London from Grimsby reports only; and as Grimsby trawlers do not fish inshore (within the three-mile limit), but mostly on the Doggerbank, they naturally come into contact with Dutch fishermen. This circumstance gives a clue to the origin of the word. The Dutch *roker* or *rog* (*ch* and *g* are always guttural in Dutch; *rog* is the modern spelling) is a generic term for any species of the *Raja* genus, but often used without any qualifying epithet as synonymous with *gedoornde rog* (i.e., thorny ray) = thornback, Engl. = *Raja clavata*, Linn., characterized by being studded at intervals all over the upper surface with rounded nail-like tubercles, terminating in strong curved spines. The English word *roker* in most cases signifies thornback, but is occasionally employed to denote any species of the ray family, with the exception of the skate, the probable reason for this exception being that the latter, although not what is termed a "prime" fish, is more esteemed and fetches a higher price than the thornback. To Scarborough and Whitby fishermen, who seldom fish on the Doggerbank, the word *roker* is unknown; on the north-east and also on the south coast of England the fish is called thornback. The Germ. *roche*, Low Germ. *ruche*, Dan. *rokke*, Swed. *rocka*, are all generic terms for several species of rays, but also used specifically, the two German words for the thornback, while the Danish and Swedish apply to the skate.

J. H. LUNDGREN.

LION BAPTIZED. — Jerome ('De Scriptor. Eccles.') says that some priest in Asia added to the Acts of the Apostles various tales. Amongst them was one of the baptism of a lion. Tertullian ('Contra Marcion') runs on further, and relates that St. John the Evangelist convinced this wicked priest of altering the truth of the canonical book, and he excused his conduct on the plea that he so loved St. Paul. The lion, as king of beasts, had, no doubt, the best right of any quadruped to this remarkable distinction. Nothing is recorded as to

his moral improvement, whether it progressed *pari passu* with his religious advancement. It ought to have led him at once to lie down with the lamb.

C. A. WARD.

Walthamstow.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MRS. GIBBS, actress, married the younger Colman. She was a Miss Logan, and appears to have been alive in Brighton in 1840. When did she die? What was her Christian name? With the information supplied in books of theatrical reference I am familiar.

URBAN.

ENCORE.—Is the current English use of this word merely a blunder; or was *encore* ever used in French (or *ancora* in Italian) in the sense of the modern *bis*? I should be glad to be furnished with any English examples earlier than 1712 (*Spectator*, No. 314).

HENRY BRADLEY.

11, Bleisho Road, Lavender Hill, S.W.

FAMILY OF LORD CONINGSBY.—Will any correspondent give me information of the following?—

1. Lord Coningsby left two younger sons, viz., Humphrey and Fernando, the former baptized February 16, 1681/2, at Bodisham, or Bodenham, in Herefordshire, the latter at the same place May 6, 1683. Did either of these leave any family; and, if so, where?

2. A Mr. Coningsby, of North Mymms and Potterilis, Hertfordshire, and Roger Coningsby was buried at North Mymms on January 13, 1707. He is said to have left five sons, viz., Thomas, Humphrey, Roger, Harry, and John. Can any one tell me anything of these in their marriages or family?

3. Was Edward Coningsby, who was married at Meldreth, Cambridgeshire, about 1730, any connexion; and what?

4. There was a Coningsby of King's Lynn, who had a daughter married, and lived at Bottisham, Cambridgeshire, and was buried there. Would the Edward of Meldreth be one of his sons (Roger)?

5. A Mr. Coningsby, who lived the life of a recluse, many years ago, in consequence of the tragic end of a daughter, is mentioned in the county history of Worcestershire. Can any one give me any information of his descendants?

If any reader can give me information on one or all of these points I shall feel much indebted.

C. W. MARTINDALE.

Cambridge.

ÉPERGNE.—This well-known word is evidently of French origin, but it does not occur in any modern French dictionary, nor in Littré, Cotgrave, or Godefroy. I should be glad to hear if any

student of Old or Modern French has met with the word *épergne* in its English sense in any French text, or has heard the word used in France as we use it in England.

A. L. MAYHEW.

LEIGHTON FAMILY.—In Burke's pedigree of Leighton, of Loton and Watlesborough, co. Salop (Barts.), he gives Anne, daughter of Paul Darrell, of Lillingstone Darrell, co. Bucks, as the wife of Sir Edward Leighton, who died in 1593; and his son, Thomas Leighton, is there given as the husband of Elizabeth, daughter of Sir Wm. Gerard, Knt., of Bryn. In the records of the Inner Temple, where there are many entries of the Leightons, Elizabeth Gerard is given as the wife of Sir Edward, and Thomas Leighton, his son, as brother (not father) of Joyce, who married Walter Wrottesley, of Wrottesley. Having taken much trouble to trace correctly the Leighton pedigree for family notes, as the Scarletts of Sussex and Jamaica are descended from them in two distinct lines, I shall be glad if any one can give me the right version of the above, and refer me to proofs.

B. FLORENCE SCARLETT.

MILTON'S SONNETS.—Four sonnets of Milton—(1) 'To Oliver Cromwell,' (2) 'To my Lord Fairfax,' (3) 'To Sir Henry Vane,' (4) 'To Mr. Cyriack Skinner upon his Blindness'—are found at the end of the life attributed to Phillips, the nephew of Milton, which appears in "Letters | of | State, | Written by | Mr. John Milton, | To most of the Sovereign | Princes and Republicks of | Europe. | From the Year 1649. Till | the Year 1659. | To which is added, An Account of his | Life. Together with several of his | Poems; and a Catalogue of his | Works, never before Printed. | London : | Printed in the Year, 1694." For good cause these sonnets are excluded from the edition of the minor poems published with the 'Tractate on Education' in 1673. Is this, in fact, their first appearance in print? In this case this unjustly neglected little volume is entitled to rank as a first edition of a portion of the poems.

SYLVAN.

DUGGLEBY.—The following undated MS. note (or extract) has lately come into my possession:—

"The township of Duggleby has a population of 154 persons. It lies in a hollow, and has a neat Wesleyan chapel. On the east of the village is a tumulus of considerable size, evidently never opened, and upon the origin of which neither history nor tradition throws any light."

Where is Duggleby? What are the meaning and derivation of this place-name? I have met with Dagleby as a family name in Kent, but am led to believe that it is of Yorkshire extraction. Any information concerning place or family would be very welcome.

GUALTERULUS.

JOSEPH DRURY.—He was head master of Harrow from 1785 to 1805. Lord Byron was one of his

pupils, and is said to have "expressed in his works gratitude and respect for him." Where among his works can I find Lord Byron's remarks?

ALPHA.

ALICE PERRERS, OR FERRERS. — In the last years of King Edward III. acquired ascendancy over him. Is her parentage known? Was she of the Ferrers family?

W. L. R.

"A DESPOTISM TEMPERED BY EPIGRAMS." — Dupin, in his 'Plaidoirie pour Béranger,' quoted in Cassal and Karcher's 'Modern French Reader,' Senior Course, ed. 1885, says, "Un homme d'esprit a dit de l'ancien gouvernement de la France, que c'était une monarchie absolue tempérée par des chansons." I have always heard it quoted as "a despotism tempered by epigrams," which seems to me much more pointed than the other, and is indeed itself one of the wittiest of epigrams. Who is "l'homme d'esprit" mentioned by Dupin; and which is the correct version?

JONATHAN BOUCHIER.

TWOPENNY BANK-NOTE. — Among some old cuttings I came across one headed

"A Twopenny Bank-note.

"The editor of the *Tyne Mercury* acknowledges the receipt from a correspondent of a curious specimen of our early currency, namely, a very handsomely engraved note of the Woodmancoote Bank, Gloucestershire, used about half a century ago, and bearing the extraordinary value of 2d."

I regret that the date of the paper from which the above was cut is unknown. I should be glad to know if any reader could tell me more of this bank-note.

G. S. B.

STAGE COACHES. — Can any one tell me where the coaches from Edinburgh to London in 1779 stopped to set down their passengers at the latter place?

J. A.

DRILL. — Can any of your military correspondents say why in the drill of the British soldier the right foot is drawn back in the motion of presenting arms? The moving of the foot at this particular moment has always appeared to me to have no other effect than to unsteady the men just when they ought to be most steady.

VOLUNTEER.

ANGELL ESTATES. — The Angell family once held considerable estates in Kent, Surrey, and Sussex, the greater part of which appears to have been the subject of much litigation through the peculiar will of one John Angell, who died in Stockwell 1784, who left the estates to the heirs male of the father of his great-grandfather, and these failing, then to the heirs female of the same. I have only been able to discover two of these estates, viz., Crowhurst, in Surrey, and a small property in Stockwell. I shall be obliged by reference to any

pedigrees or information about the families, or concerning the Angell estates, with names of present owners.

L. G.

GREENBERRY. — Col. Nicholas Greenberry arrived in Maryland in 1674, accompanied by his wife, Ann, and two children, Charles and Katherine, the latter of whom married, first, Mr. Henry Ridgley, junior, and secondly, Mr. John Howard. He served as a member of the Privy Council of Maryland under Governor Nicholson, and died in Ann Arundel county December 17, 1697, aged seventy years. His widow, Mrs. Ann Greenberry, died April 27, 1698, aged fifty years. Two other children, Ann, wife of Mr. John Hammond, and Elizabeth, wife of Robert Goldsborough, Esq., were born in Maryland. The name of Greenberry appears in the 'London Parish Registers,' published by the Harleian Society, and Col. Greenberry in his will mentions a tract of land called "Whitehall." If any reader of 'N. & Q.' can throw any light on his history in England, or that of his family, I shall be under many obligations to him.

WM. FRANCIS TREGAR.

Annapolis, Ind.

WHITEPOT. — At the mayor's feasts at Wotton-under-Edge, one of the liquors passed round after dinner was lately (and probably still is) called "whitepot." The name does not seem very appropriate, since, if I am rightly informed, it was only port wine, with spices and a burnt lemon put into it. Is the name of this drink known elsewhere?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ARMORIAL BEARINGS ON ALTARS. — I recently visited a small church at Preston, near Brighton, and on the altar was surprised to find armorial bearings depicted. Can you tell me if this is an isolated case?

J. BAGNALL.

Water Orton.

CLOCKED STOCKINGS. — Being a guest of the late Mr. Augustus St. John, in his house at St. John's Wood, I had the honour to meet Mr. Baily the sculptor, Capt. Chesterton, Douglas Jerrold, and other wise and witty men, few of whom survive. The captain, then Governor of the House of Correction, told of a prisoner who could always state the exact time by looking at his own legs. "Ah," said Jerrold, "you permit him to wear clocked stockings." I have been interested in such gear through the long years that have passed, but I have never understood the term *clocked* as in this connexion. There may be a few other readers of 'N. & Q.' in the like unhappy case. Halliwell and Palsgrave tell me what I know—that a clocked stocking is one adorned, &c. Cotgrave ignores me and my wants. Why is a decorated stocking described as *clocked*?

S. H.

[See 2nd S. vii. 70; 5th S. vi. 308, 436, 494, 523.]

COLERIDGE'S 'EPITAPH ON AN INFANT.'—This is not Coleridge's most famous poem, but it is quite as well known as the 'Ancient Mariner,' for did not Lamb recommend his friend rather to sell the copyright of it to a country lapidary than to go on printing it in his works; and did not Lamb write it over the succulent remains of his favourite 'Roast Pig'? Never till now have I entertained the shadow of a doubt that, good or bad or indifferent as the 'Epitaph' may be, it was Coleridge's own. But this is what I read in the *Times* obituary notice of Sir Henry Holland ('Eminent Persons: Biographies reprinted from the *Times*, 1870-9; 1880, p. 98):—

"According to the Greek adage, 'He whom the gods love dies soon.' The same thought is expressed in one of the most beautiful epitaphs ever written—that on the grave of a new-born infant, by Bishop Lowth:—

Ere sin could blight [&c.],

But if it be a blessing or sign of Divine favour to die young, surely it is a still greater blessing to live a long, happy.....life."

Has this accusation ever been brought against the honoured memory of Bishop Lowth before? Is Coleridge's credit as a poet to be saved only by such desperate measures as fixing another plagiarism on him? J. D. C.

RUSSIAN COINS.—Seeking information as to the value of some coins, I have come across this:—

"In the southern parts of Russia the peasants use a coin of such small value that it would take two hundred and fifty thousand of them to buy four shillings, and these coins are so scarce that a man who has a hundred is looked upon as rich, and one who has a thousand is considered very wealthy. It is strange to regard a person wealthy who owns two-fifths of a halfpenny, and comfortably well off on one twenty-fifth of a halfpenny. But the value of money depends, of course, upon what it will buy."

I had an idea that John Chinaman's small "cash," running to about a thousand, and African "cowries," to about five thousand to the pound sterling, were lowest in the numismatic scale; but if the above is a fact there is evidently a lower depth still. Can any one say whether any such coin really does exist; and, if so, give its name and place in the Russian or other coinage?

R. W. HACKWOOD.

EAST SHEEN.—What is the derivation of this name? In Edinburgh there is a district called the Sciènes (pronounced *sh*), derived from a convent dedicated to St. Scienna, which long since disappeared. Had Sheen, the district near Mortlake, the same derivation? THOMAS LAURIE.

SAMUEL WESLEY.—The following extract is from the Cambridge University register:—

"Incorporated 1694.

Sam. Westley, A.B., Coll. Exon. Ox.

Samuel Westley, A.M., Coll. C.C. Camb., 1694."

Is it known why the above named, the father of

John and Charles Wesley, took the M.A. degree at Cambridge? It does not appear that he had any grudge against his own university, and the difference in distance from Lincolnshire would hardly be matter of consideration with him.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

AUTHORS OF QUOTATIONS WANTED.—

In the days of the Rump,
When old Admiral Trump

With his fleet swept the chops of the Channel:

WILLIAM G. ENGLAND.

Replies.

SEVEN CLERICAL ORDERS.

(7th S. vi. 28, 71.)

Although MR. HENRI LE LOSSIGEL and the REV. ED. MARSHALL have replied to the query of DR. BREWER respecting the orders of the Roman Catholic Church correctly, I may, perhaps, be able to state the matter more fully and completely. I purposed doing so when the query first appeared; but as I wished to do so authoritatively, I waited till I could supplement my own knowledge on the subject by information which I can confidently offer as such.

The sacrament of orders is one only. But it is divided into seven grades, which constitute one entirety, completed by the presbyterate or priesthood. Some writers have maintained that the tonsure, the office of precentor, and episcopal consecration constitute three several orders, and that there are thus ten in the Latin Church. Nor does the language of the Tridentine decree seem to assert that there are only seven.

The consensus of the great majority of writers, however, may be considered to have fixed the number at seven, so far as the Latin Church is concerned. But in the Greek Church the number of orders has been by different writers variously reckoned from four to eleven: the former number consisting of priests, deacons, sub-deacons, and readers; and the latter number made up by adding to these bishops, acolytes, exorcists, ostiarii or doorkeepers, singers, confessors, and sextons. But the Greek rituals recognize only the first four named and the episcopate.

The seven generally recognized grades in the Latin Church are ostiarius, exorcist, reader, acolyte, sub-deacon, deacon, priest. The latter three are called the greater, and the other four the lesser orders, the sub-deacon having belonged to the former class only since the time of Innocent III. Bishops, priests, and deacons are of divine institution. The five other orders are of human institution, but are all claimed by the Church to have existed from Apostolic times.

The office of ostiarius is shown to have existed in

the Apostolic Church by the letter of the Bishop St. Ignatius to the faithful of Antioch. The duties of the office consist in opening the book for the officiating priest; in keeping the keys of the church, and taking care of its cleanliness and good order as well as of the furniture of it; in opening and closing the doors of the church at the established hours; in the maintenance of good order among the congregation; and in preventing the entrance of Jews and heathens. It was their duty also to keep those attending the services in their proper places, to separate the laity from the clergy, and males from females, and to keep silence. For the office of ostiarius elderly persons were chosen; so that it would not seem that it was intended or supposed to be a step towards promotion in the hierarchy.

I observe that MR. HENRI LE LOSSIGEL and MR. MARSHALL place the lector (reader) next above the ostiarius in the scale. My authority—a highly placed ecclesiastic at the Vatican—places the exorcist next above the ostiarius in the scale. But it would seem that this collocation has reference only to the person who ultimately and in practice comes, as it may be said, into contact with the demon. For the bishop, or priest delegated specially by the bishop, can alone authorize the exorcism to be exercised on a possessed person, or *energumen*, or place infested by demons. Many Greek writers hold that the exorciser was the mere executant of a ministry, and not in any degree “in orders.” But the Latin Church claims that the reverse may be proved by the authority of the martyrs St. Dionisius and St. Ignatius. The principal thing needed in an exorcist is the capacity for distinguishing a possessed person from one pretending to be such. It is observed that the Church uses the ministry of an inferior official for this duty, to express the greater contempt for the power of the evil one. The fourth Council of Carthage prescribes the ceremony to be observed in appointing an exorcist. The bishop places a book in the hand of the aspirant, and says to him, “Take this book, study it, and receive power to lay hands on the possessed, whether they be baptized or only catechumens.”

In ancient times the lectores (readers) were young men who were being brought up for the priesthood. They served as secretaries to bishops, and thus acquired instruction. The most studious youths were selected for this office, and generally proceeded in due course to the priesthood. But many lectores remained such all their lives. Most authorities hold that the establishment of this office as one of the orders dates from the third century, and that Tertullian is the first who speaks of it. Besides the duties indicated by the name, the lectores discharged that of keeping the sacred book, which was no light one in times of persecution. They acted also as couriers for the carrying of bishops' despatches. Formerly in some

churches, especially in that of Africa, the lector read the epistle. This is now done by the sub-deacon. But the office of lector, though its duties have nearly become obsolete, still exists, and the lector still has the privilege of reading the lessons at matins. The fourth Council of Carthage prescribes the ceremony for the ordination of a lector. The bishop, in the presence of the congregation, places the Bible in the candidate's hand, and says, “Receive this book, and be a reader of the word of God. If thou exercisest thy ministry faithfully, thou wilt have part with those who administer God's word.” Persons of high rank were in ancient times ambitious of filling this office. The Emperor Julian and his brother Galba were in their early youth ordained lectores in the Church of Nicomedia. Justinian I., by his ‘Novella,’ 123, forbade the appointment of lectores under the age of eighteen. Before that time there had frequently been lectores of seven or eight years old.

The acolyte, as the word imports, was a follower or attendant. The office has existed in the Latin Church from the third century. His duty is to wait on deacon and sub-deacon in the ministry of the altar. He lights and carries the candles, especially during the reading of the gospel by the deacon, and prepares the vessels with wine and water for the mass. Anciently, before the institution of sub-deacons, he discharged the duties now incumbent on the latter. And in many respects his part in the service is less prominent in these days than it was formerly.

There is much difference of opinion among the best authorities as to the date of the institution of sub-deacons. The more general opinion is that it dates from the close of the second century. The sub-deacon does not receive imposition of the bishop's hands, but receives from him the patera and cup empty; and from the archdeacon the cruets with the water and the wine and the towel. The sub-deacon must (barring dispensation) have completed twenty-two years. The duties of the sub-deacon consist of the six following. He has the custody of the sacred vessels used in the mass, he pours the wine and the water into the cup, he intones the epistle, he holds the book of the Gospels while the priest reads, he carries the cross in solemn processions, he pours the water for the priest's washing of his hands, and assists the deacon in receiving the offerings of the faithful composing the congregation.

Of the institution of the diaconate it is not necessary to say anything. At the present time a person cannot receive deacon's orders till he is twenty-two years of age, save, of course, by Papal dispensation. The duties of deacons in the primitive Church were to administer the alms of the faithful to the poor, and administer the Eucharist to the inhabitants of the districts of Jeru-

salem assigned to them—to administer, but not to consecrate, which a priest alone was competent to do.

Of the priest also little need be said. Of course, the great speciality of that first of the orders was the power of consecrating the elements and administering the Sacrament of the Lord's Body. The priest is empowered also to administer all the other sacraments except confirmation and the conferring of holy orders. Readers of the older ecclesiastical writers should remember that when they speak of "primi ordinis sacerdotes" and "secundi ordinis sacerdotes," they usually mean bishops and priests, though sometimes the second phrase is meant to include all ecclesiastics inferior to the bishop. A detailed account of the ceremonial observed in the ordination of a priest will be found in the first part of the 'Pontificale Romanum,' and the form of benediction of the vestments in the 'Rituale Romanum.'

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

COLD CHISEL (7th S. vii. 87).—*Cold chisel* implies *hot chisel*, and *hot chisel* there is, at least in the dictionaries. The French equivalents are *ciseau* (or *tranche*) *à froid* and *ciseau* (or *tranche*) *à chaud*, and if these terms are looked for in Mothes's 'Dictionnaire Technologique,' second edit., Wiesbaden, Kreidel, 1874, it will be found that *cold* and *hot* chisels are used for cutting *cold* and *hot* iron (or metal) respectively; and hence, no doubt, the qualifications *cold* and *hot*. Littré defines a *ciseau à froid* as "une sorte de ciseau qui ne tranche pas; la lame, qui est mousse, sert principalement à faciliter l'ouverture des caisses on autres parties clouées." No doubt there are blunt cold chisels that are used for this purpose, for which they are well adapted as they are made wholly of metal, and have no wooden handle like ordinary carpenter's chisels. But the ordinary cold chisel is used for the purpose I have stated above, and is by no means blunt. The stem or body is, I am assured, of forged iron, and the cutting edge of steel. A temporary handle is, I am told, used with a hot chisel, clasp- ing the stem near the head at a right angle, so as to hold the tool and keep it steady; for, as the hot chisel is used to cut hot metal, and therefore quickly becomes hot itself, the workman could not hold it with his left hand, as he does a cold chisel, whilst he hammers on it with his right. This temporary handle may, when the hot chisel is small, be held by the workman himself; but, when the hot chisel is large and the handle long, the handle is held by another workman.

F. CHANCE.

Sydenham Hill.

P.S.—Subsequent information, and the personal inspection of three large hot and cold chisels (two of them with handles), enable me to make one or two rectifications. In the first place, cold and hot chisels are both made throughout of forged or

wrought iron, but as cold chisels are used for cutting cold metal, bricks, and other hard substances, the iron of which they are made is more highly tempered. And, secondly, it is a mistake to suppose that hot chisels only are used with temporary (or removable) handles. Cold chisels are also so used when they are large and the work to be done is so heavy that the workman is obliged to use both hands to his heavy hammer.

This is essentially a chisel for cutting iron, and there can, I think, be little doubt that it derives its name from being used for "chipping" wrought or cast iron when in a cold state, as distinguished from the chisels (now usually termed "sets") employed in cutting hot iron. The carpenter's chisel, which is propelled by the hand or by a mallet, comes into another category altogether. It has an iron shank, which is driven into a wooden handle, whilst the cold chisel is all of steel and is struck with a steel or steel-faced hammer.

J. ELIOT HODGKIN.

A cold chisel is a steel chisel specially hardened at the cutting edge, so that it will cut wrought-iron or chip cast iron in a cold state, in contradistinction to a chisel which is used for cutting iron which has been heated to enable it to be cut more easily.

WARD.

Is there any doubt whatever as to the meaning of *cold* in the above connexion?—that it is a chisel intended for cutting cold metal. Cold metal requires a chisel of far greater hardness to cut it than when it is heated. A cold chisel is used for cutting metal, stone, and brick work, and consists itself entirely of iron, whilst a carpenter's and wood-carver's chisel has a wooden handle. Hence the cold chisel is always cold to the touch, whilst the other is not; but this is accidental, and has nothing to do with the etymology.

C. A. WARD.

Walthamstow.

In the name of this implement does not the word *cold* simply mean what it says? A cold chisel is a chisel which has not, as other chisels have, a wooden handle, warm to the hand, but which is simply one piece of iron or steel; and the blunt end, the end you hold by, is, of course, cold to the hand, being metal, and not wood.

A. J. M.

[Very many correspondents confirm these opinions.]

THE 'BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31, 134; vii. 18).—There is no doubt as to your correspondent at the last reference having found the song which we have so long been in search of, and which has very likely been altered to suit different circumstances. Certainly it appears to have rather a naval than a military air about it, and one more modern version used to read, instead of "heart of oak are our men," "jolly tars are our

men." The date appears to be 1759—"the year of Minden, and Quiberon, and Quebec"—a year in which the British arms were covered with glory by the Marquis of Granby, Lord Hawke, and General Wolfe.

The poem in Latin hexameters mentioned by me (see 7th S. vi. 31) as recited in 1755 in the Sheldonian Theatre at Oxford, and having reference to Maubert and the *Brussels Gazette*, edited by him, must be wrongly dated. Instead of 1755 we ought to substitute 1759 or 1760; for the battle of Minden, which was fought in 1759, and the Marquis of Granby, the most popular of British commanders, are alluded to in it, and Maubert is taxed with assigning the victory to Lewis XV. in the *Brussels Gazette*:—

Dum tandem, numero tre quamvis auctior, armis
Borbonidum cessit socors exercitus, atque
Vix centum hinc cæsis, illinc plus millibus octo,
Haud dubiam palmam Lodoix, iustamque reportat.
'Selecta Poemata Anglorum,' p. 232.

In those days newspapers or news-letters were only few in number and in their infancy, but the *Brussels Gazette* seems to have been a power, and to have had an influence and circulation in England.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

As the discussion about the *Brussels Gazette* originated with a query of mine, perhaps I may be allowed to add a few words of reply. MR. MANSENGH has settled the question (7th S. vii. 18) as to the origin of Lamb's quotation. The song that his friend Norris used to sing was none other than our old familiar friend 'Hearts of Oak.' But it seems that since his time an alteration had been made in it, which left out just the very line in which the *Brussels Gazette* was mentioned. With this important exception MR. MANSENGH's version is almost identical with that in the edition of 'Sea Songs and Ballads' published by Bell & Daldy in 1863. The lines given by MR. MANSENGH, 'We'll still make 'em run, and we'll still make 'em sweat, In spite of the Devil and *Brussels Gazette*, are there altered to—

Britannia triumphant, her ships sweep the sea,
Her standard is Justice, her watchword "Be free."

In this edition of 1863 the words are said to be by Garrick and the music by Arne; but DR. RIMBAULT, in 'N. & Q.,' 3rd S. vii. 42, showed that it was by Boyce.

J. DIXON.

SPRINGS IN ANGLESEA (7th S. vi. 489, 518).—In reply to the two late inquiries I beg to state that the springs are situated on the farm of Cwrach, close to the stone named Careg y Lleidr in the Ordnance map, in the parish of Llandyfyrydog, and are named Cybi and Seiriol. In the beginning of the sixth century these two saints used to travel and meet at the springs to discuss the religious affairs of their districts weekly, the springs lying about half

way between Caer Cybi=Holyhead and Ynys Seiriol=Priestholme or Puffin Island. In consequence of Cybi having to travel facing the sun, while Seiriol had it at his back in going to and coming from the springs, Cybi was tawny and Seiriol fair, or in Welsh "Seiriol wyn a Cybi felyn," or "Seiriol the fair and Cybi the tawny"; and it came to be considered a miracle that whichever way Cybi or Seiriol travelled, yet they remained tawny and fair respectively. See Lewis, 'Top. Dict. of England and Wales'; 'Beauties of England and Wales,' "Anglesea," p. 191.

D. C. C.

"BRING" AND "TAKE" (7th S. vi. 225, 313, 454; vii. 11).—Surely there is nothing uncommon in the use of *bring*, by old writers especially, where we should more usually now say *take*. MR. CURWEN says he had never seen it in print before reading a work by Mr. Oscar Wilde. If he will turn to the English Bible, he will find it very frequently used. For example:—

"Two of every sort shalt thou *bring* into the ark [not towards the speaker]."—Gen. vi. 19.

"Abraham went with them to *bring* them on their way [not towards the narrator]."—*Ib.*, xviii. 16.

"*Bring* these men home, and slay, and make ready [Joseph, the speaker here, did not return home till afterwards; see vv. 25, 26]."—*Ib.*, xliii. 16.

It would be easy to give hundreds of similar examples.

JULIAN MARSHALL.

The use of *bring* for *take* is certainly not a mere "Irishism." Matthew Arnold says ('Essays in Criticism,' second series, p. 141), "Voltaire does not mean by 'treating in poetry moral ideas' the composing moral and didactic poems; that *brings* us but a very little way in poetry." C. C. B.

EUROPEAN WOMEN AMONG SAVAGES (7th S. vii. 6).—A Narrative of the Life of Mrs. Mary Jemison, who was taken by the Indians in the year 1755, when only about twelve years of age, and has continued to reside amongst them to the present time. Carefully taken from her own words, Nov. 29th, 1823. By James E. Seaver," 12mo., pp. 180, printed by W. Walker, Otley, 1826. There is a later edition, 'Deh-He-Wa-Mis; or, a Narrative of the Life of Mary Jemison, otherwise called the White Woman,' 12mo., 1847.

W. C. B.

PITSHANGER, EALING (7th S. v. 448; vi. 33, 317, 414; vii. 12).—MR. A. HALL says he is "only concerned with the alleged equation of $y=z$." No one has suggested such an equation. It is true that the Middle English symbol z stood for a consonantal y (= Anglo-Saxon ge), and as this symbol resembles z in running hand, it is generally rendered z when MSS. of that date are printed. But it is a confluence of symbol, not of sound. Any one familiar with Scottish literature and nomenclature must be aware how frequently z appears with the

value of *y*; e.g., *tailzie*, *spuilzie*, *bailzie*, &c.; in proper names, Dalzell or Dalyell, Menzies, Macfadzean, &c.; in place-names, Kirkgunzeon, Corsemalzie, Balzeland, &c. In each of these cases the sound is not (and never was) that of *z*, but of consonantal *y*. Bearing this in mind, it seems obvious that the oldest written form of Ealing was Yealing, which, by a confusion of symbol, came to be printed Zealing, and modern practice has dropped the initial *y*.

HERBERT MAXWELL.

COLT, COLTES (7th S. vii. 4).—The definition in the 'Encyclopædic Dictionary' referred to in the editorial note at this reference has no illustrative quotation. The following is from Marryat's 'King's Own,' chap. viii. :—

"He always carried in his pocket a colt (*i. e.*, a foot and a half of rope, knotted at one end and whipped at the other), for the benefit of the youngsters, to whom he was a most inordinate tyrant."

In 'Midshipman Easy,' chap. xii., the word is used as a verb: "Then he *colted* me for half an hour, and that's all."

GEO. L. APPERSON,

Wimbledon.

Is not the "colting" referred to by MR. HALL as suggesting "a good thrashing" really "a quilting," which is to be found in some dictionaries as meaning a beating, and given as of varied derivation, though it appears to me to be very closely associated with, if not actually to belong to, the series of synonyms for the operation which derive their origin from the shoemakers, curriers, and allied trades, as we find it in "a leathering," "a strapping," "a tanning," "a welting," &c.? Indeed, it is worth noting in this connexion, from the number of epithets applied to the operation, what a deal of chastising has apparently been required (let us hope in times past) in most trades and occupations, for nearly all—except, perhaps, the carpenter's, where sticks are plentiful—appear to be represented, and even in the domestic circle one can have a choice of "a towelling," "a basting," "a clouting," "a rubbing down," "a dressing," "a trimming," or "a wiping" when occasion requires.

R. W. HACKWOOD.

VEINS IN THE NOSE (7th S. vii. 25).—A lady once said to me, speaking of a girl who had a distinctly marked dark vein showing across the upper part of her nose, "It is a pity, she will not live to wear her wedding-dress."

W. C. B.

When a female child has a visible vein running across her nose in a line with her eyes it is a sign that she will never be married. I heard this tradition in Oxfordshire in 1886, but it may not be indigenous to that county.

GUALTERULUS.

DID CHARLES DICKENS CONTRIBUTE TO 'FIGARO IN LONDON'? (7th S. vii. 3).—*Figaro in London* commenced with No. 1, December 10, 1831, and continued to No. 370, December 31, 1838, form-

ing seven volumes. The illustrations in the early volumes are by R. Seymour, and later on by Robert Cruikshank. The closing numbers are signed "W. N." In vol. iii. p. 67 there is an article 'Movements of the Middle Men,' having names something similar to those used by Dickens—Mr. Horatio Stubbs (Sparkins), the linendraper's-man (in 'Sketches by Boz'), Mr. Buggins (Smuggins and Spruggins, also in 'Sketches by Boz'). This may be one of his contributions. It is not often a complete set of this somewhat scurrilous journal is met with, the later ones having a different heading and the numbering being very erratic.

JAS. B. MORRIS.

SIR ROBERT NORTER (7th S. vii. 27).—Sir James Galloway, of Carubie, Fife, created in 1645 Lord Dunkeld, and who married Sir Robert Nortor's daughter, was conjoint Secretary of State with William, Earl of Stirling, in 1640.

CONSTANCE RUSSELL.

Swallowfield, Reading.

JEANNE DE CASTILLE (7th S. vi. 427, 518).—See Burton's 'Anatomy of Melancholy,' part iii. sect. iii. memb. 2, subs. 1 (ed. 1660, p. 610), where the story is quoted from "Gomesius, in his third book of the 'Life and Deeds of Francis Ximenius, sometime Archbishop of Toledo.'" She followed Philip to the Low Countries, and although

"kindly entertained by her husband, shee could not contain her self, but in a rage ran upon a yellow hair'd wench, with whom she suspected her husband to be nought, cut off her hair, did beat her black and blew, and so dragged her about."

Burton most improperly adds, "It is an ordinary thing for women in such cases to scrat the faces, slit the noses of such as they suspect."

J. DYKES CAMPBELL.

THE SPECTRE OF THE BROCKEN (7th S. vi. 406, 509).—An instance of this phenomenon is given in the *Moravian Missionary Reporter* for January by a missionary writing from Teh-Ngau, China :—

"Ngo Mei has always been a sacred mountain. It owes its sanctity to the great crag which condenses upon its surface the heated air from the plains into a vapoury veil as it rises to the higher level; and if you stand on the edge with the sun behind you, you see your own shadow upon the cloud surrounded with a halo of light. This the people call the living Buddha, and many in their frenzy throw themselves over into his arms, hoping to attain Nirvana."

EDWARD DAKIN.

Solsley, Stroud.

JERNINGHAM (7th S. vi. 407; vii. 89).—I possess vol. i. of the 1583 edition of Foxe's 'Book of Martyrs,' and on the fly-leaf is written, "Sur John Gerlen[?]on." There are other names on the same leaf, "John Richards, John Yester, A. Sharps." Can the first name be intended for Jerningham or Gernegan? The seventh letter may be *g*, *s*, or *t*, making either Gerlenson, Gerlengon, or Gerlenton,

it is difficult to tell which. The name Richards is beautifully written, and might be of the early part of this century. The name occurs again in the body of the work, twice in the margin, but the writing is more that of seventeenth century. John Yester is apparently old. A Sharps was my great-grand-mother, living, I believe, in Wiltshire about 1799.

H. MORPHYN.

FAMILY RECORDS (7th S. vii. 68).—The name of Hugh Tirell, as well as that of Adam de Hereford, occurs in Camden's list of the English who went to Ireland in 1170 with Dermot, King of Leinster. Thomas de Hereford married Beatrix, daughter of Theobald, first Baron Butler, and received "a large estate in marriage" from her father (Rothe's 'Register').

CONSTANCE RUSSELL.

Swallowfield, Reading.

OMNIBOATS : ELECTROLIER (7th S. vi. 466).—*Electrolier* is not quite such a recent addition to the English language as Mr. E. H. MARSHALL seems to suppose. It was freely used during the Electric Exhibition at the Crystal Palace in 1882. I sent Dr. Murray a quotation for the word from the notice of that exhibition in the *Athenæum* of April 22, 1882.

JOHN RANDALL.

CLASPS (7th S. vii. 68).—The clasp with the gold medal mentioned in the G.O. of Oct. 7, 1813, to which MR. APPERSON refers, was undoubtedly the first ever issued with a medal awarded by the Crown. It is possible, however, that amongst the sundry and manifold decorations which were, I believe, in vogue in certain regiments prior to 1813 there may have been some which took the form of clasps or tablets, either attached to medals or worn alone. The idea of the clasp may not, therefore, have been altogether an original one on the part of the authorities in 1813. The medal for the Sikh war of 1845 was the first silver medal that had clasps attached to it.

M. O.

This word does not occur in the 'Military Dictionary' published in the "British Military Library," 1798-1801.

J. F. MANSERGH.

Liverpool.

YOUNGER'S COMPANY (7th S. vii. 47).—There is a Joseph Younger mentioned in the 'Thespian Dictionary' (1802), who "was prompter at Covent Garden in 1774, and manager at Liverpool, Portsmouth, &c."

J. F. MANSERGH.

Liverpool.

MANUAL OF ARMS IN USE IN THE BRITISH ARMY, 1770-1778 (7th S. vi. 507).—Almost fifty years ago a party of boys besieged an old soldier of the American revolutionary army with all manner of questions about the War of Independence, and one question, as I remember, was very much to the point of J. F. M.'s query, namely, whether it was true that the British troops did not take aim when

they fired in battle. His reply was, "They didn't to fust [at first], but they larnt." And opposed as they were to men who aimed as if firing at still game, they well may have found it needful to *larn* to do the same. My memory is that he told us that the British fired from the position of "charge bayonets."

There is an old engraving extant of the "Boston Massacre," a collision between some of the British soldiers in garrison here, March, 1770, and a mob. This engraving represents six or eight soldiers with their muskets levelled in the act of firing. The pieces are held against the left (!) shoulder, but the men are not aiming. Their heads are erect, and faces square to the front. This engraving must have been made between 1770 and 1775. Baron Stubin's tactics for the American army, adopted 1779, direct a careful aim.

F. J. PARKER.

Boston, Mass.

ERROR REGARDING THE MASS (7th S. vi. 506).—The word *mass* has several meanings. The *mass* proper is said on Christmas Eve, and *mass* is ordered after nocturns; but this is not the sacrament of the *mass*. Other offices said in church had the name *mass*—even a mere reading or lesson of Holy Scripture was called a *mass*. The reference to Sir Walter Scott is not given, but it is very probable that he made no mistake, and the quotation from Hogg very likely refers to some usual office or reading, and not to the Holy Sacrament.

W. F. HOBSON.

Temple Ewell, Dover.

Ainsworth writes:—

"And apologizing to Viviana for the intrusion, told her he came to confess her previously to the celebration of *mass*, which would take place that evening, in a small chapel in the house."—'Guy Fawkes,' ch. xi. p. 79, Lond., 1857.

ED. MARSHALL.

ASTARTE says that Sir Walter Scott has often been laughed at for having represented *mass* as said in the evening. If the allusion is to the following couplet in the introduction to the sixth canto of 'Marmion,'

On Christmas eve the bells were rung;

On Christmas eve the *mass* was sung,

Scott has anticipated the laughers, as he adds a note to the effect that "in Roman Catholic countries *mass* is never said at night except on Christmas Eve." Whether this is actually so or not your Roman Catholic readers will know better than I do; but I can scarcely suppose that Scott has made a mistake in so simple a matter.

JONATHAN BOUCHIER.

CASTOR : GO-CART (7th S. iv. 507; v. 54, 294, 493; vi. 93, 190).—DR. CHANCE suggested that these were named from their use for "casing" pepper, salt, &c. I differed from him; but just now referring to Ben Jonson for another purpose,

my eye caught the following passage in 'Cynthia's Revels.' Cupid says to Mercury:—

"Now you are on earth, we shall have you flich spoones and candle-sticks, rather than fail: pray Jove the perfum'd courtiers keep their *casting-bottles*, pick-tooths, and shuttle-cocks from you; or our more ordinarie gallants their tobacco-boxes, from I am strangely jealous of your nailes."—Ben Jonson, 1640, vol. i. p. 162.

I felt, in common fairness, I could not do less than publish this extract, which supports Dr. CHANCE's theory. R. R.

Boston, Lincolnshire.

CHURCH STEEPLES (7th S. v. 226, 393, 514; vi. 77, 158).—Anent this subject the following may be of interest. It is from the pen of "Morien," who investigates, in the *Western Mail*, the origin of the Welsh *plygain*, an early service on Christmas morning:—

"It seems to me beyond question that *pulgain* is *pullcano* of the Latin, slightly altered, and to mean the crowing of the young bird. In ancient Latin and Greek mythology the cock was sacred to the dawn. Hence the custom of placing cocks on the tops of church spires, &c. Indeed, the sun itself is represented on many ancient gems as a young cock. Payne Knight states, 'Weather-cocks.....though now only employed to show the direction of the wind, were originally emblems of the sun, for the cock is the natural herald of the day.' Therefore, the expression *pull-cano*, made use of after midnight at Christmas—the dawn of the new year—conveyed to the mind then the idea that the sun of the new year was coming. The cock is intimately associated, too, in the Welsh mind with the dawn of the new year. From their earliest childhood the Welsh children are told that that day lengthens 'Cam ceiling' (the step of a cock)."

ARTHUR MEE.

Llanellty.

A "PRAY" (7th S. vii. 66).—Your correspondent A. J. M. calls attention to the use of the word *pray* as current in the county of Surrey. He likewise tells us that the word means "a long foot-bridge crossing a ford or a bit of meadow-land that is apt to be flooded." Finally, he says that he has spelt it phonetically, having never seen it written. I am able to supply the "missing link" from an entry in the Ordnance map of the county of Somerset, and I venture to think that my information may be of some interest to your readers. In the centre of the forest of Exmoor, where, at a wild spot, the infant Exe emerges from a well-known and rather dreaded locality yelegt "the Chains," the tiny stream is crossed by a bridge leading directly up a steep hill, the road along which has from time immemorial been known as Praynay. As such it has appeared on the old Ordnance maps of the county of Somerset. Probably the long foot-bridge, the "pray" of which your correspondent speaks, was the original bridge at this wild spot when pack-roads were universal in this part of England; but for some years the road crosses the stream by a wheel-bridge, though retaining the appellation derived from the more ancient struc-

ture. It seems to be an interesting case of a survival which might naturally be looked for in a district like Exmoor, which retains to this day many of the peculiar characteristics noticed in the times of the Plantagenet kings.

W. H. HALLIDAY.

Glenthorne, Lynton.

Pray is used as a verb in Suffolk, meaning "to lift up." I have seen in southern counties many such a foot-bridge as A. J. M. describes, made to hinge over or lift away from its position when required, or to prevent passage of animals from one field or meadow to another over small brooks. May not the verb have been used as a noun? I see Wright gives *pray* as "a herd of cattle driven from a common pasture and impounded." The removal of such a bridge would, of course, tend to keep the cattle in one pasturage. R. W. HACKWOOD.

JOSEPH FORSYTH (7th S. vi. 469).—In the late Mr. Young's 'Annals of Elgin,' p. 687, is the following:—

"Ann Harrold, the second wife of Mr. Alexander Forsyth, was the daughter of Mr. Harrold, tenant at Mill of Dallas. He went to Perthshire with Mr. Cumming of Craigmill, and took a farm from the Duke of Perth, and, along with Mr. Cumming, he followed the Duke in the unfortunate Rebellion in 1745. With Mr. Cumming he was present at the Battle of Culloden in April, 1846, where both were taken prisoners. Mr. Harrold was put on board ship at Inverness, to be carried to England for trial, where, doubtless, he would have suffered with other prisoners, but he died on the passage."

J. A. C.

LORD LISLE'S ASSASSINATION (7th S. vi. 467; vii. 16).—John Lisle was one of the judges of Charles I., one of Cromwell's lords, and a commissioner of the Parliamentary Great Seal. His widow, Lady Alicia Lisle, was one of the victims of Judge Jeffreys. In spite of a jury bringing her in "Not Guilty" three times, she was at last found "Guilty of High Treason" on a frivolous charge, and put to death at Winchester in 1685. "All the favour the king would grant her was to change her sentence from Burning to Beheading." See Rapin's 'Hist.' (1732), vol. ii. p. 750; Kennet's 'Hist.' (1719), vol. iii. pp. 192, 433, and 566. "The Last Speech of the Lady Alicia Lisle" is given in Turner's 'Remarkable Providences,' part i. chap. cxliii., but she does not mention her husband in it. J. F. MANSERGH. Liverpool.

DR. GUILLOTIN (5th S. i. 426, 497; 7th S. vi. 230, 292; vii. 11).—The original maiden, the precursor of the guillotine, and by which its introducer the Regent Morton was decapitated in 1581, may be seen at the present day in the museum of the Scottish Antiquarian Society in Princes Street, Edinburgh. There is an engraving of it, accompanied by a description, in Chambers's 'Book of Days,' vol. i. p. 728. Of its use, or rather disuse,

Major Galbraith of Garschattachin observes in 'Rob Roy,' the probable date of which is 1715:—

"But this world winna last lang, and it will be time to sharp the maiden for shearing o' craigs and thrapples. I hope to see the auld rusty lass linking at a bluidy harst again."—Chap. xxix.

An appended note explains the maiden to be "a rude kind of guillotine formerly used in Scotland."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CROMWELL FAMILY, U.S. (7th S. vi. 489).—Bowditch ('Suffolk Surnames,' Boston, U.S., 1861) gives Cromwell amongst names extinct in Boston.

C. C. B.

MARRIAGE ONLY ALLOWED AT CERTAIN TIMES OF THE YEAR (7th S. vii. 6).—In the Roman Catholic Church in England "the solemn celebration of marriages is forbidden from Ash Wednesday till after Low Sunday, and from the first Sunday in Advent till the day after the Epiphany." See the 'Catholic Directory,' 1889, p. 7.

A ROMAN CATHOLIC.

I do not know how far the Roman 'Catholic Directory' was published, but in every annual issue is the following notice:—

"MARRIAGES.—The solemn celebration of marriages is forbidden from Ash Wednesday till after Low Sunday, and from the first Sunday in Advent till the day after the Epiphany."

I have seen this rule versified, but I cannot remember where.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MOTHER LUDLAM'S CAULDRON (7th S. vii. 29).—Mother Ludlam (Ludlum or Ludlow) was a white witch, who assisted her neighbours by lending them such culinary utensils and household furniture as they wanted for particular occasions. The business was thus transacted. The petitioner went to her residence (a cave, popularly known as Mother Ludlam's Hole) at midnight, turned three times round, and thrice repeated aloud "Pray Mother Ludlam lend me such a thing [naming the utensil], and I will return it within three days." The following morning it would be found at the entrance to the cave. The cauldron concerning which your correspondent inquires was borrowed after this fashion, but the borrower failed to return it within the stipulated time. Mother Ludlam, irritated at this want of punctuality, refused to take it back at all, and from that day to this has discontinued her loans. The cauldron was deposited in Waverley Abbey, whence, at the dissolution of the monasteries, it was removed to Frensham Church.

WALTER HAINES.

Faringdon, Berks.

ANON. will find a full account of this vessel in Aubrey's 'History of Surrey,' vol. iii. pp. 366-7; in Salmon's 'Surrey,' p. 139; in Manning and

Bray's 'History of Surrey,' vol. iii. p. 170; and in a note on p. 140 of the same volume a like tradition is recorded as to Ludwell in Farnham. A notice will be found of it in Grose's 'Antiquities,' vol. v. p. 112. In Brayley's 'History of Surrey,' 1841, vol. v. p. 297, there is a representation given of it; and in Murray's 'Handbook to Surrey,' under "Frensham," route 11, it is also noticed.

G. L. G.

A full account of this will be found in Thomas Allen's 'History of Surrey,' vol. ii. p. 243 (London, J. T. Hinton, 1831; also in Salmon's 'Antiquities of Surrey.' The latter says:—

"It need not raise any man's wonder for what use it was, there having been many in England, till very lately, to be seen; as well as very large spits, which were given for the entertainment of the parish at the wedding of poor maids."

R. TATE.

Walpole Vicarage, Halesworth.

COUNT LUCANOR (7th S. vi. 199, 289, 353; vii. 55).—R. R. asks whether Mr. Trollope would be surprised to hear that this version of the story which he remembers appeared in *Bentley's Miscellany*, 1839, under the title of 'The Patron King,' by Mrs. Trollope. Yes! in truth, I had totally forgotten, as I said, where I had heard it. Of course my recollection of it came from the source indicated by R. R. I had equally forgotten the fact that my mother had ever written it. I have no idea where she met with it.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

FRENCH TWENTY-FRANC PIECE (7th S. vii. 49).—M. Madier de Montjau, speaking in the French Chamber on January 31 last, is reported to have said with reference to the Boulangists that they were conspiring for "the sort of Government that existed when Napoleon ordered coins to be struck having on one side the words 'Republique Française,' and on the other 'Napoleon, Emperor of the French'" (*Daily News*, February 1, p. 6, col. i.).

GEO. L. APPERSON.

Wimbledon.

Napoleon the Great, in associating his empire with the republic, only followed the example of the Roman emperors, especially that of the first four Cæsars, who endeavoured to keep up all the forms whilst they strove to do away with all the liberty of the republic.

JULIUS STEGGALL.

BURIAL OF A HORSE WITH ITS OWNER (7th S. vi. 468; vii. 56).—Under this heading may perhaps be mentioned the case of Dr. Cross, hanged at Cork on January 10, 1888, for having poisoned his wife. This criminal was said to have left directions for giving "his body to his hounds and his soul to the devil." The wish was not obeyed, at any rate in the former case.

JULIUS STEGGALL.

STORIES CONCERNING CROMWELL (7th S. vii. 6).—It may not be out of place to remind ANON. that the same story is told respecting the Lord Offaly, one of the earliest ancestors of the ducal house of Leinster, who was saved by an ape when the castle of his parents was in flames. Hence the Fitzgeralds to this day bear a monkey for their crest and two apes for their supporters. See Burke's 'Peerage,' s.v. "Leinster."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MILL'S 'LOGIC' (7th S. vii. 9).—The outcome of the intention expressed in the late Prof. Jevons's 'Principles of Science' was three articles which appeared in the *Contemporary Review* of dates December, 1877, April, 1878, November, 1879. They were never published separately. For some of the impression made by them on students of philosophy see *Mind*, vol. iii., 1878.

A. W. ROBERTSON.

LIQUID GAS (7th S. vi. 448; vii. 37).—What MR. STEGGALL describes as liquid gas is probably what was known in London about 1824-7 as portable gas, manufactured by the Portable Gas Co. The coal gas companies had for competitors this company and the oil gas companies. The portable gas was, as he states, sent out in iron cylinders with hemispherical heads, and were replaced when empty. In fact, gas was served to the houses like milk. I do not remember the special contrivance for lighting. It was a very simple matter. At one end was a short tube, with a cock and burner. The portable gas was used mostly by small shopkeepers, and the cylinder being put on end under the counter, the burner was pulled through a hole in the counter and lighted. The arrangement was therefore very simple, and it dispensed with gas fittings, then very costly and frequently very bad. It was difficult to get tubing which would make a bend, and escapes were therefore common. Besides, the cylinder was its own meter. So far as I remember, the collapse of the Portable Gas Co. and of the oil gas companies, which had not been bought up by the coal gas companies, was due to what was considered an unexpected and wonderful revolution. The price of coal gas per thousand feet fell from 28s. to 21s., a price with which it was thought impossible to compete. After the death of portable gas, and its utter extinction, it is now to be seen employed for railway carriage lighting, besides the purposes named by your correspondents.

HYDE CLARKE.

"TO LEAVE THE WORLD BETTER THAN YOU FOUND IT" (7th S. vii. 28).—See 'Greater London,' p. 132. Timothy Bennet, shoemaker, of Hampton Wick, entered an action against Lord Halifax, the then Ranger of Bushy Park, to re-

establish the right of way through the park. He was successful. Died aged seventy-seven, and a mezzotint portrait of him was published with his favourite expression as inscription, "He was unwilling to leave the world worse than he found it."

W. S. B.

In default of getting nearer to the origin of this saying, will the following, from Gulliver's 'Voyage to Brobdingnag,' part ii. chap. vi., point in any way to it?—

"And he gave it for his opinion, that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."

R. W. HACKWOOD.

Dr. Johnson, in his 'Life of Pope' ("Lives of the most Eminent English Poets," vol. iv. p. 189, London, 1781), says:—"Perhaps neither Pope nor Boileau has made the world much better than he found it."

W. R. TATE.

Walpole Vicarage, Halesworth.

WORDSWORTH'S 'ODE TO THE CUCKOO' (7th S. vii. 67).—I cannot see the difficulty in translation which is mentioned. *Vox* is certainly applicable, for when the Lacedæmonian plucked the nightingale, on seeing so little substance, he cried out, *φονά τν τῖς ἐστὶ καὶ οὐδὲν ἄλλο*, "Vox tu es et nihil præterea" (Plut., 'Opp. Mor.,' "Lacon. Apophth.," Xylandr., fol. p. 233A). The epithet *vaga*, or *errabunda*, or *errans*, when one thinks of the various applications of them in the best writers, may very well go with it. "Errabunda vox" has almost a parallel in the "errabunda bovis vestigia" of Vergil, 'Ecl.' vi. *Vaga* seems to suit almost anything. So there is also *vagans*, or *erratica*, or *fugitiva*, as for either metre:—

Alme nascentis peregrine veris,

Lætor audito sonitu, cucule,

Aliger, vel si melius voceris,

Vox fugitiva.

Or again:—

Cucule, aviane, vel vocanda

Vox medio fugitiva cælo.

Quite literally, to keep to the two words.

In English the "wandering voice" would not be taken for the cuckoo without the context to explain it.

ED. MARSHALL.

Though not in Augustan Latin, some approximation to a rendering is found in post-Augustan Greek, as Plutarch, in his 'Apophthegmata Laconica,' preserves a saying which perhaps may have suggested to our English poet his phrase of the "wandering voice." Among the anonymous sayings, No. xiii. is as follows: *τίλας τῖς ἀηδόνα, καὶ βραχέϊαν πάνν σάρκα ἐνὸν, εἶπε, Φονά τν τῖς ἐστὶ, καὶ οὐδὲν ἄλλο*. "Laco cum plumis lusciniam nudasset, ac parum admodum carnis reperiret, dixit, 'Vox tu es, et nihil præterea'"

(p. 233 A, or in Wyttenbach's ed., Oxon, 1795, 8vo., vol. i. p. 929. The above words, which have become proverbial, I have introduced into the following version of Wordsworth's two lines :—

O, cuckoo ! shall I call thee bird,
Or but a wandering voice ?

O, cucule, an volucris tu diceris ? anne vagaris
Tu passim mera vox, prætereaque nihil ?

Some aspirant for the academical honour of the Hertford or Ireland will, I hope, furnish the Alcaic or Sapphic desiderated in pure Augustan, after a careful study of the fifth fable of Ovid's 'Metamorphoses,' iii. 350-400, the story of Narcissus and Echo, which may be suggestive of some felicitous turns of expression.

In the General Index to the First Series of 'N. & Q.,' p. 108, add to the references given after "Vox et prætereaque nihil," 419.

W. E. BUCKLEY.

The *vague* sense of *vaga* makes it, obviously, an imperfect rendering of "wandering," as applied to a voice. But the same objection would hardly apply, I venture to think, to *vagula* or *vagans*. In music we find, for other reasons, the latter used as a name for the "Quinta Vox" in old madrigals, where it was not restricted by rule to a particular register, but wandered at the will of the composer. There was, however, nothing doubtful about it when once set down. JULIAN MARSHALL.

Do not Wordsworth's own stanzas meet the point of this query ? *Vagus* or *vervagus*, applied to the cuckoo's notes, would be no more, if no less, obscure in meaning to the ancient Roman than "wandering" would have been to the modern Briton, in the absence of further explanation in either case ; but Wordsworth's stanzas have explained the term for the latter :—

From hill to hill it seems to pass,
At once far off and near ;

and any Latin rendering of the poem would equally supply the ancient Roman with that explanation.

THOMAS J. EWING.

Warwick.

CAPT. GEORGE FARMER (6th S. ii. 467, 522 ; iii. 237 ; 7th S. iv. 409, 473, 537).—In the above references I have included those notes which appeared in the Sixth Series under the heading of 'Navel Duel,' as they all relate to Capt. Farmer. My note chiefly concerns the engravings of the naval action fought by Capt. Farmer. At the first reference the engraving is correctly stated to have been after a picture by George Carter, who flourished 1737 to 1794. The picture is entitled 'The Quebec engaging the Surveillante,' and was engraved by James Caldwell (b. 1739). Neither this picture nor the companion picture mentioned by MR. PICKFORD—'The Serapis engaging the Bon Homme Richard'—is enumerated amongst his

pictures noticed in the article on Carter in the 'Dict. of Nat. Biog.' Can any one inform me where the original of Carter's picture of the Farmer action is ?

In looking at the seventeenth volume of the 'Dict. of Nat. Biog.' the other day I noticed, s.v. Elliott, William—that this painter also chose for the subject of one of his pictures 'The Action between H.M.S. Quebec and Le Surveillant,' and this picture was exhibited at the Royal Academy in 1789. A similar companion picture by him, entitled 'The Action between H.M.S. Serapis and Le Bonhomme,' was exhibited at the same time. Elliott was a lieutenant in the Royal Navy and a marine painter, and "gained some repute from his paintings of naval actions between 1780 and 1790." He died at Leeds on July 21, 1792, and was a captain at the time of his death. What is known of these two pictures ? Are the originals traceable ? Have they, or either of them, been engraved ? If so, by whom, and where can the engravings be seen ? Did Elliott depict the same incident in the action as Carter ? These actions seem to have been favourite subjects with the painters of the time in which they were fought, and naturally so. Is it known whether they have been immortalized by any other painters, either contemporary or since ? Perhaps some of those correspondents who were kind enough to reply to my previous query may be able and willing to give me some information on the above questions.

A relative of mine has recently bought an engraving of Capt. Farmer's portrait by Murphy after Charles Grignion, jun., similar to the one mentioned in my former query. It was displayed in a printseller's window as 'Amiral Americain ou Anglais,' and was obtained for a small price, thanks to the inability of the vendor to identify it. Perhaps the fact that the original was exhibited at the Royal Academy in 1778 as 'A Naval Officer' may account for the description. The engraving was termed a "Belle epreuve avant la lettre," which I suppose implies that it is an original proof before the name was added. ALPHA.

POUNDS (7th S. vi. 408 ; vii. 31).—There is a pound after the orthodox Pickwickian pattern a mile from Ealing, on the highway to Uxbridge, and a short time ago I saw a horse and a donkey in melancholy companionship therein.

JOSEPH BEARD.

Ealing.

CANTLIN STONE (7th S. iv. 109, 258).—I find this explained "rocking stone"; but query cromlech, i. e., the "bowed" stone ; distinct from a boulder or bowlder, because of artificial construction.

A. H.

MERCURY (7th S. vi. 448, 497 ; vii. 55).—The plant dog's mercury is the *Mercurialis perennis*, so

amed from its producing salivation and the other well-known effects of mercury on the canine species.

A. H. BARTLETT.

Miscellaneous.

NOTES ON BOOKS, &c.

Lives of Twelve Good Men. By John William Burgon, B.D., Dean of Chichester. 2 vols. (Murray.) As "a lover of good men," and one that would not willingly let the odour of their lives be lost to posterity, Dean Burgon has embalmed the memory of twelve worthies personally known to himself in these two interesting volumes. They come to us with pathetic associations, as having only left the hands of their pious author in his dying moments. He did not live to see their issue from the press; and, as if prescient of the fact, he closes his preface with the touching remark that a friend lately lost "sleeps—where I shall soon myself be sleeping—in Holywell cemetery."

Dean Burgon defines his aim in this work as an attempt to show that biographies might with advantage be confined within narrower limits than they usually are, and at the same time exhibit their subjects in such a way that future generations may think that they had seen and known them. This aim he has fully succeeded in realizing. His lives are vivid portraits of the men as they lived and spoke and acted, their peculiarities of look and manner, of voice and gesture being presented, often with a good deal of dry humour, so that we almost seem to have enjoyed their personal acquaintance. The three which will probably interest the largest number of readers are the sketches of the venerable Dr. Routh, "the learned divine"—a very full one; Henry John Rose, to whom more than any other one man, Dr. Burgon thinks, is to be assigned the honour of having originated that great revival in the Church of England known as the Oxford Movement; and Samuel Wilberforce, the model bishop. The notice of Dr. Routh, as a survival into our own times of a generation long gone by, affords an opportunity for depicting the manners and customs of Oxford as it was in a digression which is exceedingly quaint and amusing. We have here the *locus classicus* (vol. i. p. 73) for the often-quoted story about the quintessential axiom which the aged President of Magdalen drew out of his lifelong literary experience, "Always verify your references, sir." It was in response to a request of young Burgon that this invaluable precept was formulated. These records of nineteenth century saints, as edifying in matter as they are attractive in their manner, are worthy to stand on the same shelf with Izaak Walton's charming 'Lives' and the ecclesiastical biographies of Christopher Wordsworth; and Dean Burgon, sound and typical churchman as he was, would desire (we imagine) no better commendation for his book than that.

Transactions of the Royal Institute of British Architects. Vol. IV. New Series. (R.I.B.A.)

ALTHOUGH the series of which this is the latest member has been distinguished by many a searching essay, thoughtful narrative, and pregnant history, it has never been more fortunate than in the present instance, which includes a valuable paper by one competent to deal with a subject in which (whether by commercial energy or success in exploration the more happily it would be hard to say) he is a master. Mr. Brindley has brought into modern vogue marble used in antiquity, e.g., *giallo antico* and *rosso antico*, as at the National Gallery and the New Gallery. He has furnished an account of his journey across the desert between the Nile and the Red

Sea, a mountainous country, in the recesses of which the *ophthoi*, or monks of paganism, the Christian recluses of St. Anthony and St. Paul, and the Roman convicts who were condemned to the marble quarries, existed century after century. Meanwhile, during fifteen hundred years much of the trade between Europe and the East traversed the passes to and from Coptos and the seas on the north and east. But the crowning interest of this region exists in the ancient and, for more than seventeen hundred years, deserted quarries, where countless slaves, captives, and criminals were slain by labour before Cambyases and Darius wrote their names upon the cliff-like sides of the prodigious Hammamat excavation of sandstone which is still a wonder of the world. At Porphyrites blocks lie so hard that a fragment will cut glass. At Mons Claudianus lie many cylinders weighing two hundred tons each, and shaped with exquisite accuracy. Of the antique quarries the last lease was granted to Epaphroditos, imperial freedman, A.D. 147. There has been no other lessee till Mr. Brindley set to work at this place. How he went by the route of Roman commerce; how, often toiling amid remains of antique quarrying, vast slides for ponderous masses of stone to be let down, and stations for guards and labourers, he discovered a prodigious quantity of the porphyry he was in search of, the reader must learn for himself. The architect and geologist will profit by Mr. Brindley's energy. From him they may hear of the alabaster of the ancients, and of their porphyry, granite, diorite, eyenite (statuary and building materials of the Egyptians), sandstone (breaking up of which has supplied materials for the desert), limestone (which outlasts granite), and many conglomerates. He purposes to supply us with the veritable imperial porphyry (which the emperors absolutely monopolized) at the price of granite, and worked like that material. After this any Briton's son may be born in a porphyry chamber, as were the Porphyrogeniti of Byzantium, and our County Councils may try to make us pay for porphyry columns like Constantine's, which was one hundred feet high. This volume is further devoted to useful papers on the 'Recent Development of Vienna,' 'Masonry for Students,' an *éloge* on the late Mr. Beresford Hope, 'Violet-le-Duc' (comprising a noble testimony to a wonderful man, who was worthy of the *laudari a laudatis* which has been his lot), 'Illuminants and Ventilation' (a highly practicable paper), 'The Temple of Jupiter Olympius' (by Mr. F. E. Penrose), 'On Legal Decisions affecting Architects' (by Mr. F. M. White), 'Mogul Art in the India Museum,' 'A Tour in Provence and Languedoc' (rich in intelligent notes and sketches), 'A Tour in Italy' (of which the same may be said), a capital 'Prize Essay on Church Planning,' and 'Sculpture in its relation to Architecture,' with an introduction by Mr. G. Aitchison.

The Floating Island in Derwentwater, its History and Mystery, with Notes of other Dissimilar Islands. By G. J. Symons, F.R.S. (Stanford.)

THIS little book gives an account of the circumstances relating to the curious phenomenon that near the south-eastern shore of Lake Derwentwater a small island, or rather three little islets (the westernmost of which is the largest, being about forty feet by thirty in extent, and its western side about 480 feet distant from the shore), appear at irregular intervals, about once in four years, floating on the surface of the water, and remaining so for about a month. The mass of matter composing them is at other times at the bottom of the lake. When elevated, the upper part is from six to eighteen inches above the level of the water, and covered with aquatic vegetation. The peculiarity of these as compared with other floating islands (of which Mr.

Symons mentions a few taken from ancient and modern authors) is the fact of their occasional instead of permanent appearance. The earliest account of them which Mr. Symons has been able to discover is in 1773, by Hutchinson, author of the 'History of the County of Cumberland,' which was published in 1794. The view (now known to be erroneous) is there expressed that the island does not float, but simply appears above water when the level of the lake is low. Sir G. B. Airy (late Astronomer Royal) made some careful observations of it in the autumn of 1876, and thought it probable "that there is a depression of the lake bottom at the place where the floating island appears." It can hardly be doubted that the mass is caused to float by the formation of gases in its interstices, which render at times its specific gravity somewhat less than that of water; and this view has been well expressed by Dr. Alexander Knight, of Keswick. But more complete knowledge respecting the special conditions which lead to the formation of these gases in such a way as to produce the effect in question would be of great interest; and Mr. Symons has published this interesting little volume for the purpose of calling attention to the subject and eliciting further information with regard to it.

The Archaeological Review. Vol. I. (Nutt.)

WE are now able to take a fair view of the work which Mr. G. L. Gomme and his fellow-labourers are seeking to accomplish, and we are glad to find that the new review bids fair to hold its own with good promise of usefulness in the field of scientific archaeological research. We hope that everything will not be settled off-hand by a reference to totemism, or to exogamy and endogamy. Sir Henry Maine's warnings on this latter point, in his 'Early Law and Custom,' deserve more attention than they receive, as do also his warnings, in the same work, on the evidence alleged for customs among savage races. Mr. Gomme has himself been too confiding, we cannot but think, in accepting as an old Scottish custom an absurd story of a practice attributed in legend to a Celtic saint whom we do not recognize as St. 'Cowie,' though we are familiar with the district said to have been under his patronage. Prof. Kovalevsky gives some very interesting details both of Russian village communities and of the survival which he believes he has traced of Iranian culture among the peoples of the Caucasus. Some of the facts collected by the professor and by official friends of his in the Caucasus are certainly very striking, as evidences of an apparent survival of Zoroastrian practices and beliefs among nominally Christian races. A somewhat analogous case of the survival of their original Christian practices and beliefs among a nominally Mohammedan people might have been cited from Bosnia, where the Begs accepted Islam only to save their lands and their position. Mr. J. G. Frazer's paper on 'The Language of Animals' is full of interesting folk-tales, and opens a wide field for research. The various index lists in course of publication will form a useful addition to the archaeologist's library. The *Review*, as a whole, seems likely to supply a want in our periodical literature, and its second volume promises to be quite as full of interest as the first.

We have received *The Railway Diary and Official Directory* for 1889, and two volumes of the "Novo-castrian Series" from Mr. Walter Scott, Newcastle-on-Tyne.

Mr. W. RAE MACDONALD, F.F.A., has published a volume of great interest to mathematicians, in which he gives a translation of Napier's original description of the invention and construction of logarithms, which have so greatly abridged the labour of calculations of many kinds, but especially those required in astronomy, in

which trigonometry is concerned. He also gives in it a complete bibliography of the various editions of Napier's works, with the names of the principal public libraries which possess copies. Messrs. Blackwood are the publishers.

MESSRS. TRUBNER & Co. have published a second edition of *The Bacon-Shakespeare Question*, answered by C. Stopes.

The First Part of Henry IV. Edited by O. Elton. (Rivingtons).—An admirable little edition of the play for educational purposes.

UNDER the authority of the Corporation of Gloucester, 'A Calendar of the Corporation Records' will, by subscription, be issued in two volumes, in an edition limited to 300 copies, of which fifty are on large paper. The publication will be under the eminently competent editorship of Mr. W. H. Stevenson and the Rev. Wm. Bazeley.

MESSRS. SOTHEY, WILKINSON & HODGE will begin on Monday a four days' sale of the Hopetoun Library. This fine library includes bindings by Clovis Eve, and many books and MSS. of the kind which appeal most directly to collectors.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. W. D. ("Bibliography").—Like most last-century books relating to America, the 'Poems' of Freneau in the original is scarce. It was reprinted by John Russell Smith in a form similar to that of "The Library of Old Authors," now published by Reeves & Turner.

A. T. ("Black Maria").—Your question was asked 6th S. vii. 309, and elicited a conjecture from Mr. JULIAN MARSHALL (6th S. vii. 355), but no definite information.

LAKE LOTHING.—("Jettison Justice.") Do you not refer to Jedwood justice, to hang a person first and try him afterwards? See Scott, 'Fair Maid of Perth,' cap. xxxii.—("Curse of St. Ermluphus.") Some contributor may be able to state what this signifies.

G. S. P. ("Photographs").—We are unable to supply the information you seek.

J. E. P. ("Bristol Church owned by the Corporation").—An inquiry after other churches so owned, 7th S. iii. 143, remains unanswered.

F. B. ("Dancing as a Christian Ceremony").—See 7th S. iii. 166, 435; iv. 254, where all the information you seek is given.

X. Y. Z. ("Diet").—Such inquiries are outside our sphere.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 2, 1889.

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Notices to Correspondents, &c.

Notes.

ANTIPHONARIES OF METZ AND OF ST. GALL.

I beg permission to reply under this heading to the query 'Pope Adrian I. and Charlemagne' (7th S. vii. 47).

It seems to have been men, rather than books, that Charlemagne asked for, and Adrian sent, to revive the genuine Gregorian chant among the Franks. A monk of St. Gall in the eleventh century, Ekkehard IV., otherwise named Ekkehardus Minimus, records the circumstance in his chronicle called 'Casus [i.e., de Casibus] Sancti Galli,' cap. iii., as follows:—

"Karolus Imperator cognomine Magnus.....rogat Papam.....ut iterum mittat Romanos cantuum gnaros in Franciam. Mittuntur secundum regis petitionem Petrus et Romanus,* et cantuum et septem liberalium artium paginis admodum imbuti, Metensem ecclesiam, ut priores [i.e., as those formerly sent], adiuturi."

As a matter of course the envoys took with them the necessary teaching "apparatus," in the form of transcripts from the Antiphonarium of St. Gregory the Great, which, we are told, was at that time (say, A.D. 790) carefully preserved at Rome as a standard for reference.

It is questioned, indeed, whether the system

* Martigny ('Dict. des Antiq. Chrét.' s.v. "Chant Ecclésiastique") calls them Theodore and Benedict, apparently on the authority of Joannes Diaconus, a Neapolitan chronicler in the tenth century.

of musical notation, the neums (*neumæ* or *neumata**), used in these MSS., having some resemblance in form to the Tironian notes, and written without a stave, could at all serve the purpose in view, except as a mere aid, subordinate and supplemental to the recollection of traditional *vivâ voce* teaching. On this point Père Lam-billotte, to whose work I shall have occasion to refer again, says, p. 193:—

"The neumatic notation had hardly anything in common, as regards musical value, with ours. In the latter the mere inspection of a note tells us the precise *tone* corresponding to it, and we need no external help to show whether we are to sound *do* or *re* or any other note. Such, however, was neither the effect nor the aim of the *neums*. These only indicated: 1. *How many* sounds each sign represented; 2. Whether the *order* of those sounds was ascending, descending, or unisonant; 3. What was the value of the signs in relation to the *mode* to which the piece of music belonged. Consequently this value, which may be called *numerical value* and *approximate tonal value*, is all that we can expect from the *neums*. This is attested by the language of all ancient writers on this point. It was impossible to learn singing without the help of a master; an air was not read, but learnt by heart."

I regard the antiphonary volumes in the present case as intended for the personal use of the bearers and their pupils, rather than as a direct gift to the emperor.

Of the two manuscripts thus started on their way to Metz one was arrested in its progress by the illness of Romanus, who sought and found needful hospitality and nursing in the monastery of St. Gall. In compliance with a subsequent order from Charlemagne Romanus settled in that community as a teacher of the Gregorian chant; and apparently there is much reason to believe that his Antiphonary has remained in the possession of the abbey during the eleven centuries that have since elapsed.

Forty years ago the MS. believed to be that of Romanus was—and presumably it still is—No. 359 in the catalogue of the MSS. in the abbey library. It bears the title, "Antiphonarium B. Gregorii M.," and, in a second but ancient hand, the following addition:—

"Liber pretiosus, item Graduale, et *absque dubio* illud ipsum Antiphonarium S. Gregorii Magni quod cantor Romanus ab autographo Romano descripsit et, a Papa in Germaniam missus, in theca secum ad Sanctum Gallum attulit."

This long-hidden, or by the outside world long-forgotten, MS. was brought into notice about the year 1827 by Herr Sonnleitner, a member of a musical society at Vienna, who made a journey to the library of St. Gall in search of it. The Emperor of Austria is stated to have caused a facsimile from the Antiphonary to be made about the

* *Neuma*—'Notæ quas musicales dicimus' (Ducange, s.v. "Pneuma"), a meaning distinct from that of the *Pneuma* treated of in Smith and Cheetham's invaluable 'Dict. of Christian Antiquities.'

same date for the Vienna Library. The learned editor of the 'Monumenta Germaniæ' agrees with Sonnleitner and others in pronouncing this MS. to be the identical Antiphonary brought to St. Gall by Romanus, "as is clear," he says, "from many indications" ("ut ex multis indiciiis patet"). A volume containing the story and description of the MS., an account of the external and internal evidence of its identity with that brought by Romanus, and a facsimile (unfortunately not photographic) of the whole of its 132 pages, with dissertations by Père Lambillotte, S.J., was published at Brussels in 1867.

Father Lambillotte, an enthusiast for the revival of the true Gregorian chant, after examining, with that object in view, many ancient MSS. in Belgium, France, England, and several parts of Germany, paid a visit in 1848 to both Metz and St. Gall. Of the former he says only:—

"I knew that this city had formerly possessed precious liturgical documents and renowned Chant-Schools; I hoped that time might possibly have still left it some fragmentary remains of those ancient treasures; to my grief, I found that the revolutionary storm had robbed it of them all."

From Metz early in September, 1848, F. Lambillotte proceeded to St. Gall; and, the two canons in charge of the library being absent on their vacation, succeeded, by the intervention of the landammann of the canton, in obtaining access to the Antiphonary. The ultimate result was a facsimile made in that and the following year by a M. Naef, the fidelity of which to the ancient MS., "especially as regards the musical notation," was, after a careful collation, attested in a certificate signed by the dean, director of the library, and by the librarian.

One cannot but wish that a facsimile, by one or other of the processes of recent invention based upon photography, could be made from the original. Such a reproduction of even an isolated page or two would furnish a means of measuring the accuracy and merit of the one edited by Lambillotte, and help to a sound palæographical judgment of the age of the St. Gall manuscript.

The abbey of St. Gall was secularized after the French Revolution. Its church is now the cathedral of the diocese of St. Gall and Appenzel, while the library has, I understand, passed into the hands of the Municipality, and is under the management of a commission.

JOHN W. BONE, F.S.A.

TELEGRAM.

Among your researches, critical, historical, antiquarian, &c., will you deign to give space for a note on *telegram*? *Telegram* made his first appearance in the autumn of 1857. There was an awful ado at his birth. Cambridge rose as one man to stifle, kill, and exterminate him. Oxford hung fire

for a time, made a feeble effort to defend him, and then gave him up to the mad fury of the sister university, and bowed to the Cambridge idol *telegrapheme*. The *Times* newspaper was crowded with letters on the controversy. So many and so fierce were these letters, that at length the proprietor of the *Times* came down with his *bitton*, and would have no more of it. Just previously I had got one short letter in the *Times* offering a new theory, which Walford, the Oxford champion, adopted, and so renewed the battle in favour of poor *telegram*. The controversy was carried on in other papers, and in letters published in the shape of a pamphlet, now out of print, of which I have only one imperfect copy—A. C. on behalf of *telegram*, H. doing battle for *telegrapheme*. The former is the writer of this note; the latter the then Greek professor, William Hepworth Thompson, afterwards successor to Dr. Whewell in the mastership of Trinity College, Cambridge, of which college I also had the honour of being a scholar and first classman. My first point was to show that on the adverbial theory *telegram* could stand and maintain his position, thus, ὁ τηλεγράμμος, *ov*, just like ὁ εὐγράμμος, *ov*, "that which is far off delineated," a very good and appropriate sense. Not so with regard to his rival *telegrapheme*. An adjectival form τηλεγράφημος, *ov*, would have been too great a grammatical monstrosity to be proposed, so his supporters set him up as a noun substantive (τηλεγράφημα), and they quoted as parallel instances σκιαγράφημα, δελτογράφημα, ζωγράφημα, &c. But all these differ *toto cælo*. They are compounds of nouns with nouns, not of a noun with an adverb. Fancy such forms as εὐγράφημα or δυογράφημα. O shades of old grammarians! what would you say to such atrocities? No; *telegrapheme* is a grammatical impossibility. On my setting this before one of the most eminent of Greek professors he fully admitted, as had done his predecessor in the Greek professorial chair, that *telegrapheme* is a barbarism, an impossible term. But another question arose—indeed, it had been present to my mind from the first—viz., how to justify the venerated forms "the telegraph" and "to telegraph," which had been in vogue fifty (or nearer a hundred) years previously—through all Porson's time, certainly. They could not stand—though Dr. Donaldson and others attempted to place them on the adverbial theory—any more than εὐγραφὴ, εὐγράφος, εὐγραφέω, &c. Let the prepositional theory be admitted—viz., that τῇλε, like πρόσθε, ὀπίσθε, and several other such forms, is used as a preposition—and all is right; "the telegraph" (τηλεγραφὴ), "to telegraph" (τηλεγραφῆν), "a telegram" (τηλέγραμμα). Confer ἐπιγραφὴ, ἐπιγράφειν, ἐπίγραμμα. The word τῇλε governs a case, is prefixed before nouns, and in many of its compounds, as it seems to me, has the force and discharges the duty of a preposi-

ion. On either theory *telegram* is safe; on either theory *telegrapheme* is an impossibility. We have previously shown that it is so on the adverbial, it is equally so on the prepositional. Fancy such a form as *ἐπιγράφημα*. The very thought might arouse old grammarians from death's deepest slumbers. How I pity poor schoolboys, who still, I fear, have to learn in Farrar's 'Greek Syntax' the grammatical falsehood that *telegram* is a monstrous barbarism, but that *telegrapheme* is a correct form!

During the contest in 1857 I had occasion to look into an English grammar. Therein I read, "Now lettest Thou Thy servant," with the remark added, "Observe the force of the imperative mood." I dare say that same English grammar is still on the list of books recommended by educational authorities for elementary schools. "O dura messorum ilia!" No; the garlick was nothing compared with such grammatical garbage prepared for the young. "O dura puerorum ilia!" indeed, if they can swallow the same without utter destruction to their mental digestion! A. C.

P.S.—The battle of the *grams* and *graphemes*, as witnessed by Tiresias, may follow, if permitted, in another note.

THE VARIOUS ST. EDITHS IN THE WESTERN CALENDAR.

The chief authorities that I can find on the saints named Edith in the Western Church are:—*Portiforium ad usum Ecclesie Sarisburiensis*, i. e., the *Sarum Breviary*; the Bollandist '*Acta Sanctorum*,' die XVI^a Sept., tom. v. (folio), Antverpiæ, MDCCLV., pp. 364-72; 'Memoirs of late Rev. H. S. Hawker,' by Mr. Baring-Gould, which books I have consulted; and also another book, by a German scholar, which is contained in one of the catalogues issued by Messrs. Parker, the eminent publishers at Oxford and London, "S. Editha, sive chronicon Vilodunense im Wiltshire Dialekt, aus MSS., Cotton., Faustina B. III., herausg. v. Horstmann."

The late Mr. Hawker, of Morwenstow, in Cornwall, was a man of whom, as a kind and generous friend (and many are now living who bless his name), as a sacred poet of a high order, as an eloquent preacher and a profound believer in the Christian mysteries, I would always speak with high respect; but he was a little visionary and erratic in the historical region, and, as Mr. Baring-Gould candidly states, he fell into a very pardonable blunder by confusing two distinct St. Ediths—i. e., St. Edith of Wilton, near Salisbury, and her aunt, St. Edith of Polesworth, in Warwickshire. They were both nuns, and presided over their respective houses. The *Sarum Portiforium*, Sept. 16, "Edithæ Virginis Fest.," has a collect which I do not here give, as your space is valuable, and also various "lections," "Interveniente sancto

Wiltoniæ pontifice Ethelwaldo.....merito videret." On the evening (not the vigil) of St. Edith's Day vespers of St. Edith herself were sung, and a commemoration (*mentio*) made of St. Lambert, B. and M., whose feast falls next day (September 17). For some reason, while St. Lambert has been retained in the present Anglican calendar, St. Edith has been omitted—in fact, both the St. Ediths are absent from it.

There are about eighteen columns of print in the 'Acta SS.' about St. Edith of Wilton. The Bollandists expressly state that there were a number of St. Ediths, and therefore Mr. Hawker's error is most excusable.

St. Edith of Wilton. The ancient town and borough of Wilton, near Salisbury—where the magnificent basilica built by the late Sidney Herbert, first Baron Herbert of Lea, now stands—derives its name from the little river Willey (compare Williton in Somersetshire), at the confluence of which with the Nadder the town is built. It formerly returned two members to Parliament. Ellandunum is mentioned as its earlier name—e. g., there was a Woolstan, Earl of Ellandunum. While St. Edward the Confessor was building the church collegiate of St. Peter of Westminster, on Thorney Island, in midstream of the Thames marshes, his wife Edith was building a stone church at Wilton in lieu of the wooden one where she herself and other noble young ladies had been educated. *Vide* the charter of Edgar of A.D. 974, and the 'Vita S. Edwardi Confessoris':—

"Dum S. Edwardus monasterii B. Petri Westmonast. molitur, Editha ejus uxor Wiltoniæ, ubi educata fuit regio operæ lapideum monasterium pro lignis ecclesiæ inchoavit."

Dr. Todd, of T.C.D., mentions in his valuable work on St. Patrick that primitive Christian churches in Ireland were built of wood, or even of mud and clay. St. Edith of Wilton was daughter of St. Edgar the King, by Wilfrida, his wife. In one chronicle the saint's name is misspelt "Oditha." Wilfrida's name is spelt "Walftrudis" in the 'Life of St. Edith,' Ex. MS., Rubræ Vallis. She died a virgin and abbess of Wilton, and was buried in the church of St. Dionysius or Denys. Her "depositio" is said to have occurred on September 16, A.D. 974. Here I may be pardoned by your learned readers for noting that, as Dr. Todd has shown, in mediæval church Latin *depositio* is an ambiguous term, and sometimes = "burial," and sometimes = "the putting off of the flesh," i. e., the day not of interment, but of physical death. Anyhow, it was the day either of St. Edith's death or of her obsequies. She was laid in the church which she herself had founded, and her popular *cultus* rapidly spread. There is a well of St. Edith at Church Eaton, in Staffordshire, which was a place of pilgrimage, and believed, like the "Holywells" in Wales, London, &c., and the

shrines of our Lady of Walsingham, &c., to be miraculous. Possibly Stoke Edith, in Herefordshire, and Edith Weston, in Rutlandshire, derive their names from St. Edith of Wilton; but, though I write under correction, I incline to think that Stoke Edith and Edith Weston commemorate the *cultus* of the other canonized Edith, of Polesworth. Two copies of the Sarum Breviary, one said to have been published in London in 1499, and another, said to have been published in Paris in 1557, give September 16 as St. Edith's Day, but it would appear that November 3 ("the morrow of All Souls") was also kept as the "festum elevationis corporis S. Edithæ virginis et sanctimonialis."

St. Edith of Wilton's aunt was St. Edith of Polesworth, or Pollesworth, Warwickshire ("sanctissima amita sua Editha, Edgari regis, patris sui, germana").

St. Edith of Wilton is said to have appeared after death to St. Dunstan. He was sleeping at Sarum, and therefore close to Wilton, and was transported in vision to St. Edith's grave at Wilton. There he saw St. Dionysius himself officiating at the altar, surrounded by angels of light. St. Edith addressed St. Dionysius, and told him to reveal her wishes to the "stranger" (*i. e.*, St. Dunstan). St. Dionysius replied:—

"Look, my brother, on this vision which thou hast just seen as being true in virtue of that which this one, beloved of the Lord, has declared unto me. She is worthy to be venerated by mortals, who has merited to be crowned among the company of Heaven: this body is worthy of honour, this temple of virginal chastity, in the which the lover of virginity, the Lord the King of glory, did reign, for *her* suffrages, acceptable unto Christ, are necessary for men. The holy body was therefore disinterred on the 3rd day before the nones of November."

Among proofs of her power as a saint, St. Edith, like Hera or Athena of old, was believed to be able to punish her enemies or those who disbelieved in her. King Canute found this out one Whitsuntide, when feasting at Wilton. He sneered at her, and said that no daughter of King Edgar could have become a saint, since Edgar had always abandoned himself to lust and tyranny. Archbishop Ednothus protested, and forthwith the grave opened, and St. Edith appeared girdle high ("cingulo tenus"), and made as though she would assail the king, who fell in a swoon. The king afterwards apologized, and greatly honoured St. Edith, who subsequently aided him during a storm at sea by her intercession. On another occasion she was believed to have delivered Alred, Archbishop of York, when he invoked her during a storm in the Adriatic. She appeared, and said simply, "I am Edith," and the storm ceased. The whole legend, as given by the Bollandists, is too long to quote. A lady has drawn my attention to the fact that in Bulwer Lytton's 'Harold' and Tennyson's fine play with the same title is mentioned the "swan-necked Edith," beloved by

Harold; but I take it that this Edith is in every way to be distinguished from both the canonized Ediths or *Ædgythas*. But possibly some confusion has occurred in chroniclers about the various Ediths, and perhaps this has been complicated by the pardonable licence of poets and novelists. But the 'Acta' themselves distinctly admit that much doubt and confusion exist even about the canonized Ediths. H. DE B. H.

SOME FASHIONABLE WORDS IN 1763.—For our Philological Society's 'New English Dictionary,' ed. Murray and Bradley, it is most important to record all notices of the incoming or upcoming of fresh words. One such is in the *British Magazine* of April, 1763, p. 542. A correspondent thus comments on the words *rotation*, *police*, *humbug*, *patriotism*, &c.:—

"I have often observed particular words and phrases come much into vogue, grow to be the mode among polite people, and in a short time become universally fashionable among the vulgar. This has lately been remarkable of the word *rotation*, introduced by advertisements from the Police relating to the justices sitting by *rotation*, the *felony-rotation* in Bow-street, and the patrols of thieftaking *rotations*, proposed to be established on all the great roads. In short, nothing is done now but by *rotation*. At the card-playing routs, instead of *cutting* in to a party of whist, they play the rubbers by *rotation*; a fine lady returns her visits by *rotation*; and the parson of our parish declared yesterday that preaching every week was hard duty, and therefore he, his curate, the lecturer, and now and then a friend, would for the future preach by *rotation*..... An oyster-wench t'other night, at the corner of White-Frys, being pressed by two or three customers at once, who were each in a hurry to be served first, very politely desired them to have patience, and she would serve them all in *rotation*.....

"This morning business obliged me to enquire for a gentleman in Marlborough-square, Westminster, when I was told *his Worship* was just gone out on his *rotation*, and might possibly be found at 'The Chequers' in Peter-street or 'The Horse-and-Groom' in Thieving-lane. In short, Sir, here is such a rout at present about *rotation*, that I am quite sick of it, and I hope, as it has got into such very low hands, it will soon be out of fashion. I remember the origin of *humbug*, which has reigned in high vogue for several years, but I hope this will not prove another *humbug*.

"The word *police* has made many bold attempts to get a footing. I have seen it more than once strongly recommended in the papers; but as neither the word nor the thing itself are [is] much understood in London, I fancy it will require a considerable time to bring it into fashion; perhaps from an aversion to the French, from whom this word is borrowed; and something, under the name of *police*, being already established in Scotland, English prejudice will not soon be reconciled to it. Not long ago at a bagnio in Covent-Garden, on my complaining of some imposition, I was told by a fair North-Briton that it was the regular established *police* of the house. This, I own, is the only time I have heard it used in *polite* company; nor do I believe it has yet made any considerable progress (except in the newspapers) beyond the purlieus of Covent-Garden.

"*Economy*, *patriotism*, *adequateness*, *privilege*, and a few other such like words, have lately had their run, but now we hear no more of them. I should not wonder,

however, if in a month's time they should all come about again, in *rotation*, at the polite end of the town.—Tom T. PSEY."

In our 'Dictionary' the earliest dates for the two meanings of *adequateness* are long before 1763, namely, 1664 and 1672 respectively.

F. J. FURNIVALL.

YAHOO.—This term for one brutally rude and uncouth we have adopted from Dean Swift's 'Gulliver's Travels,' where it is the generic name for a bestial race of undeveloped savages resembling Shakespeare's Caliban. The name has been regarded as an arbitrary invention, but I have reason to think that, like most other seemingly arbitrary terms, it was based on some conventional word already existing. Swift describes the Yahoo as being of "a brown buff colour" ('Voyage to the Country of the Houyhnhnms,' chap. i.), and as having a face "flat and broad, the nose depressed, the lips large, and the mouth wide; but these differences [he adds] are common to all savage nations" (chap. ii.). In penning this description it is evident he had the negro type in his mind, with which he would be familiar from the fact of negroes being frequently employed as menials in great houses. The Yahoo is a drudge to the Houyhnhnm, as the negro is to the white man. Now I find that these negroes sometimes bore the name of Yahoo. In the funeral registers of St. Giles's, Cripplegate, occurs the following entry:—

Nov. 3, 1657. A blackamore called Yahow from Mr. Powell against Bunhill.

See J. J. Baddeley, 'Account of the Church and Parish of St. Giles, Without Cripplegate,' 1888, p. 140.

Possibly Yahoo was a name of such frequent occurrence that it became a kind of nickname for the species, like Sambo at the present day, or like Pat as a synonym for an Irishman. I conjecture that Yahoo may be only an African form of Yachoo (Yachoo), i.e., Jacob or James. Compare the Russian form Jacov and the degraded connotation of Jeames amongst ourselves. Or perhaps it may be another form of *Yahya*, which is an Arabic pronunciation of John (Sale's 'Koran,' ch. xix., note a.

A. SMYTHE PALMER.

Woodford.

EPITAPH ON CHARLES V.—The following occurs in a note to Ozel's translation of Brantome's 'Spanish Rhodomontades,' second edition, 1744, p. 20. It is attributed to "a certain Spanish author," whose name is not given. Exaggeration has here, perhaps, reached its utmost limit:—

Pro tumultu ponas orbem, pro tegmine cœlum,
Sydera pro facibus, pro lachrimis maria.

ASTARTE.

SELLING WIVES IN ENGLAND.—The system of selling wives in England has been often alleged in

general terms; but here we have documentary evidence of a distinct transaction. I take the following from the file of the *Stockport Advertiser* for 1831:—

"SELLING A WIFE.—The following memorandum, drawn upon a 1s. 6d. stamp, will best explain the nature of a bargain between two fellows at a beer shop in the Hillgate, in this town. Millward is a butcher, and was last week fined before our Magistrates for using uneven balances in his trading transactions. The other persons are unknown to us.

"I, Booth Millward, bought of William Clayton, his wife, for five shillings, to be delivered on the 25th of March, 1831, to be delivered in an *alter*, at Mr. John Lomas house,

WILLIAM CLAYTON.

"Witnesses—Joseph Gordon—G. Wood—George Whalley."

W. J. FITZPATRICK, F.S.A.

Dublin.

[See 6th S. ix. 388.]

A SPORTING BET.—In a leading article in the *Daily Telegraph*, Nov. 23, 1888, on betting, I read these words:—

"It is vain to recall the man who fell down in a fit on the steps of White's Club, and about whom George Selwyn instantly betted one hundred pounds that he would die, and objected to the calling in of a doctor as unfair to the backers of a fatal issue."

It would be interesting, indeed, if this incident could be traced to George Selwyn. Casanova, who was in London August, 1763, says ('Mémoires,' vol. v. p. 469):—

"Un matin, il y avait un rassemblement dans Piccadilly; je rencontre Martinelli, à qui j'en demandai la cause.

"Tout ce monde, me dit-il, se presse autour d'un individu qui va mourir d'un coup de poing qu'il a reçu en boxant.

"Ne peut-on le sauver ?

"Un chirurgien s'est présenté pour le saigner; mais voilà le curieux de l'affaire, c'est que deux *gentlemen* ont engagé cent guinées sur la vie ou la mort du boxeur, et ils s'opposent à ce que le chirurgien lui donne les secours de son art.

"Ainsi donc cet atroce pari coûtera la vie à ce malheureux ?"

I note the locality, which varies in both accounts. It is possible that Casanova, writing from memory twenty-five years after the occurrence, may have mistaken the steps of White's Coffee-House, in St. James's Street, for a portion of Piccadilly, but, in any case, it is curious that the same anecdote should have been related by Casanova, and attributed to two unknown gentlemen.

RICHARD EDGCUMBE.

33, Tedworth Square, S.W.

THE FRENCH CHURCH OF LISBURN.—The old Lisburn Court House (originally the French Church), which stood in Castle Street, Lisburn, was pulled down in 1882. The site is now occupied by a dwelling-house and part of Sir Richard Wallace's new estate offices. ROBERT PILLOW.
English Street, Armagh.

DR. FELL.—The celebrated epigram on Dr. Fell appears to be copied from an earlier adaptation of Martial's lines. In Thomas Forde's 'Virtus Rediviva,' 1661, in a collection of familiar letters, I find the following passage:—

"There are some natures so Hetrogenious, that the straightest, and most good knot of Wedlock is notable to twist, of which the Epigrammatist speaks my mind better than I can myself:—

Non amo te Sabide, nec possum dicere quare,
Hoc tantum possum dicere, non amo te.

Take the English in the words of a gentleman to his wife:—

I love thee not, Nel,
But why, I can't tell;
But this I can tell,
I love thee not, Nel.—Pp. 106-7.

C. H. FIRTH.

GREAT JUDGES: SIR WILLIAM GRANT.—In a letter to the *Times*, January 26, p. 10, col. i., Lord Coleridge speaks of Sir William Grant as being, he supposes, "on the whole the greatest judge who ever sat in an English court since Lord Mansfield"; and a few lines above he refers to him as "a greater man than Lord Eldon." No one is more competent to form a judgment on such a subject than the Lord Chief Justice, and many will thankfully receive this dictum as a piece of legal intelligence and legal history. But it is strange that Sir W. Grant's fame has not impressed the non-professional mind, so far as I am aware, nor "filled his sign-post" like Eldon, Stowell, Lyndhurst, Mansfield, and Holt. It will be interesting to learn from some legal authority in what his greatness specially consisted.

W. E. BUCKLEY.

THE ORTHODOX DIRECTION FOR BUILDING CHURCHES.—I take the following extract from Smith's 'Old Topography of London,' p. 5:—

"The investigations of this print (John Leake's reduced 'An Exact Surveigh of the Streets, Lanes, and Churches contained within the Ruines of the City of London,' Wencelaus Hollar fecit, 1667) brought to my recollection an observation I had read some years ago, but in what author I am, at present, unable to state, that Churches do not stand due East and West, but immediately opposite to the sun as it rises on the day on which the Saint died, to whom the Church is dedicated. Now, as this truly curious print, etched by the hand of Hollar, from a plan taken by six Surveyors, expressly for the City's use, may be depended upon for its accuracy, I tried all the aspects of the churches, and hardly found two of them to accord; indeed, in many instances they varied many degrees. As to Westminster Abbey, and its close neighbours, St. Margaret, and St. Catherine in the Little Cloisters, which I have minutely measured for my plan of Westminster, they vary many points from each other; and we may, therefore, very reasonably conclude, that the ancient Architects had their reasons for thus deviating from due East and West."

In common, I venture to think, with the majority of the disciples of Captain Cuttle, I have been under the impression that the orthodox direction of the length of each church was due east and

west, nor do I think this curious point has before been noted in 'N. & Q.' It is to be regretted, although it is not irremediable, that Smith did not go further, and test whether the direction of the older fabrics did accord with the rule he supposes. Any way, it will be interesting if some of your professional correspondents can throw some light upon the subject, and account for the deviation which, I presume (in ignorance, perhaps), dominates their modern structures. JOHN J. STOCKEN.
16, Montague Street, W.C.

ACTION FOR PRIZE-MONEY.—In Brown's 'Parliamentary Cases' before the House of Lords, vol. i. p. 149, there is a curious appeal reported. It is that of Ogle v. Sansom. It appears that Capt. Chaloner Ogle, in command of H.M.S. Tartar in 1708, agreed with Capt. Michael Sansom, then in command of H.M.S. Mary Galley, to divide the produce of the prizes to be taken by them respectively during the war. Capt. Sansom afterwards commanded H.M.S. Bonadventure, and subsequently H.M.S. Moore, in which he died in 1711, leaving John Sansom his personal representative. Capt. Ogle instituted a suit in Chancery against John Sansom to compel specific performance of the agreement. It seems rather cool of the two captains to calculate on the certainty of their capturing prizes from the enemy, and altogether was a queer transaction, and scarcely creditable to the two naval officers. I am not aware of any other instance of the kind coming before the public. I have not a note of the result; but I think the bill was dismissed on the ground that the agreement was against public policy.

HENRY L. TOTTENHAM.

OLD SCOTCH BURGH AND KIRK SESSION RECORDS.—In previous communications, under the above headings, I referred to the almost absolute authority wielded by Kirk Sessions, &c., two or three hundred years ago, and in several ways illustrated this by extracts, such as those laws and regulations bearing on the drinking customs of certain districts, the fixing of fines, &c., payable by the offending parties. Further evidence of a power which exceeds the imperial or local authority of our day I now give. Readers will admit a "local option" would be a mild measure compared to the arbitrary action of some Scotch burgh and kirk authorities of bygone days. In 1693 the

"Town Court of K—s, holden wⁱⁿ the dwelling house of Rob^t Smith, Yor. Cutler, by the forsaidd baillies upon the twentie third day of May javi & nyntie three years. Suits Called. Court laillie affirmed. Rob^t Smith, Weaver, dempster. The qlk day W^m Smith (alias), trouper, pro^t fischall p^usued William Smith, officer for breach of ane bond sub^d be him to the Min^r of this Parochie & Session by his drunkenness and swearing since the dait of the s^d bond, daited March 27, 1693.—Compeired the s^d William Smith and declared that to his Knowledge he had not broken the s^d bond as to drinking or swearing, bot wes most willing to give all obedience y^{to}

in keeping himself from the fors^d transgression, and that he had entered to the public place this last Lords day and was willing to continu his obedience and give that it were proven he was in transgression.....he should leave this parochie K—s qu' soe ordered, and soe decerned."

From this it appears the man Smith had done penance and had entered into a bond, no doubt carrying with it a moneyed penalty, and now he binds himself to leave the parish should he be found again drunk or swearing.

For one year and seven months Smith seems to have kept sober, or at least out of the clutches of the inquisition (Presbyterian); but I find on Oct. 29, 1694, the following :—

"Anent ane claim given in be the Reverend Minister and Eldership of K—s against William Smith, officer yrin his being found often in drink and found swearingand cursing, after mature deliberation had be them in the said matter, decernes and ordaines the said W^m Smith to flitt & remove forth of this town with his wife & familie goods & gear, and that betwixt the dait hereof and what tym soever hereafter the sa^d Min^r & Elders please and that he is lyable in the penaltie aytained in his bond to the session for that effect conform to the term y^of and.....gave doom."

ALFRED CHAS. JONAS.

Swansea.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LOCKWOOD FAMILY.—The family of Lockwood, in the United States, prompted by the prevailing love for historical and genealogical research, are engaged at this time in compiling memorials of their descent, distribution, and fortunes in that country. They have not, however, as yet endeavoured to go behind the date of their arrival in America, or to attach themselves to any branch of the name in England.

Being connected by marriage with an offshoot of the ancient family of Lockwood, of Dewshall, Essex, who have now assumed the name of Wood, I have been asked by the American Lockwoods to originate inquiries as to the extraction of the first emigrants, and for this purpose I invoke the good offices of your readers.

The good ship *Arbella* carried out, in the year 1630, a certain Edmond Lockwood, noticed afterwards by Governor Winthrop as "Goodman Lockwood" (Winthrop, 'Hist. of New England,' vol. i. Appendix, p. 449, Boston, 1853). In the same fleet went forth also Robert Lockwood (by tradition), in the ship *Mary* and John. Robert is reported to have been a brother of Edmond, and was certainly his executor. The posterity of Edmond having become extinct in the second generation, before the end of the seventeenth century, the American Lockwoods, a numerous race, are believed

to be all descended from Robert, a companion, though not a shipmate, of Governor Winthrop. Can any one show evidence which would attach Edmond or Robert Lockwood to any English locality or family?

Again; Gershom Lockwood, a younger son of Robert Lockwood, born in 1643, married an English lady named Millington, of whom the following curious story is preserved in New England. I give it in the words transmitted to me by my Pennsylvanian correspondent, Mr. W. E. Lockwood :—

"Lieut. Gershom Lockwood married Lady Ann Millington, from England, daughter of Lord Millington. This lady came to this country in pursuit of her lover, a British army officer. Failing to find him, she taught school, and subsequently married Gershom Lockwood, of Greenwich, Connecticut. In 1660 her parents sent her a large oak chest, ingeniously carved on the outside, and strongly built. Tradition says it contained half a bushel of guineas and many fine silk dresses, &c. This identical chest is now [1880] at Mr. Ferris's house in Greenwich, Connecticut. It is said that Lord Millington had but two children, both daughters. The title may have become extinct in him or gone to another male branch of the family."

The legend is manifestly inaccurate. There never was, so far as I can find, a Lord Millington, or any person of the name bearing an hereditary title. There was a knighted physician, Sir Thomas Millington, in Charles II.'s reign, and there was a family, long settled in Cheshire, Millington of Millington. The chest, of which I have seen a photograph, is a fine specimen of the kind belonging to the time of James I. or Charles I. Ann Millington was probably of gentle blood. Her story is romantic, and she deserves to be identified. Can any one produce a clue?

It is, of course, possible, though not probable, that a gentleman of the name of Millington married a Lady Ann, died, and left her a young widow; that the young widow followed a faithless lover to the wilds of Massachusetts, and cast in her lot with a Puritan farmer. I knew a case of a deserted girl in Scotland of humbler condition who pursued a fugitive admirer across the Atlantic, overtook, captured, and married him—more successful, perhaps not more fortunate, than Lady Ann.

NAPIER AND ETTRICK.

Thirlstone, Selkirk.

A SHAKESPEARE LEASE.—*Lloyd's Evening Post* of September 15–18, 1769, p. 267, col. i., says :—

"The deed executed by Shakespeare, and now in the possession of Mr. Wallace, of Norfolk-street, is not relating to any lands in Warwickshire, as mentioned in the Papers, but is an Assignment of a lease of an house which Shakespeare held and inhabited in Black Friars; and the scite of the house is so accurately described therein, that some Gentlemen have been to Black Friars, and not only discovered the exact spot, but (we hear) that part of the identical house is still standing."

If this is not the conveyance in fee of March 10, 1612/13, by Henry Walker to Shakspeare and his

trustees of the Puddle Dock house, does any one know more about it? I suppose that the so-called assignment of lease is the said conveyance, which was enrolled in Chancery. F. J. F.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY.'—What is the meaning of the line,

The winds come to me from the fields of sleep?

A. L. MAYHEW.

"BANKER OUT THE WITS."—In Dr. Pusey's commentary on Amos iv. 1, he says of the "kine of Bashan":—

"Amos, however, speaks of *kine*, not, as David, of *bulls*. He upbraids them not for fierceness, but for a more delicate and wanton unfeelingness, the fruit of luxury, fulness of bread, a life of sense, which destroy all tenderness, dull the mind, 'banker out the wits,' deaden the spiritual sense."

What is the meaning of the expression "banker out the wits"? I do not find "banker" used as a verb in Murray's 'Dictionary.'

HENRY A. METCALF.

Auburndale, Mass., U.S.

[To *bancke*, or *bank*=to beat.]

GEORGE NARBURNE VINCENT.—Whose son was he? When did he die? And where was he buried? He married Mary, daughter of Thomas Clarges, and sister of Sir Thomas Clarges, third baronet. George Narburne Vincent, of Berkeley Square, had a daughter Sophia, who married, July 28, 1815, William Jervis Ricketts, whose father succeeded in 1823 his uncle, first Viscount St. Vincent (under the special patent granted on his creation as viscount), when he assumed the surname of Jervis only. William Jervis Jervis died February, 1839, his wife having died November 2, 1828, and their fifth child, Carnegie Robert John Jervis, became third Viscount St. Vincent on the death of his grandfather in 1859.

REGINALD STEWART BODDINGTON.

National Conservative Club, 9, Pall Mall.

THE OXEN OF IPHICLES.—The following, which I have cut from a Reading paper, has not, I believe, been reproduced in any London newspaper. It is a passage from some observations made by Lord Coleridge at a meeting of the Berks Archaeological Society, *à propos* of a paper read by Mr. Reid:—

"There was a kind of personal matter as to himself, in regard to which he would also say a word to the lecturer. He (Mr. Reid) would confer a great favour upon him and others if he would extend his researches into an obscure corner of the novel of 'Kenilworth.' There was in the book an interesting passage in which Tresilian, the ill-fated hero, was described as putting up at a blacksmith's forge to have his horse shod. A good deal of conversation occurs, in the course of which he quotes the proverb 'Quid hoc ad Iphicli boves?' ('What has this to do with the shoeing of my horse?' or, 'What has this to do with the oxen of Iphiclus?') Being interested in such matters, he had looked into Erasmus, Wolf, Hoff-

mann, and other authorities to try and discover the origin of that expression. In the 'Odyssey' there was an account of Ephyclus and his oxen, but how it came to be a proverb he had never been able to find out. Years ago, when he was in the House of Commons, he ventured to ask Mr. Gladstone—who, whatever people might think about his politics, would be allowed to be a considerable scholar—if he could enlighten him on the subject, but without success; and a similar appeal to Mr. Lowe and Mr. Goschen had been equally fruitless. If Mr. Reid would tell him where 'Quid hoc ad Iphicli boves?' was to be found he should be extremely obliged to him."

Perhaps some reader of 'N. & Q.' may be able to solve the mystery. M. T.

LADY HILL, the second wife of Sir John Hill, was the sister of the fourth Viscount Ranelagh. She survived her husband. When did she die?

G. F. R. B.

THOMAS GILLILAND, author of 'The Dramatic Mirror,' &c.—Are any particulars concerning him obtainable? A list of his works is in a 'Biographical Dictionary of Living Authors,' and he is mentioned in Evans's 'Catalogue of Portraits.' I seek particulars of birth and death, &c.

URBAN.

MAXIMS IN COKE WANTED.—I shall be glad to learn where I can find in Coke two legal maxims: (1) that with a right the means necessary to its enjoyment are implied; (2) that an act must be judged from its intention.

Can any one give me a reference to "Natura non facit saltum" in the works of Leibnitz?

W. I. THOMAS.

Berlin, N., Chaussee Str., 25th.

POETRY FOR CHILDREN.—Can any of your readers tell me the name of a book of poetry for children, published probably in Dublin for the Irish Board of Education about fifty or sixty years ago, containing a piece beginning:—

As I walked over the hills one day,
I listened and heard a mother sheep say,
"In all the green world there is nothing so sweet
As my little lambie with his nimble feet," &c.

Also:—

O moon! have you done something wrong in heaven,
That God has hidden your face?

Also:—

January brings the snow,
Makes our feet and fingers glow;
February brings the rain,
Thaws the frozen lake again,

and so on through the months of the year. Can this book now be got? ALICE R.

PRICE, A CLERICAL FAMILY.—1. Thomas Price, D.D., Archbishop of Cashel, died August 4, 1685. He bore for his arms Argent, a chevron between three boars' heads couped sable. 2. Arthur Price, D.D., Archbishop of Cashel, son of the Rev. Samuel Price, Vicar of Straffan, was born in Dublin

1678. In 1732 he was a party to a deed of settlement on the marriage of his niece Frances, daughter of Stephen Deane, Esq., and one of the witnesses was the Rev. James Price, of Banagher. The archbishop died 1752. 3. The Rev. Edward Price, M.A., Chancellor of Kilfenora 1676-1701, ord. 1670, had a son, the Rev. John Price, M.A., born in Galway 1674, who was father of the above-named Rev. James Price, B.A., born at Killala 1707. His son was the Ven. Edward Price, Archdeacon of Killaloe, died 1832, father of the Rev. Robert L. T. Price, whose four sons went to America, and I know not whether any of them have followed the clerical lead of their ancestors. I should like to know whether any relationship existed between the two archbishops, and also between them and the Rev. Edward, who was probably brother of the Rev. Samuel, father of Archbishop Arthur Price.

I see in Burke's 'Armory' that Peter Price, of Whitford, co. Flint, had a son, Capt. Samuel Price, of Keenagh, co. Longford, whose son Christopher, Gentleman of the Ordnance, died 1642, and bore arms similar to those of Archbishop Thomas Price as given above.

HENRY L. TOTTENHAM.

Guernsey.

'THE SCEPTICAL CHYMIST.'—I have a copy of the following anonymous work, about which I am desirous of eliciting some information from correspondents of 'N. & Q.,' the full title of which I give, with the publisher's name and date of publication:—

"The Sceptical Chymist | or | Chymico-Physical | Doubts and Paradoxes | Touching the | Experiments | whereby | Vulgar Spagristis | are wont to Endeavour to Evince their | Salt, Sulphur | and Mercury | to be | The True Principles of Things | To which in this Edition are subjoined divers | Experiments and Notes about the Production | bleness of Chymical Principles. | Oxford, | Printed by Henry Hall for Ric. Da | vies, and B. Took at the Ship in St. Paul's | Church-yard. 1680."

Collation:—the title as above, on the back of which is the licence to print, "Maii 30, 1677. | Imprimatur | Hen. Clerke, vice - Canc. Oxon." Then follow the preface introductory, and *errata* to the appendix, eight leaves; contents, one leaf; the publisher's advertisement to the reader, with the initials "G. M." attached, four leaves; 'Sceptical Chymist,' pp. 440. Then follows a new title:—

"Experiments | and Notes | about the | Producibleness | of Chymicall Principles | being parts of | an Appendix, designed | to be added to the Sceptical | Chymist. | By the Author of that Book, | Oxford | Printed by H. Hall, for Ric. Davies, 1680."

The title and author's preface, eight leaves; introduction to the notes, two leaves; and pp. 268, comprise the whole work in 12mo. It appears from the author's preface to the 'Experiments' that the first edition was published in 1661 in English, and that soon after an edition in Latin was printed, but whether in England or abroad is

not indicated. Then it seems that while the author was preparing a new edition his printer died, and the person to whom the legal right of printing the English copy came having been out of England for many years, a dispute arose among the stationers, some of whom pretended to an interest in the work, thus causing a long delay. In the mean time a traveller had informed the author that he had seen nine several impressions of the book in Latin, and since then another edition had been brought him (the author) from Geneva, thus making, if the traveller's account was correct, ten or eleven impressions in Latin. The copy I have attempted to describe is evidently, then, one of the second English edition. Were there any subsequent editions, either in English or Latin; and who was the author? I have seen somewhere the work attributed to Baylis, but I have lost the reference.

W. NIXON.

Warrington.

BERKELEY, OF BEVERSTONE, CO. GLOUCESTER.—What is the descent, with the names of their wives, of the Berkeleys, from Thomas, third Baron Berkeley, through John, his son by his second wife, Catherine Clevedon, to Elizabeth, daughter of Sir John Berkeley, of Beverstone, who married first Lord Cherlton of Powys, and secondly John de Sutton?

B. FLORENCE SCARLETT.

SIR RICHARD CAVE, KNT., M.P. for Lichfield from 1641 until disabled as a Royalist in August, 1642.—With what branch of the Cave family was he connected? When was he knighted? He sat in the king's rival Parliament at Oxford in 1644, but was dead before the end of 1646.

Leigh, Lancashire.

W. D. PINK.

CHROMO.—I want early quotations for *chromolithograph* and all its derivatives and shortenings. Can any one turn to likely sources for mention of the new art in 1850 and 1851, such as the art journals of those years? I remember hearing *chromos* from an artist in 1857. Please send direct.

J. A. H. MURRAY.

The Scriptorium, Oxford.

Replies.

JOHN BUNYAN.

(7th S. vii. 77.)

The entries in the parish register of Elstow asked for relating to Bunyan's children are these:

"Mary, the daughter of John Bunion, was baptized the 20th day of July, 1650.

"Elizabeth, the daughter of John Bonyon, was born 14th day of April, 1654."

These were children by his first wife. The baptism of one of his children by his second wife, Elizabeth Bunyan, is recorded in the register of St. Cuth-

bert's, Bedford, under 1672: "Baptized Joseph Bunyan, y^e son of John Bunyan, Nov. 16." There is no record known of either of Bunyan's marriages. Neither of them appears in the Elstow registers or transcripts. Even the Christian name of his first wife is unknown.

It will be observed that the entry in the Elstow register respecting Bunyan's second daughter, Elizabeth, records her *birth*, not her *baptism*. Dr. Brown, however, has shown that this was merely a verbal change, made in obedience to a recent Act of Parliament, which, in order that the register might be a proof of age, which baptism is not necessarily, enacted that the date of birth should be substituted for that of baptism. There is, therefore, no ground for doubting that this child, like the first, in common with all those entered on the same page of the register as "born," was also baptized at Elstow Church. Bunyan's own baptism is proved by the transcripts of the Elstow registers, unearthed by Dr. Brown's industry, to have taken place Nov. 30, 1628, at Elstow Church. Bunyan himself makes no mention of the second baptism which his earliest biographer, Charles Doe, states he received on his admission to the Nonconformist congregation at Bedford. That this baptism was by immersion in the river Ouse, and performed by the prototype of Bunyan's Evangelist, Mr. Gifford, is a traditional story, which may be true, but there is no early authority for it. Bunyan's complete silence as to any second baptism is, at least, singular. It is true that in his 'Grace Abounding' he omits many facts which we might have expected to have found there. But these, for the most part, belong to his outward, secular life. The various stages in his inner, spiritual life he is careful to mention. He records his "joining in fellowship with the people of God in Bedford," and his being "admitted by them" to the Lord's Supper, but nothing more. His baptism may be comprised under the former phrase; but a more distinct reference to it might certainly have been looked for. But however this may be, it may be safely asserted that Bunyan was not what is commonly known as a Baptist, *i.e.*, one who insists on the necessity of adult baptism, and that by immersion. He repudiated the title of Baptist, regarding it, and all such distinctive names—"Independent, Presbyterian, and the like"—as inventions of the Evil One, "naturally tending to divisions." The only title he wished to be known by, he says, is "a Christian." And whatever his own opinion on the point might be, he had no desire to enforce it on others. The title of his tract, 'Differences on Water Baptism no Bar to Communion,' shows how far he was from making baptism by immersion an essential to Christianity. The mode of baptism was a matter of indifference to him, for which he thought it "the part of babes and carnal persons" to "break the peace and communion of Christians." It is also a mistake to

speak of the congregation of which Bunyan was minister as a Baptist church. The original licence granted by Charles II., May 9, 1672, to minister in Josias Roughed's house—really a barn—at Bedford, was as "a teacher of the congregation of the persuasion commonly called Congregational." Bunyan's two immediate successors were Pædobaptists, and so was Mr. Symonds, the third in succession, on his first appointment, though he subsequently adopted Baptist tenets, a change which caused the secession of John Howard, the philanthropist, and other members of his congregation. But even after this separation it did not become a Baptist church. It is described in the trust deed of 1774 as "a Congregation or Society of Protestants dissenting from the Church of England, commonly called Independents or Congregationalists, holding mixt communion with those who scruple the baptizing of Infants, commonly called Baptists." This liberality of view and practice has been consistently maintained throughout its history, and still continues to characterize the "Bunyan Meeting" at Bedford, of which Dr. Brown, whose admirable and accurate biography of John Bunyan is the standard authority for all facts and dates connected with the immortal dreamer, is the present pastor.

I hope enough has been said now to close this controversy, and to show that John Bunyan was not himself, in the strict sectarian sense of the term, a Baptist, and that the body of Christians of whom he was minister were not Baptists, but Congregationalists. EDMUND VENABLES.

THE LAST BELIEVER IN THE PHOENIX (7th S. vi. 481).—The readers of 'N. & Q.' are much indebted to DR. GREENHILL for the insertion in full length of so curious a speculation as that contained in the letter of "Jack Morris," or, as he was sometimes called, "Brandé Morris," by the accentuation of his Christian name. It will possibly cause a sneer at the influence which the fathers have exercised on theological thought. I will therefore ask leave to insert their defence in the words of the present Dean of St. Paul's. In the notes to his translation of St. Cyril of Jerusalem there is:—

"The existence of the phoenix is believed by Tertullian, Epiphanius, &c., as well as by Clement; as was till a comparatively late date the doctrine of four elements, or of the motion of the sun round the earth. In like manner the existence of megatheria and ichthyosauri was not known till lately, nor the connexion of magnetism and electricity."—Ox. Tr., p. 243, on Lect. xviii. sect. 8.

J. B. Morris in his argument in favour of the existence of the phoenix might also have referred to the book of Job, in which, according to one of the most recent commentators, it finds mention, of course only as an illustration properly understood. On Job xxix. 18, "my days as the sand," Dr. Davidson observes:—

"'Sand' is the usual rendering of the word occurring

here—an image of countless number. Most modern writers translate 'as the phoenix,' in accordance with Jewish tradition. The Sept. reads 'as the branch of the palm' (φοίνικος). The Heb. word, however, can hardly have been translated 'palm,' a meaning which does not belong to it, and the present Sept. text may have arisen from a misunderstanding of its original reading, 'like the phoenix.' The word 'nest' in the first clause favours this translation. This bird was fabled to live 500 years, and to consume himself and his nest with fire, only to arise anew to life out of the ashes. Hence the name became a proverb, expressing the highest duration of life, *φοίνικος ἔτη βιώνει*, to live as long as the phoenix. The fable being current in Egypt, the author of the book might readily become acquainted with it.—'The Cambridge Bible,' *ad loc.*, Univ. Press, 1884.

Another very high authority, the present Bishop of Durham, offers a defence of the fathers in connexion with this passage. He remarks:—

"It thus appears that Clement is not more credulous than the most learned and intelligent heathen writers of the preceding and following generations. Indeed, he may have thought that he had higher sanction than the testimony of profane authors. Tertullian ('De Resurrect. Carn.' 10) took Ps. xcii. 12, *δικαίως ὡς φοῖνιξ ἀνθήσει*, to refer to this prodigy of nature, and Clement may possibly have done the same. Even Job xxix. 18 is translated by several recent critics, 'With my nest shall I die and like the phoenix lengthen my days' (comp. Lucian, 'Hermot.', § 53, *ὅν μὴ φοῖνικος ἔτη βιώσει*), therein following some rabbinical authorities."—St. Clement's 'Epistle,' ch. xxv., 'Apostolic Fathers,' vol. i. p. 95, 1869.

In the 'Addenda' (p. 422, 1877) several references to recent authorities upon the subject are supplied, and it appears that by the interpretation Phœnicia, which is suggested, the phoenix is altogether taken out of the passage.

Further on he states the proper explanation of the symbolic fable:—

"It is now known that the story owes its origin to the symbolic and pictorial representations of astronomers. The appearance of the phoenix is the recurrence of a period marked by the heliacal rising of some prominent star or constellation."—P. 97.

DR. GREENHILL possesses a large store of literary reminiscences. Readers of 'N. & Q.' will be thankful if he makes this paper the means of communication for a portion of it. ED. MARSHALL.

VISITATIONS OF THE DIOCESE OF NORWICH (7th S. vi. 399; vii. 133).—The variations in the forms of surnames are very often perplexing, and often lead to confusion. The best rule to follow when you have to write about a personage with a name that is spelt in half a dozen ways is to adopt one form and stick to it. In Le Neve's 'Fasti' Bishop Jane (as I have spelt the name) appears with the variants 'Jan' or 'Jann'; and in Mr. Maziere Brady's 'Episcopal Succession' he figures as Thomas Jane, though in the original document quoted (vol. i. p. 45) he is called 'Jan.' Let F. R. S. E. make himself easy, and flee from vain jangling. AUGUSTUS JESSOPP.

ARMS WANTED (7th S. vii. 28).—The arms are those of Farindon, or Farrington, impaling Parker. The crest should be a "wivern" sans wings. Anthony Farrington, son of Anthony Farrington, of Batnors, in Lingfield, co. Surrey, married Elizabeth, daughter and eventually heiress of James Parker, of Reigate, Esq. He was baptized there January 15, 1652-3, as James, son of John Parker, gent. The entry of marriage occurs in the parish register of Reigate:—"1715. June 11. Mr. Anthony Farrington & Mrs. Eliz. Parker p' Licent." There are entries in the register of Lingfield of the baptisms of seven of their children and of the burials of five. Elizabeth Farrington was buried at Lingfield. The entry is:—"1743. Ap. 14. Elizabeth Farindon Gent Affid." And Anthony Farrington also:—"1753. Nov. 9. Anthony Farrington Esq. Aff." In the north side of the chancel of Lingfield Church, on the floor, is a long blue marble slab with the arms of Farrington, a chevron between three leopards' heads, and on an escutcheon of pretence those of Parker, a stag, and in dexter canton a galley. The inscription, in Latin, records that "near the ashes of his beloved wife lies buried Anthony Farrington, Esq., who died October 31, 1753, aged seventy." In the same church, against the north wall of the chancel aisle, is a marble mural tablet with arms as before, and Latin inscription to "Elizabeth, wife of Antony Farrindon, Esq., only surviving issue and heir of James Parker, of Ryegate, Esq., expired on April 9, 1743. Aged fifty-eight."

In a deed in my possession, dated August 13, 1683, Anthony Farrindon the elder is described as of St. Martin's-in-the-Fields. His signature is appended to two deeds, dated respectively January 4, 1720, and February 2, 1727. A deed of January 20, 1775, signed by James Farrindon, has his seal, bearing a chevron between three leopards' heads. This James, who was the grandson of Anthony Farrindon and Elizabeth Parker, was baptized in St. Mary Magdalen's Church, Bermondsey, April 14, 1747. G. L. G.

The arms and crest are those of Farrington impaling Parker. E. FRY WADE.
Axbridge, Somerset.

HIGHERING (7th S. vi. 467; vii. 57).—Compare Wycliffe's rendering of Matt. xxiii. 12, "He that higheth himself shall be meeked."

HERMENTRUDE.

COL. WHITELOCKE (7th S. vi. 487).—There is some account of the trial of Lieut.-Gen. J. Whitelocke in the 'Annual Register' for 1807 and 1808.

EDWARD H. MARSHALL, M.A.

Hastings.

SCHOOLGIRL'S EPITAPH (7th S. vii. 66).—Surely this is not rightly named; schoolgirls are not tired of life as a rule. I have a cutting from a news-

paper dated January, 1884, in which the following 'Tired Woman's Epitaph' is quoted from *Longman's Magazine* :—

Here lies a poor woman, who always was tired,
Who lived in a house where help was not hired;
Her last words on earth were : " Dear friends, I am going
Where washing ain't done, nor sweeping, nor sewing ;
But everything there is exact to my wishes,
For where they don't eat there's no washing up dishes.
I'll be where the loud anthems will always be ringing,
But, having no voice, I'll get clear of the singing.
Don't mourn for me now, don't mourn for me never,
I'm going to do nothing for ever and ever."

It reminds me of the poor old woman of whom the Countess de Gasparin writes in 'Near and Heavenly Horizons,' " 'This Paradise, how do you represent it to yourself?' 'Ah, well! I suppose that, like at church, there must be chairs put all along the sky; one sits there, and sings psalms throughout eternity!'" Mr. Ellacombe had an unverified quotation from some ancient author that the occupation of the blessed in heaven would be the endless ringing of bells.

W. C. B.

[MR. JOHNSON BAILY, MR. GEO. B. SYNETT, MR. WM. JACKSON, MR. W. RENDLE, and G. F. R. B. supply the same poem. MR. SYNETT quotes it from Mr. Payn's 'Thicker than Water,' vol. iii. pp. 72, 73.]

YORKSHIRE EXPRESSIONS : HAL OF KIRKLEES (7th S. vi. 328, 397; vii. 33).—For a very circumstantial account of the original (?) Hal of Kirklees, see 'Yorkshire Folk-lore,' i. 174-177. Q. V.

QUOTATION FROM DANTE (7th S. vi. 486).—To those who read MR. PICKFORD's note on Dante's "Nessun maggior dolore," it may be of interest to put on record here that the passage is paraphrased by Chaucer :—

For, of Fortunes scharp adversite
The werst kynde of infortune is this,
A man to have be in prosperite,
And it remember, whanne it passid is,
"Troylus and Cryseyde," bk. iii.

It has also often been noticed by commentators that perhaps the original of the passage is to be found in Boëtius :—

"In omni adversitate fortunæ infelicissimum genus est infortunii fuisse felicem et non esse."—*De Consol. Philos.*, l. ii. p. 4.

Cary, in his notes on the passage, quotes also some close imitations by Italian writers.

ROBERT HUDSON.

Lapworth.

THE DEFINITION OF A PROVERB (7th S. vi. 449).—The Editor of 'N. & Q.' gives the authority for assigning the proverb to Lord John Russell, 'Memoirs of Macintosh,' vol. ii. p. 473, in a note at 5th S. iv. 221. The 'Memoirs' were published by his son in 1835. It is also repeated 5th S. v. 435 by MR. WM. UNDERHILL. It was previously stated in 4th S. ix. 320 that it was attributed to Lord John Russell in Rogers's 'Italy,' 1856, p. 453

(and 1848, in 1st S. ix. 522). The use of the proverb by Lord J. Russell to Sir James Macintosh I take to be the earliest instance of the proverb, and the repetition in the 'Memoirs' the first known publication, while the insertion in the note by Rogers is a further corroboration of authorship, which was also confirmed in 'N. & Q.' at a reference which I cannot hit upon, by MR. F. RULE, in a statement to the effect that he learnt from Lord Russell himself that it was his invention.

ED. MARSHALL.

BIOGRAPHY (7th S. vi. 449; vii. 55).—The following short account is taken from the 'Universal Dictionary of Biography and Mythology,' by J. Thomas, A.M., M.D. (Virtue & Co.) :—

"Heinrich Wilhelm Adalbert, a Prussian prince, cousin-german of Frederick William IV., born in Berlin in 1811. He entered the army in his youth, and made a voyage to Brazil, of which he wrote a narrative : 'Passages from my Travelling Diary' ('Aus meinem Reisetagebuch,' 1842). He obtained command of the Prussian navy about 1850. Died in 1873."

According to 'Celebrities of the Century,' ed. by Lloyd C. Sanders (p. 13),

"between the years 1826 and 1837 he visited all the principal nations of Europe, and in 1842 sailed from Italy down the Mediterranean for South America, where he explored the coast of Brazil and parts of the course of the Amazon. In 1847 he published a large work on his voyage, 'Aus meinem Reisetagebuche,' with a few illustrations and copious carefully drawn charts. Next year he was appointed to organize a national German navy, and published a pamphlet, 'Denkschrift über die Bildung einer deutschen Flotte,' in which he critically surveyed the possibilities of the formation of a German fleet of steamships of war, and maintained its necessity for the cause of German unity. In 1856 he was wounded in an engagement with the pirates of Morocco. During the Danish war of 1864 he acted as admiral of the Austro-Prussian fleet."

No authorities are appended to this extract.

ALPHA.

REV. JAMES HACKMAN (7th S. vi. 87, 212).—I am indebted to the Rev. Oliver S. Walford for the annexed extract from the register of Holy Trinity Church, Gosport :—

"Baptisms.—1752, December 13th. James, son of Lieutenant Wm. Hackman and Mary his wife."

Some information relative to Hackman and the murder of Miss Reay will be found in Add. MS. 5885, fol. 75, British Museum. Hackman is represented as having entered at St. John's College, Cambridge; it is probable that he did so after quitting the army in 1776. There is a small mezzotint portrait of him, in profile, dated 1779, designed by Robert Dighton and engraved by Robert Laurie, in which he is represented with a patch on his forehead.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FOTHERINGHAY CASTLE AND KING JAMES I. (7th S. vii. 106).—In his 'Historic Notices in Reference

to Fotheringhay Castle,' 1821, the Rev. H. K. Bonney shows that it was surveyed on April 3, 1625, the last year of the reign of James I. It appears to have then been in fair order, one large room being "well garnished with pictures." Soon after the survey was taken the castle seems to have been allowed to go to ruin. Sir Robert Cotton bought some of the arches and columns of the great hall, and worked them into the lower part of his mansion, Connington Castle. Other parts were taken by Robert Kirkham for his chapel at Fineshade, and the remainder were utilized in the middle of the eighteenth century for repairing the navigation of the Nene. Bonney truly says :

"The tale of its having been destroyed by order of James, on account of its having been the scene of his mother's sufferings, is clearly disproved; and must be left to those who are fond of seeing events clothed in the language of fiction."

ALBERT HARTSHORNE.

BOOK ILLUSTRATING (7th S. vii. 47).—Let me add a most earnest warning to readers of 'N. & Q.' in Grangerizing not to be led away by this mania to mutilate books, by abstracting portraits or other plates in order to insert them in other works to which they do not of right belong. The havoc done to rare and valuable books in the past by this craze is most deplorable, and it is to be feared that it has been productive of much dishonesty in the surreptitious removal of portraits and other plates from volumes not the property of the rapacious Grangerite. Did not something of this kind on the part of a frequenter of the British Museum lead to the dismissal of Mr. Beloe, on the ground of his want of sufficient vigilance? Very few "illustrated" books of this kind are satisfactory, as there is generally a want of harmony between the text and the plates, which differ in date, paper, colour, style, size, &c., and often produce an unpleasant impression from one or more of these discrepancies. The practice can hardly deserve to be honoured with the title of "an art," in the sense in which that term is applied to the fine arts in any of their forms; and I never met with any book or authority on the subject, though, of course, there may be guides to this, as there are to nearly all things and places. To judge from books advertised in catalogues, there appears to be a good deal of this "illustrating" now done, and if it could be confined to using plates published separately, and not taken out of books, no harm would be done; and such separate impressions are generally early, or on India paper, and so more valuable.

W. E. BUCKLEY.

In reply to H. S. A., I have Grangerized several books, especially a history of my native county, Sussex, extending the two volumes to nine, by the addition of about three thousand views and portraits. The plan I have adopted is to get sheets

of paper about one inch larger than the book, folding them to form two leaves; if the engraving to be inserted is not large enough I inlay it, that is I cut clean out of the leaf an opening about an inch on all sides smaller than the picture, I then paste the edges only, and having laid the engraving over the opening in the paper, put it into a press, taking the precaution to place plain paper between each engraving; after a few hours they may be removed, being perfectly flat. It takes some extra trouble, which is amply compensated for by the neat appearance of the engraving. If they are pasted on to the paper they are certain to pucker, and the effect is most unsatisfactory.

J. B. MORRIS.

Eastbourne.

H. S. A. will find a chapter on Grangerizing in Fitzgerald's 'Book Fancier,' 1886, pp. 168-192. A very good idea of the lavish and prodigal ways of Grangerizers may be obtained from the catalogue of the very choice library of the late John Leveson Douglas Stewart, Esq., whose collection was disposed of at Sotheby's the first three days of March, 1888.

A. L. HUMPHREYS.

Ealing Dean.

H. S. A. may be interested in the description of Grangerized copies of Howell's 'Familiar Letters' and Bryan's 'Dictionary of Painters and Engravers,' to be found in 'N. & Q.,' 5th S. x. 520. Some little time ago the *Pall Mall Gazette* stated that a well-known firm of booksellers in the Strand had on sale :—

"A copy of Boydell's edition of Shakespeare's Works, which by the insertion of many thousands of plates has been extended to thirty-six volumes. Some idea of the vast quantity of the plates.....may be gained from the price of the book, 1,500*l*. It is said that this by no means represents the original cost price."

J. F. MANSERGH.

Liverpool.

PRONUNCIATION OF "VASE" (7th S. vi. 489).—If three of our most celebrated poets—Pope, Byron, and Moore—may be cited as orthoepists, then are, or were, "case," "face," and "grace" correct rhymes to "vase," in proof of which I append a quotation from each poet.

Pope, 'The Rape of the Lock,' canto v. *ad fin.* :—

There heroes' wits are kept in ponderous vases,
And beaux' in snuff-boxes and tweezer-cases.

Byron, 'Don Juan,' c. viii. s. 96 :—

A pure, transparent, pale, yet radiant fac,
Like to a lighted alabaster vase.

Moore, 'Odes of Anacreon,' v. and lxxviii. :—

Grave me a cup with brilliant grace,
Deep as the rich and holy vase, &c.

Ode lxxviii. has the same rhyme.

The question is, Was such pronunciation of "vase," the "pure well of English undefiled," or was it only "poetic licence," or caprice, fashion,

or custom? Of course, many words alter their pronunciation from age to age, and "vase" may be one of them, as at present, I think, the word is generally pronounced as though it rhymed with "stars." Nuttall, in the preface to his 'Dictionary,' says, "The standard of pronunciation is not the authority of any dictionary, or of any orthoëpist; but it is the present usage of literary and well-bred society." If this be so, such usage seems to be the "safest standard" we have for our pronunciation.

FREDK. RYLE.

P.S.—Keats, in one of his miscellaneous poems, makes "fences" rhyme with "vases":—

Fair dewy roses brush against our faces,
And flowering laurels spring from diamond vases.

When I was a boy, about 1843, we had a reading book, one story in which was about 'The Broken Vase.' My father taught us to read it to rhyme with "case," but we afterwards came to think it ought to be something between "Mars" and "vauz."

J. T. F.

Winterton, Doncaster.

JOSIAH BURCHETT (7th S. vii. 29, 74).—Burchett had a daughter Elizabeth, who married the first, and was mother of the second, Admiral Sir Charles Hardy. As the second Sir Charles was born about 1717, Elizabeth must have been the child of the first marriage. I have recently come across the following names, which may be interesting to Mr. RUTTER:—

Egerton MS. 2524.

Alderman Burchet, one of the owners of the ship Bantam, trading to the Mediterranean, commanded by Capt. (afterwards Sir Richard) Hadcock, 1667.

Thomas Burchett, for John Burchett, Esq., signs a certificate of the Bantam's accounts, May 12, 1669.

Admiralty Commission and Warrant Books.

Paul Burchett, master gunner of the Poole, August 6, 1709.

Richard Burchett, certificate as schoolmaster in the navy, August 6, 1709. His latest appointment that I noted was to the Preston, Capt. (afterwards Sir Robert) Johnson, November 26, 1717.

George Ann Burchett, comptroller of the accounts of the receiver of the duty of 6d. a month out of seamen's wages for the use of Greenwich Hospital, in the room of Mr. F. Gasbry, to have a salary of 100l. per annum, together with such allowances and privileges as his predecessors have enjoyed, September 30, 1736.

From the dates, these may possibly be Josiah Burchett's father and uncle, brothers or cousins, and son or nephew, but I have not found any evidence to that effect.

J. K. LAUGHTON.

CHYMER (7th S. vi. 487).—It is an awful thing to tackle the philologists of 'N. & Q.' and my pen

trembles as I suggest, Is not Dr. MURRAY on a wrong scent? Are not the words forms of *chimere*, *abolla*, that is, a vestment or cloak?

C. F. S. WARREN, M.A.

Foleshill Hall, Longford, Coventry.

Chymer is a cloak. It is spelt *chymere* in Close Roll 7 Henry IV., 21; *chimere* in Wheatley's 'Common Prayer,' p. 110; *chimera* in 'Testamenta Eboracensia,' i. 322. *Abella* in 'Prompt. Parv.,' 75, must be the same as *abolla*.

J. HAMILTON WYLIE.

Rochdale.

"GOFER" BELLS: "GOFER" MONEY (7th S. vii. 47).—Halliwell has:—

"*Gofer*, a species of tea-cake of an oblong form, made of flour, milk, eggs, and currants, baked on an iron made expressly for the purpose, called a *gofering iron*, and divided into square compartments (Linc.)."

If this be the same word with that used at Bridport, "gofer money" might be money for buying "gofers," as for doles of bread so commonly given. "Gofer bells" might also be bells carried by itinerant sellers of "gofers," as in some places by sellers of crumpets, &c. There is the verb "gofer," to plait, to crimp; and "gofering work," a sort of crimping performed on frills, caps, &c.

W. E. BUCKLEY.

In Lincolnshire A. J. will find gofers, or gofer-cakes, and gofer-irons to make them with. The cakes are very nice, and appear to be made of batter, and are cooked by being placed in the irons sufficiently heated; and they come out of the irons in small squares, with indentations according to the iron mould. I always concluded that the name is a corruption of *gofrè*, figured; and there may once have been a special day for eating gofers, which would account for the gofer bell, just as pancakes have their pancake bell on Shrove Tuesday.

T. W. R.

REV. WILLIAM ANDERSON O'CONOR (7th S. vii. 68).—The following particulars relating to my late lamented friend may interest your correspondent, and will serve as an answer to his query at the above reference. Mr. O'Conor was born in Cork in 1820, and was educated at Trinity College, Dublin, where he graduated B.A. in 1864. He was ordained deacon in 1853, and priest in 1854 by the Bishop of Chester. After holding the curacies of St. Nicholas and St. Thomas, Liverpool, from 1853 to 1855, he served as curate at St. Michael's with St. Olave, Chester, from 1855 to 1858. For a short time he was also Latin lecturer at St. Aidan's, Birkenhead. In 1858 he was appointed Rector of SS. Simon and Jude, Granby Row, in this city, which position he occupied till his death at Torquay, March 22, 1887, *æt.* sixty-six. For nearly thirty years Mr. O'Conor was active amongst us with voice and pen in the theological and literary

arenas. I subjoin a list of his works in both departments:—

1869. *The Truth and the Church.* Simpkin & Marshall.

1871. *A Commentary on the Epistle to the Romans.* Longmans.

1872. *The Epistle to the Hebrews.* Longmans.

1874. *The Gospel of St. John.* Longmans.

1876. *Commentary on Galatians.* Hatchards.

— *Faith and Works.*

1881. *A History of the Irish People.* Simpkin & Marshall.

1885. *The Irish Massacre of 1641.* Abel Heywood & Son.

1887. *An additional volume of a History of the Irish People.*

The following is a list of essays or papers read before our literary club, and afterwards published in the *Manchester Quarterly*:—

1876. *Browning's Childe Roland.*

1877. *Shakespeare's Hamlet.*

— *Tennison's Palace of Art.*

1878. *The Book of Job.*

— *Wit and Humour.*

1879. *On Proverbs.*

1880. *The Prometheus Vincit of Æschylus.*

1881. *The Relation of Religion to Literature.*

— *The Prometheus of Æschylus and Shelley.*

— *Morals and Art.*

1882. *From Lancashire to Land's End.*

— *Miss Jessie Fothergill as a Novelist.*

1883. *Force of Character.*

1884. *Swiss Notes.*

— *On Fables.*

1885. *Passages from an Italian Note-Book.*

1886. *Italian Impressions.*

— *On Ghost Stories.*

— *Religion and Intellect.*

His writings, like his pulpit and platform utterances, were marked by extraordinary originality, power, and eloquence, while his grasp of his subject and his logical acumen made him an awkward opponent. Yet his geniality and courtesy, joined to a rare wit, "racy of the soil," endeared him even to those who differed from him in views. I remember well the flash of humour that sparkled in his eyes as, during the delivery of a lecture on church defence, he ended an eloquent passage on the work of the early Irish missionaries in Britain with the words, "Labouring for the conversion of the Saxons, as [pointing to the writer] their successors are doing to this day!"

When his pamphlet on the 'Irish Massacre of 1641' was in course of preparation, I asked him if he intended offering it to some magazine, and he replied, with a characteristic smile, "No; the editors are too fond of cutting and carving!" The little work was a trenchant rejoinder to Miss Hickson, *et hoc genus omne*.

It is to be regretted that his signature was not better known to the readers of 'N. & Q.' and it is a matter of painful though proud recollection to me that his last appearance in its pages was in answer to a stricture of mine on one of his historical hobbies (6th S. xi. 394).

No one misses him more than I do, to whom (as to all) the rich store of his knowledge and his large library were at all times available, and I treasure the letters he wrote and the books he gave me as precious souvenirs of a friendship that was never shadowed by a word or a look of unkindness. Peace to his manes!

J. B. S.

Manchester.

The Rev. William Anderson O'Connor was a clergyman of the Church of England and for many years Rector of St. Simon and St. Jude's Church, Manchester. He was born at Cork in 1820, and died at Torquay on March 22, 1887. Besides 'The Truth and the Church' he wrote:—

Faith and Works. 1862.

Commentary on the Epistle to the Romans. 1871.

Epistle to the Hebrews. 1872.

Epistle to the Galatians. 1875.

St. John's Gospel. 1874.

History of the Irish People. 2 vols. 1881. Second and enlarged edition. 1886.

He was a prominent member of the Manchester Literary Club, and read before that society many brilliant literary essays, which will be found in its printed 'Papers.' It is the intention of the club to reprint and publish Mr. O'Connor's papers, with a biographical introduction, and I am sure your correspondent and many others will be glad of the opportunity of perusing these really striking productions of a remarkably gifted man, whose death was, and continues to be, felt as a great loss to the social and literary circles of his adopted city.

C. W. S.

HERALDRY: DESCENT OF ARMORIAL BEARINGS (7th S. vi. 427, 496; vii. 132).—With regard to the descent of armorial bearings, might I be permitted to suggest that the differencing of coat armour is not, at least in England, so rigidly insisted upon as Mr. UDAL would imply? In fact, if coat armour was so differenced that no two members of any family, however nearly related, ever bore exactly the same coat, heraldry would become an impossible science, except for the lucky few who happened to be heads of houses. It surely was never contemplated by heralds that ninety-nine out of every hundred gentlemen of coat armour should have their arms mangled by successive differences piled one upon another.

But that this, fortunately, is not the case I think that I am able to show. Two or three years ago I had my pedigree placed on official record at the Herald's College, which pedigree included, among other things, my descent from the daughter and eventual heiress of one Stephen Grosvenor, a cadet of the Grosvenors of Drayton, a junior branch of the Grosvenors of Eton. I inquired at the time whether, in the event of my assuming the surname and arms of Grosvenor, the kings of arms would permit me to bear the simple arms of the Grosvenors of Drayton without a difference, or whether

they would insist on mangling it first; and the reply which I received, and have still—for I have not destroyed the letter—was to the effect that most certainly I should be entitled to bear the arms undifferenced, and that, moreover, the kings of arms had no power to difference them. My informant was himself an officer of the college, and therefore I may say that the authority is absolute and settles the question. Surely poor younger sons would be badly off indeed could they not even bear their family arms unmutated. ARMIGER.

THE NIMBUS, OR AUREOLE (7th S. vii. 65).—According to Didron, H. DE B. H. is right in taking the square nimbus as a sign that the person distinguished thereby was living at the time when the representation of him was made:—

"Men who had attained an undoubted and recognized degree of sanctity were honoured during their lifetime with the nimbus; a fact which is positively asserted by John the Deacon, and repeated on his authority by Ciampini; but in order to preserve the high position due to departed saints, the nimbus of the living saints was square. The square..... was held inferior to the circle by Pythagoras and the Neo-Platonists. The square, according to their doctrine, was a geometrical symbolic figure employed to designate the earth; the circle was the symbol of heaven. The circle is a square perfected; the square in the language a diminished or broken circle."—*Christian Iconography*, vol. i. pp. 76, 77 (Bohn's edition).

Touching colour, the author speaks more doubtfully. He says (pp. 164, 165):—

"The colour of the nimbus is occasionally symbolical, a fact which is proved by the black nimbus, the 'nimbe en deuil,' given to the traitor Judas; still in numerous instances it is purely hierarchical."

And after describing how it is distributed in a painting of the heavenly paradise which occurs at the end of a MS. in the public library of Strasbourg, he observes that

"the hierarchy of colours might easily, in ideas of the Middle Ages, have allied itself with symbolism. Gold is the most radiant of all colours, and it is here awarded to saints of the highest eminence. Silver, the colour of the moon, which, though inferior to the sun, is ever his constant attendant, stands next in rank; then red, or fire colour, the attribute of those who struggle against passion, which is inferior to the two metals of gold and silver, the sun and the moon, being merely an emanation from the former; then green, the colour of hope, appropriately assigned to married persons; lastly, a sort of yellow, an equivocal tint, partly white and partly yellow, a mixed colour, given to saints who had formerly been sinners, but by prayer and penitence had again become acceptable in the sight of God."

Nothing is suggested as to the symbolism of a blue nimbus, but it may be worthy of note that Mrs. Jameson interpreted that colour in religious art as signifying heaven, the firmament, truth, constancy, and fidelity (*'Sacred and Legendary Art'*, vol. i. p. 36). ST. SWITHIN.

SIR JOHN FRIEND (7th S. vii. 47).—Le Neve gives a short account of Sir John Friend, and John

Gibbon wrote a pamphlet called 'The whole Life and Conversation of Sir John Friend.' Le Neve says he was the son of "— Friend, of St. Katherine's p'inct, brewer, no descent higher to be found." His father died 1665, and was buried in St. Katherine's Church, where a monument was erected to his memory. Sir John was born in "St. Katherine's p'inct by the tower," and was also a brewer. He was one of the Commissioners of the Excise, and was knighted in 1685. He married first a daughter of — Butcher and secondly a daughter of — Huntington, of Stanton Harcourt, Oxon. He built the brewhouse in the Minorities called "Sir John Friend's Brewhouse." Rapin says:—

"Friend had risen from mean beginnings to great credit and much wealth. His purse was more considered than his head, and was open on all occasions, as the party (Jacobite) applied to him. He had a commission for raising a regiment for King James, and he entertained and paid the officers."

Macaulay calls him "a silly, ill-educated man," and says that the multitude who were eagerly looking out for his execution had been incensed against him by reports touching the exceeding badness of his beer, and it was even hinted that he purposely supplied the navy with poisoned beer. He was executed in 1696 for conspiracy against William III. His trial is to be found in 'State Trials.'

CONSTANCE RUSSELL.

Swallowfield, Reading.

Though unable to say whether there is a pedigree in existence of the family of this unfortunate gentleman, executed for high treason in the reign of William III. in 1696, yet allow me to refer to the account of him given in Macaulay's 'History of England,' chap. xxi. It is there said of him that he was "a nonjuror who had, indeed, a very slender wit, but who had made a very large fortune by brewing, and who had spent it freely in sedition."

There is an interesting contemporaneous account of his execution at Tyburn in company with Sir William Parkyns, who was one of his co-conspirators, and written apparently by an eye-witness, to be found printed verbatim in 'N. & Q.,' 2nd S. i. 25. It is there said that just before the cart was driven away from under the gallows Mr. Cook, probably a nonjuring clergyman, pronounced over them the absolution from the Visitation Service; and it is also added that after hanging "above half an hour, being a considerable time dead, they were cut down, and quartered according to the sentence." The three ministers who attended them in their dying moments are mentioned—Mr. Collyer (Jeremy Collyer probably), Mr. Cook, and Mr. Snet. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HOWE FAMILY (7th S. vi. 348).—In Archer's 'Monumental Inscriptions of the British West In-

lies' the only notice of the name of Howe is an inscription at The Palisades, Port Royal, as follows:—

"Here lies the body of Stephen Howe, Esq., Brigadier-General, and Coll. of the 5th West India Regt., died 19 day of July, 1796, aged 33 years."

B. FLORENCE SCARLETT.

BOOK MUSLIN (7th S. vii. 69).—Will. Beck, in the 'Draper's Dictionary,' gives the following quotation from some one writing in 1690:—

"The advantages of the East India Company is chiefly in their Muslims and Indian Silks, and these are becoming the general wear in England. Fashion is truly termed a witch. The dearer and scarcer the commodity, the more the mode. Thirty shillings a yard for Muslims, and only the shadow of a commodity when procured."

In 'Social Life in Former Days,' by Dunbar, copies are given of extensive mercantile orders sent by the Elgin firm of Sir James Calder, of Muirtown. In one of these orders, sent to "Alex. Carstairs, merchant in Roterdame, and John & William Gordones, merchants in Camphire," and dated February 24, 1694, occurs the following:—

"Three peece muslen, wherof one fyne stript about thirty-six gilders the peece; one peece at thirty; another at twenty-eight."

In this same work a letter is given written by Sir Harrie Innes in 1716 "to the Laird of Thunder-ton" [Archd. Dunbar], in which the following passage occurs:—

"If ye be to writte to Holland, cause bring home one thousand weight of twyne for next years fishing. Also, two or three pieces of holland musline I want, but I understand nott how to commission for itt."

CONSTANCE RUSSELL.

Swallowfield, Reading.

CAPT. MARRYAT (7th S. vii. 9, 74).—Frederick Marryat was born "in Westminster," July 10, 1792. See 'Life and Letters of Capt. Marryat,' by Florence Marryat, 2 vols., London, 1872.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

"DOLCE FAR NIENTE" (7th S. vii. 28, 111).—Will you allow me to rectify an error in my letter on "Dolce far niente," which appeared at the last reference? "Incidio in Scyllam cupiens uitare Charybdim" should, of course, be *Incidis*, &c. The line is from Philippe Gualtier's 'Alexandreis,' v. 301, written early in the fourteenth century. As regards the second "puzzling line," "Tempora mutantur, nos et mutamur in illis," it will be best to give a translation of Büchmann's own account. The line, he writes,

"is, according to Webster's 'Dictionary' (ed. by Goodrich, 1862, p. 1374), quoted by Matthias Borbonius, a German, who made Latin verses, as a saying of the Emperor Lothair I.; but I have searched in vain for this line in a copy of Borbonius's 'Nugæ,' which appeared at Basle in 1536. With the transposition *et nos*, the line is already contained in Andreas Gartner's 'Pro-

verbialia Dicteria' (Decade 16), which appeared in 1566, and Owen repeats it in his 'Epigrams' (i. 53)."

EDWARD BENSLEY.

VILLON (7th S. vii. 109).—The line given by Mr. A. COLLINGWOOD LEE—

Mais où sont les neiges d'autant?

at once reminded me of the beautiful ballad 'The Snow,' written by Samuel Lover, the words of which are as follows:—

An old man sadly said, "Where 's the snow
That fell the year that 's fled—where 's the snow?"
As fruitless were the task of many a joy to ask

As the snow.

The hope of airy birth, like the snow,
Is stain'd on reaching earth, like the snow:
While 'tis sparkling in the ray, 'tis melting fast away,
Like the snow.

A cold deceitful thing is the snow,
Though it come on dove-like wing—the false snow:
'Tis but rain disguis'd appears, and our hopes are frozen
tears,

Like the snow.

I do not possess Villon's poems nor their translation, but perhaps Mr. LEE can say whether Lover, in comparing the transitoriness of our joys and our hopes to last year's snow, was indebted to Villon's ballad, which furnishes this line, "Where 's the snow that fell the year that 's fled?" A poet does sometimes borrow from his Parnassian brother, but, as Lord Byron says, "he had better borrow anything (excepting money) than the thoughts of another—they are always sure to be reclaimed." I think the question may be asked: Did Lover "borrow" the metaphors in his lyric either from Villon or from some precedent poet?

FREDK. RULE.

Ashford, Kent.

ALDERMEN OF LONDON (7th S. vii. 128).—Many interesting particulars respecting the aldermen from A.D. 1579 to 1664 may be found in 'Remembrancia,' privately printed by the Library Committee of the Corporation of London, 1878. It would seem from this volume that the aldermen frequently passed from the presidency of one ward to that of another, e.g. (p. 287), Sir John Watts, clothworker, elected alderman of Aldersgate in 1594, removed to Tower Ward in 1601, back to Aldersgate in 1605, and to Langbourn in 1606, in which year he became Lord Mayor. When did this custom of removal cease? We never meet with it in more recent times.

J. MASKELL.

DOMESTIC HISTORY: COURT OF CHARLES II. (7th S. vii. 108).—Full particulars of this murder will be found in the volume of 'State Trials' relating to that date.

J. ST. V. S.

CHAPMAN'S 'ALL FOOLS': "TO.....SIR THO. WALSINGHAM" (7th S. vi. 47).—Since writing the above I have searched in vain for the copy of 'All Fools' which Mr. J. P. Collier said he possessed

containing this dedication. Dr. Garnett, of the British Museum, to whom also I applied to know where I could find a sale catalogue of Mr. Collier's books and MSS., most kindly searched it himself without finding any copy. Not at all willing to bring forward another charge of forgery against Mr. Collier without good proof, I would earnestly ask any readers of this who may know of the whereabouts of Mr. Collier's alleged copy, or of any copy of 'All Fools' containing this dedication, to make known the same. While, however, not willing to bring such a charge without due proof, I am bound to say that I cannot detect in this sonnet such traces of Chapman's style as would enable me to say that, judging from this, I believe it to be his.

BR. NICHOLSON.

THE ROSE, THISTLE, AND SHAMROCK (7th S. vi. 207, 311, 429, 455).—C. C. B. says, "It is well known that the elder Pliny, discussing the etymology of the name Albion, suggests that our island may have been so called from the white roses which abound in it." So far as I know the only mention which Pliny makes of Albion is iv. 16, 30, § 102 (Sillig), where no explanation of the name is to be found.

A. FELS.

Hamburg.

"THE ONE" AND "THE OTHER" (7th S. vii. 25).—Questions of grammatical propriety are so often nothing but quibbles and quirks that I think the REV. MR. SPENCE should have set down three or four instances of vicious expression at the same time that he drew attention to the evil practice. The Authorized Version seems to contradict itself in the passage cited. It begins by saying "we are a sweet savour," and then that "we are a savour of death unto death" to "them that perish." How can that be? Still that does not affect the grammatical point raised. Does MR. SPENCE find that those who err, err also as to "this" and "that" in sentences of similar purport? for they evidently are similar, and should follow one rule. The forms *celui-ci*, *celui-là*, render the mistake almost impossible in French.

C. A. WARD.

On the day that I read MR. SPENCE's note I also read this sentence in Pearson, 'On the Creed,' art. iii. (1848, p. 235): "Jesus increased in wisdom and stature (Luke ii. 52); one in respect of his body, the other of his soul."

W. C. B.

BURTON (7th S. vi. 443, 517; vii. 53).—It may interest MR. PEACOCK that a copy of the 'Anatomy' in my possession is the second edition, and the title accords with his description in every particular. It has the following entry by me on the fly-leaf:—"Purchased October 5th, 1841, of Edward Lumley, Chancery Lane; cost 6s. 6d." At this shop I met with several other rarities about that time.

HENRY W. LIVETT, M.D.

Wells, Somerset.

BETHAM (7th S. vii. 9).—Looking at a map of Staffordshire by Robert Morden, I find a Betham between Wollgaston and Otherson. This may lead to the name of the parish.

ALFRED CHARLES JONAS.

Swansea.

This place is given as Botham, in the hundred of Totmonslow, in the county of Stafford, and marked as the residential seat of one gentleman, by Adams in his 'Index Villaris,' printed in 1680.

C. GOLDING.

Colchester.

LONG PERNE COURT (7th S. vii. 109).—If I might hazard the guess, Perne seems to be a corruption of the law Latin term *firma*, derived from A.-S. *feorme*, food. Stephens defines *feorme* thus:—

"*Farm*, or *feorme*, is an old Saxon word signifying provisions, and it came to be used instead of *rent* or *render*, because antiently the greater part of rents were reserved in provisions—in corn, in poultry, and the like—till the use of money became more frequent; so that a farmer (*firmarius*) was one who held his lands upon payment of a rent or *feorme*; though, at present, by a gradual departure from the original sense, the word *farm* is brought to signify the very estate or lands as held upon farm or rent."

In the glossary to 'Baldon Buke' (Surtees Society, 1852) *firma*, or *ferm*, is described as the sum estimated from the assize rents, the fines, and other issues of the county courts, and rendered yearly by the sheriff of each county on behalf of each county. Bailey defines *firma*, as used in a different sense, as "a tribute antiently paid towards the entertainment of the King of England for a night." Dr. Littleton gives the same meaning as Bailey.

JULIUS STEGGALL.

"THERE'S A DIFFERENCE I WEEN" (7th S. vi. 447).—The second verse of a song in the 'Universal Songster' (1825), vol. i. p. 269, commences "There's a difference between a beggar and a queen," and continues somewhat similarly to MR. KELLY's version. There is a good deal of "patter" after each verse, the first one beginning with the line, "Merry Proteus of old, as by Ovid we're told." The song is entitled 'Beggars and Ballad-Singers.'

J. F. MANSERGH.

Liverpool.

SIR ANTHONY HART, LORD CHANCELLOR OF IRELAND (7th S. vii. 7).—A short memoir will be found in Foss's 'Judges of England,' vol. ix. p. 23. Add. MS. 6674, fol. 288, opinion of Anthony Hart, of Lincoln's Inn, upon the title suit of *Des Voeux v. Whittingham and Burton*, 1815. Add. MS. 21,507, fol. 464, letter to J. Wyatt, 1831.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Does the following throw any light on the mystery enveloping Hart's parentage, as stated by your correspondent?—

"I went this day to pay my compliments to Sir Anthony Hart upon his appointment to the Lord Chancellorship of Ireland. He repeated what he had declared upon his nomination, that he would take no part in politics or religion. I of course congratulated the country, &c. *Entre nous*, Sir Anthony, in his early days, was a Unitarian preacher at Norwich."

The long letter from which the above is culled bears date "Brooks's, October, 1827," and appears in FitzPatrick's 'Life and Correspondence of Bishop Doyle,' popular edition, vol. ii. pp. 34-35, Dublin, Luffy.

EBLANA.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 83).—

My ancestors were Englishmen,
An Englishman am I, &c.

The commencement of a song, written by W. H. Bellamy, and set to music by John W. Hobbs. May be obtained through any music-seller. WILLIAM H. CUMMINGS.

Miscellaneous.

NOTES ON BOOKS, &c.

The Dramas of Sophocles rendered in English Verse, Dramatic and Lyric. By Sir George Young. (Bell & Sons.)

The Iliad of Homer done into English Verse. By Arthur S. Way. Vol. II., Books 13 to 24. (Sampson Low & Co.)

In the carefully phrased preface to his 'Virgil in English Verse,' Sir Charles Bowen likens the way of the translator of the classics to a road strewn with the bleaching bones of previous pilgrims. Yet it is a road that always finds a fresh Child Roland to sound again the slughorn of its hopeless enterprise. One of the latest gentlemen adventurers on this track is Sir George Young, who, in a tall volume, with Triptolemus in a winged car on the cover, presents us with a new version of him who, above all, "saw life steadily, and saw it whole," the "singer of sweet Colonus, and its child." It would take a considerable space to compare him with the Plumptres, Kennedys, Whitelaws, and Lewis Campbells who have already essayed the presentment of Sophocles in English verse, and it is obvious that such a comparison could not be here attempted. But from his very excellent preface, which is in itself a kind of manual of the translator's art, we gather that his aims have been of a kind so distinct from those of his predecessors as to justify the reader in taking him upon his own merits. He has borne in mind the supreme canon of Dante Rossetti that, in translating, it is not permissible to turn a good poem into a bad one, and he has moreover remembered that an English translation should be in English. So far as we have been able to test his labours he has succeeded in what he has attempted. His blank verse is careful and scholarly, and rises easily where elevation is required. In the lyric passages he is not always so happy, but in many of these, where he has employed some of the choric measures of 'Atalanta in Calydon,' his success is signal. His book we imagine will hold the field for a long time against all new comers.

Of Mr. Way's 'Homer' what shall be said that has not been said by the crowd of critical witnesses who somewhat to the defacement of his volume) he has summoned in support of his second and final instalment of the 'Iliad'? His swinging, strenuous verse is still delightful to read; his English is manly, plain, and only discreetly archaic; and the abiding effect of his work is

a lifting of the reader's spirit which is certainly not the worst or least sympathetic state of mind in which to follow "the light of the Maonian Star."

The Roxburghe Ballads. Part XVIII. Edited by Joseph Woodfall Ebsworth, M.A., F.S.A. (Printed for the Ballad Society.)

UNDER Mr. Ebsworth's care, and as a result of his undaunted labours, one more volume, the penultimate of this most precious collection, is now practically completed. Half only of it is as yet issued. For the delay in the appearance of the remaining half the lukewarmness of members who leave their subscriptions in arrears is responsible. The whole is ready for the press, and some way has been made with vol. vii. We cannot hope to bring pressure upon dilatory or recalcitrant subscribers. We can only urge how important it is that this portion of the society's work should be concluded, and how desirable that the services of the most competent and the best informed of editors should be retained. Where, as in this case, the work is wholly a labour of love, and ideal service is rendered with no thought of personal advantage, it would be ill policy to coquet too long with such advantages. In the present instalment Mr. Ebsworth, after an editorial prelude in the characteristic strain, resumes the series of "Ballads of Good Fellows," in which are such priceless compositions as 'Phyllida Flouts Me,' 'Hallo my Fancy,' Wade's famous song in praise of "the leather bottle," 'The Noble Prodigal' (which the editor is inclined to ascribe to Thomas Jordan), and many others of equal merit and popularity. A group of "Legendary and Romantic Ballads," to the index to which is affixed a marvellous design, includes Montrose's noble lines beginning "My dear and only love, I pray," with a second and a third part; 'The Famous Flower of Serving-Men'; 'The New Balow'; 'Johnny Armstrong's Last Good-Night'; and ends with 'The Spanish Ladie's Love,' which has always been a signal favourite of ours. Mr. Ebsworth's introductions supply in the pleasantest fashion a large amount of erudition drawn from the most varied quarters. The quotations alone which he introduces, now from Brome's plays, now from Wella's 'Joseph and his Brethren,' show how wide is the range of his knowledge and his sympathies. In short, the appearance of another part is welcomed like the temptation to a summer ramble or frolic, harmless, necessary, and under such tutelage delightful.

The Travels of Dr. Richard Pococke. Edited by James Joel Cartwright, M.A., F.S.A. Vol. II. (Printed for the Camden Society.)

CLOSE upon the heels of the first volume of this interesting record of travels in the last century treads the second. The period during which the journeys recorded took place consists of the years 1754, 1756, and 1757. Beginning in Lancashire, where he arrives from Ireland, Dr. Pococke wandered by way of the West of England and Wales to Bath, and so down the valley of the Thames to London. He then proceeded to Kent, and visited the south coast from Margate to Weymouth, returned to London, and subsequently revisited Wales. Many spots of highest interest are, of course, included in these tours. His observations are often acute, and much curious information is to be extracted. How completely a thing of the past is drinking sea-water, which is one of the purposes for which people in 1754 visited Margate and Brightelmston (*sic*), though it prevailed in the North we remember so late as 1840. We find that bathing machines were in use in 1754 in Margate. They are noticed, however, as curiosities. Our author's observations are often regrettably brief. It is a pity, moreover, that he had not a further acquaintance with literature. In speaking of

Sir James Ley, the first Earl of Marlborough, it is said that he died without an heir. This may be true; but Milton's sonnet to Lady Margaret Ley, beginning

Daughter to that good earl, once president
Of England's council,

might with advantage have been mentioned. Dr. Pococks's admiration for scenery remains noteworthy for the time in which he wrote. His editor says, justly enough, that while his "remarks on places and things, based upon his own observation, are unimpeachable and of high interest none of his statements or theories touching historical, genealogical, or antiquarian matters should be accepted without careful scrutiny." Of how many travellers since the days of Herodotus may not the same be said! Hearsay evidence is not accepted in other places besides law courts.

Out in the '45; or, Duncan Keith's Vow. By Emily S. Holt. (Shaw & Co.)

The King's Daughter. (Same author and publishers.)

THE works in which Miss Holt seeks to give a popular and antiquarian view of different epochs in English history multiply until they now form a series. 'Out in the '45' describes with archaeological accuracy the state of affairs in the North and in London at the period of the last Jacobite invasion, while the companion volume deals with religious persecutions in Essex in the time of Mary. In the vividness and truth of the scenes depicted lies the chief among many attractions of these books, which, for the rest, are written in admirable English.

The Journal of the Gypsy-Lore Society. Vol. I. No. 1. (Printed for the Society.)

THIS new periodical, though in a certain sense a publication for specialists, cannot fail to have an interest wider than the limits of the comparatively select number of Romany-lore students. To the anthropologist and to the student and collector of folk-lore the *Journal* of the Gypsy-Lore Society must be a welcome addition to the literary resources at their command. The names of C. G. Leland, F. H. Groome, and H. T. Crofton, among English-speaking students of Romany, and of Paspatis of Athens, Constantinescu of Bucharest, Pincherle of Trieste, are in themselves a sufficient guarantee of the value of the material which the united effort now being made is likely to secure if duly supported. Among the more noticeable contents of the initial number of the *Journal* we would point to Dr. Constantinescu's 'Roumanian Gypsy Folk-tale,' the parent of which Mr. Groome thinks has not yet been found. Its variants are traced over a wide area, as far north as Norway, and as far south as Greece. The statistical information concerning the gypsies in the German empire, contributed by Dr. von Sowa, of Brunn, is useful and, in some cases, curious. The tables are official, and are supplemented by facts obtained in personal visits to some of the gypsy colonies named. In not a few cases we read of the almost entire Germanization of the Prussian gypsies, sometimes only "one old woman" remaining who knew the Romany perfectly. The facts collected by Von Sowa are alone enough to justify the foundation of the Gypsy-Lore Society and of its *Journal*, while there is yet time to gather up traditions which would otherwise soon be lost beyond all hope of recovery.

The Life Register. (West, Newman & Co.)

THIS work is intended to contain the records of birth, baptism, &c., of a child, and to be filled up afterwards by himself with the principal events of his life. If these records were conscientiously filled in and preserved, what a curious contribution to the world's history would they not make, and what trouble would they not spare biographers!

PAUL NEUBNER'S "Antiquariat" (Cologne, Passage, 43-47) has lately issued a catalogue (No. 13) containing many interesting memoirs of celebrated statesmen, alike of old and modern times, commanders by land and sea, economists, and others, as well as genealogies of German, Dutch, and even British noble houses, the last being represented by the Butlers and the Campbells. Among the statesmen and commanders we find Great Britain to the fore with a Blake and a Froisher among sea captains, a Fox and a Pitt among statesmen, a Romilly among jurists and philanthropists, side by side with a Eugene of Savoy, a Humboldt, a Bismarck, a Gambetta, a De Witt, a Sully, a Cornelius Sulla, and a Garibaldi, not to speak of a Washington and a Lincoln.

Poet-Lore is the title of a proposed Philadelphia monthly magazine, to be devoted, under the auspices of J. B. Lippincott & Co., to the study of Shakspeare and Browning. One of the editors (Miss Charlotte Porter) has for more than two years past conducted *Shakspeareana*, an able periodical, to which we have from time to time called the attention of our readers. If the scheme be taken up by the American public, we shall be somewhat curious to see how the two rather distinct cults represented by the names of Shakspeare and Browning will be found to work together.

MR. ARTHUR MEE, F.R.A.S. (editor of the *South Wales Press*, Llanelly), has commenced 'Carmarthenshire Notes, Antiquarian, Topographical, and Curious,' which appear first of all in the journal, and will be afterwards reproduced in permanent form.

THE Plain-song and Mediæval Music Society, among the objects of which is the reproduction in facsimile of early unpublished music, is the latest of societies. Intending members may address the hon. sec., Mr. H. B. Briggs, 40, Finsbury Circus.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. T. wishes to know in what numbers of the *Fortnightly Review* or other periodical appeared Lichtenberg's criticism on the acting of Garrick.

F. E. T. C. ("Grist Tax").—In 1815 an absolute prohibition on the delivery of wheat out of warehouse and its importation for home consumption until the price reached 80s. per quarter was imposed. In 1822 this Act was amended, and in 1828 a sliding scale was established.

PROF. FELS ("Which is correct, 'The first two centuries' or 'The two first centuries' ?").—The former.

S. E. DRUITT.—Query not traceable.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 9, 1889.

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Notices to Correspondents, &c.

Notes.

MATTHEW CONCANNEN.

There are so very many pitfalls for even the most careful investigator into the literary history of the earlier half of the last century, that one ought to make statements with a great deal of reservation. Probably the journalism of the period is the most "slippery" of all its manifold phases. No more striking illustration of this could be given than Matthew Concannen's 'Speculatist.' Eversince Pope carelessly alluded, in a note to the 'Dunciad,' to Concannen as the author of "a paper called the *Speculatist*," it has been the custom to regard this work as a periodical. Nathan Drake—who, however, can scarcely be regarded as an authority—has carefully propagated this error, and even so careful and painstaking an inquirer as Mr. Leslie Stephen has been led into making the same mistake. It must, however, be remembered that the 'Speculatist' is a very rare book, and that the British Museum was without a copy until April, 1886. But Drake, in his 'Essays on the Rambler,' &c., makes matters worse by repeating an absurd fiction which is inexcusable, because he knew of, had read, and quotes from Concannen's defence against the attack by the *Grub Street Journal* (Nos. 35 and 38). It is also evident that Drake had never seen the 'Speculatist.' He states that "the subscribers had reason to complain that it was little more than a republication of our author's former periodical

papers." I will endeavour to show that Concannen did not attempt to palm off the book as an original work, and that the "dissatisfaction" of the subscribers was a trumped-up story of the Tory journalists.

Concannen was a contributor to the *British Journal* and to the *London Journal* in 1725, and possibly before that date. They were both Walpolian. The British Museum file of the former is "at the binder's," where it will probably remain for an indefinite period, so that I am compelled to confine myself to the *London Journal*. It was in this periodical for Oct. 16, 1725 (No. 325), that Concannen's paper on 'Ambassadors' appeared. As six others precede this in the 'Speculatist,' they must have been published in the *British Journal*. Seventeen of the essays were first published in the *London Journal* from Oct. 16, 1725, to Oct. 26, 1728, and these deal with 'Ambassadors,' 'Reformation of the Law' (four papers), 'Duelling,' 'Street Robberies,' 'Insolvent Debtors,' 'Distributive Justice,' 'Stockjobbers,' 'Encouragement of Learning,' 'Commentators,' a novel, 'The Frauds of Booksellers,' 'The Nobility of Blood,' 'Comedy,' and 'Stage Plays.' There are fifty-one essays in all, and of these the remaining thirty-four appeared in the *British Journal*. The essays are far above the then average newspaper articles, the writer expressing himself in clear and forcible English, and the charge made by Pope—whose 'Miscellanies' are unfavourably criticized in one paper—that they were scurrilous is utterly false. In the *London Journal*, the pseudonyms assumed by Concannen are "Philonomos" and "Poplicola," whilst in the *British* he used, at various times, no fewer than seven, viz., "Will. Sharpshoot," "A. V.," "Paul Poorwit," "Peregrine Ramble," "Justicola," "A Seventh Son," and "Civicus."

The title of the work in question is as follows: "The *Speculatist*: a Collection of Letters and Essays, Moral and Political, Serious and Humorous; upon various subjects" (pp. [viii] 283). It was published by J. Walthoe, "over against the Royal Exchange in Cornhill," the second edition being dated 1732.* In the introduction, it is distinctly stated that the essays and letters were "all published either in the *London* or the *British Journals*, on the day they bear date." "They are not," the author goes on to say, "now republished from any opinion of their excellence, but to refute the calumny of a rancorous and foul-mouthed railer who has asserted in print that the author of them wrote several scurrilities in those papers." The "railer" was Pope, of course; and this is only

* The first edition must have been published in 1730, as it is referred to in the *Grub Street Journal* of Aug. 13, 1730, in which appears an amusing bit of bantering; Concannen being desired, among other things, to have the humorous papers marked in the next edition with an asterisk, so that there shall be no mistake!

another instance of his mean-spirited and unscrupulous character. It is not possible to admire Concannon, who decided, when he arrived in London, whether to write for or against the ministry by tossing a halfpenny; but Pope here plays a part which is dishonest and thoroughly discreditable.

The 'Speculist' was attacked by the *Grub Street Journal*, as will be seen from the foot-note. A reply from Concannon appeared in the *Daily Journal*, to which he was a contributor, of Sept. 8, 1730. In this defence Concannon repudiates the statement, which is still current, to the effect that Swift assisted him at some time or another. He declares that he never saw Swift but four times in his life, and that he had never conversed with him but twice, "at one of which times I dined with him, and he then expressed some intentions to serve me, which he declined at the next visit I paid him, and I never made any more application to him." The *Grub Street Journal* does not rest with reproducing the defence in its issue of September 24, but follows it up with 'Mr. Concannon's Second Letter,' which is described as "being an explanation of his first," and adding insult to injury by stating that it was rejected by the *Daily Journal*, signing it "M. C.," and thus pretending that it was in reality by Concannon himself!

Concannon also contributed several pieces of poetry to the *London Journal*, his first appearing on Nov. 19, 1726. It is a translation from Horace (Ode viii. bk. 4). This brings me up to another point which needs a slight correction. It has been stated that the 'Flower-Piece: a Collection of Miscellaneous Poems,' printed for J. and H. Walthoe, 1731, was formed by Concannon. I cannot find any grounds for this statement. The address of "The Publisher to the Reader" would not seem to show that Concannon acted either as editor or publisher. But here again it would be unwise to be dogmatic, for the 'Miscellanea' (third part, 1701) was "Published by Jonathan Swift," &c. The meaning of the word "publisher" has evidently changed. It contains several of his poems, besides 'The Kite' of P. Bacon, verses by Mallet, Ambrose Phillips, Allan Ramsay, Duncombe, Frowde, and others. Several had appeared in the *London Journal*.

W. ROBERTS.

10, Charlotte Street, Bedford Square.

THE 'PUNCH' PUBLICATIONS.

Of late years the publications issued in connexion with *Punch* have been numerous as well as important, including the republication of the social sketches by Leech, Keene, and Du Maurier, and the cartoons of Tenniel. In the earlier days of *Punch*—now more than a generation ago—there were also many extra publications, some of which

are, perhaps, forgotten, and copies of which are sometimes met with at enhanced prices in second-hand booksellers' catalogues. For example, the other day in such a catalogue I saw a copy of 'Mr. Punch's Guide to the Chinese Collection' offered for 3s. It was published, price 6d., in the year 1844.

It might be interesting to give the titles and dates of publication of other works in connexion with *Punch* that were "published at the *Punch* Office, 194, Strand," or at a later date at the "*Punch* Office, 85, Fleet Street." Gilbert Abbott à Beckett's two tiny volumes 'The Almanack of the Month' (1846), illustrated by Doyle, bore the latter address on their title-pages, although they had no connexion with the weekly journal. A copy of those two volumes is now worth 17s. *Punch* was commenced July 14, 1841, at 13, Wellington Street, Strand; and in the second volume and its immediate successors appeared Albert Smith's 'Physiology of London Evening Parties,' in which he first introduced the Mr. Ledbury whom he afterwards turned to much account. The illustrations were chiefly by Newman, with a few by "Phiz." He then contributed to *Punch* his 'Curiosities of Medical Experience,' in the number containing No. 10 of which series appeared Thackeray's 'Legend of Jacobrahim-Heraudee.' To the third volume Albert Smith contributed 'The Medical Students: New Series,' and the 'Physiology of the London Idler,' illustrated by Leech; and to the fourth volume 'Side-Scenes of Society,' illustrated by Leech. Were any of these republished and issued from "the *Punch* Office"? The 'Physiology of London Evening Parties' was republished, and I think the 'Side-Scenes of Society,' but by D. Bogue. Were 'Punch's Heathen Mythology' and the 'Labours of Hercules,' illustrated by Hine, republished at the *Punch* Office?

In the third volume of *Punch*, 1842, were commenced 'Epistles of Punch to his Son,' shortly afterwards altered to 'Punch's Letters to his Son'; and in the next volume appeared 'The Story of a Feather,' both productions being illustrated by Kenny Meadows. They were republished "at the *Punch* Office," 1844, in two five-shilling volumes, with the name of the author "Douglas Jerrold." His 'Punch's Complete Letter-Writer' was also republished "at the *Punch* Office" in a half-crown volume, 1845. Gilbert A. à Beckett's 'Comic Blackstone' was also republished "at the *Punch* Office" in a half-crown volume, and the same author's 'Rejected Comedies' (1844) at one shilling. In the same year at the same office were republished 'Punch's Anti-Graham Wafers,' price 2d., and 'Punch's Anti-Graham Envelopes,' price 1d. 'Punch's Almanack' was also issued, price 3d., and 'Punch's Pocket-Book,' price 2s. 6d. Leech did all the etchings for the Pocket-Books up to the issue for 1849, when, except the folding

plate ('Higgledy Piggledy'), the page illustrations were on wood with a tint.

In 1844 also was "published at the *Punch* Office" a half-crown volume, gilt-edged and in stiff paper covers, 'Punch's Snapdragons for Christmas,' illustrated with four steel engravings by Leech. No names of writers are given to the 112 pages of *Betterpress*. One of the four illustrations by Leech reappeared in 1852 as the frontispiece to 'Prose and Verse,' by Mark Lemon, the book of which Douglas Jerrold said "you meant Prose and Worse." It illustrates the article 'Christmas Eve in a Sponging-House,' which, therefore, we know to be Mark Lemon's contribution to the previous volume. Were 'Punch's Guide to the Watering-Places' and 'The Lions of London' republished as separate issues from "the *Punch* Office"?

'A Bowl of Punch,' by Albert Smith, illustrated by Henning, Hine, and Sala, was published by Bogue, 1848, but was so called "because some of the ingredients—altered, however, and freshly illustrated—first appeared before the public in that periodical." The first article in the book, 'An Act,' &c., will be found in *Punch*, iv. 245.

Gilbert A. & Beckett's 'Comic History of England,' with Leech's illustrations, was published at the *Punch* Office in two vols., 1847-8. So also was the later edition of 1864. At the conclusion of the second volume of this work (the death of George II.) its author states that he only bids "farewell for a time" to his history, and that he hoped "to resume" it on a future occasion. I imagine that his design was (happily) not carried out.

Douglas Jerrold's 'Man made of Money,' with twelve illustrations by Leech (1849, price 7s.), was published at the *Punch* Office. So also were John Leech's twelve coloured lithographs, 'The Rising Generation,' price 10s. 6d. His 'Young Troublesome,' price 7s. 6d., was, I think, issued by "Bradbury & Evans." But *Douglas Jerrold's Shilling Magazine* was "published at the *Punch* Office, 92, Fleet Street," 1845. The first two volumes contain Leech's twelve etchings to the editor's "History of St. Giles and St. James." This magazine extended to seven volumes (1845-8), the last three of which were not illustrated. His five plays, 'Time works Wonders,' 'Bubbles of the Day,' 'The Catspaw,' 'Retired from Business,' and 'St. Cupid' (which was pronounced to be a misprint for "Stupid"), were originally issued, at one shilling each, from the *Punch* Office, and reissued by "Bradbury & Evans" in 1853 in their collected edition, in 8 vols., of the works of Douglas Jerrold. But his 'Chronicles of Clovernook' were republished from his *Illuminated Magazine* at the *Punch* Office, with a frontispiece by Kenny Meadows, 1846.

Another issue from the *Punch* Office in 1844 was 'Scenes from the Rejected Comedies by some of the Competitors for the Prize of 500*l.* offered by

Mr. B. Webster, Lessee of the Haymarket Theatre, for the Best Original Comedy illustrative of English Manners.' Thackeray's 'Our Street' and 'The Book of Snobs' were issued from the *Punch* Office in 1848; and, unless I am mistaken, the twenty shilling monthly parts, in yellow covers, of 'Vanity Fair'—the manuscript of which had been rejected by many London publishers—also came from the *Punch* Office in 1847-8, though I think that the two title-pages of the volumes bore the names of Bradbury & Evans, 1848. It is worthy of mention that in a second-hand bookseller's catalogue, December, 1888, the twenty monthly parts of 'Vanity Fair,' with the suppressed woodcut of Lord Steyne, are offered for 18*l.* 10s.

CUTHBERT BEDE.

MISS MELLON.—Among the pictures in the loan collection now to be seen at Burlington House is a charming portrait (No. 176) by Romney of Miss Mellon, concerning whom the Catalogue furnishes the following information:—

"Harriet, daughter of Matthew Mellon, the actor; born about 1775; followed her father's profession, and first appeared as 'Lydia Languish'; married, first, T. Coutts, the banker, and, secondly, William, Duke of St. Albans; died 1837."

This notice is, of course, intentionally brief, but it contains (equally of course, unintentionally) as many errors as lines. Miss Mellon's Christian name was Harriot, not Harriet, and most certainly she was not the daughter of "Matthew Mellon, the actor," indeed I am not aware that there ever was an actor of that name.

Her mother, who by a second marriage became Mrs. Entwistle, was the daughter of poor Irish peasants, name not given, and was at one period of her life a member of a strolling company of players, where her genius seems to have shown itself chiefly in the fulfilment of the various, if modest, duties of wardrobe-woman, dresser, and money-taker. She was subsequently a shopwoman at Cork, where she became acquainted with a young man who had, doubtless designedly, taken lodgings opposite, and who described himself as "Lieutenant Matthew Mellon of the Madras Native Infantry," but concerning whom, even as to his name, which under the circumstances it may be supposed was assumed, everything remains a mystery. Mrs. Entwistle used to state that on Twelfth Day, 1777, she was married to this lieutenant, in behalf of whom, when all trace of him was lost, she put in a claim to have belonged to the aristocracy. In the following March he left her in London to proceed to India, where she was to join him when his finances should afford the expense, which it appears they never did—or perhaps he died—at all events she never saw him again.

Harriot Mellon was born after his departure, that is to say not "about 1775," but on Nov. 11,

1777. To the statement that she first appeared as "Lydia Languish" should be added "in London," for she had been on the stage from childhood. Had she remained Miss Mellon, the actress, this note might have been deemed unnecessary; but the extraordinary career that culminated in her becoming the Duchess of St. Albans, after a marriage with probably the richest man of his day, gives an interest to all her early surroundings. I may mention as the authority for my statement the memoir by Mrs. C. Barron Wilson, first published in 1839, and of which a new edition appeared in 1886. The book cannot be praised as a model of biography, but I have never heard that either the facts or dates recorded have been called in question.

CHARLES WYLIE.

3, Earl's Terrace, Kensington, W.

'THE BALLAD OF MANOL.' (See 'Kirk-Grims,' 7th S. vi. 265, 349; vii. 13.)—Among the folk-songs of Roumania this wild ballad holds a foremost place. Manol was the architect of the Church of Arges, in Wallachia, built in the thirteenth century by the founder of the Principality of Wallachia, Rodolph the Black, "a church which still remains one of the most complete monuments of Byzantine art not only in the Principalities, but in all Europe." With nine companions Manol began the work, but an invisible power frustrated their labours; the walls were thrown down as fast as reared; each night destroyed the work of the preceding day. In a dream Manol has it revealed to him that the charm will only cease when he and his comrades swear to bury alive in the foundation the first woman, wife or sister, who shall appear the next morning at daybreak. The morning comes. Manol, aloft on the scaffolding, looks out. A woman appears—approaches. It is his own young wife! Dismayed, he falls on his knees and supplicates God "to pour out a flood on the earth that the brooks may overflow, the torrents rush from the mountains, the plains be inundated, so that his wife be compelled to retrace her steps." His prayer is heard. A deluge descends. The floods obstruct her path, but cannot arrest the young wife hastening to her doom. Manol prays God "to send a great wind that may tear up the plane trees, strip the pine trees, overturn the mountains, so that his wife be compelled to return to the valley." The storm rages in all its fury, but his wife presses on:—

But yet the masons, the nine master masons,
Feel as they view her a trembling of joy,
Whilst that Manol, with grief in his soul,
Takes her in his arms, mounts up on the wall,
There sets her, alas! and speaks to her thus:
"Be still, my beloved, rest here without fear,
For we will in jest, in jest, build thee in."
And Flora believed, gay-hearted she laughed,
Whilst that Manol, aye true to his dream,
Sighs low, and begins to build up the wall.
Slow rises the wall and covers his spouse

Unto her ankles and unto her knees;
But then the poor one her laughing gave o'er,
And, seized on with fear, bewails herself thus:—
"Manol, Manol, O Master Manol!
Enough of this jest, 'tis deadly to me;
Manol, Manol, O Master Manol!
The wall fast binds me and bruises my limbs."
Manol is silent and buildeth alway.
Still rises the wall and covers his spouse
Unto her ankles, and unto her knees,
Unto her girdle, and unto her breast.
But she, woe is me! bitterly weepeth,
And waileth again: "Manol, Manol,
O Master Manol! enough of this jest.
I soon will be mother. O Master Manol!
The wall fast bindeth and killeth my child.
My bosom in anguish weepeth tears of milk."
But Manol is silent and buildeth alway.
Still rises the wall and covers his spouse
Unto her ankles, and unto her knees,
Unto her girdle, and unto her breast,
Unto her eyes and unto her head;
So that to the sight she no more was seen,
And so that hardly her voice could be heard
Within the wall moan: "Manol, Manol,
O Master Manol! the wall fast binds me,
And choketh my life."

ARTHUR LAURENSEN.

Lerwick.

PASTELS BY JOHN SAUNDERS. (See 7th S. vi. 461; vii. 96.)—Information as to this artist may be found in Redgrave's 'Dictionary of English Artists' and also in Nagler's 'Künstler-Lexicon,' published at Munich in 1835. The elder John Saunders, or Sanders, exhibited in the exhibition of the Royal Academy in 1771, contributing portraits in oil and subject pictures. His most celebrated pictures were a 'St. Sebastian' in 1772, and 'Jael and Sisera' in 1773; latterly he exhibited crayons and water-colour drawings. This artist was evidently the painter both of the crayons or pastels mentioned by CUTHBERT BEDE in his article at 7th S. vi. 461, and of those of the Postlethwayt family mentioned by MR. A. HARTSHORNE 7th S. vii. 96. I know very few details as to his life, but he must have belonged to the Norwich school. How he came to be in Worcestershire in 1750 I do not know. His son, John Sanders, jun., was a student at the Royal Academy in 1769, and in 1770 gained the first prize (a silver medal) for the best Academy figure. This I know from documents in the possession of the Sanders family. John Sanders, jun., exhibited at the Royal Academy for the first time in 1775, sending a 'Foundling Girl' and 'Jacob and the Angel.' Sketches for these pictures, and those of his father, the 'St. Sebastian' and the 'Jael,' are still in possession of the Sanders family. He removed to Norwich about 1778, and married a Miss Arnold there. She was a very beautiful woman, and sat as his model for many subsequent paintings. Some of these, and portraits of her father and mother, are still extant. He died in 1825, and, I believe, was born in 1750; but it was his father who was artist of the pastels

mentioned lately in 'N. & Q.' If CUTHBERT BEDE or MR. ALBERT HARTSHORNE would kindly allow me to see the pastels in question, it would greatly interest a descendant of the above-named artist. I should also be very much obliged to Mr. J. W. HACKWOOD if he would kindly re-examine and find out the names of the pastelist he mentions in his note at the second reference. Would CUTHBERT BEDE kindly inform me as to the names of the family who were drawn and pictured by my ancestor, the elder John Sanders?

PERCY CLARK.

24, Duke Street, St. James's.

UNCONSCIOUS CEREBRATION.—A friend who calls himself an atheist avers that he awoke one morning last year about 2 o'clock with the first of these sixteen lines in his head, and, taking paper, he wrote them all down "mechanically," which he explains as not without his volition (like Mrs. Kate Fox Jencken or her baby, and other "writing mediums"), but without "consciousness of what I was about to write," and adding, "moreover the ideas set forth are opposed to my real convictions, and are not, so far as I am conscious, the revived production of anything I have ever read or heard." This last point is what I doubt, and expect that some reader of 'N. & Q.' may convince us that he only unconsciously remembered them:—

There's a Spirit in Man that's unmeasured in Night,
Born for the Victory—born for the Light!
Born yet to conquer the Powers that oppress!
The Portals of Paradise call'd to possess.
Though toilsome its Path through the Ages afar,
Though 'tis bound to the Sod, it shall soar to the Star.
Though the Coils of the Flesh, with the Pow'rs of the

Air,
Have leagu'd to enthral it in Bonds of Despair,
Unscath'd in the Battle, unsing'd in the Flame,
'Mid Charnel's Corruption, itself and the same,
As Air of the Mountain, unfetter'd and free,
It breathes o'er the City, it sweeps o'er the Sea.
Though laps'd in Pollution, though sunk and depriv'd,
Through Æons of Anguish, it yet shall be sav'd.
Though its Garments be stain'd, though its Wings be defil'd,

A Star's on its Brow, 'tis Eternity's Child.

These lines appeared in the January number of *Lucifer*, but were not sent by me.

(Signed) F. W. DYER.

E. L. G.

THE BATTLE OF WATERLOO.—Some two or three years ago in London every one was charmed with a cleverly executed panorama representing this battle; but inasmuch as we were shown rows of tall poplars on either side of the Brussels road, the artist introducing real trees into the foreground torn as with shot, it was misleading, no trees existing at the time represented. The spokesman, in reply to my question, said, "This represents the battle at half-past eight in the morning"; and it is to a question of doubt as to the hour at which the battle commenced that I think a clearing note

may be given in 'N. & Q.' That a doubt existed from the first the following shows, taken from my 'Records of the 18th Hussars' (Clowes & Sons, 1868):—"Extract from a Letter from the Duke of Wellington relating to Waterloo.—Paris, 17th August, 1815.—The battle began, I believe, at eleven." In the Rev. Edwin Sidney's 'Life of Lord Hill' we are told by the author that he was dining at the house of his friend Lord Teignmouth his first evening on his return from the battle. He was asked at what time the action commenced. He replied, "I took two watches into action with me; on consulting my stop watch after the battle was over I found that the first gun was fired at ten minutes before twelve."

HAROLD MALET, Colonel.

FREEDOM OF CITIES GIVEN TO WOMEN.—I read in a paper—

"The freedom of the City of Barcelona has been given, with due ceremonial, to the Duchess of Medina-Celi (Celi). We do not remember that the like has ever come to pass before—that the freedom of a city has been conferred upon a woman."

It has been done in the City of Dublin, for I have the names of twenty women, all spinsters, who were admitted to their freedom between the years 1695 and 1751, taken from the municipal records a good many years ago. Of these two were admitted in right of service, four apparently by special grace, and the remaining fourteen in right of birth.

HENRY L. TOTTENHAM.

BIBLIOGRAPHY OF ARCHERY. (See 7th S. v. 363.)—I have to suggest a further addition to your valuable list of books on the subject of archery, viz., 'Antient and Modern Methods of Arrow Release,' by E. S. Morse. It is an American pamphlet of fifty-six pages, reprinted from the *Bulletin* of the Essex Institute, vol. xvii., Oct.-Dec., 1885, and contains a most interesting and intelligent description, with illustrations, of all possible (and some apparently impossible) methods of arrow release, or loose, as gathered from observation, description, pictorial representation, sculpture, &c., whether ancient or modern, savage or civilized. It traces back every method to the very simplest form which every child adopts in its first trials with a bow and arrow, and it further attempts to classify by distinct ethnological differences all the gradual divergences from this simplest method used by children and even by the lower types of modern savages through all sorts of variations up to the modern European (called here the Mediterranean) release and to the other most generally Eastern method (called here the Mongolian), the main difference being that in the European the fingers, and in the Eastern the thumb only are called into use.

In Col. Lane Fox's 'Catalogue of the Anthropological Collection exhibited in the Bethnal Green Branch of the South Kensington Museum 1874'

(printed by Eyre & Spottiswoode in 1877) will be found a most complete and exhaustive description of bows and arrows from all parts of the world with illustrations.

A picture in the National Gallery, No. 292, 'The Martyrdom of St. Sebastian' (1429-1498), probably gives the best early representation of the actual attitudes of archers and crossbowmen, who were real warriors when other arms of precision were in their infancy. The artist was also a sculptor, and is said to have been the first to study anatomy for the purposes of art.

F. T. FOLLETT.

BOOKS OF TRAVEL.—I am fond of reading books of travels in Europe which were undertaken before the age of railways. The battle of Waterloo opened the continent to Englishmen, and between 1815 and 1845 a long series of books of continental travel was issued. Most of these books will repay a glance, some few are worthy of serious reading. The observations made by intelligent people who were utterly uninfluenced by modern scientific discoveries and the popular theories on artistic and social subjects are sometimes most useful, as they bring home to us the fact, too often thrust aside, that there are ways of viewing the world and our destinies beyond those popular at the moment.

The blunders these travellers made are sometimes amusing. I came yesterday across one that has amused me extremely. It occurs in Mrs. Romer's 'The Rhone, the Darro, and the Guadalquivir: a Summer Ramble in 1842.' When this lady visited Fontainebleau she was shown the table on which Napoleon signed the Act of Abdication, and read on a brass plate affixed to this historical relic an inscription stating that this event took place in "the twenty-first year of the reign of his Majesty Louis the Eighteenth." Mrs. Romer thought, and I entirely agree with her, that the years of a king's reign should be counted from the time he became king *de facto*, not as extending over the months and years when he was but a pretender. Had she been content with stating this she would have done well, but she went further:—

"The folly of that other doomed race, the Stuarts, never went so far as to think that by a stroke of the pen they could obliterate all recollection of the Commonwealth, and assume that they themselves had, during the whole period of Cromwell's protectorate, held the sceptre of the land that had driven them into exile" (vol. i. p. 21).

This is an absolute mistake. The year of the Restoration was counted as the twelfth of Charles II., and so Acts of Parliament were numbered and so they are quoted in law books at the present time. So determinately was the notion followed that Charles II. began to reign immediately on his father's death, that I do not think any calculation of a different character could be found until more

than a century had elapsed after the Restoration. Sir Harris Nicolas's 'Chronology of History' and several other books based on that valuable compilation give 1649 as the first of Charles II.

This mistake will not, I trust, prejudice your readers against Mrs. Romer's writings. They are not very deep, but are bright and chatty, reflecting the better feelings of the time in which she wrote.

ASTARTE.

SIXTEENTH CENTURY PRICE-LIST.—As the three sixteenth century printers—Grafton, Tottly, and Toye—were connected (by residence) with this county of Pembroke, when I can do so on reasonable terms I like to secure specimens of their work. The other day I purchased a black-letter square 18mo. volume, bound in the original parchment:—

"Here in is contained the booke called Noue Narrationes, the booke called Articuli Ad Novas Narrationes, and the booke of diuersities of courtes. Newly imprinted 1561. In ædibus Richardi Tottell, cum privilegio."

Not a very interesting lot. However, inside the binding is a sheet of paper, on which is printed in black letter a price-list. Some of the items quoted are so curious that I venture to think a copy may prove interesting to readers of 'N. & Q.' There is no date to the price-list, but on a piece of paper which covered it is written in a contemporary handwriting the date November, 1573:—

Fragment.

Colloquintida the pound, *xiid.*
Colloquintida the C containinge V, *XX., v. li.*
Coles the chauldred, *vis. viiij.*
Cotten silke, the clout containinge *iiii* pounce, *iii. li.*
Cotten threde, the bale, *xii. li.*
Cotten gold or silver, the mast containinge *ii. li. dt., xliis. iiij.*
Corall white or read, the mast containinge *ii. li. dt., xxx.*
Cotten hempe, the sacke co'taining *iii. C. iii. li.*
Cotten hempe, the C containinge V *xx* *xii* pound, *xxx.*
Cotten he'pe, the dozen *li. iis. viij.*
Corset harness, the pece, *xxx.*
Cusshen clothes course, the dosen, *xxiiis.*
Cusshen clothes of Hollande makinge the dozen, *xxxx.*
Curten ringes, the pound, *viij.*
Cuttle bones, the M, *xliis. iiij.*

Crewell

(Turn over.)

Compases for carpenters or joyners the dosen, *iis.*
Copper round or square the C containinge V *xx* *xii. xli.*
Counters the nest containinge *iii* in one, *xxvij. viij.*
Counters the pece, *iis.*
Cofers with barres, the nest containinge *iii. xvi. s.*
Cofers plain y^e nest co'taining *iii. vis. viii. d.*
Coddess heads the last containinge *xii* barels, *xl. s.*
Coddess heads y^e barel, *liis. iiiij. d.*
Codde fishe the laste containinge *iiii. C. vi. li.*
Codde fishe the C containinge *vi. xx. xxxx.*
Codde fishe the barell, *xs.*
Cole fishe the C containinge *vi. xx. xxx.*
Collander sede the C pou'd containinge *v. xx* *xii. li. xliis. iiij.*

B. ii. collo-

EDWARD LAWS.

Tenby

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CISTERN FOR A DINNER TABLE.—In his 'Diary' for September 7, 1677, Pepys records:—

"I to see the price of a Copper Cisterner for the table, which is very pretty, and they demand 6*l.* or 7*l.* for one. But I will have one."

However, he did not quite make up his mind this time, for on March 14, 1667/8, he says, "Thence to the pewterer's to buy a pewter sesterne which I have ever hitherto been without." He goes on to say, "Anon comes my company, viz., my Lord Hinchinbroke and his lady, Sir Philip Carteret and his lady, Godolphin, and [some others]." Doubtless, therefore, on this occasion his table was graced with the cistern. Hereupon a recent editor, Dr. Mynors Bright, notes:—

"A cistern was formerly part of the furniture of a well-appointed dining-room. The plates were rinsed in it when necessary during the meal";

and he mentions a splendid cistern of silver preserved at Burghley. Such a cistern, "worth above 700*l.*, belonging to the princesse of Denmark," was "stole from Berkley House" in 1695 (Luttrell); and such a cistern Mary Wortley Montagu dreamt of as she inspected and coveted the rich treasure of the Jesuits' Church at Cologne. Here are her saucy words:—

"I had wickedness enough to covet St. Ursula's pearl necklace; but I went further, and wished she herself [*sic*] converted into dressing-plate. I should also gladly see converted into silver a great St. Christopher, which I imagine would look very well in a cistern."—To Lady Rich, August 16, 1716.

But now for the use. Can the "rinsing," with its attendant splashing and mess, have really been enacted, and on "the table," only two centuries ago, or less? Pepys bears testimony to the place of it, and one would scarcely suppose that so gorgeous a piece of silver as the Burghley or Berkeley House cistern should be relegated to the sideboard or the floor. It would be one degree less nasty if we should suppose the use to have been the same which has been assigned (though I believe incorrectly, together with the explanation of the word) to an *épergne*, viz., as a "save-all," a receptacle for bones and rejected fragments from plates which were retained throughout the meal. No doubt it was once the custom to make such a disposition of fragments. The famous old "tub" of Winchester College hall, still employed, is evidence for this. But here, as before, one is scarcely disposed to associate so base a purpose either with the handsome silver vessel or with the manners of the eighteenth century. One only alternative I can think of—that the cistern may have lasted on as

a "survival" after its original use had ceased; in which case the likeliest employment of it would be for a wine cooler.

I should be very glad to obtain any other mention of the word or thing from the literature of the seventeenth and eighteenth centuries. Can any one supply evidence, in particular, as to the disuse of a cistern appearing on a dinner-table?

C. B. MOUNT.

14, Norham Road, Oxford.

'A PETITION FROM THE LETTERS I AND U TO DAVID GARRICK, ESQ.'—This is frequently given as the title of the pamphlet in which Sir John Hill took Garrick to task for his faulty pronunciation on the stage. I have been unable to find any pamphlet under this title in the British Museum Catalogue, and should be glad to know if I am right in thinking that 'To David Garrick, Esq.: the Petition of I on Behalf of Himself and Her Sisters,' is the correct title of Hill's pamphlet, to which reference is so frequently made. G. F. R. B.

EDOUART'S SILHOUETTES.—What has become of the fifty thousand silhouette, or "black shade" likenesses of the "most eminent public characters of the Nobility, the Church, the Military, and the Bar from England, Scotland, and Ireland," cut by M. Edouart between the years 1825 and 1835, or later, of which, in his treatise on the subject, he says he kept duplicates in about fifty indexed folios? A likeness took five minutes in cutting, and the charge was five shillings. If the admirable portraits given in the book—which include full-lengths of Daniel O'Connell, Buonaparte, and Paganini, who assured the artist it was the first uncaricatured likeness of himself he had seen—are fair specimens of M. Edouart's skill, the collection should prove a valuable record of the somebodies and nobodies of the decade. The artist tells us that his silhouettes were seldom recognized by sitters, but always by their friends, and hence the reason of innumerable quarrels. Few of us, perhaps, are acquainted with the shape of our own profile. ANDREW W. TUER.

The Leadenhall Press, E.C.

LADY ASTON was the eldest daughter of Lord Chancellor Northington. She married Sir Willoughby Aston, Bart., on December 26, 1772. I should be glad to know the date of her death.

G. F. R. B.

'LEFT-HANDED' TOASTS.—The *Gentleman's Magazine* for May, 1806, contains an account of the murder of the Rev. Mr. Parker in 1806 under the title of 'Netherwood Barn.' In this article allusion is made to the drinking of the health of the parson "left handed," both by the parishioners after the Easter vestry and also at the midnight meeting for arranging the murder. On reference to the newspaper reports of the trial I find that the

witnesses laid great stress upon this drinking the health of the obnoxious individual left handed, as if this was the great sin, and the destruction of the individual so toasted only the natural sequence. Is there any record elsewhere of this drinking healths left handed as an avowal of bitter hostility?

ESTE.

BALFOUR FAMILY.—Can any one kindly inform me who was the father of Sir William Balfour, of Munquhanney and Pitcullo, co. Fife, who was Lieutenant of the Tower 1630–41, and died in 1660, leaving three daughters and one son Charles? The present representative of this Sir William, through his son Charles, possesses the original grant of arms and supporters in the sixteenth century, to Sir James Balfour of Pittendreich and Munquhanney (died 1584), and also the commissions in the Dutch army of Henry, his fourth son, general in the army of the States of Holland. This would suggest this son as being the ancestor of Sir William Balfour, Lieutenant of the Tower; but neither Wood's Douglas's 'Peerage' nor other works containing printed pedigrees of the family seem to afford a clue.

F.S.A.

SHAKSPEARE AND PEELE.—On Feb. 5, 1569/70, at Christ Church, London, formerly the old conventual church of the Grey Friars, adjoining Christ's Hospital, and within a few yards of the spot where I write, were married "Mathew Shakspeare and Isbell Peele." The exact words of the entry in the register from which I quote are these: "februarii 1569. The v Daye was maryed Mathew Shakspeare and Isbell Peele." The last figure (9) of the year, like others on the same page of the same year, has apparently been altered from 6; i.e., 1566 into 1569. Was this Mathew related to the future poet, then aged some six or seven years? We know that George Peele, "the City poet," educated in the grammar school here, 1565–71, and afterwards at Oxford, was associated with Shakspeare in after life; that he was a son of James Peele, the clerk of Christ's Hospital from November, 1562, to December, 1585; and that he was at one time connected with the Blackfriars Playhouse as one of "her Majesty's poor players." We know further that he was a shareholder in the theatre with the two Burbages, Shakspeare, and twelve others, and died about 1598.

A. W. LOCKHARD.

Steward's Office, Christ's Hospital.

ALLAN RAMSAY.—I should feel obliged if any of the readers of 'N. & Q.' can give me any information of the family of Allan Ramsay—whether any of the descendants of the poet are still alive. My great-granduncle, General Sir Archibald Campbell, K.B., M.P. for Stirling, married the daughter of Allan Ramsay, the painter (the son of the poet Allan Ramsay). Allan Ramsay, the painter's son,

was, I believe, a lieutenant-colonel in the Guards (the 3rd Guards), in which regiment my granduncle Lorne Campbell served, and was killed at the battle of Alexandria in 1801. I cannot trace the family further.

C. RUDDELL-TODD.

Union Club, Trafalgar Square, S.W.

WORDSWORTH AND SHELLEY.—The stanza at the head of Shelley's 'Peter Bell,' quoted from Wordsworth, does not appear in any edition of Wordsworth I am acquainted with. Is it an expurgated passage, or a practical joke?

R. A. SHORT.

MISTARCHY.—Mr. Prince, in his 'Parallel History,' vol. iii. p. 459, tells us that Dugald Stewart divides government into four varieties, monarchy, oligarchy, polyarchy, and mistarchy. I have no access to the works of the "Scottish Plato," but have many dictionaries, and cannot find the word *mistarchy*, and do not understand what government is so called. Will some one of your learned readers help me? I will not insult Dugald Stewart by supposing him to mean *mistrus-archy*.

E. COBHAM BREWER.

CURSING STONES.—Can any of your readers give me any information about "cursing stones"?

E. M. B.

FULHAM.—Will any philological readers kindly favour me with any information which will throw light upon the etymology of this name? I am acquainted with the opinions of Camden, Norden, Lysons, Faulkner, &c. The first-named derives the word from the Saxon *Fullonham* = *vohcrum domus*, or resort of birds. Is there such a form in A.-S.? Early orthographies of the word Fulham would oblige. Answers might be sent me direct.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington.

JOHN SHAKSPEARE.—If John Shakspeare died intestate (?), as is stated, in 1601, his widow or his eldest son must have taken out administration, and in the usual course of such proceedings a bond would have been given by the administrator and a surety (probably William Shakspeare himself), and the usual inventory of John Shakspeare's estate, real and personal, would have been exhibited. Is there anything recorded about these important papers? It is most improbable that John Shakspeare's property was dealt with unless under an administration, which I assume will be in the Worcester or Lichfield District Registry Office if preserved.

C. MARSHALL.

REGIMENTAL BADGES OF THE 63RD FOOT.—The 63rd Foot formerly wore as regimental badges a fleur-de-lis and an eight-pointed star. How were these distinctions earned? There is no official record. It has been suggested that the fleur-de-lis commemorated successes against the French in the

West Indies, notably in 1859, and that the star was granted for distinguished service in America, 1775-1783. It may be that the authority for the wearing of these badges was lost, with other documents, when the regimental baggage was captured in Holland in 1795. The regiment was nicknamed 'The Bloodsuckers.' When and why?

GUALTERULUS.

LAND-GRABBING.—When was the word *land-grabber* first used; and by whom? I have heard Dean Swift mentioned, and Mr. Chamberlain.

M. R.

'THE RING OF AMASIS.'—What are the facts upon which Owen Meredith founded his story 'The Ring of Amasis' (1863)?

JAMES D. BUTLER.

Madison, Wis., U.S.

LAMBERT OF MAIDEN BRADLEY.—Can any one bring down and otherwise supplement the pedigree of this family given in Berry's 'Hampshire Genealogies,' or mention any present representatives of the family?

HERALD.

CONVICT TRANSPORTS.—A writer in the *Academy* (No. 858) shows from Middlesex County Records that onward from 1664 conventiclers were transported to any of His Majesty's foreign plantations (Virginia and New England only excepted). Why was this exception; and how long did it last?

In the next column to the notice of this exception the writer mentions a true bill found against Robert Dutch, in 1666, "for conveying a man on shipboard with the intention of carrying him to Virginia and there selling him." This purpose of Dutch proves that it must have been customary to bring men into Virginia for sale. Again, a correspondent of 'N. & Q.' (5th S. v. 503) holds that the schoolmaster of Washington was a convict whom the boy's father had bought. In 1754 Elizabeth Canning was transported to New England. The *Gentleman's Magazine* for 1750 (p. 279) speaks of a convict servant in Maryland, and in 1753 concerning upwards of a hundred shipped on July 13 for Maryland and Virginia.

Though 'N. & Q.' has elicited much recodite lore, it has thus far showed the name of only one convict sent to New England, namely, Elizabeth Canning. Who can give me the names of more?

JAMES D. BUTLER.

Madison, Wis., U.S.

SIR THOMAS SMITH, ALIAS NEVILL, OF HOLT, LEICESTERSHIRE.—I should be grateful for any information about the family of Sir Thomas Smith, alias Nevill, of Holt, Leicestershire, whose daughter Dorothy married first Arthur, son and heir of Sir Thomas Brooke, of Great Okle, Northamptonshire, and second (as his second wife) Sir William Dove, of Upton, Northamptonshire, eldest son of Thomas

Dove, Bishop of Peterborough. He appears to have used as his arms Gules, a saltire ermine, quarterly with the old Nevill arms, Or, fretté gules on a canton per pale ermine and or a ship sable.

P. EDWARD DOVE.

SUGAR-TONGS.—According to Macaulay, Dr. Johnson pronounced the French to be an indelicate people, because a French footman touched the sugar with his fingers. Were sugar-tongs then known, or was a spoon used for the purpose?

L. L. K.

ENGRAVED SILVER MEDAL.—I possess an engraved silver medal a little larger than a crown piece. It bears on the obverse, within an ornamented oval, "Eton Brocas Festival Aug^t 16th 1810"; and on the reverse, within an ornamented knot, "We preserve Our Rights." The medal, which has a hole for wearing by a ribbon, is hall marked on the reverse with the maker's initials, EM, with the letter P for date. It is as thin as an old sixpence. It does not seem to be an Eton College medal, but rather to have been made to commemorate the successful issue of a lawsuit respecting some encroachment on common land—at least so I gather from answers to my letters from old Eton men and the town clerk of Windsor. But from nobody have I yet got anything like definite information. The medal is not at the British Museum. I shall be much obliged if any correspondent can explain the medal.

W. G. SEARLE.

CHRISTIAN ERA.—Will any one look us out a quotation for this before 1778; also one for *churchman* as opposed to "dissenter" before Defoe, 1715? Examples of *churchman*=churchwarden are also wanted.

J. A. H. MURRAY.

Oxford.

Replies.

ENGLISH.

(7th S. vii. 107.)

I am not concerned with the etymology of this word except so far as relates to the following statement: "The guess that England is named after the Angles, started by Bede, is not supported by history." The coolness of this assertion is amazing; and it seems to me altogether too bad that no attempt whatever has been made to inquire into the matter. A man who deliberately shuts his eyes to all evidence is not entitled to ask us to follow his leading; at any rate, we shall be very foolish to take him for a guide.

Perhaps no fact is better supported by history in the true sense, *i. e.*, by ancient records. If we are bound to ignore Bede, we are not bound to ignore King Ælfred. In Ælfred's translation of Bede, 'Hist.', iii. 2, where the original has "in lingua

Anglorum," the translation has "on Engisc." Here the *E* in *Engisc* is the regular mutation of *A*; and we can no more dissociate *Engisc* from *Angle* than we can dissociate *French* from *France*. We find "Francisce menn" and "Dense" in the 'A.-S. Chronicle,' Laud MS., an. 1070; and, of course, we see that the *e* is the mutation of the *a* in *Frank* and *Dane*. *French* means *Frankish*, and has nothing to do with *frink* (whatever that may mean); and similarly *Engisc* means *Angle-ish*, and has nothing to do with *ing*.

It is impossible to ignore the known connexion of *Engisc* with *Angle*. It is indelibly recorded in such forms as *Anglia*, *Anglicus*, *Anglicanus*, as well as in the common old English terms *Angel-theod*, *Angel-cynn*, meaning English or Angle-people, English or Angle-race, and so on. For these words see the Bosworth-Toller 'Dictionary,' the references in which might be multiplied largely. Thus *Angol-theod* (*sic*) is in Ælfred's translation of Bede, ed. Smith, iii. 5; and *Angel-cynn* is in the same chapter. In the next chapter is the gen. pl. *Angla*, and the dat. *Angel-theode*. It is tedious to hunt up all the passages, and I do not see what is to be gained by repeating what every one ought to know, and what no one who knows the phonetic laws of Anglo-Saxon can possibly question.

That the *E* in *Engla* is really a mutation of the *A* in *Angle* appears also from the purely philological consideration that we sometimes find the alternative spelling with *E*. It is scarce, of course; but here are references: *Angla-land*, 'A.-S. Chronicle,' Parker MS., an. 1070; other MSS., *Engla-land*; *Engla-landes*, 'A.-S. Chron.,' Laud MS., an. 1100. So also *Engisc*, 'A.-S. Chron.,' Laud MS., an. 1016; 'A.-S. Chron.,' introduction in MS. Cotton, Tib. B. 4, ed. Thorpe, p. 3. If any one wants to realize the difficulty of finding such spellings, let him hunt for the form *Francisc*.

In the introduction to Gregory's 'Pastoral Care,' as translated by Ælfred, he calls the English people *Angelcynn*, and their language *Engisc* in the same sentence. It is absurd to expect the whole English nation to give up such facts at a moment's bidding, and for a whim.

It seems to me that the whole trouble has arisen from not understanding that the change from M.E. *en* to modern *in*, in pronunciation, is sufficiently regular. Many common people talk of the *Frinch* and *Frinchmen*. I have explained all this in my 'Principles of English Etymology,' p. 402; but I suppose I must repeat some of the instances. *Inglish* is the pronunciation of *Englisc*, and is derived from *Angle*; *mint* is from Lat. *mentha*; *grin* is from A.S. *grennian*, M.E. *grennen*; *blink* from M.E. *blenken*; *link* (of a chain) from A.-S. *hlence*; *skink* from A.-S. *scencan*; *think*, A.-S. *thencan*; *wing* is M.E. *wenge*, &c. We get back to original *a* sometimes. Thus *think* is allied to *thank*; *ling*, to A.-S. *lang* (long); *mingle* is allied

to A.-S. *on-mang* (among); *hinge*, M.E. *henge*, is derived from *hang*; *singe*, M.E. *sengen*, is allied to A.-S. *sang*, pt. t. of *singan*; *swinge*, A.-S. *swengan*, to *swang*; *string*, A.-S. *streng*, is from *strang* (strong). We even find such changes in words of French and Latin origin. Thus *pin* is allied to Lat. *penna*; *ink*, M.E. *enke*, to Lat. *encastum*; *print* is from *premere*, and was often spelt *prente*. Dr. Murray records *bink* for *bench*; and, of course, *stink* is allied both to *stench* and to *stank*. *Strinth*, for *strength*, is not uncommon. But we do not find *en* coming out of *in*, nor *eng* out of *ing*.

It is not at all the case that Dr. Sweet knows nothing of all this. He marks the old vowels of *stench*, *wrench*, *French*, *quench*, *drench*, *bench*, &c., also of *England*, *English*, also of *singe*, *string*, *wing*, *mingle*, all alike, to show that they all go back to an original *a*. See his 'Hist. of English Sounds,' p. 313. If the appeal is to phonetics, the answer is decisive. WALTER W. SKEAT.

The "Eng-er folk," from whom MR. ERNST proposes to derive our national name, appear to be a creation of his own. He has evolved them from the Ingævones of Tacitus, the Inguacones of Pliny, whom MR. ERNST calls the principal tribe of the Saxons. It would be more in accordance with the knowledge we possess to say that the Saxons were probably the chief tribe of the Ingævones. MR. ERNST has renamed the Ingævones "Eng-er" or "meadow-folk" on the strength of his derivation of their name from provincial English *ing*, "a meadow." This etymology is, however, quite inadmissible. The English *ing*, meadow, is from the Old Norse *eng*, fem., *enge*, neut., which represent Old Teutonic *angjō-* and *angio-(m)*, if both forms are original.* The change from *ang-* to *eng-* has been produced by the presence of the *i* (*j*) of the suffix, according to rule. As this change had not occurred in Gothic in the fourth century, it is evident that it could not have occurred before Pliny wrote in the first century. Therefore any derivative of *eng*, a meadow, must have yielded *ang*, not *ing*, in his time. The name of the Ingævones is in all probability derived from *Ingwio*, one of the three mythical stem-fathers of the Teutons. This is Jacob Grimm's suggestion, and it is supported by the traditions of this hero preserved by the Teutonic tribes. Thus in 'Beowulf' the Gotho-Danish King of Skaan is called "fræa Ingwina," 2368, and "eodor Ingwina," lord or prince of the Ingwinas—an appellation that is illustrated by a name of the Norse god Freyr, who is called "Ingwi-Freyr" or "Ingunnar-Freyr." It is from this Ingwio that the Ynglingar, the royal house of Sweden, derived its name.†

* As the declension of the fem. *eng* is irregular, it is probable that the word was originally neuter only. See Wimmer, 'Fornuordisk Formlära,' Lund, 1874, § 41 b, an. 3.

† See further on this subject Grimm, 'Deutsche

It is hardly likely that the Weser (*Visurgis*) means "meadow river," as MR. ERNST asserts. It has been more probably connected with the root of *vest*, which is preserved as *visi* in *Visigoth*, and probably in O.E. *Ge-wisse*, the West Saxons.

MR. ERNST objects to the derivation of *English* from *Angle*, (1) because the Angles never lived along the German Sea; (2) because they must have sailed or rowed across the Baltic to reach England, which MR. ERNST thinks was an impossible feat; (3) because there is no clear evidence that the Angles ever emigrated to England, as he admits that the Saxons did; and (4) because he thinks it is difficult to derive *English* from *Angle*. Now, in the time of Tacitus the Angli were apparently located east of the Elbe, but when Ptolemy wrote they were on the banks of the Middle Elbe. When we next hear of them they are settled round Slesvik, at no great distance from the German Ocean. Our evidence for this is Beda, who, it must be remembered, was writing within a few generations of the migration of the Angles to England. He tells us that the Angles came from Angeln (*Angulus*), which lies between the country of the Jutes and the Saxons, and their country, he says, remained unoccupied even to his day ('H. E.', i. 15). This migration of the entire nation of the Angles is borne out by their great preponderance in England, and by the disappearance of their name from the later continental history. Beda's statement is supported by King Alfred, who states, in his account of Onthhere's voyage, that the port at *Hæþum* (at the heaths) lies between the Wends, the Saxons, and Angeln; and he tells us that the Angles dwelt in that district before they came to England.* Ethelwerd, writing a little later, says that Old Anglia lies between the Saxons and Jutes, its chief town being called "Slesuic" by the Saxons and "Haithaby" by the Danes.† This evidence is further strengthened by the fact that this district is still known as *Angeln*. MR. ERNST cannot maintain that it would be impossible for the inhabitants of Angeln to reach England. Even if they were obliged to sail down the Slie Fjord, and through the Cattegat, the feat would not be very difficult. The vikings

of Jomsborg in later times were not deterred by the voyage round the Skaw from participating in the attacks on England. As to MR. ERNST's third point, the evidence in support of the invasion of the Angles is quite as substantial as that in favour of the Saxon conquest. He cannot, therefore, accept one and reject the other. *English* is not derived from *Angle*, but from the true Old English form of the name *Engle*, plural. *English* can be derived from this word without the slightest difficulty. This name occurs as *Engli* in three out of four of the oldest MSS. of Beda, against the *Angli* of the Moore MS., which Mr. Sweet, 'Oldest English Texts,' p. 132, holds to be a mistake due to the anticipation of the following Latin *Angli*.* The O.E. *Engle* is the representative of an Old Teutonic *Angli-*, which is the form used by Tacitus. In its turn *Angli-* can be analyzed as a compound with the *-i-* suffix, which was a favourite suffix in Old English for forming national names.† Zeuss has derived the name from a lost Teutonic word meaning "bay, creek." The existence of a Teutonic **angu-lo-z* with this meaning is rendered probable by Alfred's *Angle*, the nom. of which would be **Angol* or **Angel*.‡ The meaning of *angu-lo-z* is illustrated by the O.N. *angr*, "creek, bay," which represents an Old Teutonic **ang-ro-z*.§ But although there can be, I think, little doubt about the form of the Teutonic word from which *Engle* is derived, there must be considerable doubt as to its precise meaning. We do not know the character of the country inhabited by the Angli when they first took up this distinctive appellation. It is a mistake to derive their name from that of Angeln, as is frequently done, because we find them bearing the name of Angli before they occupied Angeln, which must, therefore, have derived its name from them. W. H. STEVENSON.

MISS PORDEN (7th S. vii. 68).—Miss Porden, or, to give her full name, Miss Eleanor Anne Porden, was the daughter of William Porden, architect of Berners Street. She was married on

* The O.E. *Angle*, which occasionally occurs instead of *Engle*, is, no doubt, similarly due to Latin influences.

† E.g., *Mierce*, "men of the Marches"; *Norðan-hymbre*, *Sūðan-hymbre*, "men from the north, south of the Humber," &c.

‡ Beda's *Angulus* may be merely a Latinized form of **Angol* or **Angel*. The O.E. *angel*, "angle, hook," is probably the same word with a slightly different meaning. This word also occurs in O.H.G. as *angul*, and in O.N. as *angull* (for older **angul-r*), and appears to answer in history and formation to the Greek ἀγκύλο-ς, "crooked, curved."

§ I would suggest that the name of the Angri-varii of Tacitus, the Ἀγγρο-οὐράριοι of Ptolemy, should be referred to *ang-ro-z*, bay, rather than, with Zeuss, to O.H.G. *angar*, meadow. A name like "meadow-men" is an unlikely appellation for a Teutonic tribe, for it does not distinguish them from the other tribes, who must have been just as much "meadow-men" as they were.

Mythologie, p. 320, and Munch, 'Det Norske Folks Historie,' i. i. 59.

* Voyage of Onthhere: "to ðæm porte þe man hætt[et] æt Hæþum; se stent betwū Winedum and Seaxum and Angle, and býrð in[n] on Dene.... On ðæm landum eardodon Engle ær hi hider on land cōman."

† Mon. Hist. Britt., 502 D: "Porro Anglia Vetus sita est inter Saxones et Giotos, habens oppidum capitale, quod sermone Saxonico *Slesuic* nuncupatur, secundum vero Danos *Haithaby*." The town of Slesvik is first mentioned in A.D. 804 as "Sliesthorp" by Eginhard and Regino (Pertz, i. 191, 563), but it was afterwards called "Sliaswik," &c. By the Norseman it was called "Heath-by" (*Hæð-a-by*), the *Haitha-by* of Ethelwerd. This name is still preserved as *Haddaby*, the name of a suburb of Slesvik. See Munch, *op. cit.*, i. i. 381.

Aug. 19, 1823, to Capt. John Franklin, R.N., afterwards Sir John Franklin, the celebrated navigator, and died on Feb. 22, 1825, in Devonshire Street, Portman Square, at the age of thirty. Miss Porden is best known as the authoress of 'The Veils' and 'Cœur de Lion.' She contributed also, I believe, to a magazine called the *Salt Box*, published at Eaton Hall, Cheshire. ANON. will find a review of Miss Porden's poem 'The Veils' in the *Gentleman's Magazine* for 1816, p. 45; and there is a notice of her death in the same magazine for 1825, accompanied by a long eulogistic account. F. S. SNELL, M.A.

Southport.

This lady was the youngest daughter of the late William Porden, and the wife of Capt. (afterwards Rear-Admiral Sir John) Franklin, R.N. Her father, who was a native of the town of Kingston-upon-Hull, was a well-known architect in London, the firm being known as Porden & Chambers. He was the architect of Eaton Hall, Cheshire (Lord Grosvenor's), the King's stables at Brighton, &c., and resided at Berners Street, London, where he died on Sept. 14, 1822.

Miss Eleanor Anne Porden, born in 1795, was an authoress of considerable note in her day. Her principal works were 'The Veils; or, the Triumph of Constancy, a Poem in Six Books,' 8vo., 1815; 'The Arctic Expeditions, a Poem,' 8vo., 1818; 'An Ode on the Coronation of His Most Gracious Majesty George the Fourth in July, 1821'; and 'Cœur de Lion; or, the Third Crusade, a Poem in Sixteen Books,' 2 vols. 8vo., 1822.

The poem on the Arctic expeditions was written by Miss Porden after having visited H.M.'s ships *Alexander* and *Isabella*, on March 30, 1818, then lying at Deptford, and the publication of the poem is said to have brought the authoress under the notice of Capt. Franklin, which ultimately led to their marriage.

On Aug. 19, 1823, at Marylebone Church, Miss Porden was married to Capt. John Franklin, R.N.; and on Feb. 22, 1825, about a week after the departure of her husband for the Polar regions, the death of Mrs. Franklin took place, at her residence in Devonshire Street, Portman Square. She died at the early age of thirty years, leaving an only daughter.

In the *Hull Advertiser*, Aug. 23, 1822, are the following lines by Mary Russell Mitford:—

TO MISS PORDEN,

On Her Poem of 'Cœur de Lion.'

Proudly thy Sex may claim thee, young and Fair
And lofty Poetess!—proudly may tell
How thou hast sung the arms invincible
Of Him, the Lion-hearted, in the snare
Of Austria, as amid the sultry glare
Of Palestine, triumphant—or the spell
Of poor Maimoune—or the thoughts that swell
When thrillingly the old remembered air
Rings from the harp of Blondel—or the bright

And gorgeous train of England's chivalry—
Or worthy of his kingly foe, the might
Of Paynim Saladine. Oh, proud of thee
Is Woman! proud of thy bold Muse's flight!
Proud of thy gentle Spirit's purity!
June 10, 1822.

W. G. B. PAGE.

77, Spring Street, Hull.

An account of this lady—who subsequently became the first wife of Capt. (afterwards Sir John) Franklin—will be found in Allibone's 'Dictionary.' Her first two poems, 'The Veils' and 'The Arctic Expedition,' were published by my grandfather in 1815 and 1818 respectively.

JOHN MURRAY, Jun.

Albemarle Street.

An account of Miss Porden, quoted from Miss Mitford, is given in 'John Francis: a Literary Chronicle of Half a Century,' vol. i. p. 423.

JOHN RANDALL.

[MR. G. L. APPERSON points out the allusion to Miss Porden indicated by MR. RANDALL. MR. JULIUS STEGALL says that Capt. Franklin, in accordance with the earnest wish of his wife, left to fulfil his engagement on the fixed date, Feb. 21, 1825, and that she died from consumption the next day. MR. DANIEL HIPWELL, M. R., and others also send replies.]

THE GARRARD FAMILY (7th S. vii. 48).—Attogare very probably means "at the Gore," a frequent local term. But how prove that it could become Garrard? Garrard or Garret, as it is also written, is a variant of Gerald.

A. HALL.

13, Paternoster Row, E.C.

MEDAL OF THE PRETENDER (7th S. vii. 107).—It appears from the preface to the New Gallery catalogue that Mr. H. A. Grueber is responsible for the portion relating to coins and medals. The statement is evidently curtailed from the following account of the same medal:—

"It commemorates the visit of Prince Charles to London in 1752. In that year another insurrection was planned by the Prince, Alexander Murray, Macdonald of Lochgarry, and Dr. Archibald Cameron. Murray came to England, and the other two conspirators went to Scotland. Prince Charles also repaired incognito to London, where he stayed, as in 1750, in the house of Lady Primrose (see No. 361, p. 656). He remained some weeks; but seeing no hope of the plot having any success, he returned to Paris. This visit was known to Lord Holderness, who is said to have reported it to George II."—*Medallic Illustrations*, &c., compiled by Edward Hawkins, and edited by A. W. Franks and H. A. Grueber, vol. ii. p. 670.

G. F. R. B.

In Ewald's 'Life, &c., of Prince Charles,' vol. ii. p. 212, the following occurs:—

"Hume, the historian, in writing to Sir John Pringle [about Prince Charles's visit in 1752] states: 'About five years ago I told this story [Charles's visit to Lady Primrose in London] to Lord Holderness, who was Secretary of State in the year 1753, and I added that I supposed this piece of intelligence had at that time escaped his lordship. "By no means," said he; "and who do you

think first told it me? It was the King himself; who abjured, "And what do you think, my lord, I should do with him?" Lord Holderness owned that he was puzzled how to reply; for if he declared his real sentiments, they might savour of indifference to the royal family. The King perceived his embarrassment, and extricated him from it by adding, "My lord, I shall just do nothing at all; and when he is tired of England he will go abroad again." I think the story, for the honour of the late king, ought to be more generally known" (see Nichols's 'Literary Anecdotes of the Eighteenth Century,' vol. ix. p. 401)."

P.

"STRUCTA SUPER LAPIDEM QUI RUET ISTA DOMUS" (7th S. vii. 88).—Is this sentence quite rightly copied? It requires to be interrogative, and should be read "quis." Then the rendering would be, "The house that is built upon a rock, who shall overthrow it?" It is only an adaptation of Matt. vii. 25. The house built "super petram" is assailed by the rain and floods and winds, "et irruerunt in domum illam, et non cecidit: fundata enim erat super petram."

The house on solid rock is laid,

Ah! who shall cast it down?

C. A. WARD.

Walthamstow.

This seems to be only a metrical adaptation of the words at the conclusion of the Sermon on the Mount:—

"Sapiens qui ædificavit domum suam super petram; et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et non cecidit: fundata enim erat super petram."—St. Matthew vii. 24, 25.

Built as it is upon the rock, how shall this house ever fall?

Whether the author composed this line himself as a motto to his works, or quoted it from some other writer, I am not able to say. W. E. BUCKLEY.

"Qui" is used adverbially, "How can that house fall, &c.?" The line must have been written long after classical days, for "lapis" is never used for rock.

J. CARRICK MOORE.

CHARLES LESLIE (7th S. vii. 109).—He is a fairly well-known person. His father was John Leslie, born at Balquhaine, in Scotland, and afterwards Bishop of the Orkneys, then of Raphoe, and finally Clogher. Charles Leslie was his second son, and was born in Ireland in 1651. He wrote 'The Snake in the Grass' and many other theological treatises, as well as various political tracts, was an ardent opponent of the latitudinarian party, and a thoroughgoing Nonjuror. He died at Glaslough, county Monaghan, April 13, 1722. See Chalmers and Thompson Cooper.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

Has MACROBERT consulted 'Laurus Leslæana,' by the Rev. Wm. Leslie, published at Gratz, 1692, and 'Historical Records of the Family of

Leslie,' by Col. Leslie, 1869? These works are unknown to me, but I have a note respecting them, extracted (I believe) from Burke's 'Landed Gentry.' GUALTERULUS.

If MACROBERT will write to Rev. R. J. Leslie, St. John's Vicarage, Holbeach, he will, I believe, gain the information he seeks.

E. LEATON BLENKINSOPP.

STROUD AS A PLACE-NAME (7th S. vi. 187, 309, 357, 449, 516; vii. 77).—To the discussion which has been going on in 'N. & Q.' over this place-name, it may be well to add the opinion of a Gloucestershire philologist. I quote from 'Local Names of Gloucestershire,' by R. Hall, M.A., Rector of Saul (John Bellows, Gloucester):—

"Stroud, Strood, Kent, is the same word, having been indifferently Stroud, owing to the unfixed pronunciation of *ou*. Stroud was Strood, Esch Acc. 30 Hen. VIII.; and Strood was Strode, Register of the Hospitallers, thirteenth cent.—in both cases doubtless with long *o*, which sounded *oo*—and answering to *strād* (as does *stone* to *stān*), which appears in Stradsett (Norf.), Stradishall (Suff.). And I believe this is *ystrad*, W., a dale, as Ystrad-Dwr, valley of the Dore; Lib. Land. in 1123, Ystradowen (Glam.)."

EDWARD DAKIN.

Selsley, Stroud.

KENELM HENRY DIGBY (7th S. vi. 507; vii. 51, 94).—Where Lumley the publisher "went to church" is not a matter of great interest; but since the question has been raised I may be allowed, as one of his large circle of acquaintance, to state the fact that he belonged to that eccentric class of religionists who made a mystery of whether they had joined the Catholic Church or not—he would neither allow nor deny it. I have heard the statement that he had done so both positively asserted and denied by persons whose individual testimony, uncontradicted, might have been taken to be final. However that may be, he certainly, to my knowledge, "went to church" habitually at the Jesuit church in Farm Street, and by no means as a mere Protestant spectator, but devoutly kneeling, and "wagging that wonderful white wig of his" (as Cardinal Manning once playfully spoke of it to me) in the fervour of his interest in the service. That he should feel real "annoyance" that "wife" ["the angel" he used to nickname her] should dine at Edmonton while self should dine at Ware" most of his friends might doubt. R. H. BUSK.

NOTES ON EPICTETUS (7th S. vii. 4).—I have not yet had an opportunity of seeing Mr. T. W. Rolleston's edition of Epictetus in the "Camelot Classics," but I gather from the note above referred to that he has mentioned two previous translations only of Epictetus. MR. DOVE has added another name to the list of translators, and perhaps it may be of some interest to state that the 'Enchiridion' was translated into English in 1710 by the famous and

accomplished Lady Mary Wortley Montagu. She would be only twenty years old at that time. I do not know whether the translation was ever given to the public. It is not contained in the edition of her works which I possess; but it was emended and corrected by the well-known Bishop Burnet, of Salisbury. In a letter to Bishop Burnet, dated July 20, 1710, Lady Mary writes:—

"Here is the work of one week of my solitude; by the many faults in it your lordship will easily believe I spent no more time upon it: it was hardly finished when I was obliged to begin my journey, and I had not leisure to write it over again. You have it here, without any corrections, with all its blots and errors: I endeavoured at no beauty of style, but to keep as literally as I could to the sense of the author. My only intention in presenting it is to ask your lordship whether I have understood Epictetus. The fourth chapter particularly I am afraid I have mistaken."

The rest of the letter is taken up with an apology for "an address that looks so very presuming" in one of her sex ('Works of Lady M. W. Montagu,' in 5 vols., pub. 1805, vol. i. pp. 6, 136).

R. W. C. HUNT.

Weimar.

The "Camelot Classics" critic seems to have drawn his information too exclusively from the preface to Mr. Long's 'Epictetus.' Besides the translations by Dean Stanhope and Mrs. Carter, the 'Manual' was rendered into English by no less a person than Lady Mary Wortley Montagu, with the friendly supervision of Bishop Burnet. The translation is printed in Mr. Moy Thomas's admirable edition of her 'Letters,' &c. It is dated 1710.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

Mrs. Carter's and Mr. Long's are translations of the complete works of Epictetus. Dean Stanhope's work, referred to by Mr. Dove, is a translation of the comment by Simplicius on the 'Encheiridion' alone. Simplicius still wants a translator. Dean Stanhope's work, though very pleasant reading, is a paraphrase rather than a translation—*e.g.*, in the last sentence of the preface he employs 68 words to translate 18. I have noted other passages in which 92 words are rendered by 230, 24 words by 80, &c.

Among the translators of the 'Encheiridion' Mr. Rolleston himself deserves honourable notice. His version, published by Kegan Paul, Trench & Co. in 1881, is all that a translation should be.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

P.S.—George Long says ('Epictetus,' Bohn, p. 390, note), "The commentary of Simplicius is worth reading. But how many will read it? Perhaps one in a million." If this be true, the more the pity. To those who care to study Epictetus and Simplicius in the original I recommend the great edition by Schweighäuser, Leipzig, 1799, 6 vols. 8vo.

MR. C. C. DOVE at 7th S. vii. 4 drew attention to Stanhope's 'Epictetus his Morals' of 1694. This is, of course, the 'Encheiridion,' "with Simplicius his Comment." I have a copy, the third edition, dated MDCCIV., "with the life of Epictetus from Mons. Boileau."

Besides the complete translations of Mrs. Carter and of Dr. Long, there is another which I omitted to mention in the introduction to my "Camelot Series" volume. It is by T. W. Higginson (Boston, 1865), and professes to be "based" on Mrs. Carter.

Two attempts to render the 'Encheiridion' in rhymed heroic verse belong to the curiosities of literature. One is by Ellis Walker, M.A., London, 1708, and is, indeed, a very poor return for the stay which Epictetus afforded to Mr. Walker's soul during "the present troubles in Ireland." The other is also by an Irishman, and dates from a time of trouble in Ireland—the Hon. Thomas Talbot, 1881.

T. W. ROLLESTON.

There were English translations of parts of Epictetus by Ja. Sanford (1567), John Davies (1670), Ellis Walker (1692), and William Bond (1736), for which see Bohn's Lowndes. To these may be added Jo. Healey (1616), Hon. Thomas Talbot (1881), and F. W. Farrar ('Seekers after God,' pp. 186–256).

W. C. B.

OLD WARDEN CHURCH, BEDS. (7th S. vii. 69).—These wood carvings were got together by the last (third) Lord Ongley, who, it is said, took the idea of this style of church decoration from the beautiful woodwork in the neighbouring church of Cockaigne Hatley. Lord Ongley, however, instead of merely transplanting into his English church the carved interior of a continental chapel, as did Mr. Cust at Hatley,* appears to have collected all kinds of antique wood-carvings, sacred or profane, and used them according to suitability of size rather than of subject, mounting genuine oak in panels of painted deal, and eking out carved woodwork with imitations in plaster. Of the genuine carvings much is undoubtedly from the Low Countries. There are a series of panels, with sacred subjects in relief, which actually bear titles in Dutch, and many others are of unmistakable Dutch workmanship. But perhaps the most interesting pieces in the church are the panels mentioned by your correspondent, which bear in low relief the initials A.C., united by a true lovers' knot. Of this panel there are thirteen specimens distributed throughout the church; and there are other panels of similar shape and size, and bearing a great general resemblance to each other and to the A.C. panels. One of these, of which there are six specimens, bears a leopard's (? wolf's or lion's) face, bearded; the

* Such an interior, from the Carthusian convent of Buxheim, in Bavaria, was sold in 1886 at a London sale room. What became of it I do not know.

other, of which there are three specimens (two, by the way, placed upside down), bears the heraldic *escarboucle*. What the leopard's (or other savage animal's) face stands for I have failed to find out; but the *escarboucle* is the heraldic cognizance of the Duchy of Cleves. This fact lends support to the tradition that A.C. stands for Ann of Cleves, a tradition which, like your correspondent, I was before inclined to regard with some scepticism. One objection to this is, of course, the true lovers' knot, which unites the two initials as if they were those of separate persons. Perhaps some of your readers may know of an A. with cognizance a leopard's face who married a C. with cognizance an *escarboucle*, and thus explain all three panels.

On two of the panels the central device is surmounted by a crown; the A.C. by a crown composed of three whole and two half strawberry leaves, jewelled; the *escarboucle* by a crown composed of three whole and two half roses. The leopard's face panel bears no crown, and the ornament is rather bolder in design than in the other two; but it is of the same general style, and bears oak leaves and acorns, as does the *escarboucle*, though not the A.C. There can be no doubt that the three panels are connected with one another. I should be happy to lend drawings of these panels to any of your readers who may be able to throw light on them. If any of your readers pay a visit to Old Warden Church, I wish they would read, if they can, the scroll proceeding from the mouth of the Abbot of Warden, in the relic of stained glass from the once famous Warden Abbey which is placed in one of the north windows. I have tried in vain to decipher it into any sense.

F. W. B.

P.S.—Since I wrote this note a friend has suggested that the knot connecting the A.C. may be the three-knotted waist-rope (*cordelière*) of the Franciscan Friars, or Cordeliers. He points out that the ornamental use of initials, often twined with such a cord, is characteristic of the French Renaissance, and hazards the conjecture that A.C. might stand for Anne of Bretagne (who undoubtedly used the *cordelière* as a badge) and her first husband, Charles VIII. I fear that a few stray carved panels, colonized by chance in a country church, cannot be a matter of wide interest. Otherwise I should hope that some of your readers, with access to works on history, heraldry, and ornament, might settle the question definitely.

CAPITAL PUNISHMENT (7th S. vii. 128).—P. W. F. will find the information he requires in a report on "The various methods of carrying into effect the sentence of death in capital cases" furnished to the New York Legislature Jan. 17, 1888, and printed in the same year.

D. W. DOUTHAITE.

DARCY OR DORSEY (7th S. vii. 88).—MR. W. F. CREGAR, of Annapolis, thinks that Dorsey is a name

quite unknown in England. But there are at least two living Englishmen of that name: to wit, the Rev. Alexander James Donald D'Orsey, B.D. of Cambridge, who is a professor at King's College, London; and his son, the Rev. Lambert Murray D'Orsey, M.A. of Cambridge.

A. J. M.

"TWIZZEL" IN PLACE-NAMES (7th S. vii. 28).—"Twistle: Northumbria: a boundary," says Canon Taylor in 'Words and Places,' but the proper study of place-names makes most of us sceptics till we see the proofs. Sometimes the bubble derivation, sought for at the canon's mouth, bursts after all. Hence, mean time, so far as I am concerned, the foregoing explanation has only a guarded acceptance, especially as doctors differ about this very thing. I say this without the least discourtesy to 'Words and Places,' one of the best used and most esteemed books in my little library. Like most others it is fallible.

A book about Northumberland, otherwise charmingly written but weak in its place-name lore (Tomlinson's 'Comprehensive Guide to Northumberland,' 1888), derives Twizzel on the Till from "A.-S. *Twistlung*, storehouse" (p. 552). So far, where the place is on the Till. On the Tyne it is different. Haltwhistle (p. 168) "signifies either 'the holy hill of the high water' or 'the high watch-hill or beacon.'" I fear philology cannot be at high water in both places!

Next best to solving a difficulty is to supply the means of solving it. Perhaps the under-noted old spellings may help to make the quietus of this one. Haltwhistle, it is well known, varies little from Hautwysel in early writings. Twizzel merits more detail. It saw the opening act of Flodden: the English crossed

The Till by Twisel Bridge.

'Marmion,' canto vi. st. 19, is historically true, as will be seen by a comparison with Hall's 'Chronicle' under "the V yere of Kyng Henry the VIIJ," where the spelling is Twysell. In 1296 Agnes de Twysel, having signed the Ragman Roll, received a writ of restitution of lands in Berwickshire ('Rotuli Scotiae,' i. 26a). The oldest instance I have seen is in 1276, when mention is made of a tenement in Twyschille (Bain's 'Calendar,' vol. ii. No. 70). Is there not here a decisive clue? *Twyst* is well-known Middle English for a bough (Mayhew and Skeat's 'Concise Dictionary').

GEO. NEILSON.

Glasgow.

A little work by H. C. March, M.D. Lond., entitled 'East Lancashire Nomenclature and Rochdale Names,' London and Rochdale, 1880, 12mo., at p. 28 has:—

"Boundaries have always been matters of importance. *Twistle* is a division *betwixt* contiguous farms. Such are Extwistle and Birtwistle, the oak and birch boundary; Oswaldtwistle, the boundary of Oswald, and Entwistle,

that of Endr, a name found in Enderby, and in Endrod, King of Norway in 784, as well as Twiss Green, Twisse Barn, and Lower Twistfield ('Radulfus de Twisel,' fourteenth cent., Lib. Vit.). Tintwisle is a fenced boundary, from A.-S. *tynan*, to hedge. Hazeltine is hazel hedge."

W. E. BUCKLEY.

Twizzle is used as a surname or nickname in 'The Calais Packet,' contained in the 'Universal Songster' (1825), vol. i. pp. 137-8, "Well, Twizzle, how do you like it," &c. The English

crossed
The Till by Twisel Bridge

to attack the Scotch at Flodden. See Scott's 'Marmion,' canto vi. xix. In Paterson's 'Roads' (1822) Twisel is spelt Twizell and Twysel.

J. F. MANSEIGH.

Liverpool.

BENT OR BENNET (7th S. vii. 25).—I think MR. ADDY might very profitably study vol. i. p. 165 of Halliwell, because it is certain that usage varies in different counties. Bennet may occasionally be confused with Benedict, but *bent*, as a grass, is generally given in the plural, collectively as *bents*; it is a common name for several coarse grasses, as *agrostis*, *cynosurus*. Prof. Skeat calls it uncertain, but classes it with the German *binse*, a reed. I think the word must be connected with bamboo, largest of reeds, in Sanskrit *vansa*. Here we have the German form phonetically exact. This last is probably from the Slavonic, while *bamboo* is a Malay corruption.

A. HALL.

EXECUTION OF DEEDS (7th S. vi. 509).—The "Hijs testibus" clause appears in a Lancashire deed dated Second Sunday after Epiphany 19 Hen. VII.; so any Act on the subject would be after that date in all probability. Such an Act ought to be easily traced if it existed. The next deed on the title before me is October 30, 1668, and contains the "Ne cujus rei testimonium" clause, followed by the "Datum," but omits the "hijs testibus," and the (four) witnesses' names are endorsed.

H. T. C.

F. W. FAIRHOLT (7th S. vi. 508; vii. 57).—Memoirs of him, containing extended notices of his literary productions and works illustrated by him, will be found in the *Reliquary* for 1866-7 (vii. 40-49), by Llewellyn Jewitt; in *Collectanea Antiqua* for 1863 (vi. 296-311); and in 'Retrospections, Social and Archaeological' (1883, i. 218-226)—the last two by Fairholt's life-long friend, companion, and executor, C. Roach Smith, who also contributed much of the material to the first. His father was of German origin, and bore the name of Fahrolz. This the son Anglicized into Fairholt, and as he had no descendants, the name died with him. He was born in London in 1814, and died at Brompton on April 3, 1866. His friend C. Roach Smith placed a tablet to his memory in the church

of Stratford-on-Avon, to which town Fairholt had bequeathed his Shakespearian collections.

His earliest literary attempt appeared under date 1831, in Hone's 'Year-Book,' 491-495, 1432-1434, and consisted wholly of extracts from a work of 1685. The *Mirror* of 1836 contains two papers illustrated by him: 'On an Antique Table at Stanton-Harold, Leicestershire,' and 'The House of Ferrers' (xxvii. 24-5, 176-180, 198-201). The illustrations are believed to be the first that he published.

T. N. BRUSHFIELD, M.D.

Budleigh Salterton, Devon.

HOMER'S 'ILIAD,' VIII. LL. 557, 558 (7th S. vii. 129).—The late F. A. Paley has the following note on the lines quoted by MR. BOUCHIER:—

"557-8.—This fine distich is omitted by Bekker, on the authority of Schol. Ven., who supposes the lines to have been introduced from xvi. 299-300. By omitting them here, however, the tautology in *ἀσπρα φαίεται* and *ἀσπρα εἶδεται* becomes more marked."

I do not think the contradictory nature of Pope's rendering is far to seek. "Stars gilding the glowing pole, shedding a yellower verdure o'er the dark trees, and tipping with silver [not in the schoolboy sense!] the mountain's head" is a fairly average specimen. "Vales shining and a flood of glory bursting from all the skies" are among the beauties of this passage. I was going to refer MR. BOUCHIER to the Laureate's version, but I find it quoted by Mr. Paley ("Bibliotheca Classica," Homer's 'Iliad,' vol. i. p. 295).

E. MANSEL SYMPSON.

MR. BOUCHIER must be content to lose the lines from 'Il,' viii., which he cites. But he will not have to give them up as Homeric, for they are a repetition from 'Il,' xvi. 299, 300. The omission requires but a short note, which in Bothe's 'Homeri Carmina,' Lips., 1839, tom. i. p. 377, is: "556, 557, versus ταυτολόγοι, quos nescio quis π', 299, sublectos hinc adscriptit." They are in brackets in the still earlier Homer by Dindorf, Bekker's 'Leipzig Classics,' Lond., Black, Young & Young, 1826. Such repetition, leading to the exclusion of passages, comes into notice in estimating the value of various readings in the New Testament; e.g., "to kick against the pricks" is excluded from one of the passages in which it occurs.

ED. MARSHALL.

SAMUEL PEYFS (7th S. vii. 81).—In his very interesting note MR. F. HENDRIKS describes the 'Memoires relating to the State of the Royal Navy' as put forth without name of publisher or printer, and therefore as presumably printed for private distribution. But I have a copy of this little but important book bearing at foot of title the following imprint:—

"Printed for Ben. Griffin, and are to be Sold | by Sam. Kettle at the Great Turks-Head in | Fleet-Street over against Fetter-Lane, 1690."

The title is in red and black ink, and the names of printer and publisher in red. Some errors of the press are corrected on several pages, apparently by the hand of the author. JULIAN MARSHALL.

IGNESHAM AND COTSMORE (7th S. vi. 507).—I. A. would greatly facilitate reference for place-names if he would give some portion of the context to indicate the locality. By Ignesham is probably meant Egnesham, now Ensham or Eynsham, where there was a Benedictine abbey. It belonged to the Bishop of Lincoln *temp.* William I.; and so *temp.* Edward I.: "Abbas de Eynesham tenet totam villam de episcopatu Lincoln." ('Testa de Nevill,' p. 108 b). I can make out no trace of Ignesham.

Cotsmore, probably Cotesmore ('Tax. Ecc. P. Nich. IV.,' p. 65), Cottesmore, near Oakham, Rut. (*Post Office Guide*, 1888). *Temp.* Edward I. "Godefredus de Gamages tenet xii terre in Cotesmore quondam Warini de Clapham quam rex dedit Willemo de Gamages patri Godefredi" ('Testa de Nevill,' p. 39 a). The notice of Cottesmore in Bacon's 'Liber Regis,' Lond., 1786, is:—"Cottesmore Rect. (St. Nicholas) cum cap. Barrow. Destructa." ED. MARSHALL.

There can be little doubt that Cotsmore is the present Cottesmore, near Oakham. Could Ignesham have been Ickenham, near Uxbridge, or Icklesham, near Rye, in Kent?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

There is a Cotsmore (Camden), now Cottesmore, about four miles north of Oakham.

J. F. MANSERGH.

Liverpool.

CURSE OF ST. ERNULPHUS (7th S. vii. 160).—

"Reaching down a form of Excommunication of the Church of Rome, a copy of which my father had procured out of the ledger-book of the Church of Rochester, writ by Ernulphus the Bishop."—Tristram Shandy, vol. iii. chap. x.

The curse (comprehensive enough!) forms the following chapter of Sterne's coarse, but immortal story. S. B.

Arnulph, Earnulph, or Ernulph, was Bishop of Rochester in the reign of Henry I., and died 1124. The original of his celebrated "curse" remains in the possession of the Dean and Chapter of Rochester. The curious in such matters can see it transcribed in full in the pages of 'Tristram Shandy.' Judging from an extraordinary case which occurred a year or two ago, the public (at least the ordinary Protestant public) are not aware of the existence of the document.

EDWARD H. MARSHALL, M.A.

Hastings.

[Other contributors reply to the same effect.]

'ELIJAH'S MANTLE' (7th S. vii. 140).—The article sought for by MR. A. H. BROWNE is entitled

'Elijah's Mantle.' It was written by Lord Randolph Churchill, and will be found in the *Fortnightly Review* for May, 1883. F. D. T.

'DORA THORNE' (7th S. vii. 108).—Bertha M. Clay is the author of the above, together with about sixty other works, some of which were published in "The Family Story-Teller Library," viz.:—

From Gloom to Sunlight.
Broken Wedding-Ring.
Rose in Thorns.
Thorns and Orange Blossoms.
Which Loved Him Best?
Wife in Name Only.
Woman's Temptation.
Golden Heart.
Lord Lynne's Choice.

And several others.

CHAS. WM. F. GOSS.

CHOIL OF A KNIFE (7th S. vii. 127).—The word *choil*, i.e., the verb to *choil*, brings many old remembrances to my mind, and is intimately associated with pen and pocket knife making. My ancestors, on both paternal and maternal sides, have been cutlers for the last 200 years. My late grandfather (William Hems, of London) was one of the judges of cutlery at the 1851 Exhibition; and my mother's father and brother (Messrs. Geo. Wostenholm & Son, of Sheffield) were awarded a gold medal at the same exhibition for their cutlery. My late father was a cutler, and as a youth I passed three years—more or less unhappily—in the largest cutlery manufactory in Sheffield, and perhaps in the world.

After a pocket-knife comes from the workshops into the warehouse, polished and otherwise complete, it is put with others of its class upon a "board," i.e., a long wooden shelf-like plate capable of holding several dozen knives, and this, with its contents, in ordinary course is handed to the "whetter." Before that artificer proceeds to put a cutting-edge on the blades, however, he takes his "three-square" file, and nicks out the corner of the steel where the tang and the edge of the blade join. My neighbour MR. ADDY falls into a little mistake in using the word "bolster." The bolster of a penknife is not a part of a blade, but of the "scales." It is the act of filing the junction of the tang and edge, whereby the general shape of the blade is materially improved, that is commonly known in Sheffield as "choiling." I have heard the same word in general use in the cutlery establishments at Beaver Falls, near Pittsburgh, U.S.; but that goes for little, as Sheffield workmen are plentiful there, and the word has naturally gone over there with them. HARRY HEMS.

Fair Park, Exeter.

It is a difficult matter to grind a knife right up to what is technically known as the "bolster." Consequently a small, rough, and jagged bit of

steel is left, which has to be made smooth by a file. This filing cutlers call "choiling," and they do it by means of a rather smooth, three-sided file. *Choi!*, then, here means "to file" but it would not be used with that meaning if the filing were done in any other part of the knife. The "choil" of a table-knife differs in appearance from that of a penknife, for in the table-knife the word is applied to the rounding off of the sharpened edge where it adjoins the bolster, there being no indentation. The definition of *choil*, sb., in the 'Sheffield Glossary' applies only to a clasp-knife. One could not call the "choil" of a table-knife an "indentation." In that case it is a "rounding off." The word is, however, nearly always applied to the indentation.

S. O. ADDY.

Sheffield.

DEATH OF OLIVE (7th S. vi. 207, 293, 430, 518; vii. 56).—If Mr. GROOME has not yet solved the mystery of Olive's death, the following, as contemporary evidence, may be of use to him. On Nov. 23, 1774, Horace Walpole writes to Lady Ossory:—

"The nation had another great loss last night: Lord Olive went off suddenly. He had been sent for to town by one of his Indian friends—and died. You may imagine, Madam, all that is said already. In short, people will be forced to die before as many witnesses as an old Queen is brought to bed, or the coroner will be sent for. Lord H. has just been here, and told me the manner of Lord Olive's death. Whatever had happened, it had flung him into convulsions, to which he was very subject. Dr. Fothergill gave him, as he had done on like occasions, a dose of laudanum, but the pain in his bowels was so violent, that he asked for a second dose. Dr. Fothergill said, if he took another, he would be dead in an hour. The moment Fothergill was gone, he swallowed another, for another, it seems, stood by him, and he is dead."—'Letters' (Cunningham's ed.), vol. vi. pp. 151-2.

This is circumstantial enough, and seems to suggest that Olive's death was only semi-suicidal. But the question seems to have been involved in mystery from a very early period, for on Nov. 29, 1774, Walpole writes to Sir H. Mann:—

"Lord Olive has died every death in the parish register; at present it is most fashionable to believe he cut his throat. That he is dead, is certain."

M. G. DAUGLISH.

Lincoln's Inn.

LOVELYN'S 'POEMS' (7th S. vii. 49).—The name should be Loveling.

"Benjamin Loveling, Vicar of Banbury, was educated at Clare Hall, Cambridge, where he took the degree of M.A. in 1697. His son Benjamin, who was born at Banbury, was matriculated of Trinity College, Oxford, July 13th, 1728, aged seventeen years."—Beesley's 'History of Banbury,' p. 510.

His name occurs in Foster's 'Alumni Oxonienses,' vol. iii., as above, from which it appears that he did not take a degree. Halkett and Laing, who mention only the second edition, 1741, 12mo., call him "William Loveling." This must be an error. If the MS. notes be contemporary, and will

bear transcription, perhaps F. W. P. will communicate them, as all matters connected with Hogarth are of general interest. W. E. BUCKLEY.

The following extract I think will give the information sought for. It is taken from a catalogue (new series, B5) issued by Mr. H. Gray, genealogical and topographical bookseller, 47, Leicester Square, W.C.:—

"Curious Poetry.—Latin and English Poems by a Gentleman of Trinity College, Oxford [Wm. Loveling]; 12mo., calf, 6s. 1741.—A rare little volume. The *Gent's Mag.*, vol. lxxiii., states, 'Though they are written with a degree of licentiousness, pardonable only in a very young man, there is a flow of verse and an ease of thought and expression throughout which render them deserving of some notice, in regard that they bespeak the efforts of no ordinary writer.' One leaf damaged."

E. RICHARDS.

JOSEPH DRURY (7th S. vii. 147).—Lord Byron's eulogies of Dr. Drury will be found in 'Hours of Idleness,' in the poems and in the foot-notes to 'On the Change of Masters at a great Public School' (1805), and in 'Childish Recollections' (undated); but it is in 'Childe Harold,' canto iv., and in the foot-note to s. 75, that Lord Byron records his feeling of gratitude and veneration for Dr. Drury, "the best and worthiest friend I ever possessed." See Murray's one-volume edition of Lord Byron's 'Works,' 1837.

FREDK. RULE.

I may refer ALPHA to a source where one would naturally expect to find Byron's opinion of Dr. Drury; i.e., Moore's 'Life of Byron,' vol. i. p. 64, vol. vii. p. 147, and vol. viii. p. 225 (edited with 'Works' in 14 vols., 1832), will give him all he wants.

E. M. S.

[Other communications are at the service of ALPHA.]

BEARDED DARNEL AND BARLEY (7th S. vii. 46).—*Lolium temulentum*

"is one of the very few deleterious grasses, and there are many instances on record of its serious effects; even death being caused by eating bread containing darnel. Its poisonous properties were well known to Theophrastus and other Greek writers, and Gerard, in his 'Herbal,' says, 'The new bread wherein darnel is, eaten hot, causeth drunkenness,' hence in some books it is called 'drunken darnel.' It is also said to cause blindness" (Smith's 'Bible Plants').

This confirms Mr. Taylor's statement.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

The attribution of poisonous properties to the bearded darnel (*Lolium temulentum*) is not mere folk-lore. Linnaeus says that the seeds, baked in bread, are hurtful, and if malted with barley produce giddiness. Bentley suggests that this may be due to the seeds becoming ergotized, as the effects described closely resemble those of the common ergot.

C. C. B.

Withering has of *Lolium temulentum*: "The seeds of the plant are said to produce intoxication

and fatal convulsions" ('Systematic Arrangement of British Plants,' Macgillivray's condensed form of original work, p. 91, Lond., 1848). Walker, in his 'Flora of Oxfordshire,' p. 32, refers to *Monthly Review*, vol. lxvii., for a similar statement.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Story of the Nations.—Holland. By James E. Thorold Rogers. (Fisher Unwin.)

THIS series is like many others of the present day in one particular, the volumes succeed each other with such rapidity that it is difficult to keep up with them. Holland is, however, so connected with England and bound up with our history that we advise every one to read what Prof. Rogers has to tell us, and in a very pleasing form does he contrive to bestow upon us a great many facts and a good deal of general information. An exhaustive history of the Seven United Provinces of course it is not—no one could expect it to be such—but a chatty, agreeable book, in well expressed English, and freer than usual from the blunders that generally disfigure compilations of this kind, is what we have found it. The author can convey his meaning in a very terse manner at times, as when he tells us that "Drake had gone round the world in 1577, and had picked up a good deal of experience, and some property which belonged to the King of Spain, on his voyage."

We cannot agree with one remark made by Prof. Rogers. He says: "The rout and ruin of the great Armada is the best-known fact in the history of all English-speaking nations." Surely this is a mistake? Have we not been told from the days of our extreme youth even until now, in many and various places, amid various ranks of our English-speaking peoples, that "Oliver Cromwell destroyed all the old castles and buildings that yet exist in tradition, broke all the glass in our cathedrals and larger churches, and cut off King Charles's head." This series of facts (?) we take to be more deeply impressed on the national mind than any other fact or fiction recorded by history. We have tested the index to this 'History of Holland,' and are very glad to be able to say that we have found it unusually accurate. This is, we are aware, no great praise, considering the style in which an index is generally presented to the public.

The Works of Shakespeare. Edited by Henry Irving and Frank A. Marshall. Vol. V. (Blackie & Son.)

THE fifth volume of the 'Henry Irving Shakespeare' includes 'All's Well that Ends Well,' 'Julius Cæsar,' 'Measure for Measure,' 'Troilus and Cressida,' and 'Macbeth.' The play last named is substituted for 'Hamlet,' which, according to the scheme of the editors, should have been included in the present volume. Its non-appearance is due to accidental causes, and the editors, rather than postpone the appearance of the work, have wisely decided to give 'Macbeth' in its place. If, like his great adversary Macduff, Macbeth is thus "untimely ripped," his appearance at least is opportune. At the present moment the thoughts of playgoers and students are fixed upon 'Macbeth,' and Mr. Irving's theories as to the parts to be excised are of immediate interest. Mr. Marshall gives a long and valuable account of the literary history of the play, to be enriched in some future edition by the discussion on the 1673 'Macbeth' at present being conducted in 'N. & Q.' The introduction and notes to all the plays are worthy of the most careful study, and the illustrations improve, or, at least, grow upon one

with the progress of the work. A Shakespeare with higher claim to popular support has not recently been given to the world. As more than half of the plays have been published, the close of this important undertaking is within measurable reach.

'THE BALUCH AND AFGHAN FRONTIERS OF INDIA' resumes in the *Fortnightly* the series of all-important contributions to our knowledge of the military outlook which are owing to the author of 'Greater Britain.' It is difficult to over-estimate the value of the information, to a certain extent reassuring, here supplied. Madame Blaze de Bury, writing with indignation on 'The Decadence of French Thought,' finds the beginning of the corruption in Victor Hugo, and delivers an animated invective against 'Germinie Lacerteux' and subsequent French works of a kindred nature. Supplying a second instalment of 'The Characteristics of English Women,' Mrs. Lynn Linton begins with the heroic death of Anne Askew and ends with Mrs. Thrale. Dr. Robson Rose writes on 'The London Water Supply' and Prof. Max Müller on 'Some Lessons of Antiquity.'—The *Nineteenth Century* is polemical. Dr. Wace and the Bishop of Peterborough reply to the recent paper of Prof. Huxley on 'Agnosticism,' and the former, while courteous in phrase, contrives to be severe in implication. Prof. Huxley himself, meanwhile, in 'The Value of Witness to the Miraculous,' opens out ground for further debate, and Mrs. Humphry Ward in 'The New Reformation' has more speculation upon evidence and authority. Mr. Myers, writing on 'Tennyson as a Prophet,' does not "'scape the infection." Prof. Max Müller answers the Duke of Argyll on the question whether we can think without words. Under the head of 'Westminster Abbey and its Monuments' Mr. William Morris suggests the forbidding further memorials in Westminster Abbey in place of erecting a Victoria chapel, and the editor suggests the placing of future monuments in the Cloisters.—The *Century* still holds aloft its head. A delightful paper on 'York Cathedral' has some sound criticism upon that noble edifice, and gives pictures of it from every point of view that must delight the lover of the great northern cathedral. Gaddi and Taddeo Gaddi are treated by Mr. Stillman in his essays on 'Old Italian Masters.' Some very curious particulars concerning the Grand Lama of the Trans-Baikal are supplied in a finely-illustrated picture of travel. Not a very tempting spot to visit appears to be that depicted, 'Christian Ireland' is a very attractive paper. 'The Use of Oil to Still the Waves' may be commended to an interminable series of inquirers after the origin of the well-known phrase of "pouring oil on troubled waters."—"James Smith" is the subject of a brilliant and discursive essay in *Temple Bar*, which, after supplying much gossip of highest interest, ends by discussing the Lyceum 'Macbeth.' 'Leech's Bottle' deals with the well-known mark on his designs. 'To the North Cape' describes what is perhaps the most enjoyable summer tour in Europe. 'Rabelais' is an appreciative, but a rather disappointing article.—In *Macmillan's* Mr. Alexander Stuart endeavours to answer the much-debated question 'What is Humour?' 'Leaves from a Note-Book' deals with Matthew Arnold's verdict on Macaulay's 'Lays of Rome.' Very striking is Sir Robert Ball's account of 'Celestial Photography.'—General Booth, in *Murray's Magazine*, tells 'What is the Salvation Army,' and defends that curious and assertive movement. 'A Blind Deaf Mute,' by Mr. C. Percy Jones, describes an interesting individual whose enjoyment of existence seems to have been independent of faculties customarily held necessary. 'Exotic Birds for Great Britain,' by Mr. W. H. Hudson, is admirable. It echoes—vainly it is to be feared—the protest against the so-called naturalists who kill birds to enrich their

pitiful collections and the women who select carcases as adornments.—Mr. James Hutton, in the *Gentleman's*, under the head 'Once upon a Time,' gives some particulars of foreign opinion concerning England, of which any amount may be found in a volume of one of Mr. Elliot Stock's series recently reviewed in our columns. Mr. Archibald Forbes describes a thrilling 'Outpost Adventure,' Mr. Percy Fitzgerald in 'How to Visit the National Gallery,' has some good suggestions as to the kind of catalogue still required, and Mr. E. Walford describes a 'Pilgrimage to Newstead.'—*Longman's* has a paper by the late P. H. Gosse, F.R.S., on 'A Country Day-School Seventy Years Ago.' In this, which deals with Poole, in Dorset, is some folk-lore with new variants of well-known rhymes. 'Cool Orchids,' by Mr. Frederick Boyle, shows with what ease some varieties may be cultivated. 'Snow, Frost, Storm, and Avalanche,' in the *Cornhill*, gives some curious particulars of life in mountainous regions. 'Desert Sands' is a readable contribution to our knowledge of wild life.—An account of 'Leeds' in the *English Illustrated* gives a good idea of that swarthy capital of labour, with the grimy beauty of its picturesque surroundings. 'Kensington Palace' is also described, Moroni's 'Portrait of a Tailor' is reproduced, and there is a pleasing design, called 'Carpe Diem,' to a verse of Shakspeare's.—The *Scottish Art Review* has the beginning of an attractive account of 'Life in Anticoli-Corrado.' It reproduces Mr. Arthur Melville's picture of 'The Snake-Charmers.'

Old and New London, Part XVIII., leads off the publications of Messrs. Cassell & Co. This part deals with Islington, Canonbury, King's Cross, Pentonville, Sadler's Wells, Bagnigge Wells, Copenhagen Fields, &c. Two very interesting views of London from Clerkenwell in 1753, by Canaletti, are in the number, and the views of 'Merry Islington' a century ago are very suggestive to the modern Londoner.—Our *Own Country* is to be completed in sixty parts, of which the fiftieth has appeared. Southampton and Dorchester, with pleasant views of abbeys, churches, Roman remains, &c., are given. Why this agreeable publication should not be extended to twice the length we fail to see. Our country will not be exhausted in ten more parts.—Part XXXVIII. of the *Illustrated Shakespeare* all but completes 'King Henry VIII.,' and with it the historical plays. The illustrations are principally occupied with the king in his gallantries.—The *Encyclopædic Dictionary*, Part LXII., carries the alphabet from 'Re-enthroned' to 'Retroversion,' and gives specially ample information under 'Regeneration,' 'Religion,' and 'Reptile.'—Naumann's *History of Music*, translated, Part XII., is still occupied with the Netherlands School of Music, and gives a portrait of Lassus, with the beginning of an 'adoramus te Christe' of his composition. It has also facsimile autographs of Haydn and Glück.—From *Fiji Picturesque Australasia*, Part V., passes to Tasmania, giving a good account of Hobart, of the lovely site of which and the picturesque environs good views are supplied. In the letterpress the customary climb of the visitor to Hobart to the top of Mount Wellington is described.—*Celebrities of the Century*, Part II., is occupied with A from 'Arnott,' and B to 'Berruyer.' Balzac, Odillon Barrot, Beaconsfield, Belzoni, Bentham, and Beranger are among the more important biographies.—*Woman's World* has an interesting and a capitally illustrated paper by Miss Ella Hepworth Dixon, 'Women on Horseback,' and an account of the 'Birthplace of Angelica Kauffman,' which, among other designs, includes a reproduction of the portrait by this painter of herself from the Uffizi Gallery.

Part XX. of the *Bookbinder* has a 'Short History of Bookbinding,' by Mr. Quaritch; a paper on 'Worcester

Cathedral Library,' by Mr. Salt Braddington; and much practical information. A fine binding by Padelou for Louis XV. is reproduced.

PART LXIV. of Mr. Hamilton's collection of *Parodies* contains travesties of Rossetti, W. Morris, Oscar Wilde, and Martin Tupper.

MR. E. J. WALL has published through Messrs. Hazell, Watson & Viney a *Dictionary of Photography*, which, while well up to date, fulfils its purpose of a popular and a trustworthy manual.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JONATHAN BOUCHIER.—(1) "Luddite." "An imbecile named Ned Lud, living in a village in Leicestershire, being tormented by some boys.....pursued one of them into a house and.....broke two stocking frames. His name was taken by those who broke power looms" (Harriet Martineau, quoted in the 'Reader's Handbook,' by Dr. Brewer).—(2) "Rebecca." The name arose from a perversion of Gen. xxiv. 60, "And they blessed Rebekah, and said unto her.....let thy seed possess the gate of those which hate them" (Brewer's 'Reader's Handbook').—(3) "Old Plays." 'Agreeable Surprise,' 1781, by John O'Keefe. 'Lottery,' 1731, by Henry Fielding. 'Capricious Lady,' 1771, by Mrs. Fage; and 1783, altered from Beaumont and Fletcher, by William Cooke. 'Disipation,' 1781, by Miles Peter Andrews. 'Divorce,' 1771, by Lady Dorothea Dubois; 1781, by Isaac Jackman. 'Duellist,' 1773, by William Kenrick. 'Cross Purposes,' 1772, by Obrien or O'Brien. 'Riches,' 1810, by Sir J. Bland Burgess. 'Romp,' 1789, attributed to — Lloyd. 'Two to One,' 1784, by George Colman. 'Word to the Wise,' 1770, by Hugh Kelly. 'Unhappy Marriage,' we know of no such play.

PROF. FEEL'S ("Notes on English Translations of Schiller"),—Such would be welcome, and might appear occasionally.

AN OLD READER wishes to know if the phrase "It had the nodosities of the oak without its strength, the contortions of the Sybil without her inspiration," is by Johnson or Binks.

E. CASSEUS.—(1) "Hobson's Choice." See 2nd S. i. 472; ii. 57.—(2) We dare not take the responsibility of answering legal questions.

CORRIGENDA.—P. 118, col. i. l. 12 from bottom, for "lain to rest" read *laid to rest*. P. 155, col. ii. l. 23, for "1846" read 1746. P. 168, col. i. l. 24, for "George Narburne Vincent" read *George Narbonne Vincent*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 16, 1889.

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Notes.

DRINKING THE SEA DRY.

In the diverting tale of 'The Sandal-wood Merchant and the Blind Old Man,' which occurs in all the Eastern versions of the 'Book of Sindibád,' the lucky merchant, having played at dice or draughts with a sharper and lost, is required to "drink up the waters of the sea" or surrender all his property. He goes at night in disguise to the house of the haykh of Thieves, a blind and decrepit old man, ithal exceedingly intelligent, where all the sharpeners assembled to recount to him the day's adventures; and when the dice-player tells of his bargain with the merchant, the old man says that he has done a very foolish thing, for the merchant might ask him to first stop all the streams and rivers that are flowing into the sea, which the merchant takes good care to do the next day, when he is required to perform the task.

This seems to have been a favourite jest in Europe during mediæval times. It reappears in the apocryphal 'Life of Esop,' by Maximus laudens, a monk of the fourteenth century, here we are told that Xanthus, the master of the fabulist, getting drunk at a symposium, agered his house and all it contained that he could drink the sea dry, and Esop gets him out of the scrape next morning by suggesting that he should demand that the rivers be first stopped;

and, again, in the old French romance of 'Berinus,' an abstract of which is given in my appendix to the spurious, but curious, Canterbury 'Tale of Beryn,' printed for the Chaucer Society. In a slightly different form it occurs in the 'Gesta Romanorum,' tale xix. of the first of the old English texts edited by Sir F. Madden for the Roxburghe Club; in the Italian novels of Sacchetti; and in the pleasantries of the German arch-rogue Tyl Eulenspiegel, where to the question of "How many gallons of salt water are in the sea?" the joker answers:—

"Four hundred and eighty millions, seven hundred and thirty thousand, two hundred and sixty-four, and two-thirds, good measure. If ye believe not what I say, cause ye all the rivers and streams which run therein to stand still, and I will measure it, and if it prove not as I say, then will I confess that I am unwise."

I find those singular people the Ainos are also acquainted with this jest, which they relate thus, according to No. xxxii. of Prof. Basil Hall Chamberlain's 'Aino Folk-Tales,' privately printed for the Folk-lore Society:—

"There was the Chief of the Mouth of the River and the Chief of the Upper Current of the River. The former was very vainglorious, and therefore wished to put the latter to shame or to kill him by engaging him in an attempt to perform something impossible. So he sent for him and said: 'The sea is a useful thing, in so far as it is the original home of the fish which come up the river. But it is very destructive in stormy weather, when it beats wildly upon the beach. Do you now drink it dry, so that there may be rivers and dry land only. If you cannot do so, then forfeit all your possessions.' The other (greatly to the vainglorious man's surprise) said: 'I accept the challenge.' So, on their going down together to the beach, the Chief of the Upper Current of the River took a cup and scooped up a little of the sea-water with it, drank a few drops, and said: 'In the sea-water itself there is no harm. It is some of the rivers flowing into it that are poisonous. Do you, therefore, first close the mouths of all the rivers both in Aino-land and in Japan, and prevent them from flowing into the sea, and then I will undertake to drink the sea dry.' Hereupon the Chief of the Mouth of the River felt ashamed, acknowledged his error, and gave all his treasures to his rival."

Now it may be argued by "anthropological" folk-lorists that such an idea as this might well be conceived by any people, and therefore we have no need to seek for some foreign source. I grant it—saving and excepting such a stupid and barbarous race as the Ainos, who never could have imagined such a thing. No! They got the story from the Japanese, who in their turn obtained it, along with many other Indian stories, through Buddhist books. It is the opinion of not a few learned men who have made a special study of popular fictions that the 'Book of Sindibád'—out of which sprang the work generally known in Europe under the title of 'The Seven Wise Masters of Rome,' which, however, was not imported in a written form, as Paulin Paris has conclusively shown—was originally of Buddhist contrivance; and, if this be so, the exist-

ence of the story of drinking the sea dry among the Ainos, who must, as I think, have had it from the Japanese, would seem to point to some Buddhist form of the 'Book of Sindibad' having been at one time, if it be no longer, known to the latter people.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

'DICTIONARY OF NATIONAL BIOGRAPHY':
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130, 362, 463, 506; vii. 22, 122.)

Vol. XVII.

P. 5 b. For "Einsiedeln" read *Einsiedeln*.

P. 12 b. "Staller"?

P. 34 a. For "Cottenham" read *Cottingham*, near Hull.

Pp. 72-3. Papers on the battle of Towton, by C. R. Markham, A. H. D. Leadman, and T. M. Fallow, in *Yorkshire Archaeological Journal*, vol. x.; and by G. F. Townsend in the 'York' vol. *Archæological Institute*, 1848.

P. 75 b. Robin of Redesdale was Sir Robert Hildyard, and not Sir William Conyers. See the late Robert Davies's account of Symnell's rebellion in the 'York' vol. *Archæological Institute*, 1848, p. 3 n.

P. 111 b. Arthur Edwards. See Stukeley's 'Diaries' (Surtees Society).

P. 114 a. Dolgelley. P. 283 b. Dolgelly.

P. 118 a. For "Fossilogy" read *Fossilology*.

P. 122. Of Edwards, Locke and Molyneux speak with contempt, Limborch with respect (Locke's 'Letters,' 1708). Criticism of his animadversions on Dr. Clarke in Nelson's 'Life of Bull,' 22nd edition, 1714, pp. 333-9. Add to his works 'Faith and Justification,' 1708, and 'Remains,' 1730 or 1731.

P. 124 a. An account of Jonathan Edwards's part in the controversy with Williams and Lobb in Nelson's 'Life of Bull,' second edition, 1714, pp. 269 sqq.

P. 126 b. Thomas Edwards's Latin verses on Italian cities are printed in Schott's 'Itin. Ital.,' n.d., p. 603.

P. 161. There are four epigrams on Thomas Egerton in Owen. He was the patron of William Thomas, Bull's tutor (Nelson's 'Life of Bull,' 22). Great praise of him by Robert Hill, 'Pathway of Piety,' 1613.

P. 163. A. L. Egg. See Frith's 'Reminisc.'

P. 164. F. Eginton, sen. 'Mem. of Amos Green,' 1823, p. 89; 'N. & Q.,' 4th S. ix. 279; 5th S. xi. 168, 273.

P. 165 a. F. Eginton, jun. There is an edition of Anstey's 'New Bath Guide,' 1807, with plates in stipple by F. Eginton, Birmingham.

P. 213 b, line 6 from foot. For "acllous" read *callous*.

P. 227 a. For "Moen" read *Moens*.

P. 242. H. T. Ellacombe was born May 15 (I have it in his own hand that the year was 1799, which must be a slip for 1790). He was his father's youngest son. See J. H. Ewing's 'Life,' 1885, p. 21; 'D. N. B.,' v. 443 a; 'Misc. Gen. et Her.,' 1876, ii. 33; *Church Times*, August 7, 21, 1885; 'N. & Q.,' 6th S. xii. 120; *Church Bells*, December 5, 1874, of the bell-ringing department of which he was the editor. His books were not all privately printed.

P. 243 a. Stytnam, now Stittenham.

P. 243 b. For "Cottingham" read *Cottingham*.

P. 244 a. Dr. Ellerton also founded a scholarship at the University of Durham in 1848 (see the 'Durham University Calendar'). See Mark Pattison's 'Memoirs,' 1885; J. B. Mozley's 'Letters,' 1885; Dean Burgo's 'Twelve Good Men.'

P. 252 a. For "Osgodvie" read *Osgodby*.

P. 265 a. Coleridge's criticism of Elliott's translation of Blumenbach, 'The Friend,' 1st land. pl., ess. 5, n.

Pp. 266-7. Accounts of Ebenezer Elliott, by S. C. Hall, in the *Art Journal*, and in Chambers's 'Papers for the People,' "January Searle" was the pseudonym of George S. Phillips.

P. 283 b. Dr. John Ellis's Latin treatise on the Thirty-nine Articles was reprinted Amst. 1696. The English version was reprinted London 1710. J. L. was doubtless J. St. Loe. There was a John Ellis, D.D., reputed author of 'The Knowledge of Divine Things from Revelation, not from Reason or Nature,' 1743.

P. 293. Welbore Ellis. 'Letters of Junius,' 1807, 188-9.

P. 310 a. Peter Elmsley, bookseller. Other testimonies collected by Mathias, 'Purs. of Lit.,' 181-2.

P. 329 b, line 17 from foot. For "1594" read 1494.

P. 332 a. For "Pinkethman" read *Penkethman*.

P. 334 b, line 2. For "Cal." read *Cat*.

P. 335 b. For "Wheelock" read *Whelock*.

P. 341. Elwall. See 'N. & Q.,' 6th S. iii. 508; iv. 50.

P. 343. Horace Walpole said that Topham's 'Life of Elwes' was "one of the most amusing anecdotal books in the English language" ('Letters,' 1840, vi. 294); *Retrospect. Review*, ix.; 'Lives of Characters born in Essex, Suffolk, and Norfolk,' London, 1820, with steel portrait of Elwes by Page.

P. 359 b. Blackwall says Martin's argument against Emlyn is irresistible ('Sacred Classics,' third edition, 1737, ii. 209).

P. 384 a. Erbury. In Spelman on 'Tithes,' 1647, app. p. 3, mention is made of his publicly disputing at Oxford against ministry and tithes.

P. 392 b. For "Ellerlee" read *Ellerton* (1).

Pp. 404-7. "Godly Sarah; or, the Singing

ister, a Pastoral Dialogue between Andrew Clubb and Tho. Woolrich, with a Prayer and Dedication to the Rev. Mr. Ebenezer [Erskine], and Remarks on some late Authors," 8vo., Edinburgh, 1737.

P. 410 a. Sir Henry Erskine in 1762 recommended Gray to Lord Bute for the Cambridge Professorship of Modern Languages ('Gray,' by Mason, 1827, p. 238).

Pp. 435-443. Lord Erskine. He was counsel for John Williams against Faulder, reported at end of Gifford's 'Baviad and Mæviad.' See Mathias, 'Purs. of Lit.,' xv. 184, 211, 253, 372, 379 *sqq.*; Pryme's 'Autob.,' 63, 298 (his vv. at Holkham); his 'Speeches,' edited, with memoir, by Edward Walford, 1880. That in Paine's case was widely circulated as a tract.

P. 444. Thomas Erskine, of Linlathen. See Shairp, 'Culture and Religion,' p. 135, and his letters in 'Principal Shairp and his Friends,' by Prof. William Knight. His book on 'Internal Evidences' is recommended by Prof. A. S. Farrar, 'Synopsis of Lectures at Durham,' 1869.

P. 446. Henry Erskine's verses on Scottish superstitions, supplementary to Collins's 'Ode,' and often printed with Collins's poems, originally appeared in the *Edinburgh Magazine*, April, 1788; and see 'N. & Q.,' 7th S. vii. 38. W. C. B.

SHAKSPEARIANA.

'HENRY VIII.'—The Lord Chancellor, who first appears in the fifth act of 'Henry VIII.' and takes an important part in the second scene, is no other than Sir Thomas More, and the question arises whether there is any good reason why his speeches should not be headed by his name. His succession to Wolsey in the chancellorship is specially introduced as a topic in the scene between Wolsey and Cromwell:—

That's somewhat sudden:

But he's a learned man. May he continue
Long in his highness' favour, and do justice
For truth's sake and his conscience.

Nor is he introduced as a mere colourless character like any lord chamberlain or a secretary, with no colour that is not a mere reflection from the general attributes of his office. The temper assigned to him by the poet in the incident in the council chamber agrees precisely with the explicit intimations of the chronicler Hall, who was not merely his contemporary, but in a position which made him often absolutely an eye-witness of the conduct which he records and in his own fashion characterizes.

More, then, as Chancellor, after being a party to keeping Archbishop Cranmer waiting outside among "pursuivants, pages, and footboys," lectures him solemnly and soundly when he is introduced on his divers and dangerous heresies, and then leaves him to be dealt with by his bitter enemy Gardiner. When the sharp altercation en-

sues by which Shakespeare significantly adumbrates the future relation of Cromwell to the Church, he interposes in the name of decorum, but is quite as ready as Gardiner to bustle through the decision which is to consign Cranmer to the Tower; that he is to be understood as content to think that execution would follow imprisonment in due course appears from his next speech. When Norfolk sees proof in Cranmer's production of the royal signet that "the king will not suffer the little finger of this man to be vexed," he agrees "Tis now too certain," and adds—

How much more is his life in value with him?

There is too much on record of Sir Thomas More's bitterness towards professors of the new opinions which fully justifies this typical example of it. At p. 348 of the black-letter folio of 'Sir Thomas More's Workes' we read the exultation of the author of tolerant 'Utopia' over the fate of a heretic who "could not agree that before the day of doom there were either any saint in heaven or soul in purgatory or in hell either," for which horrible heresy he was delivered at last into the secular hands and "burned as there was never wretch, I ween, better worth." But we have confirmation in an account by a contemporary which certainly came under the eye of Shakespeare, who made use of a passage in it which also helps us to set right a corruption of his text.

The passage occurs in Hall's account of a riot at St. Paul's Chapter-House, which was provoked by an attempt of Stokesley, Bishop of London, to bind the clergy to an unfair charge by the acquiescence procured from some six or eight specially convened. Temporal men took part in the disturbance, and one priest "strake the bishop's officer over the face." The bishop by a speech, of which more is to be said, quieted all "after divers of his servants had been buffeted and stricken," and sent all away with his pardon and blessing, and injunction to depart in charity. So it was supposed there was an end to the matter. By no means:—

"The bishop went to Sir Thomas More, then being Chancellor, which greatly favoured the bishops and clergy ['a great persecutor of such as detested the supremacy of the Bishop of Rome,' Hall, p. 817], and to him made a grievous complaint and declared the fact very grievously."

In consequence fifteen priests and five temporal men were arrested and sent to various "prisons, where they remained long after." This story is much abridged after Hall by Holinshed, whom Shakespeare chiefly makes use of, as proved by Malone; but that he had also perused Hall is certain, for the unctuous speech of the bishop in this fuller account is made use of by him for the speech which he assigns to More. The bishop is all blandness and humility when he intends to impose, as More in the play affects to be when not unwilling to triumph.

"My friends all, ye know well that we be men of frail condition and no angels, and by frailty and lack of wisdom we have misdeemeaned ourselves toward the king our sovereign lord and his laws."

So the chronicler; now hear the poet:—

More. My good lord Archbishop, I am very sorry
To sit here at this present and behold
That chair stand empty; but we all are men,
In our own natures frail, incapable;
Of our flesh few are angels: out of which frailty
And lack of wisdom, you that best should teach us
Have misdeemeaned yourself, and not a little
Toward the king first, then his laws.

I correct here the corrupt text by changed punctuation, and then further—and following Malone, rejected of the Cambridge editors—by substituting "incapable" (cf. "incapable and shallow innocents," 'Richard III.,' III. ii.) for the meaningless "and capable."

W. WATKISS LLOYD.

THE OBELI OF THE GLOBE EDITION IN 'MEASURE FOR MEASURE' (7th S. v. 442; vi. 303, 422).—The variant distribution of ll. 21-2, II. i., hit upon by MR. SPENCE—all but the elision of *that*, and the line is as easily scanned with it, though not so iambically regular as without it—was first suggested by Steevens, and then adopted by Dyce. Why, too, this distribution was not adopted earlier and by all is to me a mystery, for the alteration is of the easiest, approves itself at once to any metrical ear, and is undoubtedly right. But Shakespeare students must take the strongest possible exception to the change to *justice eyes*. In the first place, though the form *seizes* was generally, though not always, adopted about the time of the First Folio, *ceazes* and *ceizes* were not uncommon Elizabethan spellings. In the poems we have *ceaze* four times and *seize* twice. Looking merely into Nicholas Breton, we find *ceaze*, *ceaze*, and *ceizd*. Secondly, coincidences as a final *ce* followed by a commencing *ce*, or the like, cannot by the laws of chance be very uncommon, and then the necessity of *ize* being a misprint for *eyes* falls to the ground. Thirdly, while it must be admitted that these arguings of mine would themselves fall to the ground if the original were nonsense or even bad sense, and if MR. SPENCE'S reading gave good sense, I contend that his reading gives bad and the original excellent sense. The function of Justice—who, by the way, was always represented as blindfolded—is not simply to sit with her hands folded and eye criminals, but to seize and judge them. And this her seizing of them makes Angelo's thought, his expression of it, and his argument more emphatic, and far more to his purpose. Moreover, in the very case he is speaking of Claudio has not been merely eyed with the intent of seizing him, but he has been seized, found guilty, and condemned to death.

II. i. 39:—

Some run from brakes of vice, and answer none,

This, Malone's reading—as plainly stated by MR. SPENCE, though MR. DANIEL MOORE too carelessly attributes it to the latter gentleman—had been adopted by Dyce, second edition, 1864, and I had long wondered why it had been passed by others. I now refer to it for two reasons. First, MR. SPENCE seems to take "brakes" in this passage as equal "thickets." But Malone adopted it as "the engine with which farriers confined the legs of such unruly horses as would not otherwise submit themselves to be shod, or to have a[ny] cruel operation performed on them." Taken in this sense "run from" attains its full significance. Taken in this sense also it gives full sense to "and answers none," while if it be taken in the sense of "thickets" these three words are, so far as I can see, senseless. Secondly, MR. SPENCE says that the error was due to "mishearing of the passage," and MR. MOORE echoes this. I venture to differ, believing that it was one of the many press errors due to the misremembering of the compositor. He took up "breaks of vice," and from the assonance of *f* and *v* these words became to him "brakes of ice."

BR. NICHOLSON.

THE OBELI OF THE GLOBE EDITION IN 'AS YOU LIKE IT' (7th S. vi. 263, 344; vii. 42).—IV. iii. 88, "A ripe sister." I owe it to DR. NICHOLSON to state that the obelus which marked *ripe* as doubtful in the earlier issues of the Globe edition has, I find, been removed from the later issues. I was not aware of this when my two notes on the passage were written. But, though I can no longer claim even the indirect support of the Globe, my own opinion as to what is the right reading remains unchanged. DR. NICHOLSON is too well acquainted with his mother tongue not to know that noun and adjective cannot always change places without a change in the meaning also. True, as he says (7th S. vi. 344), "one has heard of 'a maiden now ripe for marriage'"; but I do not think, except among cannibals, one would speak about "a ripe young maiden." I know but of one apparent exception. DR. NICHOLSON will find it in the right-hand corner of Hogarth's plate entitled 'Times of the Day—Noon.' There is there a splendid specimen of a ripe young maiden, duly labelled with the speaking motto "Good eating." But Hogarth always knew what he was about. The individual who is thinking or saying so with such evident gusto is a nigger, probably an imported cannibal. So, too, I can speak of "an old man ripe for the sickle of death"; but were I to speak of "a ripe old man" I should be understood to mean that he was "reeling ripe," like Trinculo.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

BAT-FOWLER AND BAT-FOLDER.—The former word is in the 'N. E. D.,' the latter is not; and yet I find it in F. Buckland's notes to his edition of G.

White's 'Nat. Hist. of Selborne' (Macmillan, 1875), p. 386. The passage runs, "The *bat-folders* about London take numbers of field-fares, red-wings, and blackbirds." And this passage is singularly like one quoted in the 'N. E. D.' from G. White himself, and which runs, "The *bat-fowlers*.....take many red-wings in the hedges." And well it may be, seeing that Buckland's note is a comment on this very passage of White. It seems, therefore, almost certain that *bat-folder* is a mere misprint for *bat-fowler*; but, if so, the misprint was not discovered by Buckland, for I find *bat-folder* perpetuated in the edition of 1883, p. 320

R. CHANCE.

Sydenham Hill.

ST. SEINE.—The following passage occurs in the late Miss Louisa Stuart Costello's 'Pilgrimage to Auvergne':—

"The source of the River Seine is at a little distance from the town [Dijon], and seems to have supplied the Romish calendar with the saint who presides over the spot."—I. 280.

Can this be true? Miss Costello seldom made rash blunders, but it seems very unlikely that the Burgundians should have dreamed themselves into such a state of muddle-headedness as to take a river for a man. Ulysse Chevalier, in his 'Répertoire des Sources Historiques du Moyen Age,' gives several references to biographical notices concerning St. Seine. He does not, however, refer to Alban Butler's 'Lives,' but that work does not profess itself to be a complete catalogue. It is possible that the saint may have taken his name from the river, but judging from English analogies such a thing is not very likely. Few of our English rivers have given names to families. We have not, so far as I can call to mind, a Mr. Ouse, a Mr. Humber, a Mr. Thames, or a Mr. Trent; though this last furnished a personal designation (not, as it seems, a family name) to an unfortunate wight who figures in 'Robin Hood and Guy of Gisborne':—

His shoote it was but loosely shott,
Yet flew not the arrowe in vaine,
For itt mett one of the sherifes men,
Good William a Trent was slaine.

It had bene better of William a Trent
To have bene abed with sorrowe,
Than to be that day in the greenwood slade
To meet with Little John's arrowe.

Had William a Trent not entered the service of the sheriff he might have founded a family in which the name of Trent became hereditary. A well-known Yorkshire race bear the name of Swale, which is taken directly or indirectly from the river Swale, which skirted, if it did not indeed pass through, their domains. A learned Yorkshire genealogist once assured the writer that so attached were the Swales to the mountain burn from which they derived their designation that they endeavoured to

represent it in their armorial escutcheon, Argent, a fesse nebulée azure; or as it is otherwise given, Azure, a bend nebulée argent. There can also be no doubt that the Edens (Lords Auckland) derive their patronymic from the Cumbrian stream which Wordsworth reminds us bears a "sweet name..... fetched from Paradise."

Don and Dee are the names of families and also of rivers; but I am not aware that any connexion has been proved to exist between the two.

ASTARTE.

MOUNTED INFANTRY IN 1567.—Nicolas Cous-tureau, in his 'Life of Louis de Bourbon,' speaking of what occurred in a battle fought at St. Denis in the above year, says:—

"Louis de Bourbon suivit la victoire jusques assez pres de la porte Saint Denys, et tailla en pieces les harquebusiers que le dit sieur Prince (Condé) et les siens avoyent amenez en croupe en venant à la charge pour les mettre à la teste des chevaux entre deux un."

RALPH N. JAMES.

THE 92ND FOOT.—The 2nd battalion (raised in 1803) embarked for Ireland on Nov. 29, 1803, and remained there until Oct. 10, 1811, when it returned to Scotland, and was disbanded at Edinburgh in 1814. During its existence it supplied by drafts to the 1st battalion (then almost continuously on active service) some 1,006 men, and of these about 600 were sent from Ireland. It has occurred to me to suggest that perhaps some of these men were headquarters recruits, and therefore Irishmen.

ROBERT RAYNER.

BEFRONT.—I heard this word used for the first time the other day in the sense of in front. A witness (a Surrey man) spoke of his companion as being "about six yards befront." I cannot find the word in any of the local or provincial glossaries, but it seems a counterpart to *behind*, and equally worthy of a place in our vocabulary.

G. L. G.

'CHRONICLE OF HENRY VIII. OF ENGLAND. (See 7th S. vii. 139.)—Supplementary to your review of this book, I beg to point out a fact unmentioned by the translator, Mr. Hume, who, in making use of the report on the MS. by the Marquis de Molins, does not seem to have been aware that he had published the following excellent edition: "Crónica del rey Enrico Otavo de Inglaterra, escrita por un autor coetáneo, y ahora por primera vez impresa é ilustrada, con introducción, notas, y apéndices, por el Marqués de Molins" (Libros de Antaño, t. iv.), Madrid, 1874, 12mo., pp. ciii, 523.

HENRY R. TEDDER.

'LIVES OF TWELVE GOOD MEN.' (See 7th S. vii. 159).—Will the reviewer kindly excuse me for adding that one of the "twelve good men," to whose name he has no reference, was a correspondent of 'N. & Q.,' and continued such, with long intervals,

for many years, with the signature C. P. E.? A reference to Jeremy Taylor brought him out most frequently, as he edited his works. The last communication that I make out was at 6th S. xii. 258. I refer to the REV. C. P. EDEN.

ED. MARSHALL.

LATTEN AND PINCHBECK.—In 'N. & Q.' 3rd S. xii. 396, the analysis of the metal called latten is given as composed of copper 64 per cent., zinc 29½ per cent., lead 3½ per cent., and tin 3 per cent. In the same, 6th S. i. 213, pinchbeck is said to be composed of copper 75 per cent., and zinc 25 per cent. It is worth while to notice the close resemblance of these compounds. Pinchbeck is a simplified latten, with a little more copper and a little less zinc.

WALTER W. SKEAT.

ARTISTIC SKITS ON THE GREAT EXHIBITION OF 1851.—There were, doubtless, many of these—separate publications—in addition to the illustrations in *Punch* and other journals. I can mention two by distinguished men. 1. 'Overland Journey to the Great Exhibition, showing a few Extra Articles and Visitors,' by Richard Doyle. These sketches were in nine panoramic plates in oblong quarto. 2. 'The Great Exhibition "Wot is to Be"; or, Probable Results of the Industry of All Nations,' by George Augustus Sala. This was a folding panorama, eighteen feet in length, the designs, about 350 in number, being coloured, oblong octavo. Not very long since I saw a copy of this, priced 38s., in a London catalogue of second-hand books.

CUTHBERT BEDE.

BLUE-STOCKINGS. (Compare 7th S. vii. 24).—Mrs. Amelia Opie, in 'Detraction Displayed,' London, 1828, has a chapter (xii.) "On some of the most prominent Subjects of Detraction, Authoresses, Blue-stockings, Medical Men," &c., and she is not of the same opinion with Mr. J. Power Hicks as to the statement that the name originated with Dr. Stillingfleet. She writes:—

"I shall now give as true a history of blue-stockings as my scanty means will furnish.

"About the year 1784 and '86 some ladies and gentlemen of rank, fashion, and literary taste agreed to assemble at each other's houses for the purpose of rational conversation; and at these parties persons of every description of genius were kindly welcomed. I have been frequently told, from what appeared to me good authority, that the society owed its peculiar name to the homely dress of one of the visitors, namely, that highly-gifted but eccentric being James Barry, Professor of Painting to the Royal Academy, who was at that time employed on his admirable pictures in the great room of the Adelphi, and used to go to this assembly of the high-born and the intellectual in the same dress in which he painted: in short he appeared there in his worsted blue stockings."—P. 252.

To this there is the note, "It is also said that Dr. Stillingfleet, not Barry, was the cause of this appellation."

It is further stated that the name arose in this

way. A foreigner of rank refused to accompany a friend to one of these parties on the plea of being in his travelling costume, to which there was the reply, "Oh! we never mind dress on these occasions; you may come in *bas bleus* or *blue stockings*," with allusion to Barry's stockings, when the foreigner, fancying that *bas bleus* were part of the necessary costume, called the meeting ever after the Bas-bleu Society (*ibid.*). ED. MARSHALL.

FRENCH TERMINATION IN "ÈGE." (See 7th S. vii. 100).—In the seventh edition of the 'Dictionnaire de l'Académie Française' the orthography *ège* has been adopted not only in nouns, but in verbs, and has been generally received by French printers. The pronunciation of the termination, which has been long wavering between *ège* and *ège*, is thus definitely decided in favour of the latter.

A. FELS.

Hamburg.

'ENOCH ARDEN.'—The theatrical reviewer of the *Times* accuses M. Zola of taking the idea of his story, 'Jacques Damour,' from 'Enoch Arden.' But a similar story has been told by M. Zola's countryman Le Sage, who himself is not always original. In 'Gil Blas' is the story of 'Donna Mencia de Mosquera.' This lady marries Don Alvar, who, through a fatal duel, is compelled to fly from Spain. He is absent for seven years, and Donna Mencia hears a report of his death. She then marries again. After a time, Don Alvar reappears in disguise. He makes himself known to his wife, but expresses an intention of going away again without disturbing her present wedded state. But Donna Mencia likes her first husband best, and insists on going with him. E. YARDLEY.

THE YOUNG ENGLAND POET.—Another illusion gone! Certainly, even though Shakspeare's works be Bacon's or Sir Anthony Sherley's, one would at least have thought that no one could deprive the noble owner of Bakewell of the honour of first conceiving that sublime idea:—

Let wealth and commerce, laws and learning die,
But leave us still our old nobility.

Yet Lord John was anticipated. In 'Modern Gulliver's Travels,' London, 1796, on p. 192, will be found the well-developed germ of the noble duke's aspiration. Thus it runs:—

Be aristocracy the only joy:
Let commerce perish—let the world expire.

Alas!

Scott Plains, N.J., U.S.

HALKETT LORD.

MEETING TABLE.—In the register of burials of the parish of St. Mary Magdalene, Canterbury, I find the following entry: "1709/10, January 19, John Paris was buried in the Church hard by the meeting table." As I have not met with the "meeting table" before, I make a note of it.

J. M. COWPER.

'THE CONDUCT OF THE ALLIES.'—A correspondent, signing himself F. G., states in a recent number of the *Academy* that the first edition of Swift's 'Conduct of the Allies,' "though published in November, 1711, is dated 1712." I have never come across the first edition, but I have seen the second, third, fourth, and fifth, all of which are dated 1711. F. G. was probably misled by Scott.

S. LANE-POOLE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PUBLIC EXECUTIONS IN SUSSEX.—In 'Sussex Archaeological Collections,' by the Sussex Archaeological Society, vol. xxiii. p. 214, it is stated that one of the last public executions in Sussex was that of two brothers named Drewett, who had been convicted at the Spring Assizes of this county in 1799 of robbing the Portsmouth mail on North Heath Common, near Midhurst. The older residents of the neighbourhood of Midhurst, to which the Drewetts belonged, still talk of the Drewetts' gibbet and of the deeds of daring with which their names were associated. A belief prevails in Midhurst and the neighbourhood that the younger brother suffered death in place of his father, who was the real offender. A copy of the placard headed "The Last Dying Speech and Confession of Robert and William Druiett" is occasionally to be met with. Where can I find a copy of this placard, an account of the trial, or any other information about these two brothers?

G.

8, Strathmore Gardens, Kensington, W.

WILLIAM MITFORD.—Where did the historian of Greece receive his education? Lord Redesdale, his brother, in his memoir prefixed to the 'History,' only states that he was removed from school at the age of fifteen, owing to an illness, and was sent to Oxford when his health permitted. Other books content themselves with saying that he was educated at Queen's College, Oxford, and remain silent as to his earlier training. I have had it stated to me that he was sent to Westminster School, but I have not seen the statement corroborated in print.

ALPHA.

"DIVINE ASPASIA."—Who was Lady Elizabeth Hastings, the "divine Aspasias," whom "to love was a liberal education"? Is there any authority for the above words being attributed to Congreve? Leigh Hunt, among others, does so.

VERDANT GREEN.

DIARY OF LIGHT-KEEPER AT THE EDDYSTONE.—In *Fraser's Magazine*, vol. xxxix., there is a narrative (p. 432) of circumstances connected with

the terrible occurrence at the Eddystone Lighthouse, when one of the two keepers died, and the survivor had to remain alone with the corpse until relieved. This purports to be taken from the diary of the survivor, and the contributor of it proposed to publish other extracts from the diary. Was this ever done? If so, where may they be found?

W. S. B. H.

HERALDIC.—Can any of your correspondents inform me when and to whom the following arms and crest were first granted?—Or, a lion passant proper, on a fesse azure three escallops of the field (possibly the escallops are proper). Crest, talbot's head collared, issuant, proper.

CHARLES W. MACCORD.

WILLIAM JAMES.—Particulars desired of the life and family connexions of William James, a well-known historian, and author of 'The Naval History of Great Britain,' in 5 vols., 1822-4, and other works. He resided about the year 1826 at No. 12, Chapel Fields, South Lambeth. It is understood that he resided in Jamaica in the early part of the century, but left no descendants.

DANIEL HIPWELL.

"YEOMAN SERVICE."—This phrase is now much in fashion. By whom and when was it first introduced; and what is its exact meaning?

W. E. BUCKLEY.

GRINDSTONE AND SAPLING.—Can any one kindly tell me where to find an account of a sapling germinating through the hole in the centre of a grindstone which was lying on the ground, and, in course of time, as it grew and filled the aperture, lifting the stone off the ground?

E. F. B.

BOOKS MENTIONED IN ARTHUR YOUNG'S TRAVELS.—Can any one identify these two authors, quoted in Arthur Young's famous French travels, 1787-9, and not to be found either in the Catalogue of the British Museum, Allibone, or Lowndes?—1. "Prof. Symonds's 'Essays on Italian Husbandry'"; 2. "Mill's 'Husbandry.'" Is anything also known of a certain "Dom Cowley," who in 1788-9 was writing on agriculture at Metz?

M. BETHAM-EDWARDS.

Villa Julia, Hastings.

FOLKES BARONETCY.—Who in 1885 was heir presumptive to Sir William Hovell Browne Folkes, the then baronet? Walford's 'County Families' for that year says, "his brother, Martin William, born 1849"; but in Foster's 'Baronetage,' 1881, no mention is made of this brother, and the heir presumptive is given as Henry Edward, the then baronet's uncle. The two statements are clearly conflicting.

F. W. D.

ACHESON: BULLA.—George Acheson married about 1815 Mary Anne Bulla, the daughter of

Thomas Bulla, a flour dresser. Their children, fourteen in all, were born at Slane, Meath co., Ireland, before 1843. Wanted, the names of the parents of George Acheson, and full record of their family; also maiden name of the wife of Thomas Bulla, and record of his family.

GENEALOGIST.

Chelsea, Mass., U.S.

WATERING PLACE.—How did this somewhat curious expression for a sea-side resort come into being? Were people ever said "to water" or "to go a-watering" when they went to the sea-side?

A. SMYTHE PALMER.

Woodford.

ISAAC BARROW.—The date of Barrow's birth has been much disputed. The 'Dictionary of National Biography,' without discussion, gives 1630; but Hill, in his 'Life,' says that when Barrow was a boy at Felsted school his master made him "little tutor" to (William, third) Viscount Fairfax, who, according to Burke, was born June 6, 1630, and succeeded to the title September 24, 1641. Barrow seems to have gone into residence at Cambridge in 1644. Can the date of his birth be ascertained?

J. SARGEANT.

Felsted, Essex.

WOODROVE, OR WOODROOF, AND PUDSEY FAMILIES.—Lady Elizabeth Percy, eldest daughter and coheir of Thomas, Earl of Northumberland, K.G., who was beheaded 1572, married Richard Woodroof, of Woolley, co. York. Lady Margaret Nevill, third daughter and coheir of Charles, sixth and last Earl of Westmoreland of that house, married Nicholas Pudsey, of co. York, who was living 1604. Can any of your readers tell me of any known descendants living at the present day from either of these marriages?

C. H.

Florence.

COL. FRANCIS MACERONI.—When did this author, who was aide-de-camp to Murat, die? He published, amongst other writings, a record of his own life, but the details of his later career are not to be found in ordinary books of reference.

W. E. A. A.

SIR HENRY LIGHT, K.C.B.—Can any of your readers kindly inform me as to the following points? Where was the above born; where educated; and where did he die? What family of Lights did he belong to? His appointment to the governorship of the Bahamas and British Guiana is stated in the *Gentleman's Magazine*. Any information about the above or his family will greatly oblige the undersigned.

PERCY CLARK.

MRS. GOODALL.—After the famous criminal conversations case *Goodall v. Fletcher*, in which the plaintiff got 5,000*l.* damages, which was all

that he claimed, Mrs. Goodall, the once celebrated actress, disappears from stage annals. Is it known when and where she died?

URBAN.

JOHN CAM HOBHOUSE, LORD BROUGHTON.—Where are the two letters alluded to in the following passage to be found?—

"We trust that he [Hobhouse] will not forget the famous letter in which he boasted that three hundred Muciuses had sworn to murder Canning. He may append to it as a fitting note Canning's complimentary billet—that the author of a certain pamphlet was a liar and a scoundrel, who only wanted courage to be an assassin."—*Gallery of Literary Characters*, No. lxxii., in *Fraser's Magazine*, vol. xiii. p. 568.

The first letter is probably the one elsewhere alluded to as appearing "in a newspaper of the day," and being "long remembered as one of the keenest of satires."

G. F. R. B.

WYRE-LACE: HUMMED.—In the 'Exact and most Impartial Account of the Indictment, &c., of Twenty-nine Regicides,' London, 1660, occurs the following passage:—

"Carew. I desire I may be heard. I have not compassed the death of the late King, contrived the death of the King. What I did, I did by authority.

"Court. That is not to be heard. You have heard what hath been said to you. There could be no such authority, neither was nor could be; but you would by a wyre-lace bring it in by this. You have confessed the Fact, which must be left to the Jury."

What is a *wyre-lace*? The word is not in Halliwell. Its meaning appears to be a device or fraud. Can it be the equivalent of a snare or spring?

During this trial it not unfrequently occurred that "the people hum'd" as an expression of dissent. I do not remember to have seen this use of the word elsewhere. I suppose it would read "groans and hisses" in a nineteenth century report of the trial.

J. ELIOT HODGKIN.

DR. PEACHEL, MASTER OF MAGDALENE COLLEGE, CAMBRIDGE.—When the University of Cambridge sent up a deputation to the Crown, in 1687, to protest against being compelled to admit Father Francis, a Benedictine monk, to the degree of M.A. without taking the customary oaths of allegiance and supremacy, the deputation (of which Newton was a member), was presided over by Dr. Peachel, Master of Magdalene College, who was then Vice-Chancellor of the University. A very incompetent spokesman he proved himself; and the story of the browbeating of the deputation by the infamous Jeffreys, who did not fail to bring in a quotation (garbled from two texts) from Scripture, of which he was so fond, is well known. My query is regarding the subsequent history and death of the vice-chancellor in question. Deprived of office by the king's order, he was reinstated in October of the following year (1688). In one of the marginal notes affixed by the first Earl of Dartmouth to his copy of Bishop Burnet's 'His-

story of his Own Time' (which with others are printed in the edition of that work published by the Clarendon Press in 1823) it is stated that 'after the revolution he starved himself to death, upon Archbishop Sancroft having rebuked him for setting an ill example in the university, by drunkenness and other loose behaviour, and after four days' abstinence would have eaten, but could not.' I should like to know whether any corroboration is extant of this statement of Lord Dartmouth. In the printed note, Peachel's name is erroneously spelt as "Rachel." No date is mentioned as that of his death; but as the 'Cambridge University Calendar' gives 1690 as that of the succession of Quadring as Master of Magdalene College, it is to be presumed that Peachel died in that year.

W. T. LYNN.

MARTIN HOLBEACH.—Can any one add any information to these notes concerning Martin Holbeach, whom Kippis, in the 'Biographia Britannica,' calls celebrated, but of whom he has no life? At Queen's College, Cambridge, B.A. 1621, M.A. 1625. Under the tutorage of John Preston. Head master of Felsted School, 1627-1649, with Wallis, Barron, and Cromwell's four sons among his pupils. Vicar of High Easter, 1649-1660. A tryer under the Propagation of the Gospel Act of 1654. Deprived of his vicarage, 1660. Retired to Felsted in 1660, and died there in 1670. Sir John Bramston, in his autobiography, says that Henry Mildmay "was bred under Holbech, scholmaster of Felstead, whose scarce bred any man that was loyall to his prince." Any further facts and references will be welcome.

J. SARGEANT.

Felsted, Essex.

LUDOVIC SFORZA.—For ten years this unfortunate personage was interned in the castle of Loches, and died of joy on receiving the news of his liberation. Can any reader of 'N. & Q.' furnish me with the date of his incarceration?

J. B. S.

W. PHYSICK, ARTIST.—I have several oil paintings by this artist, who was living in or near Manchester about 1830. I seek information about him. When and where did he die?

H. FISHWICK.

AUTHORS OF QUOTATIONS WANTED.—

Dearly bought the hidden treasure,
Finer feelings do bestow;
Hearts that vibrate sweetest pleasure
Thrill the deepest notes of woe.

K. E. W.

And thou, no more with pomp and sacrifice
Shalt be inquired at Delphos, or elsewhere,
At least in vain, for I will make thee mute.

AN INQUIRER.

And all for love, and nothing for reward.

J. A. J. H.

Replies.

THE PELICAN.

(7th S. vii. 108.)

The fable of the pelican nourishing her young with her own blood is thus explained by a Roman writer on ecclesiastical matters:—

"Per un' apertura o falso esofago che ha nel inferior parte del collo tra le clavicle, cava fuori dallo stomaco i cibi quasi digeriti, e di questi alimenta i suoi nati; e non dal proprio sangue. Ond' è simbolo di amore paterno e di amore dei sovrani pe' popoli."

He has not got it quite right, however, because it is from a pouch entirely distinct from the stomach that this bird feeds its young, and the food is not digested, but macerated while waiting there. The membrane of which it consists is very fine and strong, and is used in Costa Rica (and probably other places) as a bag. A casual sight of the bird feeding its young in this way would be well calculated to suggest the legend. The error is scarcely to be regretted, as it furnished the mediæval Church with a beautiful subject of symbolical decoration, for "the pelican in her piety" is to be seen everywhere carved and chased and painted on chancel and chalice as a type of the Eucharist.

The curious book of prayers and meditations by Thomas Dekker, called 'The Four Birds of Noah's Ark' (1609)—a sort of *tour de force* for that sprightly playwright, like M. Zola writing 'Le Rêve'—embodies and amplifies the current tradition of the pelican, which had survived the Reformation. His "four Birds" are "the Dove, the Eagle, the Pelican, and the Phoenix." Of "the Pelican" he says, in his prefatory note:—

"The Pelican carieth the figure of our Redeemer on the crosse, who shed his blood to nourish vs (hee being the right Pelican); with the drops of which blood haue I writ Prayers against all those deadly and capitall sinnes to wash out those foulnes our Saviour suffered that ignominious death."

And under its own heading he writes:—

"The third Bird that came out of Noah's Ark, is the Pelican. The nature of the Pelican is to peck her owne bosome and with the drops of her blood to feede her yong-ones: so in our Prayers we must beate at our breasts till (with the bleeding drops of a contrite and repentant heart) we haue fedde our Soules with the nourishment of euerlasting life. The Pelican is content to yeld vp her owne life to saue others: so in our Prayers, we must bee willing to yeld vp all the pleasures of the world and to kill all the desires of the body for the preseruation of the soule. As Christ suffered abuses before his death, and agonies at the time of his death (both of them being to the number principally of ten) so (because our Pelican is a figure of him in his passion) doth this third Bird take tenne flights; at euery flight her wings bearing vp a praier to defend vs fro those sins for which Christ died."

He continues in this strain through many pages of symbolism considerably *tiré par les cheveux*. He makes out his ten flights, or prayers, by apply-

ing one against each of the seven deadly sins, one for morning and one for evening devotion—only really nine in all. Therefore, and to make out the count, he jumps without explanation from No. 1 to No. 3.

The pelican legend has served the turn of other meanings also. Thus, among the devices which each of the Venetian trade guilds chose for their banners, that adopted by the guild of the *speciali* (druggists) was "the pelican in her piety," with the motto "Respice Domine," as a token that they were ready to shed their blood for their *patria*. And Robert Greene, in his 'Quippe for an Vpstart Courtier,' has:—

"Since the time of thy hatching in Italy, then famous for chivalry and learning, the imperial state, through thy pride, hath decayed, and thou hast, like the young Pelican, pecked at thy mother's breast, with thy presumption, so hast thou been the ruine of the Roman Empire."

So recent a writer as M. Theodore de Banville has not scorned to condiment one of his poems with it:

Lorsque le pélican ouvre sa chair vivante
Pour nourrir ses petits et qu'ils mordent son flanc;
Avec une douceur dont l'homme s'épouvante
Il regarde leurs becs tout rouges de son sang.

R. H. BUSK.

Dr. Kidd, in his 'Bridgewater Treatise,' fifty years since, made a comparison between the statements of Aristotle on several questions of natural history and those of Cuvier, in parallel columns, with a view to show how, as an acute observer of nature, the former approached very nearly to the results of modern science; while allowance, of course, was to be made for his ignorance of such discoveries as the circulation of the blood. Now, Aristotle says of the pelican:—

οἱ δὲ πελεκάνες, οἱ ἐν τοῖς ποταμοῖς γινόμενοι, καταπίνουσι τὰς μεγάλας κόγχας καὶ λείας ὅταν ἐν τῷ πρὸ τῆς κοιλίας τόπῳ πέψωσιν, ἐξεμύσιν, ἵνα χασκονῶν τὰ κρέα ἐξαιρῶντες ἐσθίσωσι.—'Hist. Animal,' ix. 10.

And Ælian has a similar notice, more briefly ('De Nat. Animal,' iii. 20), with the further mention that the pelican, τὴν ἑαυτοῦ χηρὴν ἀνεμέσας τροφήν, feeds its parent like the stork (23).

So Mr. BARTLETT, the naturalist, comparing the origin of the story of the pelican with the habits of the flamingo, observes:—

"I have no doubt the flamingo feeds its young by disgorging its food, as shown by the bloody secretion that I find ejected by these birds in their endeavours to feed the craving cariamas. This habit has been observed and remarked on, and has doubtless led to what we have so long considered a fable. I have yet to learn if the same power may not exist in the pelicans, and perhaps in other birds, of supplying nutriment to their young by this means."—'N. & Q.,' 4th S. iv. 361.

This suggests the source of the fable by reference to the statements of the ancient writers on natural

history and combining them with the symbolical application of later writers. So St. Augustine has, very cautiously, writing in his commentary on Psalm cii. (Hebr.):—

"Let us not pass over what is said of this bird, that is, the pelican, not rashly asserting anything, but yet not passing over what has been left to be read and uttered by those who have written it."

And then, referring to the mother birds which have killed their young, he goes on: "They say the mother wounds herself deeply and pours forth her blood over her young, bathed in which they recover life." Then, "it may be false or true." But "it agreeth with Him who gave us life by His blood" (Ox. Tr., vol. v. pp. 9, 10). See also St. Jerom., *in loc.* Epiphanius makes the female to kill the young by over affection, and the male to pierce himself for their recovery" ('Physiol.,' c. viii.).

ED. MARSHALL.

In connexion with Mr. J. C. GALTON's striking paper at 4th S. iv. 61, I think it well to consider the testimony of that eminent naturalist Charles Waterton, whose observation of the pious pelican resulted in the following opinion, published in his 'Essays on Natural History,' third series (p. 26). Some one asked Waterton whether he believed that the bird fed its young ones with blood from its own breast.

"I answered that it was a nursery story. 'Then, sir,' said he, 'let me tell you that I do believe it.' A person of excellent character, and who had travelled far in Africa, had assured him that it was a well-known fact. Nay, he himself, with his own eyes had seen the young pelicans feeding on their mother's blood. 'And how did she staunch the blood,' said I, 'when the young had finished sucking? Or by what means did the mother get a fresh supply for future meals?' The gentleman looked grave. 'The whole mystery, sir,' said I (which, in fact, is no mystery at all), 'is simply this. The old pelicans go to sea for fish, and having filled their large pouch with what they have caught, they return to the nest. There, standing bolt upright, the young ones press up to them and get their breakfast from the mother's mouth, the blood of the captured fishes running down upon the parent's breast.' And this is all the keen observer saw. 'Tis, indeed, a wonder—a strange wonder how such a tale as this could ever be believed. Still, we see representations of it in pictures, drawn by men of science. But enough of infant pelicans sucking their mamma in the nursery. I consign them to the fostering care of my great-grandmother."

The Rev. J. G. Wood says:—

"When the pelican feeds its young, it does so by pressing its beak against its breast so as to force out of it the enclosed fish. Now, the top of the beak is armed like that of the cormorant, with a sharply curved hook, only in the case of the pelican the hook is of a bright scarlet colour, looking, when the bird presses the beak against the white feathers of the breast, like a large drop of blood. Hence arose the curious legend respecting the pelican which represented it as feeding its young with its own blood, and tearing open its breast with its hooked bill."—'Bible Animals,' p. 498.

ST. SWITHIN.

THE DEFINITION OF A PROVERB (7th S. vi. 449; vii. 172).—At the latter reference the REV. E. MARSHALL states that he cannot hit upon my reply (which was *ex cathedra*) anent this question. The query is headed 'Anecdote Lives' (5th S. ii. 365), and my reply appears at 5th S. ii. 452.

FREDK. RULE.

In confirmation of the statement attributed to MR. F. RULE, the reference to which MR. ED. MARSHALL says he cannot hit upon, I am able from my own knowledge to say that Lord Russell certainly claimed the definition as his own. There is some difference in the form in which it has been expressed. "The wisdom of many and the wit of one," is the one given by Rogers, but Lord Russell was in the habit of turning the phrase in various other ways; and I believe the form that he himself preferred was, "One man's wit and many men's wisdom." G. F. S. E.

DID THE GREEKS TINT THEIR STATUES? (7th S. vi. 386; vii. 94).—There is not the least doubt that the answer to this question must be in the affirmative. There is the amplest evidence of the fact that the sculptures of the Parthenon—at least some of them—were tinted, but they were not painted with solid paint, like the statues in the Crystal Palace. Architecture and sculpture were often tinted, not by the Greeks alone, but the Etruscans, Assyrians, and Egyptians. Coloured statuary abounded in the Middle Ages, as any one may see for himself who examines mediæval monuments. Of these a good, but rather late, instance is (or rather was) the striking tomb of Sir Giles Daubeny in Westminster Abbey, the effigies on which, comprising a whole-length life-size statue of the knight, in full armour, retained till lately its authentic colours. It has quite recently, I understand, been removed in order to be done up and made as good as new. In due time it will be replaced, and its smartness will be an excuse for a tasteful and reverent generation to insist upon refurbishing the whole of the interior of the famous church. MISS BUSK will find in the background of the curious picture of James I. praying near the tomb of his father, which is now in the New Gallery, a telling instance of the practice of painting effigies to resemble the life. The recumbent statue of Darnley is in gilded armour, or rather the picture of it has been painted to resemble that.

F. G. S.

'THE TOPIC' (7th S. vii. 67).—See 'N. & Q.', 7th S. i. 508; ii. 56.

ALPHA.

HYMN WANTED (7th S. vii. 108).—This is by John Gambold, first an Anglican priest, then a Moravian "bishop," who died in 1771. I have two copies by me, but as they vary considerably, and I know not which is correct, I send neither. Since the death of Mr. Daniel Sedgwick, one of

the best hymnologists in England is Mr. W. T. Brooke, of 26, Camberwell New Road. He would doubtless instruct Mr. WINTERS.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

The hymn referred to is by Gambold, and consists of seven verses, the words quoted forming a portion of the fifth and sixth verses. It occurs in 'Sacred Poetry,' No. 151, published by W. Oliphant, 1827. A portion of the verse, slightly altered, will also be found in a very early edition of the Countess's collection, No. 44.

J. B. MORRIS.

Eastbourne.

LORD MAYOR'S SHOW (7th S. vii. 47).—J. C. will find much information in the following works: 'History of the Lord Mayor's Pageants from 1236 to 1841,' by Frederick W. Fairholt, issued in two parts by the Percy Society; also in 'Gog and Magog,' by the same author. He might also refer with advantage to Herbert's 'History of the Twelve Livery Companies, London,' by Charles Knight; Hone's 'Table, Year, and Every-Day Books'; and Chambers's 'Book of Days.' *All the Year Round*, Second Series, ix. 29, No. 208, furnishes full particulars of the show for the year 1761. I have a collection of the official programmes issued from the Mansion House during the last forty years, which J. C. may inspect by appointment.

EVERARD HOME COLEMAN.

71, Brecknock Road.

William Hone, in 'Ancient Mysteries Described,' London, 1823, devotes a chapter (pp. 246-261) to the history of the Lord Mayor's show. He quotes a description of the show by a writer in 1575.

A. W. CORNELIUS HALLEN.

Alloa, N.B.

See Maitland's 'History of London' (1756), vol. i. pp. 220, 541-3, and vol. ii. p. 1193.

J. F. MANSENGH.

Liverpool.

In the *Mirror* for Nov. 5, 1831, p. 313, is a notice of "Mr. Nichols pamphlet of Accounts of London Pageants, with the Court and City Glories of the last Six Centuries."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

[MR. A. COLLINGWOOD LEE refers to Sharp's 'Coven-try Mysteries,' 'The Digby Mysteries' (New Shakspeare Society); works of Peele and of Jonson; and article "London" in 'Encyclopædia Londinensis.' Other contributors are thanked.]

MRS. OR MISS (7th S. vii. 104).—It should perhaps be noted in this connexion that a maid-of-all-work now expects to have her letters addressed "Miss," and that masters and mistresses so address them. So that if, which is not impossible, a young lady of the name of Smith were staying in a house

where the servant bore the same surname, the latter would be "Miss Smith," while the former would require to have her letters addressed, "Miss Smith of —, c.o. —," J. T. F.
Bp. Hatfield's Hall, Durham.

For many years past two very elderly lady correspondents of mine, one in the North of England and the other in the South, one of whom is, I know, an unmarried lady, have always insisted on being addressed, when written to, as "Mistress [in full] Mary S." and "Mistress J. J. C." respectively; and they are evidently "touchy" on the point, as I have been privately advised not to drift into the usual form of superscription in their cases under pain of incurring grave displeasure.
R. W. HACKWOOD.

In the country it is not unusual to style elderly unmarried women "Mrs.," out of respect to age. I believe that among servants the cook expects to be called "Mrs."
W. C. B.

TAILED ENGLISHMAN (7th S. vi. 347, 493; vii. 132).—In the edition of Pegge's 'Alphabet of Kenticisms' prepared by PROF. SKEAT for the English Dialect Society is appended the following valuable note to the matter originally published in explanation of the nickname "Kentish Longtails" (pp. 64, 65):—

"In the old 'Romance of Richard Cœur de Lion,' ed. Weber, ii. 83, is a remarkable passage in which the emperor of Cyprus dismisses some messengers of Richard with the contemptuous words:—

Out *taylards*, of my paleys!
Now go and say your *tayled king*
That I owe him no thing!

A *taylard* is a man with a tail; the *tayled king* is Richard I. himself!"

I wonder when this general reproach on Englishmen died out—if, indeed, it be extinct, which may well be doubted.
ST. SWITHIN.

WOODEN BRIDGE AT SCHAFFHAUSEN (7th S. vii. 47).—There is, or was lately, an antiquarian society at Schaffhausen, from the officials connected with which, or from those of the Bibliotheksgebäude, on the Platz, I should think MR. BALL would be able to learn something at first hand respecting the model of the fine bridge destroyed after the battle of Stockach.
R. W. HACKWOOD.

P.S.—Has it been noted that the cathedral at Schaffhausen contains the bell with the inscription, "Vivos voco, mortuos plango, fulgura frango," which suggested to Schiller his 'Song of the Bell'?

JOHN FENNEL, OF CAHIR (7th S. vii. 128).—Capt. Fennell, of Cappagh, is said to have married Frances, daughter of General Charles Fleetwood, Lord Deputy of Ireland, and granddaughter of Oliver Cromwell, the Lord Protector, and it is possible that this Capt. Fennell may be identical

with Dr. Gerard, or Gerald Fennell, one of the Irish Commissioners about 1646.

Mary, daughter of William Fennell, of Reaghill, co. Tipperary, married about 1758 Joseph Jackson, of Tincurry House, Cahir (adjacent to Garryroan House), eldest son of Thomas Jackson, Clonbullock, King's County, from whom are descended the families of Greer of Rhone Hill, co. Armagh; Walpole of Cahir; Jacob of Limerick; and Pigott of Dellbrook, Dublin.

Thomas Jackson, son of the above Joseph, married Rachael, sister of David Malcomson, of Clonmel.

William Fennell, of Suirbank, Cahir, had a son Joshua, of Cahir Abbey, married in the Friends' Meeting House, Cork, to Sarah, daughter of John Newton, of Cork (*Dublin Gazette* of August 20, 1765), and had issue (1) John Fennell, of Cahir Abbey, who married Arabella, daughter of — Gough, of Horetown, co. Wexford, and Mary, married to the above David Malcomson, by whom she had (1) William of Portlaw, and (2) Robert of Kelcommon, Cahir, who married a Miss Garret.

Dublin Gazette, May 12, 1764, "Died at Kilcommon Joshua Fennell."

There was also a William Joshua Fennell, of Ballybraddo, who had a son Joshua William; and also a Joshua Fennell, of Carrigata, who had a son Joshua William, born 1832.

It was Robert Fennell, of Garryroan, who was the principal in capturing the celebrated robber Brennan.

I fancy that the families of Fennell, of Ballybraddo, Reaghill, Carrigata, Garryroan, Cahir Abbey, Suirbank, and Cottage, were all descended from Capt. Fennell, of Cappagh.

E. S. PIGOTT.

In Burke's 'Gentry,' and in connexion with the family of Markham of Becca Hall, occurs the following mention of Fennell:—

"Daniel Markham, Esq., served under the Duke of York, and settled at Kinsale, in Ireland. He married Elizabeth, daughter of Capt. Fennell, of Cappagh, in Ireland, by Frances, his wife, daughter of General Fleetwood, and granddaughter through her mother of Oliver Cromwell."

FENICULUM.

HENRY CROMWELL (7th S. vii. 85).—Curiously enough, a couple of hours before reading the communication of ASTARTE I had been looking over some back numbers of the *Irish Builder*, and at p. 202, for August 1, 1888, I came across an article on the prebendaries of St. Andrew's Church, Dublin, in which it is stated:—

"In 1653 Mr. John Murecot, one of Cromwell's preachers, styles himself in the vestry book of St. Michan's as 'preacher of the Gospel at St. Ouen's.'.....John Murecot, who was born about 1625, and who graduated B.A. at Merton College, Oxford, on March 30, 1647, was ordained in Lancashire, and came over to Dublin in 1651 at the pressing invitation of Sir Robert King, whose guest he

became.....He died, aged twenty-nine, on November 26, 1654, and was buried in St. Mary's Chapel, Christ Church Cathedral. His funeral was attended by the Lord Deputy Fleetwood, the Privy Council, the mayor and aldermen, and by the citizens in very great numbers. Dr. Winter dedicated a posthumous volume of Murcot's works to the Lord Deputy Fleetwood and Lord Henry Cromwell."

There is a good deal more about him in this article.

Y. S. M.

Samuel Winter also dedicated his 'Sermons,' Dublin, 1656, "To their Excellencies Charles Fleetwood, Lord Deputie of Ireland; and the Lord Henry Cromwel, Commander in chief of the Forces in Ireland."

W. C. B.

'THE BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31, 134; vii. 18, 151).—May I add a few lines in illustration of "the flat bottoms of our foes coming over in darkness"?—

"Two thousand workmen are employed at Havre de Grace in building 150 flat-bottomed boats.....150 more are building at Brest, St. Maloes, Nantes, Port L'Orient, Morlaix, and other parts of Brittany."—*Annual Register*, 1759, p. 94.

It was in March of the following year (1760) that 'Hearts of Oak,' with the lines about the *Brussels Gazette*, was published in the *Universal Magazine*. Is it possible that no portion of this journal has been preserved to the present time? It had a long run. The passage I have quoted was printed in 1759, and under the date of 1787 the *Gazette* is mentioned in Madame D'Arblay's 'Diary' &c., as, still in course of publication.

J. DIXON.

POETICAL REFERENCES TO LINCOLN (7th S. vi. 468).—I know not whether Spenser's reference ('Faerie Queene,' iv. xi. 39),—

And Lindus that his pikes doth most commend,
Of which the auncient Lincolne men doe call,

or Pope's ('Imit. of Horace,' Epistle ii. book ii. line 245),—

Half that the Dev'l o'erlooks from Lincoln town,
will be of any use to CANON VENABLES.

E. MANSEL SYMPSON.

MACARONI (7th S. vii. 48, 129).—The explanation of this term as given by C. C. B. must surely be the correct and complete one; and I cannot think that the word was ever common in the sense of a "droll" or buffoon. I never heard it so used in England, and—though I fear that the Rev. W. E. BUCKLEY and many others will consider me to be guilty of literary blasphemy—I think that Addison, in the *Spectator*, in the passage cited by Mr. BUCKLEY, is wrong, at least in his reference to Italian modes of speech. I think I may say that *maccaroni* never bore, and certainly does not now bear, the sense Addison attributes to it. It should be observed that Italians know no such word as *maccaroni*, their term for the food in question being *maccheroni*. Furthermore, we want some

additional explanation of the word as applied to a style of writing. T. ADOLPHUS TROLLOPE.
Buddleigh Salterton.

DRILL (7th S. vii. 148).—VOLUNTEER may well ask why the right foot is drawn back in the motion of presenting arms. The movement is faulty, and absolutely unmeaning—probably a mere fad, as a "trap" movement, of some drill-sergeant in the distant past. It is highly improbable that it will find a place in the revised (universal) 'Manual Exercise' now in preparation. By the way, I do not remember ever having seen another military curio noticed in 'N. & Q.,' viz., the origin of the quaint performance of "trooping the colour." It was actually a test of officers' sobriety after the "wet" nights too common in the good old times.

W. D. M.

The right foot is drawn back at the third motion of "present" the better to keep the equilibrium. Let VOLUNTEER try the "present" with the heels together, he will have a strong inclination to fall forward out of the ranks.

EX-ADJUTANT.

Is it not that the gestures which represent the highest compliment a soldier can pay, that of presenting his arms, should be accompanied so far as possible by the gestures of the more ordinary compliment of a bow? The right foot is therefore drawn back, though the remainder of the gestures would be inconsistent with a soldier's attitude.

KILLIGREW.

JOHNSON OR BURKE (7th S. vii. 200).—The phrase required by an OLD READER is Burke's, and it is given in full in Boswell's 'Life of Dr. Johnson,' under the year 1781.

FREDK. RULE.

'SCEPTICAL CHYMIST' (7th S. vii. 169).—This is by the Hon. Robert Boyle, and will be found in various bibliographies under his name.

W. E. A. A.

CHYMER (7th S. vi. 487; vii. 174).—MESSRS. WARREN and WYLIE have given the right explanation; but, alas! if they meant their information to be of use to the 'Dictionary,' they should have sent it to me in December last. My object in asking questions is the simple prosaic one of getting the information I need, and of getting it at the earliest possible moment. It may be given graciously or ungraciously, contemptuously, or with any amount of comment upon my ignorance in asking, as the writer pleases; I do not mind in the least, if I get the information, and get it *in time*. In the present case, as it happens, no harm is done; even before my question appeared I had discovered the answer, and *chimere* has long since passed into "final." But it often happens otherwise; and I cannot too earnestly beg those who are able to answer any 'Dictionary' queries, and who wish to

see the 'Dictionary' as perfect as possible, to write to me directly—as, for example, my obliging correspondent DR. CHANCE always does—which, of course, need not interfere in the least with their also discussing the matter in 'N. & Q.' if it be of sufficient general interest. My full address is as below.

J. A. H. MURRAY.

The Scriptorium, Oxford.

[Replies sent to DR. MURRAY, and forwarded by him, find insertion. We heartily support his request.]

"BANKER OUT THE WITS" (7th S. vii. 168).—DR. PUSEY was quoting 'Love's Labour's Lost,' l. i. 27; but from some inadvertence on the part of somebody the *bankerout* of the folio was printed as two words instead of one, and so becomes a wonder. DR. MURRAY does not ignore it in his 'Dictionary'; it is to be found under "Bankrupt, vb.," where it is given as being a sixteenth century form of that word. Knight's edition of Shakespeare has "bankerout the wits"; but he says that other modern copies have "bank'rout, quite." In the Globe edition, by which I mostly swear, the passage runs:—

The mind shall banquet, though the body pine:
Fat paunches have lean pates, and dainty bits
Make rich the ribs, but bankrupt quite the wits.

ST. SWITHIN.

[Very many replies to this effect are acknowledged.]

LONG PERNE COURT (7th S. vii. 109, 178).—I do not certainly know whether *perne* is here connected with the law term *pernour* or *pernor* (see Blount's 'Nomo-Lexicon'); but I know that Nares gives the verb to *pern*, to take profits, which he very justly says is a made-up word, formed from the substantives *pernor* and *pernancy*. *Pernor* is said by Blount to be from the French *preneur*, a taker. However, *pernour* is the correct Anglo-French form, and occurs in the compound *mainpernour* in the Statutes of the Realm, i. 54, A.D. 1283; and in the Year-Books of Edward I., A.D. 1302-3, p. 109, &c. Of course the derivation of these words is from the Latin *prehendere*. That *perne* can be "a corruption" of *firma* is, of course, impossible; even "corruptions" follow phonetic laws. Initial *p* may become *f*, but *f* does not become *p*.

WALTER W. SKEAT.

CRABBE'S 'TALES OF THE HALL' (7th S. vi. 506; vii. 114).—As this dreary, but no doubt powerful poet is on the carpet of 'N. & Q.' at present, may I take the opportunity of pointing out an episode—of course, well known to readers of Crabbe—which I do not remember ever to have seen alluded to by any critic or moralist, and which curiously marks the difference between our milder manners and those of a century ago, and proves what great strides in humanity we have made, as I hope, since those evil lash-ruled days. The tale entitled 'The Learned Boy' describes the

youthful career of a weak, timid lad, the son of a farmer, who, being unfit to follow his father's occupation, is placed in an office in London. In the metropolis he imbibes unorthodox views of religion, a subject upon which he is not much qualified to form an opinion one way or the other. The father, after a couple of years, hearing that his son is not behaving prettily in London, sends for him, and as he cannot reform the lad by moral suasion—which it is only fair to state he tries first—he burns his books, and gives him a thrashing (accompanied with violent abuse), the description of which is enough to sicken one. If an English father in these days were to commit such a savage assault on his son, for any cause whatever, he would unquestionably get (and deserve) a term of imprisonment with hard labour. The most curious part of the story is that the poet not only expresses no disapproval of such barbarity, but he evidently approves of it—witness the following lines:—

Till all the medicine he prepared was dealt,

And every bone the precious influence felt.....

Such cures are done when doctors know the case.

The father ceases only when he has left the poor lad with "panting flesh," and "red and raw," and with the comfortable assurance that the dose will be repeated when needful.

May I ask admirers of Crabbe if a poet who approves of such unmerciful treatment of a son by his father can justly be called a moral teacher? Cruelty, it must be remembered, is the greatest of all sins.

I have not seen Mr. Kebbel's recently published 'Life of Crabbe,' and I do not know if he alludes to this painful story. JONATHAN BOUCHIER.

Ropley, Alresford.

DUGGLEBY (7th S. vii. 147).—"Parish of Kirby Grindalith.—Upon Duggleby Wold there was at one time a group of three barrows lying very close together. Of these, one was removed several years since, and of the two remaining I opened the larger. This was 74 ft. in diameter and 6 ft. high." This is an extract from Canon Greenwell's 'British Barrows,' p. 140, and the remainder of the paragraph gives details of the results of the opening, which were of such a nature as to leave no doubt whatever that the barrow must be referred to the same archaeological period as the preponderating majority of the barrows opened by the writer in the same district; and that is the age of the bronze-using people who must have been in occupation in the later prehistoric period. I did not see this barrow opened myself, although associated with Mr. Greenwell in the examination of a good many of the barrows on the Wolds. As regards "the meaning and the derivation of the name" Duggleby, all that can be safely said is that it occurs on fo. iii of the Yorkshire Domesday facsimile, in the form *Dighelibi*, and on ff. xxxiv and lxxxvii in the form *Disgelibi*, and that as early

as in the last quarter of the thirteenth century the prefix to the Danish element *-by* had settled down into the dissyllable *Deuchel*. It would be easy to suggest a Scandinavianized Celtic name-form, or one depending on simply Teutonic elements, either of which might supply the said prefix. But it would be no better than a guess.

J. C. ATKINSON.

Danby in Cleveland.

Duggleby is situated on the chalk wolds of the East Riding of Yorkshire, and is a township in the parish of Kirby Grindalyth. It appears as Dighelibi and Digfelibi in Domesday, as Deukelby or Deuklyby in 1284, and as Duggelby in 1293. In Domesday it is entered as one of the manors held by Berenger de Toden. In 1284, it was in the fee of Roger Bygod, Earl of Norfolk and Earl Marshall; from him it passed to the De Vesci family, and in 1293 was in the hands of the king. One of the largest tumuli on the wolds stands close to the village. The first part of the name seems to be a proper name. We have Diccelingas, in the 'Cod. Dipl.,' 314, while Dowgles and Dugles appear as Yorkshire names in the reign of Elizabeth.

ISAAC TAYLOR.

GOFER BELLS: GOFER MONEY (7th S. vii. 47, 174).—If these expressions are related to *gofer*, a wafer, all difficulty vanishes; for *gofer* is the French *gaufre*, derived from the Teutonic word which in English is spelt *wafer*. The supposition that "the name is a corruption of *gofrè*, figured," shows a singular confusion of thought; indeed, the use of the word "corruption" is always a sign of etymological weakness. We should not say that *fringe* is a corruption of *fringed*; and, similarly, *gofrè* or *gaufre* is the past participle of the verb *gaufre*, which was made from the sb. *gaufre*, and from nothing else. See Littré's 'French Dictionary.'

WALTER W. SKEAT.

For "Gofer," see Skeat's 'Etym. Dict.,' s. v. "Wafer," where there is a reference to a quotation, dated 1433, given by Roquefort, in his 'Supplement,' s. v. "Audier." The more usual O.F. form was *gaufre*, or *goffre*, in which *g* is substituted for the original *w*. In this quotation we have mention of *un fer awaufres*, "an iron to bake wafers." The whole subject is very interesting to trace in its ramifications. When applied to the gilded and embossed leaves of richly-bound books, for example, it is difficult to remember that the ornament began with wafers.

JULIAN MARSHALL.

Any one who wants to know about *gauffres* can, by going to Villiers Street, Strand, see one made, buy it for a penny, and eat it. These are made by Italians in the same way as in France, Flanders, Holland, &c.

HYDE CLARKE.

HERRINGTON CHURCHYARD (7th S. vi. 205; vii. 113).—The presumed medal of Henry V. is a

seventeenth century counter, being one of a set of thirty-six issued about the year 1632. There is another set, also of thirty-six, but with busts instead of standing figures, issued about 1636. See 'Medallic Illustrations,' vol. i. p. 379. These counters are stamped in imitation of engraving, and are in the style of those issued by Simon Passe and his brother. Isolated examples of the counters are common, but complete sets, like the two in the British Museum, are rare.

JOHN EVANS.

Nash Mills, Hemel Hempstead.

ALICE PERRERS (7th S. vii. 148).—According to Moberly's 'Life of William of Wykeham' (p. 114) Alice Perrers was a native of Henney, in Essex, the daughter of a tiler. But in Pauli's 'Geschichte von England,' vol. iv., Alice is said to have been born in Devon and the daughter of a weaver.

PAUL K. KARKEEK.

W. L. R. is informed that the lady's name was Perers, and not Ferrers. She was daughter of Sir — Perers, and maid of honour to Queen Philippa, and married to William, Baron de Wyndesore. As much as could be said of her will be found in 'Duchetiana,' under the history of the Wyndesore family in that work. It may be seen at the British Museum.

T.

BERKELEYS OF BEVERSTON (7th S. vii. 169).—Sir John Berkeley, father of Elizabeth, Lady Clerton, was the same as John, son of Thomas, Lord Berkeley, by his second wife. Sir John's wife was Elizabeth Bettesthorpe. A pedigree of the Berkeleys of Beverston, as far as known, is in Dr. Blunt's 'Dursley and its Neighbourhood,' p. 135. If your correspondent will give me an address to send it to, I shall be happy to copy it.

C. F. S. WARREN, M.A.

Foleshill Hall, Longford, Coventry.

EXPULSION OF THE JEWS (7th S. v. 328, 492; vi. 57, 195, 317; vii. 74).—The passage relating to the expulsion of the Jews, quoted by Milman ('Hist. of the Jews,' vol. iii. p. 262, note g, fourth edition, 1866) from the 'Report on the Dignity of a Peer,' may be much more conveniently consulted in Wykes himself, as published in the 'Monastic Annals' of the Rolls Series. It will be found vol. iv. p. 326. The banishment of the Jews is also mentioned in other chronicles of the same series, e.g., the 'Annals of Waverley' (*ib.*, vol. ii. p. 409)—where it is attributed to the influence of Eleanor of Provence, the queen mother, whom Bishop Stubbs calls "their steady enemy" ('Constit. Hist.,' vol. iii. p. 532)—and those of Dunstable (*ib.*, vol. iii. p. 362) and of Bermondsey (*ib.*, p. 467). Milman mentions with regret that the Act ordering the expulsion of the Jews "has not come down to us." This is to be accounted for by the fact that the measure was not one coming with the authority of an Act of Parliament in the ordinary sense, but, as Bishop

Stubbs has said (*u.s.*, p. 122), "an act done by the king himself in his private council, 'per regem et secretum concilium.'" The safe conduct for their departure—how brutally and shamefully violated by the ship-masters of the Cinque Ports, Wykes and Matthew of Westminster tell us—is dated July 27, 1290 (Rymer, 'Fœd.,' vol. i. p. 736). The day fixed for their finally quitting England was All Saints' Day, Nov. 1. Any Jew, with some stated exceptions, found in England after that day was to be hanged or beheaded. E. VENABLES.

VEINS IN THE NOSE (7th S. vii. 25, 153).—The superstition alluded to is one that prevails in the North Riding of Yorkshire. In Mr. R. Hunt's 'Popular Romances of the West of England,' p. 431, ed. 1881, is the following passage:—

"A fond mother was paying more than ordinary attention to a fine healthy-looking child, a boy about three years old. The poor woman's breast was heaving with emotion, and she struggled to repress her sighs. Upon inquiring if anything was really wrong, she said 'the old lady of the house had just told her that the child could not live long, because he had a blue vein across his nose.'"

F. C. BIRKBECK TERRY.

I think the right version is:—

If he has blue veins on the nose
He'll never wear his wedding clothes.

This was told me by a Somersetshire nursery-maid, but I have lived to disprove it, for the "he" in question married twice and died a widower. The veins disappeared as his complexion became manly; perhaps this is generally the case. P. P.

In Worcestershire they say:—

Born with a blue mark over her nose
She never will live to wear wedding clothes.

J. B. WILSON.

Knightwick Rectory.

WILLIAM BLIGH (7th S. vii. 128).—Vice-Admiral Bligh lived at Farningham, in Kent, and died in Bond Street, London, whether he had gone to obtain medical advice. See 'Pitcairn,' by Rev. T. B. Murray (S.P.C.K.). The author adds:—

"The remains of Admiral Bligh were deposited in a vault in the churchyard of the parish church of St. Mary, Lambeth. On the south side of the church is his tomb, which has been repaired and restored by the Society of Arts."

This, I imagine, is conclusive; but a reference to the parish register would best remove your correspondent's doubts.

The insertion of this query gives me an opportunity of asking for further information about Bligh; I mean with regard to his conduct when in command of the *Bounty*. Though I have read a good deal about that celebrated mutiny, I have never met with Mr. Edward Christian's comments on the court-martial in which Bligh's conduct was put in an unfavourable light, nor with his own

answer to them. But a book has lately been published—I think by Ballantyne—under the title of 'The Lonely Island,' in which Bligh is spoken of by the disaffected officers as a "scoundrel," and certainly the language towards them attributed to him there is of the grossest kind. One would wish to know the real facts, for it is not pleasant to believe that so distinguished a navigator and so brave a man could be guilty of mean and ungentlemanly conduct.

Mr. Murray admits that he had occasional outbreaks of anger and excitement, in common with many naval commanders in those days, but says that it was his study to make his men comfortable and happy, and the truth of this statement would seem to be confirmed by several incidents related in the history of the voyage. Perhaps some of your readers may be able to throw light on the matter.

I should also much like to know whether there is authority for the account given in 'The Lonely Island' of the proceedings of the nine mutineers at Pitcairn, beyond the barest facts.

E. L. H. TEW, M.A.

Hornsea Vicarage, E. Yorks.

Admiral William Bligh was born at St. Teath, in Cornwall, on Sept. 9, 1754; became a vice-admiral of the blue in June, 1814; died in Bond Street, London, on Dec. 7, 1817; and was buried in Lambeth Churchyard. He married Elizabeth Betham, of the Isle of Man; she died at Durham Place, Lambeth, on April 15, 1812, aged sixty. The admiral's brother, the Rev. James Bligh, head master of Derby Free Grammar School, died Aug. 18, 1834, aged seventy-five. Of the admiral's children, Harriet Maria, the eldest daughter, died Feb. 26, 1856, having married in 1802 Henry Aston Barker, exhibitor of panoramas, who died July 19, 1856. The second daughter, Mary Bligh, died Dec. 10, 1863. She married (1) in 1804 John Patland, of Butler's Grove, Kilkenny, and (2) in 1810 Sir Maurice Charles O'Connell, K.C.H., who died at Sydney, Australia, May 26, 1848.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

Admiral Bligh lived at Farningham, and may have died there. As a child I have stayed at his house, and handled the bullet with which he weighed the food to his companions during their perilous voyage in an open boat after the mutiny. He was probably buried in London, as a mourning coach came there to fetch my father to his funeral.

ALFRED GATTY, D.D.

[See 'N. & Q.,' 2nd S. ii. 411, 472; 4th S. vii. 432; ix. 534.]

ALEXANDER (7th S. vii. 128).—There can be no doubt that the reason of Alexander being so popular a name in Scotland is on account of the long reigns of Alexander II. and III. of Scotland.

Their united reigns lasted seventy-one years, from 1214 till 1249 and from 1249 till 1285. During this time Scotland enjoyed a period of comparative peace and prosperity. But with the death of Alexander III., followed by his little granddaughter, Margaret of Norway, two years afterwards, all this came to an end, and the troublous times followed which only ceased with the accession of James VI. to the throne of England as James I.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

Miss Yonge, 'History of Christian Names,' i. 200, attributes the extreme popularity of Alexander, Saunders, &c., to the English Margaret Atheling, who, having resided in Hungary before her marriage, imported the name, her third son becoming King Alexander I. of Scotland.

A. H.

JANE SHORE (7th S. vii. 68).—Bromley, in his 'Catalogue of Engraved British Portraits,' enumerates four portraits of this unfortunate woman: one by Bartolozzi, from a picture "at Dr. Peckard's, of Magd. Coll., Camb., done for Harding's Shakspeare, 1790," adding, in a note, that "he was informed that this painting had been regularly traced up to its original possessor, Dean Colet"; another, by the same engraver, for the same work; a third, by Faber, sen., from a picture at Eton College; and a fourth, by Tyson, from a painting at King's College, Cambridge. I cannot say if the pictures still remain in their original positions.

JULIAN MARSHALL.

I have a small engraving of Jane Shore, said to be "from the original picture" in the Provost's lodgings, King's College, Cambridge. The costume of the portrait is remarkable, consisting of an elaborate jewelled head-dress and necklace—"only this, and nothing more."

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

There is a portrait in Brayley's 'Graphic and Historical Illustrator,' p. 54, Lond., 1834, with this note:—

"The annexed portrait is copied from that in the possession of the Hastings family, engraved for Bell's 'Huntingdon Peerage'; but a more correct background, showing the spire of old St. Paul's Cathedral and the cross in Cheapside, has been introduced."

ED. MARSHALL.

Two portraits of Jane Shore are mentioned by Granger in his 'Biographical History' (1779), vol. i. p. 68, one of them being "the original picture in Eton College," and the other "an original picture in the Provost's Lodge at King's College, in Cambridge." Both of these had been engraved.

J. F. MANSERGH.

SAMUEL COLVILLE (7th S. vii. 128).—This was a younger son of Lord Colville of Culross, about

whom very little is known. Irving, in 'History of Scottish Poetry,' p. 483, has the following:—

"Samuel Colville was a poet of considerable reputation. He is described as a gentleman; an expression which is perhaps intended to signify that he belonged to no profession; and his name occurs in a 'bond of provision,' executed by his father on May 5, 1643. His popularity as a poet seems at least to have equalled his merit. His 'Whiggs Supplication' was circulated before it appeared in print, and manuscript copies of it are still to be found; it was published in the year 1681, and has passed through several editions. Colville is manifestly an imitator of Butler, but he displays a slender portion of Butler's wit and humour."

Alexander Hume inscribed his 'Hymnes or Sacred Songs' to Lady Culross, Colville's mother, author of 'A Godly Dream.' Colville is probably author of a theological work entitled 'The Grand Impostor Discovered; or, an Historical Dispute of the Papacy and Popish Religion, Part I.' See Irving's 'Scottish Poets,' ii. 299.

THOMAS BAYNE.

Helensburgh, N.B.

MARK RIDLEY (7th S. vii. 68).—He was the son of Launcelot Ridley, rector of Stretham, near Ely, and was born in 1559. He was educated at Clare Hall, Cambridge, and proceeded M.A. in 1584 and M.D. before 1592. In 1594 he was made a fellow of the College of Physicians, and immediately afterwards went to Russia as physician to the English merchants there, and chief physician to the Czar, to which post he had been recommended by Lord Burghley. He remained there four years, and after the death of the Czar he was recalled by Queen Elizabeth, and received permission to return home. He fixed himself in London, and died before Feb. 14, 1623/4. For more particulars *vide* Munk, 'Roll of the Royal College of Physicians,' vol. i. p. 106, Lond., 1878. Besides his 'Short Treatise on Magnetical Bodies and Motions,' 1613, he wrote 'Magnetical Animadversions upon certaine Magnetical Advertisements lately published from Maister W. Barlow,' 1617, to which the Archdeacon of Salisbury replied, in 1618, with 'Magnetical Advertisements, whereunto is annexed a Breife Discoverie of the Idle Animadversions of Mark Ridley upon this Treatise.'

DE V. PAYEN-PAYNE.

ALDERMEN OF LONDON (7th S. vii. 128, 177).—I am inclined to think the custom of removing from one ward to another has not been exercised by the Aldermen of London (except by the fathers of the City) since the removal of Sir Humphrey Edwin from Cheap to Tower Street ward, on Sept. 22, 1689. Certainly there have been none since the commencement of the eighteenth century. These removals are a source of serious confusion to the chronicler, some aldermen having passed through no fewer than five wards. The origin of the custom possibly arose in the period when

aldermen were permitted to hold office for one year only; although this limitation does not appear to have been very strictly enforced, unless they were re-elected to the same ward. But the custom developed into a prerogative (apparently during the sixteenth century) of exchanging or removing, in anticipation of occupying "the chair." What course was pursued in the event of no vacancy by death is not clear. The earliest instance I have noted is that of Henry Frowick, custos in 1272, from Cripplegate to Cheap; an instance not confirmed by Orridge, as he omits him from his list. Cheap ward apparently was the favourite one, doubtless on account of its more wealthy inhabitants. The period concerning which MR. PRINCE inquires—the Commonwealth—is the most defective and, at the same time, the most important. I know of no complete list of the Court of Aldermen between 1640 and 1671. The number of unattached aldermen is considerable, and the designation of such must be received with caution, being frequently used without any warrant. When the Corporation is more favourably inclined to open its records to serious and earnest inquirers, we shall know more of these things. Seeing that it is the custodian, simply, of these public records, one is inclined to doubt not only its right, but its policy also in this reserve.

It is too late, I presume, to protest against the introduction of the title Alderman into the County Councils as an ill-advised departure. The mischief may be minimized by ignoring it in addressing them, either in print or personally. Otherwise the confusion will become in time irremediable.

JOHN J. STOCKEN.

16, Montague Street, W.C.

WHITEPOT (7th S. vii. 148).—The corporation of Wootton-under-Edge became extinct in 1886, when the mace, all remaining of its insignia, was presented to Lord Fitzbarding, lord of the manor. The mace, the gift of Lord Berkeley in 1747, is of silver-gilt, and the head or bowl is so constructed that it can be taken off for use as a loving cup, and it was so used for "ye Spicey Bysshoppe" at the mayoral banquets.—

"The composition of the cup was as follows: a bottle of old port put into a wine warmer, with sufficient quantity of loaf sugar. Then roast a lemon nice and brown, and stick a dozen cloves into it. Place the lemon in the mace, and pour the hot wine over it."

The above is from 'The Corporation Plate and Insignia,' by the late Mr. Jewitt, now passing through the press under the able editorship of Mr. W. H. St. John Hope, F.S.A.

H. H. B.

The whitepot to which your correspondent alludes was a very different concoction from that which formerly bore the name. In 'A True Gentlewoman's Delight,' 1676, the following recipe is given:—

"To make a *white-pot*. Take a pint and a half of cream, a quarter of a pound of sugar, a little rose-water, a few dates sliced, a few raisins of the sun, six or seven eggs, and a little mace, a sliced pippin, or lemon, cut sippet fashion for your dishes you bake in, and dip them in sack or rose-water."

F. C. BIRKBECK TERRY.

There was a dish of this name made of Devonshire cream, custard, and raisins. There is a receipt "To make a white-pot" in Sir K. Digby's 'Closet,' 1677, p. 188.

W. C. B.

Webster-Mahn gives, "*White-pot*, a kind of food made of milk, cream, eggs, sugar, &c., baked in a pot. *King*."

EDWARD H. MARSHALL, M.A.

Hastings.

CHARGE OF ENGLISH AND FRENCH REGIMENTS (7th S. vi. 349, 495).—I find in the 'Life and Times of the late Duke of Wellington,' by Lieut.-Col. Williams, vol. i. pp. 213-4, the following passages, from either of which the incident referred to by the querist may have possibly had its source.

It was in 1811, during the third Spanish campaign, that—

"Beresford.....on the morning of the 23rd of March, his advanced guard, consisting of 2,000 cavalry and a brigade of infantry, under Col. Colborne, came up with the enemy, who, having heard of the advance of the British, were in the act of evacuating Campo Mayor. The French retreat was covered by a strong detachment of hussars, but these not being sufficient to beat off their pursuers, four regiments of dragoons advanced to their support. The 13th Light Dragoons and the French cavalry, then charging with loose reins, rode so fiercely up against each other that numbers on both sides were dismounted by the shock."

"At Fuentes d'Onor a similar exploit was performed by the 1st Regiment of Heavy Dragoons. They charged a French regiment of cavalry, and the shock was so tremendous that many men and horses were overthrown on each side."

The chivalrous, not to say foolhardy, exploits performed that day (March 23) by the "undisciplined ardour" of the 13th met with a severe reprimand from Wellington. "If the 13th Dragoons," wrote he, "are guilty of this conduct, I shall take their horses from them, and send the officers and men to do duty at Lisbon." See 'Life' quoted, vol. i. p. 214.

R. E. N.

Bishopwearmouth.

RADICAL REFORM (7th S. v. 228, 296; vi. 137, 275, 415; vii. 32).—The Marquis of Downshire, speaking in the House of Lords on March 26, 1798, is reported to have said:—

"I never knew a Catholic of knowledge or education who was a friend to what is termed unqualified Catholic emancipation, nor an enlightened Presbyterian who was an advocate [*sic*] for radical reform."—'Parliamentary Debates,' xxxiii. 1356.

The first two references are given in the Index to the Fifth Series under "Radical reform, first use of the term," while the next three appear under

"Reform, radical but moderate." Surely the same heading should be kept throughout the indices of 'I. & Q.' when the same subject is treated in more than one volume!

G. F. R. B.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 63).—

A dreary place would be this earth, &c.

This poem is by J. G. Whittier, and may be found in 'Child Life in Prose,' published by Houghton, Mifflin & Co., New York.

EDWARD DAKIN.

Miscellaneous.

NOTES ON BOOKS, &c.

Life of John Bunyan. By Edmund Venables, M.A. (Scott.)

LIVES of the great dreamer of Elstow multiply upon us. New facts turn up but rarely, but the life of the author of the 'Pilgrim's Progress' fascinates men whose views of life are as wide as the poles apart. We are not sorry for this. Of most men—even great men—one good life is enough. A prime minister, a novelist, or an inventor, when once the facts of his life have been given to the world with lucidity and fulness of detail, may well be permitted to rest, at least for a generation; but it is not so with regard to the great imaginative intellects of the world. The influence of men such as Dante, Shakespeare, and Bunyan, is not only direct but also reflex. They touch our lives at a hundred points where the men of mere practical ability or governmental faculty are unfit, and because this is so it is very desirable that, as well as one great standard life—if such can be come by—there should be a multitude of others appealing to all sorts and conditions of men. Dr. Brown, some two or three years ago, produced what we—and, indeed, everyone else—consider the standard life. Unless great future discoveries are made—a thing which is nearly impossible—it must remain for many years the book which the student will consult who desires to possess himself of all that is known and to be assisted in forming a picture of that unpleasant time in which Bunyan's later life was passed. Theologians, we believe, when discussing the moral responsibility of those who remain without needful knowledge on vital questions, when it is at hand if they but knew how to seek for it, call a certain kind of denseness *ignorantia crassa*. We know no other term that so well describes the state of mind in which so many of Bunyan's contemporaries permitted themselves to remain. How far they were responsible it is not for us to say. They were somewhat more humane than their great-grandfathers. It really would not have given them any gratification to burn the wonderful mystic who went about among them—they did not hate him enough for that. They had perhaps even got so far as to have arrived at the conclusion that he was not an impostor; but we are sure that they did not distinguish him from the hundreds of others who went about preaching, and who, when the press was free, in the Commonwealth time, poured forth tracts and pamphlets which it is now almost impossible to read. Of this dull time, and the stupid people who flourished in it, Dr. Brown has given an admirable picture. No one who has not tried knows the extreme difficulty of the undertaking. It is not every artist who can paint a fog-bank, though Turner could.

Canon Venables has worked on a much smaller scale. He has not had room to tell us over again much that we were glad to hear from Dr. Brown. It was not needed. The details concerning Old Bedfordshire, once given, did

not require repeating; but it is quite another thing when we have to deal with the man himself and his works. As in the fierce modern controversies which have distracted his native land the poet of hell and heaven has seemed to be on the side of every fervid soul who has struggled for freedom or for faith, so among English-speaking people almost every grave and serious person has found the Bedfordshire tinker in harmony with his deepest convictions. We do not call in question the good faith of Rossetti, Balbo, or Hettinger, because the Dante that each has seen is so widely divergent from the vision vouchsafed to the others; yet the dissimilarity is probably not greater than the Bunyan that has appealed to the imaginations of Dr. Brown, Mr. Froude, and Canon Venables. It is well that it should be so. England is split up into endless factions, and it would be a bitter thing if one small section of our people should succeed in appropriating to themselves an intellect of such marvellous width of sympathy. Canon Venables, as the last interpreter, has had some advantages denied to his predecessors; yet, notwithstanding this, it would have been very easy to have built up a partisan biography, which would have been useless to all but those of one school. He has avoided this. We have before us a picture of the Calvinist mystic told from the standpoint of the great permanent thoughts which were at the bottom of his mind, not of the rubbish which floated at the top, a transient phase of thought which could not possibly have existed at any other period than during the reign of Charles II.

The Holy Places of Jerusalem. By T. Hayter Lewis. (Murray.)

IN the days of our fathers little was known as to the holy places of Jerusalem beyond the traditional knowledge that had always been a possession of the Christian Church. This knowledge was blended with fable and pious dreaming to such an extent that sceptically minded people not a few were inclined to believe that no single site in the holy city could be identified with certainty. This was an error; but it could not be demonstrated to be such until the ground had been gone over by archaeologists who approached their work without preconceived prejudices.

There are few cities in the world that have been wrecked so often and so thoroughly as the city of David. Except for a short time after its destruction by Titus it has never been uninhabited. But Roman, Moslem, and Christian, infidel, heretic, and orthodox have, from time to time, done their best to efface those landmarks which direct us in our endeavour to reconstruct a picture of the past. During the last thirty years the presses of Germany, France, and England have poured forth more volumes than we can remember concerning Jerusalem. Some few are mere rubbish, pious or sceptical dream fabrics, as the case may be—but the greater part add something to our knowledge of the past.

Mr. Lewis's volume is well illustrated, but not large. It is so pleasantly written that we are sorry that so much condensation has been employed. It can never supply the place of more elaborate and costly books; but as a guide to those who are about to visit the East, or to the far larger number of those who stay at home but wish to realize what was the character of that holy city for which Godfrey and Saladin fought, it will be invaluable. We must not look here for an attempt to untie the various knots which puzzle all who attempt to identify the various holy places. On this much has been written, but no conclusion has been reached which fully satisfies the dispassionate searcher after truth. Mr. Lewis's book is a handbook to the architecture of Jerusalem, not a guide to the religious and sentimental

interests of which it is the centre. Many cities possess grander architectural remains than Jerusalem can boast of, but there are none so worthy of study. From the days of Constantine until our own it has been a place of pious pilgrimage; and during the whole of the Middle Ages its sacred edifices profoundly affected the builders of the West. The Temple Church, or the round churches at Cambridge and Northampton, may have little in common with the Church of the Holy Sepulchre, but they nevertheless were intended, if not as copies, at least as memorials of the sacred edifice on Mount Zion. Gothic architecture may owe its origin to England and what is now northern France, but its evolution has been profoundly affected by Eastern models.

The Life of Thomas Ken, Bishop of Bath and Wells.
By E. H. Plumtre, Dean of Wells. 2 vols. (Isbister & Co.)

DEAN PLUMTRE is a zealous student. We do not wish to make disparaging remarks of others, but we may assert without fear of contradiction that there is no cathedral dignitary at present among us who has written so much, all of which is of so high a degree of excellence. As a translator from Greek and Italian he is valued by all cultured people. His great work on Dante, taken alone, might have been the work of a lifetime. It is not a mere translation only, but as an English version there are those who are well capable of judging who hold it to be the best rendering into English which the 'Divine Comedy' has yet received.

Our memory may play us false, but so far as we remember this is the first occasion on which the dean has undertaken an extended biography.

Bishop Ken has had several biographers. Bowles's 'Life' used to be considered the standard biography until, some five-and-thirty years ago, it was in a great degree superseded by a work by an author who withheld his name, and was content to appear before the world as "A Layman" only. For reverent and affectionate treatment it will never be surpassed. In some ways we have always considered it a model of the way in which a holy man's life ought to be given to the world; but the "Layman," though full of minute detail as to the object of his affection, was but scantily furnished with general historical knowledge. The saint appeared drawn to the life; but the low, vulgar, coarse world with which he was surrounded seems to have eluded the Layman's grasp. It is well that it was so. Had he known all Dean Plumtre knows of the days that passed between the birth and death of Bishop Ken, the harmony of his picture would have suffered.

Ken's biographer has employed a much larger canvas. He knows the time well, and fills in the background of his picture in a manner beyond our praise. He is minute in his details, and writes with amiable charity of those who were little worthy of regard. There can be no doubt that for the future this must be the standard life, though it may require correcting or supplementing in a few particulars. We will not call in question a word the dean has said as to that violent change which our grandfathers were wont to call the "Glorious" Revolution. The results have been, so far as England is concerned, so beneficial that historians have for the most part shrunk from prying too curiously into motives. We would remark, however, that as the documentary evidence of the time unfolds itself, and is dispassionately studied, we come to see that the good results we all acknowledge were brought about by instruments in whom a narrow ambition had almost complete sway. All who read these volumes will rise from them with the gratified sense of having received much new knowledge in the pleasantest possible manner. As we turned over the pages a dream crossed

our minds that perhaps the author might feel moved to continue his labours, and give us a history of the English Nonjurors. It is a noble subject, concerning which most persons—Mr. Lathbury's labours notwithstanding—continue to be in complete ignorance.

WE have received the first part of Sir James Picton's *Report on the Moore Charters relating to the City of Liverpool*. They are a valuable collection, extending from the thirteenth century until recent times. In the report before us most of them are given in a translated form. The rendering seems well done, but we must complain of one serious defect: the names of the witnesses are not given in full. This is a great drawback. As, however, we may trust that the records will be given in full, the error may be corrected.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JANE JEROME ("Stanza").—A part of a poem containing every variation of measure in that poem. Milton has stanzas in the 'Ode on the Nativity'; Wordsworth in 'Peter Bell,' &c. Longfellow's 'Hiawatha,' so far as we recall it, has not.

BOOKWORM ("Fuller's 'Church History,' &c., folio, 1655").—Copies of this sold last year by public auction for from 28s. to 30s.

TU ("Medulla Historiæ Anglicanæ, 1694").—It is attributed to William Howel, LL.D., on the strength of a MS. note by Wood in the Bodleian copy. It is held a concise and valuable history, but the various editions have very trifling pecuniary value.

ARTHUR MEE ("Oddments").—This word, applied to trifles or odds and ends, is familiar in the North. It is given in Halliwell's 'Dictionary.'

CORBUFF ("Etymological Dictionary").—You cannot do better than get Skeat's 'Etymological Dictionary' (Clarendon Press).

COACH ("Cockades").—You will find the information you seek in 'N. & Q.,' 2nd S. vii. 158, 246, 304, 421, 465, 522; viii. 37; ix. 219, 274.

M. DAMANT ("Commonplace Book").—We shall be glad of the brief account you are good enough to offer.

JOHN TOMLINSON ("Rice scattered at Weddings").—See 'N. & Q.,' 4th S. ii. 343, 450, 521; xii. 327, 396, 438.

E. A. H. ("Shan Van Voght").—"Ant-seen-bean bloocht," i. e., the poor old woman.

R. F. S. ("Gofer").—Not received.

CORRIGENDA.—P. 155, col. 1, l. 9 from bottom, for "Praynay" read *Prayway*; p. 189, col. 1, l. 1, for "1859" read 1759.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 23, 1889.

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Notes.

HEIRESSSES PRESUMPTIVE TO THE ENGLISH THRONE.

I have had occasion lately to make out a list of those illustrious ladies who at various periods since the Conquest have occupied the position of heiress presumptive to the English crown. As I think it may interest some of your readers, I subjoin it as follows:—

1. Princess Maud, or Matilda, Empress of Germany, daughter of King Henry I., who became heiress presumptive on the death of her brother (or brothers?) Nov. 25/6, 1120. Her long contest for the crown with her cousin Stephen is matter of history.

2. Princess Eleanor of Bretagne (the Pearl of Brittany), daughter of Geoffrey, Duke of Bretagne, granddaughter of King Henry II., and niece of King John; or Princess Joanna, afterwards Queen of Scotland, eldest daughter of King John, concerning whom presently.

3. Princess Philippa of Clarence, Countess of March, only child of Lionel, Duke of Clarence, and granddaughter of King Edward III., was heiress presumptive from the accession of her cousin, King Richard II., June 21, 1377, until her death 1377/8, a period of little more than six months.

4. Princess Elizabeth, afterwards Queen of England, eldest daughter of King Edward IV., who was

heiress presumptive from the time of her birth, Feb. 11, 1464/5, until the birth of her brother Edward, Duke of Cornwall, Nov. 4, 1470. She became Queen *de jure* upon the deaths of her brothers Edward and Richard in June, 1483 (her youngest brother George having died in the lifetime of his father), being then her general and representative of William the Conqueror.

N.B.—It may be a question if Princess Cicely, afterwards Viscountess Wells, second surviving daughter of King Edward IV., was not heiress presumptive from the time her sister Elizabeth became queen, Jan. 18, 1485/6, until the birth of Prince Arthur, Duke of Cornwall, Sept. 20 following. She, of course, became heiress presumptive *de jure* in June, 1483, when her unfortunate brothers were (probably) murdered in the Tower, and Elizabeth became the rightful sovereign of England. But Elizabeth never was queen regnant. Henry of Richmond reigned alone from August, 1485, till January 18 following, when he condescended to fulfil his matrimonial engagement with the rightful heiress of the realm, who then became queen consort only, with the understanding that if she died without issue Henry's issue by another wife would succeed before her sisters. Cicely never was Henry's heiress presumptive in any sense, as, if he had died before the birth of his son, Elizabeth would probably have been made regent until the young king attained his majority, and his heiress presumptive until he had a child of his own would have been his own mother!

5. Princess Margaret, Queen of Scotland, eldest daughter of King Henry VII., was heiress presumptive from the accession of her brother, Henry VIII., in 1509 until the birth of Henry, Duke of Cornwall, Jan. 1, 1510/11, and from his death, seven weeks later, until the birth of the Princess Mary in February, 1515/6, with the exception of the few days in 1514 during which King Henry's second son, another Duke of Cornwall, lived.

6. Princess Mary, afterwards Queen Mary I., daughter of King Henry VIII., was heiress presumptive from the time of her birth, Feb. 8, 1515/6 (save for the few hours—or moments—of life enjoyed by an infant brother in 1518), until displaced by direction of her father in favour of her half-sister Elizabeth, 1533/4. After the divorce and death of Queen Anne Boleyn, Elizabeth was pronounced illegitimate and incapable of succeeding to the throne, but it does not appear that Mary was reinstated in her place as heiress presumptive. Upon the accession of Edward VI., however, she was once more recognized as heiress to the throne in case the young king died without issue, and remained so until June 21, 1553, when she was deprived of her rights by the illegal assignment made by her brother in favour of Lady Jane Dudley.

7. Princess Elizabeth, afterwards Queen of Eng-

land, youngest daughter of King Henry VIII. Declared heiress presumptive soon after her birth. Displaced and declared illegitimate by Act of Parliament 1536. Became again heiress presumptive on the accession of her sister, Queen Mary, 1553, and succeeded her on the throne 1558.

8. Lady Jane Dudley was declared heir to the throne by King Edward VI. June 21, 1553, and was proclaimed Queen July 10 following. Upon the death of King Edward VI. the order of succession stood thus:—1, Princess Mary; 2, Princess Elizabeth, the king's sisters; 3, Mary, Queen of Scots, representative of the king's aunt Margaret; 4, Margaret, Countess of Lennox, cousin-german to the king; 5, Henry, Lord Darnley, her (then) only son; 6, Frances, Duchess of Suffolk, cousin-german to the king; and 7, Her daughter, Lady Jane, wife of Lord Guildford Dudley. It will be noticed that the next male heir at the time of Edward's death was his cousin, the young Lord Darnley, who afterwards became the husband of Mary, Queen of Scots, and father of King James I. The four immediate heirs to the crown were females, and the next male heir after Henry Stuart was Edward Courtenay, only surviving son and heir of Henry, Marquis of Exeter, who had been executed in the reign of Henry VIII. Edward's own idea was to exclude all the females of his family from the succession, and for that reason the Duchess of Suffolk, Lady Jane's own mother, who certainly had a better right to the throne than her daughter, was passed over. But this did not suit Northumberland's views, who intended the crown ultimately for his own son, Guildford Dudley, or at least contemplated it prospectively on the head of a future grandchild. He prevailed upon the dying king to alter his programme so as to make the order of succession run thus:—"First (for lack of issue of my body) to the Lady Frances' (Duchess of Suffolk) heirs male if she have any such before my death, then to the Lady Jane and her heirs male, then to the Lady Catherine's heirs male, the Lady Mary's heirs male," and so forth. Thus entirely passing over Jane's mother and her sisters.

9. Lady Catherine Herbert, afterwards Countess of Hertford, was virtually heiress presumptive to the throne during the nine days of her sister's reign. The Duke of Northumberland informed his daughter-in-law that her sisters Catherine and Mary were to succeed her in case she died without issue, and of course she could have ruled it so herself; but, by the assignment of Edward VI., the crown, in default of male issue of Jane, was to go to the son of Catherine if she had one, thus passing over Catherine herself altogether.

10. Mary, Queen of Scots, only daughter and heir of King James V. of Scotland, became heiress presumptive to the English crown on the accession of Queen Elizabeth, Nov., 1558, and so continued until her own death in Feb., 1586/7.

11. Princess Elizabeth, Queen of Bohemia, eldest daughter of King James I., was heiress presumptive from the accession of her brother Charles I., March 27, 1625, until the birth of her nephew, Charles James, Duke of Cornwall and Rothesay, May 13, 1629, and again from his death (which happened almost immediately) till the birth of Prince Charles, afterwards Charles II., May 29, 1630.

12. Mary, Princess of Orange, afterwards Queen Mary II., became heiress presumptive on the accession of her father, King James II., in Feb., 1684/5, and so continued until the birth of her brother, James Francis Edward, Duke of Cornwall and Rothesay, June 10, 1688. She was proclaimed queen Feb. 13, 1688/9.

13. Princess Anne of Denmark, declared heiress presumptive by Act of Parliament 1689, and so remained until the death of her brother-in-law King William III., when she ascended the throne as Queen Anne.

14. Princess Sophia, Electress of Hanover, declared heiress presumptive by Act of Parliament (failing heirs of Queen Anne), and remained such from March 8, 1701/2, until her death, June 8, 1714.

15. Princess Victoria of Kent (our present most gracious sovereign) became heiress presumptive upon the accession of her uncle, King William IV., 1830, and so remained until his death, June 20, 1837, when she succeeded to the throne.

16. Victoria Adelaide Mary Louisa, Princess Royal (now Empress Frederick of Germany), was heiress presumptive from her birth, Nov. 21, 1840, until that of her brother, Albert Edward, Duke of Cornwall and Rothesay, Nov. 9, 1841.

Thus the list begins and ends with a princess of England who became Empress of Germany.

The Princess Eleanor of Bretagne (La Belle Bretonne), sister and heir of Arthur, Duke of Bretagne and Earl of Richmond, would certainly have been heiress presumptive if her brother had succeeded Richard Cœur de Lion on the throne. But as he did not do so, the unfortunate princess had to pay for her vicinity to the crown by a life-long imprisonment at the hands of her uncle, King John, and her cousin, Henry III. She might be considered as heiress presumptive of John himself, however, from the time of her brother's death to the birth of Prince Henry, afterwards Henry III., in 1207, unless Mrs. Green is correct in giving 1203 as the date of Joanna's birth (the eldest daughter of John, and afterwards Queen of Scotland), in which case that princess would have been her father's heiress presumptive for that period of time. Miss Agnes Strickland (who claims most of the chroniclers of the period in support of her statement) gives 1210 as the year in which Joanna was born ('Lives of Queens of England,' vol. i. p. 341). If that was so, Eleanor of Bretagne

must have been her uncle's heiress presumptive for the space of four years. This makes the number of heiresses presumptive to the English throne since the Conquest sixteen in all.

H. MURRAY LANE, Chester Herald.

'HARPINGS OF LENA.'

(See 6th S. v. 129, 209, 314, 370, 413.)

I note that a review of the above work is given by R. R., Boston, Lincolnshire, and a short notice of the same by Barro. In justice to all parties I think it is right to say that the material gathered by R. R. at the age of ten is erroneous. Edward Lenton was a clerk in our office, and I have frequently heard my father and mother speak of him as a promising poet. Of Bateman they gave a very different account; indeed, I personally knew the latter, and no such delusion should exist as that a single creditable line (if any line at all) in 'Harpings of Lena' could be placed to his account.

"Facts are stubborn things" is as old an adage as our Wold hills, and it is as to facts, for poor Lenton's sake, and for the credit of a third person I am about to name, I write.

Adjoining my father's house lived another lad, Robert Uvedale West, subsequently known as Dr. West, and as vice-president of the Royal Obstetrical Society, London. Now in a rustic building called "The Hermitage," in the garden adjoining my father's paddock, West and Lenton used to meet and compose poetry, &c., admitting Bateman (who had somehow made the acquaintance of Lenton) into their sanctum.

Lenton was born on October 29, 1812, and died on June 11, 1828. West was born at Louth in July, 1810. After Lenton's death Bateman (who had doubtless secured his MSS.) persuaded West to assist him in publishing 'Harpings of Lena.'

I come now to the question of the real authorship of the work, and I am glad to say Dr. West's sister permits me to append the following extracts from her letters, from which it will be at once evident that the "gems" of the book were from the pens of her brother and Lenton, out of which Bateman subsequently made profit.

Extracts referred to.

"Sonnet written at Alford January, 1829, and first printed in a monthly periodical the *Olivo*, afterwards, with many other poems by R. U. West, inserted in a little volume 'Harpings of Lena':—

A Reverie.

'Crazed beyond all hope.'—Byron.

Borne by the wings of thought, I took my flight

Far where the Orbs of Night in splendour roll'd:

'O for a thousand tongues' to tell the sight,

The wonders which those brilliant worlds unfold!

A soft, a soul-entrancing music stole

O'er my lost senses—lost in rapture deep;

The glare how bright—how painful! O my soul!

When wilt thou thither wing, ne'er more to weep?

Methought I look'd around me for the view

Of that bright world I'd left: how small the star!

So small, so pitiful, I scarcely knew

Which was the speck 'mong myriads gleaming far.

To love that speck, the prison of Mankind,

How proud is Man, how low, how poor, how blind!

"Lenton, R. U. West, and Bateman used to meet in our Hermitage, and there show each other the prose articles, poems, &c., which they at first contrived to get inserted in a magazine, the *Olivo*, R. U. West signing 'Roger Walton.' I myself remember several of these poems as my brother's. In the volume 'Harpings of Lena' the following poems are certainly by R. Uvedale West:—*'A Colloquy,'* September 3, 1828; *'A Dream in Spenserian Stanza,'* January, 1829; *'The Fire Bridge,'* 1829; *'The Lost Ship,'* 'Counsels,' December 9, 1828; *'The War Ship,'* May, 1829. In his own copy of the 'Harpings of Lena,' now in the possession of his son, John Gilby West, R. U. West wrote the above dates and his own signature in pencil. Perhaps he foresaw they would be attributed to or claimed by others. But besides these proofs that they are his composition, there is my own testimony, because when the book came out it made some sensation, of course, in Alford, and I was questioned as to the authorship of 'A Colloquy,' which was very much admired, and not being undersigned by E. Lenton, was not believed to be by Bateman. I asked my brother, and he told me it was his, and also the others I have named. He also related how he received the idea of 'The Fire Bridge,' which poem had struck my youthful fancy as better than the 'Colloquy.' I remember Lenton well, a little, pale, and very shy boy. We all looked on him as promising to be a genius. As for Bateman—do you know that the spelling his name Baitman was adopted because he thought Bateman common? his real name was Bateman—he was quite incapable of writing any of those poems, or any articles, without corrections, supervision, and assistance of every kind. He was a low, ignorant fellow, and it seems strange to me that he ever was accepted as a coadjutor by the 'poets.'

"I have read with interest, and also great indignation, the article in *Notes and Queries*. I am sure the person who wrote it knew nothing about the Alford of the time he writes. I have good reason to believe that Bateman did not write any of the poems in 'Harpings of Lena.' Those with the name of Lenton were undoubtedly his; but all those unsigned were written by R. U. West. R. U. West never posed as a poet, and did not care to have his name affixed, because he was half afraid they were not good enough to be published. The tales and articles he wrote for the *Olivo* were signed 'Roger Walton.' Lenton also wrote for the *Olivo*. I do not recognize the description of Alford and its society in *Notes and Queries* at all. The Listers, Carnleys, &c., and very numerous others made up a society that could not be classed amongst the 'poachers and smugglers.' Certainly William Bateman had not access to any of these families. Bateman was an ignorant, immoral, dishonest fellow, a scamp in every sense. For a long time my brother helped him here and there years after the acquaintance was given up, and my brother had returned to settle in Alford. I do believe there was plenty of poaching and smuggling going on in the neighbourhood and in the marshes. I remember many romantic cases of the latter myself. In all little market towns at that period there were plenty of idle and dissolute people. Bateman was one. To call Alford vulgar and ignorant is an injustice on the part of the writer of that article in *Notes and Queries*, who is in error in almost all his statements and assertions.

"The last time I saw Bateman shuffling along (when I was in Alford years ago) my brother, who was with me, said

as we were approaching him, 'I do not even speak to him. It is impossible. He is a worthless vagabond and an impostor.' I said, 'Had he any ability really?' 'Not any pretensions to poetical ability; he could not write a line correctly. He was a parasite who hung on Lenton. He was older than Lenton, who really would have turned out a genuine poet had he lived.' I also recollect my brother said that Lenton would have been at least a second Henry Kirke White."

Bateman is dead, and with him I would bury my thoughts concerning him. I know, however, that he never was married, and was the terror of many of the poor folk in the neighbourhood, and when he asked for a meal they dare not refuse him. The statement that he knew Lord Byron when in Italy, and had translated 'William Tell,' 'Silvio Pellico,' &c., is too absurd to need comment.

LISTER WILSON.

Alford.

ENGLISH AS SHE IS DERIVED.—We have heard of some amusing facts concerning "English as she is taught"; it would be equally amusing, if it were not deplorable, to illustrate "English as she is derived."

In a scientific periodical we are really entitled to expect science. But I have just met with two articles, in the same number of the same paper, which cannot justify a claim to anything of the kind.

The first is called 'Aryan Speech traced to the Stone Age.' Here we have an argument to prove that the English words *kill* and *hill* are the same word; which is easily proved by an abuse of Grimm's law. The author takes a couple of pages to prove what he might have proved, according to his method, in a line. Briefly, *hill* is cognate with Lat. *collis*; and the connexion between *collis* and *kill* is obvious. Q.E.D. This is all wrapped up in a cloud of words and most peculiar illustrations. The following specimens are choice.

The E. *horse* is the same word (!) as the Goth. *aihus*, which is cognate with the Latin *equus*. This is because the *ho-* in *horse* answers to Goth. *aih-*; the *-rse* does not matter. Next, *equus* is so called because he was "sharp"; the word is allied to *ac-er*, and is derived from the Skt. *go*, to sharpen, whence also the E. *whet* (I am afraid Benfey's 'Dictionary' is responsible for some of this). Further, *cal-x*, which means a stone, is so called from its *kill*-ing people, or from its *hur*-ting them. Of course, *kill* is the same as the *hur-* in *hurt*; the final *t* cannot matter. *Coll-is*, a hill, is composed of stones. Hence the Aryan languages go back to the stone age; for the stones of the *hill*, i.e., of *collis*, were used for *kill*-ing and *hur*-ting. Do not, gentle reader, put me down as suddenly gone mad. I am merely giving a summary of this extraordinary article.

A few pages further on we have an article on the 'History of some Common Words.' This is

better, and some of it is true, being merely compiled from other sources. But the account of *blue-stocking* is written in blissful ignorance of a certain article in Murray's 'Dictionary'; and the same is true of the remarks on *bachelor*. But we are not without gems. We are gravely told that it is now the "generally received opinion" that *Domesday* is derived from *domus dei*, the house of God; because (I always shudder when this "because" has to be used) the *Domesday Book* was one preserved in a sacred edifice. After this, I am not surprised to learn, also for the first time, that *nabby* is a corruption of the Danish *nabo*, a neighbour; and that the verb to *cow* is merely a contraction of *coward*. At what period of our history such a phrase as "he *cowarded* him" would have been intelligible we are not informed.

To prove that I am not romancing, I give the references. Both of these amusing articles will be found in *Knowledge*, in the number for Feb. 1, 1889, pp. 77 and 92.

CELER.

THE ADDITIONAL NOTE IN ROGERS'S 'ITALY,' ED. 1838. (See 7th S. vi. 267, 352, 409, 457.)—It was long since pointed out in 'N. & Q.' (1st S. v. 196) that the very same remark which Rogers here says had been made to him by an old Dominican at Padua was made to Wilkie by an old Jeronymite at the Escorial, as related by Wilkie's travelling companion Lord Mahon in his 'History of England,' vol. vi. p. 498 (published 1851). Much negative evidence has now been brought to show that there was no Dominican convent at Padua. Is this particular the only part of Rogers's story which may justly be regarded with suspicion? Did the same thought occur to the Jeronymite at the Escorial and to a Dominican or other monk at Padua; and was the same remark actually made to Wilkie at the one place and to Rogers at the other; or must some other solution be sought for this very curious problem?

Wilkie visited the Escorial in October, 1827, and his 'Journal' comprises notes both on Titian's 'Last Supper' in the refectory and the same master's 'Gloria' in another apartment. On the latter picture he observes, "S. Rogers has a sketch of it." He was at this time corresponding with Sir Thomas Lawrence, who wrote to him on January 10, 1828:—

"I read to our friend Mr. Rogers.....one or two passages of your letter (perhaps more), and he was much gratified.....to have had the interest of his sketch increased by your eloquent description of its original."—Cunningham's 'Life of Wilkie,' vol. ii. pp. 485, 492.

Wilkie's letter is not given, but as it related to the pictures at the Escorial it seems not unlikely that it mentioned the incident in question. The lines to which the additional note refers, where the contrast is drawn between the transiency of the man and the permanency of the picture, are in the second part of 'Italy,' which was published in 1828.

I at whether or not Rogers had then heard of the Ironymite's remark, he must have known of it in 1835, several years before the appearance of his note, as it was then made public by Wordsworth in the 'Lines suggested by a Portrait from the Pencil of F. Stone,' contained in the volume entitled 'Yarrow Revisited, and other Poems,' inscribed "To Samuel Rogers, Esq."—

The hoary Father in the Stranger's ear
Breathed out these words : " Here daily do we sit,
Thanks given to God for daily bread, and here
Pondering the mischiefs of these restless Times,
And thinking of my Brethren, dead, dispersed,
Or changed and changing, I not seldom gaze
Upon this solemn Company unmoved
By shock of circumstance, or lapse of years,
Until I cannot but believe that they—
They are in truth the Substance, we the Shadows."

R. D. WILSON.

COAL OR CABBAGE.—An amusing error, almost as good as the historic *curmudgeon* of Ash, suggests with what a slender equipment of French Dr. Jamieson made his 'Etymological Dictionary of the Scottish Language.' He explains *chous* as "a particular kind of coal, smaller than the common kind, much used in forges; perhaps from French *chou*, the general name of coal." Now, of course, *chou* is not, and never was, coal, but it is "the general name" of *cole*, i. e., cabbage. But *coal* was formerly spelt *cole*, so that it is evident either that Jamieson lost his way between the *chou*, *cole*, and the *charbon*, *cole*, of a sixteenth century French dictionary, or else that some wag to whom he applied for help upon the Scotch *chous*, small coals, poked fun at him by referring him to the French *choux*, coles.

J. A. H. MURRAY.

A FALSE EPITAPH:—"MARTHA GWYNN—HATCHED A CHERUBIN."—All men (i. e., a great many) have heard of Mrs. Martha, or Margaret, Gwynn, celebrated in an epitaph which I may give as follows:—

Here lie the bones of Martha Gwynn,
Who was so very pure within,
She broke the outer shell of sin,
And thence was hatched a Cherubin.

Being desirous to find the true form and also the place of this epitaph, I lately searched for and found it in three published collections, each of which gives a text differing from the other two. For the place of it one collector, Mr. Augustus Hare, says Cambridgeshire. Had he said England he would have committed himself to less, and the reference would have been about equally useful. Another more definitely assigns it to St. Albans, Herts. By the help of a friend I was enabled to learn with something like certainty that it is not to be found there, though my friend happily suggested that as Nell Gwynn once had a house of her own not far off, Martha the immaculate and naughty Nelly may have been sisters. But unhappily for her

fame, it now appears that Martha Gwynn either never had any existence at all, or, if she lived and practised all the virtues, at least was the cause of sin in her grave, seeing that her epitaph was, in Macaulay's phrase, stolen, and marred in the stealing. I have obtained what I suppose must be accepted as the original and veritable matrix from which Mrs. Martha received her mythical being. It is an epitaph in Toddington Church, Bedfordshire, mentioned and partly quoted by Lysons ('Magna Britannia') in his description of that church. In spite of "conceits" and affectation, it has some literary merit, and at least presents something better and closer in thought than the flabby and pointless saying, "She was so very pure within." Here it is in full:—

"Maria Wentworth, illustris Thomæ Comitissæ Cleveland Filia premortua prima animam virginem exhalavit
[—] Januarius aⁿ Dni. mdcxxxii., ætat. xviii.

And here y^e precious dust is layde
Whose purelie temper'd clay was made
So fine that it y^e guest betray'd.
Else the soule grew so faste within,
It broke y^e outward shell of sin,
And soe was hatch'd a Cherubin.
In height it soar'd to God above,
In depth it did to knowledge move,
And spread in breadth to generall love.
Before a pious duty shind,
To Parents curtesie behind,
On either side an equal minde.
Good to y^e poore, to kindred deare,
To servants kinde, to friendship cleare,
To nothing but herself severe.
See though a Virgin yet a Bride
To everie grace, she justified
A chaste Poligamie, and dyed.

C. B. MOUNT.

PIGOTT.—As the verb "to pigott" may hereafter become as common as that "to boycott," will 'N. & Q.' record, for the benefit of Dr. Murray's descendants, that the former word was born in the House of Commons on February 28, 1889?

HERMENTRUDE.

POPE'S SIZE.—A year or two ago I bought a merino vest. On the bill I noticed P.S. after it, and by inquiry I elicited that P.S. stood for "pope's size," and that "pope's size" meant short and stout. This was very humiliating, as I had always flattered myself that I was of middle height; but I consoled myself with the reflection that I had, after all, probably learned something, for it seemed likely that in days gone by popes, as a race, had been looked upon as short and stout. I knew very well that abbots, monks, and friars had had the reputation of being fat and jolly, but I was not aware that popes had likewise been charged with a too vivid enjoyment of the things of this life. I could not, however, discover any further evidence upon this point, and let the matter drop. Very recently, however, in 'Madame Phaéton,' a novel, by Clovis Hugues, p. 21, I came across the follow-

ing: "Il était gros comme un pape," so that it seems that in France also popes enjoyed, and perhaps still enjoy, the reputation of being stout. And I would compare also the name *pope*, applied to a small, short, thickset fish with a large head, also called *ruff*. That *pope* in this case is no corruption, but is really the name of the head of the Roman Catholic Church, is shown by the German *Papst*, which has the same two meanings (Hilpert, Sanders).

F. CHANCE.

DESSERT IN AMERICA.—The review of 'Americanisms, Old and New,' by John S. Farmer, given in 'N. & Q.,' *ante*, p. 119, contains the following sentence:—

"Dessert in America is applied not only to fruit, as in England, and *fruit and cheese*, as in France, but to the sweets, such as pastry, puddings, &c."

The words here italicized had better have been scratched out, or altered to make them correct. Littré has the following definition: "*Dessert*, le dernier service d'un repas, composé de fromage, de confitures, de fruits et de pâtisserie." The same article in the dictionary of the Academy is as follows:—

"*Dessert*, ce qu'on sert, ce qui se mange à la fin du repas, comme le fruit, le fromage, les confitures, la pâtisserie, &c. On disait aussi quelquefois *le fruit*, surtout dans les grandes maisons."

I think, then, that the sentence above quoted would have run more accurately thus:—

"Dessert in America is applied not only to fruit, as in England, but, as in France, to the sweets, such as pastry, puddings, &c."

No doubt the Americans have derived the meaning of the word from their intercourse with the French towards the end of the last century.

DNARGEL.

Paris.

LITERARY PLAGIARISMS.—*Public Opinion* of February 1, copying from *St. James's Gazette*, states that the well-known lines of Goldsmith commencing

When lovely woman stoops to folly
are taken from a poem by Segur (Paris, 1719) as follows:—

Lorsqu'une femme, après trop de tendresse,
D'un homme sent la trahison,
Comment pour cette si douce faiblesse
Peut-elle trouver une guérison?

Le seul remède qu'elle peut ressentir,
La seule revanche pour son tort,
Pour faire trop tard l'amant repentir—
Hélas! trop tard—est la mort.

Perhaps the above may be considered worthy of being preserved in 'N. & Q.'

A. COLLINGWOOD LEE.

Waltham Abbey.

'LIFE OF ARCHBISHOP WHITGIFT.' (See 7th S. v. 241, 294, 330).—Amongst the books once be-

longing to the famous John Byrom, but now located in the Chetham Library, Manchester, according to the bequest of my friend the late Miss Atherton, is the 'Life of Archbishop Whitgift,' printed for Ri. Chiswell, and to be sold at the Rose and Crown, and at the Rose in St. Paul's Churchyard, 1699. Before coming into John Byrom's possession it was the property of Dr. White Kennett, Dean of Peterborough, 1707-18, and afterwards bishop of the same. The book-plate describes him as dean. On the fly-leaf of this volume occurs an entry of which I send a copy, in the thought that it may prove not only interesting to your correspondents as somewhat exemplifying the episcopal leanings of the "George Inn," St. Martin's, Stamford, but also useful as a record in 'N. & Q.' There is no signature to indicate the writer, but as the handwriting seems to be of the end of the seventeenth or beginning of the eighteenth century, I incline to the belief that it is a note by Kennett himself, to say nothing of his close neighbourhood to the inn in question. Perhaps some more learned correspondent may know who the Mr. Griffith is of whom mention is made, and so determine the matter:—

"Mr. Griffith, in his MSS. Collections in my custody, writes thus:—

"Col Gervase Holles (one of his Ma^{ties} Masters of Requests) told me on the 27th of January, 1672/3, that travelling thro' Stamford, in Lincolnshire, he accidentally met with a picture of ABp. Whitgifts in his lodgings at the George Inn in that Town, wh^{ch} he knew to be so by y^e Coat Armour and Motto under express'd in one corner thereof, wh^{ch} he bought for fifty shillings, and so y^e Colonel is come into the possession of this Picture, wh^{ch} he told me he would not take twenty pounds for, it being an assured Original done by an excellent hand upon wainscoat, wh^{ch} by some accident is cracked, tho' not much to the Detriment of the Piece.

"Mr. Henry Peachman [*sic*], in his 'Complete Gentleman,' ch. iii., being directions for Painting, describes John Whitgift, ABp. of Canterbury, *blackhaired* and of a *brown complexion*."

JOHN TINKLER, M.A.

Askengarth Dale, Yorks.

THE ZODIAC.—In an old book of mine entitled 'The Marrow of Physick,' dedicated "to the Honourable and Singularly Virtuous Mrs. Margaret Evre," by Thomas Brugis, and published by Richard Hearne, London, 1640, there appears the following curious description of the signs of the zodiac:—

"And first raignes Aries in the month of March, for in that signe (say they) God made the world, and to this signe the old Jewish Philosophers gave the name Aries: that is to say, a Ram; forasmuch as Abraham made his offering to God of a Ram for his sonne Isaac; and whosever is borne in this signe shall be timorous or *dreadfull*; but he shall have grace and good inclination.

"The second Signe Taurus raigneth in April, it hath the name of Bull: forasmuch as Jacob wrestled and strove with the Angel; whosever is borne in this signe shal have good successe in all manner of beasts and cattle of the field.

"The third Gemini raigneth in May; it hath the name of twines, forasmuch as Adam and Eve were

formed, and made of one kind: Whosoever is borne in his signe poore and feeble shall he be, and shall live in griefe because Adam and Eve bewailed their fall.

"The fourth Cancer raineth in June, and hath the name of Crab, or Canker, forasmuch as Job was full of eprosie and kankrous sores, which is a worme that through the permission of God eateth away the flesh. Whosoever is borne in this signe he shall be feeble of body, but shall obtaine grace, if he seek it of God.

"The fifth signe Leo raineth in July, and hath the name of a Lyon; forasmuch as Daniel the Prophet was put into a Lyon's den: Whosoever is borne in this signe shall be a bold and stout man, and a hardy.

"The sixth signe Virgo raineth in August, and hath the name of a Virgin, forasmuch as our Lady that blessed Virgin before birth, in birth, and after birth was a pure Virgin: Whosoever is borne under this signe shall be wise and learned, and shall suffer blame for a just cause.

"The seventh signe Libra raineth in September, and hath the name of the ballance that hang in equall poise, forasmuch as Judas Iscariot tooke counsell with the Jewes for the betraying of our Saviour. Whosoever is borne in this signe he shall be a wicked man and a traytor: an evil death shall he dye if the course of Nature prevaile, but if he seeke after grace and mercy he may escape it.

The eight signe Scorpio raineth in October and hath the name of a Scorpion, forasmuch as the children of Isreal passed through the Red Sea: Whosoever is borne in this signe shall have many angers, tribulations, and vexations.

"The ninth signe Sagittarius raineth in November, and hath the name of the Archer, forasmuch as David fought with Goliath. Whosoever is borne under this signe shall be hardy and Lecherous.

"The tenth signe Capricornus raineth in December, and hath the name of the Goat, forasmuch as the Jews lost the blessing of our Lord Jesus Christ: Whosoever is borne under this signe shall be rich and loving.

"The eleventh signe Aquarius raineth in January and hath the name of the water-man; forasmuch as Saint John Baptist baptised our Saviour in the flood of Jordan to beginne to institute the new law of Baptisme, and end the old law of Circumcision: Whosoever is borne in this signe shall be negligent, and lose his goods, and shall be carelesse in his course of life.

"The twelfth signe Pisces raineth in February, and hath the name of fishes; forasmuch as Jonas the Prophet was cast into the sea; and three daies and three nights lay in the belly of a whale: Whosoever is borne in that signe shall be gracious and happy, if he make use of time."

C. A. WHITE.

Preston on the Wild Moors.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TRIAL OF PATRICK OGILVIE, 1765.—Can any of your Scotch readers, or others who are interested in the study of celebrated criminal cases, tell me whether Katharine Nairn and Patrick Ogilvie, who were tried for the crimes of incest and murder in August, 1765, and convicted on a verdict of a majority of the jury, were both executed? The

account of the trial which I have was published in 1765, at Edinburgh, and contains two hundred pages. On the last page, just above the list of *errata*, there is the following paragraph: "N.B. The conclusion of this Trial will be published and given gratis to the Purchasers, so soon as the Proceedings of the Court, with regard to Katharine Nairn, are finished." Was this promised conclusion ever published; and was Katharine Nairn ever executed?

I am afraid it would not be quite within the province of 'N. & Q.' to discuss this remarkable trial. Certainly the depositions, as given at length in the publication above mentioned, contain material for the most exciting novel. In fact, the subject is quite worthy of the pen of Wilkie Collins. I should be very much obliged to any of your contributors for any side light they can throw upon this singular social tragedy. Katharine Nairn was the daughter of Sir Thomas Nairn of Dunsinnan (Dunsinane). She married Thomas Ogilvie of Eastmilm, in January, 1765. She was accused of forming a guilty connexion with his brother, Patrick Ogilvie, who lived in the house, and of poisoning her husband with arsenic, sent to her by the said Patrick Ogilvie, less than six months after her marriage, namely on June 6. There appear to have been unfortunate family differences among the Ogilvies; and the defence practically was that the accusations, both of incest and murder, were got up through the instrumentality of Alexander Ogilvie, the youngest brother, who had offended his family by a *mesalliance* with the daughter of a common porter in Edinburgh, in order to regain the favour of his eldest brother, the Laird of Eastmilm. Alexander Ogilvie sent one Ann Clarke, a distant relation of the family (said to have been a person of immoral life, and to have lived as the mistress of the said Alexander Ogilvie), as an emissary in his interest to Eastmilm. She was received by the family there, including the mother, Mrs. Ogilvie, without any suspicion; and it was stated by the "pannels" that she succeeded in setting the laird against his wife and his second brother Patrick, and that she maliciously concocted this charge against them. With regard to the many curious facts connected with this trial, one is that both the "pannels" were condemned on the indictment, although there never was any *post-mortem* on the body of Thomas Ogilvie, nor was it proved that he had died of arsenic. But it was proved—in spite of his solemn declaration to the contrary—that Patrick Ogilvie had purchased arsenic, though none was ever traced directly to the possession of Katharine Nairn, nor was any found on the premises at Eastmilm. I should like very much to know, if any of your correspondents can inform me, what was the opinion of the contemporaries and associates of the Ogilvies as to the guilt of the two

prisoners. It may be interesting to note that one of the members of the court before whom the prisoners were indicted was Alexander Boswell of Auchinlech. Was this the father of the great little Boswell? I have not at present access to Burton's 'Criminal Trials of Scotland,' and I forget whether this case is included in that book.

F. A. MARSHALL.

Folkestone.

SIR RICHARD PRESTON.—Does any one know the ancestry of Sir Richard Preston, how he came to be Earl of Desmond, and whether he was connected with the Earl of Denbigh's family? Sir Richard Preston died 1628.

HISTORICUS.

CLARENDON HOUSE.—In the *Quarterly Review*, June 1852, p. 204, mention is made of the house of the great chancellor and of the celebrated hotel built on its site, "it is said, some small fragments," i. e., of the old house, remain. Does anybody know whether that was a fact? If so, some part may still be remaining, as the Albemarle Street portion has been little altered. C. A. WARD.

Walthamstow.

SIR ARCHIBALD GALLOWAY, K.C.B.—Where can I find a complete list of his works? Of the four referred to in the obituary notice in *Gent. Mag.* (N.S. xxxiii. 660-2) the British Museum requires only to possess 'The Observations on the Law and Constitution and Present Government of India.'

G. F. R. B.

THE LEASES.—Can any one tell me the names of those to whom the Leases, Bedale, Yorks, has belonged?

HISTORICUS.

ROSSETTI'S SONNETS.—I have been writing upon the sonnet, and have had occasion to study Rossetti's sonnets more closely than before. In the Boston edition of 1870 sonnet vi. of 'The House of Life' series ('Supreme Surrender') opens thus:—

To all the spirits of love that wander by
Along the love-sown fallowfield of sleep.

In the 1881 edition of 'Ballads and Sonnets' this is altered to

To all the spirits of Love that wander by
Along his love-sown harvest-field of sleep.

Has Rossetti left on record his reasons for the change?

Sonnet lviii. ("True woman," iii. "Her heaven"):—

If to grow old in heaven is to grow young
(As the seer saw and said).

Who is this seer? Dante? If so, where shall I find the saying?

What is the interpretation of sonnet xcvi. "He and I"?

C. C. B.

'POLITICAL AND FRIENDLY POEMS,' London, 1758.—A correspondent of 'N. & Q.,' signing W.,

quoted from the above nearly thirty years ago (2nd S. xi. 428). The reference is insufficient; no such book seems to exist. Can W. or some other friendly reader help me to trace it?

J. K. LAUGHTON.

SHADDOCK.—What is the date of Capt. Shaddock; and what is known of his life or death? He is said to have transplanted the shaddock tree from China to the West Indies in the beginning of the eighteenth century. WALTER W. SKEAT.

WORDS OF SONG WANTED.—Where can I find the words of a song set to music by Maître Adam, beginning with the lines,—

Aussitôt que la lumière,
A redoré nos côteaux,
Je commence ma carrière,
Par visiter mes tonneaux?

I think there are three verses, but can only recall two.

D. R.

'SKETCHES FROM ST. GEORGE'S FIELDS,' 2 vols. 12mo.—In Bohn's edition of Lowndes this book is ascribed to John Cam Hobhouse, Lord Broughton. Can any reader of 'N. & Q.' give me any information about it, or inform me where a copy of it can be seen?

G. F. R. B.

MONOGRAM P.V.—Is it known who was the artist who signed P.V.? It occurs frequently on the woodcuts in 'Heures en François & Latin,' by Macé Bonhome, 1558. He seems to have been a fertile and clever designer of ornament.

J. C. J.

BORDER HERALDRY.—In 'Lady Baby,' a novel now running in *Blackwood*, the author, at p. 350 of the number for March, referring to a seal on a letter says, "Those three stars on an azure ground figured very generally in the arms of those families whose ancestors have lived on the Borders and have been partial to starlight excursions." Is there any foundation for this statement historically or heraldically; or is it merely a pleasing fiction? The Murrays bear silver stars on an azure ground, and the tribal arms of Sutherland and Innes show mullets, differently tintured.

GEORGE ANGUS.

St. Andrews, N.B.

CRISS-CROSS ROW.—In Mr. Spurdens's supplement to Forby in the English Dialect Society's reprinted glossaries of 1879 this is explained as "the alphabet as it stood in the horn-book, in the shape of Christ's cross, the consonants in the vertical, and the vowels in the horizontal part. Alas! a horn-book, such as I learned my letters from, would already be a thing for a museum. Can any reader of 'N. & Q.' explain more fully the arrangement of the alphabet here referred to? In my quotations for the word the alphabet is said to have been so called because it began with Christ's

cross +, which is confirmed by such phrases as 'to know one's letters from Christ's cross to and-
p-r-se.' Do any horn-books with a cruciform
arrangement of the alphabet exist?

J. A. H. MURRAY.

Oxford.

SECRETARY.—In the *Times* of February 14 there is an account of the examination before the Special Commission of a very ignorant Irish witness, named Heanne, who was unable even to spell his name. In his cross-examination he was asked, "What is a secretary?" and he answered, "Not to tell anybody." It produced loud laughter in court. Littré notices that the oldest meaning of *secrétaire* (from which *secretary* comes) was "confident, celui à qui l'on confie ses secrets." Does the old meaning still subsist in Ireland? L.

ALMORAN'S RING.—In Sharon Turner's 'History of the Middle Ages' is the following passage:—

"His [*i. e.*, Richard, Duke of Gloucester's] choice lay among difficulties, dangers, and temptations, but so does every man's path; and it is this which makes self-government, wise tuition, fixed principles, and the divine aid so essential to us all. The daily experience of life gives constant evidence that these are attainable by every one who will direct his mind to their acquisition; and perhaps our greatest safeguard is to cultivate not only that moral delicacy of spirit which, like Almorán's ring, will pain us at the first approach of what is wrong, but also the habit of immediately obeying its admonition, and abstaining from what it censures, though we may not be immediately satisfied why the forbearance should be necessary."

Will some of your more learned contributors enlighten my ignorance, and tell me who Almorán was, and where I can find some account of him? The name has an Eastern ring about it, and Almorán may possibly be a character in some Asiatic fairy tale.

F. W. J.

Ebberston.

P.S.—The extract from Turner is from the 1830 8vo. edition of his 'Works,' vol. iii. p. 434.

WARREN.—What was the descent of Capt. Humphry Warren, ob. 1561, of the Irish Privy Council, *temp.* Elizabeth, whose sons were Sir Henry and Sir William Warren, Knts.? Was Admiral Sir Peter Warren, ob. 1752, of this lineage; and who was his grandfather? What ground is there for supposing that Nathaniel Warren, M.P., ob. Dublin, ob. 1796, was either son or nephew of Sir Peter? Replies direct will oblige.

(Rev.) THOMAS WARREN.

Upper Norwood.

"PRESENTMENT OF ENGLISHRY."—Can any of your readers kindly explain what the above sentence means? It was alluded to in the *Daily Telegraph* about the middle of last December as being absurd, with several other sentences, to be

given to children to explain in a recent public examination. A friend and self have searched Green's, Ince and Gilbert's, Hume's, and Collier's histories of England, Hone, Haydn, and Maunder, but failed to discover the term, much less an explanation.

S. V. H.

LINDLEY MURRAY.—What was the family name of the wife of Lindley Murray? The latter died at Holgate, near York, February 16, 1826. Did she return to America after her husband's death; and when did she die?

J. J. LATTING.

36, Woburn Place, W.C.

RIDGELEY, OR RIDGLEY.—Col. Henry Ridgley, of Ann Arundel and Prince George's counties, sometime J.P. for the former county, brother to William Ridgley, arrived in Maryland in 1659, and died in 1705-10, having married, about 1664, Elizabeth Howard, by whom he had three children, Henry junior (born in 1669), Charles, and Mary. A Robert Ridgley arrived later, settled in St. Mary's County, was an attorney of the Provincial Court and Clerk to the Privy Council of Maryland, and died in 1681, leaving a widow, Martha, and four minor children, Robert, Charles, William, and Martha. They were all Protestants.

If any of the readers of 'N. & Q.' can put me in possession of any facts in relation to the early history and ancestry of these gentleman, their kindness will be much appreciated.

WM. FRANCIS CREGAR.

Annapolis, Ind.

AUTHORS OF QUOTATIONS WANTED.—

An advocate skilful, who made it his care
To paint things as they ought to be, not as they are.
NEMO.

Replies.

ENGLISH CANTING SONGS.

(7th S. vii. 104.)

Harrison Ainsworth had more than one predecessor in the writing of flash songs. The following are known to me, in addition to the example given by MR. CLOUSTON:—

1. Dekker's 'Lanthorne and Candle-light,' 1609, has 'A Canting Song,' with a translation. 'Works,' ed. Grosart, vol. iii. p. 203.

2. Samuel Rowlands's 'Martin Mark-all,' 1610, has songs in cant. See Hunterian Club's reprint (1874), pp. 42, 43.

3. Middleton's 'Roaring Girl,' 1611, Act. V. sc. i. A song in canting language.

4. 'A New Canting Dictionary, comprehending all the Terms, Ancient and Modern.....and a Complete Collection of Songs in the Canting Dialect,' 12mo., 1725.

5. 'The Prison-Breaker: a Farce,' 1725, has a canting song.

6. 'Academy of Wit, with the Mystery and Art of Canting, illustrated with Poems, Songs in the Canting Language,' &c., 12mo., 1735.

7. 'Bacchus and Venus; or, a Select Collection of near Two Hundred of the most Witty and Diverting Songs and Catches in Love and Gallantry, with Songs in the Canting Dialect,' 12mo., 1737.

8. George Parker's 'Life's Painter of Variegated Characters,' 1789, has, at pp. 124-135, cant songs and dialogues.

GEO. L. APPERSON.

If Mr. CLOUSTON will turn to Richard Brome's 'A Jovial Crew; or, the Merry Beggars,' 1652, he will find two canting songs of an earlier date than the one he quotes, or if he looks to Middleton's 'Roaring Girl' he will find a couple more much earlier. I have not hunted out any more sources, but from the date of Harman's 'Caveat for Common Cursitors' many writers availed themselves of "pedlar's French." Besides Middleton and Brome I can recollect that Fletcher's 'Beggars Bush,' Ben Jonson's 'Gipsies Metamorphosed,' Dekker's 'Lanthorn and Candlelight,' and 'Belman of London' contain much of this stuff. There may be songs interspersed. I think 'Ram-Alley' has also a dose of it.

That sometimes entertaining and always disreputable work 'The English Rogue' is, amongst other more serious charges, freely open to that of plagiarism. It is, in fact, disgustingly plagiaristic, and every one reading it should bear that in mind and take nothing on authority from it. There is an account of the dodo in it that gave me a lesson once, as well as a description of, I think, the kingdom of Siam or Bantam, all foisted from respectable writers.

H. C. HART.

As MR. CLOUSTON does not allude to some much earlier canting songs that have been often reprinted, I suppose he is indulgently inclined to accept them as genuine rogue productions, as it cannot be that they are unknown to him. But I am inclined to think that a little consideration will betray their make-up. Not to occupy too much of your space with this not very high-class literature, I quote a few of the least unsavoury lines of one of them:—

The Ruffin cly the nab of the Harman-beck
If we maun^d Pannan,⁵ lap² or Ruff-peck,³
Or poplars⁴ of yarum,⁵ he cuts, bing to the Ruffmans,
Or els he sweares by the light-mans
To put our stamps⁶ in the Harmans,⁷ &c.

Thus Englished:—

The Diuell take the Constable's head
If we beg Bacon,³ Butter-milke,² or bread,¹
Or Pottage,⁴ to the hedge he bids vs hie
Or sweares (by this light) i' th' stocks⁶ we shall lie.

Perhaps, however, only a "canting-chete" can really decide the question, for the learner's attempts

at composition in any foreign tongue often pass for good until criticized by one to the manner born.

R. H. BUSK.

16, Montagu Street, Portman Square.

MR. CLOUSTON rightly says that W. Harrison Ainsworth's canting song was preceded by that in 'The English Rogue' of 1665. Without, however, going into the question whether Ainsworth really intended to claim the credit of his being the first true English canting song made by an outsider, and doubting whether "Nix my dolly pals" is "less than nothing and vanity" compared with "Bing out bien Morts," I would say that there are two such songs in English of an earlier date. They were written by Th. Dekker, and appeared in his 'Lanthorne and Candlelight,' 1609. The first, a stanza of seven lines, is entitled 'Canting Rithmes,' and begins—

Enough—with bowsey Cove maund Nace.

The second, entitled 'A Canting Song,' consisting of two stanzas of seven lines each, commences—

The Ruffin cly the nab of the Harmanbeck,

and is a curse upon the constables for interfering with their operations and bringing them before the magistrate, and the judge, and finally to the gal-lows.

BR. NICHOLSON.

INDICTMENTS AGAINST GAMING DURING THE COMMONWEALTH (7th S. vii. 104).—Shovegroat or slidethrift was a well-known game, and is frequently mentioned under various names in the dramatists and other writers of the seventeenth century. In '2 Hen. IV.,' II. iv., Falstaff bids Bardolph "Quoit" Pistol down "like a shovegroat shilling." In 'The Merry Wives of Windsor,' I. i., the game is called shovel-board, and in Taylor the Water Poet's 'Travels of Twelve-Pence' it is shove-board. It was one of the games prohibited by statute 33 Hen. VIII., where it is called slide-thrift. Nares quotes from Bliss's ed. of Ant. Wood, iii. 84, a poetical description of the game. It is also described by Strutt as being still in use.

C. C. B.

MR. BETHELL will find the game shovegroat or slidethrift fully described in the following works, viz., Strutt's 'Sports and Pastimes,' ed. 1838, published by Thomas Tegg & Son, pp. 297, 298; Nares's 'Glossary'; Douce's 'Illustrations of Shakspeare,' ed. 1807, vol. i. pp. 454-6. See also Johnson and Steevens's Shakspeare, 'Merry Wives of Windsor,' Act I. sc. i., notes, and '2 Hen. IV.,' Act II. sc. iv. The game is not infrequently alluded to by the old dramatists.

Cloiscales. See Strutt, s.v. "Kayles" and "Closch," pp. 270-2.

Trepan. I am unable to find any descriptive account of this game. Skinner has the verb *trepan* = to ensnare, which, he says, we have from Trapani,

⁵ Milk.

⁶ Legs.

a place in Sicily, where some English ships, being invited in there by the inhabitants, were not permitted to go out again. Bailey has, "*Trapan*, he that draws in or wheedles a Cull, and Bites him. *Trappan*'d, sharp'd, ensnar'd." F. W. J. Eberston.

GENEALOGICAL (7th S. vi. 347; vii. 110).—Thanking H. B. for an answer to a query, I wish to place on record that 'A Cronikyl of the Erles of Ross,' to which he refers me, deals not in facts, but in fables, as numbers of existing and not fabulous documents can prove. William, third Earl of Ross, died at Earle's Allane May, 1274. His son William, fourth earl, after being a prisoner in England 1296–1303, was liberated, and died at Delny January 28, 1322/3, having been reconciled to Bruce at Auldearn 1308. His son and heir Hugh, fifth earl, married, in or about 1308, as first wife, Lady Maud Bruce, the king's sister, by whom he had William, sixth earl, another son, and a daughter. See, with others, charter to "Hugo de Ros and Mauld, sister to the King, of lands of *Narne cum burgo*." Earl Hugh married secondly Margaret, daughter of Sir David Graham (see in Theiner the dispensations for her three marriages), by whom he had, with daughters, one son. "Earl Hugh fell at Halidon Hill 1333. F. N. E.

CORN LAW RHYMES (7th S. vii. 107).—The Haydn 'Dictionary of Biography' says that the 'Corn Law Rhymes' were first published in a Sheffield paper with 'The Ranter' before 1829. The date of 'The Vernal Walk,' his first poem, is given as 1798, when he would be about seventeen years of age. J. W. ALLISON.

Stratford, E.

BUTTERFIELD (7th S. vii. 49).—He was the author of 'Niveau d'une Nouvelle Construction,' Paris, 1677; 'Odomètre Nouveau,' 1681; and died on May 28, 1724, aged eighty-nine years. I have two photo negatives, showing the obverse and reverse of a small combined brass sundial and compass made by Mr. Butterfield, which was lent to me by a gentleman residing here. The sundial is a very interesting and ingenious instrument, and on the reverse or underneath side are given the names of a number of countries, and figures showing the relative time at the various places mentioned. Mr. WARD will also find an account of Butterfield in the 'Biographie Universelle' (1812), tome sixième (p. 596), by C. M. Pillet.

W. G. B. PAGE.

77, Spring Street, Hull.

In the *Philosophical Transactions* of the Royal Society for the year 1678 Mr. Butterfield is described as "Instrument Maker to the French King." His communication was with reference to the making of microscopes. In 1698 a further paper was read on 'Magnetical Sand'; and, as his

name does not appear in Wood's 'Curiosities of Watches and Clocks' or in the catalogue of the Clockmakers' Company, I think it may safely be assumed that he was not a watchmaker.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ARMORIAL BEARINGS ON ALTARS (7th S. vii. 148).—So far as Roman Catholic practice is concerned these are quite legitimate, but are not placed in a conspicuous position. I think some may be seen in the Carmelite Church at Kensington. In mediæval times coats armorial often appeared on copes and other vestments, and in Rome the custom of embroidering or working such on vestments still obtains. GEORGE ANGUS.

The Presbytery, St. Andrews, N.B.

'MACBETH,' 1673 (7th S. vii. 68, 130, 145).—The remarks under these headings make me regret that I did not carry out my once-commenced article on the so-called D'Avenant 'Macbeths' of 1673, 1674, 1687, and 1695. To Furness is due the discovery that "in other respects [than the witch songs] the edition of 1673 is a reprint of the First Folio"; and he thus places it in a category wholly distinct from those of 1674, &c., these latter giving a transmutation—this word best suiting the change—of Shakespeare's play. I would add that, happening to have a copy of 1673, I had observed that it was a reprint of F. 1 before the publication of the Furness 'Macbeth'; and I would emphasize the statements made and implied by him, because, as appears from p. 130, the vital difference between the 1673 and 1674 'Macbeths' has not been clearly seen. They are not editions of one play: 1673 is Shakespeare's 'Macbeth,' 1674 a roly-polyed 'Macbeth.' It is simply an impossible "explanation of the discrepant statements as to this quarto [of 1673, though I confess I know not the discrepant statements], that some copies of D'Avenant's 1674 quarto may have been printed in 1673." Mr. F. A. MARSHALL has been misled by an erroneous quotation, to which I shall immediately refer.

As to this 1673 'Macbeth,' the conclusions that I came to were, I think, these. (a) That the new songs were in all probability, though not certainly, by D'Avenant. (b) That the text was copied from F. 1; such blunders as "gallowgrosses" and "Thunders:" (I. i. 13, 26) were repeated throughout, though F. 2 and F. 3 had in the meanwhile been issued. (c) In especial that the gross displacements in the metrical lines were slavishly followed, a fact I note separately because it of itself proves that neither D'Avenant nor any even near him in ability, or poetic knowledge, or sense could have had a hand in it. (d) That though F. 1 was thus slavishly followed in its blunders there were a goodly number of verbal alterations, and some phrasal ones of two or three words each—variations due, no doubt, sometimes to the printer, but sometimes to a would-be varior of

mediocre power. So far as I remember, the only noteworthy change was the addition of "now" to the previously unmetrical line, II. i. 51, one probably due to the memory of some old actor, and which, it is but fair to add, is—*meo judicio*—the best reading hitherto proposed, and mine of "while" I have in consequence withdrawn. The line is this:—

The cur | tain'd sleep : | [now] witch | craft ce | lebrates.

Nor are these trifling variations such as would justify the title-page words, "With all the Alterations, Amendments, Additions"; nor does this 1673 edition claim these in its title-page. It runs thus: "Macbeth: | A | Tragedy | Acted | At the | Dukes-Theatre | [Device] | London, | Printed for William Cademan at the Popes- | Head in the New Exchange, in the | Strand. 1673." The editor of D'Avenant's collected works, 1874, gave, by some mistake, the title-page—as quoted by Mr. F. A. MARSHALL—not of the 1673, but of the 1695 edition. The excellent Furness—would that he would return to his former practice of giving us his own carefully-weighted text!—also collated the 1673 reprint with the folios, all the variations marked "Dav." being from it, though some I find have been omitted, while the name is not added when it agrees with F. 1, as, for instance, in the "gallowgroses" and "Thunder:" before spoken of. To collate the 1674 version with that of 1673 or with the folios would be an absurdity.

In other notings I shall speak of the entry in Downes under the year 1671 or 1672, and of the D'Avenant versions—if there be any—of 1674, 1687, 1695. BR. NICHOLSON.

In the Dyce Library, South Kensington Museum, there is an edition of 1673 in 4to. with the following title-page: "Macbeth: a Tragedy. Acted at the Dukes-Theatre. London, printed for William Cademan at the Popes-Head in the New Exchange, in the Strand, 1673." There is no name of writer on the title-page, but the text is Shakespeare's, with two or three additions and songs for the witches.

R. F. S.

"MACBETH" ON THE STAGE' (7th S. vii. 68, 130, 145).—MR. MORRIS I. JONAS supplies the information that I wanted with regard to the 1673 quarto of Macbeth; but he should not be in such a hurry to impeach the accuracy of Messrs. Archer and Lowe because "they seriously doubt whether Pepys's notices refer to Shakespeare's 'Macbeth,'" and are more inclined to believe that they refer to Davenant's version. MR. JONAS says, "The question really is beyond all doubt." I confess that, for my part, the only conclusion I can come to on the facts which MR. JONAS states is exactly contrary to that which he arrives at on the same ground. These two facts—first, that the cast in the 1673 quarto is identical with that in Davenant's version, 1674; secondly, that (I take

MR. JONAS's word for it, without collating) the 1673 quarto "is simply a reprint of F. 1 with songs taken from Middleton's 'Witch' added,"—prove to me that this quarto was issued because Davenant's version was not ready for the press; but they do not prove that the version acted was Shakespeare's 'Macbeth,' the text being taken from the First Folio. I am quite convinced, and I think any one with any practical knowledge of the stage will agree with me, that Betterton and his colleagues would not have studied a virtually new play between 1673 and 1674; and I give Betterton sufficient credit for good sense to assume that if ever he had played 'Macbeth' from the text of Shakespeare, he never would have played the abominable rubbish that is to be found in Davenant's version. MR. JONAS may answer that Pepys saw the play in 1664, and that it is quite possible that between that period and 1674 the alterations were made. But if the title-page of the 1673 quarto professes to be a version of the play "as then played at the Theatre Royal," or "at the Duke's Theatre," this argument falls to the ground. I hope MR. JONAS will favour your readers with an exact transcript of the title-page of the 1673 quarto, if he has a copy in his possession, for in this title-page lies the explanation of the mystery.

It may be that we shall find in this matter a repetition of the tactics of the pirate publishers in Shakespeare's own time; that is to say, some enterprising successor of Mr. Pavier may have published a reprint of the text of 'Macbeth' from the First Folio, merely adding the words of the two songs introduced, instead of only the first words, as given in the stage directions of F. 1, and have attempted to pass this off as a correct edition of the play as altered by Davenant.

F. A. MARSHALL.

2, Clifton Gardens, Folkestone.

MARY DE LA RIVIÈRE MANLEY (7th S. vii, 127).—Sir Roger Manley, who was a captain in Charles II.'s Regiment, was Governor of Languard Fort. Very near this fort is the Island of Mersey. May not this name have been corrupted into Jersey? Sir Roger came of a very old family. He had two brothers, Sir Francis, a judge, and John, who was a major in Cromwell's army. The latter was the father of John and Isaac Manley, the friends of Swift, who often alludes to them in his letters to Stella.

CONSTANCE RUSSELL.

Swallowfield, Reading.

FRANCIS MACKAY (7th S. vii. 89).—I am afraid Stephen Mackay greatly exaggerated the importance of the rôle which his worthy grandsire had played in Transylvania. His heroic deeds are not recorded in history, and, on the other hand, we know that the principality had been ceded by Turkey to the Hapsburgs by the peace of Carlowitz in 1699, so that Mackay appeared too late on

the scene to make the conquest during the reign of Maria Theresa (1740-80). His name does not occur in the list of governors (*gubernatores*), nor in that of commander-in-chiefs of the military forces in Transylvania (*generales commandantes*), both given by Benkő in his 'Imago Nationis Siculicæ' (Jibini, 1837), pp. 91, 92. Neither Arneth ('Geschichte Maria Theresia's,' 10 vols.) nor Wurzbach ('Biograph. Lexikon des Kaiserthums Oesterreich seit 1750,' &c., 50 vols.) mentions a single word about him. The description of the seal as supplied by your correspondent is not very happy. How can the two ostriches, which, according to the French deed, were granted as supporters to Mackay, surmount the shield, to say nothing of the bull contained in the statement that one of the ostriches surmounts the shield in the base?

L. L. K.

Can Francis Mackay be the son or descendant of Francis, second son, or Daniel, third son of Donald Mackay, colonel in the Dutch Regiment, who was killed at the siege of Tournay? He was son of Eneas, brigadier-general and colonel proprietor of the Dutch Regiment in the service of the States General, by his wife, Baroness Margaret Pückler. From Eneas, eldest son of Col. Donald Mackay, descended the fourth Baron Reay.

B. FLORENCE SCARLETT.

NOY, ATTORNEY GENERAL (7th S. vi. 247, 297).—The following extract from Pocock's 'Memorials of the Tufton Family,' published in 1800, will further illustrate the subject:—

"Among the Harleian Manuscripts is a very remarkable note taken from Mr. Attorney-General Noy's readings in Lincoln's Inn in 1632, in which, upon the point whether the office of a justice of a forest might be executed by a woman, it was said that Margaret, Countess of Richmond, mother to Henry VII., was a justice of the peace; that the lady Bartlet was made a justice of the peace by Queen Mary in Gloucestershire, and that in Sussex one — Rowse, a woman, did usually sit upon the bench at the assizes and sessions among other justices *gladio cincta* (girded with a sword)."

GEO.

Shooters' Hill, Kent.

A SHAKESPEARE LEASE (7th S. vii. 167).—In J. O. Halliwell-Phillips's 'Outlines of the Life of Shakespeare,' fourth edition, 1884, pp. 196-7, the "Blackfriars estate, the only London property that the poet is known for certain to have ever owned," is fully described. "The house was situated on the west side of St. Andrew's Hill, formerly otherwise termed Puddle Hill or Puddle Dock Hill," &c. The conveyance by Henry Walker, a London musician, to Shakespeare, in March, 1613, for 140l., is doubtless the one mentioned by F. J. F. The poet some short time previous to his death granted a lease of the premises to John Robinson, probably the so-called "assignment of lease." I will only add this from the 'Outlines': "It is scarcely

necessary to observe that every vestige of the Shakespearean house was obliterated in the great fire of 1666," &c. The last statement rather damages this one in *Lloyd's Evening Post*, 1769, that "[we hear] that part of the identical house is still standing."

FREDK. RULE.

CAPITAL PUNISHMENT (7th S. vii. 128, 195).—I have several (too several for the pages of 'N. & Q.') notes on capital punishment, which I shall be glad to do my best to transcribe for P. W. F. if he will favour me with his address. I do not think they are "current" modes from what I recollect.

R. W. HACKWOOD.

3, Woodland Terrace, Matlock Bath.

OLIVER CROMWELL AND CARLISLE CATHEDRAL (7th S. vi. 244, 331, 397, 454; vii. 112, 136).—I am extremely sorry for having made a blunder through misunderstanding Mr. BOUCHIER's words. Less I could not well say, and I can say no more. But in writing about Virgil, why not call him Virgil? What need of a periphrasis? I remember the story of an elderly rector who found fault with his young curate for saying in his sermon to a country congregation, "Now the son of Amram and Jochabed declared that," &c. "Sir, if you mean Moses, pray say Moses." Still I cry "*Mea culpa!*"

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

DEVICE FOR PORCH OF COUNTRY HOUSE (7th S. vi. 107, 214, 373).—

To those who cross the threshold of this door

A hearty welcome both to rich and poor;

One favour only we would bid you grant—

Feel you're at home, and ask for what you want.

The above comprehensive welcome is inscribed on glass at Beedingwood, Sussex, the seat of Mr. Cattley. See *West Sussex Gazette*, Feb. 21.

T. B. WILMSHURST.

"TWIZZEL" IN PLACE-NAMES (7th S. vii. 28, 195).—I believe it was Whitaker, in his 'History of Whalley,' p. 377, who first suggested the now generally accepted explanation that *twisle* in Lancashire place-names means "a boundary." In the earlier editions of 'Words and Places' I gave this etymology on Whitaker's authority, but this reference, with many others, was necessarily omitted in the cheap abridged editions. I am now inclined to think that Whitaker was wrong. Ettmüller, in his 'Lexicon Anglo-Saxonicum,' gives *twiselan*, "bipartiri"; but the meaning of *twistle* in place-names is more clearly indicated by the A.-S. *twisel*, "furca," which corresponds to O.H.G. *zwisila*, M.H.G. *zwiese*, N.H.G. *zwiesel*, all of which, like the A.-S. *twisel*, mean a "fork." All the German place-names which contain this word are, I believe, on the "fork" of two rivers. We have, for instance, Zwisila (tenth century), now Wieselburg, in Lower Austria, Zuisilperich (eleventh century) in the Tyrol,

and modern names such as Zwiesel, Zwieselen, Zwieselau, Zwiselstein, and Böheimzwiesel. See Förstemann, 'Die Deutschen Ortsnamen,' pp. 37, 110. This is also, I think, the case in Northumberland. Twizel on the Till stands at the junction of that river with the Tweed; Haltwistle, at the junction of a large burn with the Tyne; and there is a Twizell close to the junction of the Pont and the Blythe. It would be interesting to know whether this meaning suits the Lancashire *twistles*. Perhaps some of your correspondents could inform us whether any of them stand at the junction of two streams.

ISAAC TAYLOR.

The early spelling Twysshille surely points to the hill of the Saxon god commemorated in Tuesday. We have Tuesley in Surrey, which Kemble ascribes to this source. This seems the more likely, as the root *Twiss* seems used without the affix. Boundaries were commonly connected with the gods.

RALPH NEVILL, F.S.A.

COACHING PRINTS (7th S. vii. 29).—In attributing these prints to an artist named Halkyn the seller probably meant the well-known Henry Alken, generously throwing a superfluous H into the bargain. I am at a loss to understand MR. PEAK's remark, "they bear a great resemblance to his [Halkyn's] other productions." Is MR. PEAK aware of a contemporary sporting artist with name so spelt? I have a set of Alken's 'Symptoms,' published by McLean, Haymarket, 1822, the date of the prints in question. Any of Alken's productions that I have seen are signed by him.

C. A. PYNE.

Hampstead, N.W.

INSCRIPTIONS ON ALTARS (7th S. vii. 9).—As the "discoverer" of the inscription on the altar-table at Whitchurch, near Denbigh, I must protest against the report that it is in Greek characters. It is still on the framework of the altar-table on the right-hand side of the front, just under the slab. The letters are ordinary Latin capitals, *NON INCOGNITO DEO*, with *IR* 1617, beneath which *IR* again occurs. On entering the church on Aug. 23, 1887, I went straight up to the chancel, and lifting the cloth saw the inscription, and on account of the dim light did not at first make it out; but Archdeacon Thomas, whose eyesight is considerably better than mine, at once read it, to the surprise of the incumbent, who previously had never seen it.

BOILEAU.

MEDAL PORTRAITS (7th S. vii. 8).—"Christianus Huygenus" is, of course, Christian Huygens, the well-known eminent Dutch mathematician and astronomer, born 1629 and died 1695. Jean Varin, born at Liège in 1604, was one of the first members of the Academy of Painting and Sculpture in France, and was a celebrated "graveur en médailles." "D'Antonio Quiroca" should be

Antonio Quiroga, who was a Spanish general, born 1784. He took part in the insurrection in Léon in 1820, fled to England in 1823, and died 1841. "M. F. X. Belzunce Eve" is evidently intended for Henri François Xavier de Belzunce, son of the Marquis de Belzunce, a nobleman of Guienne. He distinguished himself by his noble conduct during the plague at Marseilles in 1720-1, and was known as "the good Bishop of Marseilles."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

MARRIAGE ONLY ALLOWED AT CERTAIN TIMES OF THE YEAR (7th S. vii. 6, 156).—Neither A ROMAN CATHOLIC nor MR. WALFORD in their enumeration of the times during which the public celebration of marriage is forbidden mentions the prohibition of marriage from the Rogations to Trinity Sunday. I fancy the rule which they give is not very old, not much older than the Council of Trent. In the 'Liber Sacerdotalis.....Secundum Ritus Sancte Romane et Apostolicæ Ecclesiæ' (Venetiis, Victor a Rabanis, 1537, fol. 31), the forbidden times are as follows: "Ab adventu usque ad epiphaniam: a septuagesima usque ad octavas pasche inclusive: a secundæ feriæ in rogationibus usque ad primam dominicam post pentecosten exclusive." I think the old English mediæval rule was like this, only the prohibition at Advent lasted to the octave of the Epiphany, and at Ascension the prohibition began on Rogation Sunday. If I remember right, these rules came down in England into the Caroline period, for I believe they are given somewhere by Bishop Cosin. Of the verses of which MR. WALFORD speaks there must be two or three sets; is not one printed in the first volume of the 'Life of Bishop Samuel Wilberforce,' as he found them in the vestry of the church in the Isle of Wight which was one of his early livings? I can only give distant recollections in this bookless place.

J. WICKHAM LEGG.

Cannes.

On the ecclesiastical prohibitions see a valuable *catena* of authorities from A.D. 365 to the eighteenth century in Blunt's 'Annotated Prayer Book' (1884), p. 447.

J. T. F.

Bp. Hatfield's Hall, Durham.

Upon this subject may I refer your correspondents to 'N. & Q.,' 4th S. xii. 474?

J. S. UDAL.

Inner Temple.

EPERGNE (7th S. vii. 147).—See 6th S. v. 269, 414, 475; vi. 78. There is, perhaps, not much worth adding to what has been already written on this subject.

JULIAN MARSHALL.

TOUCH (6th S. xii. 407, 519; 7th S. i. 76; vii. 111).—F. R. A.'s question depends very much on pronunciation. How did the Rev. Mr. Touch at

Abertour in 1739 pronounce his name; and how is it pronounced by its other owners? One thing is definite. Touch with *ch* soft can scarcely come from Touch with *ch* guttural, and for that reason cannot be from Stirlingshire. There, as F. R. A. shows, Touch was Touch, Touchadam having formerly been spelt Touchheadame. I may add that in 1367, in the 'Scots Acts of Parliament,' p. 529, it has the unequivocally guttural form of Tuhhadam, a spelling which well represents its modern pronunciation as I have heard it in the vicinity of the battlefield of Bannockburn. There was more than one place called Tulch. Robertson's 'Index of Early Charters' has two of Tulch, in Fifeshire (see p. 139, 14; p. 159, 6). These do not assist our quest, but much light comes from an entry in the 'Index' (p. 50, 12) about another place of the same name. In a roll of charters by David II. appears, "Carta to Isabel Toulch, sister to Henry Toulch, of the lands of Toulch in the vic. de Aberdeen." Note how the guttural survives, for the Toulch of this charter is now the parish of Tough.

GEO. NEILSON.

Glasgow.

CAVILLING DAYS (7th S. vii. 69).—Brockett, in his 'Glossary of North Country Words,' describes this as follows:—

"*Cavel*, or *Kavel*, a lot, a share, Teut. *kavel*. To cast cavels, to cast lots, to change situations. Teut. *kavelen*. *Cavil* is the place allotted to a hewer in a coal mine by ballot. 'I've gotten a canny cavil for this quarter, however.' It means also an allotment of ground in a common field."

The word is still in use.
Newcastle-upon-Tyne.

WM. LYALL.

In North Country coal pits the working places vary, some being good and others bad. At periodical intervals the men draw lots for them, so that each may have a chance of a good place. The shifting of the gear from one place to another causes a stoppage of the work, and the day upon which it occurs is called "cavilling day." It is not considered a working day at the pit, hence its exception in the agreement referred to. J. C.

ENCORE (7th S. vii. 147).—Littré says, *s.v.*:—

"*Encore!* pris elliptiquement, signifie, suivant l'occasion et le verbe sous-entendu, soit recommencez, ajoutez; soit l'improbation et le mécontentement que fait éprouver un fait qui se renouvelle."

Littré gives an instance of the latter meaning, but he gives none of the former.

DNARGEL.

Paris.

The use of this word surely represents an ellipsis where either the addition of *une fois* (once more) or *de nouveau* (again) are implied. An an imported word, to answer the purpose it does, it is far better than *bis*, the French equivalent, would be, which, sounded by any number of average Englishmen, would produce an amount of sibilation which

would certainly be taken for exactly the reverse of that which was intended by its use. Unfortunately *encore* itself, as any one taking notice will find, has become reduced to "*Core, core!*" a fact which it would be well to record for the sake of any twenty-fifth century Dr. Murray. Nugent, in the thirteenth edition of his 'French-English Dictionary,' 1810, gives *Encore*, French, with the equivalents "again," "more," and the Anglicized *encore* with the French equivalents "encore," "bis."

R. W. HACKWOOD.

FAMILY OF LORD CONINGSBY (7th S. vii. 147).—A folio line engraving, bearing the date of G. Kneller, as the painter, 1722, and G. Virtue, as engraver, 1723, represents a middle-aged man at the entrance of a mansion. He is seated, his right arm resting on the base of a pillar, on which is a coat of arms, with the motto "Tacta libertas," and underneath is the inscription:—

"This first coat was in this manner born by John, Lord Coningsby, Baron of Coningsby, in Lincolnshire, who was slain in the battle of Chesterfield in the Barons' wars in the reign of King John, the which town and Castle of Coningsby being then confiscated, is now in the possession of the Lord Sheffield, and this is approved by the Heralds upon perusal of the evidence of Humphry Coningsby, of Nendsollers, who is linially descended from the said John."

His right hand holds a scroll, inscribed "Magna Charta 9 of Henry the 3^d. This is my birthright, purchased with the blood of my ancestors." At his side stand two girls of from ten to fourteen years of age. I do not know whether this will assist MR. MARTINDALE in his inquiries; but if he can refer me to an account of the battle in question I shall be obliged.

H. H. B.

Derby.

"DOLCE FAR NIENTE" (7th S. vii. 28, 111, 177).—With regard to the second "puzzling line," a reference to the list of phrases and quotations at the end of the 'Encyclopædic Dictionary' would have given the correct reading and the authority; and that list will probably clear up many other cases of disputed authorship. Mr. Scherren, who furnished the authorities in that list for me, informs me that Büchmann's failure to find the line in the 'Nugæ' is due to the fact that these are the productions of Nicolaus (not Matthias) Borbonius, and that the 'Dictum,' which in its full form runs thus,

Omnia mutantur, nos et mutamur in illis;
Illa vices quasdam res habet, illa vices,

will be found in the 'Delitiæ Poetarum Germanorum hujus Superiorisque Ævi illustrium,' pars. i. p. 685, collector A. F. G. G., Francofurti, MDCXII.; British Museum press-mark 238 i. 14.

EDITOR 'ENCYC. DICT.'

Belle Sauvage.

ERROR REGARDING THE MASS (7th S. vi. 506; vii. 154).—Some years ago I was scoffed at by a

correspondent of 'N. & Q.' (6th S. xii. 91) for mentioning the opinion of a friend of mine that the term *mass* was sometimes used by Roman Catholics in speaking of other offices than that to which it is properly applied. If Mr. W. F. Hosson be right, then was my friend justified in the saying, and I—but this is a matter of no consequence.

If we may credit Mr. W. W. Story when he says of Christmas Eve ('Roba di Roma,' vol. i. p. 62), "At about nine o'clock the same evening the Pope performs High Mass in some one of the great churches, generally at Santa Maria Maggiore," that is, indeed, a mass celebrated at night on Christmas Eve. The midnight offering belongs of right to Christmas Day, which is marked by the fact that three high masses are enjoined, the first at midnight to greet the hour of our Lord's birth, the second at daybreak to commemorate the rising of the day-spring from on high, and the third at the ordinary time of sacrifice. To continue my citation from Story, he says of the use of Rome (p. 63):—

"When the clock strikes midnight all the bells ring merrily, mass commences at the principal churches, and at San Luigi dei Francesi and the Gesù there is a great illumination.....and very good music."

But it was at one of these two churches on Christmas Eve that Mr. Beatty-Kingston experienced what I think he calls "the stomach-ache of sound." He tells of his sufferings in 'Music and Manners.'

ST. SWITHIN.

"The mass proper is said on Christmas Eve," as it is daily throughout the year, except on Good Friday, but in the morning, not in the evening. On Christmas Day there are three masses, the first being the "midnight mass," or *missa de nocte*, or *in gallicantu*. This, from being said immediately after midnight, has been inaccurately said to be on Christmas Eve, as by Sir Walter Scott. The second is at dawn, *in aurora*, and the third is the high mass. Evidence that "other offices said in church," even mere lessons of Holy Scripture, were ever called *mass* by Catholics would be interesting to many if forthcoming. J. T. F.

Bishop Hatfield's Hall, Durham.

AUSTRIA (7th S. vii. 67).—With no desire to be a captious critic, but for the sake of historical accuracy, may I suggest that information about the Austrian Empire in 1700–1770 is not very likely to be attainable? Francis II. did not declare himself "Emperor of Austria" until 1804, and did not bring the Holy Roman Empire to a close until 1806. Surely the learned and versatile Dr. Bryce has not written in vain!

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

PRONUNCIATION OF "VASE" (7th S. vi. 489; vii. 173).—It is impossible, I think, that *vase* can ever have been pronounced as if it were spelt *vace*.

It was once, and even within my own memory, pronounced so as to rhyme with "cause," and the only conceivable reason for making it rhyme with "case," or "face," or "grace" is that (so far as I know) there is no word which in serious verse can be made to rhyme with its present pronunciation, *vahse*. In comic verse it is easy enough, as thus:—

That brutal boy, with loud Ha has,
Exclaim'd, "I've smash'd the china vase!"
"You have?" said I; "it was mamma's!"

which three lines are extracted by permission from the works of that voluminous poet Anon.

A. J. M.

ANSON'S 'Voyages' (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92, 235, 351, 432; vii. 112).—There is no reference to "Divine Providence" in either the seventh edition (Dublin, 1748) or a recent popular edition published by Milner & Co., London.

J. F. MANSEERGH.

Liverpool.

'CHRONICLE OF HENRY VIII.' (7th S. vii. 205).—In answer to Mr. TEDDER'S note, may I be allowed to say that, so far from my being unaware of the existence of the Spanish edition he mentions, it was the publication of it in 1874 that first attracted my attention to the subject, and my translation was primarily made from the printed copy. I thought this was sufficiently indicated in p. xiv of my introduction, where I mention the particular MS. selected by the Marquis de Molins for publication, and commend his judgment in the selection. Since the publication of my edition of the 'Chronicle' I have been favoured with an interesting communication from the Rev. J. H. Pollen, S.J., of St. Asaph, who informs me that there is a MS. of Father Persons (1595) in the archives of Stonyhurst College, in which there are several extracts from the 'Chronicle,' and the authorship is attributed to a certain Garzias, or Garzias Hispanus. I have not yet been able to find any trace of such person in England at the period, and although I have not had an opportunity of inspecting the Persons MS., I am inclined to think that Garzias may possibly be a mistake for Guaras. Antonio de Guaras is mentioned in the 'Chronicle' somewhat prominently as a merchant resident in London, and acted subsequently as Spanish Consul far into the reign of Elizabeth, by whose orders he was imprisoned whilst acting as diplomatic agent during the long interruption of official relations between England and Spain. It is rather curious that Father Persons should know the name of the author of the 'Chronicle' forty years after it was written, whereas the contemporary copyists were evidently in the dark about it. An inspection of the Persons MS. at Stonyhurst may lead to interesting discoveries. MARTIN A. S. HUME.

Devonshire Club, S.W.

CASA DE PILATOS (7th S. vii. 107).—I went over his building about ten years ago. According to Ford (Murray's 'Handbook for Spain') it is

also called because said to be built in imitation of that of Pilate at Jerusalem. The black cross in the Patio is the point from whence Las Estaciones, the stations to the Cruz del Campo, begin. Few Spanish cities are without these stations, which generally lead to the Calvary, a Golgotha, or hill with crosses on it, and erected in memorial of the crucifixion. During Passion Week these stations are visited, and at each of them a prayer is said. This palace was built in 1533 by the great nobleman of the day, Fadrique Enriquez de Ribera, in commemoration of his having performed the pilgrimage to Jerusalem in 1519. He was accompanied by the poet Juan de la Encina, who published their tour (Tribagia, Roma, 1521.).

The traditional part of the Via Dolorosa at Jerusalem commences with the palace of Pilate (now the governor's house), and zigzags through the city to the Church of the Holy Sepulchre.

HENRY DRAKE.

The story I was told on the spot was that it was built by a noble Romero in memory of his visit to the Holy Land as a facsimile of the house where our Lord was judged, made out from the remains that were pointed out to him as such. I cannot at the moment refer to my notes to ascertain the Romero's name, but I fancy it should be in the guide-books. I remember the marble stairs, the pillar of the flagellation, the basin in which Pilate washed his hands, &c., in reputed facsimile.

R. H. BUSK.

This beautiful Moorish house was built by a Duke of Medina Coeli, and remains in his family. It is most probably, like the exquisite Alcazar in the same city, the work of Moorish captives. I visited it some years ago. It was then in a sad state of neglect, unlike the Alcazar, which has been carefully restored. The reason of its being called the Casa de Pilatos is, as I was then told, that it was the house of Pilate in Jerusalem, and removed by the hands of angels to Seville.

E. LEATON BLENKINSOPP.

'COACHING DAYS AND COACHING WAYS' (7th S. vii. 106).—MR. W. R. TATE says he, "for one," regrets the breaking up of the old system of road travelling; and I say ditto to MR. TATE. But I have one correction and one confirmation to offer to his remarks on the work by W. O. Tristram which he criticizes.

The correction regards his (MR. TATE'S) remark that whereas the illustrations he is criticizing represent "the leader's reins as being drawn through rings on the wheelers' cheeks," they invariably passed over the heads of the wheelers in the case of the old coaches. *Invariably* is a dangerous word. The reins were *generally* arranged as MR. TATE asserts. But there always were some horses who were annoyed and made nervous by the reins passing between their ears, and in such cases the

practice of placing them in the manner MR. TATE supposes to be a modern innovation was resorted to in days which I remember, and which are probably long anterior to any remembrances of his. I may add that I think in dating "the period of the perfection of roads and road travelling" from 1784 he puts it a good thirty years too early. My first coach journeys date from about 1817, and I can testify to very notable improvements both in roads and coaching much after that date.

Now for my confirmation. The illustrations, by H. Railton and H. Thomson, which "always depict two persons on the box seat beside the coachman," which MR. TATE objects to, are in truth a monstrosity in the eyes of an old coaching man. MR. TATE says that *invariably* there was but one. Alas! we have trouble again with that dangerous *invariably*; and very serious trouble often arose from the fallibility of it. The fact is that there was a very heavy penalty (50*l.*, I think) on placing a third person on the box, the very reasonable motive of the regulation being that it was quite justly considered that the driver could not have sufficient elbow-room and "scope and verge enough" for doing his work with safety if he were encumbered with more than one passenger on the box. Moreover, this heavy penalty was one of those which were recoverable by any informer; and the result was that the roads were infested by such gentry, not only on the look-out for a contravention, but practising all sorts of dodges to inveigle a good-natured or greedy coachman into letting a third man get up "just for a few miles." But the game was so well known that such an application was apt to be answered by a coil of thong winding itself round the thighs of the applicant. MR. TATE writes, "*The box seat was the coveted place, for which a small extra fare was demanded.*" Read "for which a small extra tip was expected." The demand of extra fare points to a much later day of more urgent competition and less liberal dealings.

As an indication of the rapid oblivion of the brightest glory, I may mention, while on the subject of coaching, that I read the other day (in *All the Year Round*, I think) of "the famous Quick-silver" starting from Piccadilly at 4 P.M. and reaching Exeter late the following evening!! Oh, dear! oh, dear! Shade of Jack Pier!

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

LIQUID GAS (7th S. vi. 448; vii. 37, 157).—The following appears in Pigo's 'Directory' (circa 1829), *s.v.* "Hull":—

"The oil gas works is an establishment in which the inhabitants of Hull must necessarily feel considerable interest, oil being one of the staple articles of its commerce; and we are happy to report that the institution is fast rising to a state in which it will be profitable to its proprietors. The residuum, by a process recently

discovered, forms a beautiful varnish, applicable to various purposes.....The brilliant lantern at the bottom of Queen-street, which is thirty feet high, is illuminated from these works, and is very useful to the shipping; the method of lighting it is ingenious—a tube, perforated at intervals from the bottom of the burner, admits a stream of gas by means of a stopcock, which, issuing through the apertures, by lighting the bottom jet, the ignition passes rapidly from one to the other till it reaches the burner in the lantern.”—P. 961.

J. F. MANSERGH.

Liverpool.

DEATH WARRANT OF CHARLES I. (7th S. vii. 8, 114).—I can remember many years ago (about 1844) possessing a copy in facsimile of this document on a large oblong folio sheet, at the top of which was an etching of the unfortunate king, having long hair descending on the shoulders, and wearing his George suspended round his neck by a ribbon. This was presumably the same which he gave to Bishop Juxon on the scaffold, saying at the same time, “Remember.” The warrant was engrossed in the ancient court hand at that date in use, and the signatures of the commissioners were appended, having at the sides their seals in red wax, though the heraldic bearings incised upon them were very faint and indistinct. The first three signatures adhibited were Jo. Bradshaw, Tho. Grey, O. Cromwell; and the warrant, which was dated January 29, 1648, ended, “Given under our hands and seals.” It was bought in London, and its ultimate destination was being pasted upon the wall of a bedroom. JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

It may be worth while to mention that a facsimile of this document, with the seals, was published some years ago by Mr. J. C. Hotten, and is still advertised for sale by Messrs. Chatto & Windus, at the price of two shillings.

EDWARD H. MARSHALL, M.A.

Hastings.

There is a reduced facsimile of this (uncoloured) in the “Waverley Novels,” forty-eight volume edition, 1860 (‘Woodstock’), with the signatures and seals clearly reproduced.

JONATHAN BOUCHIER.

BLANKET (7th S. vii. 106).—Thomas Blanket was one of three Flemish brothers, clothmakers in Bristol, and was in 1340 ordered by a local court to pay a heavy fine “for having caused various machines for weaving and making woollen cloths to be set up in his houses and for having hired weavers and other workmen for this purpose.” And in a licence to the officers of the port of Bristol permitting the Pope’s collector to export certain household goods in the year 1382, are enumerated “duos blanketos pro uno lecto.” But we find the word in different forms before the fourteenth century. Ducange gives a quotation from a monastic rule of 1152, where certain clothing is ordered to

be made “de blancheto.” In an article in the *Quarterly Review* for 1846 the idea that blankets take their name from one Thomas Blanket is ridiculed.

CONSTANCE RUSSELL.

Swallowfield, Reading.

The derivation of this word is generally attributed to the name of the first manufacturer of the article, who is sometimes said to have been a Flemish weaver settled in Bristol. In an article on this city in the *Saturday Review* recently this latter derivation was given; but Blanket was a surname in England as early as the fourteenth and fifteenth centuries, so it is not necessary to search beyond our own country for the name.

B. FLORENCE SCARLETT.

I have always understood that these articles of creature comfort were named after the man who first manufactured them, a native, or at all events a parishioner, of St. Stephen’s parish, Bristol.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

The date of the supposed Thomas Blanket, of Bristol, is 1340, and it would probably be difficult to get behind that. The name, however, was formerly applied to white garments and to a white pear (*Pyrum subalbidum* in Littleton), from which it would appear that *blanc* is the root, as Murray, Skeat, and other modern etymologists tell us.

C. C. B.

DEATH OF OLIVE (7th S. vi. 207, 293, 430, 518; vii. 56, 198).—Horace Walpole’s letters about Lord Clive’s death show, when taken together, that they only give contemporary gossip, not evidence. The family naturally kept silence; although one of the many rumours was that he died by cutting his throat, the fact was first published in a circumstantial account by Mr. Gleig in his ‘Life of Clive’ in 1840. We know that contemporary reports of events at first hand constantly differ in details, and Mr. Gleig’s account differs somewhat from the tradition in my family, which is in substance as follows. Lord Clive suffered pain greater than he could bear from an internal complaint, though not, as Dr. Johnson had heard, from remorse of mind. He was playing cards one evening in his house in Berkeley Square with his friend and secretary Henry Strachey, Mrs. Strachey, and Miss Patty Ducarel. During a game, he got up and went out of the room. As he did not come back, Mr. Strachey said to his wife, “You had better see where my lord is.” She went out, and found him lying on the floor with his throat cut. She told the story to her son Henry, who told it to me, his nephew. His father could never bear to mention the subject.

Not long before Mr. Gleig’s death I wrote to ask him where he got his account from, as it somewhat differed from mine. But I had unfortunately de-

lyed too long. He could not then remember, though he thought it was from the Clive family
EDWARD STRACHEY.
Sutton Court.

Miscellaneous.

NOTES ON BOOKS, &c.

Francis Bacon (Lord Verulam): a Critical Review of his Life and Character. With Selections from his Writings.
By B. G. Lovejoy. (Fisher Unwin.)

MR. LOVEJOY has written a most timely book. It might not unfitly be entitled 'Bacon: a Protest against Hero Worship.' We cannot enter into the never-ending controversy as to Bacon's moral character. That, however, is a small matter compared with the tendency which now shows itself in all directions to whitewash every man, no matter what his acts may have been, who has had a long and deep-seated influence on the life and conduct of succeeding generations. This is at once foolish and dangerous. The laws that govern right and wrong are immutable, though of course men of one age see their way among the complex things of life more clearly than those of another. But because a man has been incidentally a benefactor to his race it does not follow that his ends were good or his actions worthy. We may believe that the religious changes of the sixteenth century were inevitable without thinking Henry VIII. or Elizabeth admirable. We may be thankful that there was a party opposed to the court in the reign of Charles II., and that it found an efficient leader in the first Earl of Shaftesbury, without giving way to a feeling of admiration for the patron of Titus Oates. In like manner we may value the great treasure of lofty thoughts which we possess in the writings of Lord Verulam without absolving him from the many mean and degrading things recorded of him. To try to efface the moral guilt of a man because he was intellectually powerful is as stupid a blunder in morals as it is to value men solely for their physical strength, as some savages are said to do, or for their long and illustrious ancestry, a weakness which we find in all stages of culture. Sir Thomas More flourished in a less refined time than Bacon. He was a man of powerful intellect, but in power of thought by no means to be compared with the author of the 'Novum Organum'; yet no one who has followed his career and noted his simple and honest life, which ended on the scaffold, can bring himself to believe that he would, for anything in the world, have been guilty of the tricks which degraded the latter. Because Bacon's is a great name in thought and letters it is not fair to think worse of the evil in his nature on that account. The temptations which surround the man of genius are as hard to bear as those which oppress the dolt. To maintain that genius gives an extra power of resisting evil is a mistake; the wise man and the stupid here stand on a level. It is, however, far more dangerous to explain away the errors of a man like Bacon than it is to speak lightly of the divergences from the straight line of those men who are only remembered for their violation of the law of justice.

Memoirs of above Half a Century. By "Owen Squire." (John Bumpus.)

WE cannot make our readers understand the pleasure this book has given us. It is in no sort a great work. The author, we are quite sure, is not under the impression that it is; but though not a work of high class, it is just the volume to take up after a long run with hounds or a heavy day's work in the office. When body and mind are tired we do not want anything exciting or such food

for thought as shall set the brain a-working, trying to solve problems the interpretation of which is not for this world. What we desire is a succession of pleasant pictures clothed in clear and homely language, which shall not set us thinking of the last fashions in philosophy or of the words to be added to the vocabulary of Dr. Murray's great dictionary. The gentleman who calls himself "Owen Squire" has just hit our taste. The only fault we shall find—and as reviewers it would never do if we did not carp at something—is that he has not made it long enough. He must in his long experience have noted many other curious facts which he has not committed to paper. "Owen Squire's" memories are just of the kind that would have delighted Lord Macaulay, if anybody of the time of William III. or Anne had been sensible enough to write in his vein. Jottings about what a man has himself heard and seen are much more interesting than what he has gathered from books or the investigations of scientific experts. The author visited Tasmania somewhere about thirty years ago, and that, our readers must remember, is a very remote period in the annals of that lovely dependency. There are a few jokes scattered about, at which we have been inclined to laugh. They are not, however, among the best parts of the volume. The story of the preacher who, on being taken to task for some important violation of one of the ten commandments, said, "God's lambs will play," is not, as the author thinks, a pure perversity. We have met with it in more than one obscure tract of the time of our great Civil War. No one has yet found out what is the lowest depth of imbecility to which the designers of sepulchral monuments can sink. The Pembrokeshire sculptor who carved on a monument to one of the Bulkeleys a tear surrounded by a laurel wreath must have gone very near to reaching the bottom. We have heard of the woodwork of a church being, when a great man died, painted black, picked out with white tears, looking for all the world like wriggling tadpoles, and we have seen the marble tears in the eyes of certain cherubs round the tomb of William the Silent at Delft; but a tear treated as a separate object is new to us. It is worthy of the inventive faculties of the eighteenth century heralds, who have done their best to fill the peerage with hideous monstrosities.

The Two Town Halls of Liverpool. By Sir J. A. Picton. (Liverpool, Walsley.)

Notes on the Local Historical Changes in the Surface of the Land in and about Liverpool. (Same publishers.)

THE present town hall of Liverpool is one hundred and forty years old. With the exception of a part of the Bluecoat School it is the oldest public building in the city. It replaces an older building, covered originally with thatch, which can have had little claims to architectural beauty. Though Liverpool is not a new city—it was incorporated by John—it has so few antiquities that the inhabitants have come to look upon their town hall as a venerable antiquity. Sir James Picton's history of it will, we are sure, be of service to many. The interest that a building has to men of the present generation cannot be measured by years. As an architectural composition the Liverpool town hall is pleasing, though built at a time when English architecture had sunk to low-water mark. We should be very sorry if we heard of any plan being on foot for replacing it by any "Early English" or "Queen Anne" structure such as it is now the fashion to admire with sectarian exclusiveness, which is sure to produce a violent reaction.

The vast accumulation of buildings around what was old Liverpool has so altered the features of the country that no one but a local antiquary can reconstruct in imagination what the neighbourhood was like in Plan-

tagenet or Tudor times. Where are now streets and squares was then a land of streams and jutting rocks. The valleys have been filled up and built over, the rocks hewn away for building material. We do not grudge the fact that these features of natural beauty have been replaced by the abodes of humanity, but we are very glad to have at hand what we may call a guide-book to Liverpool before it fell under the domain of man.

Old Chelsea: a Summer Day's Stroll. By Benjamin Ellis Martin. Illustrated by Joseph Pennell. (Fisher Unwin.)

THIS is a charming book; text and illustrations are alike. That is just what they should be. The only fault we have to find is that it is far too short. Chelsea is an historic village, connected with the national life in a thousand ways; and when we reach the last page we are still hungry for more. We do not know whether Mr. Martin is an antiquary or not. We should conceive he is, though he keeps his feelings in the background; for, slight as are his sketches, he has avoided blunders, or we have not been keen enough to detect them.

A good history of Chelsea is much wanted—one that shall give us minute details, and, above all things else, shall have maps showing us the state of the village from time to time. One of these should mark the spots memorable for the abode of persons we all love and reverence. How few of us there are who identify as we go along the place that was once the home of the holy chancellor Sir Thomas More, the house where L. E. L. (Miss Landon) was born, or that in which Carlyle lived for so many years. We believe that Mr. Martin could produce an excellent book of this kind, embodying all that is valuable in Faulkner's now antiquated volume and giving much new knowledge.

Mr. Martin's English is remarkably good; but, like the rest of us, he trips now and then. Speaking of families in pre-Reformation times building chantries attached to their parish churches, he tells us of the founders "deeding or bequeathing it, as they did any other real estate." *Deeding* is a frightful word. He may have authority for it. We fear he has; but that makes it none the less hideous. "Conveying by deed" is the proper form, which we trust will take the place of "deeding" in any new edition.

Fragments of the Greek Comic Poets. With Renderings into English Verse. By F. A. Paley. (Sonnenschein & Co.)

IF we were to call in question English Greek scholarship, we should be most justly taken to task for showing either ignorance or extreme prejudice. Several names at once occur to us which rank on a level with the best of the German students. It is, however, none the less true that the instruction in Greek furnished by our universities is of a far narrower kind than is to be wished. The "good men" who come out in honours know their books well, but few know anything beyond them. Englishmen have not yet freed themselves from the narrow surroundings of the revival of letters. They do not seem to be aware that the use of learning a language is not to be able to construe, but to master its literature. The literature of Greece that has survived—leaving out of consideration the Christian authors, which belong to a different category—is so vast that but few persons can master it all; but it is not well that men's reading should be cabined in within the rim of a circle of short radius. Mr. Paley is admitted on all hands to be one of the greatest living scholars. We are thankful to him for having produced the little book before us. It is in itself, from the first page to the last, interesting to those even who do not know a word of the Greek language. The

translations are excellently done, and show a complete mastery of English as well as Greek. They are a thought too free, perhaps, to give satisfaction to persons of very rigorist tendencies, but they admirably give the sense. Had Menander or Antiphanes been Englishmen we can imagine that they would have used the very words in which Mr. Paley has re-vested their ideas. We confess, however, that the chief value of the book in our eyes consists in the fact that it opens out new lines of thought to young scholars, who have been but too apt to think that there was little worth reading in the tongue of Hellas outside the books used in their university course.

THE "Record Series" of the Yorkshire Archaeological and Topographical Association is making good progress. We have received the fifth volume, which consists of the second portion of a calendar of *The Feet of Fines* for that shire. The years covered are from 1571 to 1582—a short period, yet one embracing vast changes in landed property. Such a book is not meant to be read; but it will be constantly referred to by every one who is interested in the manorial or genealogical history of that great shire. So far as we have been able to test it, we are bound to say that Dr. Collins, the compiler, has done his work excellently. There is a twofold index, one of persons and another of places. We have, for the purpose of testing it, made many references, and have not detected a solitary error.

Le Livre for March 10 opens with a further and encouraging report upon M. Uzan's scheme for the formation of the projected Société des Bibliophiles Contemporains. The correspondence, not wholly edifying, of the Prince de Ligne with Casanova is closed, and there is an excellent paper on 'L'Œuvre Poétique d'Alexander Dumas.'

MR. ELLIOT SPOCK is about to bring out a facsimile of the unique black-letter 'A B C Primer' of 1538, which is in the library of Emanuel College, Cambridge. Mr. Shuckburgh, the librarian of the college, will write a bibliographical introduction to the reproduction.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

STEPHANIE ('A Mad World, my Masters').—This is the title of a play by Thomas Middleton, the Elizabethan dramatist, 1608, 4to.

AN ENGLISHMAN.—According to Haydn's 'Dictionary of Dates' the American Civil War ended with the surrender of General Kirby Smith, May 26, 1865.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 30, 1889.

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Notes.

WALTER LYNN, M.B.

A "case" printed for distribution to the House of Commons in 1726 introduces a fresh name into the history of the steam engine—that of Walter Lynn, who claims to have made considerable improvements upon Capt. Thomas Savory's invention. This document is, I think, worthy of preservation in 'N. & Q.':—

The Case of Walter Lynn, M.B.

In relation to divers Undertakings of his; particularly for the Improvement of an Engine to raise Water by Fire, which would save a vast Expence of Coals to the Nation, &c. offer'd to the Parliament in 1726. With other Essays for the draining of Mines, improvement of Lands, &c.

The Petition of Walter Lynn, M.B. humbly represents, that your Petitioner has for divers Years endeavoured to serve the Publick in different Ways and Capacities: as in the Year 1714, by publishing an Essay about the Small-Pox; wherein he plainly shews what Methods might be used, easier and safer, than what were at that Time in use; and of so great Excellence, that the Patients managed in that Manner, should not only run no Hazards either of damaging their Face or Eyes,* but 'twas absolutely more secure than any other for the whole Body, there being scarce any one Chance against their doing well in this Way, tho' there is always a great many in the common Methods.

This Treatise was show'd after publishing (as well as some Parts of it had been before) to a Person of very

great Skill and Experience in Physick,* who after Perusal, told me, he had read my Book all over and consider'd every Line of it, and that he liked it all. Sir Richard Blackmore declared, that I had shew'd Master-ship, other more particular Encomiums will be met with in the Second Part,† which was wrote as a Supplement, and to answer a groundless Objection to the first. Nevertheless, both these Parts had the same Fate I was partly foretold they would; for shewing the first only to Dr. Mapletoft (who had been once President of the College of Physicians) he, upon hearing of the Preface read, asked me if I was qualified, or had a Licence to practice in London? upon my answering him, no! he advis'd me to get one before I published my Book, intimating, that it would be difficult, if not impossible for me to procure it afterwards. This was plainly his Meaning, as will appear clearer from the rest of my Conference with him, which is in the Beginning of my second Book, published in the Year 1715. I at that Time neglected to procure any such Licence, having not Money to bestow upon it, and had less Inclinations after, not only from the Hazard of a Disappointment, but from a greater Unfitness I had found in my self for the Employ; for running over the whole Works of Hippocrates, while I was writing these two Treatises of my own, I found him absolutely condemning, and discouraging any Person in the Practice of Physick, who was not both of excellent Qualities and Endowments, but who had not, besides a perfect sound and strong Constitution naturally! Mine I found was bad by Experience, and what was the most melancholy part of the Case 'twas Hereditary, so that it would admit of no Cure or firm Establishment; and of Consequence it must often happen, that when my Patients would want me to look after them, I should either be laid up by my self, or want perhaps another Physician to take care of me. This, with the ill Will I had gain'd amongst my Fraternity by the Freedoms I had used in my second Part, being justly provoked, as I thought, must of necessity cast me out of all Business; and having then nor since never met with a Gratitude suitable to my sincere Intentions to serve the Publick, especially the Ladies and Gentry. No wonder that I have appear'd morose, lazy, discontented and melancholy to most Persons ever since: these are Faults, I am sensible, that I am taxed with, but will admit of some Excuse from the foregoing Premises. However, in this State I found no Relief, but by diverting my self with Musick, as well as I could, and by giving up my Thoughts to another Manner of Employment, which I had always a natural Bent and Inclination for, and that was Mechanicks. Many of my Attempts may perhaps be reckoned Trifles, yet some of these were well approved, and by one of the highest Judges; for Brevity I omit the Order of them, till what happen'd in the Year 1721, when being in Town I observed the Variety of Bubbles which bore a Vogue in Change-Alley, where every thing almost that had ever been contriv'd or thought of before, made a new Appearance, and bore a real or imaginary Value; yet one Engine that I expected to see there was wanting, which was the Engine for raising Water by Fire: Speaking of it to a certain Person, and asking him the Reason of it, he told me, that that Engine was under a Cloud from some Defects found in it, which he mention'd. I had perused an Author, who was rightly judg'd to be the true original Inventor of that Machine; but 'twas so obscurely described in him, that none could make out his true Meaning; and tho' Captain Savory wholly founded upon him, and made some Experiments that prov'd its force, yet he could never make it answer in his Time; so he

* P. 59.

* Dr. More, late Bishop of Ely.

† P. 22.

sold his Patent at a low rate to the present Proprietors, who thought fit to fix it more securely by an Act of Parliament after. They have improved it in some Things, yet the main I found was wanting; I therefore address'd my self to these Gentlemen, offering my Service, and upon this equal Lay (which I thought was proper at that Time) to throw them down my Scheme upon these Conditions, (viz.) that if upon admitting or trying of it, the Shares of their Engine offer'd to sale, rose ten per Cent upon it, I should have a Claim of such a stated and moderate Reward, if higher in proportion: This would not be hearken'd to, they pretending, that I could have no Knowledge of their Engine, and that it had no Defects! As to this last, I was satisfied of my Intelligence, which was originally from one who had seen and examined divers of them. I knew, likewise, that I could supply those very Defects, which were not in the original Invention; what private Reasons the Patentees had for their great Reservedness, I won't positively determine, but when I offer'd to get my Scheme approv'd by the best esteemed Judge in the Kingdom, I could yet have no answer. However, I attempted it, but was repulsed where I at first designed; but afterwards trying another Person, who, for some Reasons, I knew must have a better Knowledge or Judgment in my Matters than any other, and who, besides was a very eminent Person, I was not only heard but approved by him. I afterwards took the Judgment of two more, and the vid. al. three joined their Hands to the same Certificate, (*viz. ad finem*) the Original of which will be laid before you. This I carry'd to the Patentees, and had three Conferences with them upon it, but with little good Effect; they demanding, that I should lay down my Scheme before them, without any previous Articles or Agreements for Rewards, which I must stand to their Courtesy, when or whether I should receive or not. This, considering their shyness, and a sort of Threatening from one of them, to get my Scheme from one of my Judges that he was acquainted with, gave me little Confidence, Faith or Reliance upon any of them. One Thing they told me, (*viz.*) that they were under Contracts and Bargains for their Engines as they were already; and for all Improvements, they were under no Bargains, nor could Demand any thing of their Contractors, so should be all out of Pocket. 'This, tho' admitted, could be but part of an Objection, for they might make the better Bargains for new Engines, which they were setting up daily. However, the Matter was thus put off, and I had no Recourse, but to put out an Advertisement to the Miners or those who had purchased their Engine. This I did by Advice; in the mean Time improving my Draught or Scheme, so as to make it answer and more than answer all the Objections they were able to raise against it. These additional Parts I endeavoured also to get approv'd, and part of them were so, as the Whole would have been, had it not been for the inflexible Obstinacies* aforementioned. I had but one Man came in upon my Advertisements, who shew'd himself of a very good Temper, and willing to come to Measures, but would not answer for more than himself.

After this I took the Pains to travel into those Parts where some of the best of their Engines were, that I might be satisfy'd of their Deficiencies or Goodness, but found them all defective in those very Parts I had described. Towards the End of the last Parliament, I endeavour'd to bring in a Representation of my Case, but met with such Delays, that I found it would not be done. Since that I have propos'd another Engine, which I have

Reason to think excells this for many Uses: Most of it has been approv'd, but designing to have it try'd by the Royal Society, and entirely confiding that it would be so, I am in this Thing disappointed; for which I humbly crave a Redress. Whatever Reasons are given for this hard Usage, I am ready to answer 'em all. I have heard of but one that is material, and a matter of State that may be reckon'd, (*viz.*) that if the Charge and Expence of Fuel be lessen'd, the New-Castle Trade will be less, and our Nursery and Employment for Seamen diminished; but this is whole and entirely false, as I am ready to prove when required. I hope from the Premises you will consider candidly the State of your Petitioner, not only his Merits, but how low he is reduced, and that only by his Endeavours for the Publick Good; which is both the Nations general, and every one of your particular Concerns. That it is wholly impossible for him to follow the Employment of Physick, not only for the foregoing Reasons, which are very weighty, but from an ill Education early in his Youth, which he could never recover; that he is at present stop't in his other Employ, but not for reasons sufficient, as he offers to maintain, and attends for that Purpose, hoping your Redress, and a Requital of his Labours, which should be his Support and Maintenance, that he is deprived of. This Kindness would still encourage and enable him to compleat every Thing begun; and not only so, but to undertake new ones that may be for the Publick Good, which none wishes or endeavours more than

Your Petitioner, &c.

WALTER LYNN.

This is much too short to have the Justice or Merits of it thoroughly understood, but will be cleared up before the House.

P.S.—I desire at least a Day's Notice beforehand by the *Votes or Gazette*, when I am to attend the House, for Reasons I shall give when I attend or appear in the House.

Answers to some Objections.

I have been told that a Parliament would hardly meddle with this Affair, and that for two or three Reasons. First, Because it would be reversing their own Act and Deed. But do we not see this done frequently, when there happens to be Inconveniencies in an Act which were not foreseen. It falls out so in this present Case; the Act being given for the Improvement of the Engine, which we see by the foregoing Matters, is rather a Lett and Hindrance, and a Cause of their concealing its very Faults, or quite denying them; and standing out to the last against the best Testimonies that can be given, rather than part with a very moderate Sum, demanded in Hand; and which every body but themselves think reasonable should be allowed: For if they conceal its Defects now, why may they not deny its Excellencies, when brought to its utmost perfection? Or deny that to one which they allow to others! This they have done already frequently, I believe; for they have been used to give out to most People, that their Engine takes but little Fuel, yet all who use it relate the Contrary. Thus I may be deceived by taking their Report, and loose my due by that Means.

But a farther Objection some will have, is, that this great Expence of Fuel is for the Good of the Nation, especially the Newcastle Trade. But sure here must be a Fallacy, for tho' the Newcastle Colliery and Navigation is a great Branch of Trade; yet Coals are not so cheap here or any where, that we don't know what to do with them. If they were but cheap enough, we should have a great many of these Engines erected to raise Water by Fire here in Middlesex and about; whereas we have but in one Place in Westminster, and that like to be a Grievance to the Poor and almost all sorts. But if my

* These were so apparent, that two Lawyers who were with me at the last Conference I had with them, could not forbear declaring, that these were not Men proper for me to deal with.

Schemes and Advice were followed, and the Expence of this Engine lessened at least one half, it would then be of great Use; and neither the Poor nor any one repine, for the Price of Coals need not be raised or fallen; and yet there would be a great deal of necessary Service done, for which we now employ Horses at a great Expence. And this would turn to the Advantage of the Colliers, by at least equalling the Demand at present made, which they will be able to furnish more easily than now, when they themselves shall be eas'd of much Labour and Expence.

My Petition is for some Reward, and for a Support and Maintenance: For this farther Reason I demand it, because I have shewed my self absolutely the best Geometrician in the Nation, by divers Facts, and solving several Problems and Difficulties not solveable by others.

These have been proved before Sir Isaac Newton, Sir Christopher Wren, Mr. Wren, Dr. Taylor, and since them a Noble Peer, who has seen and observed things well both at Home and Abroad. Every one of these were most proper Judges of those particular Matters lay'd before them, even so proper, that I could not have chose better any where; and 'tis an unalterable Maxim with me, to take particular Judges for particular Things, pitching upon those who are well vers'd in a Matter, if they be Men of probity, rather than depend always upon the greatest Name. This must appear rational to any unprejudiced Reader. Why I farther presume to call my self the best Practical Geometrician, is, from a peculiar Bent I have always had that Way. My Delight in Mechanics, Natural Philosophy, and Physick, have carry'd me beyond the common Rules of Art. This seems to be confess'd by one of my Subscribers, (viz.) Dr. Taylor, who, after hearing one of my Proofs and Schemes drawn up, could not forbear expressing himself in this Manner: I see you have a Talent, and are resolved to mend your Fortunes by it, I don't discommend you for it. At another Hearing of a second Part, which was before Sir Christopher Wren, and his Son (Dr. Taylor being absent upon an Affair of some Importance to himself) a certain Person in that Family, who happened to be within hearing all the Time, and had the Opinion of one of them, even before I could take it my self, expressed thus, I see your Matters are right again, I am pleased to see a Gentleman aiming to mend his Fortunes by doing something for the Publick. Here was a truly generous Thought and Expression! But are there no others that have the same Sentiments and Wishes? I believe there may, but that I am hindred by some self-interested or ill-designing Persons, from coming at them, or they to me.

What unfair Things I have reason to suspect, have been practised upon me with this Design, I shall not recount, being willing to pass them by, if I may but have Justice and my Due, which I hope to obtain from this August Assembly; who certainly have the Power, and I hope, the Will, to right me. Trusting upon this, and the real Merits of my Cause, I remain

Your Petitioner, &c.

WALTER LYNN.

June 22, 1721.

These are to certify, that I have discoursed with Dr. Walter Lynn, and examined his Proposals for the Improvements of the Engines and Vessels for raising Water by Fire, and am of Opinion, they will fully answer the Purposes he intends thereby for the publick Service, and that his Scheme very well deserves Encouragement.

CHR. WREN.

I am of the same Opinion CHR. WREN.

I am of the same Opinion BR. TAYLOR.

The only additional fact about Lynn in the ordinary books of reference is the title of the book

or pamphlet on the small-pox which he issued in 1714. He does not appear to have been a graduate of either Oxford or Cambridge, and he himself mentions that he had no licence to practise medicine. Perhaps this note may be the occasion of eliciting some further information.

WILLIAM E. A. AXON.

THE "RAM JAM INN," RUTLAND.

(See 'Inn Signs,' 7th S. vi. 427; vii. 92.)

Since the year 1871 I have, at various times and in divers publications, written many notes concerning the celebrated "Ram Jam Inn," Rutland, and I imagine that some of my notes thereon appeared in 'N. & Q.'; but I write this away from home and my papers and books, including the index volumes of 'N. & Q.,' and I am unable to give any precise reference to what I have heretofore written on the subject. I can, however, claim as my own the paragraph signed "Viator," and copied by ST. SWITHIN (p. 92) from the *Grantham Journal*, October 26, 1878. The "Ram Jam" stands in the parish of Greetham, but the high road in front of it is in the parish of Stretton, to which living I was presented by Lord Aveland (now Lord Willoughby de Eresby) in the year 1871. I lived fourteen years at the rectory, which is a very short distance above the "Ram Jam," and I was, therefore, well acquainted with the inn. For the first two years of my residence the Stretton school was held in the largest room of the "Ram Jam," a room built on to the main building as a sort of club-room. The family then living at the "Ram Jam" was named Spring, and they were there during the greater part of my residence at Stretton. Spring had a little land, but was more of a day labourer than anything else. He had a wife and family, his two elder sons being among the best performers in my cricket club, and one of them, who was taken into the gardens at Stocken Hall, Stretton (Lord Francis Cecil), has since then been my guest more than once in my Lincolnshire home when we have had a special cricket match. The real keeper of the "Ram Jam Inn" was Spring's unmarried sister, whose unmarried brother, Joseph Spring, was the master of the Stretton school. There, in the club-room, the boys and girls assembled on the five mornings of the week, the girls in the afternoons having to go to a cottage for their instruction in sewing. When I attended the school I had to run the gauntlet of the tap-room, with its drinkers and smokers, before I could get into the schoolroom. Mr. Joseph Spring was paralyzed in his right arm and leg, but he was an excellent schoolmaster and disciplinarian, and with his left hand wrote the most beautiful "copperplate." He gave his country scholars an education that was thoroughly suited to their position in life, and did not attempt to cram them with that varied miscellany of useless information which Her

Majesty's school inspectors expect to find stored in the brains of bird-scaring boys before they will give a Government grant that shall satisfy the rate-payers. As the chairman of a Board School in a purely agricultural district, I can speak feelingly on the subject. But at the end of my first two years the new school, built in Stretton by the generosity of Lord Aveland, was ready for us, and while we were debating on what pension we could give to Mr. Joseph Spring he had another, and fatal, attack of paralysis. So I ceased to attend school at the "Ram Jam."

The real origin of the name took me several years to discover. I have often seen in print (elsewhere than on p. 92) the explanation that it was called the "Ram Jam" because, being a favourite inn, people flocked to it until it was choke-full, or rammed with guests. It is evident that those who believe in this wild idea have never seen the inn. It is of the shabbiest type, one room deep, and only a first floor over the ground floor. I know all its rooms upstairs and downstairs, and it was barely large enough to accommodate the Spring family. A drover may have occasionally got a night's lodging there, or Wombwell's man in advance to buy old, worn-out horses for feeding time at the menagerie. It usually passed along the North Road from Stamford to Colsterworth and Grantham on the day before "London Sunday," for which annual event Joseph Spring had to give the previous week's holiday to the Stretton scholars, as his sister wanted to prepare the club-room for the expected guests and the show folk, who stayed there half an hour or so to rest themselves and their horses. The elephants and camels had their lunch in the open air in front of the "Ram Jam," to the great enjoyment of the onlookers, who flocked thither from all the neighbouring villages. Years ago many of the shows used to stay over the Saturday on the broad stretches of green sward on either side of the road near to the "Ram Jam"; but this had ceased in 1871, and they all went on to Colsterworth, there to open for the afternoon and evening, and to make their way on to Grantham on "London Sunday." As to the origin of the phrase, I never could get nearer to it than this—that all these grand sights and shows were supposed to come from London. When Mr. Herbert Ingram established his famous illustrated paper he called it the *London News*, because he found from his own Lincolnshire experience that the country people believed all news to travel from the great metropolis.

I never heard of but one eminent personage who tarried a night at the "Ram Jam," and that was the prizefighter Molyneux the Black, who slept there on the night previous to his defeat at Thistle-ton Gap at the fists of the redoubtable English champion Tom Cribb—a contest that was attended by all the aristocracy, gentry, and magistrates of

the neighbourhood. Tom Cribb had slept a little further on, at the "Blue Bull." Their fight was recorded in a sculptured bas-relief, coloured to the life, in front of one of the cottages in Stretton. Not only was the inn much too small to receive and entertain a plethora of visitors for the night, but there was not the slightest probability that they would there wish to break their journey. Further on was the "Blue Bull," just mentioned, a poor place, and the "Black Bull," an important hostelry, with good accommodation and extensive stables, now the property of Robert Heathcote, Esq., of Manton, and a capital hunting-box; and in the Stamford direction, half a mile from the "Ram Jam," was the well-known and spacious "Greetham Inn," sometimes marked on maps as "The Oak." It still bears its name of "inn," though it has long ceased to be so, and its projecting bar-parlour, with the archway under which the coaches used to drive, disappeared some years ago. It is now a farm-house, and, with the "Ram Jam," is the property of G. H. Finch, Esq., M.P., Burley-on-the-Hill. On the first Monday in November the first meet of the Cottesmore hounds for the season is always held at the "Greetham Inn," and it is a well-known and popular fixture. There are also inns at Colsterworth, and with the famous hotels at Stamford and Grantham it is not probable that those who had not stayed the night at "The Haycock," at Wansford, would push on to stop at the "Greetham Inn," much more at the "Ram Jam."

The chief fame of both these inns consisted in the fact that they were about eight miles from Stamford, and that the forty-four horse coaches that went to and fro daily from London to York here changed horses, half of them at the "Ram Jam," and half at the "Greetham Inn." An old man who had been ostler at that time told me that there were four night mails, and that as soon as they had got off the up mail they had to make ready for the down mail. It will be remembered that Nicholas Nickleby had not a very pleasant experience of this coach ride. When we got our new school at Stretton, I set on foot "penny readings," and when I read that passage I took the liberty to introduce an interpolation descriptive of the immediate neighbourhood—the stoppage of the coach at the "Ram Jam," and the opportunity thereby seized by Mr. Whackford Squeers to get down and "stretch his legs." It was only Dickens-and-water, but was accepted as the genuine article.

I doubt if Mr. Squeers called for "ram jam," which was not "a famous ale," like to that subsequently sold by Messrs. Goding, as mentioned by Mr. G. LAMBERT (p. 92). It was a spirit, or rather a liqueur, sold in small bottles by the landlord of the "Winchelsea Arms." It was his own invention, and the secret died with him. He had

lived long in India as an officer's servant, and had there obtained the secret of his liqueur, for which he coined the Indian-sounding title "ram jam." He sold it to passing travellers, just in the same way that Cooper Thornhill sold his new cheese to those who went by "The Bell," at Stilton, or slept there (as did Byron), buying a Stilton cheese as a matter of course. Byron's cheese was sent to John Murray. From the sale of the liqueur the small wayside public-house got to be known as the "Ram Jam" instead of the "Winchilsea Arms," though the latter title appeared on the sign up to September, 1878. I am sorry to say that the landlord's name has slipped my memory, and I am far away from my notes on the subject; but he seems to have accumulated property, and his spacious family tomb (of the tea-caddy shape) is immediately in front of the south porch of Stretton Church. In the parish register he is complimented by the word "Gent." placed after his name in the list of burials.

It was somewhere about his time, or immediately after it, that the "Ram Jam" seems to have borne a doubtful reputation. I have been told many cock-and-bull stories concerning wealthy travellers who had stopped there, and had never been seen again. One day, when a hedge was being removed and a steep bank levelled in Lord Aveland's allotments, immediately in front of the "Ram Jam," the diggers came upon a heap of human bones. I was forthwith sent for, and went to the spot. "There, sir," said one of the diggers; "I've often told you of the murders as used to be done here, but you never believed me. What do you say to these bones?" As a matter of course, the "Ram Jam" was also connected with Dick Turpin and his fabulous ride. The story of the clever thief, quoted by ST. SWITHIN (p. 92), boring two holes in a barrel, and getting the landlord to ram and jam his fingers into the apertures, can be made ingeniously to fit in to this subject; but as it is a very common story, told of many inns in many counties, it may be dismissed from notice. All these stories speak of the landlord going down into the cellar, and it is but natural to suppose that the cellar was in its usual place. But it is a curious fact that the "Ram Jam" never had an underground cellar, but, as in the case of the cottages in its vicinity, the ground floor did not cover any receptacle for beer. Whatever was sold in the way of beer and spirits was stored in a small room to the right of the entrance, of which locked-up room Miss Spring kept the key. Some years since one of the specials of the *Daily Telegraph* enlisted the columns of his paper by the account of a walking tour, or "tramp." His description of the scenery and surroundings between Grantham and Stretton was ludicrously incorrect, as also was his imaginary conversation with Miss Spring at the "Ram Jam," with the incident of her going down

into the cellar to draw his beer. She begged me to contradict all that he had said concerning the "Ram Jam," and I wrote to the paper, where my letter never appeared, though the contradiction was given in the *Grantham Journal*.

CUTHBERT BEDE.

HENRY MARTYN.—A few facts about this learned and zealous man, now too little remembered, may be worth noting. The life was published just sixty-one years ago—"Memoir of the Rev. Henry Martyn, B.D., late Fellow of St. John's College, Cambridge, and Chaplain to Hon. East India Company. Ninth Edition. London, J. Hatchard & Son, No. 187, Piccadilly, 1828." Like many other men eminent in various ways—such as Sir Humphry Davy, Bishop Colenso, and the late R. S. Hawker—Henry Martyn was a Cornishman, born at Truro, where a stately cathedral now testifies to the faith, on Feb. 18, 1781. His father, John Martyn, had originally been a working miner in the Gwennap mines, but rose in life by his own energy, and became chief clerk to Mr. Daniel, a Truro merchant. Young Henry, when between seven and eight years of age, was placed at the Truro Grammar School, of which the Rev. Cornelius Cardew was head master, at Midsommer, 1788. Martyn was a studious boy, but much bullied at school. In the autumn of 1795 he stood for a vacant scholarship at Corpus Christi College, Oxford, the natives of the two dioceses of Winchester and Exeter (in virtue of the fact that the co-founders of C.C.C. Oxon., were Bishop Richard Foxe, of Winchester, and his friend Bishop Hugh Oldham, of Exeter) then, and up to 1853, having preference to scholarships, with right, subject to due approval, of subsequent succession to C.C.C. fellowships. While awaiting the result Martyn, through the interest of a Mr. Cole, sub-rector, lodged at Exeter College, not at Corpus. But for some reason Martyn was not elected to a Corpus scholarship, and therefore we cannot count him, as we can Hooker, Pocock (the Orientalist), General Oglethorpe (founder of Georgia), Dr. Arnold, the Rev. John Keble, and others, among the distinguished *alumni* of that society; also John Jewel, Bishop of Salisbury, who was first at Merton College, and was afterwards elected a scholar of Corpus Christi, Aug. 19, 1539. On Oct. 20 of the same year Jewel took the degree of "Bachelor of Arts, with great and general applause" (cf. Prince's 'Worthies of Devon,' p. 528 of edition of 1810, and John Britton's 'History of Salisbury Cathedral,' Lond., 1814, pp. 42-3). I should have added another C.C.C. *alumnus*, the illustrious Bishop Henry Phillpotts, of Exeter.

Martyn seems not to have regretted his failure at C.C.C., for he says in his 'Journal' that he was thankful that he failed to gain admission there, or at Oxford at all, since "the profligate acquaint-

ance I had there.....would have introduced me to a scene of debauchery, into which I must in all probability, from my extreme youth, have sunk for ever." The picture is probably exaggerated; but, anyhow, life was coarser and more sensual then at both universities than, happily, it is now (*ib.*, 288).

Later in life this excellent man (who died, after his Indian work, a confessor, if not strictly a martyr, in Armenia, and whose zeal and sanctity were so appreciated that he was spontaneously given the funeral honours usually reserved for Armenian archbishops) proved that an enthusiast need not be also a bigot. He is claimed by the Evangelicals; but this is what Martyn himself says of the Roman Catholics, writing from Bankipore, in India, to the Rev. Dr. Corrie, on July 11, 1808:—

"The [Roman] Catholics in the regiment are 1,000 strong, and disposed to be malicious; they respect me, however, and cannot help thinking that I have been taught by Roman Catholics, or have been in some way connected with them. Certainly there is infinitely better discipline in the Romish Church than in ours, and if ever I am to be the pastor of native Christians, I should endeavour to govern with equal strictness."

Martyn was ordained priest in March, 1805, at St. James's Chapel Royal, London.

H. DE B. H.

BOOK BOUND IN HUMAN SKIN.—In addition the specimens of binding in human skin that have already been registered in these columns, I beg leave to report a copy of Tegg's edition of Milton's 'Works,' 1852, formerly in the library of the late Ralph Sanders, Esq., of Exeter, and now in the Albert Memorial Museum of that city, which contains the following inscription:—

This Book is bound with a part of the skin of George Cudmore, who with Sarah Dunn were committed to the Devon County Gaol on the 30th of October, 1829, by Francis Kingdon, Esq., Coroner, for murdering and poisoning Grace Cudmore, his wife, in the Parish of Boreborough, on the 14th day of October, 1829.

Tried at the Lent Assizes, March, 1830.

George Cudmore was Executed March 25th, 1830.

Sarah Dunn was Acquitted.

Judge—Sir John B. Bosanquet [Bosanquet].

Sheriff—J. B. Swete, Esq.

Under-Sheriff—H. M. Ellicombe, Esq.

County Clerk—H. M. Ford, Esq.

The inside cover contains the armorial book-plate of Mr. Sanders and a bookseller's ticket, "Sold by W. Clifford, Bookseller, &c., Exeter." The skin is "dressed" white, and looks something like pig-skin in grain and texture. The culprit who furnished the material was a rat-catcher, about thirty years of age, short in stature, and humpbacked. He made especial prayer that his accomplice, Dunn, might be detained in gaol for the purpose of seeing him executed, which request seems to have been granted (though by what authority is not stated); and she was accordingly brought out, with a number of female convicts, into the prison yard, where she

fell into hysterics and fainted when the drop fell. Cudmore's sentence included the dissection of his body, and this portion of it was carried into effect at the Devon and Exeter Hospital.

ALFRED WALLIS.

'BOMBASTES FURIOSO.' (See 7th S. vi. 379.)—I have a copy, published by John Lofts, 262, Strand, London, n.d. It is described as "A Burlesque Tragic Opera, in one act, by William Barnes Rhodes." The following preface may prove of interest:—

"This exceedingly popular burlesque, the precursor of a long line of similar entertainments, was first produced at the Haymarket Theatre, August 7th, 1810. The Author, Mr. William Barnes Rhodes, rests his reputation as a contributor to the stage entirely on this production, for he wrote no other, and the celebrity that it immediately acquired must be attributed as much to the novelty of the treatment and the exertions of the original actors as to its intrinsic merits. It is still frequently performed, and the opportunity it gives the actors for displaying a fund of drollery, apart from the lines they have to utter, has rendered it a favourite piece for private as well as public representation. It will give as much pleasure in the reading as many pieces of far higher pretensions."

Characters represented, Haymarket, 1810.

Artaxaminous (King of Utopia) ... Mr. Mathews.

Fusbos (Minister of State) ... Mr. Taylor.

General Bombastes... Mr. Liston.

Attendants or Courtiers.

Army. A long Drummer, a short Fifer, and two (sometimes three) Soldiers of different dimensions.

Distaffina ... Miss H. Kelly.

C. A. PYNE.

Hampstead, N.W.

SALOPE. (See 7th S. vii. 140.)—The Editor, in his 'Notices to Correspondents,' seems to have misapprehended my note. I meant to convey that the Shropshire or Salopian lady, mistaken for a French aristocrat, said that she was born in or came from Salop, a place the mob was ignorant of; but, taking her answer literally, they burst out into laughter, and finally released her. The anecdote is quite authentic. The name of the lady might be readily ascertained in this county by inquiring among old inhabitants. C. H. DRINKWATER.

[If the mob did not understand the supposed aristocrat to use the vulgar term *salope*, we fail to see the point of the story.]

FALSTAFF AND WYCLIF.—That Falstaff was at one time of his life a diligent singer of anthems we all know, but that he studied Wyclif's sermons in MS., and possibly went to Vienna for the purpose, is a new fact in his biography and a fresh claim on the respect of his admirers. Yet I believe that no earlier source for his characteristic remark about his "tallow" in 'Merry Wives,' V. v. 16, had been pointed out till Mr. F. D. Matthew spotted it a few days ago in the first proof of vol. iv. of Prof. Loserth's edition of Wyclif's 'Latin Sermons' for

the Wyclif Society, p. 10, l. 2. Our reformer is speaking of eight sets of "religious," the black and the white monks, the black and the white canons, and the four orders of mendicant friars and the money they draw out of England. He then says of them, "Ista autem octo faciunt regnum Anglie mingere seipum [sebum] suum." Who shall say that Falstaff did not read Wyclif and inspire Shakspeare, or toe-tap him the information from the spirit-world? F. J. F.

"TO LISTER."—In some daily paper, either on or about Dec. 12, 1888 (in my note-book it is the *Daily News* of Dec. 12, but this is incorrect), I met with the expression "to lister a ship." I did not note the context, and so can now form no idea as to the meaning. I do not find the expression in any dictionary, and therefore send it to 'N. & Q.'

F. CHANCE.

Sydenham Hill.

IRISH FOLK-LORE: THE RAINBOW.—The other morning about 9.40 we had in view of our windows a very bright rainbow, but of very narrow space; apparently about two miles—the ends being visible. My old Irish gardener, noticing it, said that when a rainbow had both its ends "in one quarter land" it was a sign there would be a death in that locality within six months.

J. W. HARDMAN, LL.D.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHRISTMAS TREE.—It is commonly stated that the Christmas tree was naturalized (or attempted to be naturalized) in England by the influence of the late Prince Consort, the earliest examples being in the royal household. Is any contemporary evidence of this forthcoming? Do the newspapers contain any accounts of Christmas trees at Windsor Castle about 1843 or so? As an English institution I have no reference to it before 1854.

J. A. H. MURRAY.

Oxford.

CIRCULATING LIBRARY.—Our earliest quotation is from Sheridan's 'Rivals,' 1775. The first is said to have been established by Samuel Fancourt about 1740, a person who died in 1768, *æt.* ninety (Watts).

CIRCULATING MEDIUM.—Our earliest quotation is 1807. Buckle says it was a new expression in 1797, referring to the 'Parliamentary History,' vol. xxxiii. pp. 340, 343, 548.

Will any one kindly send in quotations for these? J. A. H. MURRAY.

Oxford.

BURNSIDE FAMILY.—Can any of your readers give me information concerning the family of a certain Robert Burnside, who was born at Glasgow in or about the year 1777? Was he related to the American Burnside? He probably had a brother, as there is known to have been a Thomas Burnside, who was a cousin of his daughter's, resident in Glasgow in (about) 1820. We believe that an uncle of this Robert Burnside did settle in America, or that his immediate ancestors came from there. His crest was a crescent argent. A daughter of a Lieut.-Col. Burnside was married in 1813 to Col. Sir J. E. Thackwell. H. BURNSIDE.

39, Montserrat Road, Putney, S.W.

DOUGLAS.—Was Lord James Douglas slain at Teba in 1328, when the Spaniards deserted him? I have read a splendid anecdote about his gallantry on the occasion. He was bearing the heart of the royal Bruce, in a silver box that he wore around his neck, to the Holy Land. He, finding himself deserted, flung the glorious relic before him into the thickest of the fray, crying,

Pass first into the fight as thou wast wont to do,—
'Tis Douglas follows in thy train to die.

The box was treasured at Jaen till, in the Spanish Revolution, 1848 (?), the reformers and patriots stole it. His own heart, in a silver box, is still preserved in the cemetery of the Douglas family.

C. A. WARD.

Walthamstow.

'HARVEY DUFF' AND 'THE PEELER AND THE GOAT'.—Can any of your readers help me to the words of these popular Irish ballads? The copies I have are obviously incomplete.

H. HALLIDAY SPARLING.

PUPPETS: COAL-WOOD.—The overseers' account book of Wakes Colne, Essex, under the year 1692, has this entry: "Paid for a hundred of puppets and 3 qrt. of a load of wood laid in for Hannah Knight 1. 9. 0." What are "puppets"? Perhaps some kind of faggot. For the year before the same Hannah Knight is allowed "2 loads of wood and a stack of coalwood," which cost 1*l.* 10*s.*; and the year after "2 Load of Wood and 5 Quarters of Stackwood" at 1*l.* 15. In 1690 occurs, "Paid for halfe a hund of tits for mary beets 0. 5. 0." Halliwell's 'Dictionary' gives "*Tit-faggots*, small, short faggots." I can find no explanation of "puppets." "Coal-wood" sounds like brushwood, such as was used as kindling matter in charcoal burning, and seems to be a convertible term with stackwood. Will any one who has studied the subject throw light on these terms?

CECIL DEEDES.

CONSTANTINE SIMONIDES.—Many years ago a little work was published, 'A Biographical Memoir of Constantine Simonides,' by Charles Stewart (London). The book is apparently scarce, as after

repeated efforts during the past couple of years I have not yet succeeded in securing a copy. Being anxious to obtain, if possible, a brief outline of Dr. Simonides's history, will any reader kindly furnish me with the information needed, either direct or through the columns of 'N. & Q.'?

MATTHIAS JENKINS.

9, Moy Road, Roath, Cardiff.

CHURCHES OWNED BY CORPORATIONS.—It is said that the city of Bristol is unique in possessing, as corporation property, a church or mayor's chapel, which is used by the mayor and corporation on state occasions. Can any reader inform me if this is so? If there are any other corporation churches in England, please name them.

J. E. P.

BATTLE OF KELLINGHAUSEN.—Can any reader of 'N. & Q.' refer me to a more detailed account of the battle of Kellinghausen (July 16, 1761) than that give by Gen. Hamilton, in his 'History of the Grenadier Guards'?

G. W. REDWAY.

COFFEE-HOUSE SIGN OR TITLE.—Where was "The Salopian" coffee-house, referred to in a trial in 1776, situate in London? I have searched in vain Larwood and Hotten's 'Signboards' and the 'London Directory' for 1775, 1777, and 1778. 1776 was not accessible.

NEMO.

Temple.

SOPHY DAWS.—What became of Sophy Daws, her large fortune and estate?

SUBURBAN.

BAFFLES.—In the 'Life of John Clare,' by Frederick Martin, 1865, p. 112, the peasant poet is described as feeling "painfully uncomfortable in his threadbare suit of labourer's clothes, patched top and bottom, with leather baffles and gaiters to match." Pray, what are *baffles*? The word is not to be found in Dr. Murray's 'New English Dictionary,' nor does it seem to have been known, with such a sense as would suit the passage quoted, to Grose, Halliwell, or Nares. Clare was a North Northamptonshire man; does *baffle* occur in the dialect of that district, or is it an invention of the biographer?

JULIAN MARSHALL.

OLD PEWTER.—May I, through your columns, ask those of your readers who possess or have access to old pewter, if they would kindly give me sealing-wax impressions or rubbings of the imitation hall-marks thereon, for which I should be truly grateful.

R. C. HOPE.

Albion Crescent, Scarborough.

SHELLEY PEDIGREE.—What was the relation between Sir John Shelley, of Michelgrove, born March 3, 1772, and Sir Timothy Shelley, father of the poet?

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

FLEETWOOD.—In his essay on Milton, towards the end, Macaulay, giving a description of the

Puritan, says: "Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him." To what circumstance in Fleetwood's life do these words refer?

A. FELS.

Hamburg.

SEAGRAVE.—Can any one tell me how old the lordship of Seagrave, in North Leicestershire, is, and through what families it has passed?

HISTORICUS.

STUART EXHIBITION.—On the back of the silver case containing a miniature of Charles I., painted by Samuel Cooper, and signed S. C., there is the following inscription:—

Presented
to
P. G.
W. Wickham
Nov^r 5th
1744.

It is curious that whilst the donor's name is given in full, only the initial letters of the recipient's name are given. The date is also interesting. I should be grateful for any suggestions as to who P. G. may have been—some one of importance, I should imagine, judging by the excellence of the miniature.

W. M. C.

'LORD DERWENTWATER'S FAREWELL.'—Who is the author of 'Lord Derwentwater's Farewell,' beginning "Farewell to pleasant Dilston Hall." It is ascribed to Allan Cunningham.

MAC ROBERT.

Hastings.

TREVELYAN.—I have not the advantage of personal acquaintance with any one of this name, but I have sometimes heard those who have pronounce it exactly as spelt, Trevēlyan. I think, however, that as a boy I heard it called Trevēlyan, which may perhaps be a shortening of Trevē-lyan. I should like to know which is the more approved pronunciation, or that used by families bearing the name.

JOHN W. BONE.

[The name is pronounced *ad libitum* Trevēlyan or Trevilian—never Trevēlyan.]

"POSSESSION IS NINE POINTS OF THE LAW."—Lord Justice Bowen lately cited this as a proverb in the appeal in the Warminster pew case. What is the origin of it? I am aware of the corresponding expression, "Possession is eleven points of the law, and they say there are but twelve," in Ray and Swift; such phrases as "In pari causa possessor potior haberi debet" (Paulus, in L. xvii. 128), or "Sine possessione præscriptio non procedit" (Bonif. viii., in Sext. v. xii. reg. iii.); as well as the notices in some former volumes of 'N. & Q.' I have not Warren nor Broome by me. Hazlitt has, "Possession is nine points of the law" ('English Proverbs,' p. 331, Lond., 1882), and so has Bohn ('Handbook of Proverbs,' p. 475, Lond., 1855). Clarke, in his 'Paroemo-

logia" (Lond., 1639, p. 256), has, "Possession is eleven points in the law." ED. MARSHALL.

OLIVER CROMWELL.—Mr. Frederic Harrison, in his excellent little book on Cromwell in the "Twelve English Statesmen" series, says:—

"But, as in his own age, so perhaps still, the memory of Cromwell has impressed itself on the imagination of foreigners more deeply than on that of his countrymen. It is an eminent statesman and a great historian of another country who has written: 'He is, perhaps, the only example which history affords of one man having governed the most opposite events, and proved sufficient for the most various destinies.' It is a philosopher of another country who has said: 'Cromwell, with his lofty character, is the most enlightened statesman who ever adorned the Protestant world.'"

The "eminent statesman and great historian" is, I suppose, Guizot. Who is the "philosopher"?

JONATHAN BOUCHIER.

ANGLO-NORMAN GENEALOGIES.—In Lieut.-Col. Vivian's recently published 'Visitations of Devon,' part x. p. 396, under the heading of 'Giffard of Halsbury,' it is stated that Richard the Fearless, Duke of Normandy, had a natural son, Geoffrey, Earl of Eu and Brionne (*ob. circa* 1000), by a Danish lady named Gunelda. Geoffrey had issue Gilbert of Brionne, Lord of Bec, Count d'Eu, and Captain of Tellières (*ob.* 1034), who married Gunora, daughter of Fulk Alan. From this marriage sprang (1) Richard FitzGilbert, Earl of Brionne and Clare, grandfather of Strongbow; (2) Baldwin de Moels, who married Albreda, niece of William the Conqueror; (3) William Crispin, Lord of Boc, who married Eva de Montfort; and (4) Gilbert, Lord of Tellières, in Normandy. The son of the last-named, Ralph de Tellières, married his cousin, Rohais, daughter of Richard FitzGilbert by his wife Rohais, daughter of Walter Giffard, third Lord of Longueville, who was created Earl of Buckingham by William the Conqueror. The offspring of Ralph and Rohais—Robert de Tellières—is said to have assumed the name of Giffard, and settled at Whitchurch *temp.* Hen. II. No authorities are cited in support of this series of statements, and I should be glad to learn if any of them rest on a substratum of fact.

W. F. PRIDEAUX.

Jaipur, Rajputana.

ST. GEORGE AS A BADGE.—

Look at my George:—I am a Gentleman,

Rate me at what you will, you shall be paid.

'2 Hen. VI., IV. i. 29.

This couplet proves that the figure of St. George in Shakespeare's time was already a recognized badge of knighthood. How much further back is this badge traceable? The order of the Garter dates from 1349, and knights of that order bear a George which is very much like that which was first stamped on an English coin, nearly two centuries later, when Henry VIII. minted his George nobles,

inscribed "Tali dicata signo mens fluctuari requit." Did the knights use the George noble as their own badge; or had they an earlier medal of their own?

JAMES D. BUTLER.

Madison, Wis., U.S.

ADAM DE FULHAM.—In the twenty-fifth year of Edward I. I find that one Adam de Fulham was one of the two sheriffs of London. Can any correspondent oblige me with any information relative to this person? Any references to persons bearing the surname of Fulham, fulham, Foulham, &c., would be very acceptable. Answers may be sent direct to me. CHAS. JAS. FÉRET.
49, Edith Road, West Kensington, W.

AUTHORS OF QUOTATIONS WANTED.—

He shoots higher far

Who aims the moon than he who aims a star.

NEMO.

Replies.

CISTERN FOR A DINNER TABLE.

(7th S. vii. 187.)

The expression of Pepys, "a Copper Cisterne for the table," may be taken in its general sense to mean that it was part of the equipment of a dining-room, and as distinguished from an ordinary outdoor leaden water-cistern, but not necessarily placed upon the actual dining-table, which, indeed, in a small and hospitable establishment like that of the Secretary of the Admiralty would have been already full enough.

In their modern use these cisterns first appear in the shape of, and in service as, coarse fluted oval or round wine-coolers of copper, pewter, or bronze, and standing, with or without feet, upon the floor. Such a cistern—"bassin en cuivre recouvert de branches de vigne"—charged with its wine-flasks, may be seen in the foreground of Vander Helst's noble picture, 'Het Schuttersmaaltijd,' at Amsterdam, painted in commemoration of the peace of Westphalia in 1648. A precisely similar arrangement, with copper cistern, vine leaves, and all complete, is shown in a "conversation piece" by Palamedes in my possession. In a print of the period representing a banquet given at the Hague by the Estates of Holland to Charles II., on May 30, 1660, no such object appears at all, but a large wine-ewer stands on the floor. Six years later, when Pepys bought his copper cistern, silver ones were just coming in; and these, from their superior character, were probably soon placed as ornaments upon the dining-table, or on the side table or sideboard.

It is not quite clear whether in their new position the old use was at once abandoned, and the finer vessels treated simply as receptacles for flowing wine. This was, at any rate, an extravagant and barbarous practice, detrimental to the wine,

and attended with so much inconvenience that such a use could not have been frequent. Smaller cisterns, with fountains or taps, were, therefore, the next step, and these, in their turn, as the art of dining improved, were not found to provide the best means for seriously treating the wine; moreover, the monteith was just coming in, and a new want now arose.

I gather from Mr. Cripps's charming book on 'Old English Plate' that towards the end of the seventeenth century the fashion was becoming general for the host to supply his guests with the plate necessary for their use at his table—twelve being a large set—and it became desirable, and a point of etiquette, to wash the forks and spoons in the dining-room from time to time during the progress of the dinner. For this purpose a cistern, whether of copper or silver, old or new, would equally serve; and the fortunate few who then possessed silver plates would have them rinsed in the same way. But silver cisterns could not have been common or often put to the baser use; but when they were discarded from the table, the more interesting monteith, with its movable rim, tall punch-glasses, lemon-strainer, and ladle took their place. No doubt copper cisterns of the old shape served indifferently for a time both as wine-coolers and wash-tubs until their use in the latter capacity came to be supplied by the oval lead-lined mahogany brass-bound tubs, fitting into a frame with four short legs, and kept, when not wanted, in the open space arranged for it under the middle of the sideboard. From this position the tub was ousted in the time of Chippendale. The forks and spoons had increased to such a number that they had to be washed in the pantry, and the silver and china plates were similarly removed in open-fluted mahogany brass-bound buckets, with brass handles. The place of the tub was now taken by the celarette, or by the hexagonal or octagonal brass-bound lead-lined wine-cooler, with a hinged lid, and having a tap in the middle of the bottom. This had supplanted the earlier cistern, which has suggested this somewhat discursive note.

ALBERT HARTSHORNE.

I cannot conceive that such a thing as a receptacle for washing up plates, &c., in, should, even in the roughest period, have been placed on a dinner table. Such receptacles I have seen. I had one at one time that fitted into a side table; these I understand were for rinsing out glasses in. Might not Pepys be speaking of this side table. That rinsing, with its attendant splashing and mess have really been enacted, and on the table, only a hundred years ago, though in a different form to that imagined by Mr. MOUNT, the following will testify. At a dinner party at Dublin Castle during the vice-royalty of the Duke of Rutland, 1784-87, a Col. St. Leger (a great "buck") was present, who was much enamoured of the justly celebrated

beauty, the Duchess of Rutland. After dinner, and before the removing of the cloth, finger-glasses were placed before each, when a general rinsing of the mouth took place. Our "buck," who sat next the duchess, seized her glass, so soon as she had finished operations, and, with an air of gallantry, drank the contents. The duke, observing this, said, "St. Leger, you are in luck; this is the night on which her ladyship washes her feet. You shall have a goblet." Even with this story before us, I cannot but think that plate and glass washing was done at the side. I have seen the silver cistern belonging to Earl Spencer, a gorgeous piece of plate, and this is always on the floor at the side table.

HAROLD MALET, Colonel.

I wish I could give Mr. MOUNT any information as to the use of the table cistern. It has often puzzled me. The plate rinsing suggestion seems quite absurd. As Mr. MOUNT wishes to obtain "mention of the word or thing from the literature of the seventeenth or eighteenth century," I venture to offer the following notices, although not, strictly speaking, literary. In the household books at Althorp there is a list of things in the pantry, *anno* 1607, and among them are "a little new cesterne of lead," and a "cesterne of pewter." In Mr. Chaffers's 'Hall Marks on Gold and Silver Plate,' &c., 1883, p. 119, is a notice of a "Large Silver Cistern, dated 1681, the handles in form of peacocks, resting on four lions' claws, weighing 2,000 oz., the property of the Duke of Rutland." A foot-note says: "It holds 60 gallons, and is said to have been filled with caudle when the father of the present duke was born, and with punch at the christening of the Marquis of Granby, in Jan., 1814, the Prince Regent being sponsor." J. DIXON.

[Very many more replies are held over, in case condition of space should admit of their insertion.]

THE ORTHODOX DIRECTION FOR BUILDING CHURCHES (7th S. vii. 166).—The remarks of Mr. STOCKEN on this subject are rather of the vaguest. His authority, Smith, of the 'Topography,' calls to recollection an observation he had read somewhere, but where he was unable to state, "that churches do not stand east and west, but immediately opposite to the sun as it rises on the day on which the saint died to whom the church is dedicated." Now for this statement neither Smith nor anybody else has ever given the slightest authority, contemporary or otherwise; but when a man has a theory to propound, it is marvellous how slight a basis will serve to support a theory of stupendous dimensions.

That most of our old cathedrals and churches stand in a rough way east and west is undeniable, but how they came to be so is far from clear. I am not aware of any church authority on the subject. Certainly there is no Papal rescript to

that effect, for the central church of Christendom, St. Peter's at Rome, has the altar at the west end. Mr. Ferguson ('Handbook,' vol. ii. p. 516) says: "The orientation of churches by turning their altars towards the east is wholly a peculiarity of the Northern, or Gothic races; the Italians never knew or practised it." The Catholic Church to a great extent ignores the practice. In Paris the modern churches of St. Clotilde, St. Vincent de Paul, and St. Lazare, stand north and south. In England it is a High Church piece of pedantry, which in some cases leads to a ridiculous misplacing of the building where the circumstances are not favourable to orientation.

The notion of the axis being set out facing the sunrise on the saint's day can easily be tested by any one curious on the subject.

There is another fad bearing in the same direction. Some (not many) churches have the chancel set out in a line diverging from the axis of the nave. This is assumed to be an allusion to the bowing of the Saviour's head on the cross at the crucifixion. If there is any authority for this, let it be brought forward. If not, let it be discarded as a silly superstition.

J. A. PICTON.

Sandyknowe, Wavertree.

If Mr. STOCKEN will turn to the indexes of 'N. & Q.,' and look under the word "Orientation," he will find that a discussion of this very point began at 2nd S. v. 378.

W. C. B.

CAPT. JOSEPH GARNAUT (7th S. vii. 108).—Joseph Garnaut, of the Hon. East India Company's service, died in 1824. His family were old Protestant refugees, belonging to the true Huguenot branch, not Walloons. The family arose with Aimery Garnaut of 1204, whose presumed representative of 1570 was ennobled as Jacob Aubert, Sieur de Garnaut, from whom descended Peter, of Chatelleraut, Picardy. His son Michael in 1724 acquired the manor of Goldbeaters, Bull's Cross, Enfield, where their descendants in the female line, named Bowles (see 7th S. iv. 337; v. 112), have since resided. A daughter named Margaret married Peter Romilly, of Soho, and is direct ancestor of William, second Lord Romilly, born 1835. Capt. Joseph had an elder brother, named Daniel, who took the landed property and was secretary or treasurer, perhaps both, of the New River Company. This gentleman died 1786, and it is from this connexion that the row of houses named Garnaut Place, Clerkenwell, arose.

In the course of a discussion on the family name Garnet, I endeavoured to trace this name through the same prefix (7th S. iii. 10, 78, 175). I compared Garnaut with Arnold, *i.e.*, Arnwald; then we have also Herault (Heraldus) with the same termination. The French also have Garnier. Here the *n* seems intrusive, and Gar- works back to "war," meaning also a spear; but I cannot wholly

disregard the mutation of "garn" and "grain" in Garner.

A. HALL.

13, Paternoster Row, E.C.

Garnaut Place, Clerkenwell, erected in 1825-6, received its name from Mr. Samuel Garnaut, late treasurer of the New River Company, who died March 11, 1827, at the advanced age of seventy-six, and lies buried in Enfield churchyard, near the south door of the church, under a sarcophagus of white marble, which was afterwards erected to his memory.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Garnaut Place, Clerkenwell, was built 1825-6, and received its name from Samuel Garnaut, treasurer of the New River Company, who died March 11, 1827, aged seventy-four, and was buried at Enfield. Grimaldi lived in Garnaut Place from 1829 to 1832. See Pink's 'History of Clerkenwell' (1881), p. 397.

G. F. R. B.

COUNTRESS OF BLESSINGTON (7th S. vii. 47, 136).—In the 'People's Gallery of Engravings,' published by Fisher, of Newgate Street, about 1843, is a fine line engraving of this celebrated lady, which most probably originally appeared in Fisher's 'Drawing-Room Scrap-Book' at an earlier date. It is a half-length portrait, depicting a very fine-looking woman, quite in the prime of life, wearing a morning dress, and leaning her head upon her hand.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"ROODSELKEN": "L'HERBE DES TROIS GOUTTES DE SANG" (7th S. vi. 307, 437; vii. 93).—MR. R. W. HACKWOOD's reason for supposing that the vervain "has nothing to do with the appellation 'trois gouttes de sang'" is a curious one indeed. It is the very colour of the flower that occasioned the name. MR. HACKWOOD should remember that our forefathers did not distinguish so nicely between colours as we do. The Adonis flower is certainly crimson, but Shakspeare nevertheless calls it purple:—

And in his blood that on the ground lay spill'd,

A purple flower sprung up, chequer'd with white,

Resembling well his pale cheeks and the blood

Which in round drops upon their whiteness stood.

So also in Milton:—

Smooth Adonis from his native rock

Ran purple to the sea, supposed with blood

Of Thammuz yearly wounded.

Blood may or may not be purple, but the purple orchis is to this day called Gethsemane, because it was supposed to have been stained with our Lord's blood, and for a similar reason vervain itself had for one of its names "Mercury's blood" or, as Gerard puts it, "Mercurie's moist bloude." Mason, indeed, calls the vervain "blue," but then he wanted a rhyme to "dew." Leaving this question of the colour, however, the lines I quoted

before from White unmistakably connect vervain with the Passion :—

Thou healedest our Saviour Jesus Christ,
And stanchest His bleeding wound.

C. C. B.

BEVERIDGE OR BELFRAGE (7th S. vii. 9).—Four centuries of Scottish life may perhaps be sufficient to give this name the character of "strictly" Scottish in Mr. HALLEN's eyes. So much is attested for it by the 'Exchequer Rolls of Scotland,' vols. vi. to xi., and Beveridge's 'Culross and Tulliallan.' Mr. D. Beveridge mentions Friar Beverage, or Beveridge, burned to death on the Castle Hill of Edinburgh along with Thomas Forret, Vicar of Dollar, in 1538, and suggests that he may have been a monk of Culross, where a garden adjoining the convent-yard was known in after days as Beverage's Yard. The name, he further says, is a common one in Kinross-shire and the western district of Fife. The derivation accepted by Mr. Beveridge in his interesting book is "Beverage," or Beaver Island, which he refers to as an island in the Severn, mentioned under that name by Florence of Worcester. Beverley is also instanced as a cognate name. Supposing this to be the true derivation, the islet in the Severn would not necessarily be the actual source of the Scottish family name, but a Beaver Island may exist or have existed in Scotland. The Exchequer Rolls give us James, John, and Thomas Beverage as tenants of Bonehill, in Fife, as far back as 1485-7.

NOMAD.

Burke calls Beveridge Norman; there is a Beuvrages, Nord of France. But as the bishop came of a Leicestershire family, it is well to note that the fine domain of Belvoir Castle, pronounced Beaver, is in the same county; the hill may well have an "edge" or "ridge" to account for the joint Beveridge. Belfrage is also given as Belfarge; the armorial bearings of Belfrage and Beveridge are very different.

A. HALL.

13, Paternoster Row, E.C.

MEDAL OF THOMAS JOHNSON (7th S. vii. 48).—I think there is now a Thomas Johnson in Halifax, Nova Scotia, who would undoubtedly respond to a letter of inquiry. If he should not, ALPHEGE might write to Dr. James R. De Wolf, Dartmouth, N.S., who might tell him about the Johnson family.

New York.

A. W. H. EATON.

GEORGE LYNN (7th S. i. 368).—I asked a question at this reference respecting George Lynn, of Southwick, near Oundle, in Northamptonshire, and as no reply has been received, I may mention that I find in the 'Bibliotheca Topographica Britannica' (vol. iii. p. xxi) that he married a daughter of Sir Edward Bellamy, who was Lord Mayor of London in 1735, and by his marriage he became possessed

of the manor of Frinton, in the county of Essex. George Lynn and several of his relations were members of a society, founded at Spalding in 1710, under the name of the Gentlemen's Society, for the cultivation of art, literature, and science. This society enrolled amongst its members a number of distinguished persons, including Sir Isaac Newton during the latter years of his life, though it is not likely that he attended any of its meetings; the only record, I believe, of his connexion therewith (besides his name in the list), being that in the rules and orders as revised in 1725 it is stated to be by his advice that "a correspondence is to be kept up with foreign members, &c."

I have no reason to suppose that George Lynn was in any way connected with the Lynn family (long settled in the county of Durham) from which I am descended. But as I also put a query respecting the latter in 'N. & Q.,' 7th S. ii. 288, it may be worth while to say that I have met with satisfactory evidence that the William Lynn, of Clapham, there mentioned was, in fact, my father's uncle and the "eminent surgeon" referred to by Surtees ('History of Durham,' vol. iii. p. 20). He and his brother, my grandfather, were, I believe, natives of Sunderland; but his professional life was spent in London (like my father after him he was one of the surgeons of Westminster Hospital), and in the latter part of his life he held a house in Clapham, to which I have recently found a letter addressed to him by my father, written whilst with the army in Portugal, in 1809. His wife, Dorothy, *née* Bewicke, was, therefore, one of the daughters of Robert Bewicke, who was half-cousin to his father. She survived her husband, and died in 1843, *æt.* 80.

W. T. LYNN.

Blackheath.

LEIGHTON FAMILY (7th S. vii. 147).—The 'English Baronetage' (vol. iv. p. 42, ed. of 1741) gives Elizabeth, daughter of Sir William Gerard, Knt., as wife of Thomas, son and heir of Sir Edward Leighton. The authority given in a note to this statement is Le Neve's MSS., vol. iii. p. 286.

WALTER HAINES.

Faringdon, Berks.

CROSS TREES (7th S. vii. 8, 138).—The first road crossed on leaving Salisbury for London is King John's Lane, from Clarendon to Old Sarum. A large elm there (a point in the boundary of the borough) is called on some maps "Whipping-cross Tree," but in my boyhood I always understood it to be Weeping-cross, where our ancestors had taken tearful leave of friends undertaking the perils of a two days' travel to London, or possibly further, a pilgrimage to Canterbury or the continent. Weeping-cross Tree was too far out of town to be used for whipping. The market-place still retained, for my edification, the stout peculiar

ump-post that had borne the pillory; and every village had adjoining its pound a pair of stocks, the two large openings for men's legs, and two smaller for boys, like the curiously carved pair, with Elizabethan date, that I remember in Waltham Abbey town—where now, I wonder?

E. L. G.

WORDSWORTH'S 'ODE TO THE CUCKOO' (7th S. vii. 67, 157).—Allow me to congratulate your learned correspondent the REV. ED. MARSHALL on his Latin rendering in a Sapphic stanza of Wordsworth's lines. May I be excused for pointing out that your second correspondent (*ante*, p. 158) has introduced a false quantity by making the second syllable of *cuculus* short? Cf. Horace, 'Sat.' I. vii. 31:—

Cessisset magna compellans voce cucullum.

F. C. BIRKBECK TERRY.

There must surely be some misprint in MR. MARSHALL'S Alcaic line. May I suggest, not by any means as a version of the original,—

avisâ, an vocanda
Vox medio fugitiva celo?

P. J. F. GANTILLON.

SCHOOLGIRL'S EPITAPH (7th S. vii. 66, 171).—As a contrast to this, and as a very natural protest against a too common representation of heaven, the following is noteworthy. My mother was trying to console a poor old cottager on his deathbed by describing to him the happiness of heaven. His reply, however, proved that she had failed. "Ah, well, ma'am," he said, "mebby it's very nicet; but I think I'd rayther be somewhere where I could dig a bit, and sich."

C. C. B.

COL. WHITELOCKE (7th S. vi. 487; vii. 171).—The Lieut.-General Whitelocke, notorious for his disgraceful capitulation at Buenos Ayres, on July 7, 1807, can hardly be the Lieut.-Col. Whitelocke inquired about by your correspondent, as the former was dismissed under circumstances that would debar him ever appearing as a plaintiff against the Government.

The Buenos Ayres Whitelocke produced at his trial certificates of good conduct and bravery in the West Indies in 1794; and had he served at the taking of Seringapatam in 1799 he would have been glad to have quoted as well his services there in extenuation of his conduct in 1807.

His trial took place early in 1808, at Chelsea Hospital, and the proceedings were published in two volumes immediately afterwards. They sometimes appear in the catalogues of second-hand booksellers, particularly in the Southern ports.

APPLEBY.

BOOK MUSLIN (7th S. vii. 69, 177).—John Bekynsaw writes from Paris, Oct. 23, 1539, to Honor, Viscountess Lisle: "Howbeit, the peltier

showed me that many weareth whyght tafta or mosyn in the suyte" ('Lisle Papers,' vol. x. art. 31). Is this an early reference to muslin?

HERMENTRUDE.

LADY HILL (7th S. vii. 168).—In the 'Monthly Obituary' published in the *European Magazine* for August, 1789, p. 150, I find the following entry under the date of July 17: "At Hardwick Grange, near Shrewsbury, Lady Hill, wife of Joseph Foster Barham, Esq., and on the 20th likewise Mr. Barham."

J. F. MANSERGH.

Liverpool.

WETHERBY (7th S. vi. 308, 414; vii. 9, 73).—DR. ATKINSON, in his numerous writings, rides to death his hobby of place-names being derived from the owners of property, for we work round thereby in a circle, and, bar such names as are derived from trades (as Smith, Carpenter, &c.) or peculiarities (as Redhead, Black, White, &c.), surely we fall back on names being derived from places! This is apparent in the titles we give even nowadays to our nobility, as the Duke of Richmond, the Earl of Carlisle, whilst in Scotland Sandy Mac of Such-a-place is called "The" Such-a-place. DR. ATKINSON is a Berkshire gentleman bred and born. On his appointment to the living of Danby in Cleveland he, by the assistance of ancient Norse and modern Danish, made himself a thorough proficient in the Yorkshire dialect, and is one of the best authorities extant on that dialect. EBORACUM.

Passing by the question of "roused ire" and the suppression of the essential qualification as to what I had said about "the prefix in the preponderating majority of the place-names ending in *by*," SIR J. A. PICTON'S notice of my communication is somewhat amusing. For it is impossible to suppose that he is in earnest when he makes *by* to "mean the same as *ton* in Anglo-Saxon," ignores the distinction between Saxon and Angle in the "making of England," and quotes—to mention no other case—Bullockby as an "introduction of the name of an animal in Danish nomenclature." I think further commentary on SIR J. A. PICTON'S communication is scarcely necessary.

J. C. ATKINSON.

Danby in Cleveland.

SUGAR-TONGS (7th S. vii. 189).—The remark of Dr. Johnson about the French footman is in Boswell (*anno* 1775). Mr. Chaffers, in his 'Hall Marks on Gold and Silver Plate,' &c., 1883, p. 122, gives an example of sugar-tongs, dated 1720, in the possession of the Corporation of Dorchester.

J. DIXON.

RUSSIA (7th S. vi. 149, 177, 275, 372, 475).—MR. HOBSON has misquoted 'Words and Places' in reference to the etymology of the name Russia. He will see that the passage really refers to the etymology of Prussia, and not of Russia. As to the

latter, I would refer him to the Ilchester Lectures of Dr. Vilhelm Thomsen on 'The Origin of the Ancient Russ.' Dr. Thomsen has discussed the ancient forms of the name at considerable length, and has shown that it is highly probable that it is a corrupted Finnic loan-word from the Swedish, originally applied to the Varangians, and meaning "boatmen" or "rowers."

ISAAC TAYLOR.

POETRY FOR CHILDREN (7th S. vii. 168).—In Jean Ingelow's 'Poems' (the first series, published in 1863) are the following lines in the 'Songs of Seven':—

You moon, have you done something wrong in heaven,
That God has hidden your face?
I hope if you have you will soon be forgiven,
And shine again in your place.

HENRY DRAKE.

REGIMENTAL BADGES OF THE 63RD FOOT (7th S. vii. 188).—Major Laurence-Archer states that after the escape of Napoleon from Elba "the 63rd joined an expedition against Guadaloupe," and that "eagles and standards were surrendered by the French"; also that "about this period the fleur-de-lis badge was adopted."

In describing the badges of the present Manchester Regiment, Major Laurence-Archer mentions that the "eight-pointed star with number in centre was on the buttons of the officers." Capt. Trimen says that no authority can be found for the use of the badge of the fleur-de-lis. I may mention that the star (silver, on a frosted gilt centre) is worn on the "waist plates" of the present Manchester Regiment.

ROBERT RAYNER.

LOCKWOOD FAMILY (7th S. vii. 167).—The query relating to this family refers to the Essex branch as using the name of Wood; but I may mention that the present head of the family is known as Col. Lockwood. His seat of Bishop's Hall adjoins the site of Dewshall, the latter house having been pulled down long since.

Loughton.

I. C. GOULD.

WINTER OF HUDDINGTON, CO. WORCESTER (7th S. vii. 108).—Has HERMENTRUDE seen the pedigree of Winter in the 'Visitation of Worcestershire, 1569,' the last volume of the Harleian Society, pp. 147-9? There is no mention of the name of Underhill in this, but it is very full before the date of 1569, and I shall have much pleasure in copying it if this would be of any use. It is taken from Harl. MSS. 1566, fo. 120.

B. FLORENCE SCARLETT.

CHOIR-ORGAN (7th S. vii. 87).—In Sir J. Hawkins's 'History of the Science and Practice of Music,' 1776 (new edition, 1853, vol. ii. p. 614), occurs the following passage:—

"In cathedral churches where there are generally two organs, a large and a small, the latter the French distinguish by the epithet *Positif*, the reason whereof we

are to seek, the term being only proper and belonging to organs fixed to a certain place, and is used in contradistinction to *portatif*, a term applied to those portable ones, which, like the Regal, may be carried about. We in England call it the choir, and by corruption the choir organ."

In the 'History of the Organ,' by Rimbault and Hopkins, 1855, p. 40, I find the following:—

"We here see the origin of the *choir* organ, which was the *smaller* organ, called the *positive*, used in monastic times to accompany the voices of the choir. Afterwards, when the organs were joined together, and the organist took his seat between them,.....the *choir*-organ became corrupted into the *choir*-organ. In one of Matthew Locke's organ pieces, printed in his 'Melothesia,' 1673, the 'great organ' and the '*choir* organ' are mentioned."

JULIAN MARSHALL.

DARCY OR DORSEY (7th S. vii. 88, 195).—Hockley in the Hole was in Clerkenwell, and is now Ray Street, Farringdon Road. The name appears to have been changed towards the end of the last century. The bear garden in Hockley in the Hole was the resort of questionable characters, and there are numerous references to the place in the literature of the last century. See Pope's 'Dunciad,' i. 222, 326; *Spectator*, No. 436; Fielding's 'Jonathan Wild,' book i. chap. ii.; and 'Beggars' Opera,' Act I. For most of these references I am indebted to the note on p. 134, vol. iii., of Mr. Birkbeck Hill's edition of Boswell's 'Johnson.'

The D'Arcys are an Irish family (Burke's 'Peerage,' Carberry Baron). A Col. D'Arcy obtained the Victoria Cross for gallant conduct at Ulundi, Zululand, in 1879.

J. A. J. HOUSDEN.

21, Canonbury Park North.

It may interest Mr. CREGAR to learn that Clutterbuck's 'History of Herts' (vol. i. p. 324) contains a notice of the family of D'Arcei, of Bovingdon, in that county, and further, that C. Smith's 'English Atlas' (1821) gives a place called Hockley in the Hole as situate within the boundaries of Bucks, but distant about two miles from Bovingdon.

F. W. D.

"[The distinguishing appellation of the place is not without parallel. There is a parish in Shropshire called Hopton in the Hole. There is also Ockley, in Surrey, six and a half miles from Dorking" (BOILEAU). A long reply by Mr. HACKWOOD is at the service of Mr. CREGAR, if he will send a stamped and directed envelope.]

FLINT FLAKES (7th S. vi. 489; vii. 36).—L. L. K. refers to the memoir of Flint Jack. The title is "Smithson's Lives of Michael Parker, the Malton Gravedigger, David Greenbury, Tom Mawksman, and Flint Jack (Edward Simpson). Malton: printed at the Messenger Office by H. Smithson, Yorkers Gate, 1877."

ED. MARSHALL.

UPPISH (7th S. vii. 99).—At this reference the reviewer of 'Major Fraser's Manuscript' suggests that *opish* might be *Popish* with the initial letter dropped out, rather than *upish*, because the latter,

in the sense of *proud*, &c., "is surely of much later growth." The following quotations seem to show that *uppish* in the sense named was in use at the beginning of the eighteenth century:—"I find Ingley smelled a rat, because the Whigs are *uppish*; but if ever I hear that word again I'll *uppish* you" (Swift, 'Journal to Stella,' January 25, 1712); "Others of that kidney are very *uppish* and alert upon 't" (*Tatler*, 1710, No. 230).

GEO. L. APPERSON.

In the *Tatler*, No. 230, Thursday, September 28, 1710, "a copy of a letter" is given to illustrate the slang of the day. One passage runs thus: "'Tis said the French King will bamboozle us agen, which causes many Speculations. The Jacks and others of that kidney are very *uppish* and alert upon 't, as you may see by their Phizz's." I quote the *Tatler*, ed. 1774, vol. iv. p. 156.

W. G. S.

HOW POPULAR INFORMATION IS ACQUIRED: DAUGHTER (7th S. vi. 283, 370, 510).—SIR J. A. PICTON, MR. FROST, and MR. SWITHIN quote a formidable array of authorities in favour of Jacob Grimm's suggestion that *daughter* means "the little milkmaid." Dr. O. Schrader, however, the latest and best authority, seems inclined to discard this "little idyl" of prehistoric times, and suggests the more probable explanation that *daughter* is equivalent to the Latin *filia*, and means "the suckling." See Schrader, 'Sprachvergleichung und Urgeschichte,' pp. 36, 195; and compare Fick, i. p. 113, and Skeat, s.v. 'Filial'.

ISAAC TAYLOR.

BYRON'S 'MONODY ON THE DEATH OF SHERIDAN' (7th S. vii. 108).—I can answer for the following first editions of Byron's pieces having been issued in brown-paper wrappers, viz., 'Childe Harold' (canto 3), 'The Siege of Corinth,' 'Mazeppa,' 'Manfred,' and 'Prisoner of Chillon'; also the first 8vo. edition of 'The Waltz,' 'The Age of Bronze' (second edition), 'Ode to Napoleon' (second edition), 'Beppo' (fifth edition), 'The Bride of Abydos' (third edition), were published in similar form, so that probably the first editions of these last may be added to the former list. I have two copies of the 'Monody,' both (to judge by their title-pages) first editions; but in one of them l. 99 begins "To mourn the vanished beam," and in this one the poem of 118 lines ends at the bottom of p. 11; in the other, l. 99 reads "To weep," &c., and ll. 115-118 are on p. 12. Can MR. WELCH or any other correspondent inform me which of these two was issued first?

F. W. D.

COLT, COLTES (7th S. vii. 4, 153).—I cannot be sure, but if memory is not at fault the long whip used by horse-breakers was often called "a colter," pronounced "cowter." I have lively enough re-

membrance, however, that the lad who got a good thrashing for his misdeeds had "a cowntin," and if his punishment was particularly heavy it was a "bad cowntin." I am speaking of Derbyshire in particular, where boys and stray donkeys always came together, to the detriment of the latter usually, and the chivvying of the animal with sticks and pieces of rope was "fun" of the highest order. When all was over the lads would talk of the "cowntin" they had "ginth norter," providing the excitement had been of the right sort.

THOS. RATCLIFFE.

Workshop.

My original query has been quite overlooked. It appears that Walsall had a body of men called "coltes," of rowdy character; they might have resembled the old potwallopers and longshoremen of London, and they carried staves or bludgeons.

A. H.

COCKER'S 'DICTIONARY' (7th S. vii. 129).—In the "List of Dictionaries" appended to the 'Encyclopaedic Dictionary' (vii. 644) Edward Cocker's 'English Dictionary' is entered under the year 1704. There is no reference to the second edition.

THOMAS BAYNE.

Helensburgh, N.B.

According to the British Museum Catalogue,—first edition, 1704; second edition, 1715; third edition, 1724, very much enlarged and altered, by J. Hawkins. See also—s.v. "Cocker"—'English Dictionaries,' E.D.S., 1877. E. C. HULME.
18, Philbeach Gardens, S.W.

In 'N. & Q.,' 6th S. v. 223, I find the following:—

"1715. Cocker's Dictionary. Thirty-third edition. Printed for T. Norris at the Looking Glass on London Bridge, C. Brown at the Crown in Newgate Street, and A. Betterworth at the Red Lyon in Paternoster Row, 1715."

I possess this edition, dated 1715, but in the title-page it is stated to be the second edition, not the thirty-third. Can anybody explain this extraordinary discrepancy? See also some remarks on the third edition, 1724, in 'N. & Q.,' 2nd S. ii. 312.

F. W. J.

Elberston.

[Many contributors are thanked for replies. DR. BRUSHFIELD says the first edition is rare, and gives an abridged title.]

ST. MARK'S, VENICE (7th S. vii. 105).—From the 'Memoir of George Edmund Street, R.A.,' it may be gathered that as early as 1879 (when MR. J. SPANDISH HALY dates his own last visit to Venice) the pavement of the north aisle of St. Mark's had been repaired, and the surface made absolutely level, the result being a commonplace effect, which Mr. Street, together with many other men of taste, very deeply deplored. He spoke on the subject of tampering with the glories of St. Mark's

at an indignation meeting held at Oxford in the November of 1879, and there was subsequent discussion on the very point to which your correspondent has again drawn attention. Some urged that the unevenness of the floor resulted from subsidence of the ground, owing to the shrinking of water beneath; but Street maintained that the undulations were designedly introduced to figure forth the sea, the building itself being regarded as the ark of the Church resting on the waters. He pointed out that, in spite of the lack of level in the pavement, the small pieces of marble of which it was composed had not broken away from each other, as they would have done if there had been any displacement of the kind alleged, and remarked that certain large grey slabs before the choir were actually waved on the surface. The choir, too, is built over a crypt, which shows no trace of settlement, though the floor above it was, as we have seen, uneven. The pavement at Murano was mentioned as another case in point, and in the 'Mémorial' is quoted a Latin description of the flooring originally laid down at St. John the Baptist's at Ravenna, wherein *undosum undique* is taken to mean that the stones were purposely put down unevenly, and not merely arranged in wave-suggesting patterns. Chap. xi. pp. 248-254 of Mr. Arthur E. Street's pious memorial is not uninteresting reading.

ST. SWITHIN.

I do not believe with Mr. Greville or your correspondent Mr. HALY that the undulation of the floor of St. Mark's is due to design of the architect. It arises from what builders call "settlement." St. Mark's is built on the soft, yielding mud brought down in old times by the Po. The enormous pressure of the walls of the church on such incoherent materials produces a subsidence of the building, and consequently a squeezing up of the soil in the interior. The leaning towers at Bologna and at Pisa are instances of settlement due to the same cause. Pisa stands on the old delta of the Arno: the pressure of the tower, when its height is considered and the comparatively small area of its base, must be enormous, and accordingly settlement has taken place. The Duomo, which is contiguous, gives similar evidence by the perpendicular rents in the walls. Again, Bologna, with its leaning towers, is built on the old alluvium of the Po, now thirty miles distant. I do not believe that any architect of celebrity (and the men who built these works were not vulgar artists) ever proposed to build a leaning tower or an undulating floor.

J. CARRICK MOORE.

[Other replies are acknowledged with thanks.]

THE VARIOUS ST. EDITHS IN THE WESTERN CALENDAR (7th S. vii. 163).—There was a well of St. Edith in Bristol, just opposite St. Peter's Church, and not far from the barbian of the old castle. It was under a kind of portico with two

open arches, and an iron pump represented the well. This last year the arches have been filled up with glass, and it appears to be turned into a shop.

J. W. HARDMAN, LL.D.

The church of Bishop Wilton, East Yorkshire, is dedicated to St. Edith (of Wilton?).

W. C. B.

Mrs. or Miss (7th S. vii. 104, 211).—A copy of the *Newcastle Weekly Chronicle* of Feb. 16 has just been sent to me. It contains a notice of a certain visiting card, inscribed as follows,

Miss Foster and Miss Vassall,
Grosvenor Street,

which, it seems, has been found "amongst a bundle of letters relating to the period from 1715 to 1725."

The lecturer, a Mr. John Robinson, who exhibited the card "last week" at Newcastle, informs his audience that the Editor of 'N. & Q.' has said that this card, having on it the word *Miss*, and not *Mistress*, cannot be older than 1760. He professes to quote the Editor's *ipsissima verba*; but gives no reference for the same. And then he truly but irreverently says that "from 1740 to 1750 the term *Miss* was regularly used." He might have clinched this statement by observing that Samuel Richardson died in 1761, and that long before that *Miss* Clarissa Harlowe, and *Miss* Home, and *Miss* Lucy Selby, and *Miss* Harriet Byron, had all of them appeared in print. But I can hardly think that our Editor really did give Mr. John Robinson this chance of taking his name in vain.

I see that, according to J. T. F., a maid-of-all-work now expects to have her letters addressed "*Miss*." It may be so; but even in recent years, I have known more than one such maidservant who was superior to that folly. A certain maid-of-all-work, for instance, transferred her savings to the Post Office Savings Bank, on my advice; and I asked her how she did it. "The young lady give me a book, sir," she said, "to write my name in; and her wrote my name in another book; and her says to me, 'Are you Mrs. or Miss?'" "Neither, ma'am," I says; "I *are* a servant." That young woman respected herself and her calling; she had not been educated at a Board School. Again; a servant of my own had a letter addressed to her, only a few months ago, at her native village, which was directed simply to "*Harriet*," without any surname. It found her. "And that shows," said her sagacious parent, "as there's precious few Harriets in our parts."

A. J. M.

SERINGAPATAM (7th S. vii. 27, 113).—Perhaps it may be worth noting that Sir Robert Sale, one of the best and bravest officers in the British army, was present as a young subaltern of seventeen at the storming of Seringapatam in 1799. He fell forty-six years afterwards, in 1845, at the battle

of Moodkee, on the banks of the Sutlej, when acting as quartermaster-general, in his sixty-sixth year. The Duke of Wellington, then Lieut.-Col. Wellesley, who was present also at Seringapatam, died in 1852. The fine picture by Sir James Jones Barker representing the Duke of Wellington, in his cabinet at Apsley House, reading the dispatches from India, is now in the collection of the Rev. Thomas Witham, at Lartington Hall, near Barnard Castle. In the same collection is the companion picture, by the same artist, representing Nelson composing his prayer in the cabin of the Victory, just before the battle of Trafalgar.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FOLKES BARONETCY (7th S. vii. 207).—Martin William Browne Ffolkes, the eldest son of the second baronet, predeceased his father, leaving as his heir his elder son, Sir William Hovell Browne Ffolkes, the third and present baronet. His heir presumptive is (or at any rate was, according to Burke's 'Peerage and Baronetage,' in 1884) his brother, Martin William Browne Ffolkes—as stated in Walford's 'County Families'—who was born in 1849. The Henry Edward mentioned by Foster was the third son of the second baronet's eldest son. Having survived the second son, he would only be heir presumptive to the baronetcy in the event of the present baronet dying without male issue and of the death of his nephew Martin William Browne Ffolkes since 1884 without issue male.

ALPHA.

According to Foster's 'Baronetage,' 1883 edition, the heir presumptive to this title is given as Martin William, brother of the then baronet.

TRUTH.

JAMES GRIGOR (7th S. vii. 107).—The preface to the 'Eastern Arboretum' is dated "Norwich, 1 Sept., 1841." On p. 5 the writer claims "an apprenticeship of about twenty years to practical botanical pursuits." He wrote a 'Report on Birmingham and Runton Plantations, in the County of Norfolk, belonging to Sir Edward North Buxton, Bart.,' published in the *Transactions of the Highland Agricultural Society of Scotland*, vol. x., N.S., pp. 557-574, for which he obtained a gold medal, and where he is described as "Mr. James Grigor, Nurseryman and Land Improver, Norwich." He died on April 22, 1848, about thirty-seven years old." G. F. R. B.

P.S.—In the advertisement of his death in the *Norfolk Chronicle and Norwich Gazette* for May 6, 1848, he is styled "nurseryman of this city." His widow still resides at Norwich.

BURIAL OF A HORSE WITH ITS OWNER (7th S. i. 468; vii. 56, 156).—If my memory does not play me false, it was, according to the newspapers, the father of Dr. Cross—and not Dr. Cross—who

bequeathed "his body to his hounds and his soul to the devil."

F. C. BIRKBECK TERRY.

THE 92ND FOOT (7th S. vii. 205).—Why was the second battalion of this regiment, the Gordon Highlanders, quartered eight-out of the eleven years of its existence in Ireland?

HENRY GERALD HOPE.

6, Freegrove Road, N.

SALLE CHURCH, NORFOLK (7th S. vi. 202; vii. 44).—That a place should take its name from any particular thing would be likely, and no doubt is of frequent occurrence where the particular thing is of any prominence. There may, of course, in times gone by have been large willows; but the times and the willows are both gone by, and is it not more likely that Blomfield is correct in his suggestion? He says ('Hist. of Norfolk,' vol. viii.) :—

"Most towns, I am persuaded, took their names from some stream or water near to them, the names of which streams, &c., now through length of time are lost and unknown. So that Salla may be derived from Sa or Sal and A: thus Salisbury, Salford, Salton, &c., and Sala is a river's name in Germany."

A stream, nameless beyond that it is the Beck, runs through Salle, or rather, I fancy, divides Salle from Heydon.

HIC ET UBIQUE.

CURSING STONES (7th S. vii. 188).—In Lewis's 'Topographical Dictionary of Ireland,' in the descriptions of some of the counties, E. M. B. will, I think, get information about cursing stones. There are a good many scattered about Ireland, but the only one I can just at present call to mind is one near Blacklin, co. Fermanagh, which is a slate with a number of bullauns, or bowls, cut in it (thirteen I think), and in each bullaun but one there is a round stone. The curser moves the round stones from one bullaun to another, going round with the sun, and as he moves each stone he curses. There is another cursing bullaun near Donegal town. The hon. sec. R.H.A.A.I., Mr. Thomas Plunkett, M.R.I.A., Enniskillen, could, I think, give information about them.

G. H. K.

"COMING OUT OF THE LITTLE END OF THE HORN" (7th S. iv. 323).—I do not remember to have ever previously heard this adage, although it may still be common enough in some of the Midland Counties. It is, however, doubtless very old, and it would be interesting to ascertain its origin. Mr. HODGKIN's curious picture is evidently an illustration of its meaning as to the results of suretyship; and he will be glad to hear that in my possession is a picture relating to the same subject, on canvas, measuring about 18 in. by 14 in., and which was attributed to Hogarth by a former owner, and is certainly of his time. Into the large end of an enormous ox horn, ornamentally mounted with gold at each

end and suspended by a black cord with loops (or knot) and bullion tassels, a man with brown coat, red breeches, white stockings, and shoes, his legs turned back and face towards the spectator, is falling head foremost. Out of the open little end of the horn, proportionately about twelve feet distant through its curved centre, the head and neck of another unfortunate individual appear, his face also turned towards us, and it being, apparently, impossible for him to get further out. There are no accompanying figures, nor does the horn hang upon a tree, as in your correspondent's picture, but between each end of the horn is the explanatory inscription:—

Beware of Suretiship, take heed of Pleasure,
You may go in with ease and come out at leisure.

Possibly "horn" may here be symbolical, as it is in Scripture, of power, pride, or empire. And certainly at the prospect of the ordeal in question one would draw in his horns. W. I. R. V.

WORDSWORTH AND SHELLEY (7th S. vii. 188).—The stanza quoted by Shelley as from "Peter Bell," by W. Wordsworth, does not occur in that poem as it is printed in Moxon's 1837 edition of Wordsworth in 6 vols., or in any later edition that I have. It can, however, hardly have been written by Shelley himself as a motto for his burlesque, since Charles Lamb quotes from it in his 'Chapter on Ears' ('Elia,' 1822) comparing the "auditory" at an oratorio to that

Party in a parlour
All silent and all damned—

whereas Shelley's "Peter Bell the Third" was not (according to Mr. Rossetti) published until 1839, although written in 1819. C. C. B.

Any one who cares to trouble himself about Shelley's buffoonery can see Mr. W. M. Rossetti's note ('Poetical Works,' ii. 439), in which it is stated that

"these lines were in the original edition of Wordsworth's 'Peter Bell,' but were afterwards sacrificed on the shrine of public opinion, and do not appear in the now current editions."

EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

ANGELL ESTATES (7th S. vii. 148).—John Angell, the testator referred to, possessed property at Binfield, in Berkshire; at Stockwell, in Surrey; at Temple Ewell, near Dover, in Kent; and at Crowhurst, near Battle, in Sussex. Some account of his life, with extracts from his will, may be found in the third volume of Wilson's 'Eccentric Mirror,' published in 1807, which I shall be pleased to lend your correspondent L. C. if he will send me his address. WALTER HAINES.

Faringdon, Berks.

An anecdote connected with the action for the recovery of the Angell estates occurs in T. P. Tas-

well-Langmead's 'Parish Registers,' London, 1872, p. 30, note, showing how a working man was able to establish his claim to property worth a million of money. ED. MARSHALL.

CRITICASTER (7th S. vii. 129).—Mr. James Payn, in his work entitled 'Some Literary Recollections' (Tauchnitz edition, p. 223), remarks as follows:—"I have the heartiest contempt for that school of *criticasters* (as Charles Reade called them) who are always praising the dead at the expense of the living."

R. M. CAREW HUNT.

Weimar.

Manifestly starting from Dryden's epigrammatic assertion that the "corruption of a poet is the generation of a critic," Mr. Swinburne writes in "Under the Microscope," p. 36, "The rancorous and reptile poeticules, who decompose into *criticasters*." The word is duly entered in the 'Encycl. Dict.' THOMAS BAYNE.

Helensburgh, N.B.

Worcester's 'Dictionary' has, "*Criticaster*, an inferior critic. *Qu. Rev.*" There is an article on 'Criticism' in No. 120, where it may occur. But I cannot refer to it. ED. MARSHALL.

DUGGLEBY (7th S. vii. 147, 214).—Excessive caution in an etymologist is certainly one of the failings that lean to virtue's side; but I think DR. ATKINSON might safely have been more positive in his suggestion that this place-name is from a Scandinavianized Celtic personal name—that is, of course, from Dufgall, the Norse form of the Irish Dubhgall. Surely the Domesday form of the name points strongly to this. There is other evidence that Irishmen, or men of Irish descent, took part in the Scandinavian colonization of the north of England. HENRY BRADLEY.

At Pocklington, in the East Riding of Yorkshire (ten or twelve miles from the village of Duggleby), I well remember there was living so lately as 1850, and probably for some years later, a family of this name. R. HUDSON.

Lapworth.

ROSSETTI'S SONNETS (7th S. vii. 228).—The seer who "saw and said" that "to grow old in heaven is to grow young" was Emanuel Swedenborg. In his 'De Cælo et Inferno,' printed in 1758, he says, "Qui in Cælo sunt, continue ad verum vitæ pergunt," "They who are in heaven constantly advance towards the springtime of life." Swedenborg concludes an extended statement of this doctrine by declaring, "Verbo, senescere in Cælo est juvenescere," "In a word, to grow old in heaven is to grow young" (*Op. cit.*, par. 414).

J. R. BOYLE.

CURSE OF ST. ERNULPHUS (7th S. vii. 160, 197).—I have before me what I think to be the first printed copy of "The | Pope's | Dreadfull Curse:

Being the Form of an Excommunication | of the Church of Rome. | Taken out of the Leger-Book the Church of | Rochester, now in the Custody of the Dean and Chapter | there. Writ by Edmundus the Bishop," a broadside, "London, Printed and are to be sold by L. C. on Ludgate-Hill: 1881." It contains the following note: "The Publication of this is to show what is to be Expected from the Pope, if he come to be Supreme Head of the Church in this Nation." It is all in English. Cf. Nares, *s.v.* "Bell, book, and candle."

JULIAN MARSHALL.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 209).—

And all for love and nothing for reward.

'The Faerie Queene,' bk. ii. c. viii. s. 2.

E. S.

Dearly bought the hidden treasure

is from a poem on 'Sensibility,' addressed to Mrs. Dunlop of Dunlop by Robert Burns. The verse quoted by K. E. W. is the last of the poem, which contains four verses. It begins

Sensibility, how charming.

H. E. WILKINSON.

And thou no more with pomp and sacrifice

Shalt be inquired at Delphos or elsewhere,

At least in vain, for they shall find thee mute.

'Paradise Regained,' bk. i. ll. 457-9.

Milton in his last poem repeats the thought expressed in his earliest, that the advent of Christ silenced the devils who, in the disguise of gods, had been uttering oracles:—

The oracles are dumb;

No voice or hideous hum

Runs through the arched roof in words deceiving.

Apollo from his shrine

Can no more divine,

With hollow shriek the steep of Delphos leaving.

E. YARDLEY.

(7th S. vii. 229.)

A flattering painter who, &c.

(not "An advocate skilful").

Goldsmith's 'Retaliation,' l. 63.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Heligoland and the Islands of the North Sea. By William George Black. (Blackwood & Sons.)

Few of our readers have, we fear, visited Heligoland. With that strange indifference which Englishmen have always shown for the smaller possessions of the British Crown, most persons are content to be as ignorant concerning it as if it were a bare rock within the Antarctic Circle. When farmers wish to impress on their landlords the harm rabbits do to agriculture, the fable is sometimes quoted as to how a former governor—Sir Henry Maxse—introduced rabbits into the island, and that now these noxious animals have gone near to scratching the whole isle into the sea. This stupid piece of modern folk-lore and Campbell's poem 'The Death-Boat of Heligoland,' which contains the memorable line regarding

A ribbon that hung where a rope should have been,
are about all that the commonplace man knows of this

insular fragment of old Frisia. It has been a dependency of our crown for about eighty years, and is probably as prosperous as any part of Her Majesty's dominions. It is not our fault altogether that this cloud of ignorance has surrounded us. Books of geography and travel contain little concerning it, and that little is not accurate. Mr. Black has not only visited Heligoland, but also Sylt and other insular fragments, where remains of the old Frisic stock still dwell and speak a language nearly kin to our own. He has written a most interesting book, which will, we feel sure, have the effect of sending many an English wanderer to these little-known specks in the German Ocean. Compression is now the order of the day. Eighty years ago a man with one-half Mr. Black's personal experiences would have produced a quarto. We wish he had been somewhat more discursive. The fragments of folk-lore he has given are all good, and make us very anxious for more. We trust that either he or some one else inspired by his beliefs of these interesting spots in the ocean. These old-world tales can be gathered now. In another generation it will be too late. German culture and newspaper reading will have dissipated the golden cloud-landscape which yet lingers on the horizon. At Sylt two hundred years ago death by drowning could be, and was, inflicted on certain profligate people not by a legal court, but by the relatives of those injured. It appears also that until quite recently the custom of what we English call Borough-English, but for which the book-world Junior rite has of late been invented, existed "in the Theel-lands at Norden, in East Friesland, not far from the mouths of the Ems." This old law of succession, whatever may have been its origin, points to a very early state of society. Every fact concerning it ought to be carefully garnered. We hope some scholar who is a master of the Frisic tongue and has access to the documents which bear testimony as to this ancient custom will give us a full account of it. Much interest is now felt in many quarters as to those obscure saints who have lived on from age to age in men's memories but have never found a place in the Roman Catholic calendars. One of these is kept in memory by St. Tietsberg, a little hillock in Heligoland. Who was St. Tiet? Is he a heathen deity Christianized? Mr. Black thinks he has discovered his prototype in "Gies, or Kies," the heathen protector of Heligoland fishermen. We do not remember ever to have heard of this latter worthy. Local tradition affirms that Hengist sailed from Sylt to conquer Britain. One would like to know if the story be ancient or the invention of some one in days since printed history-books have been common. Any genuine traditions which connect Saxon, Angle, Jute, and Norse ancestors with their old homes would be of extreme value.

Principal Shairp and his Friends. By William Knight. (Murray.)

SCOTCHMEN were proud of Principal Shairp, and reverence his memory. He represented many of the better traits of the Scottish character. A member of one of their old families, with much of the dogged perseverance of his race, he was utterly without that unpleasant angularity which has distinguished some of the notable persons born north of Berwick. He had a vein of poetry in his nature which those who are fond of scientific genealogy may perhaps be able to trace to far-off ancestry, in the same manner as it has been surmised that Sir Walter Scott inherited some part of his marvellous poetic gift from his ancestor that Earl of Stirling who in the Stuart time wrote 'Dooms-Day,' 'The Tra-

gedy of Darius,' and other productions forgotten of all but book collectors. Shairp's poetry is of a gentle and loving sort. The cadences are at times exquisite; but the reader feels that the spirit of Wordsworth has moulded the manner of the writer. Though a true poet, he never gets quite out of sight of his master. It is, we believe, as a critic, not as a poet, that Shairp will be remembered by those who had not the advantage of knowing him personally. His 'Poetic Interpretation of Nature' and 'Culture and Religion' are works which stand far apart from the ordinary books of essays with which the bookshelves of libraries are loaded. It must be very long before they cease to be a delight and a solace to mind-weary souls troubled with the endless controversies which go on around them.

It may, however, most truthfully be said of Shairp that he was greater than his books. He had the faculty of attracting men of the most widely diverse natures. His quiet, thoughtful character, his zeal for goodness and all that is noble and pure in life, drew to his side friends of the most opposite character. Many who thought that the foundation of some of his fondest hopes were laid on the sand were bound by the ties of strong affection to a man who endeavoured to make his whole life coherent.

Prof. Knight has done his work well. In these days biographers commonly make their books far too big. The picture is often spoilt by the vast size of the canvas. All sorts of irrelevant matter is crowded around the hero, who is hidden by the piles of rubbish with which he is surrounded. Here it is not so. One volume has been found sufficiently capacious to contain all that was needed. The selection has been well made. There is hardly a line that we could willingly have spared.

Original Travels and Surprising Adventures of Baron Munchausen. (Trübner & Co.)

In a pretty shape and well printed, with illustrations by Alfred Crowquill, and in two different covers, each equally artistic and tasteful, Messrs. Trübner have issued as the first of a new series, to be entitled the "Lotos Series," a new edition of these famous adventures. The books are unencumbered with preface or notes, but are elegant and desirable little volumes. For the first instalment of a new and amusing series a better choice than this well-known satire on the travels of De Tott could not easily have been found. Many editions of Munchausen have seen the light since the first appeared in or near 1786. It is still a rather uncommon work.

The Tragedy of King Richard III. Edited by W. H. Payne Smith. (Remington & Co.)

THIS edition of 'Richard III.' is thoroughly suited to the student. Its notes are lucid, useful, and explanatory. It is well printed, and its appearance is opportune, since study is afresh directed to the subject.

Volumes in Folio. By Richard Le Gallienne. (C. Elkin Mathews.)

'N. & Q.' does not deal with modern fiction or modern verse. It is only, accordingly, as a book wholly occupied by bibliographical subjects we mention the pretty volume issued by an old contributor to our columns. Mr. Le Gallienne hymns his *Elzevir*, sings 'Ballads of Binding,' depicts the 'Bookman's Avalon,' and gives voice to the 'Bookman's Lament.'

At the meeting of the Royal Society of Literature (21, Delahay Street, S.W.) on Wednesday, the 20th inst., when Mr. Walter T. Rogers, F.R.S.L., read a paper on 'The Destruction, Transmission, and Preservation of MSS. and Books in all Ages,' the president, Sir Patrick Colquhoun, Q.C., gave some curious particulars con-

nected with the career of the once too celebrated Simonides, a good deal of whose material he believed to have been genuine spoils of Mount Athos libraries. Mr. J. Offord, jun., spoke of the mode of preservation and value of the Herculaneum papyri, and expressed the hope that their decipherment and editing would be continued. Mr. J. W. Bone, F.S.A., exhibited a MS. martyrology, and Dr. Arata, Mr. P. H. Newman, and others joined in the discussion.

THE subjects in literature and science announced by the Royal Academy of Sciences of Turin for the competition, now open, for the Bressa Prize, to be adjudged by the Academy after the close of 1890, were communicated to the meeting of the Royal Society of Literature on Wednesday, the 20th inst., by the foreign secretary, Mr. C. H. E. Carmichael, M.A., who will also include the list in his report, to be presented to the anniversary meeting in April.

THE Delegates of the Clarendon Press have in preparation an 'Intermediate Greek-English Dictionary,' newly abridged from the seventh edition of Liddell and Scott. It differs from the present abridgment in that the matter contained is greatly increased by fuller explanations of the words, by inserting more fully the irregular forms of moods and tenses, by citing the leading authorities for usages, and by adding characteristic phrases. Care has been taken to insert all words usually formed, from Homer downwards, to the close of Attic Greek.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. CUTHBERT WELCH.—(1) "Jacques Rhenferd." An account of this Oriental scholar and writer on Rabbinical subjects appears in the 'Nouvelle Biographie Générale' of Didot. The 'Observationes Selectæ,' &c., like his other works, have no quotable value.—(2) "Gulielmus Bucanus." Of this writer we know nothing. His 'Institutiones Theologicæ,' however, cannot be of much pecuniary value.

G. C. PRATT.—*Plumb*, more ordinarily *plum*, is a word once current for the sum of 100,000*l*. For origin supposed to be the Spanish *tiene pluma*—he has feathered his nest. See 'N. & Q.' 2nd S. iii. 289; iv. 13, 99.

J. E. HALL ("The Uncle," with accompaniment by Sir J. Benedict).—Inquire of Messrs. Hutchings & Romer, Conduit Street, W.

RUPES.—We know of no qualification being requisite. Apply to the secretary.

TREASURER, Accrington.—We do not answer legal questions.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 6, 1889.

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Notes.

TELEGRAM: BATTLE OF THE GRAMS AND THE GRAPHEMES.

(Continued from p. 163.)

The roar of approaching conflict on classic ground might well arouse the shades underneath. Tiresias, ever watchful, gives the alarm. Bacchus rallies Hercules—who had been in a state of apopleptic stupor ever since his surfeit at the cookshop in Nephelococcygia (see Aristoph., 'Aves')—perhaps by administering a hair of the old dog as a restorative. Minerva is on the field armed capable, as the arbitress of the elegant arts and of classic warfare. Tiresias records the battle as witnessed from Dreamland.

Loquitur Tiresias: "I had a dream, and in my dream I saw the battle of the Grams and the Graphemes. The latter had been drawn up by Classic Field-Marshal Richard Shilleto, after the most approved ancient (not Greek, to be sure, but Roman) fashion, in three lines. These were the Hastati, the Principes, and the Triarii. In the first line were the Anagrams, the Epigrams, and all the rest of the preposition-headed children of the old Γράμμα stock. In the second line were the descendants of Dame Γραμμή, the Monogrammi, the Parallelogrammi, and their brethren, a rough and uncouth set, difficult to combat with. In this line also were the Eugrammi, and some others of pa-

trician family. In the third line were the Graphemes, and Telegrapheme in the midst of them. Now the only respectable portion of the Grapheme family are those which are mated with nouns, such as the Zographemes, the Skiagraphemes, &c. These had been invited to join Telegrapheme's standard. They soon, however, perceived that he was not one of their honest, decent race, but an impostor and a monster that ought never to have seen the light. So they altogether withdrew from him, and refused him any help or countenance whatsoever. Telegrapheme, therefore, was left in the third line, with only the preposition-headed Graphemes on the one side of him, and the adverb-headed on the other—here the Eugraphemes, the Dysgraphemes, and other such outlandish folk; there the Anagraphemes, the Epigraphemes, and the like. Now I saw in my dream that just as the signal was about to be given for the battle, the men of the first two lines demanded to know against whom they were being led,* for hitherto it had been concealed from them. When they were told that it was against Telegram a mighty hubbub arose among them. They said Telegram was their friend and brother; nay, each party claimed him to be of their proper stock, kith and kin. It ended in both the first lines going over to Telegram's side, and turning their arms against Telegrapheme. Upon this Telegrapheme was hard pressed indeed. But worse was in store for him, for the vile rabble by whom he was surrounded, mutually aware of their own hideousness and hatefulness, and no longer able to bear the light of day, began to hack and cut at one another—the preposition-headed against the adverb-headed, and the adverb-headed against the preposition-headed. Telegrapheme himself fell in the general *mêlée*.

"I further saw in my dream that the Classic Field-Marshal was saved by the intervention of Minerva, who loved and respected him for his general scholarship and for his many amiable qualities. She reproved him, however, for having lent himself to so bad a cause, and commanded him not again to draw his classic sword till an occasion should arise more worthy of his championship and her favour.

"To the leader on the other side Minerva sent her congratulations on the victory that had been gained, while she expressed her regret at the want

* "They were being led." In the *telegram* controversy several other questions came in incidentally for discussion, among these the use of the verb substantive with its own participle, as in the instance above. H. thought it "a kind of grammatical incest." In defence I quoted the German "Ich bin gewesen," "Ich war gewesen," "gewesen sein," "Ich werde werden," "Ich werde geworden sein," &c.; and from 'Eton Grammar' poor old "futurum esse." Is such a grammatical enormity to be alleged against such old friends? The usage has now become common. See R.V., Acts ii, 47, and in general literature *passim*.

of generalship that he (the leader of Telegram's forces) had shown, especially at the discouragement which he had occasioned to many of Telegram's friends by even partially acknowledging the claims of Telegrapheme. Indeed, she made no secret of it that the victory was not owing to any skill or ability on his part, but solely to the intrinsic goodness of Telegram's cause. To Telegram himself, now duly installed in office and commissioned in England's service, Minerva heartily wished long life and happiness."

Received at Oxford and Cambridge midway office between Plutonia and Nephelococcygia.

A. C.

"THE" IN PLACE-NAMES.

Is it caprice or rule which decides whether "The" is or is not admissible before place-names? A couple of years ago I found myself puzzled to account for the fact that while many places have "The" as a recognized official prefix, and many more have it on the common tongue, there is yet a considerable class of names before which "The" is never put, and would be universally felt to be an error if it were. How is this? Since the question occurred to me I have striven to formulate some law of place-name grammar on the point. I fear this article will only demonstrate my ill success; but the field of inquiry is so large, and so exact a knowledge of records and of custom and dialect throughout the whole British Islands would be needed to explain the seemingly contradictory phenomena, that a man with my very limited acquaintance with places and their names could not hope to solve the difficulties of the problem. The following notes are crude and insufficient. They are so tentative that I dare scarcely dignify them with the name of conclusions, even when restricted to place-names within my own ken. But they may lead to the establishment of sounder principles. That some such rules as I suggest do exist in place-name grammar I am perfectly satisfied. Possibly they have already attracted attention; if so, references will oblige. These remarks sufficiently disclaim all dogmatism in my statement of some apparent results of place-name study in some parts of Scotland. My observation points in the direction of the following general principles, which by no means claim the rigidity of mathematics.

"The," officially (by which I mean in documents and printed papers, &c.) or colloquially, is,—

1. Used before all plural names of places—The Trosachs, The Lothians.

2. Used before all names of rivers—The Nith, The Annan.

3. Not used before names of districts—Kyle, Annandale, Strathmore. (We cannot say "The" Kyle, &c.) To this plurals are exceptions, per Rule 1—The Rinns, The Mearns. Other exceptions are—The Garioch, The Lennox, The Stor-

month. These, and a few more of like character, I cannot account for.

4. Used before a range of mountains—The Mounth, The Ochils; but not before a single mountain—Criffel, Ben Cruachan, unless per Rule 7, The Cobbler, and possibly per Rule 6, The Knipe.

5. Not used before compound Celtic names of ordinary Celtic structure (by which I mean having the noun first)—Ben More, Loch Striven; but sometimes used where the noun comes last—The Garelloch.

6. Used before a limited number of Celtic words, chiefly monosyllables, which have in a sense entered the local English vocabulary—The Knock, The Cloch, The Inch. The same rule applies where an English suffix is tagged on—The Knock-hill. Properly speaking, however, the original noun becomes an adjective by the change. We say Lochmaben; but there is a stone called The Lochmabenstone. In the same way we should say "the Lochmaben town clock."

7. Used before Teutonic descriptive names, simple and compound—The Thwaite, The Horseclose, The Kirkbeck; but not before words ending in *by*, whether descriptive—Newby, Aldby—or from personal names—Warmanby,* Gillesbie.

8. Not used before names properly amalgamating a personal name, whether surname or baptismal—Glenstuart (locally best known as The Glen, and thus illustrating a former rule), Charlesfield, Pardonston. This rule is definite and important, and may receive one lengthier instance. Near my home in Dumfriesshire there is a long straight parish road, made some time this century by a Mr. Roxburgh. Hence the road was known as Roxburgh's Road. But mark what thirty years did. Roxburgh is generally pronounced Rosebrugh, Roosebrugh, or Roosebro', and the name got down to Rosebrus Road. Hence the transition was easy. The present generation of school children call it The Rosebush Road, and I am pretty sure the name giving "rosebush" or "rose-bush" will be pointed out to me on an early visit!

9. Not used before towns, villages, or parishes—Dumfries, Lockerbie, Ruthwell, Cummertrees

* A curious distinction obtains about this. Warmanby is a mansion near Annan. Its early spelling was Were-mundebi—plainly from Weremund, a personal name. Since writing this article, however, I have learnt that The Warmanby (despite my rule to the contrary!) is occasionally employed to denote not the mansion, but a farm on the estate. The same distinction holds near by in Northfield, the mansion, The Northfield, the farm. There is in the district an all but overwhelming tendency to put "The" before farm-names. So common, indeed, is it in names of houses that its absence is almost a sure sign of antiquity and aristocracy. Perhaps I may point out that HERMENTRUDE's valuable topographical notes (7th S. vii. 61), published after this paper was in the office of 'N. & Q.', are full of instructive cases of the use and non-use of "The."

—except in some anomalous cases of descriptive names—The Langholm, The Falkirk (in Stirling-shire—the spotted kirk), following Rule 7, The Troon (in Ayrshire—the point) following Rule 6, The Largs (in Ayrshire) following Rules 6 or 1.

10. Used before street-names where descriptive, per Rule 7—The High Street, The Trongate, The Friar's Vennel, The Rottenrow; but not used where named after persons, per Rule 8—George's Road, Gladstone Street. These street-name rules are very far from exhaustive.

Cui bono? is happily seldom asked in 'N. & Q.'; but there are potentialities here to answer the question. The rules now crudely formulated if perfected may test or tend to prove etymologies. For example, take Murraythwaite, a mansion and estate in Dumfriesshire. It has belonged for centuries to a family of Murrays, and it has very naturally been thought that from them it took its name. But whilst neighbouring mansions—Castlemilk, Hoddum, Kinmount, and Denby—never, on the popular tongue or otherwise, have "The" prefixed, it is generally The Murraywhat that is spoken of. Now if Rule 8 is accurate the Murray etymology must be wrong. And so it is; for Mourithweyte appears in the Annandale account in 1302, many years before the first of the Morays settled in the county. The name means the "moory thwaite."

I take it as a thing nobody will dispute that in at least nine cases out of ten a prefixed "The" is a sign that a place-name, however unintelligible now, was once well understood by folk of English speech. Thus records show the incomprehensible name The Murrays to have been The Moorhouse, whilst a name without a "The," like Comlongon, warns us that we need not look for a derivation from a Teutonic source. Nor are we entirely beholden to the local popular parlance of to-day to guide and aid in the quest. For eight or nine centuries, at any rate, the prefix has left its traces in innumerable charters and writings. Turning to the first volume of records at hand, I find three of my examples there in old deeds: "Le Garviach" (the Garioch) in 1321, an annual rent "de terra de le Trone in vic. de Are" in 1371, "le Mernys" in 1375 (Robertson's 'Index,' 8, 84; 95, 300; 119, 23). Moreover every personal name with "de la" or "del," such as Adam de la Crokidayk or Thomas del Strother ('N. & Q.,' 7th S. vii. 31, 92), is an instance in point, and carries back the association of the definite article with a place-name to a date indefinitely distant.

GEO. NEILSON.

Glasgow.

THE COBBETT FAMILY.—William Cobbett, the famous author of the 'Political Register,' left four sons and three daughters. It is now about fourteen years since the last of the sons, Mr. Richard

B. B. Cobbett, of Manchester, passed from this life. The eldest daughter, Anne, died some years ago. The two younger daughters, Eleanor and Susan, kept home at Wilmslow, near Manchester, whither they removed from London. At Wilmslow also reside two of the grandsons of the Cobbett, William and Richard, of the firm of Cobbett, Wheeler & Cobbett, Manchester. The younger of the two sisters, Susan, died on Feb. 2. She was born at Botley, Hampshire, April 6, 1807, thus having nearly attained to eighty-two years of age. She was a good linguist, and some years ago published a translation of a little work for young pupils from the German of Aurelia Schopper, and a book of 'French Verbs and Exercises.' As a letter-writer the deceased lady's powers were remarkable. From an early age she assisted her father, at least as his occasional amanuensis, and probably from such close contact with her father derived, in addition to her natural capacity, much of the clearness of thought, epigrammatic sarcasm, and trenchant power of expression that characterized her correspondence. This much-regretted lady was peacefully laid to rest in Wilmslow Church on Feb. 5. Her sister—the elder by about two years—still remains to pursue her earthly pilgrimage alone.

G. JULIAN HARNEY.

Macclesfield.

REGENTS AND NON-REGENTS.—Some time since I asked a question respecting the Regents' or White-hood House in Cambridge University, and the Non-Regents' or Black-Hood House. Rymer, 'Fœdera,' vol. iv. p. 411, col. 1, with p. 413, col. 1, explains the difficulty. Originally a regent was a tutor who was bound to deliver lectures to the students, and non-regents were Masters of Arts and Doctors who were exempt from these duties. The Regents' House was that of the tutors, professors, and lecturers; the Non-Regents' House was that of older graduates who had served their time. The distinction ceased long before 1858, when the terms were abolished, the duty of lecturing being confined to professors and tutors irrespective of their university standing. It is quite true that men took out the white lining of their hoods when they were really or nominally excused from lecturing.

E. COBHAM BREWER.

'LES PANTINS ETERNELS.'—A discussion has lately taken place in the columns of a daily newspaper as to the originality of the ballad of 'Auld Robin Gray.' Whether Lady Ann Barnard saw or did not see the exquisite little poem now published cannot make much difference. It seems to me doubtful, for, had Lady Ann imitated the French poem, she would certainly have given the same dramatic ending. The most simple and most pathetic stories are as old as human nature. The

most touching of all, the 'Death of Gelert,' is not only of great antiquity in Wales, but is, I believe, the oldest story in the world. It is a tradition of every ancient nation, and has been known in Persia, the oldest monarchy, from time immemorial, the difference being that in the East a serpent takes the place of the wolf.

The story of the 'Bride of Lammermoor' is probably coeval with the institution of marriage. True lovers have been wronged in the same way for ages before Janet Dalrymple and Lord Rutherford existed. Within my own knowledge a case of a similar kind occurred, but without the same tragic termination. Robert Spencer, a real poet, achieved immortality not by the invention of Beth Gelert, but by writing the ancient tale in clear and flowing verse. Sir Walter Scott took the Wigtonshire story of the House of Stair, and, transferring it to the wilds of Lammermoor, gave it, by his skill, an interest that will last for ever.

Horace told us, two thousand years ago, that it is difficult to make common subjects your own. Byron, appreciating this truth, took for the motto of 'Don Juan,'

Difficile est propriè communia dicere,

and in that poem decidedly succeeded in conquering the difficulty.

The following may interest your readers. I asked the late Lord Lytton which he considered the best of Sir Walter Scott's novels. He replied "The one that I think the best is the one that you think the best—the one that is the best." We had not at any time discussed the novels, nor had I given the slightest hint as to what was my opinion. I said that I was much honoured by his confidence in my judgment. He answered, "You know which is the best." I wrote some initials on a scrap of paper, without his observation. I told him that I had done so, and asked him to write down his opinion. On my paper were the letters "B. L.," on his 'The Bride of Lammermoor.'

WILLIAM FRASER of Ledecune Bt.

CAROLS AND SONGS.—In the January number of *Longman's Magazine* (p. 328), Mr. Andrew Lang has given two versions of the carol, "What is your one, oh?" on which a good deal has been written in 'N. & Q.' during recent years. Mr. Lang suggests that the words of the carol contain, perhaps, a rude *memoria technica* of Catholic doctrine, or even something older than that, a reverberation from Celtic legend. The latter theory is adopted by Mr. W. H. Long, in his 'Dictionary of the Isle of Wight Dialect' (Reeves & Turner, 1886). At p. 152 of this very interesting compilation is given a somewhat sophisticated version (as I imagine) of the carol, which, according to Mr. Long, is

"really a Christianized version of a rhythmic chant derived from the ceremonies of the Druids.....The original Druidic rhythm combined precepts on Cos-

mogony, Astrology, and Theology, with Medicine and History; and the references in the Christianized version to the lily-white boys clothed all in green, the seven stars, and the triple Trine, unmistakably proclaim its derivation."

Mr. Long also states that
"in the north-western parts of France a Latin version is current, and sung by the children of the peasantry. It runs thus—

Dic mihi quid unus?

Unus est Deus,

Qui regnat in cœlis.

Dic mihi quid duo?

Duo [sunt] testamenta,

Unus est Deus, &c.

Dic mihi qui sunt tres?

Tres sunt patriarchæ,

Duo sunt testamenta, &c.,

and so on to the number twelve. Four are the Evangelists; five, the books of Moses; six, the pitchers at the marriage at Cana; seven, the Sacraments; eight, the beatitudes; nine, the chorus of angels; ten, the commandments; eleven, the stars as seen by Joseph; twelve, the Apostles."

It would be interesting if any contributor to 'N. & Q.' could finish a complete version of this Latin canticle.

Mr. Long's book is perhaps not so well known as it should be. It contains several folk-songs, taken down from oral recitation, but unfortunately the tunes are absent. As the book was only published in 1886, and many of the singers must be still alive, the omission could without much difficulty be supplied. Such songs as 'Will the Weaver' and 'The Little Capper' must have a racy lilt about them.

Apròpos of tunes, Mr. Lang says in the paper from which I began by quoting that he has been told something resembling a memory of the music to which the words of "What is your one, oh?" are sung may be heard in a duet "The Merry Man and his Maid," in Gilbert and Sullivan's opera of 'The Yeomen of the Guard.' A few weeks ago a lady told me that she had heard the identical tune which is heard in the opera sung some years ago by a fisherman on the coast of Devon, but she did not remember the words of the song.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THOMAS PERCY, EARL OF NORTHUMBERLAND.—The following verses on Thomas Percy, Earl of Northumberland, who was put to death for the Rising in the North, have not, I think, been printed. I transcribed them many years ago from Cotton MS. Caligula B. 4, fol. 245:—

The Copie of a ryme made by one Singleton a gent of Lancashire now Prisoner at York for Religion.

A dolefull time of weeping teares
to wofull plantes doe best agree
But nowe such time my songe requires
As never erst was wont to be
Such heave hap of cruell spite
More then my hand and pen can write.

I lothe to tell howe nowe of late
 that cruell Scotland hathe procurede
 The sclander of their Realme & state
 By promise broken most assurde
 With shamefull Act from mind of man
 Shall not departe doe what they can.
 The noblest Lord of Percie kind
 of honors & possessions faire
 As God to him the plan assigned
 To Scottishe grounde made his repaire
 Who after promise manifolde
 Was last betrayed for Englishe golde
 Who shall hereafter trust a Scott
 Or who will do that nation good
 That themselves do staigne & blott
 In selling of such noble blood
 Lett Lordes of this a miror make
 and in distresse that land forsake
 Their Lordes and Limmo^{re} are forlorne
 Their people cursd of eche degree
 Their faith & promise all to torne
 And Rumor rings it to the skie
 how they for money solde their gest
 Vnto the Schambles like a beast
 Longhleven now is lost for aye
 Sithe Duglesse did so foule a dide
 Thus will all men hereafter saye
 When we are gone they shall it reede
 That Scotland is a cursed ground
 The like I knowe can not be found
 The Pearcies Stocke an ancient foe
 To Scottishe Lowndes in filde
 Yet did he still relieve their woe
 If once the man did yelde
 Vnto his Prince and Countrie praise
 As noble men have noble wayes]
 O cruell envie wch they stinge
 O great desire of heapes of golde
 Ye shulde before have weiged this thinge
 The cause of mischief manifolde
 For envie makes men doe amisse
 Croked covetise did all this
 The Scottes have done the worst they maye
 And nowe doe frame some greif therfore
 But whatsoever they thinke or saye

No more in original. Space left for about one line.

Tesmonel a Sadler in Yorke did cutt of a pece of the Erle of Northumberland bearde after he was executed and wrapt it vp in a paper and writt these wordes followinge.

The heare of y^e good Earle of Northumberland, L. Percie.

This is y^e heare of y^e bearde of y^e good Earle of Northumberland.

EDWARD PEACOCK.

CARAVANNISH.—This word is given in the 'New English Dictionary' as used by Ruskin, with date 1856. No other quotation is supplied. May I supplement the quotation from Ruskin by one from 'State Poems,' 1702?—

The next a *Caravannish* [*sic*] Thieff.

A lazy Mass of damnd Rump Beef.

'The Converts,' p. 124, 'State Poems Continu'd.'

F. C. BIRKBECK TERRY.

Craven of Sparsholt, co. Berks.: Kings-ton Lisle.—In Burke's 'Extinct Baronetage,'

published in 1844, is given, on p. 140, *s.v.*, a very brief account of this baronetage, which seems to have had only one holder, Sir Anthony Craven. It is there said of him "that he was of Sparsholt, in the county of Berks (son of Thomas Craven, Esq., of Apuldrewick, by Margaret, his wife, daughter of Robert Craven, Esq., of the noble family of Craven), was created a baronet in 1661, but dying in 1670 *s.p.* the title expired." The heading, however, which is misleading, gives 1713 as the date of the extinction of the baronetcy. The manor of Sparsholt, it is stated on the same authority, "has been since possessed successively by the families of Palmer, Richmond, and Gabbit." The arms given are, Arg., a fesse between six cross crosslets fitchée gules, and are the same as those borne at the present time by the Earl of Craven, who is also Viscount Uffington and Baron Craven of Hampstead Marshall; the two last-named places are in Berkshire.

A careful examination of the pedigree of Craven in Burke's 'Peerage,' 1876, does not show any place in it occupied by either Sir Anthony Craven, of Sparsholt, or by his father, Thomas Craven, or by Margaret, his wife, whose maiden name was also Craven. Apuldrewick (*sic*), or rather Appletreewick, whence the afterwards ennobled family of Craven originally came, is a township or hamlet in the extensive parish of Burnshall, covering about 25,000 acres, in the deanery of Craven, Yorkshire. The 'Extinct Baronetage' does not record whether Sir Anthony Craven, of Sparsholt, was married or single. Perhaps the missing link might be found either in the pedigree existing or in the account of the Craven family in the new and enlarged edition of Whitaker's 'History of Craven.' Burnshall, whence they sprung, is remarkable for possessing two rectors, two parsonages, and two pulpits, but only one church. Sparsholt is on the Berkshire downs, near Wantage, and with it is united the chapelry of Kingston Lisle, where in former years, about 1830-40, resided Mrs. Hughes, the wife of Dr. Hughes, Canon Residentiary of St. Paul's, and grandmother of the author of 'Tom Brown's School-days.' She was an intimate friend of the Rev. R. H. Barham, the author of the 'Ingoldsby Legends,' to whom she imparted many legends and stories, some of which are amusingly reproduced and retold in his 'Life and Letters,' and was also the mother of John Hughes, the original of Buller of Brasenose, as he is called in the inimitable 'Notae Ambrosianae,' though he was really a member of Oriel College. Barham used to visit Mrs. Hughes and her family at Kingston Lisle, and attached great weight, and very justly, to her opinion in regard to literary matters, mentioning particularly that in deference to her wishes he had published the 'Ingoldsby Legends':—

To Mrs. Hughes, who made me do 'em,
 Quod placeo est—si placeo tuum.

At Kingston Lisle is the curious stone called the Blowing Stone at the little inn there, and at Ashbury is the celebrated cromlech called Wayland Smith's Cave. The vicarage of Sparsholt with the chapelry of Kingston Lisle is in the gift of Queen's College, Oxford, and is now held by the provost of that college.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

RANTANNING.—At the Leek Police Court a man was recently charged with making a bonfire within the prescribed limits of the public road at Waterhouses, a neighbouring village. It was deposed in evidence that he and others had ignited a bundle of straw saturated with paraffin oil attached to the top of a pole before the house of a publican, whom they were said to be "rantanning," in the observance of a custom in that district when man and wife quarrel.

B. D. MOSELEY.

CHRISTOPHER DAVENPORT.—Bishop Heber, in his 'Life of Jeremy Taylor,' prefixed to his edition of Taylor's 'Works,' writes:—

"This Franciscan, whose real name was Christopher Davenport, but who was also known by the name of Hunt, was in his time an extraordinary person. He was born of Protestant parents, and with his brother John entered at an early age in the year 1613 as butler, or poor scholar, of Merton College. The brothers as they grew up fell into almost opposite religious opinions."—P. 15.

I transcribe the passage for the sake of juxtaposing the singularly parallel cases of the two Newmans and the two Froudes.

T. ADOLPHUS TROLLOPE.

[See p. 268.]

DICKENSIANA. (See 7th S. vii. 143).—1. I think that Mr. Bunsby's suddenly bellowing "In the Bays of Biscay, O," was due to the musical ear with which his chronicler credits him. (See 'Dombey and Son,' chap. xxxix.) His (worthy friend, the patron saint of 'N. & Q.,' had just quoted "There he lays all his days," when Bunsby makes the response.

2. I have often wondered how Cousin Feenix could, when signing the register, possibly have "put his noble name into a wrong place," and "enrol himself as having been born" on the morning of Mr. Dombey's second wedding-day.

P. J. F. GANTILLON.

ENGLISH CEMETERY, ROME: FINCH.—The Municipality of Rome are making improvements in the vicinity of this cemetery, which, as all the world knows, contains the grave of Keats. Facing the entrance, on a small mound, surrounded by cypress and other trees, is a monument to the memory of the Rev. Robert Finch, M.A., of Balliol College, Oxford, who died Sept. 16, 1830, in his forty-seventh year. The monument consists of a Gothic cross of travertine stone, with a slab of marble for the inscription in front and rear. The

monument is becoming dilapidated, portions of the floriated cross are broken off, it is overgrown with moss, and the inscription is becoming obliterated. Possibly some relative of the deceased may like to be informed of the condition of the tomb, with a view to measures being taken for its preservation. Keats's grave will be interfered with by the proposed improvement, and will, it is stated, be left in the midst of a thoroughfare.

JOHN HEBB.

75, Elgin Avenue, W.

'VILLAGE MUSINGS.'—A book not recorded by the bibliographers is "Village Musings on Moral and Religious Subjects. By a Villager. 'Let all things be done unto edifying.'—1 Cor. xiv. 26. Norwich: Jarrold & Sons, 3, London Street. MDCCCXXXVII." 8vo. pp. xi, 203. This little book is dedicated by permission "to the Rev. W. Garthwaite, Wattisfield, Suffolk." The author thanks him for the courtesy with which it was granted:—

"The public will, I doubt not, consider it as a testimony of your liberality of sentiment thus to encourage what you deemed so deserving in me, who happen to belong to another section of the Christian Church."

The dedication is signed "C. W.," and dated "Pulham, St. Mary Magdalen, July 24th, 1837." Amongst the contents are 'The Quaker and his Robin,' 'The Jackdaw's Grave,' 'Extempore Preaching,' and 'The Treacle Can.' There is not a single line of real poetry in the volume, which is more "edifying" than excellent. One poem, addressed 'To a Little Girl,' applies, we are told, "to a little girl who was born without either legs or arms, and who, of course, is altogether dependent upon her parents under all circumstances." Another is entitled 'The Armless Artist,' and is prefaced with this brief introduction:—

"The lines below were suggested by seeing an artist who was born without arms, who supports himself and his parents also by his profession. The parties being but in humble life, the circumstance ought to be viewed as one of Jehovah's extraordinary methods of relieving those who were in a trying position."

The verses are not worth quoting, but the remarkable circumstance of an "armless artist" is worth noting, though not, of course, without parallel. A number of such cases I have elsewhere mentioned. Who was the author of 'Village Musings'?

WILLIAM E. A. AXON.

CLOCKS.—In Sir W. Dugdale's 'Diary' (*Athenæum*, November 3, 1888, p. 592) is recorded (1666), "Paid for a clocke for Mrs Dilke of Marstoke-castle, wth a box to carry it in, and carriage into Smythfeild 3^d 7^s."

HYDE CLARKE.

THOMAS GUY AS A PUBLISHER.—A note in the *Times* of January 3 announced that Mr. J. W. Butterworth, F.S.A., had "made a discovery" concerning the founder of Guy's Hospital. From the note in question it would appear that the fact is for the first time made public that Guy pub-

lished books as well as sold them. A reference to 'N. & Q.' (4th S. vi.) would show that the "theory" is not new. As Guy died in 1724, he could not have published, as the *Times* says he did, "a volume of poems" in 1739, which is probably a misprint for 1709.

W. ROBERTS.

10, Charlotte Street, Bedford Square.

MR. F. A. PALEY. (See 7th S. vii. 240.)—It is not often that 'N. & Q.' is caught tripping; but when it is written that "Mr. Paley is admitted on all hands to be one of the greatest living scholars," the writer probably forgets that Mr. Paley "joined the majority" last autumn, much to the regret of Oxford as well as of Cambridge.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MAGAZINE LITERATURE OF THE PRESENT CENTURY.—I have often thought how useful and interesting would be a work on this head, giving reference to some of the many gems that lie hidden in the ponderous volumes. So far as I know, such a work does not exist. I am collating information on the subject, and should be greatly obliged if some 'N. & Q.' correspondents would—I know they can—kindly aid me in this.

JNO. TAYLOR.

[Our contributor is doubtless familiar with Poole's useful 'Index to Periodical Literature,' with supplement.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CICERONE.—Is anything actually known as to the origin of this term? Everybody knows the ordinary "explanation," but has that any foundation in fact? I have not found any earlier instance than in Addison's 'Medals' (1726); but this is a whole generation earlier than the first Italian example in Tommaseo; while the 'Vocabolario della Crusca' (which in the edition now publishing aims at being historical) has no history or data for the word at all. Seeing the way in which some English writers have moralized upon the word, and seen in it a type of modern Italian frivolity and degeneracy, it would be funny if the term should after all turn out to have originated in some English traveller's joke, or should perchance be actually the proper name of some Italian local antiquary of the seventeenth or early eighteenth century. I observe that in a work of 1762 the writer protests against the prostitution of the term by applying it to ordinary guides, since it is "the proper title of learned antiquarians who can show and explain to foreigners the antiquities and curiosities of the country."

I shall be glad of suggestions as to the pro-

nunciation of the following derivatives:—"Viewing the beauties of the building, under the *ciceronage* of one of the clergy" (*Church Times*, 1884, p. 716); "Delighted to have the pretext of *ciceronism* to revisit all manner of queer haunts" (*Blackwood's Magazine*, 1853, p. 289); "The girl showed me three rooms.....while she *ciceronized* in the following words" ('Tour of a German Prince,' 1832, vol. ii. p. 195). I have never heard any of these, and do not know how they are intended to be spoken. Please send suggestions direct to
J. A. H. MURRAY.
Oxford.

CICISBEO.—Smollett is quoted in some dictionaries as having used this word in the sense of "a knot of silk or ribbon attached to walking-sticks, to the hilts of swords, or to the handles of fans." Will any one who knows where this occurs kindly send me the quotation and reference? I know it as an Italian sense of the word?

J. A. H. MURRAY.

THOMAS CHATTERTON.—In Horace Walpole's 'Narrative' (first printed in the form of a letter to the Rev. Mr. Cole in 1782) relative to his conduct in regard to Chatterton may be found these words:—

"He [Rowley] was well acquainted with Butler, or Butler with him, for a chaplain of the late Bishop of Exeter has found in Rowley a line of Hudibras."

What was the line alluded to?

RICHARD EDGECUMBE.

33, Tedworth Square, S.W.

DRAGOONS AND HUSSARS.—The 11th Hussars were one of the regiments composing the Light Brigade at Balaclava. Is this regiment identical with the 11th Light Dragoons, whom we read of in Egypt under Sir Ralph Abercrombie in 1801? If so, when was the change of designation made?

The number of light cavalry regiments in the British service is now twenty-one, comprising three regiments of Light Dragoons (1st, 2nd, and 6th), four of Lancers (5th, 9th, 16th, and 17th), the rest being Hussars. When were Hussars first introduced into the service; and were the old Dragoon regiments simply turned into Hussars by a change of uniform?

In the Napoleonic wars we read of no British Hussar regiments, but of the 26th and 27th Light Dragoons. Were these disbanded at the peace?

Are the 4th Hussars and the old 4th Light Dragoons identical in tradition?

A. H. BARTLETT.

156, Clapham Road.

SWING.—In the great Winglebury duel ("Sketches by Boz") Mr. Trot gives the Boots an anonymous letter to deliver to the Mayor with caution. Boots says, "I see a bit of a swingsh." Perhaps even your middle-aged readers will not understand the mean-

ing. About the time of the first Reform Bill riots anonymous letters were circulated under the pseudonym "Swing." But what I want to know is the origin and meaning of the name. I was at Eton about the year 1832, when old Keate received a letter:—

"If you do not lay aside your Thrishing machine you will fear further from SWING.

I should be glad if any of your readers could enlighten me on the subject. SEPTUAGENARIAN.

HERALDIC: ANTHONY ARMS.—I want date and name of rolls of arms in which the following arms occur: Gu., ten plates, four, three, two, and one.

CHARLES ANTHONY, JUN.

JOACHIM'S PROPHECIES.—What is the earliest edition, and where printed, of Joachim's 'Revelationes super Statum Pontificum Romanæ Ecclesiæ'? I have the German edition (1527), but I want to see a copy in Latin with earlier woodcuts.

J. C. J.

TRAPEZIUM AND TRAPEZOID.—How is it that English writers, lexicographers and others, who are all agreed about the difference between an oblong and a square, or a circle and an ellipse, differ *toto calo* respecting that between a trapezium and a trapezoid? The termination *oid* is always indicative of some irregularity, of an imperfect resemblance with something else, as in rhombus and rhomboid, metal and metalloid, planet and planetoid, aster and asteroid, typhus fever and typhoid fever, variola and varioloid, &c. A trapezium has two of its sides parallel, whereas a trapezoid has none of its sides parallel. So say, with perfect accuracy, Admiral Smyth ('Sailor's Word-Book'), Hamblin Smith ('Elements of Geometry'), and Todhunter ('Euclid'). Yet we find the very reverse stated in such standard works as the English dictionaries of Ogilvie, Webster, and Latham, in Chambers's 'Cyclopædia,' Brande's 'Dictionary of Science, Literature, and Art,' &c. Brande, however, contradicts his own definition in his article on canals, where he says: "The section of a canal is usually a trapezium, of which two sides are parallel." The French are all at one on this point: their *trapeze* corresponds to the English trapezium, and their *trapezoïde* to the English trapezoid. Why should some of the best English authorities in other respects make a confusion between these two well-known figures?

F. E. A. GASC.

MATURINS.—In Townsend's 'Manual of Dates' there is a reference to the Maturines, or Trinitarians, as being an order of friars founded in France about A.D. 1197 for the redemption of captives. It further states that on being introduced into this country in A.D. 1224 they received the lands, revenues, and other privileges of the decayed order of the Holy Sepulchre, and that

they were possessed of about twelve houses in this country. What existing records are there of this order in England or in France; or whence could information respecting its history be obtained? In the prologue to one of Chaucer's tales there is a mention of a St. Mathurin. In a sketch of the poet Villon's life which appeared in one of the magazines some years ago it is recorded that one of his earliest exploits was the attempted robbery of the church of St. Maturin, in Paris. In Rabelais's 'Works,' bk. i. ch. xx., the sophister is represented as "with great confidence demanding his breeches and sausages in a full assembly held at the Mathurin's." What record is there of the saint; and what was his connexion with the religious order of the same name which Townsend states to have been founded by St. John de Matha and Felix de Valois? F. G. MATURIN.

25, Shooter's Hill Road, Blackheath, S.E.

REV. JOHN WEBB.—Whom did the Rev. John Webb, M.A., F.S.A., F.Cand.Soc., marry? He was Rector of Tretire with Michael Church in the county of Hereford, was born 1776, and died 1869. His wife I find described as a niece of Judd Harding, of Solihull, in the county of Warwick, J.P. Who were the parents of Miss Harding; and what relation was the father to Judd Harding, of Solihull? Perhaps one of the Hardings of Baraset, Stratford-on-Avon, could give the information I require.

WM. RICHMOND.

"I DO NOT LIKE THEE, DR. FELL."—Can any of your readers give me the French equivalent for Tom Brown's translation of Martial's thirty-third epigram? I believe it begins, "Je ne vous aime pas, Hylas!" Are there equivalents in any other language?

DE V. PAYEN-PAYNE.

WORKS BY NORTH FAMILY.—Are the under-mentioned books to be found in any library accessible to the public?—'Life of Edward, Lord North,' by Dudley, third Lord North; 'A Forest of Varieties,' by Dudley, third Lord North; English translation, by Sir Thomas North, of Guevara's 'Horologium Principium'; 'A Voyage to Smyrna,' by Sir Dudley North.

W. B.

CHRISTOPHER DAVENPORT.—I am anxious to obtain information respecting Christopher Davenport, of "New Inn, Esq." (1689), who married Ann Fox Wyllis, daughter of Sir Richard Wyllis, Bart. Was he the Christopher Davenport, called in religion "Franciscus a Santa Clara," who edited 'Supplementum Historiæ Provinciæ Angliæ in quo est Chronosicon,' &c., 1671?

W. WINTERS.

[See p. 266.]

HERALDIC.—Will any of your correspondents kindly inform me whether in any of the editions of Gwillim's 'Heraldry' (other than that of 1660)

the name of the family is given who bear the following coat of arms, figured at p. 152, and thus described: "He beareth Sable, a Turnip proper, a Chiefe or, Gutte de Larmes?" Y. T.

PICTURE BY CROWLEY.—In the *Family Friend*, 1855, the following passage occurs in a sketch headed 'The Desmond's Bride':—

"Our frontispiece (engraved by Dalziel from a picture by N. J. Crowley, Esq., R.H.A., the property of the editor) represents most forcibly the painful scene that happens when the bride is presented to the Desmond family. She leans with modest reserve upon her lord, who hears with undaunted gaze and firm demeanour the harsh sentence of expulsion which the parents, who sit on the dais, feel called upon to pronounce. But there is a figure crouching to the left of the foreground to whom the alienation caused by this lowly alliance is high gratification indeed. In him the foul fiend Envy had long abided, and this unhappy event gave strong hope of dire revenge. Accordingly we find that he turned to his own advantage the discord before him, and assiduously fomented the resentment then felt. So deeply were the family imbued with the manners of the period (1430), that he was enabled to urge the followers to expel the Earl Thomas thrice from his country when he returned to assume his inheritance, and at length compelled him to make a formal surrender of his estate and dignity. The unfortunate lord retired to Rouen, where, says the historian, 'anguish and melancholy soon put a period to his life.'"

I am afraid the painter drew as much on his imagination for the *motif* of his picture as its possessor does for its date. If I read the history of the case aright, the parents of the earl were dead long before he contracted the (so-called) *mésalliance* that eventuated in his expulsion from his Palatinate, and he died at Rouen in 1420, on August 10. If by the "foul fiend Envy" is meant the earl's uncle James, the usurper, both artist and editor are at one with facts, the only accurate feature of the production. But artists, like poets, possess, I suppose, a professional licence. Does any contributor to 'N. & Q.' know where this misleading picture is now domiciled? J. B. S.

Manchester.

PORTRAIT OF JONATHAN HARRISON.—I have a small oil painting of a person in what appears to be naval costume, and possibly of a date from 1730 to 1780, and named Jonathan Harrison. Can any reader enlighten me as to who the original of the portrait is? GEORGE C. WILLIAMSON.

THE HUTTONS OF HUTTON HALL, PENRITH.—There was a regular line of this ancient family from Adam de Hutton, who was living at Penrith in the reign of Edward I., to Addison Hutton in 1746, on whose death the family became extinct. These Huttons were a notable family in their county, and not unfrequently took prominent part in the affairs of the nation. William Hutton was living in the fourth year of Hen. VII.; his son and heir, John Hutton, would, therefore, appear to be contemporary with Henry VIII. According to

Knight's 'History of England' a John Hutton was ambassador at Brussels, and was required by Henry VIII.'s minister Cromwell to report on all eligible ladies he knew of as suitable for a fourth wife for the king. Can any reader of 'N. & Q.' say if the John Hutton referred to was the Penrith John Hutton? G. W. Penrith.

MR. WILLIAM DUFF, M.A.—He was a professor of the Marischall College at Aberdeen 1727 to 1736, came to London in 1739, and published while there a 'History of Scotland,' in parts, in 1749-50. He is supposed to have lived in Flask Walk or in Well Walk in Hampstead, and to have died there in or after 1750. Where did he live in London? Did he live in Hampstead, and where; and when and where did he die? Did he leave any family; and, if so, are any of his descendants living? Any information about him after he left Aberdeen in 1739 will be most acceptable.

C. A. J. M.

"WARPLE WAY."—There are in this neighbourhood—and perhaps further afield—many "warple ways." "What is a warple way?" is a question I have unavailingly asked of several old inhabitants. Hoping to find some mention of "warples" in the Rolls of the Manor of Wimbledon, which go back to the reign of Edward IV., I have met with the following entry, which, however, throws little light upon the question:—

Vis' Franc' Pleg' cum Cur' 26 Apr. 7 Eliz.

Homagin

Ordinacio p. Warpelles.

Cum ad ultimum Cur' Generalem hic tent' ordinat' fuit de exponend' anglie Warpels in Co'nibus campis de Wimbledon p' divs' tenen' et inh'tant' ib'm quo ordo fac' et obsrv' fuit in hac forma.

Then follows the statement that divers holes were made in the middle of the warples, and between furlong and furlong and shott (*sic*) and shott. And order is made that henceforth no one shall plough within seven feet of such "warple," nor sow nor mow grass from thence under penalty.

I hazard the guess that a "warple" may have been a strip of common land upon which there was a right of stint. Is this so? Whence comes the word "warple"? Is the term local?

HENRY ATTWELL.

WALTER WHITFIELD, A.D. 1694.—Can any of your readers tell me who was the Walter Whitfield who in 1694 A.D. received a grant from the Corporation of Trinity House of certain dues on shipping, in return for which he was to erect a light-house upon the Eddystone reef, which condition he fulfilled by the aid of Mr. Winstanley in A.D. 1696-1699? The surname is said to be a common Essex or Sussex one, and is known to have existed in London and also in Plymouth shortly after the above date. W. S. B. H.

Replies.

MILTON'S SONNETS.

(7th S. vii. 147.)

I do not believe there exists any printed version of the sonnets to Cromwell, to Fairfax, and to Cyriack Skinner earlier than that of Phillips in 1694; but the sonnet to Sir Henry Vane, the younger, was printed thirty-two years before this, in the life of him written by his devoted friend George Sikes. The title-page of this work reads :

The | Life | and | Death | of | Sir Henry Vane, Kt |
or | A short Narration of the main Passages of his Earthly Pilgrimage; Together with a true Account of his purely Christian, Peaceable, Spiritual Gospel-Principles, Doctrine, Life and Way of Worshipping God for which he suffered Contradiction and Reproach from all sorts of Sinners, and at last a violent Death June 14 anno 1662 |
To which is added His last Exhortation to his Children the day before his Death | Printed in the year 1662.

The sonnet will be found on pp. 93 and 94, and is thus introduced: "The character of this deceased statesman.....I shall exhibit to you in a paper of Verses, composed by a learned gentleman and sent him July 3, 1652." This extract is of importance in finally determining, what had hitherto not certainly been known (see Masson's edition of Milton, ii. 298), the date of the composition of the poem. Vane was born in 1613, and was, therefore, thirty-nine when it was addressed to him.

I subjoin a literal copy of the sonnet as given in Sikes's 'Memoir,' and it is interesting to note that it contains none of Phillips's errors, but is word for word the same as Prof. Masson's version, taken from the celebrated Trinity College MSS. It should also be borne in mind that the copy sent to Vane on July 3, 1652, was the author's final MS., and that Sikes's version is, therefore, even of higher authority than the Cambridge MS. It is printed in italics, the words "Rome," "Epeïrot," and "African" being in ordinary characters:—

Vane, young in years, but in sage counsel old,
Then whom a better Senatour ner'e held
The helme of *Rome*, when Gowns not Arms repell'd
The fierce *Epeïrot* and the *African* bold.

[So much on p. 93.]

Whether to settle peace or to unfold
The drift of hollow states, hard to be spell'd
Then to advise how war may best uphold,
Move by her two main Nerves, Iron and Gold
In all her Equipage: besides to know
Both spiritual power and civil, what each means,
What severs each, thou hast learn'd, which few have done.

The bounds of either Sword to thee we owe;
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest Son.

It is somewhat curious that this early appearance of the sonnet should have escaped the notice of all Milton's editors down to Prof. Masson, who also states that it was first printed by Phillips in 1694 (Milton's 'Poetical Works,' ii. 298), for Sikes's

'Life of Vane' is well enough known to all students of Commonwealth history. Forster, in his 'Life of Vane,' makes frequent reference to Sikes, and in a note on p. 134 actually quotes from Milton's sonnet, without, however, mentioning the fact that it first appeared in the work which he has so largely used.

MONTGOMERY CARMICHAEL.

Angellfield, [Enfield].

P.S.—Since writing the above, I have referred to a new life of Vane by Prof. J. K. Hosmer, of St. Louis, Missouri, published at the end of last year, where, on p. 376, I find the sonnet printed direct from Sikes. No mention, however, is made by Prof. Hosmer of the error which Milton's editors have hitherto always made in supposing the sonnet first printed in 1694.

Prof. Masson, in his edition of Milton's 'Poems,' in the "Golden Treasury Series," 1874, vol. ii. p. 142, says:—

"To most of the editions of the Minor Poems that have appeared since Milton's own second edition of 1673 there have, of course, been added such scraps of verse, not inserted in that edition, as Milton would himself have included in any final edition. Thus the scraps of verse, whether in English or Latin, interspersed through his prose-writings, are now properly collected and inserted among the Poems. Those four English sonnets, also, which Milton had, from prudential reasons, omitted in the edition of 1673, are now in their places. After the Revolution of 1688 there was no reason for withholding these interesting sonnets from the public, and, accordingly, when Milton's nephew, Edward Phillips, published, in 1694, an English edition of the 'Letters of State,' which had been written by his uncle as Latin secretary during the Commonwealth, and prefixed to these Letters his memoir of his uncle, he very properly printed the four missing sonnets as an appendix to the Memoir. From that time they have always been included in editions of the Poems."

I have an impression—perhaps a mistaken one—that the edition of Milton's 'Poems' from which I have quoted the above is no longer included in the "Golden Treasury Series." If so, it seems to me a great pity, as it is, I think, without exception, the prettiest edition of Milton I have ever seen.

JONATHAN BOUCHIER.

A FOOL AND A PHYSICIAN (7th S. vii. 68).—So early as circ. A.C. 610, Mimmermus spoke thus of the crafty incompetence of physicians: *οἷα δὲ φιλοῦσιν οἱ ἰατροὶ λέγειν, τὰ φαῦλα μέζω, καὶ τὰ δεινὰ ὑπὲρ φόβον, πυρρῶντες αὐτοῦς* (Stobæus, p. 803, Francof., 1581).

I subjoin the original form of the saying which has become "Every man is a fool or physician at forty," with variations: *ἡκουσα τῶνιν Τιβερίων ποτε Καίσαρα εἰπέν ὡς ἀνὴρ ὑπὲρ ἐξήκοντα γεγονὼς ἔτη, καὶ προτείνων ἰατρῇ χεῖρα, καταγέλαστός ἐστιν* (Plutarch, "De Sanitate Tuenda," 'Opp. Mor.,' folio, p. 136 e). ED. MARSHALL.

I can see neither analogy nor opposition between these two in the passage quoted. Mrs. Quickly

boasting, not to Mrs. Page, who is not present, but to Ford, of her influence with both parents, says, "This is my doing, now. Nay, said I, will you cast away your child on a fool [this she suggests she said to Page] and a Physician?" This he pretends she urged to Mrs. Page. A more accurate speaker might have allotted the fool to Page and the physician to his wife; but Mrs. Quickly is not an accurate speaker.

J. CARRICK MOORE.

I am disposed to think that the well-known saying, "Every man is either a fool or a physician by the time he is forty," dates from a period long subsequent to Shakspeare's day, and that Mrs. Quickly's juxtaposition of them has a purely accidental connexion with it.

It is told, I think of Canning, that when Halford cited the dictum to him, the former looked into the physician's eyes, with a sly twinkle in his own, and said, very demurely, "I suppose it could not be that a man should be both."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

"At forty a man is either a fool or a physician," says the proverb. There are instances of his being both; but I do not think Mrs. Quickly intended to assert that this was the case with Dr. Caius. Charles Knight comments on the passage cited by your correspondent thus: "The fool was Slender, patronized by Master Page; the physician Dr. Caius, whose suit Mistress Page favoured" (*Pictorial Edition of the Works of Shakspeare*, Comedies, vol. i. p. 181).

ST. SWITHIN.

"DIVINE ASPASIA" (7th S. vii. 207).—Mr. Swinburne, in a letter addressed to the *Spectator*, March 22, 1884, states:—

"There are certain errors or perversions of fact which are apparently as hard to kill as it is easy to show. In the *Spectator* of to-day I meet, for the hundredth time, with a reference to 'Steele's beautiful eulogium on Lady Elizabeth Hastings.' It is as certain as any fact in literary history can well be that this most exquisite tribute ever paid to the memory of a noble woman is no more Steele's than it is yours or mine. The character of Aspasia in the first-second number of the *Tatler* was written by Congreve. But ever since Leigh Hunt 'could not help thinking that the generous and trusting hand of Steele was visible throughout this portrait,' it has been assumed, with a placid perversity which bids defiance to unacceptable fact, that the sentimental debauchee known to modern sympathies as 'dear Dick Steele' must be credited with the authorship of an immortal phrase, which is considered by his admirers too beautiful to be the property of a cynical worldling whose name has never been exposed to the posthumous homage of such touching and tender familiarities. So convincing an argument is hardly to be overthrown by the verdict of all the sentimental journalists in 'Letter Land,' though it was not the author of 'The Conscious Lovers,' but the author of 'The Way of the World' who said of a good woman that 'To love her was a liberal education.'"

The editor of the *Spectator* appends to this

letter the note: "We wish Mr. Swinburne would give his proof. The attribution of these lines to Congreve has been disputed." I forget at the moment where I got my MS. notes for the "attribution" of the three distinct portions of No. 42 of the *Tatler* to as many distinct writers—Steele, Congreve, and Addison respectively—but I have "Congreve" marked opposite the letter written from 'Well's Coffee House, July 15 [1709]," and descriptive of the virtues and excellencies of the "Divine Aspasia." At the bottom of the page I find the annotation, "The character of Aspasia was written by Mr. Congreve, and the person meant was Lady Elizabeth Hastings." See the authority for this, with an edifying account of this extraordinary lady and her benefactions in a book, in folio, intitled 'Memorials and Characters,' &c., London, 1741, printed for John Wilford, p. 780. Surely a reference to this work, accessible to frequenters of the British Museum, should decide as interesting a literary question as any I have seen raised in 'N. & Q.' for a long time past.

JAMES HARRIS.

Neuadd Wen, Cardiff.

Sir Richard Steele, in his 49th *Tatler*, says of this lady: "Though her mien carries much more invitation than command, to behold her is an immediate check to loose behaviour, and to love her is a liberal education."

G. B.

Tenby.

The saying is Steele's, and may be seen in the *Tatler*, No. 49. (See Bartlett's 'Familiar Quotations'.) Is this the Lady Betty Hastings, known for her accomplishments and good works—sister-in-law of Selina, Countess of Huntingdon, and sister to Lady Margaret Hastings, who was married to the Rev. Benjamin Ingham? She was born 1682, and died 1739, and Mr. Barnard wrote her 'Historical Character.' The *Tatler* was begun in 1709, when she was twenty-seven years of age.

EDWARD H. MARSHALL, M.A.

Hastings.

Aspasia, "pattern to all who love things praiseworthy," was intended for Lady Elizabeth Hastings, who was born in 1682, and died in 1739. She was noted for her piety, and she was highly accomplished, taking an interest in all the good movements that came before her. Upon the death of her brother George, ninth Earl of Huntingdon, she took up her abode at Ledstone House, and became the Lady Bountiful of the neighbourhood. VERDANT GREEN will find fuller particulars in 'An Historical Character relating to the Holy and Exemplary Life of the Right Honourable the Lady Elizabeth Hastings,' 1742.

Aspasia's character is drawn in Nos. 42 and 49 of the *Tatler*. The portion of No. 42 in which Aspasia is described is often attributed to Congreve; No. 49 is by Steele. It is Steele, and not

Congreve, who says, "To behold her is an immediate check to loose behaviour, and to love her is a liberal education." There appears to be no evidence beyond tradition, and the fact that Congreve knew Lady Elizabeth's half-brother Theophilus, for attributing No. 42 to Congreve; and I think it very probable that Steele was really the author of that paper as well as of No. 49.

G. A. AITKEN.

Some four or five years ago Mr. Swinburne, in a letter to the *Spectator*, claimed the famous compliment to this lady for Congreve; but he did so upon the supposition that it occurs in No. 42 of the *Tatler*, in which the character of Aspasia is described by that poet. As a matter of fact, however, the compliment does not occur there, but in No. 49, a paper by general consent attributed to Steele. Mr. Justin McCarthy afterwards pointed out Mr. Swinburne's error, and Mr. Swinburne in a subsequent letter admitted that, occurring where it does, the compliment must be Steele's. A note to paper 42 in the 1819 edition of the *Tatler* ('British Essayists') says that an account of the lady is to be found in a book in folio, entitled 'Memorials and Characters,' London, 1741, printed for John Wilford, p. 780.

C. C. B.

[Very many replies corroborative of the preceding statements have been received, and are at the disposal of VERDANT GREEN.]

'THE CONDUCT OF THE ALLIES' (7th S. vii. 207).—Though the second, third, fourth, and fifth editions of this pamphlet are dated 1711, the first edition undoubtedly bears on its title-page the date 1712. Though issued in November, 1711, the publishers, who did not foresee its great success, post-dated it, as was, and is, often done with books published towards the end of the year. There is a copy of the first edition in the British Museum. I may add that the bibliography of 'The Conduct of the Allies' was fully and accurately described by the late Mr. Solly in the *Antiquarian Magazine* for March, 1885.

F. G.

GREAT JUDGES: SIR WILLIAM GRANT (7th S. vii. 166).—In answer to MR. BUCKLEY'S inquiry regarding this great judge, let me refer him to vol. i. 'Statesmen of the Time of George III.,' by Lord Brougham, who passionately eulogizes him, in particular describing his judgments as "the perfection of judicial eloquence." He is incidentally praised in similar terms by Lord Campbell (*vide* index, 'Lives of the Chancellors'). He was Master of the Rolls 1801-18.

D. F. C.

STEEL PENS (7th S. v. 285, 397, 496; vi. 57, 115).—Perhaps the most interesting, and doubtless one of the earliest references to the use of steel and gold pens, both of which are mentioned in notes supplied as above, is that dating from

1738, and comprised in (being the occasion of Pope's delightful verses Warburton ardently admired) 'On receiving from the Right Hon. the Lady Frances Shirley a Standish and Two Pens':

Yes, I beheld the Athenian queen
Descend in all her sober charms;
"And take" (she said, and smiled serene)
"Take at this hand celestial arms:

Secure the radiant weapons wield;
This golden lance shall guard desert;
And if a vice dares keep the field,
This steel shall stab it to the heart."

Awed, on my bended knees I fell,
Received the weapons of the sky;
And dipp'd them in the sable well,
The fount of fame and infamy.

"What well? What weapons?" (Flavia cries)
"A standish, steel and golden pen!
It came from Bertrand's, not the skies;
I gave it you to write again," &c.

The humour which hints at Flavia not understanding the exalted compliment of the poet—being, in short, a woman—is one of Pope's subtlest touches. Mrs. Bertrand kept a stationer's and toy shop at Bath. Lady Frances was Pope's neighbour in Twickenhamshire; she died 1762.

F. G. STEPHENS.

INDICTMENTS AGAINST GAMING (7th S. vii. 104, 230).—"Shove-groat, named also slyp-groat and slide-thrift," is described by Strutt (Hone's edition, 1831, p. 301). Kayles, closh (or cloish), loggats, and other similar games are described in the same work (pp. 270-272).

It is a mistake to confuse *shove-groat*, a game affected by the frequenters of low taverns and tap-rooms, with shovel-board, a pastime very fashionable in the sixteenth and seventeenth centuries, and described by Strutt, in the edition above quoted, pp. 297-8. Shovel, or shuffle-boards were favourite pieces of furniture in the greatest houses, where they preceded the bagatelle-boards and billiard-tables of modern times. The two games were entirely different, and played with different objects, rules, and appliances.

Trepan was never the name of a game; nor is it so mentioned in the passage extracted, p. 104, but simply as "the new way [of cheating] called the Trepan." It was probably some precursor of our ever-successful "confidence-trick." There is nothing to connect it with any game.

Skinner's derivation of *trepan* from Trapani, a place in Sicily, is humorous; but most people prefer the etymology given by Prof. Skeat, from O.F. *trappan*, a trap; O.H.G. *trapo*, a trap.

JULIAN MARSHALL.

[LADY RUSSELL, MR. A. COLLINGWOOD LEE, and MR. E. H. MARSHALL, M.A., also oblige with replies.]

LITERARY PLAGIARISMS (7th S. vii. 226).—The poem, "by Segur (Paris, 1719)," is interesting, as quoted, because it supplies an instance, if correctly

quoted, of two quatrains, by a French poet, the second of which does not scan (nor construe scarcely) as does the first. Unfortunately, I do not possess the 'Poems of Segur,' and I should, therefore, be glad to be informed how the lines of the second quatrain really run, if they are indeed from the pen of that poet; for scansion is a matter about which French poets are extremely particular.

JULIAN MARSHALL.

The two verses given as the supposed French original of Goldsmith's 'Stanzas on Woman' have a very suspicious look. They bear a strong resemblance to some of Father Prout's mystifications as to the origin of Wolfe's ode on Sir John Moore's burial, Campbell's 'Hohenlinden,' Moore's 'Lesbia hath a beaming eye,' &c.

One would like to verify the statement by some more definite information. Who was Ségur, the professed author of the verses? What is the title and subject of the work in which they appeared? Where can a copy of the work be referred to? Where and at what date was it published? This is vaguely stated as Paris, 1719, but is more likely to be at Sir Walter Scott's town of Kennaquhair. Forgeries, literary and other, appear to be in the ascendant at present. Some people take a perverse pleasure in attempting to attach the charge of plagiarism to our classical poets.

Looking at the verses themselves, there is evidently a translation, but it is the translation of English into French. "Stoops to folly" is badly rendered by "trop de tendresse." "To hide her shame from every eye" is not translated at all. The verb "to die," which gives point to the whole, is insufficiently replaced by "C'est la mort."

However, I am quite willing, if sufficient proof can be found, to acknowledge my error; but at present with regard to M. Ségur I am much of the opinion of Betsey Prig in regard to Mrs. Harris, "I don't believe there is no such a person!"

J. A. PICTON.

Sandyknowe, Wavertree.

Though I am not quite sure as to the correctness of the term "plagiarism" when an author inserts a translation, with variations, I offer a similar instance of Goldsmith's apparently copying from the Latin to that which Mr. A. COLLINGWOOD LEE gives of his borrowing from the French. In the 'Schoolmaster' there are the well-known lines:—

But still the wonder grew,
That one small head could carry all he knew.

In Fuller's 'Abel Redivivus' (vol. ii. p. 118, 8vo., 1867) there is in the 'Life and Death of Lambert Daneus':—

"He had a vast memory, and read over many authors. He was so versed in the fathers and school divines that few attained to the like exactness therein, whence one saith of him, 'Mirum est homuncionis unius ingenium tot et tam diversas scientias haurire et retinere potuisse.'"

ED. MARSHALL.

GIBBON'S 'AUTOBIOGRAPHY': JOSHUA WARD (7th S. vii. 82).—In the year 1777 Dr. Maty published the 'Miscellaneous Works and Memoirs of the Earl of Chesterfield,' in 2 vols., 4to., and on the margins of his copy Horace Walpole wrote a good number of notes. This copy having come into the possession of the late R. S. Turner, Esq., he printed a few copies of these marginalia for the members of the Philobiblon Society, one of which notes relates to Joshua Ward. In vol. ii. p. 1, 'Miscellaneous Pieces,' Lord Chesterfield writes:—

"I very early took Mr. Ward's Drop, notwithstanding the great discouragement it met with in its infancy, from an honourable author, eminent for his political sagacity, who asserted it to be 'liquid Popery and Jacobitism.' I reaped great benefit from it, and recommended it to so many of my friends that I question whether the author of that great specific is more obliged to any one man in the kingdom than myself excepting one."

On this Walpole notes thus:—

"General Charles Churchill, the great Patron of Ward. Queen Caroline, asking the general if it was true that Ward's medicine had made a man mad, as was reported, he said, 'Yes, madam, very true.' 'And do you own it?' said the Queen. 'Yes, madam.' 'And who is it?' 'Dr. Meade, madam.'"—Turner's reprint, p. 50.

Again, there is a brief note on vol. ii. p. 377, l. 13:—

"Tom Page. He was made Secretary of the Treasury, and was patron of Ward's medicines."—Turner reprint, p. 79.

W. E. BUCKLEY.

May I add to W. A. G.'s notes on "Spot Ward" and John (or the Chevalier) Taylor, that their portraits—that of the former explaining by a large blood-mark on the face why the worthy was called "Spot"—are conspicuous in Hogarth's famous print 'A Consultation of Physicians' or 'The Company of Undertakers'? This etching was originally advertised as 'A Consultation of Quacks.' It was published March 3, 1736, and for sixpence. The one-eyed Taylor is leering at Mrs. Mapp, the bone-setter; in the head of his physician's staff is fixed a human eye (this alludes to his practice as an oculist); he called himself "Ophthalmiator." Mrs. Mapp is seen between these empirics. See the 'Catalogue of Satirical Prints in the British Museum,' Nos. 1985, 1986, 2091, 2299, 2325. Pope, Swift, Walpole, Churchill, and others have commemorated Ward, who desired by will to be buried in front of the altar of Westminster Abbey, or "as near to the altar as might be."

F. G. STEPHENS.

CHITTLEHAMPTON, NORTH DEVON: NOTEWORTHY CHURCH TOWERS (7th S. vii. 128).—MR. S. FLINT CLARKSON will find a very careful measured drawing of the fine west tower of St. Hieritha, at Chittlehampton, in the second volume of the *Transactions of the Exeter Diocesan Architectural Society*, 1847. It is drawn by Mr. Richard D. Gould, architect, the present borough surveyor of Barnstaple, and is one of nine illustrations of

different Devonshire towers given by him in a very useful paper on the 'Towers of the North and North-West of Devon,' read at the quarterly meeting of the Society in Exeter, August 31, 1844. The engraving measures 17 in. by 10½ in., and the tower is drawn an eighth of an inch to a foot. By it the base of the tower measures 35 ft. 6 in. square at the base (not 24 ft., as quoted by Mr. CLARKSON). In his paper Mr. Gould remarks:—

"Chittlehampton tower, which is perhaps known to most admirers of church architecture in this diocese, is the nearest approximation to the highly ornamental structures of Somersetshire which we possess; but there is nothing in its detail that is not of the most pure and faultless description, and the admirable grouping of the pinnacles, with its general arrangement and proportion, leave it without a rival, at least in this county. The erection of the towers of Bishop's Nympton, South Moulton, and Chittlehampton is traditionally ascribed to the same architect, but this story has probably originated from the mere fact of the contiguity, together with the circumstance of their possessing many identical features. The same authority has further distinguished these by the really significant appellations of 'Length,' 'Strength,' and 'Beauty,' the former having reference to that at Bishop's Nympton, which rises to the greatest height in proportion to the square of their several bases, and the other terms equally apply to those at South Moulton and Chittlehampton—to the one on account of the considerable thickness of the walls, with the massive proportions of the buttresses, and the excellency of the masonry employed in the whole construction; and to the other with reference to its ornate character. But the latter example fairly combines the acknowledged good qualities of its less pretending neighbours with that so deservingly allotted to itself."

Risdon, in his 'Survey of Devon' (Risdon died A.D. 1640), says (pp. 319-20):—

"Chittlehampton, called of old Chidelinton, was the King's demesne at the conquest. Since the earls of Gloucester were lords of this manor and barton, the chief house whereof adjoined to the churchyard, now demolished..... This parish is graced with a fair church and a stately tower, and in times past hath been notable for that Hieretha (born at Hoforde, co. Devon) canonized a saint, was here interred; unto whose memory the church was dedicated, and she esteemed to be of such sanctity, that you may read of many miracles ascribed to her holiness, in his book that penned her life."

The local saying runs in North Devon precisely on the same lines as is the rhyme quoted from Oxfordshire, viz.:—

Bishop's Nympton for length,
South Molton for strength,
And Chittlehampton for beauty.

HARRY HEMS.

Fair Park, Exeter.

SOAPSTONE FIGURES FROM SHANGHAI (7th S. vii. 8).—There are two mineral substances known by this name, saponite and steatite. The composition of the former is, "Silica 45.56, alumina 10.34, magnesia 24.95, water 19.15=100"; and of the latter, "Silica 62.14, magnesia 32.92, water 4.94=100." The characteristics of the two are much the same: "Very soft and soapy, almost like

butter when first dug, but hardens and becomes brittle on exposure. Does not adhere to the tongue. Feels unctuous. Yields to the nail." Saponite is found in Cornwall, in Derry, in Sweden, and by Lake Superior; steatite in various parts of England, Scotland, Ireland, in Saxony and Bohemia, in Canada and the United States (see Bristow's 'Glossary of Mineralogy,' where the fancy articles made of Chinese steatite, at Hing-po and Tse-Kongsa, are mentioned).

EDWARD H. MARSHALL, M.A.

Hastings.

Soapstone or steatite is defined as a hydrated silicate of magnesia and alumina; it is used, mixed with clay, to increase the translucency of the finished porcelain. There are several beautiful objects of art at South Kensington, in the so-called soapstone.

A. HALL.

BLUE STOCKINGS (7th S. vii. 24, 206).—The following account of the society or club is before me:—

"From France it came to England in 1780, when Mrs. Montague [*sic*] displayed the badge of the Bas-bleu Club at her evening assemblies. Mr. Stillingfleet was a constant attendant of the *soirées*, and went by the name of Blue Stockings."

Now, as Benjamin Stillingfleet died in 1771, to make him an attendant of the club in 1780 is certainly anachronistic. However, when Mrs. Montague formed the Blue Stocking Club (it must have been before 1771) Mr. Stillingfleet no doubt was a member, and his blue stockings may have been the origin of its title, or, according to Mrs. Amelia Opie (*ante*, p. 206), James Barry's may have been, though he in 1771 was but thirty. Hannah More, in her poem 'Bas-Bleu,' does not give the origin, but in a short preface she tells us that

"the following trifle owes its birth and name to the mistake of a foreigner of distinction, who gave the literal appellation of the Bas-bleu to a small party of friends, who had been often called, by way of pleasantry, the Blue Stockings."

I think, therefore, that the *bas-bleus* of some one gave the original name to the club, and if the verdict should be "Not Stillingfleet's," then our faith in an old tradition will be shaken, and we shall begin to ask ourselves, Are we sure that Milton, and not Oliver Cromwell, wrote 'Paradise Lost'? Mrs. Opie's history of the club dates from 1784, but the contention is that it existed prior to 1771; that Mr. Stillingfleet was a member, and that from his *bas-bleus* originated the Blue Stocking Club. See Boswell's 'Life of Johnson' under the year 1781.

FREDK. RULE.

SAMUEL PEPPYS (7th S. vii. 81, 196).—Taking Mr. JULIAN MARSHALL's note in conjunction with mine, we now have some clear particulars both of a privately printed and of a published edition of Pepys's 'Memoires relating to the State of the

Royal Navy.' In my copy there is a MS. number on the title "R. 35." Pepys was so methodical that it would be quite in character for him to have numbered this as well as other private copies himself, and registered their distribution in his notebook. There are corrections of the press at pp. 11, 40, 70, 92, and 120, which also seem to me to be in his autograph. The collation of the volume runs thus:—portrait, title in red and black, pp. 1-152, folding table, pp. 153-214, index of seventeen pages, blank leaf. MR. J. MARSHALL will perhaps state if this agrees with his copy of the published edition.

The results of the patriotic efforts of Pepys in strengthening the Royal Navy, so that there were ships at sea and in reserve whose total complement of men amounted to 42,003 when he left office at the end of 1688, seem to have educated the public mind for a good many years forward into the conviction that such was about the right number of seamen to provide for in the national estimates. If the votes of Parliament during the ten years 1702-11 be examined, it will be found that 40,000 men for sea service are regularly provided for financially in each year of that stirring period. This, at 52*l.* a year for each man on the average, and including special votes, amounted in the ten years to 22,880,000*l.* Then there were the ordinary disbursements of the navy, amounting in the same time to 1,247,600*l.* We thus get at a grand total of 24,127,600*l.* But the whole of the votes of Parliament in 1702-11, including the grand total just mentioned, with 27,060,066*l.* for the army, subsidies, and other expenses of war, and 2,575,972*l.* for new debts contracted, did not swell the total for the ten years to a larger aggregate than 53,763,638*l.* From this the conclusion may be drawn that in those years of Queen Anne's reign 45 per cent. of the whole public revenue was disbursed for naval purposes alone.

FREDK. HENDRIKS.

'MACBETH' ON THE STAGE (7th S. vii. 68, 130, 145, 231).—The 1673 quarto cited by MR. MORRIS I. JONAS does not appear to us so conclusive as our critic would make out. The question is this, Was Davenant's version of 'Macbeth' first produced about 1671, after the migration of the Duke's Company from Lincoln's Inn Fields to Dorset Gardens; or was it produced soon after the Restoration, and seen by Pepys in 1664, 1666, 1667, and 1668? We inclined, and still incline, to the latter opinion, for reasons stated in our article in the *English Illustrated Magazine* for December, 1888. MR. JONAS, on the other hand, thinks our theory finally refuted by the existence of a quarto 'Macbeth' of 1673, "acted at the Duke's Theatre," which is "simply a reprint of the First Folio," with the addition of songs from

Middleton's 'Witch.' But this does not get over the difficulty of supposing Davenant's version to have lain on the shelf until three years after his death. MR. JONAS adds, too, that "on the first page of this [1673] quarto the names of the principal actors are given, with their corresponding parts, identical with those prefixed to Davenant's version of 1674." This seems to show that the 1673 quarto did not purport to be what MR. JONAS apparently takes it for—to wit, the play as acted before 1671. On the contrary, the publisher evidently intended to pass it off as the version currently acted at the Dorset Garden Theatre. We know from Downes that the 1671 production "recompenced double the expense, and proved a lasting play." May we not conclude, then, that an enterprising bookseller, desirous of exploiting its popularity, but unable to beg, borrow, or steal the prompt copy, simply reprinted the First Folio text, added the songs interpolated by Davenant (which could easily be taken down in the theatre), prefixed the playbill, and issued the whole as a correct "book of the play," when, in fact, it was nothing of the kind? This piratical proceeding would afford an additional motive for the publication of the genuine text (according to Davenant) in 1674.

WILLIAM ARCHER.

ROBERT W. LOWE.

"TWIZZEL" IN PLACE-NAMES (7th S. vii. 28, 195, 233).—"All persons passing by this Twitchel are requested to go up or down directly, without loitering, causing obstruction, &c." The foregoing words are painted on a small board attached to a house in a narrow alley leading from the street of Shillington, in this county, to the church, which, by the way, is situate on a hill. There is a small brook running at the foot of the hill. I forward this hoping it may afford a clue.

F. A. BLAYDES.

Bedford.

GRINDSTONE AND SAPLING (7th S. vii. 207).—E. F. B. has doubtless heard of or read the chapter on the 'Powers of Vegetation' in Charles Waterton's 'Essays on Natural History,' wherein he speaks of a derelict water-mill near Walton Hall, the ruins and grounds of which had been laid to an adjoining meadow. In the course of time nothing remained to indicate the site of the mill except a large millstone seventeen feet in circumference. Waterton supposes that some of our nut-eating animals in the autumn of 1813 had deposited their winter store of nuts under the protecting cover of the stone, and that one nut, having escaped destruction, in the course of the following summer "sent up its verdant shoot," to quote his own words, "through the centre of the procumbent millstone." The tree year by year increased in size and beauty, bearing excellent fruit, till by its enlarged growth it had raised the stone eight inches

from the ground. *Vide* 'Essays on Natural History,' p. 464, ed. by N. Moore (F. Warne, 1871).

W. N.

Warrington.

[“To be found, with a picture, in the biographical introduction, by the Rev. J. G. Wood, to Waterson's 'Wanderings.'”—E. M. The same information is supplied by E. M. MILLER, W. D. SWEETING, F. W. J., A. B. S., JOHN CHURCHILL SIKES, W. W. DAVIES, JAS. B. MORRIS, W. RIDLEY KENT, and C. F. S. WARREN.]

SIR THOMAS SMITH, ALIAS NEVILL, OF HOLT, LEICESTERSHIRE (7th S. vii. 189).—Clara, daughter and coheir of Ralph Nevill, of Thornton Bridge, Yorkshire, married, firstly, Henry, or Thomas (as he is sometimes called) Smith, of Cressing Temple, Essex, son of John Smith, Baron of the Exchequer; and, secondly, Sir Thomas Nevill, of Holt, hence the *alias*. The arms mentioned by MR. DOVE, Gules, a saltire ermine, are those of Backhouse; and it is stated by Le Neve and at Heralds' College, in the Backhouse pedigree, that Flora, widow of Sir John Backhouse, K.B., married, secondly, Henry Smith, *alias* Nevill, of Holt. If this be the case, it is curious that there should be no mention of this second husband on her tombstone, which is in Swallowfield Church. Sir John Backhouse died 1649, and she died in 1652, *æt.* sixty-two. Perhaps some reader of 'N. & Q.' may be able to settle this point definitely.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

LAND-GRABBING (7th S. vii. 189).—I do not find the term *land-grabber* in 'The Drapier's Letters' and other 'Tracts relating to Ireland,' by Swift, published at Dublin in 1735. Swift writes of "Graziers engrossing vast Quantities of Land," and of "that abominable Race of Graziers who.....were ready to engross great Quantities of Land." The italics are mine.

J. F. MANSERGH.

Liverpool.

THE OXEN OF IPHICLES (7th S. vii. 168).—The question "Quid hoc ad Iphicli boves?" now resuscitated, has already been asked in 'N. & Q.' (5th S. ii. 48; vii. 308; 6th S. v. 448), and no answer returned. It is not quite correct to state that it was put "at a blacksmith's forge," for in reality it is put by Tressilian to Master Erasmus Holiday, the pedagogue in 'Kenilworth,' chap. ix., whom he is questioning at the cottage of Gammer Sludge. The scene is laid in the Vale of Whitehorse, and the question has reference to the shoeing of his horse by mysterious agency. The whole chapter is full of Latin quotations, some easy to be verified, others not at all, as "lucus a non lucendo," and this is the last of them. Perhaps it may be found in Erasmus, and Scott gives us a key in the name of the schoolmaster. What its exact meaning may be it is difficult to say. Dr. W. Smith, 'Dictionary of Greek and Roman

Biography and Mythology,' *s.v.* "Iphicles or Iphiclus" (No. 3), mentions his being one of the Argonauts, and, like the patriarchs of old, being rich in large herds of oxen (Hom., 'Iliad,' ii. 705; 'Odyssey,' xi. 239). He was the father of Podares and Protesilaus. Wayland Smith's cave is in the parish of Ashbury, near Faringdon, in Berkshire, and is a kind of cromlech, made by a huge flat stone being placed horizontally on upright ones.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Is not the saying "Quid hoc ad Iphicli boves?" as much due to Sir Walter Scott as many a fragment of "old song" or "old play" that he prefixed to his chapters? It is *ben trovato*, exactly the sort of thing that Neleus might have said to the various suitors for his daughter's hand as they advanced their several claims, and ignored the one imperative condition that he had laid down—the harrying of the cattle of Iphicles. It has some analogy to Patelin's "Revenons à ces moutons."

KILLIGREW.

Rome.

At 'N. & Q.' 6th S. v. 448, there was an inquiry whether any one was able to point to an earlier use of the proverb than "Quid hoc ad Iphicli boves?" ("What has all this to do with the shoeing of my poor nag?") in 'Kenilworth,' chap. ix.; or whether, no such early instance being forthcoming, it was not an invention of Sir W. Scott himself, as, I may further say, many of his mottoes were.

ED. MARSHALL.

DR. PEACHEL, MASTER OF MAGDALENE COLLEGE, CAMBRIDGE (7th S. vii. 208).—MR. W. T. LYNN points out that Dr. Peachell's name "is erroneously spelt as Rachel" in Burnet's 'History of His Own Time,' vol. iii. p. 142 (Oxford, 1823). Yes; but Dr. Routh, who prints the note, also takes care to correct the misprint most zealously. It is Peachel in the index (vol. vi. p. 449); it appears among the *errata* of vol. iii. in vol. vi. p. 460; and in the "additional annotations," which came out several years later, there is at p. 89:—

"Vol. iii. p. 142, col. i. l. 1, note g, in the beginning substitute: Dr. Peachell, Master of Magdalen College (Cambridge), and Sancroft's for Saneroft."

ED. MARSHALL.

In the Lansdown MS. 988 there is an autograph letter from Dr. Peachel to Dr. Simon Patrick, Prebendary of Westminster, and subsequently Bishop of Ely, respecting the mandate from the king to admit Father Francis to the degree of M.A. without the usual oath or subscription.

J. MASKELL.

SMUT (7th S. vii. 109).—There is an article by Francis Bauer, who writes from Kew, in the supplement of the *Penny Magazine*, March 31, 1833, on the 'Smut Balls or Pepper Brand,' which he de-

signates *Uredo fetida*. He states that its distinguishing characteristic is "its extremely offensive smell," and that wheat is the only plant which is liable to be affected by it. In the same periodical issued May 11, 1833, the same writer gives an account of 'The Smut, or Dust Brand,' (*Uredo segetum*) in barley, oats, and wheat. This is "perfectly scentless," and

"the whole ear is often found entirely destroyed many weeks before even the individual florets are quite developed, or the sound ears emerge from the sheath. Sometimes, but rarely, the infection takes place after the parts of fructification have been formed, and even after fecundation has taken place; in that case the progress of the disease can easily be observed."

The fungi "vegetate and multiply so rapidly that in a few days the whole ear is completely filled." Both articles are illustrated by diagrams.

J. F. MANSERGH.

Liverpool.

P.S.—I notice in a bookseller's catalogue a work by Dr. M. C. Cooke entitled 'Rust, Smut, Mildew, and Mould: an Introduction to the Study of Microscopic Fungi,' 1878.

I shall feel more satisfaction than the Æsopian cock, which scratching in a dunghill found a jewel, if a fact that I have discovered in turning over my manure merchant's annual circular be of any value in the sight of A LINCOLNSHIRE FARMER. It appears that an article which "treats exhaustively of the life history and mode of propagation of the smut-fungus (*Ustilago segetum*), the varieties of smut," and so forth, was contributed by the pen of J. L. Jensen, of Copenhagen, to the volume of the Royal Agricultural Society's *Journal* for October, 1888; and therein, methinks, may many doubts concerning cereal distempers of the smut kind be satisfactorily resolved.

ST. SWITHIN.

Your correspondent A LINCOLNSHIRE FARMER is right in enumerating several kinds of smut as attacking several crops. They are vegetable growths of a very low and elementary order, and are known as "dust fungi," consisting of very minute microscopic granules or cells in great abundance, and a few equally minute threads. They belong to the genus *Uredo*. Three species are commonly met with in this country—*Uredo fetida*, *Uredo segetum*, and *Uredo rubigo*.

1. *Uredo fetida* produces the smut within the grain of wheat without altering its form. When examined under the microscope it is found to consist of minute balls, and it is estimated that as many as four millions of these may exist in a single grain. In this disease the seed retains its natural form. The fungus has a peculiarly foetid odour, hence its familiar name—"stinking smut."

2. *Uredo segetum* is a smut that attacks oats and barley chiefly; it consists of a sooty powder, having no odour. The disease shows itself conspicuously on the ears of corn before the ripening of the crop.

3. *Uredo rubigo* constitutes the fungoid disease of cereals, chiefly of wheat, which is known as "rust," "red robin," "red rag," &c. It mostly attacks the chaff-scales surrounding the grains, but it is not always confined to that region: various parts of the plant may be implicated. The fungus consists of an aggregation of minute microscopic granules of an orange or rust colour.

Corn mildew is occasioned by *Puccinia graminis*, a fungus of a similar character. It affects the straw and leaves generally.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

[B. D. MOSELEY, C. C. B., L. L. K., R. W. HAERWOOD, &c., send replies, which are at our correspondent's disposal.]

WYRE-LACE: HUMMED (7th S. vii. 208).—I do not find *wyre-lace* in any dictionary, but I doubt its meaning "a device, fraud, snare, or springe." On the contrary, if I may hazard a conjecture in the absence of definite authority, I would guess it to be a part of a construction, or of a garment or shoe. Thus Carew, in the view of the Court, by his pleading would only have shown himself an accomplice, or necessary part of the action. "To hum" is explained by Johnson as "to make a confused noise; to make a low dull noise; to murmur (P. Fletcher): to express applause; approbation was commonly expressed in public assemblies by a hum ('Trial of the Regicides')." The word is clearly onomatopœic.

JULIAN MARSHALL.

Wyre-lace in the extract from the account of Lord Carew's trial must have been written instead of *windlass* or *windlace*, a word of which Nares writes as follows, "A machine for winding up weights—metaphorically art and contrivance, subtleties." That "the people hum'd" would be, I think, a sign of assent, as the word *hum* did sometimes have the meaning of applaud.

JULIUS STEGGALL.

DRILL (7th S. vii. 148, 213).—W. D. M. says that the origin of the "quaint performance" of trooping the colour was "actually a test of officers' sobriety." What the origin of this ceremony was it would perhaps be rash to undertake to say; but it certainly was not that alleged by your correspondent. At no time could it have been permissible to put a regiment under arms and bring out the venerated colours for such a purpose. The idea strikes me as supremely ridiculous. W. D. M. has probably at some time heard that on trooping parades, when forming duties, the officers are placed opposite their guards, so as, after "recovering" their swords, to march about fifty yards on the second file from the right of their respective commands, and that certain old generals jocosely pretend to believe that this march on a given point, when first introduced, was thought a good test of the officer's fitness for duty. Your correspondent's recollection must have been confused when he

wrote to 'N. & Q.,' asserting that this somewhat mythical explanation of a particular detail of the ceremony applied to the ceremony itself. Although no account of trooping the colour is given in Bariffe's 'Militarie Discipline' (1643) nor in James's 'Military Dictionary' (1802), it may reasonably be conjectured, from the fact that the verb "to troop" was used about 1750 for the verb "to march," that the ceremony of trooping or marching the colours was simply introduced in order to fix in the minds of all military men, by a periodical display, that regulation which requires colours, if uncased, to be at all times saluted with the highest honours.

G. W. REDWAY.

CLARENDON HOUSE (7th S. vii. 228).—In John Wykeham Archer's 'Vestiges of Old London,' 1851, there is an etching of the then existing remains of Clarendon House, consisting of two pillars supporting an entrance into the stable-yard of "The Three Kings." It is there also stated that the stable-yard presents the features of an old galleried inn yard, and is noted as the place from which General Palmer started the first Bath mail-coach. Whether these relics of the past are still to be found is very doubtful under the steady march of Piccadilly improvements.

JOSEPH BEARD.

Ealing.

MR. WARD will find a full answer to his question by referring to 'Old and New London,' iv. 273-5.

MUS IN URBE.

THE NIMBUS OR AUREOLE (7th S. vii. 65, 176).—There was a paper upon the umbrella in the *English Illustrated Magazine* (last year, I think), in which the writer gave it as his opinion that the nimbus of the saint was a relative, by æsthetic or artistic evolution, of the ceremonial umbrella of Eastern countries. As Buddhist saints have nimbi, it would seem that the Western mark of being raised to the order of saints was of Eastern origin.

H. A. W.

WILLIAM MITFORD (7th S. vii. 207) matriculated at Queen's Coll., Oxon., on July 16, 1761, aged eighteen (see 'Alum. Oxon.,' pt. iii. p. 965). According to the obituary notice in the *Gent. Mag.*, he was educated at Cheam School, Surrey, under Dr. Gilpin, and from there went to the university (xcvii. pt. i. p. 368). There is, however, little doubt that he did enter Westminster School, and that he acted as one of the stewards at the anniversary dinner in 1781 (see 'Alum. West.,' 1852, p. 548). Unfortunately, the admissions to the school prior to the date of his matriculation have been lost.

G. F. R. B.

HERALDRY (7th S. vi. 427, 496; vii. 132, 175).—I am grateful for the valuable replies to my heraldic queries. I should, however, explain that I used the

word "lineal," as I now find, in an unwarrantably narrow sense. When I said "I am not his lineal descendant," I meant I am not the head or representative of the Hamilton family, to which I belong, but merely from a collateral branch. My first query meant this: Am I, as the descendant of a younger son, entitled by Scottish heraldic law to bear the family arms? In reality, as the son of a Hamilton mother, unless I should take her name, I am, of course, at best entitled to quarter them. I shall be glad of a positive answer to this.

My second query was plainly this: In a certain branch of the Hamilton family the estate, first inherited by the eldest son, went by purchase to his younger brother, the third son. Since then the succession has been regular; but early in the eighteenth century the estate was sold. At some period a martlet was introduced into the coat of arms. Was this because of the transfer from the eldest to the third son, or because of the loss of the estate? Does the martlet now borne by the representative of the family belong alone to his arms, or should other branches likewise bear it? Am I, as the descendant of a younger son, obliged by Scottish law to difference the arms, or not? What is the fee of the Lyon King at Arms for differing arms?

ARTHUR WENTWORTH HAMILTON EATON.
New York.

WORDSWORTH'S 'ODE ON THE INTIMATIONS OF IMMORTALITY' (7th S. vii. 168).—

The winds come to me from the fields of sleep.

Compare with this that verse in the 'Song at the Feast of Brougham Castle,'—

The sleep that is among the lonely hills.

These are surely two of Wordsworth's most characteristic utterances, and are meant to convey the sense of the deep peace and quietude which haunt the fells and moors. Sleep, moreover, or a state akin to sleep, seems to have been habitually induced in Wordsworth by deep emotion, and especially by that occasioned by the sight or the remembrance of beautiful scenery.

C. C. B.

The meaning of the line,

The winds come to me from the fields of sleep, seems to me obvious. In the poet's imagination it is early morning and nature is not yet awakened; and so the fields may be described as slumbering.

F. C. BIRKBECK TERRY.

KENELM HENRY DIGBY (7th S. vi. 507; vii. 51, 94, 193).—MISS BUSK's note only shows that Edward Lumley, like some other people, changed his views. I know nothing of the matter except from his own words, and am sorry that she should have thought fit to imply that he was guilty of falsehood. Our acquaintance was of long standing, having begun a year or two after he opened his

first shop in Chancery Lane, nearly opposite Lincoln's Inn gateway, and I cannot imagine any motive he could have had for speaking untruth. I prefer, therefore, to believe that he did not do so and to suppose that if he made use of the term she attributes to him, it can only have been ironically.

G. S.

Miscellaneous.

NOTES ON BOOKS, &c.

The Coming of the Friars, and other Historic Essays. By the Rev. Augustus Jessopp. (Fisher Unwin.)
 DR. JESSOPP'S 'One Generation of a Norfolk House' made an impression on its readers such as few antiquarian books have ever done. A volume of obscure biography—and the people he treated of were, and must ever remain, obscure save to those who take an interest in the history of the growth and decadence of religion—has not in it the elements of popularity, and yet that book has in its attractions which put it on a par with a first-class novel. Dr. Jessopp is a strictly accurate person, an antiquary as plodding as Thomas Hearne, and one who has read as discursively as the author of the 'Anatomy of Melancholy'; but these qualifications, though they might have endeared him to the heart of some of the correspondents of 'N. & Q.', would never have made his account of the Walpoles popular. He has behind and beyond these qualifications the power of writing in a picturesque style which is unique among English men of letters. It flashes and glimmers with thought in a way which reminds us of nothing in our literature. We could mention two German authors with whom he has kindred, but it is a remote relationship, accidental it may be as far as anything can be considered so in a world where all relations are so complex and far-reaching. The volume before us consists of articles which have appeared from time to time in the *Nineteenth Century*. They are slight essays, not exhaustive treatises; but no one can read them without having his sympathies quickened and the range of his knowledge enlarged. In what Dr. Jessopp tells us of the friars there is perhaps nothing new as to the facts, but the picture given is most effective. English people know little of Dominic and Francis. Spanish and Italian ecclesiastics do not attract them. When they do not suspect idleness and fraud they are too often repelled by the dread of mysticism. Francis may have been a mystic—many of the greatest and best of the human family are open to this charge—but Dr. Jessopp shows that he was one of the most loving souls that ever devoted himself to the service of his fellows. His ways were not the same as ours. When a great wrong forces itself on our attention we form societies, call meetings, give lectures, and have public dinners, at which dukes and cabinet ministers make speeches. Such means could not be used in the dark and barbarous Middle Ages, so Francis did what he could. If we feel that his plan was inferior to ours, we must admit that it called for certain sacrifices which our higher civilization gives us the means of avoiding. What is called the 'parochial system' had broken down. Francis beheld masses of people ignorant, diseased, savage, with none to minister to them. Every form of evil was rampant. They were starving, they were eaten up with every foul disease with which we have to deal, and with some dire forms which have, happily, become extinct since his day. What was to be done for these poor lost creatures? If the inherited moral teaching were true—if mercy, love, and charity were not mere names without any corresponding realities—these un-

happy creatures had a claim upon those around. It was a claim to which no one seemed to listen. So Francis cast away from him all the pleasures of life, and made himself a brother to these poor sufferers. Soon he gathered around him men like minded with himself, and there grew from his efforts an order that spread through Europe and beyond. It is true that as years passed on the Franciscans, like the other religious orders, lost their first love, and became subject to the mockery and sneers of the world; but this in no way reflects on their devoted founder. Dr. Jessopp has painted a picture of him and his such as no other Englishman could have produced. We trust that what he has said will be read by many who never saw the articles when they appeared in the *Nineteenth Century*. The two papers on 'The Black Death in East Anglia' are, perhaps, as works of art inferior to those concerning the friars, but they are of terribly painful interest, and give us much information which has been utterly unknown to the historians from whom we most of us get those ideas of the lives of our ancestors which pass for knowledge.

The Monthly Chronicle of North-Country Lore and Legend (Scott) forms a delightful repertory of information relating to the Northern Counties. It is fully illustrated, the designs of Lambton Castle, Morpeth, &c., having special attraction.

THE author of 'Greater Britain' continues in the *Fortnightly* his profoundly important papers on 'The Baluch and Afghan Frontiers of India.' A discussion of the possibility of an invasion of India by Russia is promised. Prof. Dowden writes on 'Edmond Scherer,' and Mr. Mallock on 'Cowardly Agnosticism.' A highly interesting study of 'Alfred de Musset' is sent by M. Arsène Houssaye, who pronounces the poet "the most charming man in the world, though the most fantastic."—Once more the *Nineteenth Century* is controversial. Prof. Huxley sends a rejoinder on 'Agnosticism,' Mr. Scrutton replies to the question whether twelve millions per annum are wasted in the sea, and Lord Powerscourt gives 'Casual Notes on Ireland.' Lady Blake writes entertainingly on 'Seals and Savages,' 'Noticeable Books' form the subject of comment by Mr. Gladstone, Dr. Jessopp, Mr. Walter Pater, Mr. Hamilton Aïdè, and Mr. F. Harrison.—'The Sequel to "A Queen Anne Pocket-book,"' in *Longman's*, furnishes curious pictures of life at the beginning of the past century. A. K. H. B. has a characteristic essay entitled 'Of taking in Sail.' There are also a ghost story from the Chinese and Mr. Lang's customary 'At the Sign of the Ship.'—The *Cornhill* contains papers on 'Napoleon and Elba' and on 'Birds of Prey,' the latter a pleasing specimen of observation of nature.—The *Century* is this month almost exclusively occupied with American subjects. The four opening papers deal with Washington, whose inauguration is described at full length. Excellent illustrations accompany the papers, and a whole series of portraits are reproduced. The highly interesting series of papers on Russia is continued, the present number dealing with the Russian police.—'Round about Dotheboys Hall,' in *Temple Bar*, gives a good description of Bowes, its church and its castle, and of Bowes Hall, supposed to be the original of Dotheboys Hall. Part I. is given of a description of 'Mr. Disraeli.' 'The Pulpit in the Good Old Days' has quasi-antiquarian interest.—Mr. Sainsbury sends to *Macmillan* an admirable account of 'Leigh Hunt.' Mr. S. O. Addy writes on 'The Study of Field-Names,' an unusually edifying paper. 'An Englishman in Berlin' depicts the present temper of the Berliners, and 'The Great Dog-Superstition' recommends the substitution of other for canine favourites.—Lighter and lighter become the contents of *Murray's*, which is now largely occupied with

fiction. 'Quite Out of the Way,' by Lady Du Cane, gives, however, a pleasant sketch of country life. Mr. A. W. Pollard writes on 'The Governess and her Grievances.'—Mr. Robert Shindler writes in the *Gentleman's* 'In Praise of Chess,' and refers to the Evans of the Scotch Gambit as likely to appear in the 'Dictionary of Biography.' As a fact, this particular Evans does not seem to be there. Prof. Hales supplies a capital account of 'Chevy Chase,' and Mr. H. Schütz Wilson has a paper on 'The Genesis of Othello.'—In the *English Illustrated* Mr. William Sime gives a pleasingly illustrated description of French and English seaports opening on to the Channel. This he calls 'On Two Shores.' Mr. Swinburne has a ballad entitled 'A Jacobite's Exile.' In 'A Suburban Garden' letterpress and designs are both by Mr. J. E. Hodgson, R.A. 'A Hunting We Will Go' is characteristically illustrated by Mr. Hugh Thomson.

THE historical plays are completed with Part XXXIX. of the *Illustrated Shakespeare* of Messrs. Cassell, and the title-page, &c., are issued to vol. ii. A new volume begins with 'Troilus and Cressida,' of which one act is supplied.—*Old and New London*, Part XIX., extends from Clerkenwell to Smithfield, and gives views of St. Bartholomew's Hospital and Church, Old Smithfield Market and place of execution, proceedings before the Court of Pie-poudre, Clerkenwell Green in 1789, St. John's Gate, Hicke's Hall, and other places and objects of interest.—The *Encyclopædic Dictionary*, Part LXIII., extends from "Retrevert" to "Round," "Roman," "Romanesque," &c., "Riddle," "Rhythm," and its compounds, are among the best instances of the special character of the work. "Rhododendron" and other botanical articles are also specially valuable.—Part XIII. of Naumann's *History of Music* has a portrait of Johann Adolph Hasse, a second of Philippus de Monte. It passes from Netherlandish to Early English Music, and begins a chapter on 'History of the Tonal Art from the Time of the Renaissance to the Century of the Rococo.'—*Picturesque Australasia*, Part VI., takes the reader to the gold-fields, and gives pictures of camp life, the rush to the fields, the processes of cradling and farming, &c., and of adventure.—Part III. of *Celebrities of the Century* ends with Bunsen. William Blake is the subject of a long article. Louis Blanc, Bishop Blomfield, the Bonapartes, the Booths, the Brontës, Bright (whose death is, of course, not reported), are among the subjects of biographies.—*Our Own Country* for this month does not appear among Messrs. Cassell's periodicals.

THE *Scottish Art Review* improves both as regards letterpress and illustrations. The latest number is excellent.

'TECHNICAL BOOKBINDING' is continued in No. XXI. of the *Bookbinder*, which gives, among other good illustrations, a coloured plate of an Arabian binding.

MR. ALBERT HARTSHORNE, F.S.A., of Bradbourne Hall, Wirksworth, is in hand a work on the picturesque subject of 'Seventeenth and Eighteenth Century Wine Glasses and Goblets.' It will be fully illustrated, and will include the drinking-glasses of the time of the Civil War and of the Restoration; the glasses with coins in the stems; those of which the fashion was introduced at the coming of William III., the glasses of the Jacobite and rival clubs; those which came in on the accession of George I.; the tall champagne glasses; punch and ale glasses; "Hogarth" glasses; masonic glasses; thistle glasses; commemorative, memento, and memorial glasses; armorial glasses; betrothal glasses; sealed glasses; "blunderbusses"; political glasses; square-footed glasses; liqueur glasses; rummers; coaching glasses; the numerous variety of beaded, twisted, threaded, and coloured stemmed

glasses; and the engraved, gilt, and cut wine glasses and goblets of the latter part of the last century. Mr. Hartshorne will be glad of any notes of dated examples, with descriptions and heights of such glasses, their shapes and the fashion of their stems, and references to collections of such objects.

IN the loud chorus of regrets over the death of John Bright it is right to mingle our voice of mourning. John Bright was a not infrequent contributor to our columns, in which he always took a keen interest.

THE REV. R. H. HADDEN, the Vicar of St. Botolph, Aldgate, makes an appeal to the descendants of Lord Darcy of the North and Sir Nicholas Carew to restore to its place the handsome monument to these worthies, who were executed in 1538.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. FELS ("Milton and Sir Henry Wotton").—The passage from Sir Henry Wotton's letter is prefixed to the first and to many subsequent editions of 'Comus.' "Doric delicacy" refers, doubtless, to Doric music—what Milton himself calls

the Dorian mood

Of flutes and soft recorders

('Paradise Lost,' i. 550-551),

and so conveys an idea of sweet lyric cadence.

A. M. T. desires to be told the author's name of the Latin hymn to the Blessed Virgin beginning—

O Sanctissima, O purissima,

Dulcis Virgo Maria!

and where it is to be found in the Breviary.

A. D. ("Poole's 'Annotations upon the Holy Bible'").—This work, selected from the 'Synopsis Criticorum' of the same author, is in the list of books recommended to clergymen by Bishop Tomline. It is in good estimation, but a copy in the state you mention would have slight pecuniary value.

E. H. COLEMAN ("Casting-Bottle").—See 'Nares's 'Glossary' and 'Encyclopædic Dictionary' s.v.

KELLY.—The Miss H. Kelly who played Distaffa at the Haymarket in 1810 was no relation to Miss Frances Maria Kelly nor to Miss F. H. Kelly, the daughter of Michael Kelly. Nothing is known concerning her family.

M. A. B. ("Renwick").—The man concerning whom you ask was Renwick Williams, found guilty of assaulting women in 1790. See Knapp and Baldwin's 'Newgate Calendar,' vol. iii. pp. 161-166.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 13, 1889.

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Notes.

THOMAS DE QUINCEY.

In correspondence with the recent cheap editions of the works of Carlyle and Macaulay, were it not well that some enterprising publisher should issue a cheap, popular, and portable edition of the complete works of our third greatest literary Englishman of the nineteenth century, Thomas de Quincey? Such an edition could be thus divided to great advantage:—

1. The autobiographical papers, including the 'Opium-Eater' and 'Sketches,' which section would in itself be a rich mine of literary wealth and reminiscence information.

2. The lives, critical and biographical, comprising, of course, the brilliant essays on Shakespeare, Dr. Parr, and Goethe.

3. The philosophical and critical articles, translations from Kant, propositions on education, the flashing attacks on 'Bible Idolatry,' Goethe, Plato, and Josephus, together with a variety of other disquisitions, all of them interesting in themselves and conducted throughout with a closeness and subtlety of thought, profundity of insight, and acuity of expression such as few writers save De Quincey have ever possessed, and always illuminated with a rich, trenchant humour peculiarly his own.

4. The imaginative and humorous pieces. So much has been said with perfect justice in praise

of these productions that further eulogy is needless. In those sumptuous brain-pictures which constitute the imaginative faculty, in that lofty flight which, leaving the baser regions of the earth, soars amid the ideal and the ethereal, in that existence which takes its being from the "insubstantial pageant" of the intangible-aesthetic, De Quincey is unrivalled.

In calling attention to De Quincey's works a word or two of criticism on them may not be out of place. Of the much that has since his death been written of him nothing is worthier of survival than that brief word of the *Blackwood* reviewer, "De Quincey's logic cuts like a razor and his imagination flames like a furnace." Much else that has been written of the "Opium-Eater" is weak and transient, a singular lack of moral insight has beset all his historiographers, and yet no man ever stood more in need of a kindly, penetrative, and sympathetic criticism. We have space only to look at his literary character, to note the fact that his strength lies in the manner in which he combined literature and philosophy. De Quincey was collectively the greatest classical scholar, analytic thinker, logician, and idealist produced by England during the nineteenth century, and his matchless art in uniting these functions and forming from them a concrete whole was the foundation of his greatness. His style is built upon the Greek. His works are models of classic purity, and display an exquisite depth and tenderness. His mode of thinking and reasoning and his method of expressing his thoughts is not so intensely English, but his diction is purer, more classical, and scholarly than that of Macaulay. Macaulay's style, graphic and brilliant though it be, is, nevertheless, somewhat coarse and parliamentary; it savours rather of the forum than the study. Macaulay had, perhaps, the more capacious, but De Quincey the more profound intellect. De Quincey and Carlyle are far less fluent, but much more thoughtful writers than Macaulay; it is doubtful, in fact, which of the two was the better thinker. De Quincey is certainly the closer, more patient, and more subtle; but Carlyle the more earnest, vigorous, and original. In scholarly diction, criticism, analytic thought, and curious information De Quincey excelled both Macaulay and Carlyle. He was a richer intuitive thinker than Macaulay, but was inferior to him in the knowledge of politics, general history, and miscellaneous literature; nor was he gifted with Macaulay's unrivalled power of inductive and analogous reasoning, or that forensic skill in bringing one fact forward to prove and demonstrate another, which is done with such matchless effect in the essays on 'Bacon,' 'Milton,' and 'The Civil Disabilities of the Jews'; his skill, as we have shown, lay in an altogether different department.

To say that a mountain is less than Chimbarazo or a river shorter than the Amazon is, we conceive, faint censure. To say that De Quincey is in moral

force, literary strength, intuitive fecundity, and general completeness not so great as Thomas Carlyle is surely no very severe animadversion. The mission of Carlyle was such as devolves upon any man rarely in the long roll of centuries; the mission of De Quincey is such as any highly-cultured age must inevitably produce. The mission of Carlyle was to reveal the infinite, to dispel the clouds which environ and benarrow human vision, to awaken us to those eternal realities which we are so liable to overlook, and to invigorate the life-purposes of mankind. The mission of De Quincey was to embody that excellence peculiar to literature and philosophy, to criticize, systemize, create, instruct the intellect, convince the reason, and feed the imagination. A noble mission, but not the noblest!

C. C. DOVE.

Armley.

PRECIOUS METALS IN THE BRITISH ISLES.

(Continued from p. 103.)

With reference to the above, allow me to add the following, which I have just come across in the shape of a note from Campbell's 'Surrey,' 1774, i. 184 :—

"There is a mine at Consumblock (Cardiganshire) with which it is believed both the Saxons and Romans were acquainted, and from which silver was procured. In Queen Elizabeth's reign some Germans began fresh researches, and a man of Great Reputation and high favour with her, one Mr. Smith, who, from his taking the Customs to farm, has been known to posterity by the name of 'Customer Smith,' wrought these mines with effect; and at a great expence sent the silver that was drawn out of them to the Tower of London to be coined. After him came the famous Sir Hugh Myddelton, who farmed them from the Society of Royal Mines for an annual rent of 400*l*. He was so fortunate as to make 2,000*l*. a month, and acquired here in a short space the greatest part of that vast wealth which he buried in the project of bringing the New River to London. Upon his demise Sir T. Godolphin and Thomas Bushel, Esq., undertook the working of these mines, and King Charles I. gave them leave to set up a mint at Aberystwith, where they coined shillings and crowns marked with the ostrich feathers.....At some seasons they have yielded forty ounces of pure silver for every Tun [*sic*] of metal from there or."

As more than once Sir Hugh Myddelton's connexion with these mines and his success with them has been called in question, a few closer particulars respecting them from local sources may be serviceable. Campbell's Consumblock is really the Welsh Cwnsymlog, one of a large group of argentiferous lead mines which have long been worked in the Aberystwith district of Cardiganshire. In 1563 letters patent were granted to Thomas Thurland and Daniel Houghsetter, two Germans, giving them powers to work "all the mines royal of gold, silver, copper, and quicksilver" within specified counties of England and the principality of Wales; and in 1567 these letters patent became the groundwork of a corporation entitled the Society for the

Mines Royal. Under this society Houghsetter was deputy-governor and Thurland first assistant. The Cardiganshire mines were first worked for the benefit of the society. Sir Hugh Myddelton afterwards rented them as above, realizing the handsome monthly return of 2,000*l*. from Cwnsymlog mine alone. They were next leased to Sir Francis Godolphin and Thomas Bushel, Esq., the latter said to have been "a favourite servant" of Bacon; and it was then that Charles I., in 1637, granted the licence to coin silver at Aberystwith, and "pennies, twopences, sixpences, shillings, and half-crowns" were so coined, stamped as before stated. Whether Bushel did as well with the mines as Sir Hugh Myddelton or not, he is found afterwards supplying the king with 40,000*l*. towards the payment of troops, and is reported at his own expense to have "clothed the whole army"; besides which Fuller says he

"converted the mattocks of his miners into spears, and their shovels into shields, formed them into a regiment, and commanded them in person in defence of a cause too desperate for recovery."

After the Restoration the mines became the property of another company, of which Sir John Pettus was a member, and he says :—

"These are the chief which produce silver now in working, though not effectually, and by negligence therein we lose a million of money a year."

In 1690 a very rich mine was discovered just under the surface at Bwlch-esgair-hyr, the property of Sir Carbery Pryse, and in course of a legal dispute, tried in Westminster Hall, the patentees produced proof that the lead of the mine contained silver to the amount of from 48 oz. to 60 oz. troy to every ton. This mine it was that procured the celebrated Act of 6 William and Mary, entitled 'An Act to prevent Disputes and Controversies concerning Royal Mines,' which vested minerals in the proprietors of the soil, reserving the right of pre-emption to the Crown at fixed rates. The mines appear to have flourished till about 1744. In 1800 Sir Thomas Bonsall, of Derbyshire, worked the mines of Cwnystwith, Grogwinion, and Gelli Eirin, realizing a large fortune, and employing "on an average 150 men."

That there was, and still is, ample scope for work is shown by the fact that one of the Cardiganshire veins in the Bronfloyd mine at one time yielded its lead and silver for a width of 60 ft., and another vein (the Frognoch) is reported as "charged with metal to a width of 120 ft.," added to which all these Cardiganshire mines are embedded in the Cambrian slate formation, which, according to eminent geologists, attains the extraordinary thickness of 20,000 ft., thus rendering the "prospect" next to inexhaustible.

The Cwnsymlog mine is now worked under the name of the East Darren, and the Cwnystwith, also still worked, produced a half century since for

Mr. Stephen Pugh, its then owner, some 11,000*l.* a year.

As continual reference is made in past accounts of the mines as to what might result from better or more systematic working in producing the precious metals, this particular field seems, in addition to those before mentioned, to be one in which improved plant and methods of extracting the ore will for some time to come give a very satisfactory output.

In the similar slate formation at Snowdon and in its vicinity gold veins are continually cropping up, and many years since a very fine specimen was given me by one of the "guides" there in return for some slight service rendered to him. This specimen ultimately went to a friend in South Africa.

May I close this note with a query or queries? What more is known about "Customer Smith," the date and cause of discontinuance of "the farming of Customs," "the Aberystwith Mint," and the "ostrich feather" coinage?

R. W. HACKWOOD.

P.S.—Since the above was written gold is reported to have turned up in the rocks near Torquay. To what extent it is likely to be found does not seem to be satisfactorily decided; but at all events vigorous prospecting is going on, and, from all accounts, the local authorities are interesting themselves in the matter. Possibly some local correspondent may be able to furnish closer details.

THE PRESERVATION AND RESTORATION OF ANCIENT BOOKBINDINGS.—Being a great advocate for the conservation of all that originally belonged to a book, I view with great suspicion rebinding; for if a volume can in any way be preserved in its original state with safety, it is most desirable, though there are cases in which it may be hardly possible to patch, or even to protect. Such being the case, it is a matter for consideration whether the binding should be a replica of the old (sometimes an impossibility, the tools being wanting) or a work of our period. For old books, and particularly black-letter books, there seems something inharmonious in morocco and gay gilding—for instance, to see a Caxton in a *gros grain morocco* with a *dentelle* border seems inharmonious—vellum, calf, or pigskin being the most appropriate.

Having some few years since rescued a copy of 'Britton's Laws,' a book imprinted by Redmond in 1530, from a fireplace, in which it had been thrown as unworthy of being catalogued for sale, I found the book in its original binding, which was of sheepskin or calf, but so ragged that I deemed rebinding necessary, though the book itself was perfect and the sewing intact. For the benefit of others who love old tomes I will recount what I did with it, taking care to preserve all possible.

Having taken the book to pieces myself with scrupulous care, I placed the same in the hands of Mr. Zaehnsdorf, the bookbinder, who kindly carried out all my instructions, as I find by a note I have appended in the volume, which is as follows:—

"May 1, 1885.—In rebinding this volume the old style of the original work has been followed, a sample of the former cover being inlaid within the end board. The book was sewn (as now) upon four leathern bands, and bound in brown calfskin, with flaxen bands to tie or to pass over a little ball and thus to clasp it."

The enclosed four printed leaves (part of a Latin psalter) having been used as "end papers," sewn upon vellum slips, and covered with MSS. of an earlier date, all of which are carefully preserved, and bound up herewith, the utilization of the printed pages of another book as end papers for a durable binding indicating an economy hardly to have been expected. The ancient pasteboard covers were much worm-eaten, but the book itself, happily, is but little injured.

The book is black letter, and having noted that it was unpagé—as was at that date usual—I carefully collated it by the signatures of the sheets, and made a drawing of the water-mark in the paper (a hand and flower). The book has been cut; but, curiously, on signature P P 3 it will be found that a leaf has been turned down, as it has remained for 306 years, and this when laid out shows the exact size of the original paper on which the book is printed, with its virgin "deckle" intact, the water-mark indicating it to be an octavo. The book had been decorated with a renaissance "blind roll," and was lettered in ink upon the fore edge leaves, as books were titled prior to the use of gold upon the leather backs. Thus, on the shelves of an ancient library the leather bindings stood with their fore-edges to the front and the vellum bindings with their backs out, all the titles being done in ink. The tome being of value, I enclose it in a slip-case, simply lettered "Britton, 1530." LUKE LIMNER, F.S.A.

THE PARLIAMENT OF 1491-2.—It is well known that the returns to all the Parliaments between the 17 Edward IV. (1478) and 1 Edward VI. (1547) are—with the exception of a few fragments towards the end of the reign of Henry VIII.—totally lost. This hiatus in our parliamentary annals is greatly to be regretted; the more so because of the interesting and critical period embraced within it. A list of the Parliament 21 Henry VIII. (1529 to 1536), found among Lord Denbigh's papers, and printed in the Blue Book Returns, fortunately supplies the names of the members who formed that historically important assembly; at all events, at its earliest stage. And still more recently, the discovery of the greater part of the returns to Henry VIII.'s last Parliament (1545-7) leads to the slight hope that there may yet be found, in

some out-of-the-way hole and corner, some portion of the missing documents bearing upon the earlier Tudor assemblies.

As an instalment towards filling up this break in our Parliamentary chronology, the existence among the MS. treasures of the British Museum of a list of the members constituting the Parliament of 1491-2 is of considerable interest. Not only is it the only Parliament of Henry VII. which so far has been thus brought to light, but coming nearly midway between 1478 and 1529, it is the more valuable. The Parliament to which it refers was the fourth Parliament of the king's reign. It was summoned to meet at Westminster on Oct. 17, 1491, had two sessions—from Oct. 17 to Nov. 4, and from Jan. 20 to March 5, 1492, respectively, on which last-mentioned date it was dissolved. The Speaker was the afterwards notorious Richard Empson, who sat as knight for the shire of Northampton. The total number of members returned was 294; namely, 74 knights, representing 37 shires, and 224 citizens and burgesses. This total is much the same, and the constituencies nearly identical with those in Edward IV.'s Parliaments. The list is drawn up in the following order. First, the counties, beginning with the most northerly, Northumberland and Cumberland, and ending with Devonshire and Cornwall. Then follow the important cities or towns of London, Bristol, York, Coventry, Newcastle-upon-Tyne, and Norwich; next the seven Cinque Ports; and, finally, the remainder of the cities and boroughs, in much the same order as the counties, commencing with Carlisle and Appleby, and ending with Truro and Dunhevid.

One return to this Parliament seems to call for especial note. Ely city sent two representatives in John Tygo and Thomas Carter. This upsets the belief heretofore held that no member has been sent to Parliament by this city since the time of Edward I. To the first Parliament of which we have returns—that of 1295—Ely elected two members, and once afterwards, in 27 Edward III. (1353), was summoned to send representatives, but made no response. From that date no further summons or return is on record; and as it is certain that none was made in 1478 nor afterwards to the Parliament of 1529, it is clear that Ely's restoration to parliamentary honours must have been temporary only.

I may add that the following were elected in 1491 for Middlesex and the two metropolitan constituencies. Middlesex: Sir John Rysley, Knt.; Sir Thomas Lovell, Knt. London: Robert Tate, William Coyell, Nicholas Alwyn, Thomas Bullysdon. Southwark: John Kyrton, William Yonge.

W. D. PINK.

Leigh, Lancashire.

GAMBLING AT TENNIS.—An odd blunder occurs in an article on 'Gambling' in the *Quarterly Re-*

view for March, p. 140, where the following passage appears: "Henri III. gambled at tennis, a game which in late times has been absolutely free from such a reproach." Now, the statement that Henri III. gambled at tennis is, of course, absurd; for that feeble, frivolous, and corrupt prince never played any manly game at all, least of all tennis. The writer of the article has been led into this blunder by quoting Brantôme at second hand, through A. Steinmetz. The reference should be to Henri II. As to modern gambling at tennis, the accuracy of the statement made by the writer of the article depends on the signification of the term *gambling*. By this many people would understand the act of betting at all on the result of a game or match, or on any other doubtful issue. Others, again, would say that it meant "playing extravagantly for money," as Johnson defined it. But then, what does "extravagantly" mean? That which is an extravagance on the part of a poor man is not such when done by a millionaire, who can afford to bet and lose 100*l.*, while his neighbour may be intensely chagrined at the loss of a single sovereign. The only safe course, if one bets at all, is to bet within one's means, as said George Herbert,—

Play not for gain, but sport; who plays for more

Than he can lose with pleasure, stakes his heart;

though sterner moralists will say, Bet not at all. Thus, in my experience of tennis, I have seen most men play for a shilling or two, or a crown; many for a pound, or more, on each set. I have known 10*l.* frequently betted on a set, or match; and in Paris as much as twenty, fifty, a hundred louis, and more, depending on the result of a match, and nearly as much sometimes in English tennis-courts. Indeed, unless I am much mistaken, I remember a match for 25*l.* being played in 1880, within the knowledge of the writer of the article in the *Quarterly Review*. Whether this be "extravagant playing for money" or not, depends, to my mind, on the circumstances of each case; but few people, I think, would contend that it was not "gambling, within the meaning of the Act."

JULIAN MARSHALL.

BREE.—This quasi-singular of *breeze*, a gaddy, as though from a plural *brees*, is noticed by Dr. Murray, but his only reference is to Adam Littleton's 'Lat. Dict.' which gives, "A bree, *asilus, tabanus*." The word, so spelt, occurs in W. Whately's treatise, 'God's Husbandry,' 1619, i. p. 68:—

"For the hypocrite, his greatest devotion (vnlesse it be when superstition (like a bree doth the poor beast) doth pricke him forward) is in duties that may be, and are done with a wisesse."

As Littleton was a native of Hales Owen, and Whately of Banbury, perhaps this form of the word may be considered to have been dialectical in the West Midland counties. But there seems to have

been another dialectical form, *brye*, for which an authority is quoted in the 'New Dict.,' or *brie*, as given in Morell's Ainsworth. The edition of this work before me—the eighth, 1808—reads thus: "*A brize* [gad-bee], *a breeze*, *a brie*, or *beer*, *A. Asilus*, *tabanus* **Aestrus*." No doubt *beer* is a misprint for *bree*. These forms of the word were clearly not obsolete in the seventeenth century. Do they survive anywhere now? C. DEEDS.

CONFIDE.—Scott's use of "confide," in this sentence from a letter to Southey, in 1807 ('Life,' ii. 128), is noteworthy: "I grieve that you have renounced the harp; but still I *confide*, that, having often touched it so much to the delight of the hearers, you will return to it again." One is reminded of Adam's address to Eve on the approach of Michael ('Par. Lost,' xi. 226-37):—

One of the Heav'nly host, and by his gait,
None of the meanest, some great Potentate
Or of the Thrones above, such majesty
Invests him coming, yet not terrible,
That I should fear, nor socially mild,
Like Raphael, that I should much *confide*, &c.

At the date of his letter to Southey, Scott was busy with his edition of Dryden, and his diction—as variously seen in 'Marmion,' which belongs to the same period—shows traces of seventeenth century influence. Further instances of this use of *confide* by modern authors would be important and interesting.

THOMAS BAYNE.

Helenburgh, N.B.

EXECUTION OF CHARTERS.—The Rev. T. E. Bridgett, in his 'History of the Holy Eucharist in Great Britain,' 1881, vol. i. p. 203, has the following passage:—

"Thus in a charter written before the high altar of St. Peter, in the city of Winchester, in 855, King Ethelwulf requires, in return for his benefactions, that all the brethren and sisters of Winchester and Shireburn every week, on Wednesday, in each of their churches shall sing fifty psalms, and each priest shall say two masses, one for the king and another for his generals or nobles (*ducibus*), for their good estate and pardon of their sins."

A question arises here. Mr. Bridgett speaks of the charter as being "written before the high altar of St. Peter." Would it not be better to change the words here, and to say "signed," or "executed," or "sealed" before the saint's altar? It is but natural to expect that a document of this kind should be executed before the altar, but it is extremely unlikely that the whole of the document should be written, that is, prepared for execution, there.

K. P. D. E.

"SWEETNESS AND LIGHT."—This is a meaningless expression unless we know the context. It may, therefore, be useful to give it. In Swift's 'Battle of the Books' there is a dispute between a spider and a bee. Afterwards Æsop takes up the cause of ancient authors, whom he likens to bees, and says that "instead of dirt and poison [such

as are collected by modern authors or spiders] we have rather chose [*sic*] to fill our hives with *honey* and *wax*, thus furnishing mankind with the two noblest of things, which are *sweetness* and *light*."

WALTER W. SKEAT.

REFERENCES TO SHAKSPEARE AND CHAUCER.—I find the following references to Shakspeare and Chaucer in a book entitled 'Caroloïades Redivivus; or, the War and Revolutions in the Time of K. Charles the First. An Heroick Poem. By a Person of Honour.' Edward Howard is the 'person of honour,' and signs his name to the preface. The first edition of this poem is dated 1689, mine is 1695. At p. 129 Howard describes the dwelling of a certain Polyaster, "a denomination under which is here described a character of science whose then abroad near Oxford's confines stood." Polyaster's study was adorned with statues of eminent mathematicians and men of science; Napier, Briggs, Outred, and Hobbs were there, whose merits are all set forth at length in most unmeritorious verse. Beside them were "persons whom the muses did renown," powerful sons of Phœbus (p. 137):—

Of which he Chaucer, Spencer, much beheld
And where their Learned Poems most excelled,
Tho' words now obsolete express their Flame,
Like Gems that out of Fashion value Claim.
Near these in Statue witty Shakspeare stood,
Whose early Plays were soonest next to Good.
And Like a vast Dramatick Founder show'd
Bounties of Wit from his large Genius flow'd.
Whose worth was by this Learned duly weigh'd,
As in Effigie there he stood display'd.
But more stupendous to his Soul appear'd
Proportions which great Johnson's form declar'd,
Whose deep Effigies he wish'd longer date
Then Polish'd art in stone cou'd Celebrate.
Admiring next the wit that Crown'd his Days
Whose Scenes were works, when most fell short of Plays,
Whilst other Dramaticks like Planets were,
Rambling to find their Center near his Sphere.
A Province Phœbus did on him bestow,
When made his Wits Lieutenant below.
As duly he* did Fletcher's Soul explore,
The Stages most Luxuriant witty Store:
With worthy Beaumont to his Figure Joyn'd,
Adapted most the Muses Twins in mind
Whose Genius so conspired that Beaumont might
Divide with Fletcher wit by equal right.

C. H. FIRTH.

FLEANCE AND HIS SON ALAN.—MR. ELLIS having voluntarily drawn attention to this long-forgotten subject (see 5th S. x. 402, 472), I take the opportunity to revise it for him. In the first place the title involves a *non sequitur*. Fleance, son of Banquo, is lost to history, though all alive to myth, to legend, and to fancy—like our King Arthur—whereas it seems to be admitted on all hands that the Stewarts are historically deducible from a certain Alan of Oswestry, sheriff of Shropshire temp. William I., *obit* 1113. The question

* "He," i. e., Polyaster.

is as to his real parentage. This baronial chieftain is variously described as son of Fleald, Flaald, Flaad, Flahald, Floaud, Fladald, Fledald, Flodwald, Flodoald, &c.; but the above examples will suffice. Herein the point is as to the proper position of the second *l*, the terminals being all variants of a form reducible to *wald*, from which it would appear that the final *l* has been shifted forward, leaving *Flad* as the real *nomen*. It is, however, equally certain that the same Alan is also described as "son of Flancus," and this last form is thought to be reducible to *Fleance*; but the three authorities we have for the name all describe a foreigner who reached England under the Conqueror's patronage. It is thus that the name of Flancus introduces us to Alan as a fief-holder at Mileham, Launditch hundred, Norfolk; also as a territorial noble of Brittany (Hundred Rolls, i. 434, temp. Ed. I.; two charters of Henry I., at Windsor, Sept. 3, 1101; and the Andover endowment).

The first, final, and fatal objection to the *Fleance* theory is, that the lapse of time intervening between 1075 and the date of Banquo's death, as supposed, does not admit the possibility that *Fleance* could have in the interval founded so stable and widespread a family in Brittany. Miss Yonge, ii. 101, writes "*Fleance* means 'rosy,'" and certainly in Gaelic *flann*, *flannach*, have the sense of "red," which last form might readily be softened into *Fleance*; as for Flancus, why not read Plancus, i.e., "flat-footed"? while Flaad is easily reducible to Danish *flad*, our "flat."

The English Alan, son of Flaad, had a younger son Walter (FitzAlan), from whom the Stewarts have sprung. His status in Brittany, fully proved, was that of seneschal or steward to the archbishops of Dol, among his properties, perquisites, or possessions being the right of mill-ward and the monopoly of bread for the entire district, which, however, he partly relinquished in 1075 for religious uses. He went to the crusade of 1096, and died 1113.

As to Flaad, there is a Flemish word *vlade*, German *fladen*, "a flat cake." If this refers to the flat loaves baked by the Breton monopolist, it will suit his position as master-baker to the archbishop and his tenants. I had preferred to connect Flaad with the Slavonic Vlad in Vladimir, German Wald in Waldemar; but it involves a reduplication. We have, however, a village of Worcestershire named Fladbury, i.e., Flowtown, anciently Fleodanbyrig or Fleathanbyrig, which all work back to *fleet*, *float*, *flodden*: cf. Flodwald, Flodald, Fledald; but none of them helps us to separate Flancus from the Latin Plancus, which we shall see is closely allied. Thus Latin *plancus*, *platanus*; Greek *πλάξ*, *πλακ*, *πλατύς*; Sanskrit *plu*, *plava*; Latin *pleo*; Greek *πλέω*. From all this we get the Danish *plak*; German *platt*; Dutch *vlak*, *vlakt*; Gothic *flodus*; English *plat(form)*, *plate*, *plain*,

plank; *flat*, *flank*. So the Breton Flaad, our *flat* and *flood*, are all related words; and if *flat*=*broad*, *brod*, *bread*, we read in full Vlaad-wald for bread-ward.

A. HALL.

GOD'S JUDGMENTS MANIFESTED IN THE BURNING OF LONDON, 1666.—Many readers of 'N. & Q.' are familiar with the somewhat long-winded homilies on this subject written by well-meaning divines shortly after the great conflagration, wherein it is most clearly manifested that the sins of London richly deserved the retribution which fell on that devoted city. To select one out of several such treatises, that entitled 'God's Terrible Voice in the City' (by a writer modestly signing himself T. V.) makes the whole matter plain by the enumeration of no fewer than twenty-five distinct species of wickedness, starting with "Slighting of the Gospel," and running through "Profaneness and a Loose and Frothy Spirit," "Fullness of Bread and Intemperance in Eating," "Extortion," and "Lying," down to "Carnal Security," and proving to demonstration that London merited a punishment ten times more terrible than it suffered from plague and fire combined. These arguments, if not absolutely convincing, are at any rate trite and familiar. But a very different explanation of the disasters, still from the standpoint most in accordance with the theology of the age—that of retributive judgment—is given by another set of people, who were just as well entitled as the English divines to have a voice in the matter.

I have just come across a rare Dutch tract entitled 'Londens Puyn-Hoop oft Godts Rechvaerdige Straffe,' &c., 4to., Rotterdam, 1666, i.e., 'London's Dust-Heap; or, God's Righteous Punishment of the same in the Burning of the Town.....on account of the great Cruelties inflicted on the poor and innocent People of the Island of Schellengh.' It would certainly seem quite as reasonable to trace the calamity to this special piece of cruelty as to a vague catalogue of citizens' shortcomings. Early in 1666 a detachment from the English fleet, under Sir Robert Holmes (the admiral to whom we are indebted for the possession for a century or so of New York),

"entered the Vlie, and burned 140 merchantmen, 2 men of war, and the village of Brondaris, in the island of Schelling, then a flourishing place, containing above a thousand families, all of which were now reduced to extreme misery, their effects having either been pillaged or consumed in the flames."

Is it to be wondered at that the memory of this still unhealed wound should excite a certain amount of exultant moralizing in Dutch hearts when the Great Fire laid low the enemy's capital? How near the Dutch were to completing the destruction of London in the next year, and how helpless that city would have been had De Ruyter been somewhat better equipped, let Mr. Secretary Pepys relate.

J. ELIOT HODGKIN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TRINITY SCHOOL, DORCHESTER.—I should be greatly indebted if any of your readers could give me further information about the above beyond what I have already elicited. In Hutchins's 'History of Dorset,' first edition, vol. i. p. 612, appendix, the following is stated:—

"The Under School at Trinity, in Dorchester.

"A new school was erected and founded by the incorporation and townsmen about the year 1623, and cost in building and furnishing about 100*l*. The old house and ground formerly belonged to Trinity parish. The new house was built by the benevolence of the inhabitants, and is at the disposing of the Corporation to put in what schoolmaster they shall think fit, to be removed upon just occasion, and the said schoolmaster and his successors are to undergo such order and government as Mr. White (then rector of Trinity) and Mr. Cheek (then master of the free school) and their successors shall think fit, being a subordinate school unto the free school to train up boys and prepare them for the said free school.

"Schoolmasters.

"April, 1628. Aquilla Purchis.

"March, 1632. Christopher Gould.

"October, 1668. Gabriel Gould."

Also on p. 382, vol. i. i:—

"Trinity School.

"Four marks per annum were paid to the master by the Corporation for the training and preparing of six boys for the free school till about 1700, when Sir Nathanael Napper, of More Critchil, rebuilt the house, with the promise of an endowment of 20*l*. per annum. The Corporation then withdrew their benefaction, and no other salary being substituted, the masters from that time have continued to teach the boys and support the house without the assistance of the townsmen or any other person."

From the Charity Commissioners' Reports, vol. xxix. part i. pp. 15 and 16:—

"Joan Gould, by will bearing date 4th November, 1630, directed that Gilbert Loder, within two years after her decease, pay to the mayor, bailiffs, aldermen, and burgesses of the borough 28*l*. 6*s*. 8*d*. to be employed for the benefit of the new school lately erected in the parish of Holy Trinity towards maintaining the schoolmaster."

"The master of this school has under his care several children whose instruction is paid for by the following charities:—

"Mrs. Ann Napier's Charity.

"Mary Strangway and Lord Pitt's Charity.

"Hussey Floyer's Charity."

This school dated from 1623 until 1872, when it was done away with, and its funds, together with the above-named charities, handed over to the Dorchester Free Grammar School. That a school should have existed for two hundred and forty-nine years and left no records seems almost incredible, and yet, with the exception of the above, I can find nothing. When making inquiries at

Dorchester last year as to the existence of any deeds or documents relating to this school, I was informed that no one had knowledge of such, and I was equally unfortunate in obtaining any old print of the school-house and grounds, although I learnt that it was a nice brick house of Queen Anne's date.

The only fact I have ascertained is that Gabriel Gould, who died in 1692, was succeeded by his son John as master of the Trinity School, which post he retained until his death in 1739. The said John Gould directed in his will that he should be buried as near his school-house door as possible (the burying-ground of Holy Trinity extended from the church to the old school-house). From that date, viz., 1739 to 1872, who were the masters; and where did Hutchins get his information from if no deeds existed?

A. W. G.

MACAULAY.—Can you tell me, through your valuable paper, where to meet with Macaulay's "Every schoolboy knows"? I have tried ten or twelve books of quotations without success. I want to find, first, what he knew; second, whether the expression occurs once only, or whether it is a common expression of Macaulay's. LUNETTE.

CHALMERS.—I have in my possession a copper-plate engraving, being a portrait of a Mr. Chalmers, an actor. Under the picture is the following inscription:—"Mr. Chalmers, of the Theatre Royal at Norwich, in the character of Midas. From a painting after the life by Will^m. Williams, F.R.S.A." Can any of 'N. & Q.' readers afford me any information respecting Mr. Chalmers and the date of his "reign"? I should also like to know whether the painting still exists, and where.

GEORGE C. PRATT.

Norwich.

SAVAGE OF AVEYRON.—Can any reader refer me to information as to what eventually became of the wild boy found in the woods of Aveyron towards the latter end of last century, whose education was taken in hand by Prof. Bonaterre, and later by the Deaf and Dumb Institution of Paris?

H. M.

BATTLE OF GORDE, OR THE GOHRDE.—Can any of your readers kindly refer me to accounts of this action in 1813? The allied forces were under Count Walmoden. I am acquainted with Bea-mish's 'History of the King's German Legion,' also what Cannon, in his 'Historical Records of 73rd Regiment' (the only British corps engaged), says as to the above action. I would like to obtain, if possible, further details.

S. V. H.

MATTHEW ARNOLD.—About the year 1841 the Oxford prize poem was gained by Matthew Arnold; the subject was 'Cromwell.' It does not appear in the published edition of Matthew Arnold's works,

and the copy I had has been mislaid. It is not to be found in our library here; and if any one can tell me where I can see a copy I shall be greatly obliged. It is, in my opinion, as grand a production as anything he ever wrote. Is the poem to be got now at Oxford, I wonder. I got my copy there forty-five years ago. GEO. J. STONE.

Oxford and Cambridge Club.

FOLIO.—Under the General Order made in pursuance of the Solicitors' Remuneration Act, 1881, there are certain allowances for drawing, perusing, &c., legal documents, *e.g.*, "Drawing each brief sheet of eight folios," so much. I am curious to know how this term originated as signifying seventy-two words in conveyances, &c., and ninety words in parliamentary proceedings. Did it arise from the ancient practice of writing on leaves? "Credite me vobis folium recitare Sibyllæ" ('Juv., viii. 126). MERYON WHITE.

Oxford and Cambridge Club.

LINCOLNSHIRE MSS. OF THE LATE REV. G. OLIVER, D.D.—In the preface to the 'History of the Holy Trinity Guild of Sleaford, co. Lincoln, dated from North Street, Wolverhampton, Nov. 11, 1835, Dr. Oliver says:—

"I embrace this method of announcing, for the information of any future antiquary, who may be desirous of investigating the works of our remote forefathers within the county [of Lincoln], that I have made copious collections towards illustrating the Wapentakes of Yarborough, Bradley Haverstowe, and Walshcroft in Lindsey; Langoe, Faxwell, and Aswardburn, in the Parts of Kesteven; and almost the entire division of Holland."

A few weeks ago a Lincolnshire Record Society was started here, the success of which must depend in a great measure on the exertions of individual members putting their shoulders to the wheel. The above collections are probably still in existence, and if you would kindly insert this in 'N. & Q.' some one of your numerous readers may know, and inform those interested in the subject where they are.

W. H. SMITH, Major-General.

"MULTUM LEGERE, SED NON MULTA."—Gibbon, in his 'Autobiography,' quotes the above. Can any one tell me who is the author?

C. TOMLINSON, F.R.S.

Highbate, N.

SHAKESPEARE'S HOUSE.—The following appears in one of the reports of the Hist. MSS. Commission. Can it be possible that this document refers to a house inhabited by Shakespeare the poet after his marriage with Anne Hathaway, or at any other time? Hasely is only a few miles from Stratford-on-Avon. "John Weales note of the grant to me of Shakespeares House, by goodwife Sharpe." The document is dated March 4, 1597, and is signed with the mark of John Weale. It states that John Weale, of Hatters, had "given granted and assigned

to Job Throckmorton of Hasely in the County of Warwick esquire all his right &c. in a certain cottage in Hasely aforesaid wherein one William Shakespeare now dwelleth." Shakespeare left London 1596, and purchased New Place, Easter, 1597, from Underhill. He might have resided at Hasely whilst New Place was being got ready for him.

C. MARSHALL.

"ARELLIAN."—Peter Lowe, the Glasgow surgeon, calls himself "Arellian" on the title-page of his 'Spanish Sicknes' (London, 1596) and of the first edition of his 'Chirurgerie' (London, 1597). He drops the title in his second edition (1612). His name appears in the 'Index Funereus Chirurgorum Parisiensium,' and immediately after the word "Arellian" (but separated by a comma or a colon) he calls himself "Doctor in the Facultie of Chirurgerie in Paris." What is "Arellian"? Astruc, writing 'De Morbis Veneris,' second ed., Paris, 1740, professed to know nothing of it, unless it meant a native of Ayr, which seems absurd. It has been suggested that the title is connected with "Arellius," applied to the Earl of Errol, Lord High Constable of Scotland (see Irvin's 'Nomenclature'), but the connexion seems obscure. More plausibly it is suggested that it is from the Latin Aurelianus, from Orleans, with which college he is alleged to have been connected; but this has not been clearly proved. In French lists Aurelianus frequently occurs, but always meaning not a student, but a native of Orleans. In the 'Index Timereus' Peter Lowe figures in the same way as "Scotus." Is any one else ever called "Arellian"; and what does it mean? J. FINLAYSON, M.D.

Faculty of Physicians and Surgeons, Glasgow.

BLUNDERS OF AUTHORS.—I do not like to throw a doubt on the accuracy of a poet and scholar of the late Matthew Arnold's quality; but does he not make a strange blunder in 'Philomela,' when he asks her—

Do not thou again peruse
With hot cheeks and sear'd eyes
The too clear-web, and thy dumb Sister's shame?

Would not such a question have been more properly addressed to Procne? I am not aware if this has been noticed before.

JULIAN MARSHALL.

PATE FAMILY AT EPSOM.—William Pate of Epsom, Christian his wife, and two daughters, both of whom are believed to have been baptized there, were living at Epsom in the last century. I am anxious to collect any particulars of the family and their coat of arms, having reason to believe that the two daughters were the only issue left, and coheirresses. The eldest, Catherine Frances, baptized 1754, married Edmund Shallet Lomax, of Sutton and Netley Place, Surrey, in 1777 (the eldest son, by his first wife, of Lomax, of Childwickbury, co. Herts, who left the latter

estate to his younger son by a second marriage). The younger daughter, Mary, married Baron de Rolle (one of the Swiss Guard to Charles X.), who raised a regiment for the Bourbons at his own expense. Baroness de Rolle died in 1843, aged eighty-five.
B. FLORENCE SCARLETT.

CANCINATING.—In the *Times* of Saturday, Feb. 2, p. 7, col. 3, there is the following paragraph in reference to the death of the Crown Prince of Austria:—

"With regard to the late Prince's fall from his horse near Luxemburg, in November last, while he was out riding. The Crown Prince complained afterwards of *cancinating* pains in his head, but although the pains continued to the time of his death he never consulted a physician about them."

The dictionaries do not record the word. What is it; or is it a misprint? W. E. BUCKLEY.

CHAUCER'S WORKS.—Which is the first edition of Chaucer's works in which appears the woodcut border of kings and queens enclosing the title of the 'Canterbury Tales'; and in how many subsequent editions does it also appear? Is there always the fine split in the woodblock, about the middle of the lower half?
R. I. O.

PULPITS IN CHURCHES.—Is there any rule with regard to the position of the pulpit; or does convenience rule? The church of my native parish has, I find, been lately restored, and when I asked why the pulpit had been removed from the north side and a new one placed upon the south side of the nave, they told me the new rector said *that* was the proper place for it.
C. C. B.

HERDMAN ON SKATING.—The late W. G. Herdman, of Liverpool, wrote a book on the art of skating. A copy of the title, with date, would be esteemed a favour by
C. W. S.

BACON'S 'RELIQUES OF ROME.'—Was this treatise by Thomas Bacon ever published? I cannot find it in his three volumes of works printed by the Parker Society.
H. A. W.

FRANCIS, MARQUIS OF HASTINGS.—Where can a copy of the 'Memoir of the Most Noble Francis, Marquis of Hastings, K.G. and G.C.B., Governor General, a Commander-in-Chief in India,' &c. (London, 1819, 8vo.), referred to in 'N. & Q.' 3rd S. vi. 109, be seen?
G. F. R. B.

DATE OF THE BIRTH OF MELLONI.—What was the true date of the birth of the great Italian physicist Macedonio Melloni? In Poggendorff's 'Biographisch-Literarisches Handwörterbuch' it is given as April 11, 1798, and this seems to be followed in the 'Encyclopædia Britannica'; but both Larousse and the 'American Cyclopædia' (Ripley and Dana) give it as 1801. The latter is probably correct (at least as regards the year), for I have be-

fore me a 'Necrologia' published at Naples on the occasion of his death (which occurred there of cholera on the night of August 10, 1854), and find the expression with regard to it, "a suo agio (avendo raggiunto appena il 53° anno)." But it is strange that usually good authorities should be in error. I may add that both Larousse and the 'American Cyclopædia' give the date of his death incorrectly by one year, making it 1853 instead of 1854. (See the *Athenæum* of September 2, 1854.)
W. T. LYNN.

Blackheath.

AUTHORS OF QUOTATIONS WANTED.—

Upon the sacred steps from far
Seen sparkling like a trembling star,
And casting back the golden ray
From every polished flower and gem,
Bright as when once, in happy day,
It burnt in high Jerusalem.
H. A. D.

Replies.

THE 'PUNCH' PUBLICATIONS.

(7th S. vii. 182.)

Perhaps some further particulars in addition to the exceedingly interesting notice by CUTHBERT BEDE on this subject may not be out of place, especially those relating to the several alterations in the wrappers of the early numbers of this facetious periodical. The first number was published for the week ending July 17, 1841, and has on the cover an illustration of the show as seen at the present day, with Punch and Judy occupying the stage board, while a gaping crowd, in the costume of the period, are looking on, and in the foreground a boy is easing a stout gentleman of his handkerchief, with the words "Punch" in large sprawling letters at the top, and underneath, "or the London Charivari"; at the bottom, "London, published for the proprietors, by R. Bryant, at Punch's Office, Wellington Street, Strand." The engraving is probably by E. Landells. This cover was used for the first twenty-four numbers, forming vol. i. With No. 25 commenced a new cover, by H. K. Browne ("Phiz"), which will bear close inspection, every figure being characteristic of the subject, and is by far the best wrapper issued. With No. 51, vol. iii., an entire change takes place; the Punch and Judy disappear, and the drum and pipes only remain, occupying the foreground. This is by Landells. With No. 77, vol. iv., another cover is introduced, also by E. Landells, when Punch again occupies the post of honour, with his bowl before him. With No. 103, vol. v., another change occurs. This time the cover is by Kenny Meadows, and cannot compare with either of the preceding ones. With No. 130, vol. vi., another alteration takes place, when Judy puts in an appearance in addition to Punch. There is no name to this, but in all pro-

bability it is by Doyle. No further change occurs till No. 391, vol. xvi., when there is a considerable alteration. This bears the initials of R. Doyle, and is the facsimile of the present wrapper, with which we are all so familiar, no perceptible alteration having taken place since 1848. On the cover of No. 157, July 13, 1844, is the comic Mulready envelope and wafers, or the *anti*-Graham envelopes, one penny each, and the wafers, sixteen on a sheet, price twopence. On the cover of No. 212, Aug. 2, 1845, is "Punch in Chancery."

Perhaps the advertisement on the wrapper of No. 24, the close of vol. i., may be worth preserving:—

"Tremendous Sacrifice of Jokes !!! The Proprietors of Punch, or the London Charivari, have made arrangements with the Helrs-at-Law and next-of-kin of the late Joseph Miller for the purchase of the whole of the unpublished stock of Witticisms of that inveterate wag, which they are determined to offer to the public at a ludicrous abatement. The Sale will commence with No. 1 of the New Series of Punch, on Jan. 1, 1842, comprising Punch's Almanack, 1842, embellished with an infinity of cackinatory cuts, and enriched with upwards of five hundred original jokes ! at the irresistibly comic charge of threepence !! jokes are warranted to go in any climate."

I give a few additions to CUTHBERT BEDE'S list of *Punch* publications. January, 1844, 'Punch's Twelfth Night Characters.' In March, 'The Song of the Shirt,' with music by J. H. Tully, price 2s. 6d.; also 'The Small Debts Act,' price 6d., and 'A Shillings Worth of Nonsense'; and in 1847, 'Quizziology of the British Drama,' price 2s. Another book of importance was George Cruikshank's 'Table Book,' published in twelve numbers. My copy has on the title-page, "London, published at the *Punch* Office, 92, Fleet Street, 1845." 'Punch's Letters to his Son' was first published in book form (of which I have a copy), by W. S. Orr & Co., 1843, and is confirmed by the advertisements in *Punch*. This was also published by the office in the following year.

There can be no doubt that Thackeray's 'Vanity Fair,' as first issued in the yellow covers, was published at the *Punch* Office, as there are many advertisements on the covers of *Punch* to that effect. I have the first edition of this work, with the woodcut of Lord Steyne on p. 336, bound up from numbers, but unfortunately I did not preserve the covers; also the first edition issued in cloth, the title-pages of both being exactly alike, published by Bradbury & Evans, 1848; but the woodcut previously alluded to is not in this last edition. The first number came out in January, 1847, under the heading of "New Work by Michael Angelo Titmarsh, published at the *Punch* Office, 85, Fleet Street." JAS. B. MORRIS.

With reference to the interesting article on 'Punch Publications,' I do not see the first prospectus named. I have a copy, four pages, small

octavo, illustrated. I never saw any other; and when I bought it, with a lot of first numbers of papers, illustrated and otherwise, I wrote to offer it to a gentleman largely interested for many years in *Punch*. The reply was, "How much did I want for it?" So I dropped the matter, as I never intended to become a dealer. Does any one else possess a copy? H. J. A.

WORDSWORTH'S 'ODE TO THE CUCKOO' (7TH S. vii. 67, 157, 253).—A deeper draught of the Pierian spring would have saved MR. BIRKBECK TERRY from the mistake of charging me with having been guilty of a false quantity in the word *cuculus*. The authority for using the word, *penultimâ correptâ*, is the 'Elegia de Philomela,' in which are these lines, vv. 35, 36:—

Et Cücüllî cücüllant, fritinnit rauca Cicada,
Bombilat ore legens munera mellis Apis.

The poem being assigned, among others, to Albius Ovidius Juveninus, it was frequently printed in the earlier editions of Ovid. It will be found in Burman's 'Anthologia Latina,' ii. 423; in Meyer's 'Anthologia,' No. 233; and in Wernsdorf's 'Poetæ Minores,' tom. vi. pt. ii. p. 388. It was also printed by Charles Nodier, in his 'Dictionnaire des Onomatopées Françaises,' Paris, 1828, with notes, and issued again separately by him in 1829. Its date is very uncertain, opinions placing it from the second to the seventh century A.D., but it probably contains many old Latin words, not likely to occur in general literature, descriptive of the notes of birds and the cries of animals. None of the learned editors of the above works takes exception to the form *cuculus*, and it must, therefore, be received as equally legitimate with *cuculus* or *cucullus*. W. E. BUCKLEY.

I allow MR. GANTILLON'S criticism as to *ne* and *vel*, in which the printers have no share, if it is to this that he refers. It used to be thus before Ernesti in Cicero's 'Epist. ad Q. Fratr.,' I. ii. 4, "Sed in publicum vel in pistrinum, non satis ex litteris ejus intelligere potuimus." But Ernesti has *an*, with this note, "*An* ex ed. Rom. dedi. Ceteræ inde a Jensonio habent *vel*, super quo, sc. *an vel pro an* dici possit, est longa torquentis se Malaspinae nota" (Cic., 'Opp.,' t. v. p. 903, Ox., 1810). Most probably *vel* is the correction once more from the MSS. from what I have seen. Will any one favour me with a reference to what it is in Nobbe, as I have not his Cicero? MR. GANTILLON'S correction itself will not scan, so far as I can see, if it is the metre which he wishes to correct. My friend the REV. W. E. BUCKLEY can at least shelter himself under the authority of the Auctor Anon., 'Carminis de Philomela,' v. 35, where it is:—

Et cuculi cuculant, fritinnit rauca cicada.

ED. MARSHALL.

WORDS OF SONG WANTED (7th S. vii. 228).—The verses quoted are included in a *chanson bachique*, which can be found in an old book entitled 'Les Cheville de Me Adam, Memusier de Navers,' second edition, 1694, p. 266. As this book is pretty rare, even in France, I sent to you the whole *chanson bachique*. The true name of the author is Adam Billaut. PAUL RODET. Vittel, Vosges.

D. R. will find the words of Adam Billaut's (or Billaut's) ferocious bacchanal at p. 144 of 'La Lyre Française,' edited by the late Gustave Masson; also at p. 101 of Oxenford's 'Illustrated Book of French Songs.' There are slight variations in the two copies. As a thorough-going drinking song it is said to be equalled only by Abraham Cowley's free rendering from Anacreon, "The thirsty earth drinks up the rain." T. B. WILMSHURST. Chichester.

[As the song is to be found in publications easily accessible, we have not printed the copy M. RODET obligingly sends.]

EDWARD BOWER (7th S. vii. 88).—Col. Pole-Carew, being in India, has asked me to answer the above query. The picture of Charles I. here represents him as wearing a short grey beard, of apparently only a few days' growth, seated, and with a hat on. I shall be glad to afford any other information that lies in my power.

E. S. FURSDON.

Antony, Torpoint, Devonport.

MAXIMS IN COKE WANTED (7th S. vii. 168).—"Natura non facit saltum." An eminent contributor of former time, DR. C. T. RAMAGE, has this note at 3rd S. xii. 149:—

"Natura in operationibus suis non facit saltum." I am aware that this has been ascribed to Leibnitz, and also to Linnaeus. In the ninth volume, however, of Fournier's 'Variétés Historiques et Littéraires,' p. 247, he prints a piece which appeared in 1613, entitled, 'Discours Véritable de la Vie et de la Mort du Géant Theutobocus,' and in it this expression is given as a citation. It can scarcely, therefore, be ascribed to either Leibnitz or Linnaeus."

Linnaeus, therefore, probably was not the author of the phrase. But it is shown by A. R., at 7th S. vi. 133, that he makes use of it:—

"Defectus nondum detectorum in causa fuit, quod methodus naturalis deficiat, quam plurimum cognitio periciet; Natura enim non facit saltus."—Linn., 'Philos. Botan.,' § 77, 1751.

There is also a repetition of other references.

ED. MARSHALL.

(1) Co. Litt., 56 a. (2) *Ib.*, 49 b. *Sed quere.* Leibniz. See 7th S. vi. 133.

Q. V.

From 'Law Maxims, translated into English Verse' (*Westminster Magazine*, April, 1780), I extract the following, which seem to be like the two wanted by MR. THOMAS, but the author of

the original is not named. They, however, may be deemed noteworthy:—

"Cuiunque aliquis quid concedit, concedere videtur, et id sine quo res ipsa esse non potest.

If I a house unto a man do grant,

He shall enjoy what'er's appurtenant."

"Omne actum ab agentis intentione est iudicandum.

The intention of the actor is, in law,

The point from which conclusions we should draw."

R. E. N.

Bishopwearmouth.

WINTER OF HUDDINGTON, CO. WORCESTER (7th S. vii. 108, 254).—I am greatly obliged to your correspondent who signs B. FLORENCE SCARLETT for her kind reply. In response to my query I have already had an excellent pedigree sent to me by an old correspondent, and I need not, therefore, give the trouble which she so kindly offers to undertake. But if the pedigree named (which I have not seen) should give the dates of birth of the three sons of George Winter—Robert, Thomas, and John—I should be very grateful for these. The date must be about 1562 to 1572.

HERMENTRUDE.

CAPT. JOSEPH GARNAUT (7th S. vii. 108, 251).

—Amongst those who derive from the Garnaults, besides the Romillys and the late Mr. Frederick Ouvry, who was for a short while President of the Society of Antiquaries, we may note the newly elected member for the Enfield Division of Middlesex, Capt. Carington Bowles.

Aimé, son of Pierre Garnaut, the patriarch of the English branch, belonged to a family of jewellers, and had himself been a jeweller in Paris. There seem to have been five brethren, of whom one only (Jean) abode in France. H. W. New Univ. Club.

TOOTH-BRUSHES (7th S. vi. 247, 292, 354; vii. 29).—Unless I mistake, the fourpenny tooth-brush of 1729, cited by MR. HARTSHORNE, is the earliest that has been mentioned in 'N. & Q.' As I have not access to Dr. Adolf Köcher's 'Denkwürdigkeiten der Kurfürstin Sophie von Hannover' I do not quite know what amount of faith may be put in the exactness of the translation, entitled 'Memoirs of Sophia, Electress of Hanover,' which has been lately published by Richard Bentley & Son; however, I give for what it is worth the following passage, which seems to show the tooth-brush already active in 1640:—

"I rose at seven in the morning [writes the lively mother of our kings to be] and was obliged to go every day *en déshabille* to Mlle. Marie de Quat..... who made me pray and read the Bible. She then set me to learn the 'Quadrains de Pebrac' while she employed the time in brushing her teeth; her grimaces during this performance are more firmly fixed in my memory than the lessons which she tried to teach."—Pp. 4-5.

Years ago—some time in the fifties—I was told of a girl, daughter of a well-to-do farmer I believe,

who was mediæval as regarded the cleaning of her teeth, inasmuch as she merely rubbed them with a soapy towel. I sometimes think that the attrition in which we so joyously indulge when we "sharpen" our ivorys, as the unsophisticated maidservant reported of a man whom she saw at work with his brush, may be easily overdone, and tend to the profit of the dentist rather than to our own. In Egypt the finger—made before tooth-brushes as well as "before forks"—is sometimes used as a substitute for bristles, vegetable fibre, or other deterrent agent:—

"After every meal servants were in attendance with napkins, ewers, and basins. One servant holds the basin, while another pours a stream of fresh water over the hands. Some of the natives, while performing their ablutions, made a thick lather of soap, which they thrust into their mouths, using a finger as a tooth-brush."—*Court Life in Egypt*, by Alfred J. Butler, p. 11.

ST. SWITHIN.

SIR HENRY LIGHT, K.C.B. (7th S. vii. 208).—He was the son of William Light, of the Madras Civil Service, by the daughter of the Chevalier Alex. de Lüders, Knight of the Holy Roman Empire, Chargé d'Affaires in England from the court of Russia, and grandson of William Light, of Baglake, co. Dorset, by the daughter of Thomas Broadrepp, of South Mapperton, Dorset. His great-grandfather was William Light, of Broadstock and Baglake, co. Dorset, and he appears to have claimed descent from the family of Lyte of Lyte's Cary, near Charlton-Mackerell, co. Somerset. He was born in 1782 or 1783, and after an education at Rugby and Woolwich entered the army in 1799. In 1836 he was appointed Lieutenant-Governor of Antigua, and from 1838 to 1848 served as Governor of British Guiana. From the 'Colonial Office List,' 1886, it does not appear that he was ever Governor of the Bahamas. In 1819 he married the daughter of Richard Parry, of Warfield, Berks. He was created a K.C.B. April 27, 1848, and died at Falmouth on March 3, 1870, aged eighty-eight. His widow is said to have died in London within twenty-four hours of her husband's death. See Dod's 'Peerage,' &c., 1869, &c., p. 399; and the *Times* for March 4 and 5, 1870. G. F. R. B.

'THE RING OF AMASIS' (7th S. vii. 189).—I have not read Owen Meredith's (Lord Lytton's) work, but presume it is founded on the legend of Polycrates and Amasis, narrated by Herodotus, who in chaps. xxxix.-xliii. of the third book of his history unfolds the plot, and in chap. cxxv. relates the catastrophe. The story in Herodotus is, in brief, as follows. Polycrates, tyrant of Samos, had formed an alliance with Amasis, King of Egypt, but by his continuous good fortune made that monarch fear lest such success should excite anger in the gods. Therefore the Egyptian sent to suggest to Polycrates to temper his good fortune with some evil, and to cast away what was dearest to him. The

tyrant followed the advice, and threw into the deep sea a precious signet ring. Some days after a fine fish, which had been presented to Polycrates by the fisherman who caught it, was, on being cut open, found to contain the ring in its belly. Polycrates was informed, and wrote to Amasis on the subject. The latter sent back to renounce the friendship of a man whose good luck would surely have a sad ending. Some time after Polycrates was invited to the mainland by Oroetes, the Persian governor of Sardis, and when there treacherously seized and crucified near Magnesia, in Lydia.

JULIUS STEGGALL.

WOODROVE AND PUDSEY FAMILIES (7th S. vii. 208).—The descendants of Thomas Woodrove, of Woolley, and the Lady Elizabeth Percy, who would be senior coheirs of Percy, Earls of Northumberland, and to the baronies of Percy and Poyning, have not been traced beyond two generations, as set forth in Foster's 'Visitations of Yorkshire.' The claim set forth by the late Mr. Paver, of York, to represent this line of the Percy coheirs has, I believe, been proved to be unsubstantial. With reference to Nicholas Pudsey, I have a note that he died *s.p.*, but am not sure as to my authority. Should there be any of his descendants still existing they would be the senior co-representatives of the once potent house of Nevill of Raby.

W. D. PINK.

DRINKING HEALTH IN BLOOD (7th S. vi. 388, 474).—If not too late to revert again to this subject, it may not be without interest to give instances other than those quoted at the pages mentioned of the drinking of health in blood. In the time of Beaumont and Fletcher it is well known that the young gallants used to stab themselves in the arms and elsewhere on the body in order to drink the health of their mistresses and to write their names in their own blood. In the 'Oxford Drollery' (1671) there is a song reciting:—

I stabbed mine arm to drink her health:
The more fool I, the more fool I.

And:—

I will no more her servant be:
The wiser I, the wiser I;
Nor pledge her health upon my knee.

J. W. ALLISON.

Stratford, E.

CHROMO (7th S. vii. 169).—DR. MURRAY only requires quotations, but a note on the christener of the art may be of interest. Aloys Senefelder ('Vollständiges Lehrbuch der Steindruckerei,' &c., München, 1818) simply named it "colour printing with several stones." It was baptized "chromolithographie" by M. Godefroi Engelmann in 1837; and for his improvements on the process M. Engelmann's son received a prize of two thousand francs and a gold medal in 1858. It was used in Eng-

and some few years before 1850 under this name, having been introduced chiefly by Mr. C. Hullmandel. A full account of the art will be found in Lami's 'Dict. de l'Industrie et des Arts Industriels,' Paris, 1883, tome iii. pp. 381-6. T. S. Boys's 'Picturale Architecture in Paris,' &c., 1839, is one of the earliest English books printed in colours from several stones that I know of. J. DORMER.

P.S.—In the contemporary reviews of Boys's book the art receives its proper title. I have forwarded quotations from 1839 onwards.

WHITEPOT (7th S. vii. 148, 218).—The receipt for a "whitepot" which Gervase Markham gives in 'The English House-wife' (ed. 1631) is:—

"Take the best and sweetest cream, and boile it with good store of Sugar, and Cinamon, and a little rose-water, then take it from the fire and put into it cleane pickt ryce, but not so much as to make it thicke, and let it steepe therein till it be cold; then put in the yolks of six eggs, and two whites, Currants, Sugar, Sinamon, and Rose-water, and Salt, then put it into a pan, or pot, as thin as if it were a custard; and so bake it and serue it in the pot it is baked in, trimming the top with sugar or comfets."—P. 122.

J. F. MANSERGH.

Liverpool.

Tom Thumb, in an ancient metrical history of his life and adventures, arrives at court, when a "banquet was prepared," riding on a butterfly:—

The which in vain they strive to seize,

Till his unhappy lot,

As on him steadfastly they gaze,

He fell in a white pot.

As he was nearly drowned, it was evidently some dish at the banquet, "where all in joy they do abound."

SCOTT SURTEES.

"White-pot," probably that of the creamy sort, is mentioned in 'Hudibras,' canto i. (Tonson's ed., 1700, p. 15):—

To keep well cramm'd with thrifty Fare;

As White-pot, Butter-milk, and Curds,

Such as a Country-house affords.

J. T. F.

Bishop Hatfield's Hall, Durham.

TELEGRAM (7th S. vii. 162, 261).—Your correspondent A. C. is fairly accurate in his account of the long-forgotten controversy of telegraph v. telegrapheme, but as he refers to me as the then champion of Oxford, and accuses Oxford of having been "feeble" in the matter, I desire to say that then, as now, I strongly defended *telegraph* (τηλέγραμμα) as formed quite regularly, τῆλε being a preposition as well as an adverb. Beyond that I was not called to go. Because I think *telegraph* defensible and correct, that is no reason why I should decline to accept *telegrapheme* also. I understood at the time that my defence of *telegraph* induced Lord Macaulay to recommend Messrs. Longman to embody the new word in an

English dictionary of which they were the publishers. But surely the controversy is now purely "academic," and is hardly worth reviving. I have a copy of the little pamphlet to which your correspondent refers.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

TOURS CATHEDRAL (7th S. vii. 28, 69).—Neither of the churches at that city was of first-rate magnitude. A plan in the 'Monographie de S. Clément,' by Palustre, shows the destroyed St. Martin, smaller in all dimensions than the existing very beautiful, but not large Cathedral of St. Gatien. It seems to have been more famed for wealth, and hence the mistake of Sir Walter Scott. The real distinction of being the largest French church belonged till the Revolution to the Abbey of Cluny, which V. le Duc calls (i. 258) "certainement l'église la plus vaste de l'Occident." But when he speaks (p. 260) of "ce double transept dont aucune église en France ne nous donne d'exemple," he overlooked the very fine (but seemingly little known) Abbey of St. Quentin, which still presents one continental parallel to our English minor eastern transept.

E. L. G.

A. J. M. advises Mr. BOUCHIER, when he goes to Milan, to

"get up early on Sunday morning and go up to the top of the Dom. There, unless things have changed very lately, he will find the citizens seated in family parties upon the clean white marble slabs of the roof, each group breakfasting *al fresco* on manchet bread and wine and sausage or cold fowl, and gazing, meanwhile," &c.

I back A. J. M.'s advice so far as going to the roof of the cathedral at sunrise is concerned. But I would further advise any whom it may concern not to expect to meet any Milanese citizens, breakfasting or otherwise. The sunrise-loving Briton will have the beautifully clean white marble roof all to himself. And I would further advise him, at least in speaking to Italians, not to evoke painful memories by speaking of their church in German. He had better confine himself to English or Italian, and call it either the *duomo* or the cathedral.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

MONTE VIDEO (7th S. vii. 7).—The question was asked at this reference as to whence the word *Video* is derived, and how it should be accented. With the great efflux of emigrants to the River Plate, an authoritative answer is very desirable. It would seem to be the adjective of Portuguese *vid*, a vine. If so, the accent would fall on the e.

W. P. W.

MISS MELLON (7th S. vii. 183).—It may be worthy of mention that a portrait of Mrs. Coutts (late Miss Harriet [sic] Mellon) was published in the *Ladies' Monthly Museum* of January, 1816, and in the issue of the following month a short

account of her life up to that period was given. In this it is stated that she was "the daughter of a gentleman in the East India service, who died previous to her birth, in the city of Westminster"; and she is highly praised for her "benevolent disposition." The "portrait was taken from a painting" by Foster, but the writer of the memoir candidly admits that the engraving does not do "justice to this painting." J. F. MANSEGRH.
Liverpool.

CAPT. MARRYAT (7th S. vii. 9, 74, 177).—I stated in my original query, on the authority of Mrs. Church (*née* Florence Marryat), that this charming writer was "born in Westminster," but I wanted more definite information, which has happily been supplied. I have learned, on the highest family authority, that Capt. Marryat was "born in Great George Street, Westminster, July 10, 1792." J. MASKELL.

WILLIAM JAMES (7th S. vii. 207) died on May 28, 1827, leaving "a widow, a native of the West Indies, entirely destitute. A subscription is now raising for her relief, the Literary Fund Society having liberally contributed a donation of 50l." See *Gent. Mag.*, xcvii. pt. ii. pp. 281-2.

G. F. R. B.

[R. F. S. supplies the same information.]

LORD MAYOR'S SHOW (7th S. vii. 47, 211).—J. C. may like to have his attention drawn to the following, which was advertised for sale in Pickering & Chatto's catalogue for (about) September last year:—

"A Dialogue betwixt Jack and Will, concerning the Lord Mayor's going to Meeting-Houses with the Sword carried before Him, &c. London, reprinted in the year 1702. 4to., sewn (unbound), rare and curious, 15s."

ALPHA.

THE 'BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31, 134; vii. 18, 151, 213).—MR. J. DIXON asks at the last reference whether any portion of the *Universal Magazine* has been preserved to the present time. Yes. I have vols. lxi. lxi., and lxx., being the portion for 1778 and the first half of 1779, and a capital magazine it is, full of information of the most varied and interesting kind—foreign advices, Parliamentary debates, births, deaths, publications, gossip, anecdotes, &c., to say nothing of its purely literary contents.

C. C. B.

LUDOVIC SFORZA (7th S. vii. 209).—It is recorded in Guizot's 'France,' vol. ii. p. 563, that Ludovic Sforza fell into the hands of the French on April 10, 1500. He was subsequently conducted to the castle of Loches, in Touraine, where he was at first kept in strict captivity, but it was afterwards less severe. The Venetian ambassador, it was remarked in a despatch, said that the duke "plays at tennis and

at cards; and he is fatter than ever." Ludovic died in his prison at the end of eight years. In another account—Dyer's 'Europe,' vol. i. p. 230—of the imprisonment it is related that Louis XII. caused the duke to be confined in a dungeon, where, it is said, he was shut up in an iron cage eight feet long and six broad! and it was only towards the end of his life, which was prolonged ten years, that the hardship of his captivity was mitigated, and the whole of the castle laid open as his residence. Dr. Wm. Smith, in his 'Student's France,' states that Ludovic languished fourteen years in captivity, and on being informed of his restoration to freedom, at the end of that time, expired from the effects of the sudden shock on his worn and shattered frame. Daru, in his 'History of Venice,' also says Ludovic died of joy on the day he was liberated from his cage.

HENRY GERALD HOPE.

6, Freegrove Road, N.

On opening my 'N. & Q.' I read, under the above heading, the query of J. B. S. By a curious coincidence, I had within an hour before read in the railway train, in Montaigne's 'Essays,' the following passage in livre i. ch. xviii., "Qu'il ne fault iuger de nostre heur qu'aprez la mort," which gives exactly the information sought (the edition is Paris, 1818):—

"Et du temps de nos peres, ce Ludovic Sforce, dixiesme duc de Milan, s'oubs qui avoit si longtemps branslé toute l'Italie, on l'a veu mourir prisonnier à Loches, mais aprez y avoir vescu dix ans, qui est le pis de son marché."

"En Touraine, sous le règne de Louis XI., qui l'y avoit fait enfermer en 1500. G."

"Dans une cage de fer, que j'ai vue en 1788. E. J."

The G. who initials the first foot-note is Mlle. de Gournay, Montaigne's adopted daughter. The E. J. who initials the second I do not know.

It is curious that Montaigne, the great *raconteur*, who so rarely misses any circumstance that adds point to his story, should have omitted to mention the fact, if fact it is, that the prisoner "died of joy on receiving the news of his liberation."

R. HUDSON.

Lapworth.

[MR. J. F. MANSEGRH sends, from the *Penny Cyclopaedia*, information agreeing with the above. MR. LEO CULLETON adds that he was first imprisoned at Lis Saint George en Berri. LADY RUSSELL gives the period of imprisonment as ten years.]

"FAIRE UNE GAFFE" (7th S. vii. 66).—Is the rendering of this phrase given by the *Daily Telegraph* correct? *Gaffe* is from the German *gaffen*, to stare about, to stare idly or with stupidly open mouth; hence the phrases "être en gaffe" = "faresentinelle"; "gaffe à gayé," a mounted policeman; "gaffe de sorgue" = "gardien de marché" or "patrouille grise"; "gaffeur," a sentinel; all referring to the same idea, "looking out," "staring at." "Faire

one gaffe" would, therefore, mean "wasting one's time by staring about," "louning and loitering about." A masher who dawdles about with vacant stare "fait une gaffe." Not, as the *Daily Telegraph* says, "puts his foot in," but idles about listlessly staring with vacant gaze.

E. COBHAM BREWER.

Fishing off Polperro, Cornwall, it was once my luck with very light tackle to hook an enormous ray, who, for ease, I suppose, came to the surface. Our boatman said, "Don't 'ee pull, I'll have 'n out with the gaff." And so he did. His gaff, made by himself, was a blunt, stout hook of iron, securely fastened to a broomstick.

W. RENDLE.

JOHN CAM HOBHOUSE, LORD BROUGHTON (7th S. vii. 208).—The first letter sought by G. F. R. B. appeared in the *Times* of April 14, 1818, "with the exception of the most violent paragraph, which ran nearly as follows":—

"If you ever accuse me of treason, throw me into prison, make your jailors load me with chains, and then jest at my sufferings—I Will Put You To Death."

It had been sent to Canning a few days previously in pamphlet form, to which he replied on April 10, 1818. A copy of his letter is given at p. 385 in 'Memoir of George Canning,' by Leman Thomas Rede, Esq. (1827), from which the above quotations are taken, at p. 384. In the preceding pages (362-85) of this octavo volume—which, unhappily, has no index—will be found copious extracts from the "indiscreet speech" made by Mr. Canning at Liverpool, also some stinging verses by Moore in castigation of this statesman, and comments on the circumstances leading up to the publication of the famous letter in the *Times*, which at the moment was attributed to the author of "Junius."

R. E. N.

Bishopwearmouth.

The similarity is very apparent between Canning's "complimentary billet"—"that the author of a certain pamphlet was a liar and a scoundrel, who only wanted courage to be an assassin"—and Dr. Johnson's denunciation of Lord Bolingbroke's works, under the name of 'Philosophy,' published by David Mallet, 1754. This is Johnson's playful satire:—

"Sir, he was a scoundrel and a coward: a scoundrel for charging a blunderbuss against religion and morality; a coward because he had not resolution to fire it off himself, but left half-a-crown to a beggarly Scotchman (Mallet) to draw the trigger after his death."

See Boswell's 'Life of Dr. Johnson' under the year 1754.

FREDK. RULE.

TEA CLIPPERS (7th S. vii. 128).—MR. EDGECUMBE will find a brief notice of the so-called clipper sailings, accompanied by a woodcut illustration of one of them, in the first edition of 'Chambers's Encyclopædia' (1862), vol. iii. p. 80. In the third

volume of the new issue of the 'Encyclopædia,' just published, the notice is cut down to ten lines, an abbreviation accounted for by the fact that in the interval since 1862 the clipper has been superseded by the steamship, and is now little more than a memory. Fortunately, however, a competent author, who evidently writes from experience, has put on record a vividly realistic picture of the actual working of a China tea clipper, and of the life of a sailor on board. This is contained in 'Spun yarn and Spindrift,' by Robert Brown, published in 1886 by Messrs. Houlston & Sons. It purports to be a sailor-boy's log, and is a narrative in the form of fiction of the voyage out and home of the Albatross, a China tea clipper or barque of 722 tons. The race home of the three rival clippers from Foochow is a graphic and stirring piece of writing, and, apart from the now historic value of the book as a description of an obsolete state of things in the seafaring world, the story shows that Mr. Brown is not unworthy to take his place among the best of our modern sea novelists.

JOHN H. NODAL.

Heaton Moor, Stockport.

THE ROSE, THISTLE, AND SHAMROCK (7th S. vi. 207, 311, 429, 455; vii. 178).—I am sorry I cannot give PROF. FELS chapter and verse reference to Pliny, not having a copy of his works at hand; but I have so frequently seen him credited with what MR. MANSENGH calls that "lovely etymological nonsense" that I can have no doubt as to his being its author. Canon Ellacombe ('Plant-Lore of Shakspeare,' p. 251) quotes his very words from an article in the *Quarterly Review*: "Albion insula sic dicta ab albis rupibus, quas mare alluit, vel ob rosas albas quibus abundat." C. C. B.

"I DO NOT LIKE THEE, DR. FELL" (7th S. vii. 268).—The following is Clément Marot's version of Martial's epigram, "Non amo te, Sabidi," &c., as given in Chapsal's 'Modèles de Littérature Française,' ii. p. 26:—

Jan, je ne t'aime point, beau sire :
Ne sais quelle mouche me point,
Ni pourquoi c'est je ne puis dire
Sinon que je ne t'aime point.

The "Hylas" version by Roger de Bussy, Comte de Rabutin (ob. 1693), alluded to by MR. PAYEN-PAYNE, is quoted by MR. S. W. SINGER in 'N. & Q.' 1st S. i. 482, as follows:—

Je ne vous aime pas, Hylas,
Je n'en saurois dire la cause;
Je sais seulement une chose;
C'est que je ne vous aime pas.

JONATHAN BOUCHIER.

[Several correspondents are thanked for the latter quotation.]

EAST SHEEN (7th S. vii. 149).—Richmond, Surrey, was originally known as Sheen, the latter name being changed for the present one by

Henry VII., at the time when he rebuilt the palace there. The name Sheen is of Saxon derivation, and signifies bright or beautiful. The brightness and beauty indicated by the name were expressive of the place, and not of the splendour derived from its royal associations. Sheen is mentioned in the Harlein MSS. as Schene, while Stowe, in his 'Annales,' refers to it as Shine; it was subsequently called Shene, and Sheene, and finally Sheen. In the German word *Schoen*, shining or splendid, we have a slight variation of the word. East Sheen is the present name of a hamlet adjoining Richmond. T. W. TEMPANY.

Richmond, Surrey.

Your correspondent MR. THOMAS LAURIE has made a mistake. The district in Edinburgh called the Sciennes does not derive its name from a convent there dedicated to St. Scienna, but to St. Katharine of Sienna. She was a nun of the third order of St. Dominic, died April 29, 1380, and was canonized by Pope Pius II. Pope Urban VIII. changed the day of her festival to April 30. St. Scienna is unknown in the calendar.

Auchterarder.

A. G. REID.

The convent from which the Sciennes takes its name was certainly not "dedicated to St. Scienna" (whoever she may have been, even in an 'Acta Sanctorum'), but to that very actual Sancta Katharine de Sienna, and was founded by the Lady Seytoun whose husband was killed at Flodden. It was the last pre-Reformation foundation in Scotland, the confirming bull of Leo X. being dated January 29, 1517. The convent, like the capital, suffered in 1544 from the invasion of the English, and in 1567 passed into lay hands. Its maintenance of the strict rule was such that David Lindesay, that unsparing flagellant, represents "Chastitie" as taking refuge "among the sisteris of the Sohenis," where she found "hir Mother Povertie, and Devotioun her twin sister," fled, like herself, from other religious houses. The present convent of St. Catherine was erected some thirty years ago in memory of the old one.

NELLIE MACLAGAN.

[A. H. says that the name Sheen=shine is said to arise from a profusion of buttercups in some places, yellow gorse in others. MR. R. W. HACKWOOD quotes the derivation of the name from Thorne's 'Environs of London'.]

'COACHING DAYS AND COACHING WAYS' (7th S. vii. 106, 237).—In illustration of the number of persons who could be accommodated on the box-seat, we should not forget David Copperfield's "First Fall in Life." Had three been allowed on that coveted perch, there would have been no need for him to retire in favour of the breeder of Suffolk Punches. And again, it will be remembered that when Sir Pitt Crawley took Miss Sharp down to Queen's Crawley, the amiable baronet said, "Keep

the box for me," to the disgust of the coachman, who had hoped for five shillings from the young gentleman from Cambridge in return for the accommodation.

EDWARD H. MARSHALL, M.A.

Hastings.

REV. JAMES HACKMAN (7th S. vi. 87, 212; vii. 172).—There is, according to "Bromley," another portrait of this person, also after Dighton, and dated 1779, but engraved by I. Taylor, oval, and prefixed to Hackman's 'Life,' 8vo.

JULIAN MARSHALL.

I have ascertained that his name is not found in the University Matriculation Books and the St. John's College Admission Register during the years 1776-9.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MISTARCHY (7th S. vii. 188).—*Mysteriarch*, one who presides over or has the charge of sacred mysteries. Did not Dugald Stewart mean the word to be *mysteriarchy*, or a government by the priesthood? I take it also that *polyarchy* is a misprint for *polygarchy*.

JOSEPH BEARD.

Ealing.

By *mistarchy* (or *mistharchy*) seems to be meant a government the executive and legislature of which are paid. The word is, apparently, taken from Aristophanes's 'Acharnians,' vv. 596-7, where Dicaeopolis compares himself, an honest (and unpaid) soldier, with Lamachus, whom he styles *μωσαρχίδης*, a paid general, or, as Liddell and Scott renders it, "an hereditary candidate for paid offices, a born placeman."

JULIUS STEGGALL.

MANUAL OF ARMS IN USE IN THE BRITISH ARMY, 1770-1778 (7th S. vi. 507; vii. 154).—The idea that the British troops in the War of Independence did not take aim, but fired from the position of "charge bayonets," is simply preposterous. At the Battle of Fontenoy, in 1745, Voltaire tells that two English battalions, the Guards and Royal Scotch, met face to face a battalion of French Guards and a Swiss battalion at a distance of fifty paces. The story is well known. The English colonel, Lord Charles Hay, cried out, "Messieurs, tirez." They answered, "We are the French Guard, and never fire first." The order to fire was given by the English, and from a single discharge 399 men of the French Guard fell, of whom nineteen were officers. Of the Swiss Guard nearly an equal number fell. Assuredly these English troops took aim and fired from the shoulder. The story of their firing from the position of "charge bayonets" may have arisen from some nervous soldier having been seen to discharge his piece in raising it to the shoulder. It was not uncommon for an engraver who did not know his business well, to invert the picture, and so to represent troops as firing from their left shoulder.

J. CARRICK MOORE.

CRISS-CROSS ROW (7th S. vii. 228).—I think it is a mistake to describe "the alphabet as it stood in the hornbook, in the shape of Christ's cross"; and I believe that DR. MURRAY's explanation is correct. My opinion, however, sinks into insignificance when compared with that of the late J. O. Halliwell, who printed in 1849, for private circulation, 'A Catalogue of Chap-books, Garlands, &c., in his own possession, with a frontispiece which represents a hornbook of 1570. My copy of this 'Catalogue' contains also a MS. description and sketch of another similar hornbook by the late R. Cole, F.S.A. Both these representations confirm DR. MURRAY's view; and no mention is made of the cruciform arrangement, as would surely have been made if such had been known to either of those antiquaries. The book is at DR. MURRAY's service for inspection, if he cares to see it.

JULIAN MARSHALL.

Perhaps the following mention of this, whatever it may mean, from 'Tristram Shandy,' in which most likely the author depicts his own juvenile experiences, may prove an illustration. It is quoted from the 'Life of Sterne,' by Percy Fitzgerald:—

"He must, therefore, have got over the preparatory stages at home—the five-years with a bib under his chin; four years in travelling from Chriscross row to Malachi; a year and a half in learning to write his own name." He was now to consume 'the seven long years and more *Τυττω*-ing it at Greek and Latin,"—Vol. i. p. 82.

The first two volumes of 'Tristram Shandy' were published at York in 1759. The hornbook, specimens of which may be seen in museums, is mentioned in 'The Schoolmistress,' by Shenstone, published in 1742:—

Their books, of stature small, they take in hand,
Which with pellucid horn secured are,
To save from finger wet the letters fair;
The work so gay, that on their back is seen,
St. George's high achievements do declare,
On which think wight that has y-gazing been
Kens the forthcoming rod, unpleasing sight, I ween!

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the South Kensington Museum there is a case containing eleven hornbooks, dates of six given as *circa* 1750–1770; two 1800; two 1820; one, Scottish, dated Glasgow, 1784, with a cross in the handle. Seven of them have a cross in the left corner, preceding the letter A. Not any of them has a cruciform arrangement of the alphabet. There are also several engravings of hornbooks not in the Museum, but these are also without the cruciform arrangement. It seems more than probable DR. MURRAY is correct in deriving the criss-cross row from the cross in the left corner; and the Museum authorities designate them as criss-cross books.

JOSEPH BEARD.

Ealing.

Surely this odd name must be somehow related with a ceremony that I have heard forms part of the Romish consecration of every church, and which was done about 1865 in Notre Dame at Paris, which the Emperor discovered never to have been consecrated in all the centuries it had stood. The floor, or two diagonals thereon, across the whole nave, must be dusted with ashes, and the bishop then writes along one diagonal all the Latin alphabet, and along the other the Greek alphabet, both crossing at their middles, in the centre of the floor (which possibly may have something to do with "M or N" in the Catechism and Marriage Service). Over the arms of Crucifixion pictures we often see the letters A and Ω, but not any of the intermediate row.

E. L. G.

STAGE COACHES (7th S. vii. 148).—It may be serviceable to J. A. to inform him that in Kent's 'London Directory' for 1777 there is an advertisement of the 'Shopkeeper's and Tradesman's Assistant.....containing an account of the several Inns in London where the Coaches and Carriers put up and go out from,' &c.

J. F. MANSERGH.

Liverpool.

EPPINGEN (7th S. vi. 468).—R. S. V. P., who asks if the etymology of Eppingen, in Baden, is known to our German cousins, will find the information he seeks in Förstemann's 'Altdeutsches Namenbuch,' vol. ii. p. 451.

ISAAC TAYLOR.

FOLK-LORE IN THE AZORES (7th S. vii. 106).—We need not go far to find a parallel. In January, 1879, I sent the following to a local journal, which printed it in 'Salopian Shreds and Patches,' vol. iii. p. 133:—

"*Weather-lore*.—A country woman made a remark on New Year's Day which brought to light rather an interesting bit of weather-lore. It was to the effect that the days between Christmas and Twelfth Day are representative days, indicating by their character the months of the new year—if mild, stormy, or otherwise, such would be the state of the month corresponding to them. Thus December 26 was to stand for January, 27 for February, and so on to January 6, which would represent December. Has this bit of weather-lore been noticed in your columns before?"

I heard this near Shincton, in Shropshire, when I was on my way to visit Buildwas Abbey, on January 1, 1879.

BOILEAU.

DYER OF SHARPHAM (7th S. vii. 27, 137).—Several Dyer pedigrees will be found at pp. 33 to 35 of vol. xi. of Harleian Society publications, being 'Visitation of the County of Somerset in 1623.' See also Burke's 'Extinct Baronetage,' second edition, p. 179, and 'Account of the House of D'Oyly,' by William D'Oyly Bayley, p. 59.

Dyer of Sharpham Park, near Glastonburie, was of the same family as Dyer of Roundhill. The latter was the elder branch, and Sir Ludowick Dyer belonged to it. This Sir Ludowick Dyer

appears to have been the first baronet of Stoughton, so created in June, 1627. He married Elizabeth, daughter of Sir Henry Yelverton, Knt., but dying without surviving issue, his title expired.

Catherine Dyer, the wife of Sir Edward Coke, appears to have been the sister, and not the daughter, of Sir Ludowick. This Sir Edward Coke was a grandson of the great Sir Edward Coke, the celebrated lawyer, and was created a baronet in 1641. He had several children by Catherine Dyer, but the title is now extinct.

Sir Ludowick's grandfather was Sir Richard Dyer, Knt., of Stoughton, who married Mary, daughter of Sir William Fitz William, Knt., and had an eldest son, Sir William Dyer, Knt., of Stoughton, who married, February, 1602, Catherine, second daughter and coheir of John D'Oyly, Esq., of Merton, in Oxfordshire, by his wife Anne, daughter of Francis Barnard, Esq., of Abbingdon, near Northampton. Sir William Dyer, Knt., and Catherine D'Oyly had issue: Sir Ludowick Dyer, who was created a baronet in 1627, but died *s.p.*; Richard Dyer; D'Oyly Dyer; James Dyer; Anne Dyer, who was married to William Gery, Esq., of Bushmead Priory, and died in 1684, leaving issue,—her present representative is William Hugh Wade-Gery, Esq., of Bushmead (see Burke's 'Landed Gentry,' 1886, p. 719); Mary Dyer; Catherine Dyer, the wife of Sir Edward Coke, of Longford, co. Derby.

The Dyer arms, granted to the family in 1575, were Sable, three goats passant argent, attired or.

W. H. NOBLE, Colonel.

Waltham Abbey, Essex.

CENTURY: CENTENARY (7th S. v. 467; vi. 36, 154, 217).—I have met with the word *century*=a hundred years in an earlier work than the one I quoted from at the second reference. It is entitled 'The Revelation of Saint John,' &c., Amst., 1644, was originally written in Latin by Thomas Brightman, and, according to the 'Biographical Dictionary' (1809), "made much noise in the world." The following extract may be of some interest:—

"The which thing came to passe about the yeare 1560. When certaine learned and skillfull men made that worthy worke of the Centuries at Magdenburgh. In which thirteene Centuries, whatsoever is to be had scatteringly in the ancient Ecclesiastical or political writers, as touching matters done from Christ's birth to the yeare 1300, is framed into one body.....[and] set under one view. Our Countryman Iohn Foxe, and Iohn Sleidan tooke a torchlight from these mens writings, and by the helpe thereof continued the History to the yeare 1555."—P. 126.

At p. 151 occurs, "Thus farre do the thirteene Centuries reach, which end in the yeare 1300." See also p. 134.

J. F. MANSERGH.

Liverpool.

MACARONI (7th S. vii. 48, 129, 213).—Though I suppose that none of us has heard *maccheroni* used

in conversation in Italy in any other sense than that of a food—or, for the matter of that, *macaroni* in England—I find in such an ordinary book of reference as Graglia's 'Pocket Dictionary,' besides "*maccheroni*, a sort of pastemeat," "*un maccherone*, a blockhead; also *maccheronea*, macaronicks." As for pronunciation, an Englishman's pronunciation of *maccheroni* would be *macaroni* or *macarony*. *Macaronic* verse certainly does not seem a happy expression, as the elements of *macaroni* are harmoniously blended, and those of *macaronic* verse are not. It would be better typified by a Bologna sausage.

KILLIGREW.

YEOMAN'S SERVICE (7th S. vii. 207).—This phrase appears in Shakspeare's play of 'Hamlet,' V. ii., where the Prince of Denmark says:—

I sat me down,
Devis'd a new commission; wrote it fair:
I once did hold it, as our statistes do,
A basenesse to write fair, and labour'd much
How to forget that learning; but, Sir, now
It did me *yeoman's service*.

Steevens, in a note on "yeoman's service," says:—

"The meaning, I believe, is,—This yeomanly qualification was a most useful servant, or yeoman, to me. The ancient yeomen were famous for their military valour."

EVERARD HOME COLEMAN.

71, Brecknock Road.

This phrase, which "is now much in fashion," was used by W. Shakspeare in his play of 'Hamlet,' V. ii.:—

Now it did me yeoman's service.

The meaning is sufficiently obvious. "Yeoman" was a title sometimes given to a soldier (hence "Yeomen of the Guard") or to a gentleman servant (Johnson).

JULIAN MARSHALL.

[MR. GEO. F. CROWDY and MR. E. YARDLEY write to the same effect.]

HOMER'S 'ILIAD,' VIII. LL. 557-8 (7th S. vii. 129, 196).—In connexion with Wordsworth's censure on Pope's rendering of this passage, the following extract from Macaulay's essay on 'Moore's Life of Lord Byron' may be worth notice, since it seems to point to the same passage as rendered by Pope:—

"In the sense in which we are now using the word correctness, we think that Sir Walter Scott, Mr. Wordsworth, Mr. Coleridge are far more correct than those who are commonly extolled as the models of correctness—Pope, for example, and Addison. The single description of a moonlight night in Pope's 'Iliad' contains more inaccuracies than can be found in all the 'Excursion.'"

Whether of the two, Wordsworth or Macaulay, wrote this censure first it would be interesting to know.

JULIUS STEGGALL.

3, Queen Square, W.C.

IGNESHAM AND COTSMORE (7th S. vi. 507; vii. 197).—A William de Cottesmore is found in a

very early record, which speaks of the feast of St. Andrew, "postquam H. Rex Anglorum filius Mæildæ imperatricis" received the homage of the Scots at York. Reference, Exchequer, Queen's Remembrancer, Ancient Miscellanea, Jews' Rolls, No 556, 1, m. 2. M. D. DAVIS.

No mistakes should be allowed to go unchallenged in 'N. & Q.,' so permit me to correct Mr. WALFORD's mention of Icklesham as being "near Ry., in Kent." Both Icklesham and the town of Ry. are in Sussex. JOHN E. T. LOVEDAY.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 249).—

Who shoots higher far
Who aims the moon than he who aims a star.

The lines have a parallel in the dedication of George Herbert's 'Priest to the Temple': "That I may have a mark to aim at; which also I will set as high as I can, since he shoots higher that threatens the moon, than he that aims a star." As the stars proper are further off than the moon, there is not so much meaning in the two lines as in Herbert's preface. And so, too, George Herbert also writes in his poem, 'The Church Porch':—

Who aimeth at the skie
Shoots higher much than he that means a tree.
'The Temple,' p. 12, ll. 9, 10, Lond., 1660.
ED. MARSHALL.

[Replies to the same effect are acknowledged from HERMENTRUDE, C. C. B., J. A. J. HOUSDEN, A. B., St. SWITHIN, and F. J. F.]

Miscellaneous.

NOTES ON BOOKS, &c.

Le Morte Darthur. By Syr Thomas Malory. The Original Edition of William Caxton, now Reprinted and Edited, with an Introduction and Glossary, by H. Cescar Sommer, Ph.D., &c. Vol. I. Text. (Nutt.) To the Early English Text Society men have naturally looked for an authoritative reprint of Sir Thomas Malory's *Le Morte Darthur*: Weary of waiting, Dr. Sommer has at length undertaken the task of reprinting the first edition of Caxton. We are glad that it has fallen into its competent hands. How much labour has been involved is made plain when it is stated that every word, number over four hundred thousand, has been copied by himself from the one perfect copy that is accessible. For the text only is issued, with a short prefatory introduction. The editorial portion, which will include a glossary, an essay by Mr. Andrew Lang upon the *Le Morte Darthur*, and Dr. Sommer's prolegomena, will follow in a second volume. It is as yet too early to speak of the labours of the editor. The book itself is welcome. With the exception of Wright's edition, which is included in the "Library of Old Authors," and the Globe edition, the various issues of the work are all rare. Wright's edition, meanwhile, is founded upon the latest of the black-letter editions (London, 1634), and the Globe edition is modernized and abridged. Wright laudably defends the selection of an edition which, while it is not, as is the first, likely to be difficult—he calls it repulsive—"to the modern reader, has, at least, with its sprinkling of obsolete words not sufficiently numerous to be embarrassing," a "certain clothing of mediæval character," which is held to be "one of the charms of the book." All this just amounts to the fact that

Wright's edition, like other reprints, with the exception of Southey's, was simply intended to be popular. Dr. Sommer's edition is intended for the philologist and the scholar. For such the first edition alone has value, and the various readings of subsequent editions will be given in notes. Founded as it is upon the French, and giving as it does the later versions of the legends of the Round Table, Malory's book is epoch making in prose, and deserves all the popularity it has enjoyed. Most of the popular notions concerning the Arthurian legends are derived from its delightful pages. The Laureate, it is known, has paraphrased Malory, and has not always reached the simple, magical pathos of his original. Neither in Berners's *Froissart* nor in any early English prose work, nor for more than a century later, is there anything to approach the lamentation over the death of Lancelot. We shall watch eagerly for the completion of this undertaking. Meanwhile we are thankful for the beauty of the volume. Paper and type are admirable and luxurious. A facsimile of a page of the original edition is prefixed, and nothing that can add to the pleasure of the reader is wanting. We are alike grateful to Mr. Nutt for enriching our shelves with a noble volume, and to an editor who has spared no pains, has twice sent over to America to verify the facsimiles in the Althorp copy, which were made up from the Osterley Park copy, now in New York, and, interpolating nothing and omitting nothing, has followed his original line by line, word by word, and, with a few exceptions, to be hereafter discussed, letter by letter.

The Twilight of the Gods, and other Tales. By Richard Garnett. (Fisher Unwin.)

DR. GARNETT is a learned man; but scholars, like lesser folk, cannot always remain at high pressure. As a relaxation, as we should imagine, he has given us a volume of tales, every one of which is well worth reading. We must own that 'The Twilight of the Gods,' the one from which the volume takes its name, is to us the least pleasing in the collection. 'The Demon Pope' is excellent. The quiet humour in it entertained us more than we can tell. It was, we suppose, part of his plan to keep all learned discussions in the background. We cannot help wishing, however, he had told us why, in his opinion, Gerbert was reckoned a magician. There must have been some other reason beyond the fact that he could read Arabic. The last tale in the book, 'The Poison Maid,' is one of the best, and contains within it a high moral, which we are afraid careless readers will not grasp.

The Dictionary of National Biography. Edited by Leslie Stephen, Vol. XVIII. Esdaile—Finan. (Smith, Elder & Co.)

THE latest volume of this noble work, which, with commendable punctuality, comes exact to its time, is noticeable for the series of admirable articles, with a few exceptions by the Rev. W. Hunt, upon Saxons bearing names such as Ethelred or Æthelred, Ethelbert, and the like. In the cases of saints (Etheldreda and others) the life falls into the no less competent hands of Canon Venables. This portion of the work is accomplished in unsurpassable fashion. The most important biography of the editor, which is also the most important of the volume, is that of Fielding, which comes near the close. Mr. Stephen pays a tribute to the life by Lawrence, which has not got the praise it merits. Mr. Stephen says of Fielding's novels that "however wanting in delicacy," they "show a study of moral sense as well as a masculine insight into life and character." He regards him as beyond question the real founder of the English novel as a genuine picture of men and women. Mr. Stephen also writes a very appreciative account of Henry

Fawcett, giving a striking account of his courage and resolution after his blindness, and is responsible for good articles on William Falconer the poet, Farquhar the dramatist, and John Evelyn. The younger John Evelyn is in the hands of Mr. S. L. Lee, whose long list of excellent biographies includes, among others, Sir John Falstaff, Thomas Farnaby, Anthony Farmer, and Sir Henry, Sir Richard, and Sir Thomas Fanshawe. A sympathetic account of Edward Fairfax, the translator of Tasso, is by Mr. A. H. Bullen. Mr. C. H. Firth sends a brilliant account of the great Lord Fairfax. Among the Evanses, the booksellers are dealt with by Mr. H. R. Tedder. F. W. Faber is dispassionately treated by Mr. Thompson Cooper. It is satisfactory to find the initials of John Tyndall, F.R.S., to the life of Faraday. Mr. Cosmo Monkhouse supplies the life of Etty, and Mr. Louis Fagan those of the Faithornes. Prof. Laughton's familiar signature appears at the foot of many good lives. Other signatures that are sought are those of Mr. Thomas Bayne, Dr. Garnett, Mr. Robert Harrison, Mr. G. C. Boase, Mr. Russell Barker, Dr. Norman Moore, and Mr. Horace Round. So far from falling off, the 'Dictionary' improves as it progresses. This is, indeed, but natural as the contributors become more familiar with their work. One or two special departments, notably the lives of naval officers, entrusted to Prof. Laughton, could not possibly be in better hands.

Philosophical Classics for English Readers.—*Francis Bacon, his Life and Philosophy.* By John Nichol, LL.D., Professor of English Literature in the University of Glasgow. Part II.—*Bacon's Philosophy.* (Blackwood & Sons.)

In the opening pages Prof. Nichol makes short work of the popular view of the Baconian philosophy, which may be found in a condensed form in Lord Macaulay's brilliant essay. As Bacon was a critic of old as well as a promoter of new methods of speculative research, Prof. Nichol rightly devotes the first part of this volume to a concise but comprehensive survey of the work of Bacon's predecessors. In the second part he grapples with the 'Instauratio Magna,' and gives us a masterly summary of the Baconian philosophy. Those who are familiar with Bacon's works will readily understand the difficulty of Prof. Nichol's task, and will be the first to appreciate the able manner in which these difficulties have been surmounted, while to those who are unfamiliar with Bacon, but are desirous of obtaining an insight into his life and philosophy, we can cordially recommend these two small volumes.

The Book of Sundials. Collected by Mrs. Alfred Gatty. Edited by H. K. F. Gatty and Eleanor Lloyd. (Bell & Sons.)

Few monuments of the past appeal more directly to a cultivated taste than the sundials, the descriptions and mottoes of which Mrs. Gatty long and assiduously collected. To English taste, which has been impugned by foreign nations in consequence of its liking for didactic and elegiacal forms of literature, the brief and pregnant lessons conveyed on sundials especially commend themselves, and a reference to the indexes of 'N. & Q.' will show how diligently the mottoes have been preserved. Not seldom the dial itself is an object of interest and beauty. Over the church porch in Catterick, where Mrs. Gatty lived, was a curious dial, now unhappily destroyed, with what may be called a canting motto, "Fugit hora, ora." In the Yorkshire dales near at hand churches and halls and even cottages had dials. The mottoes to these Mrs. Gatty half a century ago began to collect, with the result that she published ultimately a volume, which has since been a delight to the antiquary and the cultivated reader. A second edition of this, with numerous and important

additions, has now been issued under care in part at least filial. Mrs. Gatty's opening sentences indicated that she treated her subject from the poetical and literary rather than the scientific standpoint. In the new edition even the poetical aspects are uppermost. An appendix, by Mr. W. Richardson, now supplied, gives, however, scientific information on the construction of dials. This furnishes the information necessary to the mechanical construction of sundials, and is illustrated by diagrams. It adds considerably to the practical value of a work the main interest of which remains, as heretofore, in the descriptive passages and in the catalogue of known dials and mottoes. In its enlarged and handsome shape, with its pleasant and appreciative record and its numerous designs, the book makes direct appeal to our readers. Those, indeed, who are so modest in taste or means as to have few books will do well to include this suggestive volume among the number.

RECEIVED *The Advertiser's Guardian* for 1889; *Bourne's Handy Assurance Directory*; and *A Manual of Cursive Shorthand*, by Hugh L. Callendar, B.A. (Clay & Son).

BARNET EXHIBITION.—An exhibition of objects of interest in connexion with Old Barnet is to be held at the Church House, Wood Street, Barnet, on Tuesday, Wednesday, and Thursday in Easter Week, between the hours of 2 and 10 P.M. The honorary secretary is Mr. E. A. Maxwell, 50, High Street, Barnet, to whom objects of interest, such as old prints, paintings, signboards, coins, signatures, and, in fact, illustrations of any kind of local interest may be sent. The Rev. D. W. Barrett, the Rectory, Barnet, desires personal help in a matter in which Barnet sets a good example.

Leicestershire and Rutland Notes and Queries, an illustrated quarterly journal, is announced. It is to be issued by Messrs. J. & T. Spencer, of Leicester.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

THE REV. E. MARSHALL writes that on p. 270 ('A Fool and a Physician'), by an oversight the lines from *Mimmerus* were printed as prose, not verse.

A SEXTAGENARIAN ("Fiat justitia ruat cælum").—All that is known concerning this appears 'N. & Q.', 4th S. i. 94; ix. 433; 5th S. i. 404; iv. 339; v. 111; vi. 453.

KILLIGREW ("Llewellyn Family").—We regret our records enabling us to ascertain the addresses of correspondents do not extend back to the Third Series. If INA sees this, she is invited to communicate with us.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 20, 1889.

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Notes.

THE ANGLO-SAXON NAMES OF THE MONTHS.

In Verstegan's 'Restitution of Decayed Intelligence' the author gives what he is pleased to call the Anglo-Saxon names of the months after the following fashion, beginning with January. They were, he says, *Wolf-moneth, Sprout-kele, Lencnonat, Oster-monat, Tri-milki, Weyd-monat, Teu-monat, Arn-monat, Gerst-monat, Wynn-onat, Wint-monat, Winter-monat*. This is in the true old spirit of hardy guesswork, and is wrong on the face of it, because such forms as *ronat, Oster, heu*, and others are plainly German, and cannot possibly be Anglo-Saxon. It will suffice to show how he came by the name of *Sprout-kele* in February, as we can then tell how worthy he is of trust. His own account is:—

"They called February *Sprout-kele*, by *kele* meaning the *ele-wurt*, which we now call the cole-wurt..... It was he first herb that in this month began to yeeld out wholesome young sprouts, and consequently gave thereto the name of *sprout-kele*."

his is a specimen of the daring imagination with which the whole book teems. It is all rubbish, of course, and crumbles to pieces on investigation. It will suffice to mention two points.

The A.-S. for *cole* is not *kele* at all, but *cawl*, being merely the Latin *caulis* in a slightly dis-

guised form. Secondly, the native Dutch name for February is *Sprokkel-maand*, where *Sprokkel*, according to Koolmaan, means "thaw," or "thawed earth," whence the adj. *sprokkelig*, crumbling, friable. It is clear that Verstegan's *Sprout-kele* is due to a desperate attempt to find an etymology for *sprokkel*, a word which he did not understand.

Not to waste more words upon the above farrago, which is not even correct for the Dutch language, whence several of the examples are drawn, it may suffice to say that not one of the names is correctly given, and most of them are entirely wrong. By good fortune the A.-S. names of the months are all of them found in a manuscript printed in Cockayne's 'Shrine,' p. 47. Some of them occur in the 'Menologium,' printed by Fox, and reprinted by Grein, and some in a manuscript in Corpus Christi College, Cambridge, described in Wanley's 'Catalogue,' p. 106, and elsewhere. Beginning with January, the names are as follows: (1) *Se æftera Geōla* (the latter Yule); (2) *Sol-mōnath*; (3) *Hrēth-mōnath*; (4) *Easter-mōnath*; (5) *Thrimyrc*; (6) *Se ærra Litha* (the former Litha); (7) *Se æftera Litha* (the latter Litha); (8) *Wēod-mōnath*; (9) *Hālig-mōnath*; (10) *Winter-fylleth*; (11) *Blōt-mōnath*; (12) *Se ærra Geōla* (the former Yule).

A few notes may be added. The old notion that in the name of February the *o* should be long, and that the word *sōl* would then mean "sun," is absurd. February is not usually a "sun-month." *Sol* means simply *mire*, or *mud*, whence E. *sully*. I regret to say that "mud-month" is sadly appropriate, and answers to the Old Dutch name *Sprokkelmaand*, discussed above. The name for March is said to be from a certain goddess Hreda. (See the note in Bosworth and Toller's 'Dictionary.') I do not quite see why it may not mean simply "fiere-month." April is "Easter-month." May is "three-milkings month"—i.e., the cows might then be milked thrice a day. The name Litha is merely the definite form of *lithe*, mild, so that June and July are the mild, or warm months. August is "weed-month." September is "holy month," and it is on record that it was so called as being a great time for sacrifices to idols in the heathen days. Compare the offering of first-fruits. The reason for the name of October is left unexplained.* November is "sacrifice-month," and is also explained to refer to heathen sacrifices.

It appears that out of Verstegan's twelve names only two are even approximately correct, and these two, *Oster-monat* and *Tri-milki*, are given in foreign spelling. WALTER W. SKRAT.

* As a guess, I should refer *fylleth* to the verb *fyllan*, to fell, to cause to fall, and so explain *Winter-fylleth* by "storm-felling," i.e., the time of year when a storm or colder weather causes the leaves to fall from the trees. Compare the old name *fall*, the equivalent of *autumn*.

SHAKSPEARIANA.

'HENRY V.,' II. iii. 16 (7th S. vi. 84, 304).—

"A Table of greene fields."—Folio.

"A' babbled of green fields."—Theobald.

Theobald's famous and much admired emendation had held the field unquestioned so long that till I read, the other day, MR. PERCY FITZGERALD's remarkable note at the first of the references given above I never presumed to question it. I regard MR. FITZGERALD's objection to the emendation as insuperable. I need not occupy your space by repeating his argument; I state only his conclusion: "The 'table of green fields' must, therefore, be some sort of description of his [Falstaff's] face or nose, suggestive of the green hue of coming death, that is, if it is to stand." MR. FITZGERALD thinks it should not stand, agreeing with those who regard the words as belonging to a prompter's direction. In this I do not agree with him. Suppose you had never seen this passage, and that a friend was reading it to you. When he had read thus far, "His nose was as sharp as a pen, and,"—would you not expect another simile (and, as coming from Mrs. Quickly, a grotesque one) descriptive of Falstaff's appearance? If instead of this the continuation had been "A' babbled of green fields," would you not have been surprised at this return to another class of symptoms of approaching death, from which the narrator in her description had passed away? What, then, was the simile? Not, certainly, the nonsensical "table of green fields," but most probably something not unlike this in sound, for which this had been misheard. Pray observe that it is not the only instance of mishearing the copy in this very speech of mine hostess. A little further on we find in the Folio "up-peer'd" for *upward*. Remember, once more, it is Mrs. Quickly who speaks—from whose mouth you expect nothing pathetic, but the ludicrous only. Are you much surprised when you hear her say, "His nose was as sharp as a pen and the bill of a greenfinch"? With poor Falstaff, even when "cold as any stone," Shakspeare wished to keep the theatre in a roar. If you ever saw a dead greenfinch lying on its back, with its sharp bill, its frontal protuberance, its short legs, and its greenish hue, you have seen a grotesque miniature of Sir John Falstaff.

Such, I believe, was the simile. And now to account for the misprint. "A" before "table" has been misplaced. It should stand before "green." "Table" has been misheard for "the bill" (mark the close resemblance in sound), and "fields" has been misheard for "finch," the sibilant sound in which both words close, as well as the identity in the commencement of each, accounting for the mistake. Mrs. Quickly had in mind both the sharpness of Falstaff's nose and the deathlike greenness of

his complexion. The former suggested the bill of a bird, the latter a bird of greenish hue.

I know I have broached a terrible heresy. Luckily for me, heretics are not burnt nowadays. I can only be hooted and hissed. I once believed in Theobald's "emendation" with a faith strong as that of any who believe in it still. It was a great shock to me when this faith was not shaken only, but utterly overthrown. I was compelled to go in quest of a new belief. I have found what, for the present, supplies my need.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"A' babbled o' green fields" has been so long familiar that it holds right of possession and prepossession in my mind; yet, as asked for, the following quotations, for want of better, may go to confirm the reading of the 1623 folio, advocated by MR. INGLEBY:—

"The Earth disrobed.....is like a naked table wherein nothing is painted."—Lithgow, 'Travels,' 1632, pt. iii.

"Like to those.....wandering Empiricks which in Tables and pictures make great ostentation of cures."—Bp. Hall, 'Heav. upon Earth,' § 1, 1614.

"As some affect to have great personages draune in little Tablets."—Bp. Hall, Decade 6, Ep. 10, 1614.

"Your picture, which I have hanging in my house, painted in a table."—Fleming, 'Panoplie of Epistles,' 1576.

From a very small reading, as yet, of his contemporaries, I think Shakspeare is not to be taken too strictly, either in phrase or use of words—they surely are not even in plain prose—and it is certain local allusions and circumstances lost to us add to the difficulty of grasping his prodigal wealth.

W. C. M. B.

NOTES ON SHAKSPEARE LEXICOGRAPHY (7th S. vi. 342).—*Motion: Move*.—I beg to "move" the rejection of MR. GRAY's "motion." His conception that Claudio, when he spoke of "this sensible warm motion," meant to indicate himself under the figure of a marionette, a puppet, an automaton—called himself in that most tragic moment by a name which the fantastic Lucio used of the villain Angelo ('Meas. for Meas.,' III. ii. 119) only in ribald jest—that conception is equally out of keeping with the true meaning of the word, with its context, and with the intensity of the occasion.

That "motion" meant puppet is admitted (see 'Two Gentlemen of Verona,' II. i.: "O excellent motion! O exceeding puppet!"; but where is the proof that it meant automaton? Even if "the dramatists" supply the proof, do they prove the dignity of the word as a fit symbol of a man?

The view that "move" sometimes means "move automatically" is as wide of the mark as the references to 'Macbeth,' III. iv. 23 and V. iii. 35, are wide of the lines intended. The fact is that the automatic or non-automatic character of motion is

quite extraneous to the word itself. To "move" is simply to move, without regard to the motive cause. If MR. GRAY merely means that "move" is sometimes an intransitive verb, no one questions the proposition.

Now look at the context. Does not "this sensible warm motion" contain a contrast to the line which precedes as well as to that which follows? It is an antithesis to the inert lifelessness suggested by the "cold obstruction" of the one, no less than by the "kneaded clod" of the other. In the first contrast there is no mixed metaphor at all, and in the second it is but slight. The cold obstruction and the kneaded clod are each, of course, a figure of death. Has an automatic toy any fitness as a figure of life? Would it free us of mixed metaphor? Has Shakespeare perpetrated a confusion of images worse confounded than that of making a "warm automaton" become a kneaded clod? This warm automaton will not work. Don Quixote once took a puppet for flesh and blood, but we really cannot take Claudio's flesh and blood for a puppet. The phrase "sensible warm motion" naturally interpreted is so apt an expression of the idea of living, breathing flesh and blood—is, in short, so inherently symbolical of life—that Milton ('Paradise Lost,' II. 146-151) makes one of the chiefs of the embattled seraphim speak of "sense" and "motion" as the essence of even celestial existence:—

Who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated Night,
Devoid of sense and motion?

GEO. NEILSON.

Glasgow.

'JULIUS CÆSAR,' III. i.—In the edition of Shakespeare's plays edited by Mr. Howard Staunton (Routledge & Co., 1860) several readings are suggested of the disputed passage in the speech of Brutus over Cæsar's body:—

For your part,
To you our swords have leaden points, Mark Antony:
Our arms, in strength of malice, and our hearts,
Of brothers' temper, do receive you in
With all kind love, good thoughts, and reverence.

Of the suggested readings by Mr. Collier's annotator, Mr. Dyce, and Mr. Singer, none is approved by Mr. Staunton, who suffers the passage to remain as it is (I presume) in the First and succeeding Folios. It may have been corrected in later editions than that of Mr. Staunton, and by other editors; but if not, will you allow me to propose an emendation—a very simple one—not of the word supposed to be corrupt by the foregoing editors, "malice," but of the little word "in"? Make this "no," which I have little doubt was written by Shakespeare, and the passage becomes perfectly intelligible and grammatical:—

Our arms no strength of malice.

If I have been anticipated in this (suggested) emendation, I have to apologize for troubling you with this communication; but if not, perhaps you will kindly give publicity to it in your world-wide publication, for acceptance or rejection in future editions of our great poet's works.

CHAS. FLEET.

'MACBETH.'—Although in the *dramatis personæ* of 'Macbeth' only "Hecate and Three Witches" are given, it is to be noticed that in the course of the tragedy six witches are brought together. In the first scene of the fourth act, "the three witches" are discovered singing the incantation round the cauldron, then "enter Hecate and the other three witches." I believe that Shakespeare by the first three witches typified the Fates, and by the second the Furies. Hecate had recently declared respecting Macbeth that

He shall spurn fate, scorn death, and bear
His hopes 'bove wisdom, grace and fear.

The Furies are henceforward joined with the Fates in his destruction. J. STANDISH HALY.

Temple.

NOTES BY SIR W. DUGDALE UPON WHITELOCKE'S 'MEMORIALS.'—Among the Clarendon MSS. is preserved the following paper of notes, in the handwriting of Sir W. Dugdale, for corrections of statements in Whitelocke's well-known book, published in 1682, and again in 1732, to which the bracketed pages refer:—

Memorials of the English Affaires, &c.,
printed 1682.

P. 58 b [8 b]. He says the Archbpy. of Canterbury [Abbot] was suspended by reason he refused to license the printing of Dr. Sibthorp's Sermon.—This is a mistake, for it was by reason of his Killing the keeper.

P. 56 a [58 b]. He says the L^d Paget came to the King at Yorke.—I believe he came not to him till he came to Oxford with the Earle of Holand.

Dugdale is wrong. Paget came to the king at York on June 17, 1642.

P. 60 b [63 b]. He says that about the beginning of November, 1642, Pr. Rupert and Pr. Maurice arrived in England.—They were both at Edghill battell 23 Oct., 1642, and at Shrewsbury long before.

Whitelocke, or his transcriber for the press, has evidently written November by mistake for September, as he goes on to mention what Prince Rupert did in the latter month, as well as his presence at Edgehill. Rupert came to England in August.

P. 61 b [64 b]. He says the left wing of the King's horse were routed at Edg Hill fight.—This is very false. 7b. He says the number slayn there were 5,000.—A grand mistake, for upon burial of the bodies they did not amount to one thousand, as I can sufficiently prove.

Five thousand is also the number given by Clarendon; but the difference in the accounts of the battle is well known.

P. 66 a [69]. The manner of the Lord Brooke's death at Litchfield much mistaken.

P. 64 b [68]. He says that the Scots army came a^o 1642[-3] into England over the Tine to assist the Parliament.—This is a mistake, for they came not in till the 15th of January, 1643[-4].

Whitelocke mentions the entry of the Scots subsequently, and correctly, under January, 1643/4.

P. 77 a [81]. Sir Edw. Dering's going from Oxford to the Parliament.—The reasons not so as he relateth.

P. 79 b [83]. He says the Earle of Carlisle deserted the King and came in to the Parliament.—There was no Earle of Carlisle at that time.

Here again Dugdale is wrong. There was an Earle of Carlisle (the second) at that time, but he appears to have lived in Barbadoes.

P. 101 a [106]. Sir Richard Greneville made Baron of Lestithiell.—No such thing.

P. 102 a [107]. The fire in Oxford burnt the fourth part of the city.—Not the 20th part.

Wood's account shows that it was nearer a fourth part than a twentieth.

P. 198 b [202]. That upon the King's escape from Oxford the Duke of Richmond, Earle of Lindsey, Sir W^m Fleetwood, and others, came in to Col. Rayneborough, and did cast themselves on the mercy of the Parliament, whereupon the[y] were ordered to be sent prisoners to Warwicke Castle.—A great mistake.

P. 271 b [269]. Propositions sent to the King from the Officers of the Army, lower than those from the Parliament, and that the B^{ns} dissuaded the King, against his own judgment, from yielding to them.—Very false.

Many more errors and mistakes upon a serious perusal of the volume may (no doubt) be found.

Alas for the fallibility of historians even of their own times! The above list of supposed mistakes shows that they may be about equally divided between Whitelocke and Dugdale.

W. D. MACRAY.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS?

—It is generally stated that they were not. And doubtless authors living in the country did not receive proofs from a London printer, but had to trust to the supervision of "a reader" sometimes, as appears from the 'Return from Parnassus,' a disappointed university man. But the following instances will, I think, make it tolerably clear that proof-sheets were seen by town authors if they wished it:—

1. When Scot's 'Hop-Garden' was first published in 1574, the publisher inserted this note:—

"Forasmuch as M[aster] Scot could not be present at the printing of this his Booke, whereby I might have used his advise in the correction of the same, and especiallie of the Figures and Portraictures conteyned therein, whereof he delivered unto me such notes as I being unskillfull in the matter could not so thoroughly conceyve, nor so perfect expresse as.....the Authour, or you," &c.

2. At the end of Bishop Babington's 'Exposition of the Lord's Prayer,' 1588—as communicated to me by my friend Mr. W. G. Stone—there is the following:—

"If thou findest any other faultes either in words or distinctions [=, I presume, "in punctuation"] troubling a perfect sence (Gentle Reader), helpe them by thine

owne judgment, and excuse the presse by the Authors absence, who best was acquainted to reade his owne hande."

3. So at the close of N. Breton's 'The Wil of Wit,' &c., 1599—a bit recalled to my memory by Mr. Tyler—there is at its close:—

"What faultes are escaped in the printing, finde by discretion, and excuse the Author, by other worke that let him from attendance to the Presse; Non hà che non sà"—N. B. GENT."

4. Similarly in 'The Mastive or Young Whelp of the Olde-Dogge, Epigrams and Satyres,' 1615, we find:—

"The faults escaped in the Printing (or any other omission) are to be excused by reason of the Authors absence from the Presse, who thereto should have given more due instructions."

5. As another very strong proof I would refer to the accuracy of Jonson's quartos, and more especially of his first folio, not only as to the words, but as to the very careful punctuation, a punctuation which is clearly his own, and not that of his compositor. Certainly there are occasional, but very occasional, word errors, and more in the quartos than in the folio; but as to these I would remark that no one but those who have tried know how readily a press error may escape notice, and, secondly, that Jonson was notoriously over-fond of liquor stronger than milk and water.

6. I would also urge that the corrections and alterations made while copies of the edition, say of a play, were being printed off must have been due to earlier sheets having been seen by the author. The press "reader," having once finished his work and passed it, was not at all likely to revise it while it was passing through the press, especially when, as in the case of a play, it was almost a pamphlet. And, secondly, there is the fact that some of these alterations could not have come but from the author.

BR. NICHOLSON.

ANNUALS.—Permit me to suggest, through the medium of 'N. & Q.,' that a good work would be done by anybody who should take the trouble of giving us an extended account of these once popular publications. They are all, or nearly all, extinct now, but from the year 1823 to about 1845 they formed a great part of the light reading of the then rising generation. Many of them have now become rare; very few are to be found except on the shelves of the great libraries. Though containing rubbish, there is something of interest in nearly every volume. Much useful information concerning them is to be found in Watts's 'Life of Alaric Watts' and Madden's 'Life of the Countess of Blessington.'

ANON.

GEORGE DARLEY.—In a recently published volume of "Poems of the late George Darley..... Printed for Private Circulation" (Liverpool, A. Holden), I find a very beautiful lyric, which must be as familiar to many of your readers as it has

been to me ever since I knew what poetry was. The first verse is as follows:—

It is not Beauty I demand,
A crystal brow, the moon's despair,
Nor the snow's daughter, a white hand,
Nor mermaid's yellow pride of hair.

A note informs us that this poem was "published in Archbishop Trench's 'Household Book of English Poetry,' but without the author's name." It will also be found in the 'Golden Treasury,' where it is placed in the second book, which, according to the editor, embraces "the latter eighty years of the seventeenth century." No author's name is given, nor is there any note upon it.

I have considerable respect for George Darley's memory, but I do not think he ever wrote so exquisite a lyric as this, and I should be glad to know if it was not, as I suspect, well known long before his time.

HERBERT E. CLARKE.

10, Benson Road, Forest Hill, S.E.

"TO JOIN THE GREAT MAJORITY."—Mr. J. Chamberlain, in his speech on the death of John Bright in the House of Commons on March 29, said:—

"And now that he has passed away, now that—in a beautiful figure, which he himself was the first to use—now that he has gone 'to join the great majority.'"

May not this be worth recording in 'N. & Q.'?
J. N. B.

[Other correspondents draw attention to the utterance of Mr. Chamberlain, and to the insertion of the word *great*.]

BOGUS WORDS.—Possessors of Jamieson's 'Scottish Dictionary' will do well to strike out the fictitious entry *cietesour*, cited from Bellenden's 'Chronicle' in the plural *cietesouris*, which is merely a misreading of *cieteanis* (i.e., with Scottish $z=3=y$), *cieteyanis*, or *citeyanis*, Bellenden's regular word for *citizens*. One regrets to see this absurd mistake copied from Jamieson (unfortunately without acknowledgment) by the compilers of Cassell's 'Encyclopedic Dictionary.'

Some editions of Drayton's 'Barons' Wars,' bk. vi. st. xxvii., read—

And ciffy Cynthus with a thousand birds,
which nonsense is solemnly reproduced in Campbell's 'Specimens of the British Poets,' iii. 16. It may save some readers a needless reference to the dictionary to remember that it is a misprint for *cliffy*, a favourite word of Drayton's.

J. A. H. M.

ERROR AS TO SARUM COLOURS.—Any additional evidence should be welcome to prove that the opinion that the Sarum ritual colours were only white and red is unfounded. Inventories prove otherwise. Take, for example, some facts in the late Rev. H. T. Ellacombe's valuable 'History of the Parish of St. Mary, Bitton, in Gloucestershire,'

privately printed by William Pollard, of North Street, Exeter (part i., 1881, part ii., 1883). Vol. i. p. 95, are mentioned *black* mortuary mass vestments, bequeathed by a lady to St. Katharine's altar in Bitton Church. The vestments were of black chamlet, and the priest was "to pray tenderly" for the souls of the lady's ancestors. It may be answered that these were mortuary masses, and therefore prove nothing as to the general custom of ritual colours in other masses. And in Rouen Cathedral, at vespers of the dead, I have myself observed that the priests and cantors had black copes with silver (i.e., ritually white) orphreys. But this is only as an illustration. It is mentioned a cope of "blak velvett" (*sic*) and "a cope of blake [*sic*] chamlett, embroidered with garters of gold and silk," and also a cope of purple velvet. Moreover, in Mr. William Money's admirable little monograph on 'Parish Church Goods in Berkshire,' there are several proofs, from inventories made and returned at the Reformation, that church vestments (and chasubles in particular, and of course "vestment" means strictly a chasuble with orphreys and stole, the alb being assumed) were *blue, green, and purple*. These facts destroy, if such destruction were necessary, the complete error that black, blue, green, and purple as ritual colours are purely Roman, and not Sarum also. Green vestments are also mentioned in Britton's 'Salisbury,' p. 85. I may add as an illustration that in a German picture gallery (Munich, I think, or possibly Ratisbon) I have myself seen a picture (of "Cologne school") of a deacon's martyrdom, in which the orphreys of the saint's dalmatic were blue. But here possibly, as one or two of your recent correspondents have shown, the blue may not have been used as a ritual colour, but as a symbol mystically of perfection. But my chief hope now has been to break down by fair appeal to ancient English sacred archaeology the notion that Sarum had only two ritual colours.

H. DE B. H.

VERBAL COINAGE.—As we seem to have returned to the cycle of verbal coinage, when the slightest pretext is seized upon to give birth to a new verb, I venture to draw the reader's attention to a paper 'On New Words,' which appeared in the *Annual Register* for 1772. Although the style of that paper is rather pedantic, differing in every respect from Mr. C. A. WARD's sublime definition of the "dress of thought,"* yet I cannot but think the article instructive in so far as it absolutely marks the birth of two words still in common use namely, *flabbergasted* and *bored*:—

"Anon, everything was the *barber*: if even a chimney sweeper ran against a decent person, he was the *barber* ;

* Style should, like a star, dart its rays of light through the night of thought.—'N. & Q.,' 7th S. v. 414.

the barber presently turned into the shaver, and we were trimmed by the shaver from St. James's to Wapping. Now we are flabbergasted and bored from morning to night—in the senate, at Cox's Museum, at Ranelagh, and even at church."

The writer concludes by appealing to the editor to exert all his influence to extirpate the race of insignificants at whom he has pointed. The editor's foot-note is in itself consoling:—

"I am informed by a curious gentleman [says the guileless editor] who keeps an exact list of these animals, that they have diminished in number three hundred within these two months."

To which I humbly echo, "Great Scott! behold the birth of 'Pigottism' in the Senate."

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

DOG-WATCHES.—The following note, signed Charles Armfield, appears in a recent number (March, 1889) of the *Daily Telegraph*, and it seems worthy of being embalmed in 'N. & Q.':—

"During the naval manoeuvres of 1887 I was with Admiral Baird's squadron as a guest of a relative of mine, and one day at dinner I asked what was the derivation of 'dog-watch.' The answer came immediately: 'It is a corruption of *dodge* watch: by means of it the crews get their hours of keeping watch continually changed; without it a man once on watch from twelve to four would always be on watch at those hours; but by having the short or dog watch this injustice is *dodged*, and each man only gets his fair share of duty in the small hours of the morning.' Much of the sailors' 'lingo' may easily be traced to corruptions similar to the one under discussion."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

'**ROBINSON CRUSOE.**'—The first edition of this famous book is well known to be very scarce. The fact that a copy is exhibited in the British Museum (Case 13 in the King's Library) is sufficient evidence of this. It has also been published in facsimile by Stock. Having lately become possessed of a copy of the original first edition, I have been surprised to find that the "facsimile," though on the whole very good, is not quite accurate in the engraved preface, where one would have expected extra care. In the original the word "apply" is spelt "apPLY." This is not followed. There are also some other slight discrepancies in the preface (the lines not all ending with the same words). I should be glad to know whether any other happy possessor of an original 'Crusoe' can confirm my statements. Though there were no fewer than four editions published in the first year (1719), mine appears to be the first, and is so considered by an experienced second-hand bookseller who has seen it. The date of first issue is April 25. The book contains 364 pages, exclusive of preface (two pages) and four pages at the end of advertisements of "Books Printed for and Sold by William Taylor at the Sign of the Ship in Pater-Noster-Row." I

shall be happy to give further particulars of my book to any one interested. WM. A. CLARKE.
Chippenhams, Wilts.

"**IDOL SHEPHERD**" (Zech. xi. 17), in the New Version "worthless shepherd."—Now this question has cropped up again, it may find a fit place in 'N. & Q.' An "idol" is a counterfeit, and an "idol shepherd" is a counterfeit shepherd—one who sets himself up for the adoration of his congregation. His motto is "admire me," not "worship God." The New Version quite misses the idea. The Pharisees of old, who did their good deeds to be seen of men, were "idol shepherds."

E. COBBHAM BREWER.

SIR JAMES THORNHILL AND RAPHAEL'S CARTOONS.—The plate opposite to p. 48 in Hogarth (1822) has the following note engraved upon it:—

"Mr. Walpole, in his 'Anecdotes of Painting,' &c., vol. iv. p. 22, speaking of the cartoons at Hampton Court, observes that Sir James Thornhill, having made copious studies of the heads, hands, and feet, intended to publish an exact account of the whole for the use of students, but this work has never appeared."

On seeing this recently I remembered a torn bundle of old tracings which came into my possession some years ago, and on carefully separating them I find that they answer fully to the description of the "copious studies" above mentioned. They number over two hundred, and are fairly well preserved. On one of them is written "Legg of St Andrew, J. T. 1729." Is it probable that these are the original tracings, and that the note is Sir James Thornhill's? If so, may not some of them be Hogarth's work, as the date is that of the year preceding his elopement with Sir James's daughter?
RB. RB.

Lawton.

TEETH WIDE APART A SIGN OF GOOD LUCK. (See 1st S. vi. 601.)—In the note referred to the connexion between wide apart teeth and good luck is limited to no particular teeth. In France the connexion would seem to be limited to the two upper central incisors, as will be seen from the following quotation from 'Les Contes du Réveillon,' by H. Datin, Paris, 1888, in the tale called 'Le Pavillon No. 4' (p. 256), viz:—

"Les deux principales incisives de la mâchoire supérieure étaient un peu distancées l'une de l'autre..... On prétend, dis-je, que ces dents légèrement écartées et ne se joignant pas sont l'indice certain de la chance et du bonheur."

F. CHANCE.

Sydenham Hill.

PURRE.—In Thomas Becon's 'Displaying of the Popish Mass' (Parker Society, p. 280) *purre* is spoken of as a call for pigs. A note on the passage informs the reader that Bishop Latimer used this word in the same sense. I have not, however, succeeded in finding it in his writings.

trust the word may have a place in the forthcoming 'Dialect Dictionary.' Whether it be extinct or not now I cannot tell. *Check* is the word I have always heard used for this purpose. I am sure that the pigs with whom I have been acquainted would not understand *purra*. ASTARTE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PRESBYTERIANISM UNDER THE COMMONWEALTH.

—There is in the Bodleian a copy of the minutes of the Bolton Classis of the Commonwealth time, one of the nine classes into which the province of Lancaster was divided on the organization of the Presbyterian system in that county (1646). Of this Walker says ('Sufferings of the Clergy, p. xxv), "A copy of the proceedings of the second class in Lancashire, sent me by the late Rev. Mr. Gipps, Rector of Bury, near Manchester." And in the Bodleian copy (which is this same one of Walker's) Walker has written "Mr. Gipps..... communicated to me a transcript of these proceedings (but not done by an accurate hand), and this is a transcript from that transcript, not done by an accurate hand neither." Is the original volume anywhere in existence, or is anything known of it, or of any other volumes similarly illustrating the history of Presbyterianism under the Commonwealth? WM. A. SHAW.

THOMAS OTWAY.—The 'Biographia Dramatica' attributes to this dramatist a translation from the French entitled 'A History of the Three Triumphates.' I cannot find the book in Lowndes. What is the title of the original work; and who is the author? URBAN.

SECOND DRAGOONS, ROYAL SCOTS GREYS.—Can any correspondent tell me of the existence of any picture or print showing the early uniform of this regiment? There is an oil painting in Windsor Castle, and an illustration in a MS. book in the British Museum, showing the uniforms of 1745 and 1752. I cannot find anything earlier. The historical records of the regiment mention a series of prints published in 1742, but do not say where they can be seen. The first troops of the regiment were raised in 1678. In 1681 these were constituted a regiment, under the title of the Royal Regiment of Scots Dragoons. In 1707 this was changed to the Royal Regiment of North British Dragoons. A few years ago this was altered to Royal Scots Greys, the name Scots Greys having been long used previously as a secondary title. When the regiment was added to the English establishment in 1688, it took rank as the 4th

Regiment of Dragoons. In 1713, after official inquiry, it became the 2nd Regiment. But regiments seem not to have been known by their numbers till the reign of George II.

At Ramillies, in 1706, the Greys captured the colours of the Regiment du Roi; and at Dettingen, in 1743, they took the famous white standard of the French household cavalry. Are any representations of these trophies known to exist?

A. E. WELBY, Major Scots Greys.

13, Queen Anne's Gate, S.W.

JAMES MACRAE, GOVERNOR OF MADRAS, 1725-1731.—Does any one who reads this happen to know whether there exists any portrait of the above named? R. M.

EUCHRE.—What is the etymology of this name for a game of cards, played originally, I believe, in the United States? I have met with only one attempt at an explanation, and that is in the 'Encyclopædia Britannica.' It is there stated that it has been supposed that the word *euchre* is a metaphors of *écarté*. But this is incredible.

A. L. MAYHEW.

Oxford.

MINOR ORDERS.—Can any one tell me to what extent the minor orders were represented in a mediæval English village church?

HENRY LITTLEHALES.

Clovelly, Bexley Heath.

WHETMAN.—A Mr. Whetman, vinegar merchant, entertains the Fellows of the Royal Society after they have heard Denne preach a sermon at St. Leonard's, Shoreditch, June 4, 1750. Dr. Stukeley, in his MS. journal, says he had an elegant house by Moorfields, "A pleasant place, encompassed in gardens well stored in all sorts of curious flowers and shrubs, where we spent the day very agreeably, enjoying all the pleasures of the country in town, with the addition of philosophical company." Would this be on the site of Champion's Vinegar Yard, City Road? Is there anything to show that Champion succeeded Whetman?

C. A. WARD.

Walthamstow.

IRVINE, OR IRWIN, OF BONSHAW TOWER, DUMFRIESSHIRE, N.B.—Can any one inform me where I can find the pedigree of the Irvines, or Irwins, of Bonshaw Tower, Dumfriesshire, N.B.? One of the family was historiographer to King James IV. of Scotland, and fell at Flodden Field. Any information as to pedigrees of the Irish branches of the family (especially of Roxborough and Streamstown) gladly received. No information is required respecting the Irvines of Drum, Aberdeenshire, who came from Bonshaw Tower originally. The pedigree of Eyles Irwin also desired.

S. T. ANTROBUS.

Chiverton, Bournemouth.

JOHN, SECOND BARON HERVEY, OF ICKWORTH.—Is it possible to discover the real date of Lord Hervey's marriage with "Molly" Lepell, and why there was any mystery about it? Croker says that "the publications of the day and all the peerages date it as of the 25th of October, 1720, and there is no doubt that it was only then publicly declared." See 'Lord Hervey's Memoirs' (1848), vol. i. pp. xxii-xxv. G. F. R. B.

THE DELAVAL PAPERS.—What are the Delaval Papers? A Mr. John Robinson has been lecturing on them at Newcastle-upon-Tyne, and he says, or, at any rate, his reporter says, not only that they have been "recently discovered" in some place not named, but also that their dates extend "from the days of Richard III., in 1188, down to the last of the Delavals in 1815, a period of upwards of 620 years." I do not think that Richard III. was living in 1188; and, on the other hand, it seems unlikely that letters of the time of Richard I. should have been preserved, seeing that that time is the extreme limit, beyond which "the memory of man runneth not to the contrary." A. J. M.

DANCING CHAIRS.—In George Anne Bellamy's theatrical history there is the following:—

"Mr. Rich, wearied out with the succession of bad houses, produced by the pieces which were then performed, thought of reviving the 'Prophetess' of Beaumont and Fletcher. His chief inducement was because he could introduce into it a good deal of machinery, which, it is well known, was his hobby horse. In particular, he contrived to bring on a number of dancing chairs."

What were they?
St. John's Wood.

GEORGE ELLIS.

BURNSIANA.—Who was the writer of the article 'Some Aspects of Robert Burns,' signed R. L. S., in the *Cornhill Magazine* for October, 1879?

HENRY GRAY.

47, Leicester Square, W.C.

HOLLAND'S PLINY: SUNSTEAD.—

"Agrippa saith that all Ethiopia, and take the land with it of Prester Jehan bordering upon the red sea, containeth in length 2,170 miles; and in breadth, together with the higher Egypt, 1,291."—"The Historie of the World," &c., of C. Plinius Secundus, Holland's translation, London, 1601, tome i. p. 148.

Who is the Agrippa here referred to; and how does Prester John get into Pliny? There is nothing in Holland's text here to indicate an interpolation.

By the way, Holland in this translation usually has *sunstead* for *solstice*. Did this word ever get a proper footing in the language? C. C. B.

CARTMELL CHURCH, in Lancashire, is a very ancient place, and is built of freestone. There is nothing but bluestone and limestone within twenty miles, and I shall esteem it a great favour if you

will kindly inform me in your columns where the freestone was obtained to build this church.

H. TUCK.

JOB JOHNSON'S COAT.—In a letter dated January 10, 1842, in the recently published 'Correspondence' of the late John Lothrop Motley, the writer remarks (vol. i. p. 96):—

"These latter [the palaces of St. Petersburg], compared to the marble halls of Venice, Florence, and Rome, are most tawdry and insignificant, although of great size, and ornamented, like Job Johnson's coat, with the most lordly indifference as to taste and expense."

Will some one kindly explain the allusion?

GEO. L. APPERSON.

Wimbledon.

OFFICE OF THE VIRGIN.—Can any one tell me to what extent the mass, hours, and little office of the Blessed Virgin were used on Sundays and week-days in a mediæval English village church, and the time of day and succession of each generally followed?

HENRY LITTLEHALES.

Clovelly, Bexley Heath.

CLANS.—Is it strictly correct to speak of Border families (on either the English or Scottish side) or of Lowland Scottish families as clans?

A. W. H. EATON.

YAXLEY AND SAYYELL.—Any information respecting Sir Robert Yaxley, Knt. (1628), and Sir W. Sayyell or Saville (1636) will oblige.

W. WINTERS.

Waltham Abbey.

REGIMENT OF SCOTS.—I should be glad to have any information about a regiment of Scots in the service of their High Mightinesses the United Provinces between 1730 and 1740. I have before me the passports of a soldier of this regiment, giving him permission to visit Great Britain for six months. The English passport is from the colonel of the regiment, John Lamy of Dunkennin. The Dutch is from Friederich Jacob, Landgrave of Hesse, &c., and Governor of Tournay.

H. W. L.

JEREMY TAYLOR, 'Holy Living,' p. 204 of Eden's edition, "Like the mice of Africa, hiding the golden ore in their bowels, and refusing to give back the indigested gold till their guts be out." What is the explanation of this vulgar error? J. J. F.

PORTRAIT OF CROMWELL'S WIFE.—I have just bought an old oil painting, which I have been told for years past is the only portrait of the wife of Oliver Cromwell extant. Does any one who reads this know another? H. J. A.

JOHN ELWES.—Will some one kindly inform me where Elwes, the miser, was buried, and whether there is an inscription on his tomb? Topham's

'Life' does not appear to vouchsafe this information, and I have not been able to discover it myself. The twelfth edition of the 'Life,' enlarged, contains an epitaph on the miser, in which occur the following lines:—

Here, to man's honour, or to man's disgrace,
Lies a strong picture of the human race
In Elwes' form.

It is said to have been copied from the *Chelmsford Chronicle*. Is it known who wrote the lines? Are they to be found on his tombstone? Elwes died at Marcham, in Berkshire, where was part of his property; but I learn from the vicar that there is no entry of his burial in the parish register.

ALPHA.

HEIDEGGER.—Where is there any authority for the statement in Mr. Lecky's 'History' (vol. i. p. 533) that the great nobles attracted Heidegger to the rival theatre in Lincoln's Inn Fields?

G. F. R. B.

'THE KALEVALA.'—The following remark upon this work appears in a recent catalogue:—

"Max Müller places 'Kalevala' on a level with the greatest epics of the world, and says it possesses merits not dissimilar from those of the 'Iliad,' and will claim its place as the fifth national epic of the world."

Where is this opinion of Prof. Müller's expressed? In what order are the four greater national epics ranked by him?

W. E. BUCKLEY.

SPRAT AND CLIFFORD.—Are any descendants of Mr. T. Sprat, Cowley's biographer, or of his friend Mr. M. Clifford living? Is anything known about their respective families?

F. C. H.

THE CELIBACY OF THE CLERGY.—Froude, in one of his essays, declares he had seen a list of twenty English ecclesiastics (*temp.* Henry VIII.) who had "licences to keep concubines." Were such documents really issued; or is it a Protestant invention? Surely it is possible to ascertain the truth on this point! J. W. HARDMAN, LL.D.

ESTIENNE LE NOIR, FRENCH CLOCKMAKER.—I have a fine old French clock, *temp.* Louis XIV., with the name of the maker, "Estienne le Noir, Paris," in black letters on a piece of white enamel, set into the brasswork below the dial. Though I have seen many of similar style, I have not met with any bearing the name of the above maker, and therefore send this query in the hope of eliciting information.

W. E. BUCKLEY.

INSIGNIA OF KNIGHTHOOD.—When the sovereign invests any person with the insignia of an order of knighthood, does it not follow as a matter of course that he must, *ipso facto*, receive the honour of knighthood? I ask the question because I found in the *World* of March 23, 1887, the statement that "Dr. Cameron Lees, the well-known minister of St. Giles's Cathedral, Edinburgh, dined and

slept at Windsor Castle, when Her Majesty privately invested him with the insignia of the Thistle" previous to his leaving for nearly a year's absence in Australia. He had been recently appointed Dean of the Chapels Royal in Scotland and Dean of the Order of the Thistle.

Y. S. M.

CHUMS.—Can any one explain or suggest a meaning for this word in the following passage, quoted by Nares, *s.v.* "Cheery," from 'Witty Apothegms,' 1669?—

"A young maid having married an old man, was observed on the day of marriage to be somewhat moody, as if she had eaten a dish of chums."

Nares does not enter it as a word in its own order.

J. A. H. MURRAY.

Oxford.

Replies.

PLURALIZATION.

(7th S. vii. 142.)

Is not this a horrible coinage? However, Mr. MOUNT makes his paper highly interesting. But has he not, as nearly all do who alight upon a bright idea, grown a little dazzled with its proper brightness?

When we use the plural "brains," it is in the sense of capacity, intelligence. A man with plenty of brains is otherwise to be described as a man of good parts. A surgeon may write on the brain, and study its anatomy, as being a single object, non-plural; but the vernacular will always have its "man of brains" for a clever fellow, and myself I cannot see why not. Literal views on such matters are always in danger of falling into literal nonsense. Language is a haphazard engine, that flashes a meaning, and leaves logic limping to rearward.

Now, what is there commendable in the French phrase, "Il s'est brûlé la cervelle d'un coup de pistolet"? The brain is left in the singular. So far so good. But "s'est brûlé" is absurd. He has not burnt anything, except gunpowder.

As to the line of Milton's, I am pleased to see that Mr. MOUNT is of opinion that that foolish folk the modern editors and verbal critics would have altered it, or corrected it, to "circumstances." They are always correcting what is not wrong, when often what is wrong they cannot see to be so. Still, although the word "circumstance" means an environment, it means a vast deal besides that. It means even a condition and state of affairs. You may correctly say, "A man is in good circumstances." Young says:—

Who does the best his circumstance allows.

A man may speak of a remarkable circumstance in history. There it is merely an incident, and incidents may be plural or singular. There is no

rule in all this to be laid down. The less rule the better. A good stylist must decide in each particular instance. A cultivated judgment can abolish rules.

MR. MOUNT's remark about the plural as applied to "politics," "ethics," &c., is very interesting, but I do not see that the slightest preference is to be given to languages that retain the singular in such cases. The Greek expresses the art of government by *ἡ πολιτική*, whilst *τὰ πολιτικά* is state affairs. Our "politics" represents the latter. When we talk of government, and the art of it, our word is far better than the Greek. *Ἐ πολιτική* is simply an adjective, *τέχνη* being understood; and then it only means the citizen-art, which is a painfully vague abstraction as against our phrase "government" or "the art of government." The French follow the Greek precisely, and, of course, are as faulty as that. Dr. Johnson defines politics as "the science of government, the art of administering public affairs"; but his three examples show nothing of a science, only the art of state affairs.

MR. MOUNT's remarks have for me a great value as observations on the use of the plural; but I could well wish away all that he says about the "nonsense.....and of the useless and senseless signification in this general tendency to employ plurals, when possibly the singular might answer the same purpose." It is not more foolish to say "even in my heart of hearts" than "in my heart of heart," for there is no definite sense in the latter. If there be a choice the former is the better: the innermost heart, as it were, of all the hearts; the innermost shrine of all the shrines—*adytum adytorum, sanctum sanctorum*, holy of holies. It is only a mode by which we reach the superlative. But "heart of heart" reaches, if I may so say, nothing. If Shakspeare could have said "heart of very heart," I should have backed his phrase; as it is, I find it unmeaning, less expressive, and a hundredfold less vernacular than Keble's "heart of hearts." I have already expressed my high appreciation of MR. MOUNT's paper, as showing breadth and mastery. As a mass of observations it is really valuable; but the drifting into plurals which he condemns appears to me to lie at the root of right expression. Like much, or perhaps all, instructive wisdom, it runs dead contrary to logic. Logic never invented anything since the world began. Mother-wit, by breaking rules, finds laws.

C. A. WARD.

Walthamstow.

Perhaps one of the forms of error most commonly in use is "I will summons him." H. T.

In connexion with MR. MOUNT's interesting paper may be noted the habit of people in the lower classes of adding an *s* to surnames of one syllable, which is very prevalent; as also is the

custom of reducing all Christian names to a single syllable. What is the cause? Is it the natural tendency of vulgar English to end its words with a hiss? EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

Worcestershire folk are great sinners in this respect. For instance, old people have often complained to me that they can no longer eat "crustesses" (crusts), for lack of teeth. Not long ago 'N. & Q.' gave us some verses about "ghostesses sat upon postesses," and other examples are to be found at 6th S. xii. 286. Choristers are fond of singing "Let saints on earth in concerts sing."

W. C. B.

Your correspondent asks for examples of ignorant singularization. I can supply him with one. A lady of my acquaintance entered a shop and asked to see some *hose*. The salesman, after exhibiting several pairs, called her attention to a particular stocking, with the remark, "There, madam; that's as fine a *ho* as you will find anywhere."

WM. HAND BROWNE.

Baltimore.

About six years ago, when arranging the transfer of a lease, in order to meet the wish of the owner of the property I proposed the insertion of a special clause in the agreement; but the tradesman then in possession of the lease declared he saw no need of any such *claw*.

A. J. C.

Beside, besides.—Your correspondent MR. MOUNT writes that, according to the rule, "If it be dry on all the earth *beside*" should be *besides*; *i. e.*, that the word is apparently adverbial. Is not this a mistake? If it were intended to say that the earth was dry in addition to something else—*e. g.*, the earth was hot and dry *besides*—the word would be adverbial, and correctly written *besides*. But is it not here really prepositional, the object *beside* which all the earth is dry being understood; *i. e.*, the fleece? Etymologically, *beside* is no doubt "by the side," and in some cases may be taken in its literal meaning; but this is not necessary to justify its use in this case, while *besides* would not have correctly conveyed the sense.

R. C. N.

BALLADS AND SONGS OF THE WEST OF ENGLAND (7th S. vi. 442; vii. 44).—The announcement that the REV. S. BARING-GOULD is collecting, with a view to publication, the ancient melodies of the West of England, which has been made in 'N. & Q.' as well as in the *Western Morning News* (see *Western Antiquary*, viii. 103), is of very great interest and importance, since no systematic attempt has hitherto been made, I believe, to recover these venerable tunes from the mouths of the peasantry, and in a few years, for the reasons stated by MR. BARING-GOULD, it will be too late. The late Mr. Chappell gathered the materials for his

work on 'Popular Music' entirely from printed and manuscript sources; and although we may confidently assert that every ballad possessed its own special tune, it has been lamented by M. Gaidoz, in a review of Prof. Child's 'English and Scottish Ballads,' that it did not fall within the scope of that magnificent work to include the music of the ballads, although in several cases the airs were known to the learned compiler (*Mélusine*, tome iv. col. 207). The French have acted on different principles when making their collections, and it might be worth the while of MR. BARING-GOULD to consult some of the more recent works on the subject, such as Rolland's 'Recueil de Chansons Populaires,' which has just been published in five volumes, and has formed the basis of M. Anatole Loquin's masterly and exhaustive series of articles on old French melodies which are now appearing in the pages of *Mélusine*. The *motif* in so many of the French and English ballads is identical, that it is not unreasonable to assume that in some cases the airs are also founded on a common theme. It might also repay MR. BARING-GOULD to refer to Mr. Newell's 'Games and Songs of American Children,' which includes several quaint old airs of undoubted English origin.

There are several old Devonshire ballads which have not been included in the more accessible collections, and of which MR. BARING-GOULD may, perhaps, have met with traditional variants. Some of these I noted a few years ago in the *Western Antiquary*, and I may add a couple in the Euing collection in the University Library at Glasgow, which bear the following titles, 'The Devonshire Damsel's Frolick' and 'The Devonshire Boy's Courage and Loyalty to their Majesties King William and Queen Mary.' The former of these ballads was sung to "a pleasant new Play-house Tune; or, Where's my Shepherd." This tune is not included in Chappell's collection; but as the musical notes are printed on the broadside, it would not be difficult to recover it. It is a rare thing to find the airs noted on the broadside sheets, and it seems a pity that when they do occur they should be overlooked.

Of the weird old dirges which were sung by our ancestors when their dead were "waked," and which corresponded with the Irish "keens," few specimens survive. A Devonshire dirge was printed in 'N. & Q.,' 1st S. iv. 405, and if it be MR. BARING-GOULD's happy fate to rescue a few others from oblivion, he will indeed earn the gratitude of all who love and reverence the past.

W. F. PRIDEAUX.

Jaipur, Rajputana.

The ballad a portion of which is given at the latter reference was discussed in 'N. & Q.,' 5th S. vii. 387, 436, 495, but only a fragment of it, commencing—

Cold blows the wind o'er my true love;

and a corrupted version, which had been published in the *Ipswich Journal*, are to be found at these references.

J. F. MANSEGRH.

Liverpool.

"SOMETHING ABOUT EVERYTHING" (7th S. vii. 88).—This saying, with some modifications in form, has a much longer pedigree than the query assigns to it. While yet a schoolboy I heard it from an old English squire, the late Thomas Northmore, of Cleeve, near Exeter, who graduated in 1789 at Emanuel, Cambridge, having been a pupil of Gilbert Wakefield and Bennet, the friend of Dr. Parr, and subsequently Bishop of Cloyne. He was an accomplished scholar, as evinced by his edition of Tryphiodorus in 1791, and with additions in 1804, and an ardent lover of liberty, which led him to print a poem on Washington, which has, I imagine, become a very scarce volume. Knowing that I was designed for the university, he told me that the definition of a scholar was "one who knows something of everything, and one thing well," laying a strong emphasis on the last word. This had no doubt been impressed on himself by the distinguished scholars above mentioned, and seems to be traceable back to Aristotle, who, when describing those who would alone be profitable hearers of his teaching on moral and political science, says, *ἐκαστος δὲ κρίνει καλῶς ἃ γινώσκει, καὶ τούτων ἐστὶν ἀγαθὸς κριτής. καθ' ἑκάστον ἄρα ὁ [καθ' ἑκάστον, or περὶ τι] πεπαιδευμένος. ἀπλῶς δ' ὁ περὶ πᾶν πεπαιδευμένος* ('Eth. Nic.,' i. 3).

W. E. BUCKLEY.

I have always understood that this was Whewell's definition of an educated man—a man who knows something of everything and everything of something. As I am remote from any library, I cannot supply chapter and verse. Prof. A. W. Momerie, in his 'Agnosticism,' ascribes the authorship to Whewell.

EDWARD DAKIN.

GUNDRADA DE WARRENNE (6th S. iv. 96, 131; vi. 66; viii. 207; xi. 307; xii. 8, 76).—The following lines in my contribution at the third reference appear to have been overlooked by your correspondents, viz.:

"Will'mus de Warrenna postea vero processu temporis et Will'mo Rufo filio Regis et conquestoris Anglie cuius filiam desponsaverat plurimum honoratus est," &c.—'Excheq. Treas. Rec. Misc.,' 60/36, Ric II. to Ed. IV.

H. H. DRAKE.

CHRISTMAS TREE (7th S. vii. 247).—For the origin of and introduction into England see 'N. & Q.,' 1st S. viii. 619; 2nd S. i. 191; iii. 184; iv. 505; x. 363; 3rd S. viii. 489, 491; 5th S. xii. 507.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Many replies have been forwarded to DR. MURRAY. The substance of these is found at the references supplied by MR. COLEMAN.]

SERINGAPATAM (7th S. vii. 27, 113, 256).—To accompany Sir R. K. Porter's large historical painting of the Siege of Seringapatam there was published 'Narrative Sketches of the Conquest of the Mysore, effected by the British Troops and their Allies, in the Capture of Seringapatam,' 12mo., sixty-six leaves, fifth ed., 1804. The compiler says he has used contemporary accounts printed in India and the despatches of Lord Mornington, and he gives lists of all the troops and their officers, and of the killed and wounded. The picture (of which prints were issued) contained portraits of twenty British officers. W. C. B.

"PRESENTMENT OF ENGLISHRY" (7th S. vii. 229).—For this refer to Mr. Justice Stephen's 'History of the Criminal Law of England,' vol. iii. pp. 30-40, where the learned author quotes the passages from Bracton. He says at p. 31, "The effect of a presentment of Englishry was to free the hundred from the fine which was to be paid if the presumption that the person slain was a Frenchman was not removed." This seems to explain shortly the meaning; and it is interesting to note that lower down the historian says, "I have found no definition in Bracton as to what constituted Englishry." Englishry was abolished by 14 Edw. III., st. 1, c. 4, "Soit l'Englescherie et le presentement dycel pur touz jours ouste," &c. W. H. Q.

"The name of *murder* (as a crime) was anciently applied only to the secret killing of another (which the word, *moerda*, signifies in the Teutonic language), and it was defined, 'homicidium quod nullo vindictæ, nullo scientie, clam perpetratur,' for which the vill wherein it was committed, or, if that were too poor, the whole hundred, was liable to a heavy amercement; which amercement itself was also denominated *murdrum*. This was an ancient usage among the Goths in Sweden and Denmark; who supposed the neighbourhood, unless they produced the murderer, to have perpetrated, or at least connived at the murder; and, according to Bracton, was introduced into this kingdom by King Canute, to prevent his countrymen, the Danes, from being privily murdered by the English; and was afterwards continued by William the Conqueror, for the like security to his own Normans. And therefore if, upon issue had, it appeared that the person found slain was an Englishman (the presentment whereof was denominated Englescherie), the country seems to have been excused from this burthen. But this difference being totally abolished by statute 4 Edw. III., c. 4, we must now (as is observed by Staunforde) define murder in quite another manner, without regarding whether the party slain was killed openly or secretly, or whether he was of English or foreign extraction."—Blackstone's 'Commentaries,' vol. iv. p. 194.

Inner Temple.

The term is explained in a foot-note, on p. 215, vol. i., of Stubbs's 'Cons. Hist. of Eng.': "If an unknown man was found slain, he was presumed to be a Norman, and the hundred fined accordingly, unless they could prove that he was English." The following references are given: 'Ll. Edw. Conf.,' § 16; 'Dialogus de Scaccario,' i.

cap. x. ('Select Charters,' p. 193); 'Ll. Henr. I.,' § 92, 6. In the text he says:—

"The practice of presentment of Englishry in the case of murder, which was once attributed to Canute, is now generally regarded as one of the innovations of the Norman Conquest."

It is also given in Feilden, 'Short Cons. Hist. of Eng.' (1882), p. 69. It would, therefore, presumably be a fair question to ask in a constitutional history examination.

EXAMINEE.

[H. J. C., Mr. THOS. J. EWING, LADY RUSSELL, and the REV. W. F. MARSH] JACKSON are thanked for replies to the same effect.]

"ENOCH ARDEN" (7th S. vii. 206).—Has any one pointed out the resemblance between 'Enoch Arden' and Miss Procter's little poem 'Homeward Bound' ('Legends and Lyrics,' vol. i.)? Miss Procter's must have been the earlier of the two pieces. EDWARD H. MARSHALL, M.A.

Hastings.

A similar story, and older, is that in the old sweet song of 'Old Robin Gray.' A. B.

BECKFORD'S 'VATHEK' (7th S. i. 69, 154, 217).—At the first of these references I asked for information about the scarce original editions of 'Vathek,' printed at Paris and Lausanne; and at the second I received replies of great value from two correspondents, to whom I duly expressed my gratitude at the third reference. I hope that what I now wish to add may be considered worth recording here, or that it may lead to further elucidation of the mystery which seems to surround the first publication of Beckford's book.

In a sale at Messrs. Sotheby, Wilkinson & Hodge's rooms, on Friday, March 29, lot 373, a copy of 'Vathek,' uncut, was sold (as described), "Lausanne, chez Isaac Hignon and Comp., 1787," to which the following note was appended:—

"On the title are the following most interesting lines, written by M. Chavannes, the Savant whom M. Beckford originally entrusted with the correction of his manuscript: 'A la demande de M. Beckford je me suis chargé de coriger son Manuscrit et de le faire imprimer à Lausanne. Je me suis repenti d'avoir cédé à sa sollicitation. L'ouvrage ne me paraissait ni moral ni intéressant. J'ai de plus des désagremens. M. Beckford en quittant Lausanne se hâta de le faire imprimer à Paris au préjudice de l'imprimeur de Lausanne, et je dus menacer M. Beckford de mettre dans les papiers son infidélité qui fit qu'on arrêta à la douane de France l'envoy de l'imprimeur Hignon les trois exemplaires qu'il envoyait à Paris, et M. B. se hâta de dédomager l'imprimeur pour éviter la publicité.' It proves conclusively that this is the genuine first issue."

Does it? The statement does not seem very clear to me. Is it true? If really written by Chavannes, who claims to have undertaken to correct Beckford's MS., it does not present him in a very favourable light as a master of style. Some faults may be due, no doubt, to the printer; for auctioneers' catalogues are not, and can scarcely be expected to

be models of typographical accuracy. But it is difficult to believe that Chavannes, or any other savant, or Frenchman, ever wrote "mettre dans les papiers so infidélité," for "publish his breach of faith in the papers." Why should Beckford have wished to defraud the printer at Lausanne? Is it likely that he would do so? There seems here a strange want of motive and likelihood in the fraud attributed to an author who was, as has been hitherto believed, more sinned against than sinning. What do Mr. BUCKLEY and G. F. R. B. think? The book was bought by Quaritch at the very high price of 5*l.* 10*s.* JULIAN MARSHALL.

CLARENDON HOUSE (7th S. vii. 228, 278).—About thirty years ago there was a private entrance on the west side next to the shop now No. 74, Piccadilly, formed by two magnificent wooden pillars, or columns, the cornices of which were elaborately carved. These pillars came originally from Clarendon House, the stately residence of the great chancellor, and had once formed part of the building itself in that immediate locality. At the time I refer to a fishmonger carried on business at No. 74, but the lease having fallen in, the premises were put into complete repair and let to Mr. H. Wearne, wholesale woollen draper, who remained there for several years. Some alterations were then effected, and Mr. Ramus, dealer in works of art, was the next tenant, and is still in possession. What became of the Clarendon House columns is uncertain, but most probably they disappeared some twenty years since, during the alterations consequent on the rebuilding or extension of the St. James's Hotel, which adjoins No. 74, Piccadilly.

GEORGE J. T. MERRY.

35, Warwick Road, Earl's Court, S.W.

The pioneer of mail coaches was Mr. John Palmer, M.P. for Bath, and not General Palmer. The first coach on his system began running on Aug. 8, 1784, and went to Bristol as its destination, and not Bath, through which latter place it passed. When John Wykeham Archer published his 'Vestiges of Old London,' in 1851, a mail on Mr. Palmer's system was still nightly leaving the General Post Office. In memory of him to whom her prosperity of the Post Office is due I must correct Mr. ARCHER.

HAROLD MALET, Colonel.

LITERARY PLAGIARISMS (7th S. vii. 226, 272).—I do not know whether the French verses quoted under this title in 'N. & Q.' are a translation of Goldsmith's.

When lovely woman stoops to folly
y an Englishman unacquainted with the rules of
rench versification, or are an inaccurate transcript
f the original of Goldsmith's stanzas. The rhythm
f French verses is not very appreciable to an Eng-
sh ear, but French versifiers govern themselves

by inexorable laws. Now, the last verse of the first stanza,

Peut-elle trouver une guérison,

has two syllables more than the second verse,

D'un homme sent la trahison,

with which it ought to correspond. The first two verses of the second stanza,

Le seul remède qu'elle peut ressentir,

La seule revanche pour son tort,

not to mention that they would seem, I should think, to a Frenchman an intolerable jargon, could not, I am sure, be scanned by any Frenchman, as they each have a syllable too much. The last verse,

Hélas ! trop tard—est la mort,

cannot be scanned for want of a syllable. Moreover, in the first stanza, masculine and feminine rhymes alternate. The second has only masculine rhymes. This last feature is almost conclusive that the verses are the product of an English translator into French.

E. L. P.

TRIAL OF PATRICK OGILVIE (7th S. vii. 227).—It is somewhat surprising that, on looking back some ten or twelve years over 'N. & Q.,' not a note one can find on this subject. Most undoubtedly it was an extraordinary case, causing very considerable sensation at the time, and must be of great interest to those who study celebrated criminal cases. I have read and reread the case as it was reported in the *Scots Magazine* of the day, and I would call Mr. MARSHALL's attention thereto. The September number of the magazine referred to contains the opinion of an English lawyer, named M'Carty, dated from London, from which I will only quote a few lines:—

"I am of opinion that, if the crimes charged are considered severally, and the evidence produced to support one crime is taken singly, without the assistance of the other, no jury in England would have found the prisoners guilty."

And with regard to the charge of poisoning, the same writer says:—

"The matter might have been cleared up by opening the body. Surgeons were present and ready to perform the operation, but were prevented by the person who has spirited up the prosecution, and who is to be the only gainer by the death of the prisoners."

In the October number I find it recorded that Ogilvie was reprieved four times. In February, 1766, among the births, it appears Mrs. Ogilvie, while in Edinburgh prison, gave birth to a daughter; and in April there are a few verses on the death of the child.

With regard to Katharine Nairn's death, I do not know my authority, but am quite of the opinion that she was not executed.

ALFRED CHAS. JONAS.

The male prisoner was executed under rather revolting circumstances, as the rope broke. Katharine

rine Nairn pleaded pregnancy, and was respited. She afterwards gave birth to a child, and a few days after escaped from "the Heart of Midlothian," where she was imprisoned (not at that period a very retentive prison), in man's clothes, and managed to get to London, and eventually to France. It is stated she married again. The trial is in Burton.

W. O. WOODALL.

I quite agree with your correspondent that this story is not suitable for discussion in the pages of 'N. & Q.' There is a very full account of the trial and subsequent events in the *Annual Register*, vols. viii. and ix. Ogilvie was hanged in the Grass Market on the evening of Nov. 13, 1765. Catherine Nairn, who was necessarily respited, escaped from prison, and got away to France.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

POETRY FOR CHILDREN (7th S. vii. 168, 254).—The name of the book asked is 'Poetry Book for Schools.' Unfortunately I have only a fragment—the remains of one used by a very young child years since—*ergo*, cannot state publisher.

R. J. MANNING.

SIR RICHARD PRESTON (7th S. vii. 228).—Sir Richard Preston was one of the Prestons of Whitehill, near Edinburgh, and descended from Andrew de Preston, fourth son of Sir Simon de Preston of Craigmiller, who was knighted about 1360. Being one of King James I.'s favourites, Sir Richard was loaded with honours. He was created Lord Dingwall, and married Elizabeth, daughter and heiress of Thomas Butler, tenth Earl of Ormond, by whom he had one child, Elizabeth, whom the Duke of Buckingham intended for the wife of his nephew, George Feilding, second son of William, first Earl of Denbigh.

With a view to this marriage Mr. Feilding was created Baron Feilding, and Lord Dingwall created Viscount of Callan and Earl of Desmond, with remainder to his intended son-in-law. The scheme was frustrated by the murder of the Duke of Buckingham and the death of the Earl of Desmond, who was drowned in his passage between Dublin and Holyhead, October, 1628. The barony of Dingwall devolved on his daughter, who, however, married the following year James, Lord Thurles, afterwards twelfth Earl of Ormond. The earldom of Desmond devolved on Lord Feilding, in whose family it still remains.

CONSTANCE RUSSELL.

Swallowfield, Reading.

The earldom of Desmond was conferred by James I. on his favourite, Sir Richard Preston, Knt., Lord Dingwall in Scotland (who had married Lady Elizabeth Butler, descended in the female line from the original earls). Sir Richard Preston had been drowned on his passage from Dublin to England in 1628, and, leaving only a

daughter, the dignity reverted to George Feilding, who was created, November 22, 1622, Lord Feilding of Lecaghe and Viscount Callan in the peerage of Ireland, as also Earl of Desmond, which title was to be enjoyed after the death of Sir Richard Preston, then holding the dignity. I have never come across a pedigree of Sir Richard Preston.

GHERADINO.

"WARPLE WAY" (7th S. vii. 269).—MR. ATTWELL will find reference to a "warple way" at Acton in the reports of the case of *Serff v. Acton Local Board* (L. R., 31 Ch. D. 679; 54 L. T. R. (N.S.), 379; 55 L. J., Ch., 569; 34 W. R. 563), before Mr. Justice Pearson, in January, 1886. I believe the *Law Times* newspaper gave a note on the term "warple way" during February of the same year; but I have not the paper to refer to.

Q. V.

See 'N. & Q.,' 1st S. ix. 125, 232, 478.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HENRY MARTYN (7th S. vii. 245).—It should be mentioned that the 'Journals and Letters' of Henry Martyn were published in 1837, in 2 vols., under the editorship of the Rev. (afterwards Right Rev.) Samuel Wilberforce.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

There is a good deal about Martyn in Carus's 'Life of Rev. C. Simeon.' See also 'Memoir of Joseph Pratt,' 1849, pp. 54, 65; 'Life of W. Wilberforce'; Seeley's 'Later Evangelical Fathers,' 1879. St. Chrysostom and Henry Martyn died under similar circumstances, and are buried at the same place. See the parallel drawn out in the large edition of Conybeare and Howson's 'St. Paul.'

W. C. B.

FRANCIS MACERONI (7th S. vii. 208).—In or about 1836 Francis Maceroni lodged at the house of Lieut. Raymond Evans, R.N., Chapel Place, Lower Norwood. Evans living next door but one to my parents, I knew Maceroni well by sight, and was often at Evans's house. Maceroni was then engaged with a Frenchman named Marquet, who lived at Kennington, in bringing out a steam carriage to run upon common roads. In an experimental run at Chelsea the carriage ran into a jeweller's shop at the corner of Sloane Street.

THOMAS FROST.

CHURCHES OWNED BY CORPORATIONS (7th S. vii. 248).—In Glasgow the Corporation are the proprietors of the following churches (Presbyterian, of course): Blackfriars, St. Andrew's, St. George's, Tron, St. Enoch's, St. David's, St. John's, St. James's, and St. Paul's.

J. B. FLEMING.

SOPHY DAWS (7th S. vii. 248).—The story of Sophy Daws, her connexion with Chantilly, and

career subsequent to the mysterious death of the late Condé, have been lately exhaustively written by a friend of mine in two articles in *St. James's Gazette*. The first appeared on March 22, and the second will follow shortly. R. H. BUSK.

JOSEPH FORSYTH (7th S. vi. 469; vii. 155).—Will J. A. C. kindly give me the full title of Young's 'Annals of Elgin,' including date of publication and Christian name of the author? I gather from J. A. C.'s quotation that there are further particulars relating to the Forsyth family in the book, and, if so, I should much like to see a copy of it. I have searched the calendars at the British Museum, but as yet without success.

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S.W.

STUART EXHIBITION (7th S. vii. 248).—According to the list of the names published in the *Athenæum* as intended to be inserted under the letter G in the 'Dictionary of National Biography,' there were in the last century two Scotch judges called Patrick Grant. One of them lived from 1690 to 1756, and became Lord Elchies. The following short account of the other is taken from the 'Biographical Dictionary' (1809):—

"Patrick Grant, a judge in Scotland, was born at Edinburgh in 1698; in 1754 he was made one of the lords of session, with the title of Lord Preston-Grange. He wrote several tracts against the rebellion in 1745. He died at Edinburgh in 1762."

May not this have been the man to whom the miniature was presented?

Besides the above, the only possible names in the list mentioned appear to be the Rev. Philip Gibbs, stenographer, fl. 1736, and Peter Grant, Catholic divine, fl. 1784. J. F. MANSERGH.

Liverpool.

Can the initials P. G. on the back of the case containing the valuable miniature portrait of Charles I. signify "Princes Gallie" (Prince of Wales), and the gift have been to Prince Charles Edward of his great-grandfather's likeness.

H. C. WALTON.

Preston.

RICHARD FRANCKLIN, BOOKSELLER (7th S. vii. 41).—As Mr. W. ROBERTS has no notice of the authorship of the essay on the Thirty-nine Articles which he mentions as published by R. Francklin, let me observe that it was Anthony Collins. At p. 28 there is a notice of the "King's Declaration before the Articles in 1628," with which compare 'N. & Q.,' 6th S. i. 331. One particular more of his connexion with N. Amhurst may be given. It is stated that he "was buried at the charge of his printer Richard Francklin" (W. Butler, 'Chronological, Biographical, Historical, and Miscellaneous Exercises,' London, 1811, p. 129).

ED. MARSHALL.

"MACBETH" ON THE STAGE' (7th S. vii. 68, 130, 145, 231, 275).—In this connexion the following *jeu d'esprit* from the *European Magazine* for July, 1877, may be read with interest:—

ON THE PERFORMANCE OF 'MACBETH.'

(Eight kings appear, and pass in order over the stage, Banquo the last.)

Old Quin, ere fate suppress'd his lab'ring breath,
In studied accents grumbled out Macbeth.
Next Garrick came, whose utterance truth imprest,
Whilst every look the tyrant's guilt confest;
Then the cold Sheridan half froze the part,
Yet what he lost by nature, sav'd by art.
Tall Barry now advanc'd tow'rd Birnam Wood,
Nor ill perform'd the scenes he understood.
Grave Mossop next to Foris shap'd his march,
His words were minute-guns, his actions starch;
Rough Holland too—but pass his errors o'er,
Nor blame the actor when the man's no more.
Then heavy Ross essay'd the tragic frown,
But beef and pudding kept his meaning down.
Next careless Smith tried on the murderer's mask,
While o'er his tongue light tript the horrid task.
Hard Macklin late guilt's feeling strove to speak,
While sweats infernal drench'd his iron cheek;
Like Fielding's kings his fancied triumphs past,
And all he boasts is, that he falls the last.

C. C. B.

CANCINATING (7th S. vii. 289).—This is obviously a mere misprint for *lancinating*, an ordinary word, commonly used, and meaning "tearing," "lacerating," or (as in this case) "shooting," as applied to a pain in the head.

JULIAN MARSHALL.

[Very numerous correspondents write to the same effect.]

SAMUEL PEYPS (7th S. vii. 81, 196, 274).—The MS. corrections occur in my copy on the same pages as in that of Mr. FREDK. HENDRIKS; they are, therefore, presumably identical. This proves almost certainly that the published and unpublished books are from the same type, uncorrected and unaltered in any way, except only the presence or absence of the publisher's name on the title. Otherwise there is no difference: the edition is one and the same. The collation of my copy agrees with that which Mr. HENDRIKS gives, except for the blank leaf at the end; and I doubt if that is part of the book, for there are four leaves to signature S without it.

JULIAN MARSHALL.

I have a copy of this book, which somewhat resembles that of Mr. HENDRIKS. Like his, it has MS. corrections on pp. 11, 40, 70, 92, and 120. The collation is exactly the same, but it has no MS. letters or figures on the title.

G. FIELDING BLANDFORD.

It is very interesting to find that there were two editions of this work. I should not have thought it was a very rare one, as I have often seen mention of copies, but do not remember to have seen the privately-printed and more interesting one described. My copy has the same imprint as Mr.

JULIAN MARSHALL's, and has MS. corrections in the following pages: 39, 40, 57, 70, 90, 92, 103, and 120. It seems impossible to say whether they are in the handwriting of Pepys or not. I have seen a copy described as being on large paper. Query, if there are two sizes?

J. ELIOT HODGKIN.

I also have a copy of the little book by Pepys corresponding to that described by Mr. JULIAN MARSHALL in every way. The corrections are also in it as described by Mr. HENDRIKS, with additional ones at pp. 33, 57, 90, 103, 138, 142.

JAMES ROBERTS BROWN.

PRONUNCIATION OF VASE (7th S. vi. 489; vii. 173, 236).—Is it worth while to reproduce these clever verses of James Jeffrey Roche on this subject?—

The Vase.

From the madding crowd they stand apart
The maidens three and the Work of Art.

And none might tell from sight alone,
In which had Culture ripest grown.

The Gotham Million fair to see,
The Philadelphia Pedigree,

The Boston Mind of azure hue,
Or the Soulful Soul from Kalamazoo.

For all loved Art in a seemly way,
With an earnest soul and a capital A.

Long they worshipped; but no one broke
The sacred stillness, until up spoke

The Western one from the nameless place,
Who, blushing, said: "What a lovely Vase!"

Over three faces a sad smile flew,
And they edged away from Kalamazoo.

But Gotham's haughty soul was stirred
To crush the stranger with one small word.

Defly hiding reproof in praise
She cries: "'Tis indeed a lovely vase!"

But brief her unworthy triumph, when
The lofty one from the home of Penn

With the consciousness of two grandpapas,
Exclaims: "It is quite a lovely vase!"

And glances around with an anxious thrill
Awaiting the word of Beacon Hill.

But the Boston maid smiles courtesee,
And gently murmurs, "Oh, pardon me!"

I did not catch your remark because
I was so entranced with that lovely vase."

*Dies erit pragelida
Siniatra quum Bostonia.*

W. H. BURK.

I recollect about seven years ago frequently hearing this word pronounced in Staffordshire as if spelt *vause*, rhyming with *cause*. I also knew several people who invariably used *vase*, as if to rhyme with *haze*. But this pronunciation is rapidly being superseded there by the usual one—*vahse*.

J. CUTHBERT WELCH, F.C.S.

There is a second volume of Anon.'s poems which from its rarity is probably unknown to

A. J. M. In it the fate of the vase is celebrated in more serious verse. The poem, which is one of touching beauty, begins thus:—

That brutal boy the china vase

Knocks down, and all its beauty mars:

'Twas painted with sun, moon, and stars!

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

ARMORIAL BEARINGS ON ALTARS (7th S. vii. 148, 231).—There was a shield of arms (I forget the charges) carved on the front of a modern stone altar in Bramhope Church, near Leeds. I saw the church some ten years ago; since that time it has become disused, but I am not certain that it has been pulled down.

T. M. FALLOW.

Coatham, Yorkshire.

FAMILY MOTTOES (7th S. vii. 127).—The tradition in our family regarding the origin of our crest and motto is this. Angus Dhu Mackay (1380–1429) being questioned as to the validity of the charter by which he held his lands (he had in reality no charter), drew his dirk, or dagger, and striking it on the table at which he was sitting, said, "This is my charter," adding some words in Gaelic, meaning "with a strong hand." The hand and dagger seem then to have been adopted as the crest. In the oldest form the dagger is represented as held upright; but when Sir Donald Mackay was raised to the peerage in 1628, with the title of "Lord Reay," he seems to have changed the crest somewhat, and made it a dexter arm couped and erect, grasping a dagger also erect, with the motto "Manu forti."

The motto of the Abrach Mackays (descendants of John Abrach Mackay) is "Bìdh treun" ("Be valiant"), which was very appropriate, as they were considered the wardens of the clan territory. The ancient banner (the *bratach bhan*) of this branch of the Mackays is still preserved, and is now in the possession of Mr. Alex. Mackay, Thurso. It was exhibited at a meeting of the Clan Mackay Society, held in Glasgow on December 27 last. It had a figure in the centre, said to have been a stag, and the above motto; but the figure is now worn out and the motto hard to decipher. I examined the banner several years ago.

JOHN MACKAY.

Cambridge, Mass., U.S.

I think that Mr. J. S. FARMER will find great difficulty in making his intended collection, from the fact that while arms are hereditary, mottoes are not at all universally so. For instance, the Coleridges formerly used the punning motto "Cole Regem," but now Lord Coleridge adopts "Qualis vita finis ita." In my own family, the late Mr. Cornelius Walford took as his motto, I know not on what ground, "Fortis et stabilis"; one of my brothers has taken "Fortis ut leo cui fides in Deo," in allusion to our lion and cross crosslet; while I have adopted "Per ardua," in allusion to the

struggles of a literary life. Gibbon, too, speaks of the pathetic motto of the Courtenays, "Ubi lapsus ? quid feci ?" But the late Earl of Devon told me that he had exchanged this for the somewhat commonplace "Quod verum tutum."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

BATTLE OF KELLINGHAUSEN (7th S. vii. 248).—This action is probably the same as that of Villingshausen, which is described in the 'Annals of the Wars of the Eighteenth Century,' by Lieut.-General the Hon. Sir Edward Cust, D.C.L., vol. iii. p. 63. The battle was begun on the evening of the 15th, and was fought out on the 16th of July, 1761.

W. C. L. FLOYD.

HERALDIC (7th S. vii. 268).—The arms to which a name is wanted by Y. T. will be found under "Turnip" in Papworth's 'Ordinary,' p. 860. They are those of the family of Damman.

C. R. M.

Diss.

COFFEE-HOUSE SIGN OR TITLE (7th S. vii. 248).—In Louis Fagan's 'The Reform Club, 1836-1886,' p. 70, the following occurs :—

"Four rooms were taken at the Salopian Coffee House, No. 41, Charing Cross, from December 29, 1840, to January 21, 1841, at a rent of 8l. 9s. per week, including fuel and allowances to the servants of the hotel. This house, now [1886] occupied by the Horse Guards, is about to be demolished."

GEO. B. SYRETT.

Reform Club.

The old Salopian Coffee-House is supposed to have occupied the site of what is now 41, Charing Cross. The premises, indeed, though altered from time to time, may never have been entirely rebuilt.

W. H.

CROSS-TREES (7th S. vii. 8, 138, 252).—It may interest E. L. G. and others to know that the curiously carved stocks indicated at the last reference are still "on view" at Waltham Abbey, being enclosed in a small angular space between the road and the schools opposite the abbey church. The carved ornamental details and date 1598 are still visible, and by the side of the stocks is the high post bearing remains of the pillory.

I. C. GOULD.

Loughton.

FOLKES BARONETCY (7th S. vii. 207, 257).—In writing my query I have seen 'Marlborough College Register' (1870). It states (p. 96) that Martin William Browne Ffolkes, son of M. B. Ffolkes, Esq., Hillington Hall, Lynn, Norfolk, was aged fourteen at the date of his admission to the college in August, 1864, a statement clearly at variance with Burke's, viz., that he was born July 19, 1849. It is strange to think that in this nineteenth century there should have been this

uncertainty as to the birth-date, and even the existence of the grandson, brother, and heir presumptive of baronets.

F. W. D.

MAGAZINE LITERATURE OF THE PRESENT CENTURY (7th S. vii. 267).—MR. TAYLOR is but expressing a wish of every literary worker. Poole's 'Index' is excellent, but far from complete. We want an index which will include certainly such useful periodicals as the *Athenæum* and *Notes and Queries*, and which will be brought up to date. I commenced myself an index to the magazine literature of 1888, but pressure of work has prevented its completion. I should be glad, however, to co-operate with MR. TAYLOR or others.

FREDERICK HINDE.

HOW POPULAR INFORMATION IS ACQUIRED : DAUGHTER (7th S. vi. 283, 370, 510 ; vii. 255).—May I correct an inaccuracy I detected in CANON TAYLOR's note on this subject ? Dr. O. Schrader, in his quoted work, 'Sprachvergleichung und Urgeschichte,' by no means explains the word *daughter* to mean "the suckling," but he confines himself to the remark, "Whether *duhitār* (i. e., the primitive form of *daughter*) means the *milkmaid*, the *suckling*, or the *sucking* one, is more than uncertain, and can never be decided" (cf. l. c., p. 196).

H. K.

Will CANON TAYLOR kindly give us the pith of the reasoning which leads Dr. O. Schrader to his conclusion respecting the etymological signification of *daughter* ?

ST. SWITHIN.

'LORD DERWENTWATER'S FAREWELL' (7th S. vii. 248).—The ballad on Lord Derwentwater for which Allan Cunningham is responsible is in Cromeck's 'Remains of Nithsdale and Galloway Song,' p. 107 (Gardner's reprint, 1880). It opens thus :—

O Derwentwater 's a bonnie Lord,
Fu' yellow is his hair.

Cunningham, introducing the lyric through Cromeck, says :—

"The editor cannot find any tradition on which this ballad is founded. It is taken from the recitation of a young girl in the parish of Kirk-bean, in Galloway."

Without any such explanation he gives it in his 'Scottish Songs,' iii. 192, where he likewise quotes from "a very beautiful song popularly known by the title of 'Lord Derwentwater's Good Night'":—

And fare thee well, my bonnie gray steed,
That carried me ay sae free, &c.,

eight lines being quoted in all. Why the whole of this "very beautiful song" is not given the editor does not explain.

Helensburgh, N.B.

THOMAS BAYNE.

'SKETCHES FROM ST. GEORGE'S FIELDS' (7th S. vii. 228).—Lord Broughton did not write this work. The author was Peter Bayley, of Sampford Arundel,

in Somersetshire, and of Handford, in the parish of Trentham, Staffordshire.

As the general public know nothing of him beyond what is contained in the 'Dictionary of National Biography,' perhaps I may be allowed to add that he was a member of an old family seated for many generations in Cheshire and Staffordshire, and now represented by Mr. James Hayes Bayley, of Willaston Hall, in the former county; and that through his grandmother, the second wife of James Bayley, of Stapley, eldest son of James Bayley, of Wistaston, High Sheriff of Cheshire in 1717, he was descended in several ways from the Plantagenet Kings of England. His death was most sudden, and an account of it is given in the *Annual Register* for 1823. Before that time he was living in London.

A copy of 'Sketches from St. George's Fields' would probably be found in the Library of the British Museum. But this was not his only work. He was also the author of a poem called 'Idwal'; a tragedy, 'Orestes in Argos,' which after his death was brought out at Covent Garden Theatre; and several other works, among which a Greek poem may be mentioned.

I may state that I am Mr. Bayley's only grandson, and last remaining male descendant, and that the particulars that I have here given of his family connexions are taken from private sources of information, and have never before been published.

C. W. STRETTON.

I have a copy of this book, "by Giorgione di Castel Chiuso," published by Stodart & Steuart, Strand, 1820. It is in one volume, 8vo., not 12mo. I shall be happy to show it to G. F. R. B. Do any of the readers of 'N. & Q.' know by whom the illustrations, head and tail pieces, were executed? They are much in the style of Robert Cruikshank.

G. FIELDING BLANDFORD.

71, Grosvenor Street, W.

G. F. R. B. will be enabled to see a copy by applying to

J. H. F.

20, Molesworth Street, Dublin.

Gentleman's Magazine, April 20, 1825: "A new tragedy by the late Mr. P. Bailey, author of 'Sketches from St. George's Fields.'" No doubt G. F. R. B. will find it under that name in the British Museum or at Guildhall Library, but I have not seen it.

WILLIAM RENDLE.

SECRETARY (7th S. vii. 229).—Had the Irish witness who stated that he understood by this word the keeping of a "secret" been examined in the course of the Scots Parnell case, his testimony would possibly not have caused such merriment amongst the court and audience as it seems to have done in London.

The word is not uncommon in Scotland in its apparently original sense of one who is confidential,

or capable of keeping a secret. Besides the more familiar meaning, Littré gives "*Secrétaire*, anciennement, confident, celui à qui l'on confie ses secrets." I heard the word so used not long ago by a Scots lady by no means very old or given to archaic forms of speech. It may be found in Allan Ramsay's 'Gentle Shepherd.' I have not the book at hand. But I am somewhat surprised to find no mention of this use of the word in Jamieson's 'Scot. Dictionary.'

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

Secretary, in the sense suggested by L., is not used in Ireland—not, at any rate, in the south. It seems probable that the witness simply caught the sound of the word *secret*, and framed his answer accordingly.

GUALTERULUS.

ERROR REGARDING THE MASS (7th S. vi. 506; vii. 154, 235).—I think I can state the matters which seem to have given rise to doubt respecting the celebration of the mass somewhat more clearly than has been done.

No sacred service whatever in which the Consecration of the Elements does not take place, is, or can be, called a mass. The word itself is sufficient to indicate this.

No mass is celebrated on the vigil of Christmas Day, or on any other vigil. It is usual in Rome to celebrate a midnight mass, i. e., on the morning of Christmas Day. This mass may be begun before midnight, but it must not be finished till after, it being absolutely necessary that the consumption of the elements should take place in the morning—i. e., in the hours between midnight and midday. This Christmas mass is merely a matter of usage. There is nothing to prevent a mass being said any morning immediately after midnight.

The statement about the three masses on Christmas Day is likely to mislead. Any number of masses may be said in any church, which can be said at the different altars in it within the canonical hours—it being understood, of course, that they must be said by different priests. No priest can on any occasion celebrate more than once in each day. In all large churches many more than three masses are probably said each day.

It may be mentioned that according to the Armenian rite the rules respecting the canonical hours for saying mass are not quite the same as in the Roman rite.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

In connexion with this question, it may be worth while to note the following entry in the records of the Drapers' Company at Shrewsbury:—

"1527. Paid to Sir Richard Forton, Chaplain, and to the Parish Priest at a funeral for a mass of Requiem by night 0 0 11."

See Phillips's 'History of Shrewsbury' (1729),

p. 36. This would appear to be an instance in which the word *mass* was used for an office other than the celebration of the sacrament of the Eucharist.
T. M. FALLOW.
Catham, Yorkshire.

Miscellaneous.

NOTES ON BOOKS, &c.

Teutonic Mythology. By Jacob Grimm. Translated by James Steven Stallybrass. Vol. IV. (Bell & Sons.) In some respects this is the most important part of Grimm's monumental work. The earlier volumes, though never before translated into English, have been, it would be but slight exaggeration to say, reproduced piecemeal, so far as their more important parts are concerned, in more than one of the various books on folk-lore that have appeared during the last twenty years. The contents of the volume before us will be almost entirely new to the English reader. It consists of an appendix by the author, and supplementary notes from his unpublished papers, arranged by Prof. E. H. Meyer. It would not be easy to exaggerate their importance, ranging, as they do, over almost every subject of which the former volumes have treated. Folk-lore has been defined as history and science without perspective. The statement is more of an epigram than a definition. We may remark, however, that those who do not understand folk-lore are not in a position to comprehend the facts of history when they are presented to them. In estimating the characters of the men and women of long past times, as of our peasantry now, who have remained untouched by educational influences, we have to bear in mind that they were influenced by a whole family of motives which have no place with us. Omens and omertents—

The signs in the earth and the signs in the sky—such to us are but the results of fixed laws, were to them momentous facts which had a direct bearing upon action. It is not until we have gone far below the surface of life and the recognized religious creeds that we can understand what was the moving cause of some of the most terrible tragedies of the Middle Ages. The church fought against the popular superstitions, but her battle was not attended with complete victory. Magical practices cross our path in every century—in every decade, indeed, during the Middle Ages—and the reformed religions, when organized, were not so capable of battling with the inherited traditions of an older world as the mediæval clerics had been; for they were not such a strictly organized body, and did not possess code of doctrine so clearly formulated.

In a volume so thickly built up of facts it is hardly possible to say where we have derived the most instruction, as every page has been valuable to us. "Day and Night," "Animals," and "Time and the World," if we are obliged to pick and choose, we should perhaps be least able to spare. Though in no sort folk-lore, in the ordinary meaning of that term, the article on the Anglo-Saxon genealogies is most important. It has been the habit of persons who write on history in these latter days to say that the royal genealogy of the English line mythological when we get beyond Kerdic, the Kentish king. Grimm was of a different opinion. In his view, much of the traditional pedigrees which it has been the practice to cast on one side as mere dreaming is unquestionably authentic. We do not see how the arguments Grimm has produced can be upset. If they are accepted they stretch further, perhaps, than the limits to which has assigned them.

Gilds: their Origin, Constitution, Objects, and Later History. By the late Cornelius Walford. (Redway.) This is a second edition of a valuable book. It is in every respect a great improvement on its predecessor. Important, however, as it is, we can only look upon it as a collection of material for the gild-book of the future. The history of gilds is a vast subject. Gilds extended over the whole of Latin Europe. Did they originate with the *collegia opificum* of classic days? have we to seek their birthplace in the German forests? or are they a product of Christianity? Such questions are easily asked, but would take volumes to answer. We have no room for discussion and the balancing of evidence, and must therefore perforce speak dogmatically. We do not see any reason for tracing them back to a remote date. The principle of association is common to all people when they attain to a certain degree of civilization. When the tribal systems became weakened the principle of voluntary association naturally took its place. Religion was in those days the one link which bound people together, and therefore, as a matter of course, the centre of the gild was usually the parish church. We have evidence of some few old gilds which are said to have been non-religious, but this is probably a mistake. The Gild of the Annunciation of Cambridge might be quoted in evidence of this. Mr. Walford has recorded that one of its rules was that no priest was to be a member. Local circumstances may well explain this. Cambridge overflowed with priests, and the gild-brethren may well have feared that if ecclesiastics were once admitted the whole government of the gild would slide into their hands.

The mediæval gilds were of immense advantage in times when a poor law was unknown and the banking system and life assurance were undreamt of. Their destruction is one of the greatest blots on the Reformation. As Prof. Rogers has pointed out in his 'History of Agriculture and Prices,' it would have been easy to remove from them the characteristics of mediæval religion without sweeping them away altogether.

Mr. Walford has given what he called a geographical survey, treating of the English gilds county by county. It is most useful so far as it goes, but we trust his readers will not lay the book down with the conclusion that he meant it to be exhaustive. Old wills and other documents of pre-Reformation time show that there were gilds in nearly every parish. He was compelled to make a selection, and only dwell on those which seemed the more important. In Yorkshire, for example, the gilds of but six places are mentioned. If we mistake not, the wills published by the Surtees Society furnish the names of many others. Corpus Christi seems to have been a very common gild title. Mr. Walford mentions eight, and we could add to their number. All the more popular saints had gilds under their patronage. St. Botolph had naturally one at Boston; why he was also thus honoured at Norwich we do not know. We find but one St. Helen's gild in Mr. Walford's list. This is strange, for on account of the legend making her out to have been a British princess she was very popular in this country. The solitary St. Helen's gild he mentions was at Beverley. It had some very picturesque rites connected with it. On the gild-feast a boy was clad in royal robes and personated the empress, and a scenic representation of the discovery of the cross was given.

All readers, we are sure, will rise from the perusal of this book with a higher opinion than they had hitherto of our simple ancestors. Had the author lived to complete his labours we believe the book would have contained much more than it now does. To a learned antiquary such as Mr. Walford the difficulty consisted not in finding material, but in compression and rejection,

The Historical Register of the University of Oxford: being a Supplement to the Oxford University Calendar. With an Alphabetical Record of University Honours and Distinctions completed to the end of Trinity Term, 1888. (Oxford, Clarendon Press.)

MUCH of the information contained in this volume used in former times to appear yearly in the 'University Calendar.' The 'Calendar' is, like an almanac, intended for use during the current year, and it has been found as time went on that the accumulation of fresh facts, which grew year by year, was making it more and more unwieldy. It has been a most useful reform to transfer the honour lists and other matters not relating to the current year to a volume which may be kept for permanent reference. A book of this sort has wide interest. Many persons here, in our colonies, and in America will often desire to consult it who have never had the advantage of being members of the university. To read such a book is impossible, but there are very few who will not have occasion from time to time to turn over its pages. So far as we are able to judge, it is accurate in minute details. We have consulted it with regard to many among the living and the dead, and found no errors. The chronological lists of heads of houses, prizemen, and professors is very useful. There is a complete list of the Bampton Lecturers from 1780, the first year they were given, to 1889. It seems that in 1834 and 1835 no appointment was made. There ought to be a note explaining the reasons for this. Did the funds run short? Then, as now, there was agricultural depression, and the Bampton endowment is, we believe, in landed estate. One great improvement might be made. The honours and higher appointments which have fallen to those who have taken honours should certainly be given. It is absurd, under "Gladstone, Wm. E.," to tell us that he was in certain years Burgess for the university, and not to add that he was also on certain occasions First Lord of the Treasury; or under "Newman, John H.," to inform us that the person indicated was once a classical examiner, and not to add that he is now a cardinal.

The Life of Sidney, Earl Godolphin, K.G. By the Hon. Hugh Elliot. (Longmans & Co.)
MR. ELLIOT has done a piece of good solid work in a satisfactory manner, but he has not written an interesting book. That, however, is not his fault. Godolphin was an upright, conscientious public servant, who lived at a time when uprightness among those who played the game of politics was rare; but he was a most uninteresting person. His virtues were of the commonplace order, and he had none of the picturesque vices which throw an unwholesome glamour over the career of a man like Bolingbroke. He was a skilled politician who served his country faithfully, and seems to have found his chief pleasure in the conscientious discharge of the routine of ministerial work. The chapter that details his dismissal and death, though a plain narrative without any fine writing, will be touching to the few who know what was then the state of England. Why has not Mr. Elliot furnished his book with an index?

Le Livre for April contains an announcement of the formation of the Société des Bibliophiles Contemporains, which is limited to 168 members, all now appointed, 140 candidates being necessarily disappointed. An honorary presidency has been given to the Duc d'Aumale. Some admirable caricatures of Richard Wagner and Hector Berlioz and a portrait of M. Adolphe Julien accompany the following article. 'Les Rencontres d'un Bibliophile' gives a curious account of a feud originating in the Académie between the Bishop of Noyon and the Abbé de Caumartin. The 'Bibliographie Moderne' notices one book at least published

in England concerning which English authorities are silent.

Kultur und Industrie Südamerikanischer Völker (Culture and Industries of the South American Peoples), as illustrated by the collections of A. Stübel, W. Reiss, and B. Koppke in the Leipzig Ethnographical Museum, by Max Uhle, in 2 vols., with plates, is promised by Asher & Co. The first volume, illustrating the early period, is nearly ready.

We have to note the death of a once frequent contributor to our earlier volumes, the Rev. Benjamin Hall Kennedy, D.D., Regius Professor of Greek at Cambridge, and Canon of Ely, which occurred at Shipley House, near Torquay, on April 6th. For thirty years he presided over Shrewsbury, the school in which he had received his own early education, and sent thence many distinguished scholars to the universities. He was one of the "Tres Viri" who edited the "Sabrina Corolla" in 1850, his coadjutors being his old pupils James Riddell and W. G. Clark. It is said that Dr. Kennedy was engaged upon the preparation of a fourth edition when, at the advanced age of eighty-four, he died.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ALPHA.—The performance wholly by women of Congreve's 'Love for Love,' on June 25, 1705, at the Haymarket, appears to have been repeated on the 27th and 29th of the same month. After women had been regularly employed on the stage feminine parts were played by actors such as Noko the younger, Turner, &c. We know of no case, however, in which the parts were all played by men after the period indicated, and we recall no other instance of pieces acted altogether by women. If another instance can be advanced we will gladly mention it.

B. HUDSON ("The Bissexile or Intercalary Day").—Julius Cæsar, about 45 B.C., adopted the plan of repeating each fourth year the sixth day before the Kalends of March. This was thus to reckon twice February 23. In 1683 Archbishop Sancroft issued an injunction that the Feast of St. Matthias should be celebrated for ever on February 24. That, then, is the period regarded as marking the introduction of February 29th.

T. A. C. ARTWOOD, of Malvern Wells, would be much obliged if J. B. Whitborne would apply to him respecting information requested some years ago as to the Carless (or Carlos) family.

CORRIGENDA.—P. 257, col. 1, l. 2, Sir Robert Sale was killed at Moodkee in his sixty-third year, and not his "sixty-sixth," as stated; p. 276, col. 2, l. 5, for "Podares" read *Podarces*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher."—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 27, 1889.

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Notes.

VOWEL-SHORTENING IN ENGLISH
PLACE-NAMES.

In my 'Principles of English Etymology,' chap.
xv., I have given examples of vowel-shortening
in the former syllable of dissyllabic words, and at
p. 494 I instance Whit-by, Whit-church, from the
adjective *white*. A few more examples may be
interesting by way of making the principle clearer.

The A.-S. *āc*, oak, with loss of accent, becomes
c, hence A-c-ton, A-ck-land. I remember once
being at Acle, in Norfolk, and remarking that it
ought to be called *Ack-ley*, and not *Aikl*, as is now
usual. I was at once informed that "that was just
that the old people *did* call it." This piece of in-
formation may as well be put on record. It is fair
to conclude that it meant *oak-lea*.

Perhaps Benacre (Suffolk) means *bean-acre*. We
have Benefield (Northampton). But this is a
mess, and guesses are not at all advisable in the
present disgracefully backward state of the etymo-
logy of place-names. Most books on the subject
are ludicrously wrong.

A word like Blackmore presents great difficulty.
do not see how to decide whether it is from A.-S.
blæc, bleak, or from A.-S. *blæc*, black. Let us wait
for evidence.

The A.-S. *brād*, broad, becomes *brad*; hence
Bradford.

The A.-S. *brōm*, broom, becomes *brom*, and then
brum; hence Bromyard, Bromley, Brompton.

The A.-S. *dīc*, dyke, becomes *dic*; hence *dic-*
ton, and by assimilation *Ditton*.

The A.-S. *dūn*, a down, becomes *dun*; hence
Dunton, Dunwich, Dunmow. We also have
Downton. In such cases we may expect Down-
ton to be a later form—*i. e.*, that the place is of
less antiquity than Dunton.

The A.-S. *fūl*, foul, becomes *ful*; hence Ful-
bourne, in which the vowel was formerly long. It
is spelt *Fuulburne* in a charter.

The A.-S. *gōs*, goose, becomes *gos*; hence gos-
ling, and Gosfield (Essex).

The A.-S. *hām*, home, becomes *ham*; hence
Hampstead, parallel to *E. homestead*. But there
is also A.-S. *hamm*, gen. *hammes*, an enclosure,
quite distinct from *ham*. So we cannot always be
sure as to this prefix.

The A.-S. *hæth*, a heath, becomes *hath*, pro-
nounced as *E. hath*. Slightly altered, this occurs
in Hadley and Hatfield, spelt in the charters with
the form for *heath*.

The A.-S. *mōr* becomes *mor*; hence Morton and
Morland and Westmorland.

The A.-S. *rēad*, red, is now *red*; and the A.-S.
hrēod, a reed, also becomes *red*. In Red Hill we
probably have the former. In Redbourne (Hants),
the A.-S. form *Hrēodburne* shows that we have the
latter.

The A.-S. *scēp*, a sheep, gives a form *shep*. In
Shropshire sheep are called *ships*. Hence Shepton,
Shipton, Shipley.

The A.-S. *stān*, a stone, becomes *stan*; hence
Stanton, Stanford, and perhaps Stamford. We
also find Stainton and Stonton, where *stain* is the
Norse form, and *ston* is from M.E. *stoon*.

The A.-S. form of Sherborne is *Scīre-burne*,
from *scīre*, pure, clear, Mod. *E. sheer*.

The A.-S. *stræt* becomes *stræt*, pronounced *strat*;
hence Stratford. The Mercian form is *strēl*, which
becomes *stret*; hence Stretton, Streatham.

The A.-S. *Stūr*, the river Stour, becomes *stur*;
hence Sturminster.

The A.-S. *sūth*, south, becomes *suth*; hence Sut-
ton (for *suth-ton*), Sudbury (for *suth-bury*), Sussex
(for *suth-sex*), and Surrey (A.-S. *Sūthrige*).

The word *swain* is of Norse origin. The A.-S.
form is *swān*. This, shortened to *swan*, appears in
Swanswick, as Prof. Earle can tell us.

The A.-S. *swīn*, swine, becomes *swin*; hence
Swinden, Swinford, Swindon.

The A.-S. for Tadley is *Tādan-leah*, *i. e.*, Toad-
field. We find the same vowel-shortening in the
common *tad-pole*.

The river Temе gave its name to Teem-bury,
now spelt Tenbury—at least, so I have been told,
and it seems quite reasonable.

The A.-S. *tūn*, town, becomes *tun*; hence Tun-
bridge, Tunstead.

The A.-S. *hwæte*, wheat, becomes *hwæt*; hence Whatfield (Suffolk) and Wheathamstead. There is an A.-S. place-name *Hwæste-dūn*, lit. wheat-down. This became Whatdon; then Whotton, by influence of *wh* on the vowel, and by assimilation; and it is now Wotton (in Surrey). This is an excellent example of the futility of guessing and of the exact operation of phonetic laws.

The A.-S. *hwit*, white, became *hwit*; hence Whitechurch, Whitfield (A.-S. *hwitfeld*), Whitcliff (near Ludlow).

We must remember, on the other hand, that Modern English sometimes *lengthens* the A.-S. vowel. In this case the place-name may keep the original short vowel. Such is the case with Cranbourne, Cranfield, Cranford, from A.-S. *cran*. The modern word is *crane*. Dalby is from A.-S. *dæl*, Mod. E. *dale*. Denton is from A.-S. *denu*, a valley, a dene, with long *e* in Rottingdean, Ovingdean, though short in Tenterden.

Compton is for Combe-town, from W. *cwm*. The name Quinton illustrates the common English change from *en* to *in*. We also find Quendon, so that Quinton stands for Quenton. *Quen* is the A.-S. *cwēn*, a queen, with loss of vowel-length and substitution of the Anglo-French *qu* for A.-S. *cw*.

Of course many of these examples are old; but I have grouped them together so as to illustrate a principle. We shall have to accept principles to guide us if ever any advance is to be made.

WALTER W. SKEAT.

JAMES GRAHAME.

James Grahame holds a minor place among Scottish verse writers. His 'Sabbath, with Sabbath Walks, and other Poems' is, I have understood, considered his best work. The sixth edition of this was published in 1808. The first edition of his 'Birds of Scotland, and other Poems' was issued in 1806. This little volume contains at the end a glossary which may be useful to your readers for more than one reason. I therefore send you a transcript, which I hope in due time may appear in 'N. & Q.' The compiler evidently thought that these words were "unknown or little known on the south side of the Tweed." This fact is of itself interesting. It is also useful to students of dialect to have certain carefully considered definitions which were made more than eighty years ago:—

Bield, shelter, a small rudely formed bower, or hut.

Skep, a basket of coiled straw or rushes of a size to hold a nest; also a bee-hive.

Quern, the hollow stone of a hand-mill.

Know, knoll.

Cleugh, the cleft of a hill, a recess.

Blae, a deep purplish blue.

Soughing, producing a sound like the wind through trees or a wand moved quickly through the air.

Shaw, a small copsewood.

Heartsome, cheerful.

Boutree, elder tree.

Skillet, a rattle, or bell, used by common criers.

Cannach, a plant that grows in moorish and marshy places, with a leafless stalk and a silky white tuft at the top.

Smiddy, smithy.

Blawn, blown.

Rowan tree, mountain ash.

It is strange that in so very short a list Mr. Grahame did not think it worth while to arrange the words in alphabetical order. His definition of *skep* is different from what would be given here or in the neighbouring shires. In the northern parts of Lindsey *skep* signifies (1) a wooden measure of capacity, as a *peck-skep*, a *strike-skep*; (2) a wicker basket used in stables for carrying small quantities of horse corn or for removing dung; (3) a hive for bees. I do not understand what the poet means when he says that a *skep* is of "a size to hold a nest"—nests are of very various capacities. One is reminded by this definition of the gentleman who, in describing a book to his son, said, "Well, my boy, I don't know how big it was. It might be somewhere about the size of a Testament."

The interpretation of *quern* seems to indicate that hand-mills were in use in Scotland when these notes were written.

Skillet, or *skillet*, means in Lincolnshire a saucepan. I never heard it employed to indicate a rattle or bell.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ANTHONY YOUNG, MUSICIAN.

(See 2nd S. vii. 63; x. 301; 3rd S. iv. 327, 417; v. 267.)

From time to time I receive applications for information respecting this once popular performer and composer, erroneously supposed to have been organist of All Hallows Barking at the end of the seventeenth century, and, on very insufficient evidence, the composer of the music to 'God save the Queen.'

In certain privately-printed notes on the family of Sir Peter Young, "preceptor to James I. of England and one of the Commissioners to negotiate a marriage with the Princess Anne of Denmark," I find:—

"The great Rebellion of 1649 so ruined this family that Anthony Young became the Organist of All Hallows, Barking, London, and of St. Katherine Cree Church, near the Tower, and the composer of 'God save the King.'"

There is no evidence, however, for his having held the office of organist of All Hallows, although the post was held from 1713 to 1758 by his son, Charles Young, the father of Mrs. Arne and Mrs. Lampe. No mention is made of Anthony Young in Grove's 'Dict. of Music and Musicians'; nor is his claim to be the composer of 'God save the King' even given in Grove's article on this topic in vol. i. of the 'Dictionary' (p. 605). Nor is the claim recognized in the 'Notes on the National

A them' in Chappell's 'Music of the Olden Time,' vol. ii. pp. 691-707; in the exhaustive papers on the same topic in vol. xix. of the *Musical Times*; not in an article on the National Anthem by Canon Harford in the *Antiquarian Magazine*, vol. i. p. 229. It would be interesting to know upon what evidence the music of 'God Save the King' has been attributed to him. No doubt he was deservedly esteemed as a composer in his own day. The following songs are attributed to him. Copies of them all are in the British Museum Library, but for the most part without bearing any date or publisher's name:—

"With arts oft practis'd and admired." Words by a Young Lady, set to music by Mr. Anthony Young. 1715?

"The Reproach": "Send back thy strayed eyes to me." A song. 1720?

"To the Agreeable Memory of Two Sisters who Lived and Died Together": " Sylvia, Delia, sweetest pair." 1720?

"While at your feet I sighing lye." 1720?

"The Shy Shepherdess." 1720?

A new song by Mr. Anthony Young:—

Give me but a friend and a glass, boys,
I'll show ye what 'tis to be gay.

1720?

"Bright Teraminta crossed the grove." A cantata. The words by Mr. Carey, set to music by Mr. Anthony Young. 1725?

A new Scotch song: "Belladyna's blythe and pretty."—This is published in a collection of Scotch songs printed by "J. Walsh, Servant to His Majesty, at the Harp and Hoboy in Catherine Street, Strand." The date of this volume is 1740, but the song was probably written long before.

The same printer published in 1730 a volume of 'Suits of Lessons for the Harpsichord, or Spinnet. By Mr. Anthony Young, Organist of St. Clement Danes."

It is to be regretted that more is not known of this able and once popular musician. If Henry Carey wrote the words of 'God save the King' it is not improbable that Young wrote the music to them. But there is really no evidence for this; and, in spite of all that has been written on this topic, there is still a very prevalent opinion that both words and music were composed by Carey.

J. MASKELL.

ANTHONY A WOOD.—The following description of the last hours of the historian of Oxford has just been purchased by the Bodleian Library from Miss Clara Millard, of Teddington. It is from Arthur Charlett, the Master of University College, and is, I should assume, though that does not appear, addressed to Archbishop Tenison. Other correspondence of Charlett is among the Ballard MSS. in the Bodleian.

Univ. Coll., Dec. 1, 95.

May it please your Grace,—Having been Absent some days from this Place, I crave leave now, to give your Grace an Account of y^e Death of our Laborious Antiquary, M^r Antony a Wood: Having missed him, for

several days, (more Particularly because he had left several Querys wth me, to answer, which I knew he very impatiently desired) upon enquiry, I was surprised to heare, that he lay a dying of a Total Suppression of Urine: Immediately I sent to see him, w^h was y^e 22^d Nov^r. His Relations sent me Word there were no *Hopes of his recovery*, being the 11th day, but that he apprehended no Danger, was very *froward* that they dared not *speak to him*—that therefore they did very much beseech me, to come to him, being the only person they could think on, that probably he would hearken to: I was very sensible of the Difficulty, but having been so long and Familiarly acquainted, I thought myself obliged to go, without delay. His relations ventured to leave his Doors unlockt, so I got up into his room, which he never let me see before: At first sight, Poor Man, he fell into a Fit of Trembling, and disorder of Mind, as great as possible; I spoke all y^e Comfortable Words to him, and complained that he would not send for me—after he had composed himself, I then began to be plain wth him; He was very unwilling to believe any thing of it, insisting that he was *very well* and *would come to see me at night*: I was forced to debate y^e Point wth him, till at last, upon mentioning a Parallel Case of a Common Acquaintance, wth whom I was conversant every day, He yielded, and said *Y^e Lds Will must be done*: What would you have me do? I desired him to loose not a minute, in vain Complaints and Remonstrances, but proceed directly to settle his Papers that were so *numerous* and *confused*—He then askt, *Who he could trust?* I advised him to Mr Tanner of All Souls, for whose Fidelity I could be responsible. His answer was, *he thought so too*, and that he would in this and all y^e other particulars follow my advice, promising me immediately to set about his Will and prepare for y^e sacrament y^e next day (he having otherwise resolved to recreate on Christmas day): I was extremely glad to find him in so good a Temper, and having discourst him about several Things, I told him I never expected to see him again and therefore took my last Farewell, telling him I should heare Constantly by Mr Tanner.

After I came home I repeted all that I had said, in a long letter to Him, being somewhat jealous of Him, and sent it by Mr Tanner.

He kept his word punctually, and immediately sent to a very good man, his Confident, to pray with him, appointing his Fours, receaved y^e Sacrament the next morning very devoutly, made his will, went into his Studdy w^h his two Freinds M^r Bille & M^r Tanner, to sort that vast multitude of papers, notes, letters,—about two bushells full, he ordered for y^e Fire, to be lighted, as He was expiring, w^h was accordingly done, he expressing both his knowledge & approbation of what was done, by throwing out his Hands. He was a very strong lusty man Aged 65 years, he was 22 hours a dying, God Almighty spared him so long, that he had his senses entire, and full time, to settle all his concerns to his content, having writ y^e most minute Particular under his Hand, about his Funeral. He has gave his Books & Papers to y^e University to be placed next his Freind S^r W. Dugdales MSS., w^h are very valuable to any of his own Temper. His more private Papers he has ordered not to be opened these seven years, and has placed them in y^e Custody of M^r Bille (?) & M^r Tanner of whose care I am told, he makes me Overseer. The Continuation of his Athenæ Oxon in two Fol. w^h he had carried on to y^e 19th of October last, (De Merret & Dudley Loftus being the two last) he gave the day before he dyed, w^h great Ceremony, to M^r Tanner for his sole use, without any restrictions.

His behaviour was very well during his Illnesse, was very patient & quiet, especially towards the latter end,

he askt pardon of all that he had injured, and desired the prayers of all the Publick Congregations. The last night he was very decently buried, all the Particulars were prescribed by himselfe. He has given great charge to burne any loose reflecting Notes. I beg your Graces Pardon for this long hasty letter, and crave leave to remain

May it please your Grace
Your Graces

Most Obedient & Most
Dutifull Servant

A. CHARLETT.

H. T.

SCOTT'S 'ANTIQUARY.'—I am at present reading the *Waverley Novels* with a distant friend on the principle of mutual criticism (by letter). We have just finished the 'Antiquary,' and I do not think I have ever been so much impressed by the powerful delineation of the leading characters, especially Mr. Oldbuck and Edie Ochiltree, and by the vigour of the romance as a whole. We are both, however, struck by the somewhat morbid episode of Lord Glenallan's unfortunate marriage. Even had matters been as Lord Glenallan thought, this was no reason why he need have considered his entire life as blighted—"blotted out of the book of the living," as he expresses it—by an act which he did in ignorance. Nay, had he even committed it knowingly, he might in time have got over it. Cardinal Newman, I believe, says somewhere that a true penitent never forgives himself, a view which Frederick William Robertson justly characterizes as utterly false. It is remarkable that Scott, who seems to have known Shakespeare almost by heart, did not call to mind the opening lines of the fifth act of the 'Winter's Tale.' No one who has been kind enough to read my numerous notes on, and references to, Scott in 'N. & Q.' could suppose for a moment that I could speak disrespectfully of one who has been like an intellectual father to me all my life. I should consider myself guilty of something like literary impiety were I to do such a thing. I merely mention it as a singular circumstance that Scott should for once, seemingly with approval, have allowed one of his characters to lapse into a kind of morbid self-consciousness. It was, I fear, really this that poor Lord Glenallan was suffering from—self-consciousness which he himself mistook for remorse.

Poor old Elspeth's case is not quite the same as Lord Glenallan's. She was suffering from remorse for a deep wrong she had done which she could at any time have remedied, at least to a certain extent, by a confession of the truth to Lord Glenallan, which confession she had not the moral courage to make; but Lord Glenallan's marriage, even had it been as he thought, was irremediable.

Amongst my *κειμήλια* I have a long article on Scott which I cut out of the *Athenæum* of 1871 (I have not noted the month), in which the writer

gives it as his opinion that future ages will regard the *Waverley Novels* as the greatest achievement of English literature, after the dramas of Shakespeare and the poems of Milton. The more I read Scott, the more I feel that this judgment is, on the whole, correct. Without knowing who wrote this article, I have a suspicion that it is by 'N. & Q.'s good friend, Dr. Doran, who was, I believe, a devoted lover of Scott (see 'N. & Q.' 5th S. ii. 2).

May I suggest to your readers generally—that is, to those to whom the idea has never occurred, and who, like myself, are, with Milton's pensive student, blest with a large amount of "retired leisure"—that there are few pleasanter and more profitable ways of spending the said leisure than in reading the works of great authors on this principle of mutual "yepistolary correspondensh," as old Edie has it? Readers will, of course, select their authors according to taste, but I think Shakespeare, Molière, and Scott are especially suitable for reading of this kind. Let two book-loving friends who have not already tried it begin forthwith, and I think they will be grateful to me for the suggestion.

JONATHAN BOUCHIER.

Ropley, Alresford.

"DAL TUO STELLATO SOGLIO."—These words are familiar to us as occurring in a famous and popular Italian opera; but it is perhaps not so well known that the phrase comes from one of the Antiphons in the Little Office of the B.V.M., "Assumpta est Maria in celum: gaudent angeli, laudantes benedicunt Dominum. Maria Virgo assumpta est ad etherium thalamum, in quo Rex regum stellato sedet solio." Another beautiful idea, of course, is that of representing the B.V.M. (as Mary glorified) with stars forming a radiant crown around her head. A famous instance of this is a Madonna circled with stars by Perugino. These Christian art-forms may or may not have been copied from or influenced by pagan art, but the parallelism in this and other cases of the later classic and of Christian art is remarkable. Except in the Old Testament, the title "Queen of Heaven," *Regina Cæli*, is first found in the writings of St. Augustine's *biê noire*, the African Neo-Platonist Apuleius, who applies it to Juno, putting the words into the mouth of a suppliant, and the whole prayer is remarkable as showing both the strength and the weakness of the higher and mystical paganism.

As a far more learned man than myself, Mr. Symonds, of Magdalen College, Oxford, has pointed out in his admirable essay on Antinous, originally published in the *Cornhill Magazine*, the later paganism was essentially syncretist; and thus, for example, the originally ignoble Roman or Italian goddess of trade and barter (*venum*) was ultimately idealized, and identified in art and worship with

the delicate and radiant Aphrodite, the foam-born goddess of the Greeks. Further, Aphrodite, or Venus, was identified with the Egyptian Isis, who, like another in a higher and holier creed, has been honoured as "daughter, mother, spouse of God." The planet which we now call Venus was originally also named Isis, and it was her "starry veil" which, having passed through the two stages of Greco-Egyptian mysticism and Byzantine sacred art, was the prototype of Perugino's and other ideal presentations of the B.V.M., the African and Byzantine pagan and Christian traditions and art-forms reinvesting themselves with life in pre-Raffaelite and also Renaissance Italy. As the Greek tragedian prophetically said, *πολύώνυμος, μία μορφή*.
H. DE B. H.

PORTRAIT OF IGNATIUS SANCHO.—The *Athenæum* of March 16 contains an advertisement of the sale at Norwich on Thursday and Friday, March 21 and 22, of the library and curiosities belonging to the late Henry Stevenson, F.S.A., of Norwich. In the collection is mentioned particularly a portrait of Ignatius Sancho by Gainsborough; and it seems very remarkable that a portrait should have been painted of a man in so humble a walk in life and by so distinguished an artist. He was, on the authority of the 'Life of Sterne,' by Percy Fitzgerald, vol. ii. p. 370, "a black man in the service of the Duke of Montague, and was born on board a slave-ship in 1727." Once in the employment of some maiden ladies at Greenwich, he passed from their service into that of the duke, and seems to have won the favour of Sterne by his appreciation of 'Tristram Shandy.' The intelligent negro, who obtained the name of Sancho from some fancied resemblance to Sancho Panza in 'Don Quixote,' died in 1780, as proprietor of a grocery store, just eight years before Gainsborough's decease. Allibone's 'Dictionary of Authors,' under 'Sancho,' gives some notice of him, and refers to his 'Letters, with Memoirs of his Life,' by Joseph Jekyll, London, 2 vols., 1782; second ed., 1783; third ed., 1803. He is said once to have thought of going on the stage in the character of Othello, but not to have done so on account of his indistinct pronunciation. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

CHASM.—It would be interesting to know when this word in its modern form was introduced into the English language. It is well known that it was first adopted in its original form from the Greek (*χάσμα*) *chasma*. That word occurs once only in the New Testament, in the parable of Dives and Lazarus; but the Authorized translators preferred to leave the rendering "great gulf," which appeared first in the Geneva version. Tyndale translated "great space"; Wycliffe "great dark place." Although one regrets

that the revisers sometimes altered words from the translation of 1611 which would perhaps have better been left as they were, in this particular instance alteration would have been improvement, as it is a case in which the A.V. would probably have inserted "chasm" had that word then existed. Doubtless "chasma" was considered to have too strange a sound—if, indeed, there was then any precedent for its use in English. The Rheims version has "chaos."

W. T. LYNN.

Blackheath.

CLICKER.—

"A CLICKER, AND WHY?—At the Clickers' Benevolent Society's annual dinner, on Tuesday evening, Mr. H. E. Randall, who was in the chair, puzzled himself and his audience with a conundrum—What is the origin of the word *clicker*? Nobody could tell. The presumption is that there is a verb to *click*, and that the *clicker* is one who *clicks*. But what is to *click*? Johnson's 'Dictionary,' and other authorities follow, says to *click* is to make a sharp, small, successive noise (with the mouth one presumes), and suggests that it is derived from *cliken* (Dutch) or *cliquer* (French). Thus Gay says—The solemn death-watch *click'd* the hour she died, And shrilling *crickets* in the chimney cried.

And then Johnson follows up with a somewhat uncomplimentary definition, '*Clicker* (from *click*): A low word for the servant of a salesman, who stands at the door to invite customers.' But these definitions do not bring us much nearer the philosophy of the clicker of the shoe trade. I am told there is a Turkish word *click*, meaning a short sword or broad knife. As the clicker's knife is a short, broad article, has that anything to do with it?"

The above paragraph is culled from the *Northampton Mercury* under date March 23. 'N. & Q.' may perhaps be able to throw light on the meaning of the word.

JOHN T. PAGE.

Holmby House, Forest Gate.

CURIOUS MISTAKE IN transliteration.—I take the following from a well-known second-hand bookseller's catalogue. Is it worth a corner in 'N. & Q.' as a curiosity?—

"234. Charles I.—*Eikon Basiakik*, Pourtraicture of His Sacred Majestie in his Solitudes and his Sufferings; frontis., crown 8vo., one cover cracked, 2s. 6d. 1824."

R. F. COBOLD.

GAY.—Prof. Max Müller, in his 'Lectures on the Science of Thought' (Chicago, 1888), p. 36, says that "*gay* is the German *gähe*, literally going, or as we now say, going it." Kluge (s.v. "*jäh*") also connects the French *gai* with Ger. *jäh* (*gähe*), but adds "*zusammenhang mit gehen ist unmöglich*." I doubt whether there is any connexion between *gay* and *gähe*. There is an old form of *gai* in Old French in William of Wadlington's 'Manuel des Peches,' ed. Furnivall, 1862, l. 3109, namely, *guai*. Now *gu-* in Old French points not to a Germanic *g*, but to a Germanic *w*, and this leads us to O.H.G. *wähi*, "pretty, fine, good," as the original of *gai*. The

O.H.G. *gâhi* (whence *gûhe*) is represented in French by *gai*, our *gay*, just as O.H.G. *gardo* is the source of *jardin*.
A. L. MATHEW.
Oxford.

CLERICAL EXPLOSIVES.—Everybody, I take it, feels inclined some time or other to relieve his feelings by a hasty exclamation. French priests are, as is well known, accused of using on these occasions *sac à papier*, which is quite harmless and yet has a flavour about it of the familiar French oath *sacré*. In an Italian book by G. Carcano, entitled 'Angiola Maria' (ninth edit., Milan, 1873), I find in p. 70 an Italian priest exclaiming "per dincoibacco," and I shall be glad if anybody can tell me the meaning of the *dinci* (*per bacco*, alone, is a common oath enough), and whether the expression is supposed to be a favourite exclamation with Italian priests. As for English clergymen—I have never heard them charged with using any particular exclamation.
F. CHANCE.

Sydenham Hill.

HUMAN LEATHER.—Some years since the pens of your correspondents were exercised in noting specimens of the above. In connexion with the subject the following "note with a vengeance" ought to be permanently recorded, if only as a curiosity.

The *Boot and Shoe Trades Journal*, in a late number, after stating that for some time past the question of using human skins and converting them into leather has been under consideration in Germany and other countries, and that recent researches show that such skins, if properly dressed, possess excellent wearing qualities, and are said to be unequaled for fine and light goods, further informs us:—

"We have seen a pair of shoes made from human skin, and, ghastly as it may seem, we are bound to say they possess many excellent qualities.....A Canadian correspondent forwards some particulars which may be interesting to our readers. Some time ago the civilized world looked aghast at the revelations in regard to the Tewksbury (Mass.) Alma-House horror, when it became known that such ghoulis proceedings as skinning the deceased paupers and converting their skins (black and white) into leather was practised. Now, how many of these people who talked so loud and wrote so deprecatingly of the affair care one iota for the late paupers? Now, could it become custom, the human skin would be likely to form an important item as an article of commerce, and would certainly be a better wearing leather than some now used. The human skin possesses high wearing qualities if properly prepared. Being an almost naked skin, it would not require to undergo the injurious effect of unhairing. However, there would be one serious drawback to its use, viz., that fresh skins could not be obtained unless the battlefield were resorted to. It is well known when animals die from disease, &c., that the skin is somewhat injured by the causes which led to the animal's death, and that to give the best results the animal requires to be bled immediately, so that the skin will be drained of the blood and other impurities. I have seen some shoes made and worn from human skin, and, from

what I have seen and heard about it, it excelled other kinds of light leather. I had a small section of the leather in my possession for some time. In texture it was very soft and pliable, and to some extent resembled dog-skin and kid-skin, not so porous as the dog nor so close as the kid. Not knowing the part from which the piece I had was cut, my description of its texture and appearance may not be altogether correct. The skins of which I speak were surreptitiously obtained, and as surreptitiously tanned in a local tannery, where light skin tanning is far from a success. These conditions appear to prove conclusively that the human skin is superior to all others, particularly if properly experimented upon and brought to its highest degree of perfection in a regular and legitimate way. It could never be anything like a waterproof leather, as it contains more pores and sweat glands than any other skin."

Thank goodness that last sentence is a relief, and may prevent all but unscrupulous camp followers and others of that ilk from engaging in a new industry when "horrida bella" sweep over the land! The "Tewksbury horror" referred to is unknown to me. Some of your readers may possibly know the details so far as they relate to this subject. The little pathetically business-like touch in the above as to the unhairing is charming, and it is a pleasure to gather that all thin-skinned people, such as etymologists, Shakespearian commentators, church choirs, &c., will be spared, as useless for the purpose. I have not the means of reference at hand; but if the following further notes of cases of tanned or otherwise prepared human skins have not already found a resting-place in the pages of 'N. & Q.' it may be well to embalm them.

Under the ironwork on the door of the church of Copford, Essex, there used to be (perhaps still is) a piece of a kind of parchment-looking material, said to be "the remains of the skins of some Danish robbers who had committed sacrilege," and whose skins, after they were put to death, were nailed there. And in Gordon's 'Grammar of Geography' two human skins, one male and the other female, are referred to as in the University of Leyden, "prepared and tanned like leather, and a pair of shoes made of such leather," a shoe made of the entrails of a man, and another "human skin dressed as parchment"; whilst a letter from French Guiana, recorded in 1859, states that

"an officer of the marine infantry, who commanded the penitentiary of St. Mary à la Comté, lately died of diseases contracted at that insalubrious station. The inventory of the objects he left behind him comprised a very curious cuirass, with straps and other accessories. On examination it proved to be of human skin. A convict had died whose breast was covered with extremely beautiful tattooing. The commandant of the station knew this, and had the man flayed before he was buried. For a moment it was thought that this human relic would have been put up for auction with the officer's other effects; but, fortunately, it occurred to somebody that it was rather too disgusting. It was known that the officer had worn the cuirass several times when fencing with his comrades."

R. W. HACKWOOD.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'PAKEHA MAORI.'—In a recent article on Australian literature high praise was given to a work called 'Old New Zealand,' by "A Pakeha Maori." That book has been ascribed to "Judge Manning." Is Sir William Manning meant; and, if so, during what part of his life did he reside in New Zealand?

D.

JOHN BRIGHT AND 'N. & Q.'—The following appeared in the *Manchester City News* of April 13:—

"JOHN BRIGHT AND 'NOTES AND QUERIES.'—The Editor of the London [sic] *Notes and Queries*, in recording the death of John Bright, says he 'was a not infrequent contributor to our columns, in which he always took a keen interest.' Can any one say how his communications were signed, and what were his chief subjects? I have failed to find anything signed by his name.—ION."

In replying to "Ion" I stated that Mr. Bright's last contribution to 'N. & Q.' is to be found at 6th S. xii. 12, but was unable to give him any further information, as I only possess copies of the journal during the period of my own contributorship, from 6th S. x. (July–December, 1884) up to the last. It would be interesting to give in 'N. & Q.' all the references to Mr. Bright's communications; and perhaps some one happily possessing back volumes *ab initio* will favour us with a list. J. B. S. Manchester.

[John Bright's signature in 'N. & Q.' consisted simply of his initials. As these are given by other contributors, it is difficult to trace his communications. A reply on William Penn, 6th S. i. 157, is from him, as is a second on Dr. John Brown at p. 299 of the same volume.]

ST. JOHN AND ARUNDEL.—Can any of your readers favour me with information relating to — St. John, who married one of the daughters of Sir John de Arundel, of Conarton, Knt., by his first wife Elizabeth, daughter, and eventually co-heir, of Sir Oliver Carminow (marriage settlement dated 8 Edward III.)? I cannot ascertain as yet whether the Christian name of Sir John Arundel's daughter or that of her husband. They had issue: Oliver St. John, who married Elizabeth, daughter and heir of Hugh Lucombe, and died August, 1373; and Henry St. John, who died in 1406.

J. J. H.

HISTORICAL RINGS.—Is there a record in any memoir of two rings belonging to Marie Antoinette—one a ruby, cut in shape of a heart, pierced with a diamond, surmounted by a crown, and with the ring on blue enamel the motto "Je suis la playe"; the other a table diamond, with a fleur de lys on either side?

BETA.

THE 'MONTHLY MAGAZINE.'—There was a set of this magazine in 201 vols. (1749–1829)—which had formerly belonged to Griffiths, and had his MS. notes of the name of the writer appended to every article from the beginning down to the year 1815—sold at Heber's sale (viii. 1666) in March, 1836. Can any one tell what has become of it?

F. N.

CIRCUMBENDIUS looks like mock-Latin, and one wonders whether it began in some parody of legal phraseology preceded by *cum*, *in*, or *sine*. The earliest occurrence known to me is in Dryden, 'Spanish Friar,' Act V. sc. ii., "I shall fetch him back with a *circumbendibus*." Pope, 'Art of Sinking,' 100, has "the *Periphrasis* which the moderns call the *circumbendibus*." Can earlier examples be furnished?

J. A. H. MURRAY.

Oxford.

WORK ON THE GREAT REVOLUTION.—'A Compleat Collection of all the Reports, Lyes, and Stories which were the Forerunners of the Great Revolution in 1688.' Who is C. D. L., whose initials are prefixed to this book, printed in London, and sold by T. Welford, near St. Paul's, 1732?

WOLSELEY.

Ranger's Lodge, Greenwich Park, S.E.

CHRISTOPHER KINGSFIELD, MASON, 1622.—Could any of your readers tell me of any sculpture known to be the work of Christopher Kingsfield, a freemason of London in the first half of the seventeenth century? The Account Book of the Merchant Taylors' Company for 1622–3 shows an entry of 13l. 6s. 3d. paid to him for making the tomb of Mr. Dowe in the Church of St. Botolph without Aldgate. This monument is now undergoing restoration at the expense of that Company. By the courtesy of Mr. R. L. Hunter I find that C. Kingsfield was a member of the Masons' Company, and probably of some note, although after 1620, when the accounts now extant commence, he does not appear as serving either as master or warden. However, one of his name, Thomas Kingsfield, appears for several years as an auditor, and therefore was presumably a past master; and Christopher himself is mentioned in 1645 as one of the surviving parties to a lease of houses adjoining the Masons' Hall.

H. A. F. CHAMBERS.

Merchant Taylors' Hall.

MARY LEPELL, LADY HERVEY.—Is it possible to ascertain where Mary Lepell was baptized and married? The entries in the registers would clear up two doubtful points referred to by Croker in his edition of 'Lord Hervey's Memoirs.'

G. F. R. B.

BOSWELL'S 'LIFE OF JOHNSON.'—Will any of your readers be kind enough to tell me what pages in the first edition of the above (2 vols. 4to., 1791) are incorrectly numbered? My copy has several

such blunders in vol. ii., which include the entire omission of pp. 585 and 586. I am unable at this moment to compare with other copies, or I would not trouble you. In my copy of 'Jane Eyre' (first edition, 3 vols., 1847) I also find a wrongly numbered page, i. e., p. 85, vol. iii., is marked 89. Is this the same is all copies? JERMYN.

SUPPORTERS: EARL OF ROSS.—Can any one tell me at what period supporters came into use in Scotland; and where or when they are first mentioned? Also, what was the family name of the Earl of Ross, 1300 to 1375? OLD SUBSCRIBER.

JOHN AND CHARLES WESLEY.—A friend of mine has medallions of these two noted men, and the set also comprises Fletcher of Madeley and George Whitefield. The medallions are circular, about two inches in diameter, and are stamped out of thin metal and gilded. Each one is surrounded by a metal rim in a black wood or papier-maché frame, such as was much in vogue for miniatures at the end of the last century. On the one of Charles Wesley are the letters "M. and P." They are all doubtless the work of one die-sinker. They are beautiful medallions, very well cut, and the likenesses are good. Can any reader of 'N. & Q.' give the name of the die-sinker of the medallions, or of the publisher of them? ION.
Birmingham.

Riggs.—Francis Riggs, of Colvert County, Maryland, son of John Riggs, of Southampton, merchant, arrived in Maryland before 1663, and acquired extensive estates, dying in 1667, when his estates in the province were claimed by his first cousin and nearest of kin in Maryland, Joseph Riggs, a native of Fareham, Hants, son of Francis Riggs, of Southampton, who had settled in Virginia. The claim was allowed, the facts as above set forth having been proved to the satisfaction of the High Provincial Court; and Joseph Riggs established himself in Colvert County, where he died in 1671. The brothers Francis and John Riggs were, I think, the sons of Rafe and Mary (Blake) Riggs, who are mentioned in Berry's 'Hampshire Pedigrees,' as it appears by the wills of two members of the family that the former had a son Joseph, and the latter a son John, who were of an age, and making their identity with the cousins in Maryland quite possible. If any of your readers have any evidence that will further establish this point I shall be glad to hear of it.

In 1716 a John Reggs, styled gentleman, was living in Ann Arundel County, Maryland, where he married in 1720 and died in 1762, aged seventy-five years. I have not been able to establish his descent from Joseph Riggs of Colvert County, who, though not proved to have died without issue, in his will (1671) only mentions his wife. If any of your readers can communicate any evidence that

will prove his connexion with the Hampshire family I shall be grateful.

In 1653 a John Riggs acquired land in Lower Norfolk County, Virginia. Can he be identified with any family in England?

Any replies to the above queries, or others under my name that may appear in 'N. & Q.', will be much appreciated, as any facts that may be thus brought to light will be used in annotating a collection of inscriptions and family records, to be edited by a committee of the Historical Society of Ann Arundel County, of which I have the honour to be chairman.

WM. FRANCIS CREGAR.

Annapolis, Ind.

HERALDIC.—Can any one kindly say who bore the following, which I find on a portrait of a gentleman in costume *temp.* Charles I.? Arg., a fess gu., in chief two nags' heads couped sa.; and in base, a bugle-horn of the last, garnished gold and stringed of the second. Some of the tinctures are very hard to make out on account of the picture wanting cleaning, but I think I have blazoned it as given. I have referred to Papworth and all the well-known authorities, but without success.

A. VICARS.

SILK.—What is the etymology of this word? We find the forms O.E. *seolc*, Icel. *silki*, Russ. *shelki*, all usually derived from Lat. *sericum*. What is the relation of the three *lk* forms to one another? No doubt one of them—the English, or the Icelandic, or the Russian—may have been derived directly from the Latin. But which? On the one hand I do not remember any analogy in English for *lk = rk*, and therefore for *seolc = sericum*; and, on the other hand, Miklosich, the learned Slavonic scholar, holds that *shelki* was not derived directly from the Latin, but from one of the Scandinavian languages. Along what route did the word *sericum* in this new form travel into Northern Europe? A. L. MAYHEW.
Oxford.

CHARINDARNLEY.—What is the name Charindarnley? Is it a place or a person?

INQUISITIVE.

RICHARD BRINSLEY SHERIDAN was buried in Westminster Abbey, yet we are told in Mr. Stanley Lane-Poole's 'Life of Lord Stratford de Redcliffe' that Sheridan's skull was exhibited in a shop in the Strand. Surely this is an error. Can any explanation be given? See vol. i. p. 14.

ANON.

BUSCARLET FAMILY, LAMBETH.—I had noted of a family of this name, which is of Swiss origin from tombs in Lambeth parish churchyard of the last century, and having lost my notes, should be much obliged to any one who can refer me either to the book from which I took them (some history

of the parish), or send me a copy of the inscription. I have looked again at Lysons's 'Environs,' but he only gives one of the names, and says "and others of the family are buried here." So my notes were not taken from his account.

B. FLORENCE SCARLETT.

'THE QUEEN'S MASQUE,' &c.—Is the author of 'The Queen's Masque: a Satirical Sketch,' London, W. Gilling, 193, Strand, 1842; "They Went Go Out: a Satire. By the Hon. —," London, J. W. Southgate, Library, 164, Strand, 1841; and "The Princess Royal: a Satire. By the Hon. —," second edition, London, J. W. Southgate, Library, 164, Strand, 1841, known? The three satires, as the author calls them, are scurrilous.

W. BETHELL.

Rise Park, Hull.

RINGING THE GREAT BELL OF ST. PAUL'S.—In the *Times* of April 8 it is stated that during the afternoon of Saturday, April 6, the great bell of St. Paul's was tolled for the death of the Duchess of Cambridge. Was this according to precedent?—the general idea being that the great bell is only tolled on the decease of the sovereign, he heir to the throne, the Lord Mayor, and the Dean of St. Paul's. The Home Secretary's letter to the Lord Mayor on this occasion requests him to give directions for tolling the great bell. Is this a form of speech, meaning that the Lord Mayor is to ask permission from the Dean and Chapter to have the bell tolled; or does it imply that the Lord Mayor has some right and jurisdiction in connexion with St. Paul's Cathedral?

GEORGE C. BOASE.

36, James Street, Buckingham Gate.

ANTI-SABBATARIAN SATIRE.—I remember reading in an old magazine when I was a boy at school, about 1836 or 1837, a mock-heroic Latin poem which began thus:—

Sunday virumque cano, quo non atrocior unquam,
Verily do thinko, terris apparuit humbug.

The "vir," of course, was Sir Andrew Agnew, Bt., but where is the poem to be found; and who wrote it?

E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

PARLIAMENT OF BATS.—An inquiry as to this year's number for March 31, 1877 (5th S. vii. 248), having elicited no response, and the subject being again brought up by the discussion in the *Daily Telegraph* of a school examination paper "set" by the College of Preceptors, I shall feel much obliged if any correspondent will inform who the body thus named was, or what gave rise to the epithet.

BONACCORD.

RIPON SPURRIERS' GUILD.—The late Mr. Nicholson, solicitor, of Ripon, told me some years ago that there was in existence a manuscript copy

of the rules of the Spurriers' Guild of that place. I imagine, from what he said, that it is of the sixteenth century or earlier. I shall be glad to know its present place of custody. Ripon was, in former days, noted for its spurs. "As true steel as Ripon rowels" passed into a proverb. Nares quotes a passage where Ripon spurs are mentioned from Ben Jonson's 'Staple of News,' and another from 'The Wits.' I shall be glad of other references to the mention of the connexion of Ripon with the spur trade from the literature of the seventeenth or earlier centuries.

EDWARD PEACOCK.

Replies.

DOUGLAS.

(7th S. vii. 247.)

MR. C. A. WARD asks, Was Lord James Douglas slain at Teba in 1328, when the Spaniards deserted him? The Canon of Chimay, in his twentieth chapter, says that Sir James landed at the port of Valencia in the spring-time of 1328, and joined the King of Spain, who had taken the field against the Saracen King of Granada. "Then," saith my Lord Berners, in his English,

"Sir James Douglas drew out on the one side, with all his company, to the intent to shew his prowess the better. And when he saw these divisions thus ranged on both sides, and saw that the army of the King of Spain began somewhat to advance towards their enemies, he thought then verily that they would soon assemble together to fight at close quarters; and then he thought rather to be with the foremost than with the hindmost, and struck his horse with the spurs, and all his company also, and dashed into the forces of the King of Granada, crying—Douglas! Douglas! supposing that the King of Spain and his host had followed, but they did not; wherefore he was deceived, for the Spanish host stood still. And so this noble knight and all his company were surrounded by the Saracens, where he achieved wonders in arms, but finally he could not withstand them, so that he and all his company were slain; which was a great misfortune, that the Spaniards would not rescue them."

Thus it appears that Sir James, like Rupert at Marston Moor, went full gallop at the foe without making sure that he was supported; and therefore it is hardly fair to say that the Spaniards deserted him.

This same *perfidium ingenium* had already made Douglas untrue to the promise he had given Robert Bruce; for, with such a trust and such a burden, he ought to have gone straight to the Holy Sepulchre instead of turning aside to fight infidels on the way. But Froissart is too good an artist to spoil his touching story of Bruce's deathbed by calling our attention to this failure. He does not say one word, so far as I can see, as to what became of King Robert's heart. And it is a little odd that the crowned heart of "Douglas tender and

true" should symbolize nothing better than an infirm purpose and an unfulfilled behest.

A. J. M.

Sir William Fraser's 'Douglas Book' may be consulted with advantage on any point relating to the distinguished family with which it deals. Meanwhile Scott, in 'Tales of a Grandfather,' i. xi., thus describes the last moments of the "Good Lord James":—

"When he found the enemy press so thick round him as to leave no chance of escaping, the earl took from his neck the Bruce's heart, and speaking to it, as he would have done to the king, had he been alive,—'Pass first in fight,' he said, 'as thou wert wont to do, and Douglas will follow thee, or die.' He then threw the King's heart among the enemy, and rushing forward to the place where it fell, was there slain. His body was found lying above the silver case, as if it had been his last object to defend the Bruce's heart."

As Bruce died June 7, 1329, Douglas must have fallen at Teba the year after. One authority says that he "survived little more than one year the demise of his royal master," and adds that both casket and heart were brought home by Douglas's followers. THOMAS BAYNE.

Helensburgh, N.B.

[Very many replies are acknowledged with thanks.]

THE ADDITIONAL NOTE IN ROGERS'S 'ITALY' (7th S. vi. 267, 352, 409, 457; vii. 224).—In December last, when my note (7th S. vi. 409) called attention to the want of foundation of Rogers's story of the "old Dominican" of Padua, I received from a friend well read in Southey a reference to a precisely similar story recorded in 'The Doctor' as having happened to Wilkie at the Escorial. I verified the quotation and found the story (ed. 1848, pp. 220-2) sure enough, but no means supplied of arriving at the source whence the author obtained it. On the other hand, all that has been published of Wilkie's 'Journals and Letters' is very well known to me. I knew that he spent six days studying the paintings in the Escorial in October, 1827, and later on visited it again, and all his remarks connected with the Cenacolo have a special interest for me; but in no part of his (published) letters or journals is there any mention of the "old monk's" philosophical remark. Before communicating my friend's reply, therefore, I waited for some confirmation of it to turn up.

A piece of corroborative evidence is now supplied by your correspondent at 7th S. vii. 224, referring to the note at 1st S. v. 196. I have verified the quotation in Lord Mahon's history, and find it almost identical with the version in 'The Doctor,' but still it cannot be Southey's source, as 'The Doctor' was published long before the 'History.'

At 1st S. v. 475, however, I find that a correspondent who signs J. quotes a very similar account from Wordsworth's memoirs as having

been narrated by Wilkie himself at Rydal Mount, whence it may be inferred that Southey may very well have heard it verbally either from Wilkie or Wordsworth. It is curious to note the perfect coincidence of the two, as it would seem, entirely independent versions of the tradition as recorded by Lord Mahon and Southey respectively.

Furthermore, Wilkie in his 'Journal' mentions the fact that "Mr. Stanhope and his brother Lord Mahon" (as well as Washington Irving and his brother) went to the Escorial at the same time as himself, though their stay was not so prolonged as his; for he boasted that he was the first English artist who had studied the art treasures of Spain, and he did it with some thoroughness.

We have here, then, a chain of evidence as complete as it is possible to be in support of the Wilkie-Escorial-Jeronymite story. While for the Rogers-Padua-Dominican story not only we cannot trace a shadow of foundation, but every investigation tells against it.

Hitherto it has not occurred to any one to doubt the accuracy of Rogers's statement. Two correspondents of 'N. & Q.' (1st S. v. 281, 475) decide that there is no way of accounting for the repetition, but that it must belong to the vulgar "order of stereotype," and is a stock speech repeated by all "old monks" who have pictures to show. This has hitherto remained uncontradicted, and the question of one of them—"What better explanation is there?"—has remained for thirty-five years without an answer.

I have already had occasion to show, however, in these columns (6th S. xi. 261) that the picturesque "old monk" has not the entire monopoly of errors and solecisms.

Unless some friend of Rogers's can clear him by reference to his journal, as I suggested 7th S. vi. 410, and can produce proof that there was actually such a convent and such a picture as he mentions, though they have escaped mention by every other writer, we seem to have no alternative but to conclude that he absolutely plagiarized the incident, or else that he was betrayed by an overcrowded memory into fancying that it had really happened to himself.

Wordsworth himself notes the strangeness of the coincidence without drawing any inference. Why did he not, it may be asked, take an opportunity of clearing the matter up, unless he feared to offend or mortify his friend by eliciting the awkward truth.

The irony of the fact that man's works are much more stable than himself must constantly force itself on the consideration of all who think at all. It has been attempted to be embodied in the refrain which makes the stream say that "Men may come and men may go, but I go on for ever," which has enjoyed great popularity, though quite wanting in logic; for the stream of water and the

steam of men flow under identical conditions; the atoms of each are continually varying, the solidarity of the whole has in both cases an equal nominal identity. Young has put this better:—

In the same stream none ever bathed him twice,
To the same life none ever twice awoke.

Other moralizers have, however, dwelt upon the lesson, and Southey adduces instances on the very page already quoted; but in the particular instance under consideration the attendant circumstances of the refectory, the Cenacolo, and the "old monk" all point to a plagiarism rather than a repetition.

R. H. BUSK.

P.S.—In Wordsworth's 'Memoirs,' ii. 272-3, dictated more than thirteen years after the event, he says that he believes the story as embodied in his lines on his daughter's portrait was thus first communicated to the public; that Southey heard the story from Miss Hutchinson, and transferred it to 'The Doctor.' But these 'Lines' are dated 1834, and therefore must first have appeared in the 1836 edition of his poems, whereas the third volume of 'The Doctor' was published in 1835. The note in Rogers's 'Italy' was first inserted in 1838.

THE DATE OF THE 'ROMAN DE LA ROSE' (7th S. vii. 144).—The point noted by your correspondent F. N.—the bearing of the line

Est ore de cecile rois

on the date of Meung's continuation—has been repeatedly taken notice of, ever since M. Paulin Paris drew attention to it in the *Journal des Savans*, October, 1816, in a review of Méon's edition of the 'Roman de la Rose.' But it should perhaps be remarked that these lines occur in the first third, hardly beyond the first quarter, of the work. The writing of the remaining 15,000 lines must have taken some time, and the passage, which was true when it was written, may have been left standing, even if no longer true by the time the poem was finished. One would like to know what authority Kausler has for stating (as your correspondent says) that Jean de Meung wrote his part of the 'Roman' before his translation of Vegetius, 'De Re Militari.' Further, of what value is the authority of Papirius Masson, who (as quoted by Méon) alleges that Jean de Meung lived in the reign of Philippe le Bel (1285-1314), and continued at his instigation the 'Gallicum poema cui Rosæ nomen,' begun by William de Lorris "in the times of St. Louis" (1226-1270)? There are certain lines (11,608 Méon, 12,340 F. Michel)* which are quoted

* I am taking my knowledge of Méon's statements from the edition of Francisque Michel, 2 vols., 1864, who reproduces most of Méon's prefatory matter, and this so slavishly (or in so slovenly a fashion) that he has not corrected the line citations to suit the numbering of his own edition. A difference of nearly 400 lines in the numbering is caused simply by a printer's error in

by Méon as containing internal evidence of having been written not later than 1305. The lines are those in which the entering of certain religious orders is advocated; and among these is mentioned the order of the Templars, which Méon says would not have been mentioned as a reputable body after 1305, about which time the scandals in connexion with it came to a head. But these lines, on examination, seem, if they prove anything, to show evidence rather of having been written after these scandals had come to light. The speaker is Faux-Semblant, the personification of Hypocrisy; and after enumerating, as fit orders to be entered,—

Cil blanc moine,

Cil noir, cil regular chanoine,

Cil de l'ospital, cil du Temple,

he adds significantly,—

Car bien puis faire d'eus exemple.

He has told us before that he shuns really religious folk, and he evidently means to imply that the Templars were a fraternity after his own heart.*

Do not the MSS. throw any light on the question of date? Has any one attempted to note or collate the numerous MSS. of the 'Roman' which yet exist, or to fix the date of the earliest? In the valuable collection of books presented by Sir George Grey to the South African Public Library at Cape Town there is a fine folio MS. of the 'Roman de la Rose,' whose date has been assigned, from an examination of the illuminations, to the "close of the reign of Edward I. or the beginning of that of Edward II.," or somewhere between the years 1300 and 1320. This MS. has lost some leaves, and appears, from the slight examination I was able to make of it, to have been written either from dictation or by a very unintelligent scribe. Doubtless there are other MSS. which can be fixed to a date as early, perhaps earlier. In Ward's 'Catalogue of Romances' there are mentioned twelve MSS. of the 'Roman de la Rose' belonging to the British Museum (one contains only a few fragments). Four of these are assigned to the "xivth cent." Are there no indications in any of them of a more definite date?

F. W. B.

WETHERBY (7th S. vi. 308, 414; vii. 9, 73, 253).—EBORACUM makes kindly reference to my 'Cleveland Glossary.' But no one knows better than myself what need there is of excision, revision, correction, and addition in order to bring it up to

Michel's edition. In vol. i. p. 112, the head-line, instead of 3408, is numbered 4003, and the mistake is carried on through the rest of the numbering.

* It may be worth remarking that in the English version, which Prof. Skeat puts "perhaps as early as 1350"—that is, at least forty years after these scandals had ended in the suppression of the Order of Templars—these lines are arranged differently (the "templars and hospitaliers" come first), and the last line, the point of its sarcasm being by this time obsolete, is altered to "I wole no more ensamplis make" (Bell's 'Chaucer,' vol. iv. pp. 224-5).

the present standard of philological knowledge and criticism. But I fear old age, and the pressure of work undertaken long since, preclude the very possibility of such an attempt. Reverting to the communication signed EBORACUM; after passing with the writer through the stages of hard "hobby-riding," the "derivation of names from places," my birth and upbringing, with the Cleveland dialect as the final halting-place, I feel as if I had been made to perform an involuntary somersault which had dizzied me a little. All the same, I am indebted to EBORACUM for two pieces of information. My autobiography, if ever projected, would—erroneously, of course—have stated that I had never set foot in Berkshire until I was nearer forty years of age than thirty. And I was concerned about my "ridden-to-death hobby." But, on looking into the stable, I am pleased to find he looks quite "fresh," and as equal to a long day across country or by the quiet roadside as he has ever been for many a year. And so long as he is backed by such supporters as he has met with—the late J. R. Green being the last whose good word I have had the pleasure of noting—I hardly think he will be withdrawn from the course. At the same time, I should like to be assured that it is really a hobby of mine, and not some "dark horse," that EBORACUM is thinking about.

What I have advanced is this: that, so far as my own inquiries and studies have gone—and they have mainly been limited (as I have stated) to the place-names in this district of Cleveland—the prefix in the preponderating majority of place-names ending in *by* is an Old Danish personal name; and I may have added that I think it very likely the same rule may be found to hold good elsewhere. Now, I published a list of forty-three such place-names in the introduction to my 'Glossary' twenty-one years ago, all Cleveland names, and most of them still existing. Three of these names were given in the form Englebi, and two in the name Normanebi. Deducting these three duplicates, the total number remaining is forty. Of these forty the following, Normanebi, Ulgeberdesbi or Ugleberdebi, Baldebi, Barnebi, Alewardebi or Elwordebi, Grimesbi, Bergelbi or Bergebi, Rozebi or Rosebi, Asuluebi or Asuluesbi, Bollebi, Danebi, Leisingebi, Ornesbi, Bernodebi, Esebi, Badresbi, Tollesbi, Colebi, Maltebi, Tormozbi, Steinesbi, Berguluesbi, Turoldebi, Buschebi, Feizbi, and Swainby, twenty-six in all, are such that the prefix is, in nine out of ten of them, at once identifiable with familiar Norse or Danish personal names, and the residue equally recognizable on inquiry. Of the other sixteen, Staxebi, Michelbi, Rodebi, Cherchebi, Bordleby, Newby, Netherbi, Overbi, eight in all, are such that their prefixes are evidently qualifying terms; and I think Prestebi, and perhaps Witebi and another or two may admit of addition to the list. Yearby

is not quite so Protean as the old name of Roseberry Topping, which assumes five-and-twenty to thirty different *aliases*, but it is met with under such variant forms that it is hard to fix on any as the likely original one, although I think this ultimately referable to Ivar, Iar, Ir. As to Englebi, Mr. Green, after writing, "Other hamlets give us the names of the warriors themselves as they turned to 'plough and till,' Beorn and Ailward, Grim and Aswulf, Orm and Tol, Thorald and Swein"—all quoted from my list above named—proceeds, "Three Engleby or Ingleby. tell how here and there lords of the old Engle race still remained on a level with the conquerors." To this I demur. It involves the anomaly that in three different instances within a very limited area, "lords. on a level with the conquerors" were yet compelled to have Engle (or Anglian) *tons* or *hams*, or what not, renamed by Danish sponsors with appellations ending in the characteristic Danish *by*. On the contrary, I hold that the name, in either case, which forms the prefix is infinitely more likely to be the personal Norse and Danish name which repeatedly appears in the form Ingald; which, moreover, occurs in the Yorkshire Domesday in the form Ingold; of Ingeld in two other ancient authorities; and of Inguald in yet a third (as noted by myself thirty years ago); all of which are in the same relation to the original Ingialldr as are Dane, Norman, and Dufgall to their several ascertained sources. On the whole, then, I think my position has been fairly stated; but, to put it in a still clearer light, let me refer to what I printed and published, about the year 1872, in my 'History of Cleveland' (vol. i. pp. 60-3). First, I quote from Freeman's 'Norman Conquest' (i. 562) the following sentence: "As for the nomenclature of towns and villages, it would seem that places were more commonly named directly after individuals in the course of the Danish Conquest than they had been by the earlier English occupiers." Then, after adverting to the self-evident absolute—not comparative—paucity of names of English imposition in the district under notice (or Cleveland), I remark on the fact that, out of a total of many more than 250 ancient place-names (119 of which were derived from Domesday and the rest from ancient charters and such-like documents), only six involving the patronymic *ing* (and one of these only apparently) are met with in the entire list. And then I proceed to say that "in respect of the great majority of local or place names to be met with in the district, involving all those that end in *-by*, forty-nine in number; in *-thorpe*, thirteen; in *-thwaite*, twelve; in *-grif*, seven or eight; in *-dale*, thirty-one; in *-beck*, *-gill*, *-house*, *-scar*, *-keld*, *-um* (the most of them), *-sty*, *-wic* or *-wyke*, &c., there can be no doubt that they are palpably, and with but few exceptions or qualifications, due to the Danish colonists who pressed in and began to occupy, certainly before the close of the ninth century;

and it is quite worthy of remark that the greatly preponderating majority give up the names of the individual Northmen who in effect stood sponsors for them." And in order that it may be apparent that such a distinct statement does not rest on an *ipse dixit* only, or in any sense, I adduce in a note some five-and-twenty instances in which the fact is obtrusively as represented, and allege that a long list of the same nature still remains; ending up with these words: "Indeed, the rule in Cleveland seems to have been that each settler, with singularly few exceptions, called the place which his lot gave him after his own name; but that the subdivisions of the allotment, some of which are perpetuated in the townships of the present day, were much the most frequently distinguished by designations suggested by some local peculiarity or accidental circumstance; as in the case of Netherby, Overby, Priestby, Stakesby, Thingwala, &c., all in or close to Whitby." When, then, EBORACUM mentions my "hobby of place-names being derived from the owners of property," without any reference to the essential qualifications of district and race, broadly stated by myself in divers of my "numerous writings," I hardly think that it is "my hobby" at all of which he is writing, but "a horse of quite another colour." Of course, such criticisms—if the word may be applied at all—do no real damage, although they may and do excite a smile on more countenances than mine only; but they often suggest to me the thought, "Oh, that mine enemy" would—not "write a book"—Heaven forbid!—but compile the necessary lists of names, personal and local, make the necessary researches, investigations, collations and comparisons, engage in the requisite studies of language, folk-speech, and history, all of which must be undertaken before even the most exhaustive, faithful, and thoughtful list, or series of lists of the nature indicated can be made available for such an object as "writing a book," and then he would find how much easier it is to write careless, inaccurate, and flippant paragraphs than it is to qualify oneself for speaking on such matters at all.

J. C. ATKINSON.

MONTE VIDEO (7th S. vii. 7, 293).—About the pronunciation of Video there can be no question. The accent is on the *e*, Vidéo.

G. D.

ST. SEINE (7th S. vii. 205).—If ASTARTE had recalled the Latin name of the river Seine, *Sequana*, and upon this hint had turned to September 19 in Alban Butler's 'Lives,' she would have found a brief account of St. Sequanus, otherwise St. Seine, otherwise St. Sigon. His piety culminated in the foundation of an abbey in a situation which Adrien Baillet, 'Les Vies des Saints,' vol. ix. p. 496, describes to have been "un lieu affreux nommé Segestre, enfoncé dans une épaisse forêt qui n'avoit servi de retraites jusques-là qu'à des voleurs et à des bêtes farouches." This site, according to

Baillet, dropped the name of Segestre; and the monastery and the little town by its side, which still exist, near the source of the Seine at some little distance from Dijon, took the name of the saint, who deceased about A.D. 580.

WILLIAM COOKE, F.S.A.

St. Sequanus, in French Seine, is commemorated on Sept. 19. Baronius, in 'Mart. Rom.,' calls him "presbyter and confessor," with a reference to Gregory of Tours, 'De Glor. Confess.,' cap. lxxxviii., and Trithemius, 'De Viris Illustr. O.S.B.,' l. iii. cap. 302, for his history. Alban Butler states that he was "born in the little town of Maymont, in the extremity of Burgundy," and that he "built a monastery in the forest of Segestre, near the source of the river Seine, which still bears his name"; also that he is supposed to have died "on the 19th of September, 580, and that his relics are kept in the monastery."

ED. MARSHALL.

ASTARTE says that he (or, as Astarte was "queen of heaven," I suppose she) cannot call to mind "a Mr. Ouse, a Mr. Humber, a Mr. Thames, or a Mr. Trent." I have no recollection of ever meeting with the first three either in real life or in fiction, but the last must be for ever dear to lovers of Dickens, as it is Little Nell's surname. As this devoted and charming child is invariably spoken of, in allusions to her, as "Little Nell," I dare say there are scores of people, even of people well acquainted with Dickens, who could not at a moment's notice say what her surname is. I understand that there is a tendency to a reaction against Dickens. If so, I grieve to hear it. Dickens, though not so great a literary artist as Scott or Thackeray, is as true a genius as either, and Little Nell (not to speak of others of his characters) is, like Cordelia, Jeannie Deans, and Rebecca, one of the canonized saints of fiction, never to grow old so long as English literature is remembered.

JONATHAN BOUCHIER.

I am sorry to say I know nothing of St. Seine, *alias* Sequanus, *alias* Segonus, *alias* Sigo the Abbot, beyond the date of his death being Sept. 19. But if it is of any service to ASTARTE to know it, I have two friends by the name of Trent, and he will find three or four persons of that name, and one or two of Humber, in the 'London Directory'; or at all events there are such in a country copy of 1884 I have just taken up.

R. W. HACKWOOD.

ASTARTE says "we have not a Mr. Humber." But there is, or was, a gentleman of that name, an engineer, who wrote a treatise on ironwork.

W. C. B.

THE ORTHODOX DIRECTION FOR BUILDING CHURCHES (7th S. vii. 166, 250).—With regard to the chancel not always being in a straight line with the nave, it was, so far as I know, first suggested by

Mr. Micklethwaite that when this is the case, one or the other has been set out while the rest of the building was standing, with the chancel arch temporarily blocked up, and without the appliances at the command of the modern architect. At the same time, the result, in a church on cathedral scale especially, is satisfactory, much as a street with a slight curve is more picturesque than a straight one. By the way, the perpetrators of the new "schools" at Oxford have made them more unsightly than they are in themselves, "which was unnecessary," by setting them with the front elevation out of the curved line of the famous "High."

J. T. F.

Winterton, Doncaster.

SIR J. A. PICTON is very strong in assertion: "No one is able to give the slightest authority" for deflecting a church from the true east, in reference to a saint's day. For deflection in the direction of a saint's tomb there is evidence; and from this a slight transition would make the saint's day a guide. St. Paulinus of Nola, speaking of a church he had built, says, "Prospectus vero basilicæ non, ut usitator mos est, Orientem spectat, sed ad Domini mei B. Felicis basilicam pertinet Memoriam ejus aspiciens" (Ep. xxxii., 'Ad Severum'). Of course *memoriam* is used for monument or tomb. This quotation proves at once both the orientation and deflection as early as, say, 420 A.D., and, from its local origin in Italy, that it was not "wholly a peculiarity of the Northern and Gothic races." "High Church pedantry" I pass by.

W. F. HOBSON.

Temple Ewell, Dover.

At the conclusion of SIR J. A. PICTON's reply to this query, he alludes to the fact that many of the early churches have the axis of the choir at an angle to that of the nave. The most striking instance of this feature that I know is that of Whitby Abbey, where, I believe, the divergence is about seventeen degrees. I believe this plan was adopted by the mediæval architects in order to obtain a more effective view of the chancel from the nave.

G. W. TOMLINSON.

Huddersfield.

SWING (7th S. vii. 267).—I cannot see any difficulty in understanding the origin and meaning of the references to Swing. As your correspondent SEPTUAGENARIAN himself notes, anonymous letters were circulated about the time of the first Reform Bill riots under the pseudonym Swing. These letters, addressed, as a rule, to Sussex farmers, contained threats to burn ricks; and as they had been frequently followed by incendiary fires, the name of "Swing the rick-burner" had become at that time a name of terror, like "Rebecca" in the days of the toll-bar riots in South Wales, and "Jack the Ripper" in more recent times. It is evident that this is what the Boots

in Dickens's 'Great Winglebury Duel' refers to. I have before me a pamphlet entitled "A True Account of the Life and Death of Swing the Rick Burner, written by one well acquainted with him." It was published by Rorke & Varty, in the Strand, without date, but evidently about 1831. Though it is signed "G. W. S—e," it was, I suspect, the production of Mr. Rush, the sporting curate of Crowhurst, who was very conspicuous at that time in maintaining the local agitation against Earl Grey's Reform Bill. As Rush is more than suspected of having forged a pretended confession of Thomas Goodman, another rick-burner, with a view to damage Cobbett (to such pious frauds did reverend defenders of the boroughmongers' monopoly condescend in those days!), I should not be inclined to put much faith in his story of his long conversation with the penitent Swing, then, as he tells us, in goal under sentence of death; but that there was a rick-burner who assumed the *alias* of Swing seems clear. The pamphlet I have quoted refers to another life, or, as here described, "pretended life" of Swing, "lately published by Carlile, the Fleet Street Infidel"; and professes to give the true account of him. "G. W. S—e," however, who professes to be "a small farmer myself," confirms Carlile's statement that Swing was "a small farmer" who had got into debt and difficulties. Cobbett and gin, according to the sporting curate in disguise, did the rest, and finally brought the small farmer to the fate foreshadowed by that *alias* which, doubtless in the spirit of bravado, he had been induced to adopt.

W. MOY THOMAS.

The source of the term Swing was the subject of several communications in 'N. & Q.,' 3rd S. iv. Some appear of little interest. But of the others, at p. 398, AN INNER TEMPLAR has a notice of two pamphlets: 'The Life of Francis Swing, the Kent Rick-burner,' Lond., Carlile, 1830, pp. 24; 'The Genuine Life of Mr. Francis Swing,' Lond., Cock, 1831, pp. 24. OUTBERT BEDE, in the same place, refers to 'My Letters,' by Ingoldsby, with 'The Babes in the Wood,' by Ingoldsby also. And W. BATES, at p. 440, mentions another book: 'Swing; or, Who are the Incendiaries? A Tragedy, founded on late Circumstances, and as performed at the Rotunda, by Robert Taylor, A.B.,' Lond., Carlile, 1831. Among the *dramatis personæ* are "Old Swing, John Swing, Francis Swing, Polly Swing." It is noticeable that the name of Francis always appears, which may contain, possibly, a clue for inquirers. At p. 462, M. attributes to the Master of Westminster School the receipt of the letter respecting the "threshing machine."

ED. MARSHALL.

[Many replies are acknowledged with thanks.]

"DIVINE ASPASIA" (7th S. vii. 207, 271).—MR. HARRIS is mistaken in thinking that there is any

authority for the statement that "the character of Aspasia was written by Mr. Congreve" in Wiford's 'Memorials and Characters,' 1741, pp. 779-780. No allusion is there made to either of the characters which appeared in the *Tattler*. Lady Elizabeth Hastings was the daughter of Theophilus, seventh Earl of Huntingdon, by his first wife, Elizabeth, daughter and coheir of Sir John Lewis, of Ledstone, Bart. She was buried "with great funeral solemnity in the family vault at Ledstone." According to the inscription on her coffin she was born on April 19, 1682, and died on Dec. 22, 1739, and was "a Pattern to succeeding Ages of all that's Good and all that's Great" (*Gent. Mag.*, vol. x. p. 36). 'An Historical Character relating to the Holy and Exemplary Life of the Right Honourable the Lady Elizabeth Hastings,' &c., by Thomas Barnard, M.A., "Master of the Free-School in Leedes," was published in 1742. A reprint of it, omitting the dedication to Francis, Lord Hastings, the preface, and the "conclusion," and divided into chapters, will be found in the 'Library of Christian Biography,' edited by Thomas Jackson, vol. xi. (1839), pp. 215-296.

Barnard's pamphlet gives but few facts, and is, so all intents and purposes, a mere panegyric of Lady Elizabeth Hastings's character. In a note on the first page of a short biographical sketch of Lady Elizabeth Hastings, probably forming part of a series of tracts published by A. Benezet from 1780 to 1783, it is stated that the character of Aspasia in No. 42 of the *Tattler* was written by Sir Richard Steele.

G. F. R. B.

Mr. Swinburne, in his letter to the *Spectator*, makes Leigh Hunt responsible for what he considers the error of the eulogium on Lady Elizabeth Hastings being generally attributed to Steele, instead of to Congreve. But Leigh Hunt, whether rightly or wrongly, distinctly ascribes the authorship to Congreve. In his biographical notice of that poet prefixed to his edition of the Dramatical Works of Wycherley, Congreve, Vanburgh, and Farquhar, p. xxxvi, ed. 1840, Leigh Hunt writes:—

"There is one evidence in Congreve, nevertheless, of the love of the highest aspirations..... We allude to the power he had to write such verses as those on Lady (thin, and such papers as the one he contributed to the *Tattler* on the character of Lady Elizabeth Hastings—in effusion so full of enthusiasm for the moral graces, all worded with an appearance of sincerity so cordial, that we can never read it without thinking it must have come from Steele. It is in this paper that he says one of the most elegant and truly loving things that were ever uttered by an unworldly passion: 'To love her is a liberal education.'"

G. F. S. E.

DRAGOONS AND HUSSARS (7th S. vii. 267).—The 11th Hussars are identical with the 11th Light Dragoons. Their change in clothing and equipment took place after the regiment had the honour

of escorting Prince Francis Albert Augustus Charles Emanuel, Prince of Saxe-Coburg and Gotha, the affianced husband of Queen Victoria, from Dover to London, or Windsor, in 1840.

MR. BARTLETT must be corrected in his enumeration of cavalry regiments that are equipped and enlist under the standard of "light," for they number eighteen, and comprise thirteen regiments of Hussars and five of Lancers. The three regiments spoken of as "lights" are "heavies," and the 12th Lancers make up the five regiments so equipped.

I refer MR. BARTLETT to 'N. & Q.' 6th S. iii. 274, for replies regarding our first regiments dressed as Hussars. Correcting my notes there inserted, read the date of change of the 10th Light Dragoons to Hussars to be 1806, and that of the 18th—though such change was approved of by H.R.H. the Prince Regent in 1805—to have actually not taken place until Christmas Day, 1807. The changes effected from time to time have always been from Light Dragoons.

Not to go further, I need only refer MR. BARTLETT to Napier's 'Peninsular War' and the Marquis of Londonderry's narrative of the same, where he will find chronicled the glorious deeds of the four Hussar regiments, the only ones of that time.

The 26th and 27th Light Dragoons were disbanded before the peace. The monthly *Army List* for November, 1812, has the 25th as the last. The 4th Queen's Own Hussars are identical with the 4th Queen's Own Light Dragoons.

HAROLD MALET, Colonel.

On referring to two or three of the Canterbury parish registers, I find the following regiments of Dragoons mentioned between the years 1769 and 1800: 1st and 3rd Dragoon Guards; 1st or Royal Dragoons; 2nd and 4th Dragoons; 7th, 10th, 15th, 16th, and 20th Light Dragoons; and the 6th or Inniskilling Dragoons. In 1788 mention is made of "Joseph Cook, of the 10th Regiment, now Light Dragoons."

J. M. COWPER.

Canterbury.

[Very many correspondents confirm the reply of COL. MALET. Their answers are at the service of MR. BARTLETT.]

"ARRANT SCOT" (7th S. vii. 45, 114).—By the courtesy of Mr. Anderson, assistant secretary to the Society of Antiquaries of Scotland, I have been favoured with a transcript from the original MS. of the epitaph on Aretine, and a tracing of the two words which led to the query. These two are unmistakably "arrant sot," as already stated by MR. BAYNE, from the edition of 1856, which was copied from that presented in 1832 to the Maitland Club (No. 18) by William Macdowall of Garthland, Esq.; edited by Thomas Maitland and Dr. Irving, with the assistance, I presume, of David Laing, who had printed many of Drummond's

poems in the fourth volume of the *Transactions* of the Society of Antiquaries of Scotland, but not this epitaph. These editors are open to the same censure which Mr. BAYNE passes on the editor of the posthumous poems in 1656, for the lines in Drummond's manuscript stand thus, according to Mr. Anderson's transcript:—

Epitaph.

Heer S—— lyes most bitter gall
Who whilst hee lived spoke evill of all
Only of God the Arrant Scot
Nought said; but that hee knew him not, &

Here is no mention of Aretine, but of some one whose name begins with S, and is of two syllables, to whom Drummond applies the epitaph written on Aretine, and said to have been placed on his tomb in St. Luke's, Venice:—

Condit Aretini Cineres lapis iste sepultos,
Mortales atro qui sale perficit.
Intactus Deus est illi, causamque rogatus
Hanc dedit, ille, inquit, non mihi notus erat.

Or in the Italian:—

Qui giace l'Aretin amaro toscio
Del sem' human, la cui lingua trafisse
Et vivi & morti: d'Iddio mal non disse,
El sì scuso, co'l dir, io no'l conosco.

And still more briefly:—

Qui giace l'Aretin Poëta Tosco,
Che d'ognun disse malo che di Dio
Scusandosi col dir' io no'l conosco.

The suppression of the true reading in the first line, S——, and the retention of Aretine's name, which appears in the 1656 edition, lead to the supposition that the editors of the Maitland Club edition in 1832 were unable to ascertain who was intended by Drummond, and therefore left the epitaph as a mere translation of that on Aretine.

Perhaps Edward Philips, when he published the poems in 1656, knew what he was about, and had good reason for the two changes he introduced. At that date the political party to which Drummond was opposed were in power, and it would have been dangerous to fill in the name, or even to indicate by the initial the person aimed at, just as we find that four of Milton's sonnets were suppressed in 1673, and only appeared after the Revolution of 1688, when it had become safe to print eulogies on Cromwell and Fairfax. Although Philips did not print the lines as they stand in Drummond's autograph, he probably indicated to the readers of that day who was meant by "Aretine" by substituting for "sot" the word "Scot," and thus directing attention to some one north of the Tweed, the character of whose polemical writings was so like Aretine's for scurrility, virulence, and licentiousness that there would be little difficulty in recognizing him. This is offered as a conjecture; and if Mr. Maidment's mantle has fallen on the shoulders of any one equally versed in the pasquil literature of Drummond's contemporaries, the anonymous "Aretine" may yet be brought to

light. Had the reading been "Scot" in the MS., and the printed text "sot," it might have been an ordinary typographical erratum; but the change from "sot" into "Scot" looks like a deliberate substitution for some seemingly sufficient reason.

W. E. BUCKLEY.

The terms "sot" and "Scot" seem to have been used indifferently to some extent. Under the word "Sot" Prof. Skeat writes: "It is known that Theodulf, Bishop of Orleans, punned upon the words *Scotus* and *sottus* (*Scot* and *sot*) in a letter to Charles the Great; see Ducange, s.v. "Sottus." In the Twelfth Report of the Historical MSS. Commission, just published, I come upon the following (p. 170) in a letter from Capt. Williams to the Earl of Rutland, January, 1584: "I know not the certain causes, but sure I am he is a skott and a drunckard."

HERBERT MAXWELL.

SHAKESPEARE'S HOUSE (7th S. vii. 288).—It may be taken as tolerably certain that the William Shakespeare who lived in 1597 in the cottage at Haseley, near Warwick, in which John Weale, of Hatters, had an interest, was not the poet. It seems far more likely that he was a member of the family bearing the name of Shakespeare for many years resident at Rowington, which is close to Haseley.

In 1589 legal proceedings were instituted by "Mary Ruswell against John Vale and Katheryn hys wyfse and Aylese Shackspire," who was mother of the said Katherine. The male defendant in this cause was possibly the John Weale named above; for at this period great liberties were taken in the spelling of surnames, and in old records Vale is variously given as Vail, Veale, Veele, and Vele. In this indifference to exactness the sixteenth-century scribe may have shared, and thus have anticipated the elder Weller by "putting it down a *ve*."

"Hatters," upon further examination, may prove to be Hatton, a village adjoining Haseley, and this seems to receive some confirmation from the fact that, in 1595, Tho. Shakespeare of Rowington, filed a bill of complaint against one William Rogers in respect of lands at Rowington and Hatton.

Richard Shakespeare, of Rowington, who made his will in 1591, had four sons, John, Roger, Thomas, and William, and this last-named may have been the occupier of the tenement at Haseley.

WM. UNDERHILL.

OLIVER CROMWELL AND CARLISLE CATHEDRAL (7th S. vi. 244, 331, 397, 454; vii. 112, 136, 233).—MR. WALFORD'S apology to myself (p. 233) leaves nothing to be desired on the score of courtesy. I should be glad, however, to make one or two brief remarks with regard to his view that it is better to speak of a poet by his name than by a

periphrasis. This is according to circumstances. There are times when it would be very affected to describe an eminent man by a periphrasis; there are, on the other hand, occasions when it is much more elegant to do so. There is a noble passage in Macaulay's famous third chapter, in which the great historian describes Milton by a periphrasis of no fewer than five lines, without once mentioning Milton's name. What does MR. WALFORD say to this? May I, in all good humour, suggest that MR. WALFORD's objection to periphrasis is somewhat in the style of Nick Bottom's advice to his brother actor, that when he comes before the audience in the disguise of a lion he should "tell them plainly he is Snug the joiner"?

JONATHAN BOUCHIER.

BECON'S 'RELIQUES OF ROME' (7th S. vii. 289).—Lowndes mentions editions in 1553, 1560, 1563. The name is to be written "Becon," and the Parker Society only published a portion of his work, which fills three folio volumes.

ED. MARSHALL.

RUSSIA (7th S. vi. 149, 177, 275, 372, 475; vii. 253).—With reference to DR. ISAAC TAYLOR and Dr. Vilhelm Thomsen, their Finnic origin for Varangians and Russ does not fit the record in the chronicle of Nestor. It is sufficient to call attention to Varangian English not to be so accounted for. It can scarcely be otherwise than that Varangian is Varini and English. Angli and then Rugii are also to be found in the 'Germania' of Tacitus. This I have explained long since in the *Transactions of the Ethnological Society*, of the Anthropological Institute, and of the Royal Historical Society.

HYDE CLARKE.

CAROLS AND SONGS (7th S. vii. 264).—Much has been gathered about the rhymes on the numbers 1 to 12 in 1st S. ix. 325; 4th S. ii. 324, 452, 599; iii. 90, 183; x. 412, 499. I think there are other places, but I have not been able to find them in the index. Who in the future would expect to find "Dic mihi," &c., under 'Carols and Songs'?

W. C. B.

DESSERT IN AMERICA (7th S. vii. 226).—The use of the word *dessert* as applied to the pudding course is not confined to America, but prevails to some extent in Scotland as well. It is, however, an obviously slovenly use of the term; and, as regards its French application, I would remind your correspondent DNARGEL that the sweet course in ordinary domestic French repasts partakes much more of what we should rightly call dessert than the substantial pudding and pie course that precedes that of the fruit and bonbons in an English dinner.

BRITHR SCOT.

Appropos to DNARGEL's note on the subject, it may be stated that in Scotland—at all events in

rural Scotland—the term *dessert* is, as in America, applied not merely to fruit, but also to puddings, pastry, and other sweets that usually finish the courses of dinner. Doubtless the name is a legacy from the French, from long international intercourse during the wars with England.

R. LEWINS, M.D.

BAFFLES (7th S. vii. 248).—This word is probably a variant of the Scottish *bauchles* or *bachles*, meaning old shoes. The verb *bauchle*, or *bachle*, denotes, according to Jamieson, "to distort, to vilify"; and the English verb *baffle* is said to be derived from this expressive Scottish term. There is no doubt about the meaning of *bauchles* in Scotland, where to this day the word, as above explained, is in common use. There is, moreover, in "Baxter's *bauchles*" an immortal prototype for shoes of an extremely dilapidated character.

THOMAS BAYNE.

Helenburgh, N.B.

Were the "leather baffles" referred to strips of leather used here and there to keep the threadbare and patched clothes together? To *baffle* in the Eastern Counties and Northamptonshire means to twist irregularly together, or entangle.

R. W. HACKWOOD.

ENGLISH CANTING SONGS (7th S. vii. 104, 229).—In this connexion there should be added Byron's five lines in thieves' language in 'Don Juan,' c. xi. st. xix. (also see note).

EDWARD H. MARSHALL, M.A.

Hastings.

MRS. OR MISS (7th S. vii. 104, 211, 256).—Can no philological antiquary clear up for us the origin of these common titles and abbreviations, Mr., Master, Mistress, Mrs., and Miss? Of the two abbreviations of Magister why is Mister (never written at length) so much preferred to Master that the latter is confined to boys? Then, is Miss a diminutive of Mistress, first invented for growing girls, or a word of distinct origin? It has for above a century, I believe, entirely displaced Mistress, for this latter was three or four centuries ago quite peculiar to single ladies. No married or widow lady was Mistress, but always Dame, a useful title, now entirely lost.

E. L. G.

In this remote old-fashioned Sussex village an unmarried lady receives the title of Mrs., and the married ladies that of Miss. W. D. PARISH.

Selmeaton.

EAST SHEEN (7th S. vii. 149, 295).—At the latter reference two correspondents drop into an etymological trap, and say, probably for the thousandth time, that *sheen* is allied to the verb to *shine*. One of them compares the G. *schön*, which has certainly nothing to do with G. *scheinen*. *Sheen* is properly an adjective, meaning "showy"

or "splendid," allied to the verb *to show*. The *G. schön* is exactly parallel to it, and is allied to *G. schauen*. The account of the former may be found in my 'Etymological Dictionary,' and that of the latter in Kluge. I know of no example in which a modern English *ee* is allied to a long *i*; and shall be obliged to any one who will give me one.

WALTER W. SKEAT.

Sheen = bright or shine will not do—nay not even with the buttercups and yellow gorse thrown in extra. It is a safe general rule that, short of a miracle, an adjective *solus* cannot form a place-name. The same applies to a verb *solus*, only more so.

GEO. NEILSON.

NOTES ON EPICTETUS (7th S. vii. 4, 193).—When my former note was written, in which I referred to Mr. T. W. Rolleston as the author of an excellent translation of the 'Encheiridion,' I had not seen his recent work 'The Teaching of Epictetus' ("Camelot Series"). Only those well acquainted with Epictetus as reported by Arrian can fully appreciate the amount of patient and skilful labour of which this work is the outcome. From Arrian we had received a basket of flowers thrown together without classification, and with much adventitious matter adhering. Mr. Rolleston has culled from this basket all that is precious, and, like an accomplished botanist, brought order out of confusion. The teaching of this "most noble Stoic," as St. Augustin justly termed Epictetus, is now for the first time presented in our language in an attractive form. May it prove a message of salvation to a materialistic and mammon-worshipping age!

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

WORDSWORTH AND SHELLEY (7th S. vii. 188, 258).—This stanza is in the second edition of 'Peter Bell,' published in 1819, at p. 39, very near the end of part i. It is also in the first edition, according to the following note of Mr. H. B. Forman in his edition of Shelley, 1877, vol. iii. p. 180:—

"It ought not to be necessary to inform the reader that the stanza given as a motto is really by Wordsworth; but as Mr. Rossetti states that it is not to be found in Wordsworth's 'Peter Bell,' and presumes that 'the real author's name is P. B. Shelley,' I am constrained to clear Shelley of that charge by recording that the stanza is to be found in Wordsworth's poem if we look in the editions which, alone, Shelley can have seen when he wrote his poem, namely, the first and second. I do not think it reappeared in later editions. The only important liberty Shelley seems to have taken with it is the suppression of a note of interrogation at the end of the first line, and the introduction of a long pause before 'damned.'"

W. E. BUCKLEY.

LADY HILL (7th S. vii. 168, 253).—The lady to whose death Mr. MANSERGH refers appears to have been the wife first of Thomas Powys, of Berwick House, Salop; secondly, of the first Sir Rowland

Hill, of Hawkestone, Bart.; and thirdly, of Joseph Foster Barham, of Trecwm, Pembrokeshire. (See Burke's 'Landed Gentry,' 1882, vol. i. p. 77, and Debrett's 'Baronetage of England,' 1835, p. 165.) I need hardly add that this is not the Lady Hill of my query.

G. F. R. B.

PUBLIC EXECUTIONS IN SUSSEX (7th S. vii. 207).—In reply to a correspondent's wish for a copy of the pamphlet entitled 'The Last Dying Speech of Robt. & Wm. Drewets (Brothers),' I send one which I made from an original some years ago. It is as follows:—

"The Last Dying Speech of Robt. & Wm. Drewets. (Brothers) who were Executed on Horsham Common 13th April 1799. Pursuant to their Sentences, for Robbing the Mail on North-heath Common, near Midhurst in Sussex. Price one penny.

"Robert and Wm. Drewets, (Brothers) were born near Midhurst in Sussex of Poor but honest parents, it being out of their power to give them but little education, having so large a family—Poor unhappy Men they heard nothing but vice. Wilm. being the eldest brother always took the lead in his wicked actions, but at length the hand of Justice overtook him and put an end to his wicked actions.

"He has left a Widow, and six small children.

When young men begin to run astray

The law of God is by them done away.

"Robert being the younger Brother and daily with William gave way to the advice of his Brother by which he met with his unhappy end.

"The hour arrived which was to put an end to the lives of these unhappy criminals, they received the Sacrament and after which they were placed in a cart & conducted to Horsham Common.

"At the gallows Wm. declared his innocence and hoped that the spectators would take warning and not Hang People wrongfully.

Beware in youth of their untimely fate

And turn to God before it is too late.

Be not intic'd to unlawful gain

That was the cause of their untimely end

Live honest and just & you'll be

Rewarded to all eternity.

"After hanging the usual time their Bodies were convey'd to the place where they committed the Robbery to be Hanged in Chains."

On the title-page is a rude woodcut of two men hanging from a gibbet in chains. The pamphlet is evidently the production of an illiterate person. I remember hearing it stated that near Midhurst it was usually said that Robert Drewets was executed for his father's crime.

F. H. ARNOLD, LL.B.

Hermitage, Emsworth.

ALMORAN'S RING (7th S. vii. 229).—If I am not actually in a position to answer my own query, I am enabled—at least, so I think—to throw some light upon it. I received a postcard on Monday last from my friend Mr. Pickford, informing me that Dr. Hawkesworth wrote a story entitled 'Almorán and Hamet,' which was published in 1761. This mention of Dr. Hawkesworth caused

me to refer to the 'Adventurer,' and in Nos. 20, 21, and 22 I found an account of a ring which was given by the Genius Syndarac to the Sultan Amurati, possessing a property similar to that ascribed by Sharon Turner to Almorani's ring. The query now is, Had Almorani such a ring? I have never seen the story of 'Almorani and Hamet.' Will any one of the correspondents of 'N. & Q.' who has the work kindly lend it to me for perusal?

FRANCIS W. JACKSON.

Elberston Vicarage, York.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Great Civil War, 1642-1649. By Samuel R. Gardiner, M.A. Vol. II. 1644-1647. (Longmans & Co.)

THE second volume of Mr. Gardiner's great history yields in no respect of interest or importance to its predecessor. It deals with the period during which the fortunes of Charles I. waned before those of Cromwell, and ends with the collapse of the monarch's armies and his final abandonment by the Scots. Of that time of struggle and defeat it gives the brightest and most animated picture as yet set before the world. Beginning with a description of Milton, to which we are not prepared wholly to assent, it brings Cromwell at once upon the scene, and supplies an estimate of his political character on which the reader is asked to suspend his judgment, since it is justified by evidence as yet to be given. The combination of the power of enthusiasm with the power of reticence is said to have been the distinguishing note in Cromwell's character as a statesman—"a note," it is added, "which under malignant interpretation led easily to charges of hypocrisy." That such a combination is wholly individualizing may perhaps be doubted. It is rare, however, and we will wait for the forthcoming evidence before pronouncing upon it.

No portion of the volume is more stirring than that in which Mr. Gardiner describes the lightning-like expeditions of Montrose. Towards that gallant soldier our author has feelings, like the character of Cromwell, derived from a "power of enthusiasm" and "a power of reticence." The scenes of Montrose's battles and marches are been explored with patient and unflagging industry, and the pictures of combat would do credit in vigour and in exactitude to a professedly military historian. That they only indirectly, or, at least, partially influenced the result was due to the distance of the combatants from the real seat of war. At best they created a diversion, and in so doing delayed a result already seen to be inevitable. What hopes they inspired in the bosom of Charles is fully shown. A dream of joining Montrose seems to have perpetually haunted the ill-starred monarch. Whatever enemies may be opposed to him, whatever devices he may resort to, and with whatever individuals he may coquet, Charles remains the hero of the volume. Seen in its manifold aspects it is a study worthy of Balzac. Those, even, who will not accept Mr. Gardiner's estimate will admire the boldness of analysis, such new light as is thrown upon the character is principally derived from the Bellievre despatches and the correspondence of Montreuil with Mazarin, the latter of which have necessarily been studied in Paris. It is, perhaps, in connexion with the conduct of affairs in Ireland and the constant attempts of Charles to obtain fresh resources from that kingdom that the new matter is most

important. It has, however, signal value as regards the surrender to the Scots at Newcastle. With regard to the defeat of Charles's armies, Mr. Gardiner makes due allowance for the king's "inferior financial position," to the aversion from discipline of the classes from which his principal supporters were drawn, that he had no one to direct his armies who, like Cromwell, possessed the rare quality of military genius, and so forth. In the "entire want of sympathetic imagination" on the part of Charles, which rendered him incapable in the day of his power of "understanding the nation which he claimed to govern," and in subsequent times of rousing enthusiasm in those even "who had rallied to his standard," is found the true cause of failure. Hence he was never able to win back the allegiance of the London citizens, "in spite of the tendency of a great mercantile community to rally to the side of order." The capacity of Charles to become a martyr and his resolution to be no king rather than sully his conscience are plainly shown.

One result of the Bellievre and Montreuil correspondence is to remove the reproach from the Scots of selling their king for money. From them it is plain "beyond possibility of dispute" that the Scottish leaders, both civil and military, would willingly "have renounced the English gold and have defied the English army to do its worst if Charles would have complied with the conditions on which alone, even if they had been personally willing to come to his help without them, it was possible for them to raise forces in his defence."

Considerations of space forbid further dealing with this scholarly and absorbingly interesting book. Among the minor portraits which are given, those of Prynne, of Goring, and of Digby, with his inexhaustible faith and hopefulness, are worthy of special mention.

Naples in 1888. By Eustace Neville Rolfe and Holcombe Ingleby. (Tribner & Co.)

A LIGHT and pleasant book, abounding with facts given in such a way that the mind retains them without effort is always a matter for rejoicing. Messrs. Rolfe and Ingleby have given us a work of this kind. It is not deep or learned, but it will, if we are not mistaken, stimulate many readers to consult works of greater pretension to detail. It is the custom to abuse Naples, and, without going beyond the truth, many unsavoury things may be told of the Neapolitans and their city. The authors have felt this, and have given their readers much sunshine as well as shade. They evidently know Naples well, and do not discourse of it after the manner of the mere book-making tourist. The article on "Secret Societies" is remarkably honest. It is very uncommon to find this subject treated upon except from a violently prejudiced point of view. The paper on "Gambling," too, is excellent. We are not rigourists with regard to popular amusements; but from what they tell us and what we have gathered from other sources it seems important that the government lotteries should be abolished. It is more than sixty years since we did away with them in this country. At no time in England were they so corrupting as they seem to be in the Italy of the present. Our columns have contained from time to time several paragraphs concerning pouring oil upon the waters. It seems that the Neapolitan fishermen are in the habit of doing this frequently for the sake of making the water clear and unruffled. Practical experience has taught them that a very little oil dropped on the water makes it smooth.

How to Trace your own Pedigree. By P. Fancourt Hodgson, late Clerk, Heralds' College. (Pickering & Chatto.)

THIS little handbook does not profess to do more than indicate the sources to which the searcher after a genea-

logy should direct his attention. The value of the collections, apart from the official records preserved in the College of Arms, is insisted on by Mr. Fancourt from personal experience. But the information given by him as to the college fees for consulting those collections and records is disappointingly vague. "Accessible to the public on the payment of a fee" is, no doubt, a safe formula, but it cannot be said to convey any knowledge which the would-be searcher could not have obtained elsewhere. And with regard to the valuable collections in the custody of Lyon and Ulster Kings of Arms, there is even less information as to search-fees, if any. That such exist we do not doubt, and we also do not doubt that both Lyon and Ulster, so far as they may be empowered to do so, are willing to facilitate research for historical purposes by the relaxation or remission of fees on due representation made. But, in so far as any scales for general or particular searches may be fixed, we should think it would be to the advantage of all concerned, whether officers or public, that the authorities of the respective colleges and courts of arms should enable Mr. Fancourt in his next edition to add so useful a feature to his manual.

St. Bartholomew's Hospital Reports. Vol. XXIV. 1888. Edited by W. S. Church, M.D., and W. J. Walsham, F.R.C.S. (Smith, Elder & Co.)

SUCH titles as 'The History of the First Treatise on Rickets,' 'Our Pharmacopoeia and Apothecary's Shop,' 'The Orders and Ordinances for the better Government of the Hospital of Bartholomew the Lesse' (1884), 'The Book of the Foundation of St. Bartholomew's' (1885), 'Records of Harvey' (1886), and 'Notæ Harveianæ' (1887), occurring in the volumes of recent years, have almost taught us to expect some paper of antiquarian worth or general interest by way of preface to the sterner material of which hospital reports usually consist. In the present volume no such paper is to be found, the expectant inquirer being immediately confronted with 'The Sexes in Lunacy'—a precipitate entrance this into the subject-matter of hospital reports. Of the various "articles" of which the latter consists several are excellent, either from the intrinsic value of the cases described or the treatment pursued. Where so much is good it is, perhaps, needless to draw distinctions; but it is gratifying to note that much greater use has been made of the cases occurring within the hospital wards without drawing upon other institutions for examples of disease or accidents as texts on which to found a theory or from which to draw conclusions as to treatment, &c. Surely the field of observation is extensive enough and the harvest sufficiently plenteous.

THE committee of the St. James's Club appealed to the members to assist by gifts of works of art or money in the decoration of the club. M. Jusserand, one of the secretaries of the French Embassy, whose work on 'English Wayfaring Life in the Middle Ages' recently created so favourable an impression, applied to the Minister of Fine Arts in France, with a view to obtaining a contribution from his department in furtherance of the above object. The Minister immediately responded by sending four magnificent engravings, to be presented to the club. These engravings represent the victories of Alexander, from paintings by Le Brun. They were engraved by order of Louis XIV., and bear the date 1670. The British Museum, we believe, possesses copies of these engravings. This very graceful and courteous gift will be fully appreciated, not only by the members of the club, but by all who recognize the value of such genuine demonstrations of international friendship.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. S. W. BELL ("Does London Proper extend to the Surrey Side of the Thames?").—"The limits of London, as defined by Act of Parliament for Parliamentary purposes are 'the circumference of a circle the radius of which is of the length of three miles from the General Post Office'" (Peter Cunningham, 'Handbook to London'). What you mean by "London proper" is not quite clear. The Registrar General's Tables of Mortality, the Metropolitan Local Management Act, and the London School Board districts include the southern side of the Thames. The county of London consists of London as defined in the Metropolitan Local Management Act, and it is a curious fact that in the county of London the area south of the Thames exceeds the area north of the Thames.

E. S. ("Cromwell's Descendants").—See 'N. & Q.' 1st S. viii. 442; ix. 36; 2nd S. ii. 381; iii. 163; vi. 111; viii. 287; 3rd S. viii. 538; xi. 207, 304, 325, 467; xii. 13, 78; 4th S. ii. 74, 223, 309; vii. 246, 429, 481; viii. 18, 114, 550; x. 246, 418, 476; xi. 66. Consult generally Indexes to 'N. & Q.'

EVERARD HOME COLEMAN,—

Perch'd on the eagle's towering wing
The lowly linnet loves to sing.

This refers to the fable that the linnet in some struggle for ascendancy in flight mounted on the eagle's back and soared higher than he.

MR. JAMES YATES, Public Librarian, Leeds, is anxious to trace forthwith in Livy the following quotation: "Civitas ea autem in libertate est posita quæ suis stat viribus, non ea quæ alieno arbitrio pendet."

J. MALCOLM BULLOCK, M.A. ("Ballade").—This word is correctly pronounced with no accent, and with both syllables of equal value.

A. B.—The Ancient Order of Druids is only one of many sick benefit societies for working men. It is still flourishing.

T. KERSLAKE ("Brice for 'Buer'").—The correction appeared *ante*, p. 100.

HERBERT PUGH ("Tea Rose").—So called, we believe, because the scent is supposed to resemble that of tea.

A. E. W. ("William Tell").—Consult the Rev. S. Baring-Gould's 'Curious Myths of the Middle Ages,' and 'N. & Q.' 4th S. x. 285.

CORRIGENDA.—P. 287, col. 1, ten lines from bottom, for "Lord Pitt" read *Lora Pitt*; col. 2, l. 9, for "1692" read 1693; p. 296, col. 2, l. 29, for "Diacopolis" read *Dicaopolis*; p. 315, col. 2, l. 4, for "1877" read 1787.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curstort Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 4, 1889.

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Notes.

EDMUND KEAN.

The accompanying account of a benefit performance of Edmund Kean was written by my father, subsequently of Lincoln’s Inn, barrister, then aged twenty-two, and having, doubtless, fresh in his recollection the later performances of Kemble, whom he greatly admired. The account enters into such minute detail that it may be thought to deserve a place in *“N. & Q.”*—

“Drury Lane, Monday, 12 June, 1820, I, John Hicks, was present at Kean’s benefit in the front row of Box 67 in the second circle. The prologue, spoken by Russell, was a fine specimen of the puff direct; after mentioning his various accomplishments of the *“faultless monster,”* concluded after this manner:—

Who can act the Admirable Crichton on the scene?
The answer’s plain, the Admirable Kean.

“Kean first sung, accompanying himself on the piano forte: he has a deep, sweet voice, and would be esteemed capital amateur singer. This was the accomplishment at which he appeared to me most to excel.

“Fencing, of which I am more competent to judge, allowed. Kean and O’Shaunesy (*sic*) (under whose tuition he had been for some time) commenced by thrusting *arte et tierce*, in the salute of which they did not keep me, Kean being behind hand; they then thrust the *contres** (sometimes, as is usual, doubling), first *contre*

carte and then *contre tierce*. Little, if anything, more was done, and in the course of this O’Shaunesy twice fixed his point. Kean in the *riposte en seconde* missed and passed by O’S, but drew back his point (which is not allowable) and fixed it, and then the rabblement shouted. This exhibition concluded by Kean disarming O’Shaunesy while he remained on the lunge. They were both dressed in white satin, the dress of O’Shaunesy being fitted to the shape and having on the right (*sic*) breast a red heart about four inches in length. To say the least, it was trifling.

“Dancing. After Miss Vallancey had danced *seule*, Kean likewise danced alone with considerable activity, but without elegance. At the end of this movement instead of being at the back of the stage by Miss Vallancey he was close to the lamps. They were then to dance hand-in-hand, but Kean only walked till he quitted her hand, when he again danced a little, but apparently unable (as he had also seemed while holding her hand) to keep time, which raised in me an erroneous suspicion of his intoxication. The curtain dropped, and Russell came forward to apologize for the omission of Mr. Kean’s appearance as Harlequin, he being unable to stand: he had imagined that while dancing he had received a severe blow, but in the opinion of a medical gentleman he had sprained one of the muscles of his leg. I have no doubt of the truth of this statement, since it accounts for the defects in his dancing much better than intoxication.

“After a considerable pause Russell again advanced and requested the audience, as Kean was but little better, to sanction the omission of the whole of the second act except the imitations, which Mr. Kean would attempt. Granted.

“Kean appeared, his left leg bound about the ankle with a blue riband, and after some direct puffing, too gross even for what might certainly be considered a packed house (in more senses than one), proceeded to give his imitations. They were as follows:—Kemble as Hamlet, the speech commencing *“Alas, poor Yorick!”*; Incedon,.....and in the song *“While the lads of the village”*; Braham, with a song; Bannister; Munden in Abel Handy; Braham and Incedon as Othello and Iago in third act, beginning about,—

Iago. Did Michael Cassio when you woo’d my lady,
Know of your love?
and continuing to about—

.....he that filches from me my good name, &c.

That none of the intermediate part was omitted I am not prepared to say.

“The curtain then dropped at twenty minutes after eleven.

“The imitation of Kemble my sister thought good, to me it seemed the worst I had heard; very bad. That of Incedon more than any I had heard made use of a kind of spitting or sniffing, which procured great applause. Kean, like all other imitators of Braham’s acting, either caricatures most outrageously or else possibly gives an imitation of his style of some years since, it bearing very little resemblance to his present manner. On the whole I thought the styles of singing of Incedon and Braham, particularly the latter, the most successful parts of his imitations. Russell is, however, incomparably his superior in the imitation of Incedon’s singing: indeed, that is superior to Incedon’s own singing of the present day. My recollection of Bannister does not enable me to give any opinion of this imitation. Imitations of Munden are perhaps more easy than of most other performers; some parts seemed tolerable, but I think I have heard much better. I am uncertain (from the immense distance) whether he attempted to imitate the faces as well as the voice and action, but I think he did, at least, with Munden. In all the imitations he ap-

* [Note in original MS.] To thrust the *contres* is the school term: but it is parrying the *contres* or round *arte* and round *tierce* upon the simple disengagement of the antagonist.

peared to be continually wandering from his original, to which it required an effort to return. This may be well accounted for by the want of constant practice.

"This display will certainly not raise his reputation. His admirers consider him as unrivalled in tragedy; but the most sanguine must consider him as very different in those accomplishments which he has now attempted.

"A rough draught for this account was written on my return from the theatre, and this on the following morning, Tuesday, 13 June, 1820.

(Signed) "JOHN HICKS."

J. POWER HICKS.

Lincoln College, Oxford.

ENGLISH LONG VOWELS AS COMPARED WITH GERMAN.

Mistakes are constantly being made in etymology, especially by those who have not made any study of phonetics, of the most elementary character. I here throw together a few remarks to remind your readers that laws regulate vowel-sounds, and should be regarded. The student who wishes to compare English with German for the purposes of etymology should consult Silvers's 'Anglo-Saxon Grammar' on the one hand and Wright's 'Old High German Primer' (Clarendon Press) on the other. He will then not go far wrong.

Even in my 'Principles of English Etymology' I mention most of the facts concerning the long vowels. I selected these for the greater clearness; because, if any one can be brought to see that the long vowels follow regular laws, he may then be led to believe that short vowels do the same. A half-knowledge is better than none at all, as it may induce caution. I here give a few elementary facts, selecting only the more remarkable results. Many details are purposely suppressed.

Teutonic long *a*.—There is practically none; the pre-Teutonic long *a* had already become long *o* in primitive Teutonic. Compare Lat. *māter* with A.-S. *mōdor*, and Lat. *frāter* with Goth. *brōthar*. See, therefore, under "long *o*."

Teutonic long *e*.—Original examples are scarce. But we have a few cases in which A.-S. *ē* is written *ie* in modern German. Thus A.-S. *hēr*, E. *here*, is G. *hier*. A.-S. *mēd*, E. *meed*, is G. *Miethe*. In most cases the A.-S. *ē* arose from a mutation of long *o*. See, therefore, under "long *o*."

Teutonic long *i*.—This is, usually, A.-S. *ī*, modern E. long *i*. In Old German it was also *ī* (pronounced as mod. E. *ee*), but is now written *ei*, and pronounced as in mod. English. Thus A.-S. *bītan*, E. *bite*, is G. *beissen*. This is a very interesting case. The old sound is still kept up in Scandinavian; the Swed. *bīta* is pronounced as E. *beetāh*. In the Middle Ages it was pronounced, both in English and in German, like the *ei* in E. *vein*; at which time the German spelling was altered to *ei*, but the English was let alone. Since then both languages have further developed the

sound to the diphthongal *ai*, as it is written in "romic." The English and German spellings remain as in mediæval times. Hence the English represents its diphthong by means of the A.-S. *ē* (which was pronounced as *ee*), whilst the German represents it by the mediæval *ei*, once pronounced as in French. Both are misleading; but the English is the worse. Dutch follows the English system, but represents the old long *i* (*ee*) by the symbol *ij*, pronounced as E. *i* in *bite*.

Teutonic long *o*.—This was of two sorts, viz., from pre-Teutonic long *a* (cf. Lat. *māter*, *frāter*), and from pre-Teutonic long *o* (cf. Doric Greek *πῶς*). The usual mod. E. symbol is double *o* or *oo*, but the sound is that of Ital. *u*; as in E. *cool*, from A.-S. *cōl*. The German developed this sound at a very early period; hence G. *Mutter*, *Bruder*, *Fuss*, *kuhl*. In the last word the *u* is written as *uh*, to make sure of the length; so also A.-S. *for*, he went, is G. *fuh*r. English has shortened the sounds of *moo*ther, *broo*ther, *fo*ot (once rhyming with *bo*ot), in ways with which we are all familiar. Cf. A.-S. *blōd*, E. *blood*, G. *Blut*. The mutated form of this vowel gave us the A.-S. *ē*, as in *fēt*, feet. The vowel is also mutated in German, as in *Füsse*, feet. Hence E. *feel*, G. *fühlen*, is derived from a stem *fōl*; see Kluge.

Teutonic long *u*.—This has developed just like long *i*. Just as long *i* became *ai* (romic), so long *u* has become *au*. In English this is written *ou*, but German correctly writes *au*. Thus A.-S. *hūs*, E. *house*, G. *haus*. The English spelling *ou* is of French origin; the French scribes naturally represented A.-S. *ū* by the F. *ou* in *soup*. *Soup* retains the F. sound because it was only borrowed in modern times. For another G. *au*, see under *au* below.

Teutonic long *æ*.—This most commonly becomes mod. E. *ee*; but the G. has long *a*. Ex.: A.-S. *slæpan*, E. *sleep*, G. *schlafen*. Another A.-S. long *æ*, which is much commoner, is the mutated form of A.-S. *ā*; for this see below, under *ai*.

Teutonic *ai*.—This is commonly A.-S. *ā*, E. long *a*, G. *ei*. Ex.: Goth. *haima*, A.-S. *hām*, E. *home*, G. *Heim*. Thus it will be seen that German has two distinct *ei*'s; the other is given under long *i*. The mutated form of A.-S. *ā* is long *æ*; this commonly gives E. *ea*. Hence from A.-S. *hāl*, E. *whole*, comes A.-S. *hælan*, E. *heal*. Here the German has no mutation, but derives *heilen* from *heil* at once.

Teutonic *au*.—This is commonly A.-S. *ēa*, E. *ea* (*ee*, *e*), G. *au* or long *o*. Exx.: A.-S. *heafod*, E. *head* (M.E. *heed*); Goth. *haubith*, G. *Haupt*. A.-S. *strēam*, E. *stream*; O.H.G. *straum*, G. *Strom*. This diphthong can suffer mutation, giving A.-S. long *ie* (or *y*), G. *ö*. Ex.: Goth. *hausjan*, A.-S. *hieran*, E. *hear*, G. *hören*.

Teutonic *eu*.—This is Goth. *iu*, A.-S. *ēo*, E. *ee*, G. *ie*. Ex.: Goth. *diups*, A.-S. *deop*, E. *deep*, G.

ti f. Examples of its mutation are rare in English, and the G. *ie* is not mutated.

WALTER W. SKEAT.

'THE MARINER'S MIRROR.'—In 1583 Christopher Plantin, of Leyden, published in Dutch the first part of the 'Spiegel der Zeevaert,' a collection of "sea-cards," by Lucas Jansz Waghenar, of Enkhuizen. The book was dedicated to the Prince of Orange, who, we are told, was greatly delighted therewith, and bestowed "a large allowance" upon the author in order to enable him to complete the work. Waghenar shortly after issued the second part, and dedicated it to the states of Holland and West Friesland, and "was well paid for it." The charts supplied a long-felt want, and were well received by "mariners, masters, and merchants." Soon after its appearance Charles Howard, Lord Admiral of England, presented a copy of "the book of the sea-cards" at the table of the Privy Council, who found it "worthy of translation," the care of which they entrusted to their clerk, Sir Anthony Ashley. And thus towards the end of 1588, or at the beginning of the following year, an English edition, "fitted with necessary additions for the use of Englishmen," and bearing the title 'The Mariner's Mirror,' appeared, in all probability in London, without date or place of publication or printer's name. The translator's dedication is dated "from the Court at S. James 20. Octob. 1588." The full title and a careful collation of the book, taken from the Lambeth copy, are given by Mr. Hazlitt in his 'Bibliogr. Collections and Notes' (second series), which agrees with that of the British Museum copy.

The charts referring to the English coasts are nine in number, viz., No. 5 and Nos. 20 to 22 of the first part, and Nos. 1 to 5 of the second half. Sailing directions are printed on the verso of each sheet. The first-named chart gives the Channel Isles, the other eight represent the coasts of England and Scotland from Land's End to Aberdeen. There is also a general chart (No. 1 of part i.) which includes Western Europe so far as Rome in the south and Lapland in the north, and the Mediterranean seaboard of Africa. Three of the plates were engraved by Augustine Ryther, the Yorkshireman; some by Jodocus Hondius, Theodor de Bry, and other foreign artists; many of them, however, bear no signature.

Mr. Hazlitt says that the 'Mirror' was printed in Holland, but this is evidently an error. Ashley's dedication to Sir Christopher Hatton contains a long statement apologizing for "the slacke performance" of his promise to complete the work sooner; and one of his several excuses for the delay is that his daily attendance on his lordship and the other members of the Privy Council had compelled him to take such time as he could by stealth, both for the translation and "the overseeing of the negligent grauers." Thus we have internal evidence to

prove that the plates of this edition were engraved in London, and it is highly improbable that they were sent out of the country to be printed abroad. Though Saxton was dead there were, no doubt, others in England who could perform the work.

According to the title the volume ought to contain also "the exploits lately atchieued by the Right Honorable the L. Admiral of England with her Maties Nauie; and some former services don by that worthy Knight Sr Fra. Drake"; but nothing of the kind can be found therein. The British Museum Catalogue refers us to Petruccio Ubaldino's 'Discourse concerninge the Spanish Fleete,' a small quarto pamphlet, printed by A. Hatfield in London in 1590, with folio plates drawn by Robert Adams, engraved by Ryther, and sold at the shop of the latter. But in this work again no mention is made of Drake's "former services," and Mr. Coote thinks they refer to the voyage to Cadiz in 1587, an account of which was printed by Hakluyt (vol. ii. pt. ii. pp. 121, *et seq.*), which surmise is no doubt right ('Dict. of National Biography,' *sub art.* "Sir Anthony Ashley").

Are there any other copies of the 'Mirror' in existence? If so, do they contain a more complete performance of the promise on the title-page; or do they all end abruptly with chart No. 23?

The English version does not seem to have reached another edition. The Dutch original was reissued several times. It was also translated into Latin ('Speculum Nauticum,' Amsterdam, 1586), French ('Nouveau Miroir des Voyages Marins,' *ibidem*, 1605), and probably into other languages.

Amongst English sailors the book was known as a "waggoner" or "waggoner-book" (see Smyth's 'Sailor's Word-Book'). Thus Capt. Fox, in his 'North-West Fox' (London, 1635, p. 172), says:—

"It had bin too late for me (like the Holland Skipper to runne to his Chest) to looke upon his waggoner booke."

L. L. K.

"MAGNA EST VERITAS, ET PRÆVALEAT."—Why does every one misquote this fine saying of the Third Book of Esdras (or the first in the Anglican Apocrypha), making it "*Magna est veritas, et præualebit*"? It is very annoying, and nothing is gained, so far as I can see, by the change. On the contrary, to my mind it seems a finer idea that Truth is "mighty above all things," and *now* has the supremacy, according to the grand description of it in the preceding verses, than that hereafter (after a struggle, I suppose) "it will prevail." But whatever may be thought about this, the verb is in the present tense in the Latin text, and not in the future. I write this to relieve my mind—not with much hope of working a reformation. About nine years ago I called attention in 'N. & Q.' to another misquotation—that of the last words of Habakkuk, ii. 2: "Write the vision, and make it plain, so that he may run that readeth

it," which is commonly, if not universally, turned into "that he who runs may read it"; and as this still goes on its way merrily, and probably will do so to the end of time, so I expect that *prævalēbit* will hold its usurped place in *seculū seculorum*. Only I make my feeble protest against the corruption.

EDMUND RANDOLPH.

Ryde.

"ON THE CARPET."—An old labourer here used this expression in conversation with me a few days ago to denote something which had been the subject of village talk. It seems to be connected with other expressions: "to be called on to the carpet" or "to have a good carpeting," meaning to have a good lecture, talking to, or scolding. It is a direct translation of the French *sur le tapis*; but how do Sussex labourers get hold of it? I find it is common among them?

W. D. PARISH.

Selmeaton.

[A labourer called before his employer is called from bare boards on to a carpet, and expects a scolding.]

HAIR TURNED WHITE WITH SORROW, FRIGHT, &c. (See 7th S. ii. 6, 93, 150, 238, 298, 412, 518; iii. 95.)—The following extract from a recent number of the *Metzer Zeitung* (date not given), which I copy from the London German paper *Hermann* of Dec. 8, 1888, seems, if authentic (and it is scarcely likely that so circumstantial a story should have been invented), to show that the colour of the feathers of birds is, like that of the hair of man, liable to be changed suddenly to white by extremely violent emotions. And if so, it is probable that the hair of animals (beasts) also may be blanched from the same causes. The passage runs as follows:—

"Ich besitze einen spanischen Hahn, der sich durch ein schönes schwarzes Gefieder, welches keine Spur einer anderen Färbung aufwies, auszeichnete. Vermuthlich auf einer Entdeckungreise gerieth dieser stolze Spanier eines Abends in den Behälter der Schweine, die, zur Gastfreundschaft nicht geneigt, dem Armen übel zusetzten und ihn ohne Gnade gemordet haben würden, wenn sein Wegeschrei nicht rechtzeitig Menschenhilfe herbeigerufen hätte, die ihn seinem Harem zuführte. Mit dem Verlust der schönsten Schwanzfedern wäre der Vorwitz genügend gebüßet gewesen; das misliche Abenteuer war ihm aber so zu Herzen gegangen, resp. auf die Nerven geschlagen, dasz er, der Tagsvorher noch in jugendlicher Schöne die Gärten durchwandelte, am anderen Morgen als—Greis auf dem Futterplatze erschien. Die Federn auf dem Kopfe sind vollständig weisz geworden, am Halse und auf dem Rücken etwa die Hälfte, so dasz er hier gesprenkelt erscheint."

For the benefit of those who do not know German I give a brief summary of the above. A perfectly black Spanish cock made his way into a pigsty. The pigs would speedily have killed him had not his cries brought him help. He was rescued without having apparently sustained any greater damage than the loss of his finest tail feathers. On the following morning, however, it was ob-

served that the feathers on his head had all become perfectly white, whilst of those on his neck and back about half had become white, so that he there presented a speckled appearance.

F. CHANCE.

Sydenham Hill.

UNPUBLISHED LETTER OF ADMIRAL SIR GEORGE ROOKE ON THE CONDITION OF THE ROYAL NAVY IN 1695.—Following on Samuel Pepys's account of the condition of the Royal Navy in 1678-88, as given in 'N. & Q.', 7th S. vii. 81, it may not be uninteresting to read Admiral Sir George Rooke's opinion seven years later, given in the following letter, hitherto unpublished:—

To Sir W. Trumbull,
Secretary of State,
Whitehall.

Queene att Spittheade,
Septembr^y 6th, 95.

This comes to acknowledge the favour of your's of the 29th ult^{mo}, and to assure you that your commands therein, as alsoe whatsoever you shall please to conferr upon me hereafter, shall be obey'd wth a care answerable to that greate honoure and respect I have for you. I have now my sayling Instructions, and am as fast as I can putting the shipp in readinesse to execute them, but God knowes we are in a miserable condition both as to the qualitie and number of our men; and if those shipp Mr Russell leaves should not be in a much better condition in that particular than theise I carry wth me I must be apprehensive, the consequence of coming upon service may be verie fatall to us; my thoughts of w^{ch} I doe assure you gives me some melancholy houres. I pray god send us better successe then can reasonably be hop'd for under theise unhappy circumstances, and give me leave to conclud my letter with the assurance that I am in truth and sinceritie,

S^r, y^r most obedient and
most humble serv^t,

G. ROOKE.

After reading this it is not surprising to find it recorded in history that in 1696 Sir George Rooke, having the chief command of the Channel fleet, was ordered to prevent the Toulon squadron from getting into Brest, which, from the defective manning of his ships, he was unable to accomplish. On this account he underwent a long examination before the House of Commons, but nothing appeared upon which a charge against him could be founded.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

LARRIKIN.—The following account of the origin of a word which is in common use in the Australian colonies may perhaps be thought worthy of a place in 'N. & Q.' It will be of interest to Dr. Murray, if he has not already heard of the sergeant's contribution to the language. Our *larrikin* has lately taken to himself a mate in the form *larrikiness*:—

"Sergeant James Dalton, one of the oldest and best-known members of the police force, died at the Royal Park station, of which he was in charge, yesterday afternoon. Dalton was born in Kilkenny, Ireland, in 1823, and after serving five years in the Irish constabulary

came to the colonies and joined the Victorian force in 1854. During the early days, when there were rough elements in the population, he did excellent service in maintaining order in the city. He was utterly incapable of fear, and his name became a terror to evildoers. His quick, dry humour in the witness-box will long be remembered by those whose duties took them to the City Court, and the racy anecdotes told of him would fill a good-sized volume. He will be best remembered as the originator of the now universally adopted word 'larrikin.'

They were a-larrikin (larking) down the strate, your worship,' said he one day, in describing the conduct of some youths, and the Bench had so much difficulty in understanding what he meant, and the expression was repeated so often, that it passed into a catch-word, and was soon applied universally to youthful roughs. The good work he did was appreciated by those in power, and in time he obtained promotion. In 1872 he was made second constable, in 1874 second-class sergeant, and in 1877 first-class sergeant. With the exception of 1873, during which he was in Geelong, he spent the whole of his time in and around Melbourne."—*Melbourne Argus*, Nov. 17, 1888.

PERTINAX.

Melbourne.

BISHOP KEN. (See 7th S. vii. 220).—The author of the 'Life' published in 1854, who modestly appeared on the title-page as "A Layman," was the late Mr. John Lavicount Anderdon. He published a 1861 'The Messiah,' a volume of 830 pages. This also was anonymous, without even a suggestion as to its authorship, the title-page containing just these two words. Mr. Anderdon gave me a copy of both the above works, writing in them a few kind words of presentation. J. DIXON.

SANGATTE AND SANDGATE.—Canon Taylor, in his 'Words and Places,' remarks on the curious distribution of Anglo-Saxon names over the district which lies between Calais, Boulogne, and St. Omer, "It was singular a place called Sangatte should exist exactly opposite to our Kentish Sandgate."

In the *Illustrated London News*, October 25, 1851, it is stated:—

"The tradition at Calais is that this part of the coast was chiefly peopled from England, and that the name of sangatte is a corruption of Sandgate, and was given to the village by its Anglo-Saxon colonists."

In the British Museum there is a MS. work entitled 'Antique and Armorial Collections,' by the Rev. Arthur Suckling, and vol. viii. is apparently an account, written early in the present century, of a journey commencing with Amiens and containing references to about thirty places in Picardy, and therein he remarks:—

"Sangatte is an obvious corruption of the words Saint Agatha," especially if the French pronunciation is used. It is a little fishing village.....In the present day it has but little to attract the notice of the stranger, though in former times it was more celebrated, as it then possessed a castle of considerable strength and importance. This, of which a very small portion remains, was built as early as the year 1173.....It was the first place assaulted by the Duc de Guise when he made his bold and successful attempt upon Calais. The English garri-

son are said to have made a vigorous defence, but as the castle had been invested by 3,000 arquebusers, they were obliged to abandon the place and retreat to Calais."

I send this more particularly on account of the suggested derivation—Sangatte, St. Agatha.

RICH. J. FYNMORE.

Sandgate, Kent.

LE COUTEUR.—When lately examining the old parish register in Wexford I came across the following entry, which may interest some of your readers. I should say the captain was more probably a Jerseyman than a Frenchman:—

"Capt. Leacuter [Le Couteur?] a french captain belonging to y^e honorable Collonell Pryce was buried 4th August, 1708."

The registers of Wexford begin in 1676. The ink is much faded, but the first volume (the only one I looked into) contains a very large amount of information of the ordinary description.

Y. S. M.

"HORACE WELLBELOVED."—This pseudonym is not given in Olphar Hamst's 'Handbook of Fictitious Names.' It appears on the title-page of a book (post 8vo., 1826), 'London Lions for Country Cousins and Friends about Town,' illustrated with a coloured frontispiece and several wood engravings. CUTHBERT BEDE.

AN ERROR RESPECTING THE PITT FAMILY.—Will you kindly allow me to correct publicly, through the pages of 'N. & Q.,' a serious blunder which I find that I have made in my work on 'Greater London,' vol. i.? Towards the end of my chapter on Brentford I mention that town as the birthplace of an ancestor of the Pitts, Lord Chatham. As I find that their ancestral home was not Brentford—but Blandford, in Dorsetshire—I should like to add that the error shall be corrected whenever a new edition of 'Greater London' is called for, and that the correct account will be given in my forthcoming 'Life of William Pitt.'

E. WALFORD, M.A.

HUSBAND AND WIFE DYING ON THE SAME DAY.—The following epitaph is inscribed upon a large slab in the centre of the nave of All Hallows Barking, Great Tower Street, London:—

"Hic jacet Joseph Taylor, armiger, una cum uxore sua Maria qui summo cum amore et mutua benevolentia post annos triginta quinque exactos, eodem morbo (scilicet Hydrope) assumpti, eodem die ex hac vita simul discesserunt, spe non inani ad meliorem resurgendi, ubi, nuptiis licet nihil loci sit, illorum efflorescet amor plusquam nuptialis celestis et in omnia seculo duraturus. Erat ille Sandfordiæ juxta Tew Majorem in Com. Oxon. natus ejusdem comitatus per unum annum Vicecomes. Quo munere ornari satis gloriæ sibi duxit, Nam modestia haud vulgari affectus, Honores mereri maluit quam experiri. Erat in commercio probus, impiger, fortunatus; in notis et vicinis comis et benignus erga cognatos liberalis et munificens; Omnium denique amicus et benefaciendi cupidus. Uxorem habuit sui quam simillimam

proprus dignam. Obierunt 23^o die Januar. A.D. 1732.
Ille ætatis suæ 66; hæc 60."

This instance of a husband and wife dying on the same day and of the same disease is probably unique. There are, however, cases in some respects similar. Compare Crashaw's epitaph 'On a Husband and Wife who Died and were Buried Together':—

To these who death again did wed,
This grave, the second marriage bed.
For though the hand of fate could force
Twixt soul and body a divorce,
It could not sever man and wife,
Because they both lived but one life.
Peace, good Reader, do not weep:
Peace, the lovers are asleep!
They sweet turtles folded lie
In the last knot that love could tie.
Let them sleep, let them rest on,
Till this stormy night be gone,
And the eternal morrow dawn;
Then the curtains will be drawn;
And they wake unto a light
Whose day shall never end in night.

Shirley, the dramatist, and Frances, his second wife, also died both on one day. Forced by the Great Fire of that year to fly from their house in Fleet Street, their loss and the terror so affected them that they died both within the space of twenty-four hours, and were interred in the same grave in the churchyard of St. Giles in the Fields, Oct. 29, 1666.

A similar fate is recorded of the Italian painter Farinato and his wife, who died in 1606. Both were sick in the same apartment, and the wife, hearing her husband cry out that he was "going," told him that she would "bear him company," and died at the same instant as himself.

Amongst the songs set to music by Anthony Young, *temp.* Queen Anne, there is one entitled 'To the agreeable Memory of Two Sisters who Died Together,' beginning—

Sylvia, Delia, sweetest pair,
and ending—
Lovely in their lives they were,
In one fate together joined;
Death to us was too severe,
But to them was doubly kind.
Had she took one charming maid,
Not the world of both bereft,
We with truth then might have said,
That there was no equal left.

How poor are these epitaphs when compared with that terse and beautiful one by David in his lament for Saul and Jonathan, "They were lovely and pleasant in their lives, and in their death they were not divided."

Can your readers supply any other instances of the simultaneous departure of husband and wife or friend and friend? J. MASKELL.

'SIR GYLES GOOSE-CAPPE,' 1636 AND UNDATED.
—The examination of 'The Queenes' and 'The

Royall Exchange' has reminded me of a similar discovery made and given me by my friend, that well-known Shakespearian, P. A. Daniel, one which will reduce the number of supposed editions of 'Sir Gyles' by one. I had lent him my 1606 and undated copies of this play, and, not satisfied with this, he took them to the British Museum, and compared the undated one with that of 1636. The result I give in his own words:—

"There are two copies of 1636 in the Museum. One (press-mark 161 a 36) has the date arranged symmetrically under the preceding line, the other (643 c 17) was originally undated; but the date was afterwards stamped in with printers' type at the end of the last line of the imprint. These undated quartos are printed from the same forms and on like paper as the 1636 edition. They correspond with that edition in the minutest particulars, such as type out of gear, &c. They are, in fact, undated copies of that edition."

Were it necessary in the case of one so careful, I might corroborate this, having made an after examination, with, of course, the same results.

BR. NICHOLSON.

BISHOP OF ST. DAVID'S, WESTMINSTER.—Considerable interest was some years since excited by the discovery of the embalmed body of an ecclesiastic built into a rough recess in the north-east angle of the crypt of St. Stephen's underneath the window-sill. The body was found wrapped in many folds of cere cloth, and having a carved oak episcopal staff lying diagonally across the breast. The ingenious researches of Mr. Pettigrew, the well-known antiquary, apparently established the remains to be those of Stephen Lyndwode, Bishop of St. David's from 1442 to 1446, and Keeper of the Privy Seal to Henry VI., and author of several ecclesiastical works. He founded a chantry during his life at St. Stephen's, as his will, which still exists at Lambeth Palace, expresses it, "in bassa capella," and directed that his body should be there buried. It has been thought that the position where the body was discovered was not that where he was originally buried, but that his descendants either hastily removed his remains to save them from insult at the Reformation, or that his shrine was rifled of its ornaments and the body put where found out of the way. This latter supposition has the more probability, from the fact that when the body was discovered the coverings of both arms below the elbow were wanting, and as it was usual for bishops when buried often to wear their gold embroidered greaves, and also their episcopal rings, the spoiler would make prize of these parts. Mr. Pettigrew obtained leave from the Government to open the wrappings, when it was discovered that so skilfully was the body embalmed that the features were perfectly distinguishable, and even the skin of the face and the lips still soft. After this strange disinterment the poor bishop has found a resting-place once more in the cloisters of Westminster Abbey. W. LOVELL.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

STELLA (LADY PENELOPE RICH).—Can any one inform me—1. Is there any known portrait of "Stella"? 2. When she and Mountjoy were exiled from the Court of James I., whither did they retire? In 1605 Stella wrote from "Wansted," signing herself "P. Devonshire"; but this had been her residence as Lady Rich. How came she, then, to remain there after her divorce and remarriage? 3. Lord Devonshire died in 1606; Stella died in 1607. He was buried in St. Paul's Chapel at Westminster Abbey without his wife's quarters, but no monument or gravestone exists, so far as I have been able to ascertain. The registers, which are only extant from that very date (1606/7), do not contain the name. 4. Where was "Stella" buried—at Westminster, or Chertley, or Wanstead? PHILIP ACTON.

"A CLAIRE-VOIE" is an expression employed by the French to designate an engraving of which the edges are not finished off by a line or frame, but which flow, as it were, into the page. To describe such an engraving we should be obliged, I believe, to use the word *vignetted*. Is there no other word or expression, less awkward, more English? H. S. A.

CRICKESMAN.—I find the following in Trench's 'English Past and Present,' thirteenth ed., p. 137: "*Crickesman* (Kriegsmann), common in the State Papers of the sixteenth century, found no permanent place in the language." An exact reference for the use of this word would oblige me, as I have hitherto been unsuccessful in my search among the State Papers. A. L. MAYHEW.
Oxford.

'THE ETONIAN.'—I have vol. i., from Oct., 1820, to March, 1821, and vol. ii., from April, 1821, to Aug., 1821. Are there any other numbers or volumes? HIC ET UBIQUE.

ELLIS AND CORALLINES.—John Ellis, author of 'An Essay towards the Natural History of Corallines' (published 1755), is said in Pouchet's 'Universe' (p. 51) to have addressed a hymn, on the completion of his labours, "to the glory of Him who created so many marvels." The hymn is not published with his essay. Where is it to be found? C. L.

POEM.—I have a copy of a poem, 'Zur Wiederkehr unserer Durchlauchtigsten Prinzen,' by Bürgerarde. It consists of two quarto leaves only, printed on satin and bound in silk, published at Oldenburg on Aug. 14, 1807, in black letter. Can

any correspondent give me any information about the author, and say whether this is a unique copy, or whether the whole edition was thus published?

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

PORTRAIT OF SIR ISAAC NEWTON.—Among some MS. papers lately in my possession, and which formerly belonged to Mr. W. Pickering, the publisher, of Chancery Lane, is the following interesting note, probably transcribed from one affixed to the back of the picture to which it refers:—

Memorandum respecting this Picture received from Miss Pilkington.

This is an undoubted original Picture of Sir Isaac Newton, and during the latter part of his Life always hung in his Parlour; Sir Isaac died without a Will, and his personal Property devolved equally between 3 Newtons and 2 Pilkingtons. Miss Pilkington, from whom the Picture came, says, Her Grandfather was Sir Isaac's second Cousin, and received among other Personalities this Picture, His Medals, Pistols, Gun, and some Plate. He used to say he frequently saw this Picture at his House in St. Martin's Court, where he went to Dine with him almost every Sunday during his Apprenticeship; Mr Moore offered him 60 Guas for it nearly 84 years ago [*i. e.*, circa 1721], but neither he nor her Father w^d ever sell it, nor w^d she have sold it but that her circumstances obliged her to part with most of Sir Isaac's Articles; Her Grandfather said Sir Godfrey [Kneller] painted a whole length Picture afterwards from this Original; Sir Isaac promised to provide for Her Grandfather, but when out of his time told him he could not do much for him, as he had lost between 20 and 30 thousand Pounds by the South Sea Bubble.

London, July 16, 1805.

JOHN BRIDGE.

[Indorsed:] Mem: of Sir Isaac Newtons | Picture at | P Studlades [Philip Stockdale's?].

It would appear from some words struck out in the note, for the purpose of making the same read more elegantly, that this portrait—which was evidently not a whole-length—was also painted by Kneller. Can any of your readers inform me whether such was the case, and where both the pictures referred to now are? W. I. R. V.

AUTHOR OF POEMS WANTED.—'Faction Disputed, a Poem,' and 'Moderation, a Poem,' London, 1705. J. F. M.
Bath.

TITLE OF BOOK WANTED.—Wanted, the name of author, publisher, and title of book having as a dedication six stanzas, of which the following is the first:—

There is a mystic languor in your eyes,
And in the rhythm'd cadence of your feet,
As if you kept some secret, strange surprise,
To cheer this lonely life of mine, O Sweet!

The poem is headed "Dedication. To Emily," and is evidently the dedication of the book, of which latter I possess only this page. It is subscribed "Brindisi, June 4, 1876." The size of paper is 7½ in. by 4½ in., and of common quality.

KAPPA.

LATIN LINES.—Can you or any of your readers inform me who was the author of the enclosed beautiful lines 'Ad Somnum'? I have seen them attributed to the German scholar Meibomius, and also to Thomas Warton:—

Somme levis, quanquam certissima mortis imago,
Consortem cupio te tamen esse tori;
Alma quies, optata veni, nam sic sine vitâ
Vivere, quam suave est, sic sine mortis mori.

JOHN J. LIGHTFOOT.

CLUBBING.—When a body of soldiers is driven in upon itself, to the destruction of order and discipline, it is said to be "clubbed." How comes the word to be so employed? C. B. MOUNT.

"THAT BAUBLE."—Of the museum at Kingston, Jamaica, Mr. Froude writes:—

"The most noticeable relic preserved there, if it only be genuine, is the identical bauble which Cromwell ordered to be taken away from the Speaker's table in the House of Commons. Explanations are given of the manner in which it came to Jamaica. The evidence, so far as I could understand it, did not appear conclusive."
—*The English in the West Indies*, pp. 217, 218.

What is the evidence?

ST. SWITHIN.

"HIMGILT AND HARSEM MONEY."—Can any of your correspondents throw any light upon the above? I copy from the sixth volume of the North Riding Record Society's 'Quarter Sessions Records,' edited by the Rev. J. C. Atkinson, D.C.L.:—

"Qu Sessions at, Jan^y 12, 1668/9.

"Be Fore Sir Tho Gower, Sir Will Caley, Will Palmer, John Gibson, Geo Mountaine, Tim Mauleverer, and John Wyvell Esq^r."

"High Sheriff Sir John Armitage: John Chapman Deputy Sheriff.

"Presentments among several others William Parkinson of Pickering, yeom^r"; Thomas Dixon of the Castle of York Yeom^r, and Matthew Alderson of Pickering Yeom^r; for without authority receiving (indirect[i] recip[er]unt) the sum of 18s. 7d., under colour of its being revenue due (redditus debite) to the Queen Mother of England called himgilt and harsem money, and the above-named Thomas Dixon for extortionately receiving at the same time 10s. as his fee, under colour of his office as messenger to the said Queen Mother, from the inhabitants of Brompton; the same three persons for extortionately taking from the inhabitants of Wrelton, for the use of the above-named Thos. Dixon under colour of his office as messenger of the Queen Mother of England, other 10s."

In a note to the above Dr. Atkinson says he has

"thought it better to give a fuller abstract than usual of these two entries, by reason of their nature, and the introduction in the former of them of a term or phrase which calls for notice and, if possible, explanation. At present such explanation seems to be not too easy to arrive at."

No doubt the phrase is capable of explanation.

W. BETHELL.

Rise Park, Hull.

PICTISH LANGUAGE.—Did this old tongue resemble Gaelic or Gothic? Oldbuck's well-known

discussion with Sir Arthur Wardour, from its vagueness, leaves the mists of doubt as thick as ever about the question. Do any traces of it still exist in the British isles? I have read somewhere that but one word has been assimilated or borrowed by Irish Gaelic.
J. B. S.
Manchester.

QUARTER LAND. (See 7th S. vii. 247).—At the above reference, under 'Irish Folk-lore: the Rainbow,' it is stated that when a rainbow has both its ends "in one quarter land" a death may be expected in that locality within six months. What is a "quarter land"? The word is not to be found either in the 'Imperial' or the 'Encyclopædic' dictionaries.
J. B. FLEMING.

HIGHLAND DRESS.—Has the question of the antiquity or otherwise of the kilt as the costume of the Scottish Highlanders ever been finally decided? It is said to have been introduced by a contractor from London, who opened some smelting works at Fort George circa 1720? But the Icelandic Sagas relate how Magnus Olafson, King of Norway, and his followers when they returned from ravaging the west coast of Scotland "went about bare legged, having short kirtles and upper wraps, and so men called him Barelegs" (1093). Nicolay d'Arfeville, cosmographer to the King of France, published 1583 a volume on Scotland in which he says:—

"They (the Scots) wear, like the Irish, a long, large, and full shirt, coloured with saffron, and over this a garment hanging to the knee, of thick wool."

The warriors who came from the Hebrides to assist Tyrconnell in his rebellion (1694) against Elizabeth are thus described:—

"The outward clothing they wore was a mottled garment with numerous colours hanging in folds to the calf of the leg."—O'Reilly's translation of O'Clery's 'Life of O'Donnell.'

It is natural to suppose that the modern kilt is the development of this garment. ONESIPHORUS.

[See 1st S. ii. 174, 470.]

IRISH SONG TEMP. PENINSULAR WAR.—Can any of your correspondents give me the latter verses of the following song, which seems to have been composed about the time of the Peninsular War?—

Now then, brave boys, we're off for marchin'
Across the sea to Saint Sebastian,
Each man with his flask of powder,
And his firelock on his shoulder,
Love, Farewell!

B. FLORENCE SCARLETT.

SAINT HUGH OF LINCOLN, THE BISHOP.—When his shrine was defaced at the Reformation is it known what became of his bones? I have made much research into the matter, but have discovered nothing. The late venerable W. B. Stonehouse, Archdeacon of Stow, told me that the bones

were burnt in the open space at the south-east corner of the minster. Dr. Stonehouse was an accomplished antiquary of the last generation; and he would certainly not have affirmed this without having something which he considered good authority in support of his statement. EBORAC.

THE CURTSEY.—I should be glad if any of your readers could give me the names of any books on the above subject, or of any pamphlet or book, illustrated or otherwise, that may contain information on the curtsey, its origin, development, &c.

LAURA ALEXANDRINE SMITH.

19, Portsdown Road, Maida Hill, W.

A CURIOUS MEDAL OR TOKEN.—There was brought to me lately by a railway navvy a curious coin or medal which had been turned up in some excavations in the brickfields, Devonport. It is in size and style very similar to the old halfpence of the Georges. On the obverse is a bust, looking left, and the inscription, BRUTUS SEXTUS. The reverse has something resembling the ordinary figure of Britannia, but the finder, or one of his mates, rubbed it on a brick to clean it, and has, unfortunately, obliterated the figure and inscription, although there is a vestige of 17—perceptible on the lower part. I imagine it to be a political or satirical medal or token; but as I have never met with one of the type before, I venture to ask if any of your readers can throw any light upon it.

W. H. K. WRIGHT.

Plymouth.

SHELLEY'S 'LINES TO AN INDIAN AIR.'—In one of the interesting papers which appeared some years ago in *Blackwood's Magazine* under the title of 'In a Studio' (vol. cxviii., 1875, p. 685), the question is asked, "Do you know the Indian air to which 'I arise from dreams of thee' was written?" The reply was as follows:—

"Very well: and the words are admirably adapted to it. The air is slow, languid, and a little monotonous in its movements, but of a tender, dreamy character, like the flowing of a stream by moonlight. No wonder Shelley was impressed by it. I remember being shown many years ago, at the Baths of Lucca, the original MS. of this song, in Shelley's handwriting. It was then in the possession of Colonel Stisted, and, according to his account, was taken from the pocket-book which was in Shelley's breast-pocket at the time he was drowned off Lerici. The MS. was worn, stained, and somewhat obliterated by having been so long in the water; and not only from its being in the handwriting of Shelley, but from the circumstance of its being found on his body after death, had on a very sad and peculiar interest."

In the *Athenæum* for Sept. 6, 1879, Mr. Charles K. Salaman, the composer of the beautiful air to which the serenade is usually sung, asked for information regarding some discrepancies in the wording of two different versions of the poem. In an editorial note appended to his letter reference was made to the MS. which was found in Shelley's

pocket after death, and it was stated that this MS., headed 'The Indian Serenade,' did not then (1879) appear to be accessible, and that it was barely legible in 1857, when it was deciphered by Mr. Robert Browning. I therefore venture to ask: 1. Where is the Indian air to which the lines were written to be found? 2. How did Shelley become acquainted with it? 3. What has become of the MS. which contained the lines in Shelley's handwriting, and was found in his pocket after death?

W. F. PRIDEAUX.

Jaipur, Rajputana.

AUTHORS OF QUOTATIONS WANTED.—

Go to yon river when the tide is low.
As well to look for lilies in the mud
As for pure aspirations in a mind
That is clogged with sensuality.

W. RIDLEY KENT.

Every instant dies a man,
Every instant one is born.

A heart at leisure from itself
To soothe and sympathize.

W. B.

Replies.

TAILED ENGLISHMAN.

(7th S. vi. 347, 493; vii. 132, 212.)

The subject of tailed people in general, and of tailed Englishmen in particular, has been already a good deal discussed in 'N. & Q.' See 1st S. xi. 122, 252; 2nd S. iii. 473; v. 179, 306; xii. 100, 274; 5th S. viii. 326. These notes consist principally of accounts drawn from old authors of certain persons, but more especially of certain tribes living chiefly in the islands of the Eastern Seas and in Africa, and supposed to be adorned with tails. But at the same time the "Kentish Longtails" are frequently alluded to. Of these notes I think the two most important are 2nd S. xii. 100 and 5th S. viii. 326. In the first, a Dutch traveller is represented as declaring that he had, in the year 1650, with his own eyes repeatedly seen "a man, a native of Southern Formosa, having a tail of more than a foot's length, and this appendix thickly covered with hair." And I think it is generally admitted by medical men nowadays that in certain very exceptional individuals there is an undue development of the os (or rather ossa, for there are usually four), *coccygis* or *coccyx*, the small appendage which in the human being corresponds to the bones of the tail in animals, though I cannot at the present time lay my hand upon any passage to that effect in a medical work. The second note is wholly about "tailed Englishmen," and the writer, MR. L. BARBÉ, winds up his longish note by saying that "it is satisfactory to think that the term is in no way associated with coward, coward, and was not applied to our ancestors, as Ducange supposes, because of their timidity and pusillanimity."

For my own part, I am of opinion that Mr. BARBÉ is too easily satisfied. As far as I can see, the tail which Englishmen were charged with wearing was in the first instance a moral tail, and in the second instance only a physical tail. In the two passages quoted by Mr. BARBÉ from Ducange (*s.v.*, *caudatus*), there is in the first, from Jacobus de Vitriaco (died 1244), "*Anglicos potiores et Caudatos affirmantes*"; and in the second, from Matthew of Paris's '*Chronicle*,' Robert, Comte d'Artois and brother of St. Louis, is stated to have said in 1250 of the English, "*O timidorum Caudatorum formidolositas!*" This last passage agrees well with Mr. Tew's quotations (7th S. vii. 132) from Fuller, who records that the same Comte d'Artois in the same year 1250, called William Longsword, "*Coward, Dastard, English tail, &c.*," as it does also with St. SWITHIN's quotations (7th S. vii. 212) in which Richard Cœur de Lion's messengers are (in the fourteenth century) called *taylards*, and Richard himself a *tayled king*. In all these four passages the tail is undoubtedly a moral tail, and it should be noticed that *taylard* corresponds exactly to the Italian *codardo* (=our coward), and means, like it, a man with a long or big tail, or who shows much of it (see my note on 'Pollard,' 7th S. iv. 222). It is true that the "*Kentish Longtails*" are said to have derived their physical tails from an insult offered by their ancestors in the twelfth century (about a hundred years earlier than the dates given above), to St. Thomas à Becket, in a certain village in Kent, when they cut his ass's tail off, but I do not know that there is any very early record of this insult, and indeed the German account of it, upon which Mr. BARBÉ relies rather than upon the passages in Ducange, dates from 1507 only. It seems to me to be very probable that for a century or two after the Norman Conquest the English, as distinguished from the Normans (though the Normans may sometimes have become involved in the reproach from living in England and being regarded as English), did acquire abroad the reputation of cowardice, and that afterwards, when they had decisively proved that they were no cowards, the word *caudatus* and its equivalents came to be understood of a physical tail, for which there may, perhaps, have been some slight foundation in fact, in Kent or elsewhere, but which was quite compatible with valour. Ducange himself quotes a passage from an author who wrote in 1477, and was evidently acquainted with the physical tail reproach, for the last two lines of the quotation run as follows:—

C'est du lignage des Anglois,
Car il porte très-longue queue.

F. CHANCE.

An old sailor told me last year that it was commonly thought among some of the African tribes that all white men are tailed. He also said that the wearing of breeches by foreigners was accounted

for in this wise, that the whites were ashamed of their likeness to monkeys, and so concealed their caudated condition by wearing "bags on their legs." I remember reading in a book of African travel that the writer was frequently requested by the native princes to show them his tail, and that he could hardly persuade them that he was guiltless, as were all whites, of this ornament. The name of this book is, I think, Rogers's '*Explorations in Central Africa*,' and the date of publication about 1849 or 1850. If St. SWITHIN wishes to get the accurate chapter and verse I shall with pleasure look it up.

A. PANCELT.

"TO LISTER" (7th S. vii. 247).—In reply to Dr. CHANCE's query, this nautical term is the verbal form of the noun *list*, which means an inclination to larboard or starboard from an even keel. It comes to us, as do many of our naval terms, from the Norse, and seems to have arisen in this way. The radical meaning of *list* is a stripe, edge, selvage. The old ships of the Vikings were what is called "*clinker-built*," i. e., the planks overlapped at the edge, so that the striped appearance was very pronounced. If the ship heeled over, more of the stripes would become visible, and thus she was said to have got a *list* or two. To *list*, therefore, is to haul over the ship until the *lists* are visible on the upper or weather side.

Shakespeare uses the word *list* in the sense of edge or stripe:—

The very *list*, the very utmost bound
Of all our fortunes.

'1 K. Hen. IV.,' i. v.

The French employ the word *carène* in much the same sense. *Sub voce* "*Carène*," Littré says: "*Abattre un navire en carène; le coucher sur le côté pour le réparer dans les œuvres vives.*" He gives two explanations of the word: (1) "*Longue pièce de bois qui fait le fondement d'un vaisseau*" (*Eg. keel*); (2) "*Les flancs du navire jusqu'à la ligne de flottaison.*"

Carreen was a term frequently employed by our old navigators in the same sense, but it has gone out of use. To give a ship or boat a *list* is a term of every-day occurrence. *Carreen* is doubtless derived from Lat. *carina*. *List* is from a Teutonic source. In the old days, when our ships were "*hearts of oak*," and copper sheathing had not been adopted, *carreening*, *heeling*, and *listing*, so as to clean the foul bottoms, was a very important naval operation. Thus, on the loss of the Royal George at Spithead in 1782:—

Eight hundred of the brave,
Whose courage well was tried,
Had made the vessel heel
And laid her on her side,
A land breeze shook the shrouds,
And she was overset;
Down went the Royal George,
With all her crew complete.

List in English has several meanings, according to its derivation from different sources. There is *listen*, to hearken, listen, A.-S. *hlýst*; *list*, to desire, choose, A.-S. *lystan*; A.-S. *list*, Ger. *List*, cunning, deception. The most general sense is that of an edge, border, A.-S. *list*, branching off into a variety of adaptive meanings, e.g., fillet, a selvage, streak, stripe, boundary. *List* in the nautical sense I have above endeavoured to explain.

List in the literary sense, like other parallel cases, takes its name from the material employed. Thus a *poll-deed* is a document with a smooth-shaven edge; an *indenture* has a wavy or a chevroned edge. A *list* is a long narrow slip of parchment or paper, suitable for entering a series of names.

A certain amount of confusion naturally arises from the circumstance of the derivatives from several distinct radicals having drifted into a common form of spelling, and again expanded into various shades of meaning.

My readers may, if they *list*, find amusement and perhaps instruction in following up these various *lists* to their originals.

J. A. PICTON.

Sandyknowe, Wavertree.

In Jamieson's 'Scottish Dictionary' *listaris* is entered, with the definition "small yard-arms," and the 'Complaynt of Scotlande' is assigned as the authority. I am not at the moment able to verify this; but a reference to the glossary in Dr. Murray's edition of the work, prepared for the English Text Society, might be helpful.

THOMAS BAYNE.

Helensburgh, N.B.

[Many contributors are thanked for replies to the same effect.]

SIR ARCHIBALD GALLOWAY (7th S. vii. 228).—In Anderson's 'Scottish Nation' I find the following works mentioned in the biographical notice of Sir Archibald:—

"A Commentary on the Moohummuddan [*sic*] Law, and another on the Law, Constitution, and Government of India. His work on Sieges in India.....was reprinted by the Court of Directors, and used at their Military College [Addiscombe]. He wrote also other military treatises."

NOMAD.

BLANKET (7th S. vii. 106, 238).—It seems to me that as the word *blanket* was in use before it connoted any particular kind of textile fabric, it is not at all likely that Blanket Brothers, of Bristol, conferred their name on the woollen blessings of which they were the inventors or the best-known manufacturers. It is even slightly more probable that the family itself was called after that of its products which gave it chief claim to fame. In the chapter on the Normans in his 'History of English Literature' (vol. i. bk. i. ch. ii. p. 133, H. Van Laun's trans.) M. Taine quotes, with modernized spelling, from a romance in which a lady in need of consolation is promised, *inter alia*,

Into your chamber they shall you bring,
With much mirth and more liking;
Your blankets shall be of fustian,
Your sheets shall be of cloth of Rennes.

So, too, in the Wollaton Hall inventories (relating to the middle of the sixteenth century), published in vol. xix. pt. i. of the Associated Architectural Societies' Reports, there occurs (p. 91), "in Mr^s. Sturles Chamber," "Item a fether bed, a bolster, a blankett, a grynne rugg, a *whyte fustian blankett*." Fustian was originally of cotton, though in Norwich and elsewhere woollen stuffs have had the same denomination (see Beck's 'Draper's Dictionary').

Fustians, whatever they may have been, were of some importance among the bed furniture of our forefathers. In annotating the line in John Russell's 'Boke of Nurture' (fifteenth century), which warns the chamberlain of a lord to see to the cleanliness of "fustian and shetis," Dr. F. J. Furnivall says ('The Babees Book,' p. 179), "Henry VII. had a fustian and sheet under his feather bed, over the bed a sheet, then 'the over fustian above'"; and a little further on *blanket* is used with *cotyn* and *lynyn*, generically as the name of a material, and not of any specific article. In the Wollaton inventories mention is made of:

"One payre of fustians whereof one is of fyve yardes in lengthe and v breades and the other is foure yardes and a halfe longe and vi breades.

"One payre of fustians of iij yardes longe, whereof the one is of iij breades and the other of iij and di.

"One fustian more of iij breades and iij yardes longe."

And there were fustians in some of the rooms, but, happily, "blankets," "blanketts," "blankettes," or "one blanked" in most, while with "other stuff gathered to gether and layed up in the Dyninge Chambre," we find, "Blankettes, xlvij*ij*te."

ST. SWITHIN.

"POPE'S SIZE" (7th S. vii. 225).—"P. S." in vests stands, I believe, for neither more nor less than the name of a large hosiery firm—formerly Pope, now, I understand, Pope & Firth—in Waterloo Place. I learnt this in the hosiery department at the co-operative stores, Victoria Street, where your correspondent can verify the information. Meanwhile, the theory as to "short and stout" popes, of which "pope's size" was the foundation stone, tumbles down, having only the weak props of a saying in a French novel and the name of a fish left for the consolation of your correspondent, who desires to shelter himself behind the example of an illustrious, but "short and stout," line of popes.

G.

This is a term employed in the hosiery trade to indicate a size of "vests" or under-shirts, and "pants" or under-drawers or trousers, and takes its place between "men's" and "out sizes," usually abbreviated to "O. S." The different sizes are as follows, the inches given being the measurements round the chest for "vests," round the waistband

for "pants": small men's, 32 inches; slender men's, 34; men's, 36; pope's, 39; out sizes, 42. Pope's is on the same scale as the other sizes, not proportioned for men unusually stout or especially thin. The term is peculiar and its origin shrouded in mystery. We may, I think, at once discard the notion that it is in any way connected with the head of the Romish Church. I am not prepared to say off-hand what were the bodily proportions of each of the popes, but, considering their number and the various families from which they were recruited, I should conjecture that they were not all "short and stout," but rather of "all sorts and sizes." The term pope's size has been in existence certainly half a century, probably longer. There is a legend in the London trade that the expression arose in this way. The head of the well-known firm of hosiers, Messrs. Pope & Plante, of Waterloo Place, ordered this size to be made specially for him, and the manufacturer called it after him for want of a better name. The firm is still in existence, and could possibly elucidate the question, which is curious. It would be interesting to hear what the manufacturers of Nottingham and Leicester have to say in the matter.

H. S. A.

Compare with DR. CHANCE's remarks about the reputation of popes for being stout the words of Persius, vi. 74: "Tremat omento popa venter." Of course this means priestly (and not strictly papal) paunch.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MACAULAY (7th S. vii. 287).—I am afraid LUNETTE does not well know Macaulay's 'Essays'; otherwise he would not have needed either to search ten or twelve quotation-books or to write this query. Pray let him set to at once and read the 'Essays.' He will not read very far before he finds the schoolboy. I can hardly find it in my conscience to say anything to absolve him from this duty; but I suppose references must be given. Therefore, for the schoolboy, see essay on Sir William Temple; for him and his sister the school-girl see that on Croker's 'Boswell.' Also for an interesting sketch of the progress of that youth's education, see *Macmillan's Magazine* for July, 1870.

C. F. S. WARREN, M.A.

Foleshill Hall, Longford, Coventry.

BINDING OF MAGAZINES (7th S. iii. 86, 155, 257, 336).—In connexion with this subject and my previous note thereon at the second reference, I should like, if it is permitted, to enter a protest against the method now adopted by the *Illustrated London News* with regard to advertisements. The plan, as many will have noticed, is, towards the close of each weekly number, to devote half the page to the letterpress and the other half to advertisements. The plan, to my mind (and that of others), is objectionable, and an eyesore. The reason of its adoption is, I imagine, that by this

method the advertisements are certain of being bound up in the volume, and of attracting greater notice, and so command a higher price for their insertion. I must confess surprise that the public has not yet raised its voice in protest. ALPHA.

ST. GEORGE AS A BADGE (7th S. vii. 249).—The subsequent quotation is from 'Windsor Castle and its Environs' (1840), by Leitch Ritchie:—

"The habit and ensigns of the order of the Garter are in six parts; the four first [*sic*], viz., the garter, mantle, surcoat, and hood, assigned to the knights' companies by the founder; and the two last, the George and collar, by Henry VIII.....It is expressly prohibited by the laws of the order that the collar should be ornamented with precious stones. Not so the George, a figure hanging from the middle of the collar, representing St. George in his conflict with the dragon, which is allowed to be adorned in as costly a manner as the owner chooses. The lesser George was a model of the saint, worn on the breast within the ennobled garter, to distinguish the knights-companions from other gentlemen, who wore gold chains, the ordinary ensigns of knighthood. This George was suspended round the neck by a blue ribbon."

—Pp. 76-8.

See also Heylyn's 'Cosmographie,' 1657, p. 322.

J. F. MANSERGH.

Liverpool.

The "Constitutions of the Order of the Garter" (c. iii.) ordain that

"the Sovereign shall put upon his [the knight elect] neck a collar, or little chain or lace, having pendant therefrom a massive golden image of an armed knight [*i. e.*, St. George] sitting on horseback."

Suffolk, who is made by Shakespeare to use the words quoted by PROF. BUTLER, was a Knight of the Garter, and could thus show the "George," as the badge was called. As to Garter medals, I cannot say when they were first introduced. A few specimens exist, but they belong to the seventeenth century. They have no hole in them for a ribbon. They were used probably as largess by the newly installed knight. I have one in my possession. It is of silver, and measures 1½ in. in diameter. Round the St. George and the dragon is "En honneur du Souverain du tres noble ordre de la jartiere"; on the reverse, within an olive wreath, "Du très haut | très puissant et | très excellent Prin | ce Charles II. par la | Grace de Dieu roy de | la Grande Bretagne | Fran et Irelande De | fenseur de la foy | M.D.CLXXI." John George II., Duke of Saxony, was invested with the Garter 1669, but was installed by proxy at Windsor in 1671 along with Charles XI., King of Sweden, and the second Duke of Albemarle. This medal was found a few years ago amongst a number of old German coins in a hoard of a Saxon farmer. There is another medal, not of the same date, in the case of medals at the entrance to the Guildhall Library, London. I may further add that I have a piece of Flemish linen into which is woven a political design repre-

santing, so far as can be made out, the alliance between Queen Elizabeth and the United Provinces in 1577. In this design England is represented by St. George and the dragon, over the knight's head being the legend "Riter St. George." The harnesses of the horse are charged with a cross potent.

A. W. CORNELIUS HALLEN.

Alloa.

SALOPE (7th S. vii. 141, 246).—MR. DRINKWATER's amusing story reminds me of the somewhat analogous *mot* of a French lady returning to her home in Paris after the German invasion of 1870 to find it defiled by every provoking act which the insolence of conquest could suggest: "France has had to suffer from three invasions. We were overrun of old first by that of *les Wisigoths*, then by that of *les Ostrogoths*; but the worst was reserved for our own day, that of *les saligands*." A little forcing of history, justifiable in favour of the excellence of the retaliative pun.

R. H. BUSK.

JOHN FFENNEL, OF CAHIR (7th S. vii. 128, 212).—That the Ffennells of the south of Ireland mentioned in Mr. E. S. PIGOTT's last paragraph were all closely related is certain. But, although the ancestors of both may also have been related, those Tipperary families certainly are not the descendants of the captain, who afterwards became Lieutenant-Col. Ffennell during the Cromwell war. Mr. E. S. PIGOTT is also mistaken in supposing that Col. Ffennell and Dr. Gerald (or Gerrott) fennell, as the name sometimes appears in contemporary MSS., and who was a member of the Supreme Council, are identical. Col. Ffennell, who did not long survive the fall of Limerick, was nephew of Dr. Gerald Ffennell. The latter, the political friend and physician of the Duke of Ormond, probably was the Dr. Ffennell buried in St. Michan's Church, Dublin, in 1663.

The Cahir families of the name are numerous; and perhaps it is not to be wondered Mr. PIGOTT should become somewhat confused among them, as he has, especially with regard to the Ballybrado branch. The Ffennells enumerated by him are all descended from the same ancestor, who was a Quaker when he arrived in Ireland. Taking a special interest in the Ballybrado branch, I have—by permission of Mr. Robert James Lecky (a descendant of the family now living in London)—taken the following from voluminous extracts made by him from the Friends' Registry for the province of Munster, kept at Cork.

John and Mary Ffennell, with their three sons, removed from Cardiff, in South Wales, to Cahir about 1654. They had nine children.

Their fourth son, Joshua, born at Kilcommonbeg, near Cahir, 1655, married Mary Phelps 1683. They had sixteen children.

Their second son, Joshua, of Reaghill, born

1689, married Mary Cooke 1714. She died next year, and he married Elizabeth Fuller. They had twelve children.

Their fifth son, William, born 1730, married Mary Lucas 1765. They had nine children.

Their eldest son, Joshua, of Ballybrado, born 1768, married Elizabeth Mark 1797. They had fourteen children.

Their eldest son, William Joshua, born 1799, married Margaret Catherine Prendergast 1830. They had nine children. Of this last-named William Joshua Ffennell, of Ballybrado and Carrigataha, both places near Cahir, a notice will probably appear in the forthcoming volume of the 'Dictionary of National Biography,' as we owe to him the successful restoration of the salmon fisheries of the United Kingdom.

The tombstone of John and Mary Ffennell used to be shown to visitors in the grounds of Ballybrado. The name John appears in almost all the long lists of Tipperary Ffennells I have looked through. The name of Gerald never once occurs.

It may interest H. to know that the present owner of a portion of the ancient lands of Cahir Abbey is Miss Harvey, granddaughter of Joshua Ffennell, of Cahir Abbey; who died 1815. The house and grounds are at a distance, and quite cut off from the remains of the old abbey, which are in the yard of a mill in the streets of Cahir.

It may interest Mr. PIGOTT to learn that the pistol belonging to the robber Brennan to whom he alludes is in the possession of Tom Ffennell Carlisle, grandson of William Joshua Ffennell, of Ballybrado and Carrigataha, now living in London.

M. H.

EPITAPH ON CHARLES V. (5th S. vii. 162).—A portion of the epitaph on Charles V. is given. Allow me to supply the whole, with some variations:—

Liquisti exuvias gelido sub marmore, sed non

Quantus erat Caesar marmor et urna capit.

Pro tumulo ponas orbem, pro tegmine colum,

Pro facibus stellas, pro imperio Empireum.

'Epigrammata Selecta,' p. 87, Romæ, 1670.

ED. MARSHALL.

CHRISTIAN ERA (7th S. vii. 189).—Goldsmith, who collected and reprinted twenty-seven of his essays, including two in verse, in the year 1765, states in the preface that "they had already appeared at different times, and in different publications"; so that, unless the several essays can be traced to the magazine, paper, or pamphlet in which they originally came out, it is not easy to fix the exact date of any one. But in the twentieth essay, which is a skit upon the medical practitioners, he says of "doctor Timothy Franks, F.O.G.H., that he was born in the year of the Christian æra 1692, and is while I now write exactly sixty-eight years, three months, and four days old," and thus presumably indicates the year

in which the essay was first printed, viz., 1760. This carries back the phrase "Christian æra," or "era," eighteen years (see p. 183 of the 1765 edition). It may perhaps also afford a clue to the publication in which it first appeared. In 1760 Goldsmith was writing for Smollett's *British Magazine*, for *Newbery's Newspaper*, and the *Public Ledger*, to which last he contributed the 'Letters of the Chinese Philosopher,' printed afterwards in two volumes, 1761, as 'The Citizen of the World.' The essay is probably in the *British Magazine*.

W. E. BUCKLEY.

It is singular that DR. MURRAY appears to have overlooked the occurrence of this expression (under "Æra") in the 'Dictionarium Britannicum,' edited by N. Bailey in 1730, which was used by Johnson as the foundation of his 'Dictionary.' The 'Dictionarium' (a second edition of which appeared in 1736), was founded on Bailey's 'Universal Etymological English Dictionary,' the first edition of which was published in 1721, but not having this at hand, I cannot say whether it contains the expression in question.

W. T. LYNN.

Blackheath.

The word *churchman*, as opposed to *dissenter*, is used many times in 'The Preacher,' by John Edwards, D.D. I quote two passages taken from the preface to "The Second Part," Lond., 1706:

"He that seriously weighs this, will find no reason to blame me for my favourable thoughts concerning the *Dissenters*.....I verily believe that they (as well as our Pious Churchmen) are a Blessing to this Nation."—Pp. 28-9.

"Shall I speak my Judgment freely? It is this, that our Church cannot be safe without the Sober and Moderate Dissenters, no more than they can be without Us..... Therefore no Churchman or Dissenter of sober Thoughts can wish for or endeavour the ruin of either."—P. 32.

High Churchmen and *Low Churchmen* are mentioned in "The Epistle Dedicatory" prefixed to the third volume of Dr. South's 'Sermons,' published 1698. In Moreri's 'Dictionary' (1694) appears, s.v. "Era," "The most famous Era's in Chronology.....the Christian, which is placed by different Authors, in the 48th.....of Rome."

J. F. MANSERGH.

Liverpool.

Is the passage in the *Spectator*, No. 112, a case in point: "My friend Sir Roger, being a good church-man, has beautified the inside of his church with several texts of his own choosing." I hope DR. MURRAY will not omit "good churchman," as meaning "good reader or preacher in church," still in use as a colloquialism. Is there any literary example of the use of the expression?

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

THE PRESERVATION AND RESTORATION OF ANCIENT BOOKBINDINGS (7th S. vii. 283).—In

reference to MR. LIMNER's note, it may be of interest if I state how I treat a book in which it is desirable to preserve the old binding. Except in cases where it is absolutely needful to rebind the book (and a book must be in very bad condition to require it), I prefer to use the old cover and back, and to strengthen rather than restitch the volume. I carefully remove the old back, raise portions of the sides, and then insert a new leather back. On this leather I replace the old portions, filling in with tooling in keeping with the original work. Where the book must be rebound, and the back is completely gone, I use the sides as a double—that is, inlay them on the end boards—thus retaining all that originally belonged to the book. Very often, in removing covers, I find pasted down on boards MSS., black-letter sheets, &c. These I always bind in at the end of the volume. Pigskin is largely used in reproducing old bindings, and lends itself very well to blind tooling.

J. ZAEHNSDORF.

LION BAPTIZED (7th S. vii. 146).—MR. C. A. WARD has two patristic references, one of which, from St. Jerome, I can verify at ch. vii. of the work to which he refers, where there is mention of the lion. I cannot verify the other, which I am inclined to think is an imperfect representation of a passage in Tertullian, 'De Bapt.,' ch. xvii., where there is mention of an apocryphal work, written "out of love for Paul" ('Ox. Tr.,' p. 276). The writing to which he refers is the 'Acta Pauli et Theclæ,' in which, so far as the now extant version has it, the lions come to another end, while Thecla herself is baptized. The Latin runs:—

"Quod si quas Paulo perperam a scripta sunt [exemplum Theclæ] ad licentiam mulierum docendi tingendique defendunt; sciant in Asia Presbyterum, qui eam scripturam construxit, quasi titulo Pauli de suo cumulans, convictum atque confessum, id se amore Pauli fecisse, loco decessisse."—Vol. iv. p. 175, Hal., Semler, 1829, and note *ibid*.

It makes a great variation in the antiquity of the fable to refer to the time of Tertullian, or St. Jerome, for the authority for the statement.

St. Jerome's expression is:—

"Igitur περίδοτος Pauli et Theclæ et totam baptizati leonis fabulam inter apocrypha computemus."—Cap. vii. u. s. p. 13, Hieron. de viris illustr., Lips., Teubn., 1879.

ED. MARSHALL.

LORD BEACONSFIELD AND THE PRIMROSE (7th S. v. 146, 416; vi. 55, 116).—As confirming the views of those who think that the primrose was Lord Beaconsfield's flower, the following letter from Mr. Arthur Vernon ought to have a corner in 'N. & Q.' He thus writes:—

"Having had the honour to serve as land agent to the late Earl for many years, perhaps I may be allowed to say that no one on the Hughenden estate doubted his lordship's keen affection for primroses. The workmen had orders to protect these plants, they were cultivated

in large numbers alongside the walk behind the Manor House, known locally as the 'German Forest path,' and by the Earl's directions (given to me personally during the last year of his life), a clump of trees in the park, where the grass grew scantily, was thickly planted with ferns and primroses. Upon these and other grounds I can unhesitatingly assert that they were 'his favourite flowers.'

Another letter, sent to a Conservative newspaper, upsets the statement from *Truth* which I sent last year to 'N. & Q.' (7th S. v. 146):—

Windsor Castle, May 1, 1888.

Sir,—The Queen did not send a wreath of primroses to Lord Beaconsfield's funeral, and consequently there could have been no inscription of the nature you describe. I have the honour to be, Sir, your obedient servant,

HENRY PONSONBY.

JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

FLEETWOOD (7th S. vii. 248).—The reference is to Clarendon's 'Rebellion.' He was very popular with "the praying part of the army," and in December, 1659, he was greatly addicted to devotional exercises, to the neglect of his more strictly professional duties. When his friends remonstrated with him, all the answer they received was that 'God had spit in his face, and would not hear him.'

EDWARD H. MARSHALL, M.A.

Hastings.

BURNSIANA (7th S. vii. 308).—The article in question is, as might have been guessed, by Robert Louis Stevenson. It will be found reprinted, with several others of a like nature and by the same author, in 'Familiar Studies of Men and Books,' London, 1882.

R. F. MURCHISON.

Trinity College, Cambridge.

Other correspondents are thanked for similar replies.]

REGIMENTAL BADGE OF THE 63RD FOOT (7th S. vii. 188, 254).—The regimental number within an eight-pointed star was worn on the buttons certainly from the end of last century, and probably from the time when the number was first borne on the buttons. This distinction, however, was not very special, as it was common to at least a dozen other infantry regiments.

The fleur-de-lys was never authorized as a badge, and, to the best of my information, never appeared in the regimental equipments. It was worn by the officers for some thirty years previous to 1855 as a skirt ornament, in gold embroidery, on the extremities of the coat-tails.

S. M. MILNE.

ERRORS OF TRANSLATION (7th S. vii. 146).—It is not always easy to give chapter and verse for a good story, of whatever kind it may be; nor do I push for the rendering of 'Love's last Shift' into 'La dernière Chemise de l'Amour,' although I can put my finger on the page in which a modern French writer converts Fleet Street into "Rue de Flotte." One of the most curious errors of this

kind, well worthy, I think, of a corner in 'N. & Q.,' occurs in the columns of your contemporary *Le Livre*, 'Bibliographie Moderne,' 1883, v. 619, where Mr. Hollingshead's 'Foot Lights' is mentioned as "Footlights," with the addition of "(Pantalons à pied)" by way of explanation. The French are sad delinquents in this respect, and similar blunders might be given *ad infinitum*. The periodical just mentioned would prove a rich hunting ground.

H. S. A.

LINCOLNSHIRE MSS. OF THE REV. GEORGE OLIVER, D.D. (7th S. vii. 288).—In reply to a query respecting some MSS. of my late father, I am of opinion that they are not now in existence. At his death the whole of his papers passed into the hands of my eldest sister, and I had no access to them. At her death, some years ago, I looked over her papers, but did not find any referring to the subject of GENERAL SMITH'S inquiry. That such papers did once exist I am quite sure, as I assisted in their collection, particularly those relating to the division of Holland. I have a distinct recollection of hearing my father say he should place them in some institute in Boston, but whether he carried out that intention or not I am unable to say; but if he did not, I fear they have passed out of existence. Probably his executor, Mr. Henry Goddard, of Lincoln, may know something about them.

CHARLES WELLINGTON OLIVER.

Alfred Street, Bath.

FRENCH QUATRAIN (7th S. iii. 349).—The four lines,

Si vous êtes dans la détresse,
O mes amis ! cachez-le bien
Car l'homme est bon et s'intéresse
À ceux qui n'ont besoin de rien,

are by Hoffmann (François Benoit), 1760–1828, dramatic author and critic of the *Journal des Débats*. They are found in his 'Poésies Diverses' or 'Poésies Fugitives.' His 'Œuvres Complètes' were published in 1828, *et seq.*, 10 vols. 8vo.

P. VILLARS.

THE EDDYSTONE, ITS ETYMOLOGY (7th S. vi. 338; vii. 76).—I cannot at all understand the idea that some have elsewhere expressed that the name of this reef has been corrupted from some personal name. The fact that, unlike a locality on shore, such a rock or reef cannot possibly have been the possession or the dwelling-place of any person precludes the supposition that either of these circumstances might have been the cause of a personal name being connected with the place. Thus the only remaining reason for such an appellation would be the occurrence at the spot of some special event in the history of a person which caused his name and the place to be linked together. And the only event that could well have happened would have been a wreck. Of course it is easy to imagine the vessel of some Norse or Anglo-Saxon

leader being thus wrecked at the spot. But if he was so important a personage that his name was thenceforth attached to the reef on which he perished (or from a death on which he may perchance have been rescued), one might reasonably expect the survival of some tradition concerning the circumstances which distinguished this particular disaster from the hundreds of similar ones which must have succeeded it. Not only has no such tradition been handed down concerning this particular spot, but I cannot find a single instance round the shores of England where a rock of similar character and situation to the Eddystone can be proved to have been named after any person.

The principal reason alleged for concluding that the prefix *eddy* was derived from one of the personal names out of which it is philologically possible that it might have been formed was the fact that (especially in the locality) the name was, down to comparatively recent times, spelt Ediestone, Edystone, and Edystone, with one *d* only. Those who lay stress on this fact suppose that what they consider the modern addition of the second *d* has arisen from an ignorant attempt to explain the name by a known word of merely analogous sound. On the other hand, it is acknowledged that, so far as the etymology of the simple word *eddy* can be traced, it is equally possible that the prefix in Eddystone may have been derived from the Norse *íða*=an eddy. In fact, the forms which *íða* would be expected to assume—viz., *ede* or *ide*—are those which, joined with *stone*, we have given to the reef when we first find mention made of it. William of Worcester calls it “*insula parva.....vocata Edestone*,” and Camden, in the first edition of his ‘*Britannia*’ (1586) names it Ideston, while the *Mariners’ Mirrour* of the same year gives the name as Idestone. As regards the word *eddy*, I believe these forms are not known to exist, but when we find them compounded with *stone*, as mentioned above, it is, I take it, sufficient to show that there is no possible occasion to seek elsewhere than in the circumstances of the reef for the origin of the name.

The difficulty arising from the duplication of the *d* being supposed to be a modern variation disappears when we can point to its occurrence as Eddistone in a letter from Sir William Monson to the Admiralty in 1623, and can even trace the exact spelling of to-day through a long series of examples, including Gay’s ‘*Trivia*’ (1716), Defoe’s ‘*Storm*’ (1704), to the year 1693, or perhaps to 1664. A petition of Sir J. Brunker for the erection of a lighthouse on Eddystone is referred to as existing in the Trinity House Records under date March 1, 1664 (Hist. MSS. Commission, Eighth Report), but not having been able to verify the citation, I do not vouch for the spelling in this particular instance. In Greenville Collins’s ‘*Great Britain’s Coasting Pilot*,’ published in 1693, it is, however,

quite certain that the present form is found, as it is over and over again in the patent granted 6 William and Mary (1694) for the erection of the first lighthouse.

What need, then, can there be for hesitation in saying that, under all its various forms, the name has simply been a descriptive one, and has all along been nothing more than the rock or “stone of the eddies”? W. S. B. H.

Edstone (Yorkshire), St. Michael, or Michel= great. A parallel instance of this ambiguity occurs in Gloucestershire, where Michel-Dean, with dedication St. Michael, has an adjoining Little Dean. THOMAS KERSLAKE.

Wynfrid, Clevedon.

MARRIAGE ONLY ALLOWED AT CERTAIN TIMES OF THE YEAR (7th S. vii. 6, 156, 234).—Although marriage was forbidden from Ash Wednesday to Low Sunday in Ireland at one time, the priest of the parish in which the rocky islets called the Skelligs are situated used to go out and perform the ceremony on the Great Skellig after Shrove Tuesday. Accordingly any couple who wished to get married during Lent started for Valentia, off the coast of which the Skelligs are situated. This fact gave rise in Cork to the custom of publishing rhyming catalogues of unmarried women and bachelors, which were called “Skellig lists.” These were printed and sold in immense numbers on Shrove Tuesday. Many of them were rather witty productions, the poetasters endeavouring in the most absurd manner to join the most incongruous pairs together. The printers’ names were never appended to these lists, and, of course, an opportunity was sometimes taken of venting personal spite, so that advertisements in the local papers are occasionally met with threatening to indict persons who may be discovered to have taken liberties with the names of the advertiser or his lady friends. The lists of the “pilgrims to the Skelligs” were called by all manners of absurd names, such as ‘The Real Cheese Skellig List,’ ‘The Paul Pry Skellig List,’ ‘The Corkscrew Skellig List,’ ‘The Royal Hottentot Skellig List,’ ‘The Simple Paddy Skellig List,’ ‘The Virgins of the Sun Skellig List,’ ‘The Shrove Tuesday and Spiflector Skellig List,’ &c. The custom reached its height about 1840, but has since gradually died away, so that at present no such lists are published. There was at one time a dilapidated equestrian statue of George II. standing on the Grand Parade, Cork. It had been propped up with an iron crutch. Early on Shrove Tuesday morning, February 9, 1862, some wild young fellows took away the support on which poor old “George a-horseback,” as he was popularly called, leaned. The consequence was that when the hour for taking down the shutters arrived the shopboys found the ancient statue lying prone in the street,

and immediately gathered round it with tender inquiries: "Yerrah, Georgie, are ye hurt darlin', or is it off to the Skelligs ye are this foine Shrove Tuesday mornin'?" "Och! who are yez goin' to take a wid ye on the pilgrimnage? Is it for Blast av the Quarry or Foxy Norrie [two noted beggar-women] yer afther comin' down from yer pedeshal?"

R. STEWART PATTERSON.

Clark.

MR. J. WICKHAM LEGG's conjecture that the prohibition is not much older than the Council of Trent may receive a correction. The rule is noticed by Lyndewode, Bishop of St. David's, who died in 1446. He has in his 'Provincial Constitutions' 'Provinciale', lib. iii. 'De Decimis' c. "Quia iudam," on the words "nubentium solenniis" fol. cxxv. vers., London, 1525):—

"Hec enim solennia cessant certis temporibus: videlicet prima dominica adventus Domini usque ad octavam pyphanie inclusive; et a septuagesima usque ad octavam pasche inclusive. Et a primo die rogationum usque post septem dies penthecosten elapsos."

This is repeated, l. iv. "De Clandestina Desponsatione," c. "Quia ex," fol. cxcviii. rect., on the word "solemnizationem," but with "exclusive" for "inclusive" after the prohibition for Epiphany. There is also the addition, "licet quoad vinculum contrahi possit," which shows that this was not an impedimentum dirimens."

These prohibitions have fallen into neglect, but the rule has not been formally repealed so far as I am aware.

ED. MARSHALL.

MISS H. KELLY (7th S. vii. 280).—There was Mary Ann Kelly and her daughter (either of whom was married to a John Cornwall) went on the Dublin stage between the years 1808 and 1823. She was of a Protestant family, and daughter, I believe, of Thomas Kelly, linendraper, Dublin, and her daughter may have been this Miss H. (?) Kelly. It was to elicit this fact, if possible, I asked my former question in 'N. & Q.' may also state that she and her daughter were illures, and returned to private life. KELLY.

'JOACHIM'S PROPHECIES' (7th S. vii. 268).—I believe that the earliest edition of this odd book that printed at Venice by Lazarus de Soardis, ball 4to., 1516, with woodcuts. There are many later editions, and attempts at explanation of the symbolical figures and enigmatical legends by Protestant as well as Catholic writers. Many of these I possess. Considerable entertainment may be got out of the subject by a student whose hours are not too precious for such investigations.

J. ELIOT HODGKIN.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278).—

The winds come to me from the fields of sleep. The query as to the meaning here is an interesting

one, and the answer not at all so obvious as Mr. TERRY supposes. Nor does the suggestion of C. C. B. apply at all, for throughout the entire stanza the poet is picturing, not the quietude of moor and fell, but a scene where, amid a chorus of echoes thronging through the mountains, the roar of cata-racts, and the cries of birds and beasts,

Land and sea.

Give themselves up to jollity.

I therefore send the following. (1) Poets in all times have been wont to represent the winds when quiescent as asleep, or shut up in their caves, &c. So Virgil speaks of the "closed prison of the winds." In Shelley's 'Pine Forest' we have—

The lightest wind was in its nest,

The tempest in its home.

And Montgomery has—

The lulled winds, too, are sleeping in their caves.

Again, Wordsworth himself, in his sonnet on 'The World,' describes the winds as "upgathered now like sleeping flowers." And if he thus describes their quiescent condition, he might well have imagined fields as their place of rest. So that, had the text read "their" in place of "the," the question of obscurity need not have arisen.

(2) "The fields of sleep," however, as a place of issue for the awakening winds is so unmeaning as to suggest a doubt of the correctness of the text; nor is the meaning of the "come to me," as regards the winds generally, obvious. But if, as is possible, the poet intended us to read not "sleep," but "sheep," the winds wafting to his ear that very bleating of the flocks—"the call ye to each other make"—which is part of the scene he is describing is in entire harmony with the context, and the meaning is as plain as Wordsworth almost always makes his.

THOMAS J. EWING.

Warwick.

With the greatest diffidence I would suggest that by

The winds come to me from the fields of sleep the poet wishes to imply that, having given timely utterance to his thought of grief, he falls into a state of happy unconsciousness of the present aspect of things and sees them under former conditions, as one might do who breathed the dreamy air which had but lately passed over the poppy and mandragora bearing tracts where Somnus holds sway. In this rapt condition he is once more strong, and earth has for a while again

The glory and the freshness of a dream.

ST. SWITHIN.

HEIDEGGER (7th S. vii. 309).—I do not know what can be the authority for Mr. Lecky's statement that "the great nobles attracted Heidegger to the rival theatre in Lincoln's Inn Fields." Burney tells us (vol. iv. p. 377) that Handel's contract with Heidegger terminated July 6, 1734, at

the King's Theatre in the Haymarket. On Oct. 5 Handel, having quitted the King's Theatre, began his campaign in Lincoln's Inn Fields, and the rival company, established by the nobility, took possession of the King's Theatre, and began their season on Oct. 29, under the direction of Porpora. In 1737 (*ibid.*, p. 418) we find that "Heidegger had now undertaken the management of the opera at the Hay-market, which the nobility had abandoned"; and after one performance, Oct. 29, he opened with Handel's 'Faramondo' on Jan. 7, 1738.

This brief account does not show any probability of Heidegger's having managed for "the nobility" in the meanwhile, between 1734 and 1737.

JULIAN MARSHALL.

SHELLEY PEDIGREE (7th S. vii. 248).—The relationship between Sir John Shelley, of Michelgrove, and Sir Timothy Shelley, the father of the poet, must be very distant indeed, as they are descendants of different branches of the family. In the time of Henry VIII. John Shelley married the heiress of Michelgrove, by whom he had four sons and two daughters; the poet is descended from Edward, the fourth son. For further information refer to Dallaway and Cartwright's 'Western Sussex,' Arundel Rape, p. 40; Bramber Rape, p. 367; Horsfield's 'History of Lewes,' vol. ii. p. 176. Perhaps the best information will be found in M. A. Lower's 'Worthies of Sussex,' pp. 64 and 128, but in this last there is a printer's error, Richard being named fourth son instead of the third.

J. B. MORRIS.

Eastbourne.

The first John Shelley, of Michelgrove, had, besides other children, two sons, Sir William Shelley, Justice of the Common Pleas, and Edward Shelley, of Worminghurst. From the former was descended in the ninth degree Sir John Shelley, of Michelgrove, sixth baronet, and from the latter was descended, also in the ninth degree, Sir Timothy Shelley, father of the poet.

CONSTANCE RUSSELL.

Swallowfield, Reading.

Sir John and Sir Timothy Shelley hailed from a common stock, but can hardly be said to have been "relations." They appear to have been cousins in the ninth degree, being tenth in descent from the Sir John Shelley who married the heiress of Michelgrove, and flourished in the time of Henry VIII.

H. W.

New University Club.

[Many other replies are acknowledged.]

JOB JOHNSON'S COAT (7th S. vii. 308).—Job Johnson is a *chevalier d'industrie*, who figures largely in Lord Lytton's novel 'Pelham.' His "green frock coat, covered, notwithstanding the heat of the weather, with fur, and *cordonné* with

the most lordly indifference both as to taste and expense," is described in chap. lxxix. of that once popular work.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

Is it too trivial to observe the coincidence of Motley objecting to tawdry decoration?

R. H. BUSK.

EUCHRE (7th S. vii. 307).—Some information as to the etymology of this word may doubtless be obtained from Chatto's 'Facts and Speculations on the Origin and History of Playing Cards,' or from the new dictionary of 'Americanisms, Old and New,' recently published by Messrs. Poulter & Sons.

J. W. ALLISON.

Stratford, E.

Some attempt at tracing *euchre* to its source will be found 7th S. iii. 367, 521, under heading 'Spelling by Tradition.'

R. H. BUSK.

CRISS-CROSS ROW (7th S. vii. 228, 297).—The assertion that the alphabet was written or printed in hornbooks in the form of a cross is one that may be moralized on with advantage by explainers of old stories and would-be etymologists. Christ's cross was cruciform, the alphabet was called Christ's cross—the word "Row" being of no consequence when it stops a theory—therefore the alphabet was in a cruciform shape. Imagination further asks, How would this be done? The answer comes readily, even from one of the meaneast capacity—the consonants formed the perpendicular, the vowels the shorter transverse. Q.E.D. Yet all is imagination, and the fact that a cross commenced the alphabetic row is wholly ignored. I say "imagination," for I, like some of your correspondents, doubt extremely whether such an eccentric arrangement as a cruciform one can be found in any hornbook. Our ancestors had various faults, but they were practical, and not faddists; they seldom, too, moved out of a groove. In addition to the examples of hornbooks quoted or representations that I have seen, I would give these. Minshew, 1617, has, "The Chrissie-cross, (and Christs cross) Row, or A B C"; Cotgrave, "Le croix de par Dieu, The Christs-cross-row, or the horn book wherein a child learns it"; while Sherwood synonymizes the cross-row with "Le croix," &c., and with "l'Alphabet," this last word being omitted by Cotgrave. Again, Th. Cooper, 1574, and Holyoke's 'Rider' speak under "Alphabetum" and "Abecedarius" not of the "cross-rows" nor of the "cross," but of "the cross row" as synonymous with the alphabet; and Thomasius, 1594, says, "The cross row or A B C."

BR. NICHOLSON.

There seems to be no improvement to be got by changing Johnson's definition, "Because a cross is placed at the beginning to show that the end of

learning is piety." And this reference of the cross to the beginning of the first row of letters is borne out by Shakespeare's

He hearkens also after prophecies and dreams,
And from the cross-row plucks the letter G.

'Richard III.,' I. i.

E. M. G. should have written "N or M"; the inversion of the order of the letters makes a difference, either on the "nomen vel nomina" or the "Nicholas or Mary" theory. The letters A Ω have meaning to Christians which renders any far-fetched explanation unnecessary.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

Miscellaneous.

NOTES ON BOOKS, &c.

The Life of John Stuart Mill. By W. L. Courtney. (Scott.)

It is difficult to say anything of Mr. Courtney's volume which shall not seem exaggerated. It is so very easy to give indiscriminate praise, and still easier to pick out passages for censure. The truth is that Mr. Courtney has undertaken the impossible task of writing a *short* memoir of Mill. It may be a question whether the present feverish desire for the biographies of men and women who have made themselves noteworthy or notorious is a healthy sign. We do not think that it is in many cases. As Sir Thomas Browne has said, "The greater part must be content to be as though they had not been, to be found in the register of God, not in the record of man"; and there seems no adequate reason why, because a man has benefitted his country by a life of thought or action, the details of his private life should become the property of what is called the "reading public." Mr. Courtney has discharged the duty he has undertaken with wise circumspection. It is the fault of the public, not of the writer, that there is a call for facts and speculations on subjects with which the world has nothing whatsoever to do.

John Stuart Mill was from early youth highly esteemed by a narrow though highly cultivated circle. It was not until after the publication of the 'Political Economy' at the outside world became aware that an intellect of remarkable acuteness was devoting itself to the elucidation of some of those problems on which the future welfare of our race depends. It is far too soon for us to estimate the position which he will ultimately hold in the very small band of Englishmen who have added to the range of thought. Mill's position as a thinker is a matter on which controversy will not be stilled until the best survivors of his own generation have passed away; at his rank as an expresser admits of no doubt whatever. Few men have ever lived who have been able to press their thoughts or those of others so clearly. He is one of the very few men who it is safe to trust when giving an account of the opinions of an adversary. When proved by what he held to be a great wrong, Mill's language rises to a white heat of passion, which may be compared with some of the finest pieces of invective in the language; but except when moved by what seemed him public injustice, as in the case of negro slavery and the Jamaica insurrection, his language is almost always clear and limpid. As a man of letters he is perhaps seen at his best when writing on subjects which are removed from the great circle of ideas to the elucidation

tion of which he had given his life. The 'Dissertations and Discussions' contain many pages which for calm dignity are not surpassed in the language.

Even the very shortest notice of Mill would be incomplete without something being said as to the essay on 'Liberty.' It is not our province to criticize a work which raises so many unsolved political and theological issues. Whatever may be the amount of truth contained in that memorable volume, it has been of immense service to society. It is a mistake to suppose that the value of a book is to be estimated by the amount of absolute truth it contains. The 'Liberty' appeared at an opportune time. Vague cravings were expressing themselves on all sides, sometimes in weak and incoherent verse, more often in fierce oratorical invective; but no clear statement had hitherto been given of what ideas were covered by the word *liberty* when used as a political watchword. Mill did an immense service. A word that had heretofore been vague in his hands assumed a definite meaning, from which it is not probable that it will ever recede. It is not our place to support or to cavil at his conclusions, but we may remark, without fear of contradiction, that Mill's small volume gave clearness to a term which had been hitherto vague in all the languages of Europe. The speculations of Conservative thinkers, the Papal encyclical *Libertas*, and the leading articles of the Radical press throughout the world, have each one of them—unconsciously to their respective authors it may well be—an accuracy of form about them which they would never have attained to had that memorable work remained in manuscript locked in the writing-desk of its author.

Historic Towns. Edited by E. A. Freeman and W. Hunt. —*Carlisle.* By M. Creighton, M.A., D.C.L., LL.D., Dixie Professor of Ecclesiastical History in the University of Cambridge. (Longmans & Co.)

THERE are few cities in England which have been the scenes of more interesting events than Carlisle. As the Border city it has a distinctive character. Alone of all the English towns it bears a purely British name. No other town has been added to England since the Norman Conquest. Its history is a long and momentous one. Before the Roman invasion of Great Britain *Caer Lywellydd* was probably a place of some importance. From the time it became the *Lugubalia* of the Romans down to December, 1745, when Carlisle surrendered to the Duke of Cumberland and the cathedral was used as a prison for the garrison, the Border city passed through many vicissitudes of fortune. The editors have been fortunate in securing the services of Prof. Creighton, than whom few men are better qualified to write a history of their native town. Though, as the professor remarks, "a few coins, a few altars, and a few pieces of pottery are all that remain to tell us of Roman civilization in the Border town," this was not the case in the beginning of the last century; for Stukeley, writing in 1725, records that "fragments of squared stones appear in every quarter of the city, and several square wells of Roman workmanship"; and adds that "at the present day whenever an excavation is made articles of Roman make are turned up." Even in 1854, while making the great sewer the workmen came upon the old wall three feet below the surface of the ground, and Samian ware, coins, and bronze articles were discovered in considerable quantities.

Book Prices Current. Vol. II. (Elliot Stock.)

Of all Mr. Stock's publications this is the best worthy of support. It does for London what, so far as we know, is not done equally well for any European capital—supplies a full and an indexed account of the prices which

books have fetched by public auction. As the volumes increase in number they will constitute a precious boon for the bibliographer, and the ordinary collector will see them multiply on his shelves with a contentment not always displayed in the case of rapidly augmenting serials. Excellent as the book is, however, we desire improvement in two respects; one easy, the other perhaps difficult. In the case of works of which there are various editions, instead of, as now, bringing them together, let the editor deal with the catalogues in the manner adopted by M. Willems in his bibliography of 'Les Elzeviers.' We should then have, instead of 'Paradise Lost,' followed by a lot of numbers—1445, 1447, 1462, 1482, &c.—have a list something like this: 'Par. Lost' (1668) 1445, (1669) 1462, (1827) 4782, and so forth. The number of foreign books given might also with advantage be increased. So welcome is, however, the work, we only hint at improvement, and speak with no intention of fault-finding.

The Story of the Nations.—Medieval France, from the Reign of Hughes Capet to the Beginning of the Sixteenth Century. By Gustave Masson. (Fisher Unwin.)

M. Masson, like many another man of letters, endeavoured to perform an impossible feat. To tell the history of mediæval France in a volume of 350 pages ought never to have been attempted. Almost every year in the long national life of France is full of incident, and every force, every movement that has agitated Europe requires treating of if we are to understand the complex civilization of the latter Middle Ages. Orthodoxy and heresy, the claims of the Popes and the independence of the old French monarchy, a dozen kinds of feudal systems, and the growth of towns, the inner life of each of which was different from the rest, these and a hundred other matters require dealing with in a history of mediæval France. We do not doubt that M. Masson could have done these things well. An English history of France on an extended scale is much wanted; but this volume, though it shows great powers of description and a clear insight into national growth, cannot be regarded as even a stepping-stone to what we mean. It is a series of pictures, most of them accurate and brilliant, of persons and events in French history. As a book for amusement it ranks highly, but information so highly condensed and scrappy is not of much value to the grave student. Some of the pictures—sketched as they are in a few lines—of the noble characters with which French history is studied are, however, very good. We never read a better account of St. Louis than that which M. Masson has given us, and the picture of Jeanne d'Arc is truthful and most touching. The chronological list of the French Chancellors is a very useful addition to the work, as is also the catalogue of sources of French history.

The Brotherhood of Letters. By J. Rogers Rees. (Stock.) This work, now added to the "Book-Lovers' Library" of Mr. Elliot Stock, is less bibliographical than the previous works from the same pen. It deals, however, with books and bookmen from a pleasantly appreciative, if Transatlantic standpoint, and is an agreeable storehouse of anecdote and information. There are few students of English literature so conscientious as not to find something new in Mr. Rees's essays, while to the miscellaneous reader the whole is pleasantly varied.

The Register of the Parish of Roos, of which the first volume has been published by the author, Canon Machell (Hull, Brown), is one of those deserving enterprises which merit a word of commendation. The register begins in 1571, and the present volume brings it down to

1678. The Great Plague of 1589, the siege of Hull, and the troubles of the Civil War all left their mark in the parish books. Marmaduke, still not an uncommon name in the East Riding, occurs very frequently. It probably came in with Marmaduke, Lord of Tweng, who in the thirteenth century obtained certain manors in Holderness by his marriage with Lucy, coheir of Peter de Brus, with whom the older male line of the Bruces became extinct. The name of Conan may have come in with Alan of Brittany or some of his followers.

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EVERARD HOME COLEMAN.—("Arbour Day") See 7th S. iv. 85, 492.—("Hark! the herald angels sing") Is not the author of this Charles Wesley?

W. D. PINK ("Col. Chester's MSS.")—These came into the possession of Mr. Quaritch.

E. S. ("God fulfils Himself in many ways")—Mort d'Arthur, 1. 241.

R. M. SPENCE ("Crux")—Will appear.

NOTICE.

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London: F. NORGATE, 7, King-street, Covent-garden.

LONDON, SATURDAY, MAY 11, 1889.

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Notes.

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT.

The understanding suggests the materials of reason: The Reason decides upon them. The first can only say, 'This is, or ought to be so; the last says, It must be so.'—Coleridge, 'Table Talk.'

Proud as his countrymen were of Sir Francis Drake, he was idolized by the inhabitants of Plymouth, especially for his munificent gift of water to the town, and his memory was revered until, for a party purpose, an attempt was made in A.D. 1581 to metamorphose him into a contractor paid by a Corporation too poor at its best to defray the cost, and at that particular time too crippled financially to raise a loan. To correct the misleading tendency of certain lengthy articles that appeared in 1881 in the *Journal of the Plymouth Institution* and the *Transactions of the Devon Association*, permit me to record in the columns of 'N. & Q.' a series of evidences to prove that the familiar tradition, ever on the tongues of the people as household words, is both morally and absolutely unpeachable—that Drake's lawyer managed the gift for him in the best, if not the only, way then practicable, and that no one but Drake (the Queen excepted) could have been the donor. Seventy-five years after Drake's death the grateful town, as a day reminder of his generosity, placed his arms

on a conduit erected in the main thoroughfare, and named the street leading thence to the market Drake Street. Such an honour would not have been paid to the memory of a profit-seeking contractor. Contemporary writers supported the popular tradition, and garrulous age delighted to repeat it as I heard it in A.D. 1827 while gazing in childish wonder at the quaint old conduit. Drake's nephew included the gift among the hero's memorable deeds, "not for glorifying the man, but to set out the praise of his and our good God that guided him," and to "stir up" the reader by his example ('Drake Revived'; the dedication to the Queen was written by Sir Francis Drake himself).

Mammon is the god that "stirs up" contractors, and Drake steered no freshwater course to wealth. Old Thomas Fuller wrote, "Lest his [Drake's] *Soul* should rust in peace, in spare hours he brought fresh water to Plymouth" ('Holy State,' "The Good Sea Captain"). Fuller's informant was his parishioner, Henry Drake (nephew of Sir Bernard Drake), who had attended Sir Francis Drake's deathbed. Bishop Gibson, a conscientious historian, states, in his translation of Camden's 'Britannia,' that Drake "brought fresh water to Plymouth by his contrivance and at his own proper charge." The bishop knew aged Sir John Maynard, the famous serjeant-at-law, whose father, Alexander Maynard, Drake's cousin, was counsel for Plymouth in a suit touching her water rights, and Lady Maynard was living when Gibson published his work. Browne Willis distinctly corroborates Bishop Gibson. He is described as an antiquary scrupulous and painstaking enough to travel to the scene expressly to verify what he wrote. His wife (an Eliot of Port Eliot, St. Germans, near Plymouth) was a literary lady, connected by marriage with Drake through her near ancestors, the Fitzes of Fitzford, with whose land Drake stood enfeoffed at the time, and some of it was required for the leat. Fitzford adjoins Crowndale, Drake's birthplace, and part of Crowndale belonged to the Fitz family, whose property was under the trust of William Drake long before Sir Francis was born. Among other old writers who declared that perpetual honour and gratitude were due to Drake for his skill and generosity are Westcote (p. 138); Risdon (p. 203); Prince, 'Worthies'; Cox, 'Mag. Brit.', p. 506. The Rev. Charles FitzGeffrey, in his metrical 'Life and Death of Sir Francis Drake,' published 1596, says of Drake's gift to Plymouth—

That if all Poets' pens concealed his name
The water's glide should still record the same
(verse 134);

and that the town

He purged and cleansed with a wholesome river.
Had the Corporation done this through a contractor
they, not he, would have had the credit.

Charles FitzGeffrey was Rector of St. Dominic,

a parish, like St. Germans, in the vicinity of Plymouth and Tavistock. The patron was an executor of Sir Francis Drake's will, Sir Anthony Rouse, whose sons, Richard and Francis, wrote verses in commendation of the rector's book. FitzGeffrey was a confidential friend of the family, and became bondsman for Sir Francis Rouse (marriage licence, Aug. 29, 1610, Rouse and Copplestone). Sir Anthony Rouse married the grandmother, and his eldest son, Robert Rouse, married the aunt of Lady Drake, wife of the second baronet. Our author must, therefore, have been well acquainted with the facts of the case, and all those writers, with several others omitted, were never contradicted before the nineteenth century. Any unbiased reader must admit, on reference, that their eulogies are applicable to a donor and inapplicable to a contractor.

But we naturally ask, Why should the Plymouth Corporation have contracted with a sea-captain to carry out their work if, as the said lengthy articles assert, they had their own paid engineer and adequate means? Why should they have waited five years for a necessary of life, that is from A.D. 1585, when the Water Act passed and Sir Francis Drake sailed unexpectedly for the West Indies, till A.D. 1590, when Drake, having returned (after the Cadiz action, the Armada, and the descent upon Portugal), had the "spare hours" to which Thomas Fuller alludes? The question admits of but one rational answer: the said articles teem throughout with inconsistencies, misconstructions, and contradictions, as the reader may discover who takes pains to analyze them. They prove in one place that Plymouth was helplessly impecunious, or liquidating a small loan by annual instalments of 4*l.*, and they show that the Corporation's annual income for all purposes was under 300*l.*, when one interest alone, injured by the leat, laid damages at 6,000*l.* Because, as some writers expressed it, *Drake brought the water to Plymouth*, capital was made by refining the distinction between "brought" and "gave," which may certainly convey the same idea as applied to succour, alms, or charitable acts. In point of fact, Drake, not the Corporation, brought the water to the high level conduit above mentioned, and there left it for the Corporation to distribute in their own way. At one time the inhabitants even objected to pay rates for Drake's gift, and the perplexed Corporation quibbled over the wording of the customary toast at their annual "Fyishing Feast," when the Mayor and Corporation formally visit the fountain-head to drink water "To the pious memory of Sir Francis Drake," then wine to the toast "May the descendants of him who gave [brought] us water never want wine." Surely a contractor had no pious memory to be so honoured, nor would the Mayor and Corporation have taken much interest in his descendants.

Westcote* alludes to a "composition" made between Drake and the Corporation, which will be discussed in its place. Suffice it to remark here that, in the nature of things, some preliminary understanding between them must have preceded the application for an Act of Parliament (27 Eliz. c. 20, A.D. 1585), which was obtained, be it observed, not for supplying Plymouth with fresh water, but for bringing in the river Meavy to scour Plymouth haven for the benefit of the navy—a national purpose, to which Plymouth was not called on separately to contribute one penny, any more than to the building of Plymouth breakwater or of the Eddystone lighthouse, which were similar national undertakings. But Drake was the heart and soul of the navy, and therein lay the pith of the matter. Serjeant Hele, who drew up the Act, was the private legal adviser of Drake and Hawkins, and, jointly with Christopher Harris, had acquired Buckland Abbey for Drake. Now Christopher Harris and Drake were like brothers; Edmund Tremayne called them his two sons ('State Papers, Dom.'). Harris warehoused some of Drake's treasure at his seat, Radford, near Plymouth. He was lord of the manor which included part of Crowndale, Drake's birthplace. He and Henry Bromley, another of Drake's personal friends, were returned as burgesses for Plymouth especially to support the Water Act, and Plymouth despatched a paid messenger to London expressly to inform Drake and Hele that their nominees were elected (Plymouth Receiver's Accounts). Harris and William Strode (whose daughter became Lady Drake) assessed the moorland required for the leat, and were both executors of Sir Francis Drake's will. Harris represented Drake at the funeral of his godfather Francis Russell, Earl of Bedford; and to him, at

* "The streets [of Plymouth] are fairly paved and kept clean and sweet, much refreshed by the fresh stream running through it plentifully, to their great ease, pleasure, and profit, which was brought into the town by the skill and industrious labours of the ever to be remembered with due respect and honourable regard Sir Francis Drake, Knight, who, when it was a dry town, fetching their water and drying their clothes some miles thence, by composition made with the magistracy he brought in this fair stream of fresh water. The course thereof from the head is seven miles, but by indenting and circling through hills, dales, and waste bogs, but with greatest labour and cost through a mighty rock generally supposed impossible to be pierced, at least thirty [we stop to note here that "labour" and "cost" were coupled together; as the labour is attributed above to Drake so should the cost be], but in this his undaunted spirit and bounty (1) (like another Hannibal making way through the unpassable Alps) had soon the victory, and finished it to the great and continual commodity of the town and his own commendation. But to leave a remembrance of this famous hero only for conveyance of water (which hath so much ennobled his native soil, and not that alone but the whole kingdom) were an high ingratitude" (Westcote, 'View of Devonshire,' book v.). This author was born in 1567.

the same time as to Drake, the Plymouth Corporation sent paid messengers to invite them to some formal festivities in celebration of the first entrance of the stream into the town (*ibid.*). The writer of the lengthy articles in question stated in respect to Devonport that its whole history was "brought within the compass merely of two lives, so few are the links of human existence which occasionally serve to carry us back to what seems a remote period of the past" (Worth, 'Hist. of Devonport,' p. 100). *Apropos*, Plymouth Dock, or Devonport, was founded in A.D. 1690, the leat was cut in A.D. 1590, and we are now arrived at, say, A.D. 1890; therefore, by simple arithmetic, it is competent for numbers now living to have received the account of Plymouth leat from others whose grandfathers had actually worked upon it or were otherwise acquainted with all its circumstances.*

It is simply incredible that a poor population could themselves have incurred the—to them—enormous expense of cutting a leat seven miles long as the crow flies, and estimated at nearer thirty in its windings through the valuable metaliferous lands of numerous lords, and lost all recollection of it and the consequent burden of additional rates extending over many years, or that they and contemporary writers would have conspired to deceive their posterity by concealing the fact in order to give Drake the credit. It is more than incredible, for reason rejects the idea, and the irrational, and reverse of incredible, we may morally accept as true when corroborated in divers ways, too numerous and independent for the doctrine of chances to account for. I will next explain why the popular tradition must be absolutely true, for everything associated with Sir Francis Drake is of public interest. His Plymouth leat was the precursor of Sir Hugh Myddelton's New River, and probably of the Bedford Level constructed by Francis, fourth Earl of Bedford, the descendant of Drake's godfather, Francis, the second earl.

H. H. DRAKE.

(To be continued.)

THE 'DIDACHE.'

Before me is a reprint of a paper which appeared in the *Guardian* several months ago. The theology is, in one aspect, like that of the earliest Chris-

tian writers, that is, mystical and figurative. This is indisputable, as Dr. Taylor shows; but this is not strictly theology: it is style; and the theology only comes in with the application of particular examples in support or illustration of questions of truth or morals. Dr. Taylor maintains that a passage of the 'Didache'—*πᾶς δὲ προφήτης δεδοκιμασμένος ἀληθινός, ποιῶν εἰς μυστήριον κοσμικὴν ἐκκλησίαν μὴ διδάσκων δὲ ποιεῖν ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ' ἑμῶν· μετὰ γὰρ θεοῦ ἔχει τὴν κρίσιν* ὡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφῆται—teaches that Christian prophets had an abnormal privilege of doing things mystically, as the Jewish prophets did; and he does not limit this privilege to rites, actions of church routine, or an ordinary church rule, but seemingly allows the privilege to cover even truth and morals. Justin Martyr is Dr. Taylor's great authority and guide in a particular passage, of which I am bound to say that, if Justin taught as represented, the Christian Church must so far reject him, as it rejected Origen for a like extravagance. But, with all deference to Dr. Taylor, I cannot but think that he has, by a strange oversight, mistranslated Justin in the very place where he gets his general principle of interpretation in explanation of the 'Didache.' I must give the passage: *τις δὲ ἐντολὴ καὶ πράξις ὁμοίως εἴρητο ἢ εἰς μυστήριον τοῦ Χριστοῦ ἢ, κ.τ.λ.* ('Dial., c. xlv. 263A). This Dr. Taylor explains as meaning "that some things are said in the Old Testament to have been commanded or done with mystic reference to Christ"; but the saying quoted is plainly Justin's own opinion only, and not what is said in the Old Testament.

So as to the 'Didache,' where there is some difficulty as to the exact translation, I think that what is offered is trying: "And any approved true prophet doing (what he doeth) for an earthly (sign of a) mystery of the Church, but not teaching to do what himself doeth, shall not be judged of you; for with God he hath his judgment; for even so likewise did the ancient prophets." And the explanation offered, without any limitation of subject, is intolerable: "That is to say, a Christian prophet is not to be judged of men for whatever actions of an abnormal kind he may perform..... provided he performs them with symbolic reference." I think the fault of this explanation is that it sets aside Christian morality, and that on a mere example taken from another moral sphere. Dr. Taylor says in a note that he need not decide "what sort of abnormal acts were to be condoned to the Christian prophets." But this I cannot see. If he translates and explains one part of the text of the 'Didache,' he may not, when the real crux comes, pass it by. The moral aspect of the prophet's actions is vital, and only with a moral limit may the teaching of the 'Didache' be received. Space forbids the reference to examples and ex-

* Lord Brougham related that he had conversed with lady who had talked with an eye-witness of the execution of Charles I. (1649). This witness could have known thousands who were adults before the leat was cut. In the present writer's family there are still more remarkable instances of far-reaching into the past. Cf. *St. James's Gazette*, Oct. 9, 1885, on 'Links of Recollection,' and *Pall Mall Gazette*, Feb. 21, 1885, on the same.

† An Essay on the Theology of the Didache, with the Greek Text, forming an Appendix to Two Lectures on the Teaching of the Twelve Apostles. By C. Taylor, D., Master of St. John's College, Cambridge.

trème cases readily conceivable. But there is a passage of the 'Didache' which, strangely enough, Dr. Taylor passes unnoticed, and which I hold to determine the sphere of the prophet's actions referred to: τοῖς δὲ προφῆταις ἐπιτρέπεται εὐχαριστοῦν ὅσα θέλουσιν (x. 14). Here the ὅσα, "whatever" (actions) are explicitly referred to the Holy Eucharist; that is, prophets were to have some liberty in church offices beyond others, or ordinary ministers.

This passage is, moreover, a guiding text to the proper reference of the translated passage of the 'Didache' before noticed, and, preceding it, is a safe guide to what follows (xi.), both having one element of thought; and it sustains my contention that the mystery named (Dr. Taylor's "mystery of the church") is the Holy Eucharist, the expression ποιῶν.....ἐκκλησίας being a Greek form often found, and so I would translate thus: "But every true prophet, being approved, who summons the churches unto the ordered sacrament (mystery), yet does not instruct others to do after his routine (ὡς αὐτὸς ποιεῖ), shall not be condemned by you, for his judgment is with God."

So much of the theology of the 'Didache' depends upon this one passage, which Dr. Taylor calls its key, that its correct translation and interpretation throughout is a paramount and preliminary demand. The other points of Dr. Taylor's able and elaborate treatise are so numerous as to forbid my touching them.

W. F. HOBSON.

THE BATEMANS, LORD MAYORS OF LONDON.

Sir Anthony Bateman, Lord Mayor 1663, was the third son of Robert Bateman, Chamberlain of London, and bore arms, Or, three crescents, issuant from each an estoile gules. Crest, a crescent and an estoile, as in the arms, between two wings or.

Sir James Bateman, Lord Mayor 1716, was the son of Joas Bateman, the son of Giles Bateman, of Halesbrooke, near St. Omers, Flanders, who, settling in London, died in 1704, and was buried on April 18 in that year at the Dutch church in Austin Friars, of which congregation he had been a deacon in 1666 and an elder in 1678.

To Sir James Bateman were confirmed by patent, dated October 9, 1707, the following arms: Or, on a fess sable, between three Muscovy ducks ppr., a rose of the first. Crest, a Muscovy duck's head couped between two wings expanded ppr. The pair of wings in each case is noticeable.

The entries in the Dutch church at Austin Friars, according to Moens's 'Register,' are:—

Marriage.

1588, 24 Sep. Lynken [Lincoln?] Bateman met Reniers Delinck.

Baptisms.

1597, 11 Sep. Bateman, Thomas f. Thomas.

1598, 15 Oct. Bateman, Cornelius f. Thomas.

1600, 23 Nov. Bateman, Thomas f. Thomas.
1665, 9 April. Bateman, Elizabeth f. Joas.

Burials.

1704, 18 April. Mr. Joas Bateman.
1712, 5 Jan. Judith Bateman.

Referring again to Moens, I wish to point out that the very last arms illustrated in that book and of which only the crest remains visible, "being partly obscured by the vestry," give a crescent between two expanded wings proper, and I am inclined to believe belong to the arms of Mr. Joas Bateman, the estoile, as is very likely, having been knocked off. Could this at any time be ascertained, and that the hidden coat of arms is similar or identical to that of Sir Anthony Bateman, and is that of Mr. Joas Bateman, it would establish the identity of descent between the two mayors. The Rev. A. D. Adama van Schelteme informs me the wainscoting of the vestry is too firmly fixed to admit of examination. I am anxious however, to place this note upon record, as in the course of repairs or alterations at some future time an opportunity for examination may arise.

I have collected a few interesting notes upon these two branches of the Bateman family which it may not be inapposite to give here.

The first mention of the name in the records of the Corporation is of one "Coke Bateman the Jew" (i.e., Cook) in 1301. (See Riley's 'Memorial of London,' intro., xiii). The family of Bateman can be traced back to 1439 as settled at Hartington, co. Derby, and from this branch the Mayor of 1663 and his father, the Chamberlain, certainly derive.

The earliest mention of the Huguenot branch occurs among the strangers transferred from London to Sandwich by decree of Queen Elizabeth in the third year of her reign (1560). (See Boys' 'Sandwich,' p. 741). In that list occurs the name of Thomas Bateman among those of the minister and elders of the German church in London transferred. He is probably the Thomas Bateman the baptism of whose children is entered in the Austin Friars register. This seems to preclude the probability of any connexion between the families of the two Mayors. I have met, however, with a very similarly probable double immigration of a Flemish family, first in or about 1350 and again in 1550.

There is another fact which makes it not improbable that some of the family of Sir Anthony Bateman may have emigrated soon after 1666. Burke ('Extinct Baronetage') relates that the Great Fire in that year ruined Sir Anthony, as well as his brother Sir William, and his elder half-brother Sir Thomas Bateman, Bart. Many of their houses were burnt, and their property with their papers, destroyed. Confirmation of this is found in a list of the Lieutenantcy of London in Sir John Frederick's mayoralty (among the Stat.

Papers in the Rolls), wherein, against the names of Sir Anthony and Sir William, the word "broak" has been added by a later hand (certainly some eight years later). Nor were they the only members of that family whom misfortune overtook at that time, although from a different cause. The 'Calendar of State Papers (Domestic),' under date May 7, 1662, has the following:—

"The petition of Henry Progers to the King for a grant of what he can recover from the estate of the late Samuel Avery, Alderman, and Dudley Avery, his son and former cashier, of a debt owing on their accounts as Commissioners and Collectors of Customs in 1648 and 1649. Such debts were excepted from the Act of Indemnity, and Avery and Richard Bateman, now insolvent, did not take out a *quielus est* from the usurped powers, whereby some were pardoned."

The same 'Calendar' makes mention (1654) of a Lewis Bateman, merchant, of Flushing; whilst the registers of St. James's, Clerkenwell, contain numerous entries of the baptism of the children of Richard, Robert, and Thomas Bateman between 1584 and 1605. A break then occurs until 1652, whence until 1702 these entries are tolerably consecutive.

I hope I have in some measure shown the importance of examining the coat of arms now hidden by the vestry fittings in Austin Friars Church should the opportunity ever occur. Should it be that of Joas Bateman, and similar to Sir Anthony Bateman's, the consanguinity between the two mayors will be established.

In conclusion, there was sold at Sotheby's in 1869 a manuscript collection for a history of the Bateman family out of Lord Farnham's library. Is it known to any correspondent of 'N. & Q.' where this is?

JOHN J. STOCKEN.

16, Montague Street, W.C.

THE PREACHER AND THE REPORTER.

The quarrel between the preacher and the reporter is an old one. Quite recently there have been disclaimers from popular clericals of any and all responsibility for volumes purporting to contain their discourses. A late ornament of the episcopal bench declared that there was no heresy that had not been attributed to him by heedless note-takers and careless condensers. Much might probably be said on the other hand if it were worth while; but it may comfort the injured popular preacher of to-day to know that his is an ancient wrong, and that its sufferance has been the badge of his tribe for generations. That famous Nonconformist Dr. Calamy preached the funeral sermon on Dr. Samuel Bolton, and an inaccurate report was published. This led Dr. Calamy to issue his own authorized and revised version with the following partly indignant protest:—

"The iniquity of the times hath necessitated the rinting of the ensuing Sermon. There is a Fellow who he is I know not) who hath for his own private

advantage published it very imperfectly and corruptly. And herein hath not only sinned against the 8th Commandment in taking away another man's goods without his leave, but also against the 9th Commandment in bearing false witness against his neighbour. For he makes me to say not only such things which I never said, but which are very absurd and irrational. As for example: That the Body is the worst half of the Soul. That the party deceased had not only *dona sanata*, but *salutifera*. That I should tell a story of one good Pell, a Minister, born without doubt in Utopia, for of such a man I never either read or heard.

"To make some satisfaction to the living and the dead, here you have the same Sermon in a truer edition, with some few additions then omitted for want of time. If this unhappy necessity may contribute anything to thy good, or to the perpetuating of the Memory of the Reverend, Learned, and godly Minister (at whose Funeral it was preached), I shall not much repent for what I have done, though I am assured, that he that brought me into this necessity, hath cause to repent of this his irregular and unwarrantable practice."—The Saint's Transfiguration: a Sermon preached at the Funeral of Dr. Samuel Bolton by Edmund Calamy, B.D., October 19, 1654, London, 1655.

The allusion to "Pell, a Minister," was apparently due to the scribe not catching the whole of the name of Pellican, whose life is written by Melchior Adam. Those who are interested in Samuel Bolton may like to know that a good bibliography of his writings—all of them rare—has been communicated to the Lancashire and Cheshire Antiquarian Society by the Rev. J. Ingle Dredge, and will appear in the next volume of the *Transactions*.

WILLIAM E. A. AXON.

Manchester.

ALDERMEN "REMOVING."—An act of Common Council passed in 1714, and entitled "An Act for Reviving the Ancient Manner of Electing Aldermen," put a stop to aldermen removing from one ward to another. The act recites several acts and ordinances of Common Council varying the ancient method of election of aldermen, showing how in the reign of Richard II. when a vacancy occurred it was the practice to select at least two honest and discreet men for presentation to the mayor and aldermen, so that one of them (as the mayor and aldermen might choose) might be admitted and sworn. This number was, *temp.* Henry IV., increased to four. In 1711 another act ordained that the number selected for presentation to the Court of Lord Mayor and Aldermen should again be two, but that one of them should already be an alderman who was to be allowed to remove to the vacant ward provided he were present when the report of the nomination and election should be made in the Court aforesaid, and should declare his intention so to do. The act of 1714 restricted the election to one able and sufficient citizen and freeman, not being an alderman. The only removals that take place at the present day are on the occasion of a vacancy in the aldermanry of the ward of Bridge Without, to which the senior alderman

may elect to remove by virtue of act of Common Council passed in 1725. R. R. SHARPE.

GRAMMATICAL.—Under the head 'Iron Coffins' (7th S. vii. 118), occur the words "where Attila is instanced as having been *lain* to rest." Whether this is a misprint for *laid* I do not know; but perhaps it may be worth while to point out how often this grammatical error occurs, even in writers of repute.

Not to mention the well-known instance in 'Childe Harold,' where the exigences of rhyme may in some sort excuse the poet, Shelley ('Revolt of Islam,' vii. 33, 7) has:—

Smiled on the flowery grave in which were *lain*
Fear, Faith, and Slavery;

and, again, canto iii. 30, 9:—

In trance had *lain* me thus within a fiendish bark.

Froude, in his 'Short Studies,' speaking of 'Reynard the Fox,' says, "We were at once satisfied that Reineke's goodness, if he had any, must *lay* rather in the active department of life."

Henry Kingsley, in his novel 'Stretton,' has, "She has *laid* awake."

Trollope, in his 'La Vendée,' has, "Preparing to *lay* down for the night," and "Old age and persecution have *lain* a heavy hand on him."

Gordon, 'Letters from the Crimea,' p. 74, says, "We *laid* off Odessa."

Can any one justify this common mistake?

C. R. H.

REPRESENTATIONS OF TEARS ON TOMBSTONES. (See 7th S. vii. 239).—With regard to your reviewer's ('Memoirs of above Half a Century') very just remarks anent tears on tombstones, is not this a common device in France? I have certainly seen it, I think, at Dinan, in Brittany, and possibly elsewhere. The tears were not the size of life, but a great deal larger; so far as I can remember after an interval of nearly a dozen years, about the size of small racket-balls. They were, however, distinctly tears, or I do not know what else they could be meant for. No doubt it is a matter of personal feeling, but this device seems to me in very bad taste, and, indeed, slightly ridiculous. This may be because we are unaccustomed to it in England. Possibly chubby-cheeked cherubs, broken pillars, and reversed torches may seem as grotesque to foreigners who are unaccustomed to these devices as sculptured tears seem to us. One of the strangest ornaments I have ever seen in an English burial-ground was an officer's sword, shako, sabretasche, &c., modelled to the very life in cast iron or some such material, and hung on, or rather attached to, his tombstone. The representation of these warlike equipments was so perfect as to be almost startling. On seeing the "pride, pomp, and circumstance of glorious war" so conspicuously *en evidence* in a city of the dead I thought of a quaint

passage in 'Sartor Resartus,' in which the honour which attaches to a warrior who appears in public with his slaying instrument belted on his thigh is contrasted with the ridicule which would attach to a schoolmaster if he were to walk abroad with his instrument belted on his thigh, an instrument which I hope will be entirely obsolete long before the end of the twentieth century.

JONATHAN BOUCHIER.

Ropley, Alresford.

However rare in England, tears carved on tombstones are not uncommon in France. At least, there are plenty of these monumental monstrosities to be seen in the cemetery at Rouen.

EDWARD H. MARSHALL, M.A.

Hastings.

DR. EDWARD RIGBY, 1747-1821.—There is a statement in Mrs. Ross's 'Three Generations of Englishwomen' (vol. i. p. 3), which needs correction. Speaking of her ancestor, Dr. John Taylor, of Norwich, Mrs. Ross says that his daughter Sarah "married Dr. Edward Rigby, a Lancashire man, who was educated at Dr. Priestley's school at Warrington, and afterwards studied medicine under Mr. Norgate at Norwich." The "Lancashire man" whom Dr. Taylor's daughter married was not the Dr. Rigby here mentioned, but his father. Dr. Taylor was, consequently, not the father-in-law, as Mrs. Ross makes him, but the grandfather of Dr. Rigby. F. N.

FLUCK.—It may interest Dr. Murray, or some other reader, to record this word, which occurs in the following passage of 'The Life and Adventures of Peter Wilkins,' by R. S. (Robert Paltock), 1751, vol. i. p. 88:—

"The animal, being mortally wounded, bounded up, and came tumbling down the Rock very near me. I pick'd it up, and found it to be a Creature not much unlike our Rabbits, but with shorter Ears, a longer Tail, and hoofed like a Kid, tho' it had the perfect *Fluck* of a Rabbit."

I suppose *fluck* to be a provincial form of *flue*, or *fluff*, for down or hair; but I do not find it in any dictionary that I have been able to consult. "Peter Wilkins" is supposed to be a Cornish man. Perhaps *fluck* occurs in the Cornish dialect?

JULIAN MARSHALL.

SHAKESPEARE.—Having had occasion to compare a reading of the "Reduced Facsimile from the Famous First Folio" of Shakespeare, 8vo., 1876, with the book itself, I met with a variation which ought to be noted, as a rock in a sea-chart. On the last page (172) of '3 Hen. VI.,' col. 2, l. 15, the word "'tis" most plainly appears in the facsimile, with its apostrophe most distinct. In the Folio itself the word is quite as plainly "kis."

Another case of the inefficiency of the facsimiles, but I do not remember which, I can only quote

from a certain recollection. Some years ago, the late Mr. Halliwell-Phillipps declared in the *Athenæum* that the printer of the First Folio edition must have renewed the supply of his types from a fresh font in the midst of a scene. This he inferred from observing that for a considerable space one letter which had run short was always replaced by the reverse end of the shank of the type appearing instead of the letter. Although this seems to be a sufficient ground for the inference, it was warmly disputed by another correspondent through several weeks, and Mr. Phillipps's antagonist at last still held out, though with a confession that he had used one of the auto-facsimiles, but which he maintained for that purpose was as good as the original. I happened to have at my elbow a copy of the original, and to gratify a momentary curiosity turned to the page, where I saw that the change for which Mr. Phillipps had contended was confirmed by an observable change from that place of all the type set. The faces of the letters were, indeed, the same in size and style, but were sharper and newer, a change which would have almost necessarily disappeared in the auto-transfer. I communicated this to Mr. Phillipps, but in the meanwhile the editor of the *Athenæum* had forbidden a continuance of the dispute. THOMAS KERSLAKE.
Wynfrid, Clevedon.

CAMBOUSE.—

"Feb. 6, 1805. When the blacksmith cut up an old *cambose* of sheet iron we obtained for every piece of our inches square seven or eight gallons of corn from the Indians."—"Lewis and Clark's Expedition," vol. i. 199, Dublin, 1817.

This *cambose* falls under Dr. Murray's *l b*, and is much earlier use of the word than he has given. It was no doubt used on shore as well as on a barge.

JAMES D. BUTLER.

Madison, Wis., U.S.

"SKIPPANT AND JUMPANT."—Mrs. Florence Caddy, in her graphic 'Footsteps of Jeanne Arc,' p. 95, writes, in describing her journey from Villeperdue to Chignon:—

"Further on, in a pool of yellow water-lilies and tall lush stems, where blue dragon-flies skim the sunny water, and much life is *skippant* and *jumpant*, the frogs are thick as leaves in Vallombrosa."

The italics are mine. Are those words of Mrs. Caddy's own coining? If so, her facile pen must be *coinant*. They are new to me, as they may possibly be to most readers of 'N. & Q.' and are unworthy of preservation in these columns, or even of use in our malleable tongue. Prof. Skeat may look askance at them, but I, for one, hail such useful coinages with thankfulness. J. B. S.
Manchester.

BARLEY=PARLEY.—In the 'N. E. D.' this derivation is given as used in Scotland and the North of England only. This is certainly inexact,

for when I was at school at Edgbaston (Birmingham) the expression was in every-day use among us.

F. CHANCE.

Sydenham Hill.

DUFFER.—The following definition of the word *duffer* is taken from a newspaper report of a case which was recently tried in the Liverpool Police Court:—

"You are what is generally known as a 'duffer'?" *Complainant* (excitedly): Do you know the definition of the word 'duffer'? Allow me to tell you a 'duffer' constitutes a man who offers a piece of metal and it turns out to be spurious under the 'jaws' and 'claws' of the law."

J. F. MANSERGH.

Liverpool.

CHINESE FOLK-LORE.—The following curious narrative is translated from the *Hu Pao* in a recent number of the *North China Herald*:—

"A great crowd was in waiting outside the gates of the Lama temple some 10 li outside the Teh-sheng gate of Peking, on the morning of February 22, to see a quaint ceremony of the Lama priests, typifying the expelling of evil influences from the temple during the new year, fifteenth of Kuangsü. After a solemn Buddhist service of all the Lamas in presence of the Chief Priest seated on a high throne, two little Lamas dressed in black and white, like devils, and running about making all kinds of diabolical contortions, were chased away by the other priests, who pursued them with bamboo canes, pretending to be administering an awful thrashing. A good many petty officials with their attendants were present to keep order among the crowd during this curious function, called *Sin nien ta kwei* ('New Year Devil-beating')."

This is a curious instance of the receptive quality of Buddhism, which readily incorporates ceremonies and superstitions with which it comes in contact.

W. E. A. A.

INCUBATORS.—Hatching by artificial heat is an ancient Egyptian practice, and is mentioned by Aristoteles ('Hist. Animal,' iv. 2) and Diodorus Siculus. It is also referred to by Burchard of Strassburg (A.D. 1175), William of Boldensele (A.D. 1336), and the compiler of 'Sir John Mandeville's Travels' (A.D. 1372), who, in this instance as in many others, boldly appropriated the text of the former. Coming to more modern times, Paul Lucas, who travelled in the East by order of Louis XIV., gives an engraving and description of incubators, "des fours où l'on fait éclore les Poulets comme dans toute l'Égypte" (plate facing p. 7 of vol. ii. of the Rouen edition, 1719, in his 'Voyage'). According to Loudon's 'Encycl. of Agriculture' (No. 7463), they were "brought into notice" about the middle of the eighteenth century by Réaumur, in his 'Art de faire éclore, &c., des Oiseaux Domestiques.' L. L. K.

'THE LEGEND OF GOOD WOMEN.'—In 'The Legend of Good Women' there is a strange mistake which shows Chaucer to be somewhat weak in

mythology. Hypermnestra is represented as the daughter of Ægyptus, and her husband as the son of Danaus. Since Hypermnestra and her sisters are so well known by the name of Danaides, and their story is told by Horace, the error is obvious enough. But I observe that Robert Bell in his edition of Chaucer has failed to notice it. So it is just possible that it may have escaped the attention of other editors.

E. YARDLEY.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CLAVERTON.—In the Stuart Exhibition (No. 195) was a quite admirable portrait of the Viscount Dundee, but the name of the painter is not given. I conjecture that it may be by Dobson, and I hope that some of your correspondents may be able to answer the question. The painting of black breastplate, of brown wig, of white cravat, are masterly, and the face is evidently the strong likeness of an individual. The modelling is fine, but peculiar. It is a representation of a singularly handsome young man, but the features are almost feminine in delicacy and in sadness, and suggest qualities which might harden into cruelty.

H. S. W.

RALPH DE GUADER, or Wader, Earl of East Anglia, married in 1074/5 Emma, daughter of William Fitzosbern. Some authorities say the wedding took place at Exning, in Cambridgeshire. Can any of your readers give a probable reason for the choice of this place? Was there any castle or ecclesiastical foundation of any description at Exning at that period? Wanted also the names of any bishops or abbots who were present at the bridal.

M. M. B.

'DICK STRIPE.'—Who was the author of 'Dick Stripe,' a satirical poem, written by one of the wits of the day, on the occasion of Sir Richard Steele's marriage? I have never seen it in print, and get it by tradition. I cannot remember all. It begins:—

Habits are stubborn things,
And by the time a man is turned of forty,
His ruling passions have grown so very naughty,
There's no clipping of their wings.

This fact can best be shown by a familiar story of our own:

Dick Stripe was the friend and lover of a pipe,
To him 'twas meat and drink and phisic, &c.

POWHATAN CLARKE.

THREADNEEDLE STREET.—I have just now, for the first time, met with the statement that this street is "so called from the three needles in the arms of the Needle-makers' Company." But why?

What connexion is there between them? Stow, if I am not mistaken, suggests that the street was probably named from a publican's or tradesman's sign, and I have long supposed (but do not now know on what authority) that "needles" meant "sugar-loaves." Will some better-informed reader kindly throw light on all or any of these points?

GRAIENSIS.

POEMS WANTED.—1. Who is the author of a little poem, quoted by Chateaubriand in his 'Essai sur la Littérature Anglaise,' beginning:—

Why tarries my love,
Why tarries my love,
Why tarries my love from me?
Come hither, my dove,
I'll write to my love,
And send him a letter by thee.

From the context it would seem to be by Charles Sackville, Earl of Dorset; but it cannot be found in Lord Dorset's poems. Chateaubriand gives one verse in English, the others in French.

2. Who is the author of a Scottish poem beginning:—

When I was a wee thing,
A-toddlin' but an' ben,
The kitten was my plaything,
My plague the clockin' hen?

It is not in Miss Aitken's 'Scottish Songs' ('Golden Treasury Series') nor in 'The Illustrated Book of Scottish Songs.'

3. Where can I find a poem beginning:—

When I lived in baby-land
All the bells were ringing,

which appeared in a magazine, I think in or about 1871? Who is the author?

4. Has the authorship of a poem of much merit, entitled 'The Old English Manor-House,' quoted *in extenso* in 'N. & Q.,' 5th S. ii. 307, ever been discovered? Does any one know of an old deserted mansion to which the poet's description would apply? In reading the verses one seems, in Milton's words, to be "wrapt in a pleasing fit of melancholy."

JONATHAN BOUCHIER.

GOTHIC INSCRIPTION.—Mrs. Florence Caddy, in describing ('Footsteps of Jeanne d'Arc,' p. 42) her visit to the chapel of Our Lady of Bermont, says:—

"The Gothic inscription round the bell has never been deciphered. It runs thus, in thirteenth century characters, + AYEMRIADEAARMANGT, which ingenious readers have tortured into a motto of praise to Jeanne d'Arc, which would be a wonderful prophecy, considering it was inscribed two centuries before she was born."

The inscription is worthy of a nook in 'N. & Q.' Can any one decipher it?

J. B. S.

Manchester.

CHARLES I.'S GLOVES.—In the Stuart Exhibition, sent by Mr. Bennett-Stanford, was a glove of Charles I., described on a brass plate on the case containing it as having been worn by the king on

the scaffold, and handed by him to Bishop Juxon. It is a fawn-coloured glove, similar to those now being sold in London shops as khaki deerskin, but with handsome embroidery and fringe. It is a right glove. Where is the left one? I have read that Martin Lluellyn's granddaughter, Mrs. Bowles, possessed the gloves which the king wore on the day of his execution, and which were supposed to have been given to Martin Lluellyn on the scaffold. Was this gift, in fact, that of the left glove? The king put on a second shirt, on account of the chilliness of the morning; but he would not have been likely to have worn a second pair of gloves. It would have been interesting to have brought the two gloves together at the exhibition to complete the pair; but the left glove may have perished long ago.

KILLIGREW.

REV. W. PALMER.—Dean Burgon ('Lives of Twelve Good Men') speaks frequently, and with much affection, of the Rev. William Palmer, of Worcester College, a well-known name among the readers of the Oxford movement. So constantly, indeed, does the dean quote and refer to him, that it seems strange he did not include him among the men whose lives he has written, especially as he died only a short time since. Is there any memoir of him? And when and from whom did he inherit a baronetcy? In recent years he was styled "Sir W. Palmer," but the late Canon Trevor told me that he could not find his name in any coronetage.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

ORANGE BLOSSOMS AT WEDDINGS.—Nuptial garlands are of the most remote antiquity, and appear to have been used both by the Jews and the heathens. Among the Romans "the bride was bound to have a chaplet of flowers or hearbes on her head"; and amongst the Anglo-Saxons both bride and bridegroom were crowned with flowers kept in church for the purpose. These nuptial garlands are said to have been mostly of hennery or myrtle, sometimes of corn, and sometimes of flowers. In some countries it is said that the bride is crowned with a garland of prickles, and so delivered unto her husband, that he might know that hee hath tied himself to a thorny pasture." My object in writing this is to inquire at what time it became the fashion to crown the brides with garlands of orange blossom, and why that particular flower was chosen for this special service.

J. W. ALLISON.

RUBBLE-BUILT CHURCHES.—Can any of your readers explain a feature in some of the rubble-built churches of East Anglia, and perhaps of other parts? In some cases the walls, especially the chancel walls, on the inside are bowed, or at least slanted outwards from base to plate, slightly approaching the form of the arch of a railway

tunnel as it springs from the ground, or the sides of a ship from the hold upwards. Is it simply that being built of rubble, without regular bricks, they were made to taper on the inside to save unnecessary material; or was it an architectural design to give the idea of the ship? Bingham ('Ant.', vol. ii. bk. viii. c. iii.) speaks of some ancient churches as ship-shaped, though I cannot say whether any of the descriptive terms he uses imply that the walls were ever out of the vertical. Apart from antiquarian interest, it might possibly affect the question of dilapidations, making all the difference if a slanting wall could be shown to be the original plan, instead of arising from settlement, &c.

T. H. W.

'HUDIBRAS.'—In the *Lancet* of Saturday, March 23, I find the following quotation, purporting to be taken from 'Hudibras':—

For men are brought to worse distresses
By taking physic than diseases;
And therefore commonly recover
As soon as doctors give them over.

It looks very Hudibrastic, yet, after very carefully examining every page of my copy, I cannot find the lines. I have searched, too, Dr. Zachary Gray's not absolutely exhaustive index, to meet only with a like failure. Moreover, inasmuch as the lines might be by the author of 'Hudibras,' though not contained in that work, I have explored all Butler's posthumous remains and collected pieces; still I cannot hunt down my quarry. Can kind readers of 'N. & Q.' help me with the book, canto, and lines of 'Hudibras' in which the passage occurs, if it does occur at all in that work? If not, I should regard it as a courtesy to have the source otherwise indicated.

NEMO.

Temple.

SPEECH IN ANIMALS.—We know what the serpent said to Eve, and how the she-ass spoke to Balaam. But what did the ass say to Bacchus, his horses to Achilles, the lamb to Phrixus—or was it the ram?—and the elephant to Porus? Addison made the stars to say "The hand that made us is divine." This was more wonderful than the music of the spheres, as it added a conversation. Besides which, the animals have got a tongue, teeth, and palate, the instruments prerequisite for speech. St. Gregory of Nice thought Balaam knew how, as a diviner, to interpret the bray, and Le Clerc thought that if he believed in the metempsychosis there would not be much to astonish him in the affair, whilst St. Augustine suggests that he was *talibus monstris assuetus*. After hearing so many commentators, I wish we could know what the ass herself thought of it, and of them.

C. A. WARD.

Walthamstow.

TENNEY. (See 7th S. v. 414.)—The word *tenney* is set down in 'N. & Q.' at the above reference as

the name of a colour. What is the colour? In what language has *tenney* that meaning?

JAMES D. BUTLER.

Madison, Wis., U.S.

OTHERWISE.—What is implied by this word when employed in the index volumes to the wills at Somerset House, in cases such as the following: "Walton *alias* Denny, Thomas"? F. W. D.

JOSEPH ALLEN, BISHOP OF ELY.—Can any readers give me any particulars of, and lists of works and sermons written by Joseph Allen, Bishop of Gloucester and Bristol, and afterwards Bishop of Ely? He died April 13, 1845.

MEDICI.

"SADDLES, WONTOWES AND OVERLAYES."—I have met with the above in a will of the seventeenth century. What is meant by "wontowes and overlayes"? H. FISHWICK.

WILLIAMS.—In Prendergast's 'Cromwellian Settlement of Ireland,' p. 433, in the list of "Adventurers," is mentioned (No. 919), "John Williams, feltmaker," who then lived in Glamorganshire, Wales, and subsequently went to Ireland and settled on land granted him in return for his subscription. What family in Wales did John Williams belong to? J. FLETCHER WILLIAMS.

St. Paul, Minn., U.S.

CROWLAND.—What is the meaning of the saying, "Every cart that comes to Crowland is shod with silver"? M. G. W. P.

HUSSHIP.—In a MS. book of Sarum Horæ, in the possession of G. S. Dewick, Esq., is the following note:—

"My sonne Stephen was borne the xijth day of June1559.....his godfathers my brother Stephin Vaughan and Mr. Hardyng and M^{res} my lady harper alderwoman godmother and his unkle Thomas Wisman husshipped him."

What is *husship*? Unless there be anything in a conjecture of my own, which I keep back for the present, I have not met with any explanation, or any other example of the word. The blanks in the above extract represent words which I omitted to copy as being immaterial to the present question. J. T. F.

Winterton, Doncaster.

NONCONFORMIST REGISTERS.—Where should I look for a record of Baptist and other Nonconformists born, married, or buried in Lyme, co. Dorset, and its vicinity during the seventeenth and eighteenth centuries? F. W. D.

RALEIGH, IN NOTTINGHAMSHIRE.—Will any reader tell me if the custom of people going out on Christmas morning to a valley near Raleigh to listen to the bells of a church said to have been

swallowed up with a village by an earthquake many centuries ago is still continued?

G. S. B. :

"YOUR WITS ARE GONE WOOL-GATHERING."—Can any one explain this common saying?

C. TOMLINSON, F.R.S.

Highgate, N.

SCHOOL STOCKS.—An old lady lately told me that when she went to school, sixty years ago, it was customary to transfer any pupil who was found sitting with one foot over the other to a corner of the room, where a shallow wooden box, with two compartments in the shape of a V, was placed. Here she was required to stand, with a foot in each division, to cultivate deportment by turning her toes out in the orthodox fashion, and here she remained until she could attract the attention of some other pupil to a fresh offender. Being thus provided with a witness, she was able to prove her case, and exchange places with the latest delinquent. Was this plan adopted at other girls' schools—or rather "seminaries for young ladies," as they were then called—and does it exist anywhere in the present day? WM. UNDERHILL.

JOHNSON FAMILY.—In an old memorandum book of births, &c., I find the following entry: "My aunt Johnson died 28th August, 1821, aged seventy-two." Can any correspondent enable me to identify this lady, who is believed to have lived in or near London? S.—A.

ST. CATHERINE DE RICCI.—February 13 is the tercentenary of the death of this celebrated Florentine. Can any one give a list of paintings of this saint in the galleries of Europe?

W. LOVELL.

"MEN, WOMEN, AND HERVEYS."—Who was the originator of the familiar saying that "God created men, women, and Herveys"? It has been attributed to the Earl of Chesterfield, Lord Townshend, and to Lady Mary Wortley Montagu.

G. F. R. B.

OXFORD DIVINITY DEGREES.—I wish to know when the statute was enacted which made it necessary to be in priest's orders before graduating in divinity. John Wesley, in his famous Korah sermon, speaks of a certain doctor in divinity of his day who was a layman; and Dr. Routh, President of Magdalen, was certainly only a deacon when he proceeded to that degree. The Oxford statutes of 1784 provide that the candidate for the degree of B.D. should preach a Latin sermon in St. Mary's—implying that he must be at least in deacon's orders. E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorkshire.

FESTIVAL OF TRINITY.—Has the festival of Trinity ever had an octave in any part of the Western or Eastern Church? IGNORAMUS.

Replied.

THE ZODIAC.

(7th S. vii. 226.)

The following, which I have as from the "Loseley MSS.," appears to be a more original version of the description of the signs than that given by Mrs. C. A. WHITE:—

"Also ther ben according xii months to y^e xii signs; in the wych the xii signs reign—that is to say March, April, May, June, July, August, September, October, November, December, January, and February; and y^e xii signs travellen and worke to good in eche monethe, but one of them principally reigneth and hath dominacyoun in his proper monethe.

"Aries first of all reigneth in y^e moneth of March, for in that signe God made y^e world; and that signe Aries is cleped the signe for a *Ram* inasmuch as Abraham made sacrifice to God for his son Isaac. And whoever that is borne in this signe shall be dredful, but he shall have grace.

"The second signe, Taurus, reigneth in Aprill and is signe of a Bull; forasmuch as Jacob, the son of Isaac, wrestlyd and strove with the Angel in Bethlehem, as a bull. Whoso is borne in this signe shall have grace in all beasts.

"The third sterre, Gemini, reigneth in May, and is clepid the signe of a Man and Woman, forasmuch as Adam and Eve were made and formed bothe of a kynde. Whoso is borne in this signe pore and feble he shal be; he shal lefe in waylynge and disese.

"The fourth signe, Cancer, reigns in June, and y^e is clepid y^e signe of a Crabbe or of Canker, which is a *worme*; forasmuch as Job was a leper, full of cankers by y^e hand of God. Who that is borne in this signe he shall be fell, but he shall have y^e joy of Paradise.

"The fifth signe, Leo, reigneth in July, and is clepid y^e signe of a Lyon, forasmuch as Danyel the prophet was put into a depe pytt amonge lyons. Who that is borne in this signe he shall be a bolde thief, and a hardy.

"The sixth sign, Virgo, reigneth in August, and is clepid the signe of a mayden, forasmuch as our Lady Seynt Mary in y^e bearynge, and before y^e birthe, and after y^e birthe of our Lord Jesu Christ our Saviour, was a maid. Whoso is borne in this signe he shal be a wyso man and wel stored with causes blamebull.

"The seventh signe reigneth in September, and is clepid y^e signe of a Balance, for as much as Judas Scariott made his counsell to the Jues, and solde to them the Prophet Goddis son for xxxⁱⁱ of their weighed money. Whoso be borne in this signe shall be a wycked man, a traitour's and an evyl deth shal he dye.

"The eighth syne reignes in October, and is clepid y^e signe of a Scorpion, for as muche as y^e children of Israel passed throughout the Rede See. Whoso is borne in this signe shal have many angers and tribulacions, but he shall overcome them at y^e laste.

"The ninth signe, Sagittarius, reigneth in November, and is clepid y^e signe of an Archer, for as much as Kynge David, Prophet, fought with Goliath. Whoso is borne in this signe shall be hardy and lecherous.

"The tenth signe, Capricornus, reigneth in December; it is clepid y^e signe of a goat, for as muche as y^e Jewes osten ye blessing of Christ. In this signe whoso is borne shall be ryche and lovyng.

"The eleventh signe is Aquarius; it reigneth in January, and that is clepid ye signe of a man pouring water out of a pott, for as moche as Seynt John Baptist baptized our Lord Jesu in the fleuve Jordan for to fulfil ye new

law, as it was his will. Whoso that is borne in this signe shal be negligent, and lose his thinges recklessly.

"The twelfth sign is Pisces [*sic*], that reigneth in Fevere; for as much as Jonas y^e Prophete was cast into ye sea, and three days and three nyghts lay in the wombe of a gualle. Who that is borne in this signe shall be gracyous, hardy and happy."

I have a note that something akin to this is to be found in a number of the *Gentleman's Magazine* in the early forties of this century.

Also the following, evidently much more modern, lines, giving "a gem for every month"; but as they are in MS. "by another hand" I neither know their origin nor date. If not common, they too may be worth recording:—

January.

By her who in this month is born
No gem save *Garnets* should be worn,
They will ensure her constancy,
True friendship, and fidelity.

February.

The February born shall find
Sincerity and peace of mind,
Freedom from passion and from care,
If they the *Amethyst* will wear.

March.

Who on this world of ours their eyes
In March first open shall be wise,
In days of peril firm and brave,
And wear a *Bloodstone* to their grave.

April.

She who from April dates her years
Diamonds should wear, lest bitter tears
For vain repentance flow; this stone,
Emblem of innocence, is known.

May.

Who first beholds the light of day
In Spring's sweet flowery month of May
And wears an *Emerald* all her life,
Shall be a loved and happy wife.

June.

Who comes with summer to this earth,
And owes to June her hour of birth,
With ring of *Agate* on her hand
Can health, wealth, and long life command.

July.

The glowing *Ruby* shall adorn
Those who in warm July are born;
Then will they be exempt and free
From love's doubts and anxiety.

August.

Wear a *Sardonyx*, or for thee
No conjugal felicity;
The August born without this stone,
'Tis said, must live unloved and lone.

September.

A maiden born when autumn leaves
Are rustling in September's breeze,
A *Sapphire* on her brow should bind,
'Twill cure diseases of the mind.

October.

October's child is born for woe,
And life's vicissitudes must know;
But lay an *Opal* on her breast
And hope will lull those words to rest,

November.

Who first comes to this world below
With drear November's fog and snow
Should prize the *Topaz*' amber hue,
Emblem of friends and lovers true.

December.

If cold December gave you birth,
The month of snow and ice and mirth,
Place on your hand a *Turquoise* blue,
Success will bless whate'er you do.

Herein the months in connexion with "the accident of birth" seem to have an entirely different "dominacyoun" over the events of life in the case of the gentler sex. R. W. HACKWOOD.

The following characterisms of the Zodiacal signs a century later may be worth comparing with the curious account already given. I abbreviate it from an English translation of 'Spectacle de la Nature,' 1743, vol. i. The first constellation in which the sun is found is named from the animal first brought forth with the new year, the lamb, or its parent the ram—Ares in March; the second from the parent of the calf or the bull—Taurus in April; while the goat's frequent twin kids give us Gemini in May. The crab's retrograde motion symbolizes the sun's commencing return in June, while July heats and the sun's power then are shown by the lion, or Leo. The harvests of August are figured by the virgin gleaner Virgo, and the equal days and nights of the autumn equinox by the balanced scales—Libra in September. The scorpion shows well the autumnal distempers of October, formerly more dreaded than now, while the Sagittary represents November hunting. The high climbing goat Capricorn, like the returning crab in June, illustrates the commencing climb back of the sun in December. January's downfall is shown in the waterpot of Aquarius, and fishes appear and fishing sports begin under the Pisces of February.

W. C. M. B.

'VILLAGE MUSINGS' (7th S. vii. 266).—I have a copy of this little book, for which I gave fourpence. Probably Messrs. Jarrold, of Norwich, who printed and issued the volume in 1837, could say who its author was. Their firm, or at any rate a firm of the same name, still exists; and a copy of their catalogue of books for the current month is now before me. The dedication to 'Village Musings' is signed "C. W., Pulham St. Mary Magdalen"; and as the dervish was able to describe the camel and its load which he had never seen, so any observant person may easily reconstruct C. W. out of his own 188 pages. He was a retired village schoolmaster, or overseer of the poor, or studious clerly shoemaker. He was a worthy, amiable, middle-aged, little man; a simple, half-educated Christian, whose piety was of the "evangelical" sort; and, indeed, he knew no other sort, though our respected old contributor F. C. H.

valued him sufficiently to buy a copy of his work. He was not a Churchman, for he says as much in addressing the Vicar of Watisfield; he was not a Quaker, for he speaks of the Friends with respect, but *ab extrâ*; and he belonged to some sect which actually allowed him to think well not only of other sects, but even of the Church of England. He apologizes, indeed—and well he might—for this breadth of charity; and his apology is the more remarkable thing of the two, for he says that his prejudices "subsided in proportion to his gaining acquaintance with the religious world." Such a person almost deserves to be reconstructed, if one could get at him, although he has not a spark of humour and his blank verse is not verse at all, and his rhymes are mainly of the tombstone sort—Cowper and water, especially water.

And therefore, though remaining lame,
I'll magnify Jehovah's name!

says he, very properly; just as if he were writing a hymn for the Rev. John Newton.

Such would thy lot have been, had Betsy slept!
he again observes, and no doubt with truth. He tells an old gentleman who had made himself a chair out of a tree that

If thou hadst not with early care
Planted the spreading tree,
Thou hadst not had that easy chair,
Nor heard these lines from me.

He knows (and here, too, we can quite agree with him) that

Should he who would a bride select
Be governed by her form,
He'll afterwards some faults detect,
Perhaps may hear a storm!

But then he is also aware that

On firmer ties his joys depend
Who has a polish'd female friend!

From which we may infer that he was a bachelor, and was patronized by Mrs. Waller, of Pulham. Again, he rises once more to higher themes. He describes the harmonies of heaven—

Ah! what an entertaining treat,
he says,

To hear such music flow!

And he ends the tale of a converted coachman with the statement that

as the tears ran down the Coachman's face
One heard him singing "I am saved by grace!"

Precious as these sayings may be to the humourist—and they have been quite worth fourpence even to me—I do not quote them merely to make fun of the excellent C. W. He and his like are good specimens of the perfectly pure, but also perfectly dull and commonplace literature which has long delighted the respectable lower middle classes in Britain, and often the respectable upper middle classes too. And therefore I think that C. W.'s subscription-list is the most interesting part of his volume. It contains no fewer than 960 names; and,

as many of the subscribers took more than one copy each, the total number of copies sold amounts to no fewer than 1,040. One thousand and forty copies of such stuff as that which I have quoted!

The names are nearly all East Anglian. They consist, apparently, of Norfolk and Suffolk squires, and parsons, and farmers, and tradesmen. Some of them are known to us from of old. Thus, Bernard Barton, Esq., Woodbridge (note the "Esq.") takes two copies; one of the Bevans, of Bury St. Edmund's, takes two copies; no fewer than seven Cattermole's subscribe, and these include the Rev. R. Cattermole, B.D., of the Royal Society of Literature, and J. F. Cattermole, Esq., London; Richard Cobbold, of Wotham Rectory, Margaret Catchpole's biographer, takes two copies, and is followed by another Reverend Cobbold and his wife; the Rev. G. Crabbe, M.A., of Ufford, son of the poet, subscribes; so does J. J. Gurney, Esq., of Earlham Hall; so does our old friend the Rev. F. C. Husenbeth, who dates from Cossey; so does Mrs. Amelia Opie, of Norwich; so does the Rev. W. J. Unwin, M.A., of Woodbridge, whose kinship if any to William Cawthorne Unwin one would be glad to discover.

In reading this feeble but estimable work—which probably gave to its subscribers a pleasure akin to that conveyed by 'Boston's Fourfold State' to Maggie Tulliver's aunt—I have been constantly reminded of a certain kind of hymn, dear to our Protestant fathers, but, alas! not often audible in these days. It is that kind which repeats three times the first half of the penultimate line before you are allowed to sing the second half, as in this well-known example:—

Man he is a poor poll-
Man he is a poor poll-
Man he is a poor poll-
uted worm;

or this other, which is like unto it:—

How oft, alas, we vainly strive
To catch a flee-
To catch a flee-
To catch a flee-
ting breath!

Those who could sing such hymns in serious mood were just the people who would buy C. W.'s lucubrations.

A. J. M.

THOMAS PERCY, EARL OF NORTHUMBERLAND (7th S. vii. 264).—With reference to Mr. PEACOCK'S notation and query, if that gentleman will go to the British Museum and refer to vol. ii. p. 108 of Mr. de Fonblanque's 'Annals of the House of Percy,' printed for private circulation last year, he will find the verses by Singleton on the surrender by the Scots of the seventh Earl of Northumberland *in extenso*.

J. H.

"PAKEHA MAORI" (7th S. vii. 327).—Sir William Manning (by whom I presume is meant Sir

William Montague Manning, of New South Wales) was not the author of 'Old New Zealand.' Judge F. E. Maning (not Manning), the "Pakeha Maori," was at one time Native Land Court Judge in the Auckland district of New Zealand. He was one of the oldest settlers in the North Island. He died in London on July 25, 1883.

W. KENNAWAY.

QUARTERLANDS (7th S. vii. 348).—For this word see 3rd S. viii. 310, 484. JULIUS STEGGALL.

CLUBBING (7th S. vii. 348).—Surely only the ordinary use of the word! When, for example, hair is turned "in upon itself" it is said to be "clubbed." D.

VERBAL COINAGE (7th S. vii. 305).—In a novel which I published in 1870 I spoke of some one as a great *bore*, or stated that one person had been *bored* by another. At this distance of time I cannot call to mind what form the sentence assumed. At that time there was living near here a member of the medical profession, a graduate of Edinburgh. He was an old friend of mine, and read the book as soon as it was published. After certain other critical remarks, he said that he could not understand what I meant by the word *bore*. He had never met with the word before. He was a learned man, and one of much observation, and yet had never heard till 1870 a word which the *Annual Register* informs us was on men's lips ninety-eight years before. Dr. Murray quotes it as a verb under 1768 and 1774. We may therefore conclude that he has come on very nearly the earliest date of the word.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CRABBE'S 'TALES' (7th S. vi. 506; vii. 114, 214).—What one sees the valued signature of Mr. BOUCHIER attached to is sure, as a rule, to make the eye run to it. His rejoicing, however, at the leaps and bounds towards humanity that England is making, and which soon will land her in the disorderly kingdom of no-government, contempt of law, disrespect to age, and general disobedience in the class-room and at home, is to me melancholy. The "evil, lash-ruled days" carried the better promise with them, and the blue wound had for its advocate King Solomon—as wise a man as most of us, and knowing man, and what is in man, quite as well as we. The application of the rod may, of course, be carried too far, and so may the negation of it; the application in excess may prove injurious to individuals, but the entire negation can, in its folly, ruin a whole people. Let the law, now impotent of justice, trespass yet more in wrong, and step between the father and due chastisement of a refractory child, administering to him imprisonment with hard labour. I say the law is a curse that so interferes between the offspring and a parent. The respect

from that home will have vanished for ever. Put yourself in the position of the convict-father when he returns to his own hearth and listens to the jibes of the young imp that he has begotten and bred, that he must not correct, and cannot live with. The Roman law would let him slay him. "Honour thy father." Is the Decalogue abolished? Can the law of any land abrogate the fifth commandment? If you have bred fathers that are brutes, can you consistently sing the praises of the abolition of the rod that would have tamed them? You have broken the king's sceptre, and then you ask, Where is the king? The sceptre is the rod symbolized, and there will be no government found to last without it—that is, for long!

C. A. WARD.

Walthamstow.

THE PELICAN (7th S. vii. 108, 209).—It is worth noting that the earlier myth went further and was different from this. Bartholomæus, 'De Propr. Rerum,' bk. xii. cap. xxix., tells us that the Glose on the Psalter—I shorten the statements—says that when the children wax hoar they smite the parents on their faces, wherefore the mother slayeth them. But on the third day she smiteth herself on her side, and, by virtue of the blood dropped on them, the birds quicken again. Then he goes on to say that Jacobus de Vitriaco tells of another cause of their death, viz., that the serpent ("who hateth kindly this Birde") climbs into the nest when the mother is absent and stings the young to death; that after sorrowing three days the mother smites herself on the breast, and shedding her hot blood raiseth them from death; that she being thus enfeebled the young have to seek their food for themselves, and that some even feed their mother, which she so notes that when strong again she cherishes these, but drives away the others from the nest. It is also noteworthy that neither Bartholomæus, circa 1366, nor Trevisa, his translator, in 1397, nor the first printed edition of his translation in 1471, nor the cribber Batman in 1582, says a word about the mother thus feeding her young.

When any of these fables arose I know not. Trevisa or Batman, I know not whom, prefaces the myth just given by the statement, "The Glose and the same Plinius saith in this manner"; but Bartholomæus rightly omits any mention of Pliny as to this revival of her young from death by the pouring upon them of her own blood. Nor does Pliny speak of their being nourished by the mother's blood.

BR. NICHOLSON.

The fable of "the pelican in her piety," as it is named heraldically, has not escaped the notice of the Norwich knight, Sir Thomas Browne, who discusses it with befitting gravity in his 'Pseudodoxia Epidemica,' book v., "Of many things questionable as they are commonly described in Pictures." Chap. i. "Of the Picture of the Pelican":—

"And first in every place we meet with the Picture of the Pelican, opening her Breast with her Bill, and feeding her young ones with the blood distilled from her. Thus is it set forth not only in common Signs, but in the Crest and Scutcheon of many Noble Families; hath been asserted by many holy Writers, and was an Hieroglyphick of Piety and Piety among the Egyptians; on which consideration they spared them at their Tables."

Allow me to refer your readers to the entire chapter, which is replete with quotations and authorities for the tradition. Perhaps it may be worth noting that in St. Mary's Cathedral at Edinburgh the pelican in her piety, cast from latten and nearly eight feet in height, forms the lectern, and from which on one occasion I read the lessons.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CIRCULATING LIBRARIES (7th S. vii. 247).—Dr. Murray, after Watts, who is in agreement with Southey's 'The Doctor,' Warter, 1848, p. 271, greatly underrates the time of the institution of circulating libraries. Chambers, in his 'Traditions of Edinburgh,' 1869, p. 25, states that Allan Ramsay in 1725 set up "a circulating library, whence he diffused plays and other works of fiction among the people of Edinburgh." The Editor of 'N. & Q.' in 1872 was inclined to think that the first circulating library in Scotland was at Dumfermline in 1711. At the same time he supplied a more exact reference than that of Dr. Murray for the institution of the first circulating library in London at 132, Strand, about 1840, by a bookseller named Wright, on the authority of the *Monthly Magazine*, 1801, xi. 238. See 'N. & Q.' 4th S. ix. 442.

ED. MARSHALL.

Timperley, in his 'Dictionary of Printers and Printing,' states that Samuel Fancourt, who died in 1768, was the first promoter of circulating libraries in England; but that St. Pamphilus, Presbyter of Cæsarea, who died on February 16, 309, erected a library there, which contained 30,000 volumes. This collection was made only for the promotion of religion, and to lend out to religiously disposed people. Jerome particularly mentions his collecting books for the purpose of lending them to be read. "This," says Dr. Adam Clarke, "is, if I mistake not, the first notice we have of a Circulating Library." Some traces of this library remain to this day at Paris and elsewhere.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Hutton says ('Life,' by himself, p. 279), "I was the first who opened a circulating library in Birmingham in 1751." Franklin, in his 'Autobiography' (which he began to write 1771), says of London in 1725, "Circulating Libraries were not then in use." The actor, G. F. Cooke, says in his 'Life' (vol. i. p. 202), "In my humble opinion a license is as necessary for a circulating library as for dramatic productions intended for representa-

tion." Certainly the character of the books mentioned in the 'Rivals,' to say nothing of more recent times, offers some justification of the proposal.

EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

JOHN SHAKESPEARE (7th S. vii. 188).—John Shakespeare, notwithstanding his "ups and downs," certainly had property, and it has always appeared to me curious that no testamentary dispositions thereof have appeared. Looking also at many peculiarities of his career, I think it charitable to infer that he grew *non compos* late in life; in this case his gifted son would take possession as legal representative, and administer the estate during his father's lifetime. This assumption may perhaps be a correct and sufficient explanation of the whole matter.

A. HALL.

13, Paternoster Row, E.C.

THE 'PUNCH' PUBLICATIONS (7th S. vii. 182). I have before me one of Douglas Jerrold's neatly written diminutive notes, in which (as a contributor to the *Illuminated Magazine*) he writes to me as follows:—

"I am about to edit a little book, 'Punch's Snapdragons for Christmas.' The subjects must be all about Christmas—its festivities, New Year, Twelfth Night, and so forth. All brief; some light, some pathetic. Can you send me anything within a few days?"

The note bears the address West Lodge, Putney Common, and is dated November 25. The envelope is sealed with one of the anti-Graham wafers, on which is a running fox, with the motto, 'You'll be run down if you break cover.' My contribution to 'Snapdragons' was 'Our First Christmas in Kent'; and, if I am right in my remembrance, my old friend Miss Meteyard wrote Miss Brightington's Polka Jacket.

C. A. WHITE.

Preston on the Wild Moors.

SHADDOCK (7th S. vii. 228).—Lunan, in 'Hortus Jamaicaensis,' vol. ii. p. 171, says, "This fruit is not near so large as the shaddock, which received its name from a Capt. Shaddock, who first brought the plant from the East Indies." The name of the captain is believed to have been Shattock, one of uncommon in the west of Somersetshire. Loane, in his 'Voyage to Jamaica,' 1707, vol. i. p. 41, says, "The seed of this was first brought to Barbados by one Capt. Shaddock, commander of an East Indian ship, who touch'd at that island on his passage to England, and left its seed there."

R. C. A. PRIOR.

WORKS OF NORTH FAMILY (7th S. vii. 268).—The following entries will be found in the Catalogue of Printed Books in the British Museum:—(1) 'Some Notes concerning the Life of Edward, Lord North, Baron of Kirtling, 1658,' (London, 1832), 8vo. (2) 'A Forest promiscuous of

several seasons productions,' London, 1659., fol. (3) 'The Dial of Princes (with the famous Booke of Marcus Aurelius) compiled by Don Antony of Guevara.....Englished out of the French by T. North.....& now newly revisedby hym,' &c. (London, 1658), fol. Another edition, London, 1832, 4to. G. F. R. B.

If W. B. will send me his address, I shall be pleased to lend him my copy of 'A Forest of Varieties.'

WALTER HAINES.

Faringdon, Berks.

QUOTATION FROM CICERO (7th S. vi. 427, 494; vii. 134.—INGLETT inquires for the source of

CYRUS AD LYSAND: Multæ etiam istarum arborum mea manu sunt satæ.

CIC: Nemo sibi solum natus nilq' libero dignus.

The former phrase arose in this way. Lysander went to Sardis to see Cyrus, who showed a "bene consitus ager," saying, "Atqui ego omnia ista sum dimensus; mei sunt ordines; mea descriptio; multæ enim istarum arborum mea manu sunt satæ" (Cicero, 'De Senectute,' cap. xvii., who states that he took the story from the 'Economics' of Xenophon). This refers to Cyrus, son of Darius Nothus.

The other is also from Cicero, who in this instance borrows the statement from Plato: "Sed quoniam," ut præclare scriptum est a Platone, 'non nobis solum nati sumus, ortusque nostri partem patriæ vindicat, partem amici' ('De Officiis,' lib. i. c. 7). The reference to Plato is ('Ep. ad Archytam,' l., 'Opp.,' p. 726, Lugd., 1590), δὲι σε ἐνθυμεῖσθαι, ὅτι ἕκαστος ἡμῶν οὐχ αὐτῷ μόνον γέγονεν.

The final clause, "nilq' libero dignus," is in Cicero, 'De Off.,' i. 42: "Omnium autem rerum, ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil dulcius, nihil homine, nihil libero dignius."

ED. MARSHALL.

Oxford.

HOW POPULAR INFORMATION IS ACQUIRED: DAUGHTER (7th S. vi. 283, 370, 510; vii. 255, 317).—Dr. O. Schrader, after protesting against what he calls the fantasies of Justi, Fick, and Max Müller, quotes Böhtlingk and Roth's opinion as to the phonetic difficulties which stand in the way of explaining *daughter* as the little milkmaid, adding that we should remember how excessively uncertain (*überaus unsicher*) are all such "idyllic" interpretations. Plainly the "suckling" theory, not being "idyllic," is not, in his opinion, so "excessively uncertain" as the other. Obviously also the primitive Aryans would have required a designation for their daughters before they were old enough to milk the cows, whereas the term "suckling," like *filia*, would be appropriate from the first. Though both etymologies are doubtful, one is more open to objection than the other.

ISAAC TAYLOR.

PURRE (7th S. vii. 306).—ASTARTE wishes to know where this word occurs in Latimer. It is in the third of the 'Seven Sermons before Edward VI.,' p. 98 in Mr. Arber's reprint:—

"I can not tell what, partely poperye, partelye true religion mingeled together. They say in my contrye, when they cal theyr hogges to the swyne troughe, Come to thy myngle mangle, come pyr, come pyr, even so they made myngle mangle of it."

This is evidently the passage referred to in the note which suggested ASTARTE's query.

C. C. B.

I question if any pig since the Reformation would acknowledge to a call of *Purre*. *Cheque* is what a man would answer to who used to be called by the South Sea Islanders "long pork." "Tigh, tigh, tigh!" is what I have heard them respond to in Berkshire. Perhaps every county has a pig *patois*, not understood of the swine elsewhere.

C. A. WARD.

"COMING OUT OF THE LITTLE END OF THE HORN" (7th S. iv. 323; vii. 257).—This picture must have been once very popular, and I was much interested to read in 'N. & Q.' that it had been recovered. I believe it exists in some of the early collections of emblems, but I have looked through several unsuccessfully. It is alluded to in 1605 in Ben Jonson, Chapman, and Marston, play of 'Eastward Hoe': "I had the horn of suretiship ever before my eyes. You all know the device of the horne where the young fellow slippes in at the butte-end and comes squeezed out at the buckall" ('Eastward Hoe,' I. i.). Query, Is "buckall" for *buckle*, referring to the prodigal's girdle or the part of his body emerging from the horn? Otherwise the word is unknown to me; but I have not the new dictionary by me. Subsequently there was a ballad on the subject. Is it still in existence? Probably the ballad popularized it into the Warwickshire proverb.

Thou wilt look to-morrow else
Worse than the prodigal fool the ballad speaks of,
That was squeezed through a horn.

Fletcher's 'Wife for a Month,' III. iii.

H. C. HART.

There is a proverbial expression analogous to this in Spanish, but more nearly approaching in its sense to our "Heads, I win; tails, you lose." It is, "La ley del embudo; el ancho para mi, el estrecho para ti." That is to say, "The law of the funnel; the broad end for me, the narrow for thee."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

HERALDRY (7th S. vi. 427, 496; vii. 132, 175, 278).—In reply to MR. EATON's query permit me to say that a man cannot bear his mother's arms as his paternal coat without also assuming her name; and permission to do this would not be given unless the circumstances of the case warranted it.

If she was heraldically an heiress or coheir—i.e., had no brothers, whose claims to represent the family would naturally come before hers; or if a considerable estate were to come to her children on express condition of assuming their mother's name—then undoubtedly a warrant would issue for such change of name. With regard to the quartering of her arms, it must be remembered that this can only be done legally after proving both her descent and right to arms, and also the fact of her being an heiress. When these points have been established and recorded in the College of Arms, the right of quartering is incontestable, provided always that there is a paternal coat in existence with which to quarter them. The fees of the Lyons College are much smaller than those of the English one in Queen Victoria Street; but I do not exactly remember the tariff.

GENEALOGICUS.

Unless MR. EATON's mother is an heraldic heiress or coheir—i.e., having no brothers—he cannot carry her arms. Should she have had no brothers, he can quarter the arms of the branch of the family to which she belongs, but only if his father has the right to bear arms. There is no difference between Scottish and English heraldic law in these respects. The martlet is the proper difference for a third son. The descendant of a youngerson must bear his arms properly differenced. The Lyon Office fees for a new grant of arms is from forty-five to fifty pounds.

A. B. R.

MATHURINS (7th S. vii. 268).—These "religious of the Holy Trinity" in 1226 or 1228 occupied the church built in Paris to the honour of St. Mathurin, and were then called Mathurins. The order was suppressed in 1790. Mathurin, or Maturinus, was a confessor, born in the middle of the fourth century of pagan parents, whom he converted, and died in the fifth century. His body was interred at Larchant in the Gâtinais, where a church was erected to his honour. There was another in Paris. Mathurin was converted by a bishop named Polycarp about 346, who also baptized the parents of Maturin, who were of noble rank. The bones and relics of St. Mathurin are now preserved in a silver bust in the parish church of Moncontour, in Brittany, and numerous pilgrims flock thither every year during Pentecost. A life of St. Mathurin is given in the 'Petits Bollandistes,' vol. xiii. pp. 289-291.

E. COBHAM BREWER.

The order of Mathurines, or Trinitaries, was, I believe, founded by John de Matha, who was born in France in the year 1184. After he became a priest he retired with a hermit named Felix, with whom he lived. It is said, in a dream, these two were told to go to the Pope. The Pope having, it appears, been favoured by a similar method with this information, waited their arrival, and it was thereafter resolved to establish the order. This

order was confirmed in 1207, and was introduced into England in 1357 under the order of Ingham. So far as I can trace, therefore, St. John de Matha and Felix de Valois were the founders of the Maturins, or Mathurins. The St. Mathurin, patron saint of idiots and fools, so called, I imagined was the same Matha; but, of course, this may be wrong. ALFRED CHAS. JONAS. Swansea.

An account of the order of the Trinitarians, as well as a representation of the habit, is to be found in Dugdale's 'Monasticon Anglicanum.' Stevens says that the best account is in the 'Hist. des Ordres Monast.,' vol. ii. p. 310. There were, according to the above authorities, forty-three houses in England, nine in Scotland, and fifty-two in Ireland. St. Mathurin was supposed to cure madness, hence Ménage derives the French word "maturinade." CONSTANCE RUSSELL.

Swallowfield, Reading.

[Other replies are acknowledged with thanks.]

BYRON'S 'MONODY ON THE DEATH OF SHERIDAN' (7th S. vii. 108, 255).—Since my query was inserted I have come across the following editions of Byron's works, issued in wrappers, a list of which I send, since it may be of service to others as well as myself:—

Childe Harold's Pilgrimage. Canto i. Edition 1.
Don Juan. Cantos vi., vii., and viii.; Cantos ix., x., and xi.; Cantos xii., xiii., and xiv.; Cantos xv. and xvi. Edition 1.
Bride of Abydos. Editions 1-11.
Corsair. Editions 1-7.
Prisoner of Chillon. Edition 1.
The Deformed Transformed. Editions 1-3.
Giaour. Editions 1-11.
Hebrew Melodies. Edition 1.
Siege of Corinth and Parisina. Editions 1-2.
The Island. Editions 1-3.
Werner. Edition 1.
Manfred. Editions 1-2.
Letter on Bowles's Strictures on Pope. Editions 1-3.
Age of Bronze. Editions 1-3.
Mazeppa. Edition 1.
Beppo. Editions 1-7.
Lara. Editions 1-4.
Lament of Tasso. Editions 6-7.
Ode to Napoleon Buonaparte. Editions 1-10.

J. CUTHBERT WELCH, F.C.S.
The Brewery, Reading.

LONG PERNE COURT (7th S. vii. 109, 178, 214).—In 'Glossographia Anglicana Nova' I find the word 'Pernancy' (Fr.), Taking or receiving Tythes in Pernancy is taking such as are or may be paid in kind." Has this any relation to Long Perne Court? C. A. WHITE.

Preston on the Wild Moors, Salop.

ISAAC BARROW (7th S. vii. 208).—His epitaph in Westminster Abbey, written by his friend Dr. Mapletot, says, "Obiit 4 Die Maii, Ann. Dom. MDCLXXVII. æt. suæ XLVII." This is further con-

firmed by the date of his admission to Peterhouse, Cambridge, which Ward, in his 'Lives of the Professors of Gresham College,' tells us was on December 15, 1643, at which time, according to the express words of the college register ("annum agens decimum quantum"), he was entered upon the fourteenth year of his age. Mr. Abr. Hill, in his 'Account of the Life of Dr. Isaac Barrow,' also gives the date of his birth as October, 1630.

Dr. Walter Pope (1697) says, on the contrary:—

"I hope Mr. Hill will not be offended if I dissent from him, and produce reason for so doing. I have often heard Dr. Barrow say he was born on the 29th day of February, and, if he said true, it could not be either in October or in 1630, that not being a leap year. I would not have asserted this upon the credit of my memory had I not this remarkable circumstance to confirm it. He used to say, 'It is, in one respect, the best day in the year to be born upon, for it afforded me this advantage over my fellow collegiates, who used to keep feasts upon their birthdays. I was treated by them once every year, and I entertained them once in four years.'"

With regard to the latter account, Dr. Andrew Kippis suggests that "Dr. Pope has, through forgetfulness, ascribed that to Dr. Barrow which he had heard of some other friend."

CONSTANCE RUSSELL.

Swallowfield, Reading.

On referring to Hill's 'Life of Barrow' (prefixed to Barrow's 'Works,' fol., London, 1716), I observe that he not only gives the date of Barrow's birth, but his reasons also for the statement that it was in 1630. At fol. a 3 recto there is, "He was born in London October, 1630," with this note:—

"Dr. Pope, in the 'Life of Bishop Ward,' p. 129, says this was a mistake; but it was not, as appears from Dr. Barrow's epitaph, made from his father's information, and mentioned by Dr. Pope himself p. 169."

The epitaph (fol. b 4 recto) has, "Obiit iv. die Maii, ann. dom. MDCLXXVII. ætat. suæ XLVII." The date of his removal to Cambridge was February, 1645 (Hill, u.s.), and he was elected Fellow of his college 1649 (*ibid.*).

There does not seem any reason to question the accuracy of the statement in the 'Dictionary.' Hill himself considered the question of birth, and decided it in agreement with the epitaph. Hill wrote in 1683, six years after Isaac Barrow's death, and Thomas Barrow, the father of Isaac, wrote the dedication, and gave the information upon which the epitaph was written. As regards the "little tutor," fellows in the sixth at a public school may be younger than some of the boys below them at the present time. ED. MARSHALL.

[Other replies are acknowledged with thanks.]

WATERING-PLACE (7th S. vii. 208).—This appellation seems to have been given originally to places famous for their waters, whether baths, springs, or wells; and thus there are in all countries many such resorts, designated Aquæ, Aix, Achen, Baden, Baths, Bagni, Spas, or generically watering-

places. In this sense it is used by Graves in his 'Recollections of Shenstone,' p. 55, who speaks of "the loitering dissipation of our public watering-places in the summer season." This was in 1788; and Sir Walter Scott applies the term similarly in his novel to St. Ronan's Well:—

"In watering-places, as in other congregated assemblies of the human species, various kinds of governments have been dictated by chance, caprice, or convenience."—Vol. i. chap. iii. p. 51, ed. 1830.

This was in 1823; and in the introduction to the 1830 edition Scott uses the term four times (pp. v, vi, vii, viii), stating that to these places "comes the saunterer, anxious to get rid of that wearisome attendant himself," as well as "the invalid for the benefit of the mineral spring." This was an old characteristic of those who frequented such resorts, for Cicero ('Pro Plancio,' 65) says that, having come to Puteoli, he was interviewed by the gossips of the place, "*quum plurimi et lautissimi solent esse in iis locis*," till he fairly lost his temper; but, finding this useless, adds, "*Quid multa? Destitit stomachari, et me unum ex iis feci qui ad aquas venissent*." The term was naturally extended to include places resorted to for sea bathing, and sometimes, as at Scarborough, the visitors could either have the benefit of the spa or the salt water, that famous watering-place having both of these attractions. A guide-book printed in 1803 seems still to preserve the distinction between these two classes, as it is entitled 'A Guide to Watering and Sea-bathing Places, with a Description of the Lakes, &c.' Nowadays the term would be generally understood of the second of the two.

It seems that this phrase was not in use in 1768, for in that year Sir William Browne, the physician, and founder of the prize medals for Greek and Latin epigrams at Cambridge, published his *Valedictory Address to the College of Physicians in English as well as Latin*, and in it says

"that he means to attach himself no longer solely to the College, but by turns also to the medicinal springs of his own country. Behold an instance of human ambition not to be satiated but by the conquest of three, as it were, medical worlds; lucre in the college, honour in the College, pleasure at medicinal springs."

As soon as he was out of office Sir William started on his visit to the springs, and went to Bath. These springs were afterwards spoken of as watering-places. The notice of Sir W. Browne will be found in Dr. Munk's 'Roll of the Royal College of Physicians,' London, 1861, vol. ii. pp. 84-94.

W. E. BUCKLEY.

I remember drawing attention to the use of this expression in 'N. & Q.' some ten years ago. Watering-place obviously is the name given to such resorts as Bath and Cheltenham, which people frequented for the sake of "the waters," and has been incorrectly transferred to places where people go for the sake of the sea and sea-bathing. The expression

is as old as the popularity of seaside towns. The 'Hastings Guide' of 1797 says, "No watering-place can excel Hastings in the convenience of sea-bathing." EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

The phrase "going to the waters" has been familiar to me for the last forty years as used by the peasantry in the counties of Huntingdon, Rutland, and Lincoln. By it is meant a seaside place, and not an inland watering-place, such as Malvern, Bath, Leamington, or Cheltenham. An old clergyman, long since dead, told me that when he entered upon his Huntingdonshire rectory (about the year 1820) he preached on behalf of the Church Missionary Society, and had the first collection for it that had ever been made in that parish. On the following day he and his wife went to Cromer for a brief holiday at the seaside. When he returned home he discovered that his bucolical parishioners imagined that the real cause for the Sunday's collection was to provide himself and wife with funds for Cromer. They said and believed that "the parson had a gathering to take him and his missis to the waters."

CUTHBERT BEDE.

[Very many replies are at the service of the REV. A. SMYTHE PALMER.]

OLIVER CROMWELL (7th S. vii. 249).—The English translation, by Priscilla Maria Beckwith (1837), of Guizot's admirable 'Lectures on European Civilization' contains, among others, the appended remarks relating to Cromwell:—

"It was then, says Bossuet, that 'a man arose who left nothing for fortune to do, which his own prudence and foresight could effect'; an expression full of error.No man ever trusted more to fortune than Cromwell.A boundless ambition, an admirable talent in drawing all possible advantages from the events of each day.the art of profiting by fortune, without pretending to direct it—this is the character of Cromwell. He did, what no other man, placed in analogous circumstances, has ever done. He accommodated himself to all the different phases of the revolution. He was a leader, both at its commencement and at its close.He filled alone, all the parts, which during the course of most revolutions are divided amongst many great actors. Once master of the government, this man who had shown so bold, and so insatiable an ambition.displayed a fund of good sense, prudence, and knowledge of resources, which controlled his most violent passions," &c. —Pp. 421-3.

J. F. MANSERGH.

Liverpool.

One of the passages in question is taken from that part of Guizot's 'History of Civilization in Europe' devoted to the English Revolution of 1641 and after years, and runs thus:—

"Il lui [Cromwell] est arrivé ce qui n'est arrivé peut-être à aucun autre homme de sa sorte; il a suffi à toutes les phases, aux phases les plus diverses de la révolution," &c.

JULIUS STEGGALL.

AUTHORS OF QUOTATIONS WANTED (7th S. vii.

49. —

In the days of the Rump, &c.

In a play entitled 'Charles the Second'—I think one of
 Renish's series—one of the characters, Captain Copp, is
 continually singing—

In the time of the Rump old Admiral Trump
 With his fleet swept the chops of the channel, &c.
 cannot say, however, if the words were originally
 written by the author of this play or not.

R. STEWART PATTERSON.

(7th S. vii. 349.)

A heart at leisure from itself
 To soothe and sympathize

from a poem by A. L. Waring, beginning—

Father, I know that all my life.

may be found in Mrs. Alexander's 'Sunday Book of
 poetry' (Macmillan). C. L.

[Very many replies, stating that the poem appears in
 different collections, are acknowledged.]

Every moment [not "instant"] dies a man, &c.
 Tennyson's poem 'The Vision of Sin.'

FREDK. RULE.

[Other contributors point out the source of the quota-
 tion.]

Miscellaneous.

NOTES ON BOOKS, &c.

John Allen, *Vicar of Pries and Archdeacon of Salop.*
 A Memoir. By his Son-in-law, R. M. Grier. (Riving-
 tons.)

This is a dull book; no one will read it for entertain-
 ment; but it is valuable, first because it preserves, though
 in an uninteresting fashion, much that is of perma-
 nent value concerning an active and energetic clergy-
 man, and secondly because it throws much light on the
 changes which have taken place during the Victorian
 era. A student who wishes to understand the life of the
 last fifty years when it has faded away into the dim dis-
 tance will find Mr. Grier's book very useful.

John Allen came of a good old race, and was all his
 life an active and energetic worker. He had the good
 sense which are called the "lower classes" at heart, and in
 a unostentatious way he helped them in many direc-
 tions. A deeply religious man, he spent his life in a
 region of theological turmoil, without, so far as we can
 make out, being in any degree disturbed by it. Some of
 his actions were eccentric. He was fond of books, yet
 rather than lend his copy of Fielding's works, which he
 considered to have an evil tendency, he put the set "be-
 hind the fire." This was surely a waste of property.
 In this *auto da fé* stamped out the whole number of
 copies that exist of the great novelist's works, we could
 hardly understand, though not have sympathized with it;
 but the destruction of a single set could not influence
 the circulation of works which exist in about fifty edi-
 tions. Over-zealous people, like Roman Inquisitors,
 sometimes encourage the circulation of the very books
 they would fain suppress. We know an instance in point.
 I withhold the name. There is a certain foreign book
 which for very good reasons reputable people of all
 classes hold to be very objectionable. Such a crusade
 has been made against it that copies have become scarce,
 and it has been found a paying thing for a certain dis-
 reputable foreign bookseller to reprint it, thus giving
 it ideas a far wider circulation.

Our older readers will call to mind the terror that rail-
 ways inspired when they first came into use. An amusing

illustration of this is given by Mr. Grier. Lady Buchan
 of Athlone writes thus in 1833: "I have a letter from Sir
 John, who strongly recommends my going by the rail-
 road, and says it would be a great pity that you and
 Mark should miss the opportunity of seeing it, as there
 is no danger for those who remain quietly in the car-
 riage." In reference to the same subject, Mr. Grier
 attributes to Mr. Bright the remark that "one of the
 safest places on the face of the earth is the middle com-
 partment of a first-class railway carriage." We have
 always understood that this statement was made in a
 speech by the late Lord Houghton. It is quite possible,
 however, that the idea may have struck both the peer
 and the commoner, and that the remark may have been
 made by both one and the other without any conscious
 quotation.

Musica Ecclesiastica. The Imitation of Christ. By
 Thomas Kempis. With a Preface by H. P. P. Lid-
 don, D.D., D.C.L., Canon and Chancellor of St. Paul's.
 (Stock.)

In the present translation of the renowned work of
 Thomas a Kempis the text is for the first time arranged
 in rhythmic sentences "according to the original in-
 tention of the author." This innovation distinguishes
 the edition, and will commend it to a large number of
 readers. So many theological, moral, and didactic
 books have been written on verses or texts that the
 idea is familiar to the English mind. That the work
 gains much by the arrangement some will not hold.
 It loses little, however, and the volume is one that
 for centuries to come will maintain its hold upon the
 devout reader with a tendency to mysticism. Canon
 Liddon gives a short preface explanatory of the hold
 it has taken on the public, and eulogizing the present
 translation. A short preface by the translator follows,
 and wisely does not exercise itself with the often re-
 newed disputes as to the authorship. Discussing the
 claims of Gersen, or Gerson, it simply says of the
 question of authorship, "In whatever way we decide
 it, it is certain that we owe the book in its present
 form to Thomas Hæmmerlein," known among the
 humorists as Malleolus and to the general reader as
 A Kempis. The edition is handsome and portable, and
 will no doubt be received with favour.

An interesting number of the *Fortnightly* opens with
 the inquiry by Lord Wolseley 'Is a Soldier's Life Worth
 Living?' and advances the opinion that "all other plea-
 sures pale before the intense, the maddening delight of
 leading men into the midst of an enemy." Highly dra-
 matic and interesting is the account of Musset by M.
 Arsène Houssaye, of which the second part, describing
 the death of the poet, is given. Lady Dilke, answering
 in part Canon Taylor, writes on 'The Great Missionary
 Success' which she finds in the social and political im-
 portance of the proceedings of the educated English
 gentlemen and the gently-nurtured Englishwomen who
 make themselves one with the Indian people. Mr. Wil-
 liam Archer pleads earnestly for "an endowed theatre." Mr.
 Karl Blind gives some personal recollections of John
 Bright. Mr. Hamilton Aïde deals with 'Colour in Domes-
 ticity and Dress' and Cardinal Manning with 'The
 Education Commission and the School Rate.'—In the
Nineteenth Century Lady Jersey gives a picturesque
 account of 'The Hindu at Home.' She is a close ob-
 server, and dwells upon points likely to escape masculine
 attention. Mr. Edward Clifford gives a dreadful account
 of leprosy, under the title of 'With Father Damien and
 the Lepers.' Much seems to be expected from the
 remedy the garjun oil. An imposing array of contri-
 butors includes Lord Armstrong, Mr. Edward Dicey, the
 Bishop of Peterborough, Mr. Gladstone, &c.; but the sub-

jects generally are political or polemical.—“Orcagna,” otherwise Andrea di Cione, is treated by Mr. Stillman in the *Century*, and there are some reproductions of quaint figures of women of some nine feet or upwards. A very attractive account is given of Samoa, and of American relations with it. ‘Round about Jerusalem’ and ‘The Monasteries of Ireland’ are articles to be read, and there are some delightful and well-illustrated recollections of J. F. Millet.—Mr. W. J. Lawrence writes pleasingly and eruditely on ‘Stage Falstaffs’ in the *Gentleman’s*.—*Macmillan’s* has a characteristic paper by Mr. Walter Pater on ‘The Bacchanals of Euripides.’ Prof. Freeman’s ‘City and Borough’ deserves to be closely studied, and ‘A Passion-Play on the Italian Lakes’ is vividly described. Very primitive appear to have been the representations.—The brilliant description in *Temple Bar* of Mr. Disraeli is concluded, and constitutes delightful reading. ‘Prototypes of Thackeray’s Characters’ has interest for students of Thackeray’s books and friends, now a rapidly dwindling few of the mass. ‘The Romance of Dorothy Osborne’ draws fresh attention to a not-to-be-forgotten book.—Dr. Hamilton writes in *Murray’s* on ‘Wild Bird Life in London’ and Mr. Shand on ‘The Personality of Prince Bismarck.’ ‘Father Damien and the Lepers’ is treated in *Longman’s*, also, in which magazine appears an excellent account of Fiesole under the title ‘A Hill-top Stronghold.’—One of the best articles of the month is ‘The Last of the Souths,’ contributed to the *Cornhill*. The account of Southey is quite admirable. ‘Venice in Spring’ is readable.—Abingdon is well described by letterpress and illustrations in the *English Illustrated*. ‘A Peep into the Coal Country’ is also well illustrated.

We have received the *Fifth Annual Report of the Bureau of Statistics of Labour of the State of New York*, which was laid by the Chief Commissioner, Mr. C. F. Pack, before the Legislature in April, 1888. It is a closely-printed octavo of nearly eight hundred pages, full of lucidly-arranged facts. We cannot profess to have read the whole of it, for a good part of the volume is composed of tables. We have, however, read sufficient to show that it is a work with which all English economists ought to make themselves acquainted. Its facts and inferences are not of the kind with which we deal. It has, however, a certain interest on account of some of the words it contains. We find “boycott” used several times as a substantive, and are told that the “New York longshoremen and the Old Dominion Steamship Company had got into a snarl.” Somebody should read Mr. Pack’s pages for Dr. Murray’s ‘Dictionary.’

The *Scottish Art Review* for May reproduces ‘The Sulky Boy’ of Greuze, continues the articles on ‘Bohemianism’ and ‘Anticoli-Corrado,’ and has a good paper on ‘Madame Sévigné aux Rochers.’

In the *Bookbinder* (Clowes & Sons) Mr. Quaritch continues his ‘Short History of Bookbinding’ and Mr. Weale his ‘English Bookbinding in the Reigns of Henry VII. and VIII.’ A binding by Wynkyn de Worde of about 1516 is reproduced, as is in colours a magnificent specimen of Monnier binding.

The *Monthly Chronicle of North Country Lore and Legend* (Scott) opens with an account of the Bewick Club and its founder. Pictures of John Bright and of Kirkstall Abbey are among the illustrations.

MESSRS. CASSELL’S publications lead off with the *Illustrated Shakespeare*, in which ‘Troilus and Cressida’ is given. The illustrations of Cassandra and of the hero and heroine are acceptable, but that of Achilles presents the hero as too feminine.—*Our Own Country*, Part LII., now approaching completion, quits Iona, Staffa, and

Arran, and deals with Richmond, in Yorkshire, no whit inferior in beauty to its Surrey namesake. Good views of the market place and of the three towers with the Cistercian tower in the foreground, and of the castle and bridge, are given. Easby Abbey is depicted, and the reader is then taken to Wales, to St. David’s and Haverfordwest.—*Old and New London*, Part XX., depicts Christ’s Hospital, of which many views are given. The Charterhouse and the old Fleet Prison, &c., have abundant antiquarian interest.—Part XIV. of *The History of Music*, by M. Naumann, opens with Luther and the music of the Protestant Church, and treats incidentally of folk-songs. It has a good portrait of Faustina Bordoni Hasse.—*Picturesque Australasia*, Part VII., has some very curious illustrations of native houses, including the tree houses, and of native life. The Owen Stanley Ranges and York Island, Torres Straits, are exhibited in full-page illustrations.—Part LXIV. of *The Encyclopædic Dictionary* takes the alphabet from ‘Round’ to ‘Saul Tree.’ Under ‘Safety’ and its combinations a large amount of encyclopædic information is given. ‘Saffron,’ ‘Saltpetre,’ ‘San Benito,’ ‘Sanctification,’ are words to be consulted with special advantage.—*Celebrities of the Century*, Part IV., has lives of Capt. Burnaby, Sir Richard Burton, Lord Cairns, Randolph Caldecott, George Canning, Lord Castlereagh, &c., and there is a good and well-condensed life of Thomas Carlyle.—*The Woman’s World* is well carried out. There is a good engraving of David’s picture in the Versailles Gallery of Madame du Recamier. ‘A Lady of Fashion in 1750,’ by Mrs. Comyns Carr, is especially good.

The first of two parts of *Royal Academy Pictures* has been issued by Messrs. Cassell, the second and concluding part being due at the close of the month. Among the works in the present instalment are masterpieces of the President, Messrs. Watts, Woolner, Alma Tadema, Frith, Brett, Yeames, &c. The whole will constitute a pleasing souvenir of the exhibition.

Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication “Duplicate.”

F. L. TAVARE (“Escociquiez”).—All concerning this monk and the trouble in Bayonne in 1808 (not in 1806), will be found in his life in the ‘Biographie Universelle and in ordinary descriptions of Bayonne.

W. SOMERSET (“Canif”).—The word, according to Littré, comes from *knifr*, ancient Scandinavian.

P. (“Pronunciation of ‘Centenary’”).—You will do well, in spite of the evil example of your neighbours, to follow the teaching of the dictionaries you mention.

NOTICE.

Editorial Communications should be addressed to ‘The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to ‘The Publisher’—at the Office, 22, Took’s Court, Curstort Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 18, 1889.

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Notes.

GATTICO OF NOVARA ON ALTARS.

John Baptist Gattico, of Novara, a canon regular of the Lateran Church, in his folio 'Propectus Opusculi de Usu Altaris Portatilis,' Romæ, 1770, added to which is a tract 'De Oratoriis Domesticis,' gives many valuable particulars as to altars in whole or part made of precious metals. Their origin was, as will be seen, Byzantine.

1. St. Ambrose is said to have celebrated the blessed sacrament privately in the house of a Roman lady: "S. Ambrosius in domo matronæ Romæ celebravit," this reference being given in the index as p. 262 of 'De Or. Dom.'; but, though the statement is in the tract, the number of the page is, I think, wrongly given in the index.

2. 'De Usu Alt. Port.,' cap. i. sec. iv. p. 348. Hebrews xiii. 10, "We have an altar," is generally interpreted as applying to the Christian altar; but Aquinas thought the reference was to Christ himself, "Allegoricè hoc loco interpretatus Doctor Angelicus S. Thomas altare pro Christo."

3. In a chapel of Sta. Prudentiana at Rome can still be seen, between the chinks of the stone altar, the wooden *mensa* on which St. Peter is said to have celebrated; but Arringhi and another writer, Florentinus, his name not being, however, given, say that St. Peter's altar is in the church of Sta. Praxede. Gattico says that the monks of Vallom-

brosa, "ejusdem ecclesiæ cultores," when interrogated by Bianchini, declared their ignorance that they possessed any such treasure, and Gattico therefore conjectures that this belief about the church of Sta. Praxede originated in a confusion between the name of that church and the church of Sta. Prudentiana.

4. Christian altars are distinctly spoken of in St. Ignat., 'Ep. ad Ephes.' and 'Ep. ad Philadelph.'; in Origen, Hom. ii., 'In Num.'; Tertullian, 'De Orat.,' cap. x.; St. Cyprian, Ep. 40, 42; and St. Firmilian, 'Ep. ad Cyp.' But some quote Minucius Felix, Origen, and Arnobius on the other side, as though (and the words are sublime) "Deus in nostrâ dedicandus est mente, in nostro consecrandus est pectore."

5. Were altars ever of gold or silver? 'De Usu Alt. Port.,' cap. ii. sects. iii. and iv. pp. 356-7. In some old Pontificals, *apud* Martene, instead of the words "ut lapidis hujus," &c., in the office for consecrating an altar, the form runs "ut *metalli* hujus," &c. Anastasius Bibliothecarius, in his Pontifical (in "Life of St. Hilary"), notes a silver altar weighing 40 lb. *Ib.*, in "Life of St. Sylvester," it is stated that Constantine erected in the Lateran Basilica an altar "argento et auro clusum cum gemmis prasinis [*i. e.*, emeralds probably] et hyacinthinis et albis 210 ornatum undique pensans libras 350." *Ib.*, in the Basilica of St. Lawrence, "In Agro Verano," was an altar of purest silver, weighing 200 lb., and a similar one in the Basilica of SS. Peter and Marcellinus. *Ib.*, in "Life of Sixtus III.," Anastasius says that that Pontiff gave to the Liberian Basilica an altar of the purest silver, weighing 300 lb., and also an altar and confessional of St. Lawrence of the finest silver. In the "Life of St. Sylvester" Constantine is said to have given to the Church of the Holy Cross in Rome a golden altar, weighing 250 lb. But in the Archbishop of Bologna's book, 'De Sacrificio Missæ' (and the famous writer was afterwards a Pope), it is conjectured (and Gattico agrees with him) that these altars were merely plated with gold or silver *lamina*. One of these cases Anastasius records specifically:—

"In Basilica SS. Dei Genetricis quæ est ad Præsepe in altari ipsius Præsepis fecit laminas ex auro purissimo, historiis depictis [compare M. du Caumont's reference to "dalles historiées" in his 'Abécédairé'] pensantes simul libras 105."

So in the "Life of Leo III.," a pall or altar frontal or *antependium* of gold and silver is probably all that is meant.

In the will of a Count Everard, who lived in the tenth century, is noted "altare argento paratum unum"; but (cf. French *parures*) this may mean only with silver vestings, or perhaps only the altar "stoles" were silver.

Again, the Abbé Suger, who built St. Denis, near Paris, and the Sainte Chapelle in old Paris,

in his 'Liber de Rebus in Administratione sua Gestis,' says:—

"Sacratissimum lapide porphyreus [sic], qui superest aræ non minus qualitatibus colore quam quantitativè magnitudine satis aptus, concavo ligno, auro operto, ipsa vetustate interpolato admodum disrupto cingebatur."

But though, to use the distinction in Pausanias and Lucian between the pagan statues that were solid gold (ὀλόχρυσα) and those that were only plated (ἐπίχρυσα), most altars were only ἐπίχρυσα, Gattico admits that some altars of solid precious metal did exist. One was the altar of St. Sophia at Constantinople, mentioned by Paulus Silentarius in his 'Descr. et Liber 6, Constantinopol. Christianæ,' n. 53. The passage is too long to quote, but he speaks of the columns "sacræ mensæ ex auro omnino conflatæ"; and it is added that this altar was decorated (vide also Ducange) with gold, silver, and other precious metals, and also with pearls and mosaics. Porphyrogenitus, in his 'Life of the Emperor Basil, the Macedonian,' cap. iv., states that that sovereign erected in his own palace an altar of the same material as that of St. Sophia.

"Possibly also [says Gattico himself] those altars were of solid gold which were set up in the Basilica built by Helena on the site of Christ's Passion, which Basilica is called 'aureis divas altaribus' by St. Paulinus [of Nola] in his 'Ep. ad Severum.' So also Sozomen tells us in book ix. of his 'Eccl. Hist.' cap. i., that the Empress Pulcheria gave to the church of Constantinople a golden mensa adorned with jewels. Similarly [he continues] the altar constructed of gold and placed in the Basilica of St. Ambrose in the year A.D. 832 by Angilbert, the fifty-seventh Bishop of Milan, may have been said to be of pure gold, although not actually of solid gold."

H. DE B. H.

HYMNS ATTRIBUTED TO ADDISON.

In the *Christian World* newspaper of April 18 the following paragraph occurs:—

"In our first notice of the new 'Hymns Ancient and Modern' the hymn 'When all thy mercies' is attributed to Addison. Mr. John C. Francis writes to remind us that the authorship was claimed by Richard Richmond, Rector of Walton-on-the-Hill from 1690 to 1720. He sent it in a letter he addressed to Justice (Secretary) Ellis, asking for Church preferment, and Ellis probably handed it to Addison. The latter published it in the *Spectator*, according to a promise he had made that he would sometimes give his readers original unpublished poetry which had fallen into his hands."

This statement, although supported by the high authority of Mr. John C. Francis and the *Athenæum*, has been often refuted, or, at least, discredited, but it crops up again from time to time as a new and original discovery. Let us see how the matter stands.

Three hymns which first appeared in the *Spectator* are usually ascribed to Joseph Addison. They are: "The Lord my pasture shall prepare," "The spacious firmament on high," and "When all thy mercies, O my God."

Whoever wrote one of them certainly wrote the

whole three. The flow of thought, the rhythm and melody of the versification, the mode of expression, point as surely to one mind as does the style of Cowper, Tennyson, Byron, or Wordsworth. The three hymns bear the same signature "C," which it has never been doubted indicate the authorship of Addison.

One would think that to overturn this plain simple statement of fact, combined with the (until recently) undisputed ascription to Addison during 170 years, very strong evidence would be required. What does it amount to? The claim of Andrew Marvell may be summarily dismissed. I cannot find a shred of trustworthy evidence in its favour.

In the *Athenæum* of July 10, 1880, Mr. E. J. L. Scott writes that he has found among the papers of Mr. John Ellis, Under Secretary of State in the reign of Queen Anne, an original letter, with no date, addressed to Mr. Ellis, and signed "Richard Richmond," and the writer encloses, as his own composition, the above hymn, and founds thereon a plea for preferment in the Church. The letter runs as follows:—

The Rt Worshipfull Mr Justice Ellis in Pall Mall.

Most honored Sir,—Your piety and prudence, your charity and candour, engrave your name for posterity, as well as the present age to admire. Therein appropriate this most excellent hymn, suitable Sir, to your excellent virtues and hope it may prove a motive for your honour's Christian benevolence to the author in adversity to comfort the sorrows in life. Shall be thankful to heaven and your worship's most gracious hand.

RICHARD RICHMOND.

Mr. Scott adds that the author seems to have been Rector of Walton-on-the-Hill, co. Lancaster, from 1690 to 1730. I suppose that Ellis on receipt of the hymn handed it over to Addison, a fellow secretary, to make what use of it he pleased.

Was there ever so formidable a superstructure raised on such a flimsy foundation? The whole claim is so absurd that at the touch of the Ithuriel spear of common sense it vanishes into thin air.

A man who signs "Richard Richmond," and gives neither date nor place, writes a begging letter to a Government official asking for charity, and 170 years afterwards a caterer for the public press accidentally picks up the letter and jumps to the conclusion that this man was a certain clergyman, of the same name, and that what he wanted was preferment in the Church. There is not the slightest indication of anything of the kind. The identity of the two men has not a particle of proof. There surely might be more than one Richard Richmond alive at the time. There were six Richmonds conflicting on Bosworth Field, and fifty more might have been found if required.

The assumptions in Mr. Scott's letter are extraordinary. The writer of the letter does not "enclose the hymn as his own composition," he calls it "a most excellent hymn," "a motive for your honour's Christian benevolence." The word

"author" evidently means the author of the letter. He does not "ask for preferment in the Church." He never mentions the Church at all. The letter is simply a whining appeal for charity, such as most of us are receiving every week.

And now for the facts of the case, which I think give the *coup de grâce* to this impudent claim. The Rev. Richard Richmond was rector of the parish of Walton-on-the-Hill, near Liverpool, from 1690 to 1720. The living is one of the richest in Lancashire, and the advowson had been in the family for generations. He was connected both by blood and marriage with many of the gentry of the County Palatine. During his incumbency an Act was passed separating Liverpool from Walton as a distinct parish, and the rector received a considerable sum in compensation. To suppose a gentleman in a position like this would ask for "your honour's Christian benevolence to the author in adversity, to comfort the sorrows in life," would require an amount of credulity which would hesitate at nothing.

It may be interesting to know that the Rev. Leigh Richmond, in after years the author of 'The Dairyman's Daughter,' was a scion of the same stock.

J. A. PICTON.

Sandyknowe, Wavertree.

SHAKSPEARIANA.

SHAKSPEARIAN COMMENTARY.—For the next Intermediate Examination in Arts of the London University Shakspeare's 'King John' is one of the books set. I am reading up the Clarendon Press edition of the play. The annotation seems admirable in the main, but on two points the editors seem to me so hopelessly bewildered that I should be more than obliged to have your assistance in the matter.

In III. i., where Pandulph combats the hesitation of the King of France, he says (as usually printed):—

But thou.....

.....Makest an oath the surety for thy truth

Against an oath: the truth thou art unsure

To swear, swears only not to be forsworn.

The note to this is, first to print the passage as in the First Folio, which only differs from the above in having no stop after "oath" and a comma after "truth" in the second instance. The editor then says:—

"Johnson put a full stop at 'oath.' The great difficulty of the passage lies in the words which follow:—

The truth thou art unsure

To swear, swears only not to be forsworn.

The language is made intentionally obscure. Staunton and Hudson have rewritten the passage, and thereby given it a meaning which is sufficiently clear, but may not be what Shakspeare intended."

I am unacquainted with the emendation of Staunton and Hudson, so can express no opinion

upon its clearness; but beyond all question it is not "what Shakspeare intended." What Shakspeare intended he has set down exactly in the text as it stands in the folio. Johnson's suggestion of a full stop at "oath" (or the usual colon) is, of course, obvious. In those days full stops were not unfrequently allowed to look after themselves, or be supplied by the reader. But what poisons the passage is to omit after "truth," as all our modern editions do, the comma which the folio so carefully supplies. Current practice makes the passage run,

The truth thou art unsure to swear, regarding "thou art" as equivalent to "one is," and taking the whole as a general statement. But what truth is it which one is unsure to swear? or what meaning has "unsure" in this collocation? or what meaning has the passage? Certainly none with the Shakspearian ring about it. But regard it in this way. "Thou art unsure to swear" is not intended to qualify "truth" directly." It is meant as a sneer at the French King. "Thou" refers solely to Philip, as if Pandulph said, "The truth—the truth absolute (which is my truth), and which thou, Philip, art so unsure (or uncertain) at swearing although you stand up stiffly enough for this inferior, secondary sort of oath you have taken—this truth alone binds by an oath which must not be forsworn."

This rendering appears to me to clear up all doubt and to put the true life into the passage. To prevent further error, I would suggest that the punctuation of the folio be immediately restored, and perhaps that in the second case "truth" be printed with a large T.

Point No. 2 occurs in IV. ii. King John, excusing himself to his nobles for his double coronation, says:—

Some reasons of this double coronation

I have possess'd you with, and think them strong;

And more, more strong, than lesser is my fear,

I shall induce you with.

The note on this passage surprises me. It says:—

"More strong in proportion as my fear is less. The first folio reads 'then lesser,' the second and third 'then lesse,' the fourth 'then less.' 'Then' is the common spelling of 'than' in the old editions. Pope reads..... 'the lesser.' Tyrwhitt suggested 'when' for 'then,' and was followed by Stevens."

The Clarendon Press editor adds, "There appears to be no reason for departing from the original reading"—an opinion which is safe, but not satisfying.

Here again the folios clear up whatever doubt there may be. The discrepancy between "lesser" and "lesse" (or "less") seems by no means hap-hazard, but rather shows that in the later folios rhythm may have been sacrificed for the sake of clearness and to avoid the very error into which the commentators appear to have fallen. I am much exercised to know how these came to join

"lesser" with "fear." There is no connexion. "More strong" and "lesser" both qualify "reasons," as if John said, "Reasons, I think, still stronger, rather than lesser, than those which I have already given you." "Is my fear" is simply our usual "I am afraid," the weak, temporizing affirmative, and is merely parenthetical, but it seems to be what has misled the commentators. That "more strong" and "lesser" go together is put beyond doubt by the "less" of the later folios. "Less" is already comparative. The double in "lesser" is a partiality of Shakspeare; but the force of the "more" with the companion adjective may have suggested exaggeration, which led to "lesser" being reduced a point in the later editions—a sufficient reason why "less" is intentional, and that both adjectives should be joined in construing. I cannot speak for the punctuation of the folio, not having it by me, but I have no doubt it will bear out this view.

I consider there is need here for immediate alteration, the modern text being not only not Shakespearian, but downright nonsense.

C. J. FLETCHER.

'CYMBELINE,' I. iv. 1 (7th S. vii. 124).—With Mr. Daniel's inability to see the difficulty I confess I wholly sympathize. Iachimo, as I take it, says, "I could have looked on him without being helped or aided by admiration," which, put more shortly, is, "I could have looked on him without admiration." I see nothing slipshod in either phrase, and one may surely say, "I can see him without the help of magnifying glasses," or "I can see him without magnifying glasses." If anything, this shorter phraseology is the more slipshod or colloquial, because the more elliptic, seeing that it does not so clearly point out whether we without glasses can see him, or we can see him where he is without magnifying glasses. Only, with regard to Iachimo's words, we must remember—for it is necessitated by his previous words, "Crescent..... note of"—that we are to understand *admiration* in its strongest and more etymological sense of wondering or marvelling at, such as is expressed in he

Is a creature such

As to seek.....

For one his like, there would be something failing
In him that should compare, &c.

BR. NICHOLSON.

May I add to Mr. INGLEBY's note that his own reading of the sense of this passage does not seem quite so inconsistent as he suggests?—"I could have estimated him myself without help of others' praise or admiration, *even though* [=however so] *itized and minute.*"

W. C. M. B.

"INDIAN BEAUTY": 'MERCHANT OF VENICE,' III. ii. (7th S. vii. 42).—I like not the sable belle who has bewitched too many commentators. To

me the passage has presented no difficulty since seeing a suggestion which, as Dr. NICHOLSON does not mention it, I presume he has not heard, and which I venture to hope will at once convert him.

"Look on beauty," says Bassanio, nine lines before, and he shows how it deceives, despite its charms. Then he pursues the subject:—

Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian; beauty in a word,
The seeming truth which cunning times put on
T' entrap the wisest.

The last clause here deftly knits up the whole argument on the treachery of outward show. All the change needed is to put the semicolon back one word. By the common reading, supported by Dr. NICHOLSON, the meaning is, to say the least of it, obscured, as the Globe obelus bears witness, if, indeed, the phrase be not self-contradictory, for the reader has to persuade himself that an "Indian beauty" is not a beauty, which, after all, is not so plain, and in my opinion is not, as a matter of fact, the case. "Veiling an Indian," on the other hand, was as definite in Shakspeare's day as "veiling a nigger" or veiling "Lord Salisbury's black man" would be to-day. These are my reasons, which are favoured rather than otherwise by the First Folio.

GEO. NEILSON.

Glasgow.

Dr. NICHOLSON is quite right, and he might have quoted in favour of his opinion Shakspeare himself, who says:—

In the old age *black* was not counted fair,
Or if it were, it bore not beauty's name;
But now is *black* beauty's successive heir,
And beauty slander'd with a bastard shame.

Sonnet cxxvii.

For I have sworn thee *fair*,—more perjur'd I,
To swear, against the truth, so foul a lie!

Sonnet clii.

With the ancient Romans, too, fair was the colour of beauty, as it appears from the following lines of Virgil:—

Certe, sive mihi Phyllis, sive esset Amyntas,
Sunt quicumque furor (quid tum, si *fuscus* Amyntas!
Et *nigra* violæ salit, et vaccinia *nigra*),
Mecum inter salices lenta sub vite jaceret.

Eclogue x. 37.

DNARGEL.

Paris.

'TIMON OF ATHENS,' V. ii. (7th S. vii. 125).—The direct grammatical relation of the dismembered parts, without other change, seems to make this clear:—

I met a courier, one mine ancient friend;
To whom.....our old love made yet a particular face,
Though in general part we were opposed, &c.

Mr. LLOYD's next suggestion, however, seems happy, and clears the phrase for me.

W. C. M. B.

SEYMOUR, A SOWER.—In the *Saturday Review* of March 30, 1889, in a review of a book entitled 'Barclase of Borlase,' I have read with some surprise the following passage:—

"The historian of the Russells made them 'De Russell,' if we mistake not, and a still more impudent guesser turned the good old English yeoman name of Seamer or Seymour, a sower, into St. Maur."

It would be interesting to know what objections can be urged against the commonly accepted view that we have in the famous family name of Seymour a later form of St. Maur. It is certainly not the impudent guess of a modern antiquary, as this account of the origin of Seymour is given by Camden in his 'Britannia' (see index); and early documentary evidence for the identification of Seymour with St. Maur may be found in Bardsley's 'English Surnames,' p. 594. But, even supposing the commonly received account of the origin of the name of Seymour were found to be false, I should like to be allowed to point out that this new guess that Seymour=Seamer, and that Seamer means 'a sower,' has nothing whatever to recommend it, and, indeed, can be shown to be absurd. It happens that there never was an old English word *seamer* meaning "sower." There was an English word *seamer*, which was sometimes used as a surname; but this word did not mean "a sower," but "a sewer," being the masculine original whence the word *seamstress* was taken. It is to be found in old English vocabularies in the form *seamere* as a loss to the Latin *sartor*. *Seamere*, of course, is a derivative of O.E. *seam*, a seam. Evidently the indolent reviewer in this new guess has been confusing the two distinct English verbs *sow* (*serere*) and *sew* (*suere*). A. L. MAYHEW.

Oxford.

A LONG INCUMBENCY.—The obituary of the *Times* of February 23 contains the following announcement:—

"On the 21st inst., at Ashill Rectory, Norfolk, the Rev. B. Edwards, within ten days of his one hundredth year."

The Rev. Bartholomew Edwards was ordained rector in 1812. He was patron of the rectory of Ashill, near Watton, Norfolk, to which he presented himself in 1813, having, therefore, held the living for the extraordinary period of seventy-six years.

THOMAS BIRD.

Romford.

AN AWKWARD REFERENCE.—The tribute of a scriptural quotation should be only rendered in obituary notices with due regard to the context. In the *Standard* of February 4 an announcement of the kind is followed by the words, "The Lord ad need of him." The friend who selected these words forgot that in the record of the Evangelist it was an ass of which the Lord had need.

R. HUDSON.

"FILER À L'ANGLAISE."—I cut the following slip out of a local French paper. As it bears a family likeness to "taking French leave," I thought it might suit you:—

"Inutile de dire que, lorsqu'ils ouvrirent la sacoche, Bonassi et Corradi n'y virent que des pierres et du feu. Ils portèrent plainte au commissariat, mais il était trop tard. Les deux exploitteurs, après leur vol à l'américaine, avaient filé à l'anglaise."

GEO. A. MULLER.

Nice.

HERALDIC.—A friend possesses a small portrait on copper of the sixteenth century of a young man not unlike Henry VIII., but it is not our king, I am sure. There is a coat of arms on the right side of the figure, Gules, a beacon in flames, vert or perhaps sable; in fess two stars gules. The arms are almost certainly foreign, probably Swiss or Dutch. The man is clothed in a slashed scarlet jerkin, over which is a dark cloak. At the bottom is the inscription "Ætatis suæ 38. A° 1568."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

POEM BY THE LAUREATE.—I found the other day in a little book called 'The Republic of Letters,' published in 1833 at Glasgow, a curious poem by Lord Tennyson, entitled 'The How and the Why.' I do not find it in any collection that I am acquainted with of the Laureate's poems, and probably it has never been reprinted and is not generally known. It begins,

I am any man's suitor,

but is rather too long for insertion here.

E. A. BURTON.

AN ALLEGED PARLIAMENTARY RETURN FOR GREENWICH IN 1558.—It is invariably stated that the borough of Greenwich (or, as termed, "East Greenwich") sent two members to the last Parliament of Philip and Mary—January to November, 1558—but not afterwards until enfranchised by the Reform Act of 1832. The sole authority for this return of 1558 is, I believe, Brown Willis's 'Notitia.' I have searched in vain for it elsewhere. The official lists of this Parliament appear to be unusually complete for the period, but contain no mention of Greenwich. According to Willis, the two members elected were Thomas Farnham, Esq., and John Sackville, Esq. Collins ('Peerage,' ii. 155) identifies the latter gentleman as John Sackville, of Chiddingfold, Sussex, grandfather of the first Earl of Dorset—an impossible identity, inasmuch as the last-named John Sackville died in October of the previous year. The other alleged member, Thomas Farnham, it can hardly be doubted, is intended to represent the Teller of the Exchequer of that name, who died in 1562. He was seated at Bedworth, in Leicestershire, and in 1553 was M.P. for Leicester town. A vacancy occurring at East Grinstead, in Sussex,

shortly after the meeting of the Parliament of 1558, he was elected by that borough—a circumstance that may be taken as proof positive that he could not have been already in possession of a seat in the same parliament for Greenwich. My strong impression is that the alleged return for East Greenwich is a myth, and a mistake for East Grinstead. For this Sussex borough the members originally elected in 1558 were Thomas Sackville (afterwards Lord Treasurer Dorset) and Thomas Parker. Sackville being returned also by co. Westmoreland, and preferring his alternative seat, his place at East Grinstead was filled, as before mentioned, by the election of Thomas Farnham.

W. D. PINK.

Leigh, Lancashire.

FROUDE'S 'TWO CHIEFS OF DUNBOY.'—In reading this powerful romance I could not help feeling struck with the resemblance of the character of Col. Goring to that of the hero of Khartoum. Judge of my amazement on coming to p. 294, l. 14, to find "Gordon" printed in place of Goring. This occurs again on p. 336, l. 5, of my copy. Surely these cannot be printer's errors, but must clearly show the model from which the portrait is drawn, although, by the way, the book has many undoubtedly printer's errors in it.

JAMES DRUMMOND.

Highgate, N.

PIGS OF LEAD.—Objects of this kind dating from the Roman occupation are rare, but not unknown. There are, so far as I remember, five or six in the British Museum, and a few others preserved elsewhere. England has always been a lead-producing land, yet I do not remember ever having seen any *pigs* of lead manufactured in this country between the Roman time and periods of quite recent date.

I am anxious to learn if any mediæval *pigs* of lead are known to be in existence. They would run an equal chance of being lost in bogs, at fords, and in streams, during the times of the Anglo-Saxons, the Plantagenets of the earlier Protestants and the Puritans, as they did when the centre of the state was Rome. The lead from numberless conventual churches was torn from the roofs of the buildings they covered and melted into *pigs* and "sows" by order of Henry VIII. It is almost impossible to believe that some of these clumsy blocks should not have been lost in places where they might since have come to light; but I have never heard of one single example being submitted to the judgment of an expert. It is impossible to give a description of an object one has never seen or even heard described. We may assume, however, pretty confidently that the *pigs* cast in the earlier and the Tudor times would bear coats of arms, heraldic badges, and letters not much unlike, though somewhat ruder than the ornaments one

sometimes finds on old fire-backs, a most excellent collection of which was to be seen a few years ago in the temporary museum formed at Lewes when the Royal Archæological Institute visited that interesting town. If *pigs* of this sort should fall into the hands of any reader of 'N. & Q.' I trust that they will be carefully examined. It is most unlikely that ornaments of some kind or other should not exist upon them, and if they do, it is pretty sure that they will lead to the identification of their makers or their owners.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"COUNSELLOR EITHERSIDE."—The story of the advocate who, on its being pointed out that he was pleading against his client, proceeded to show the fallacy of what he had advanced, and to argue for the side for which he was retained, is, I believe, generally supposed to rest on the authority of Joe Miller, or some equally trustworthy book of reference. That such a mistake could really have been made appears incredible; nevertheless, it is recorded as a fact by one who was engaged in the case:—

"The anecdote book relates the following particulars of the conduct of a case in which Mr. Scott (afterwards Lord Eldon) was Mr. Dunning's junior: 'I had very early after I was called to the Bar a brief in business in the King's Bench as junior to Mr. Dunning. He began the argument, and appeared to me to be reasoning very powerfully against our client. Waiting till I was quite convinced that he was mistaken for what party he was retained, I then touched his arm, and upon his turning his head towards me, whispered to him that he must have misunderstood for whom he was employed, as he was reasoning against our client. He gave me a very rough and rude reprimand for not having sooner set him right, and then proceeded to state that what he had addressed to the court was all that could be stated against his client, and that he had put the case as unfavourably as possible against him in order that the court might see how very satisfactorily the case against him could be answered; and, accordingly, very powerfully answered what he had before stated.'"—Twiss's 'Life of Lord Eldon,' vol. i. p. 103.

I should think this case must be unique in the annals of the law.

CHARLES WYLIE.

3, Earl's Terrace, W.

INGRATIATED.—A rare, if not unique, instance of this word, used in the passive sense, occurs in 'Pendennis,' 1850, vol. ii. p. 269: "How is it that we allow ourselves not to be deceived, but to be ingratiated so readily by a glib tongue, a ready laugh, and a frank manner?" This use seems to me entirely wrong, and due only to Thackeray's carelessness; but I should like to know if the word is ever thus employed by a careful or classical author.

JULIAN MARSHALL.

FAMILY OF JOSEPH GRIMALDI. (See 7th S. vi. 24, 404; vii. 126.)—The following copy of an original letter in my possession, not before printed,

may be interesting in connexion with those of Grimaldi already published, and as containing information not found in his printed 'Life.' The postmark on the letter is "Charlton, 1836," of course the village between Woolwich and Blackheath. It is endorsed by the recipient, "Particulars of the death and family of Joseph Grimaldi, an actor, 1836. This relates to the son of the celebrated actor":—

SIR.—I have made the enquiries about Grimaldi. He was living in Bowling Green row, Woolwich, at the time of his wife's decease, of which you have the register. He then moved to Battle Bridge, where it is supposed he is now living. I had this information from a person who has known him from his infancy, and saw him when he left Woolwich.

I am, Sir, yours obly,

T. S. CARVER.

N.B.—His son died soon after his wife's decease. Mrs. Bryant and Mrs. De Eyvelle were sisters to Mrs. Grimaldi.

D. J.

TRIAL OF BISHOP KING.—Perhaps it will not be out of place to call attention to a ballad, by the Rev. J. Mason Neale, M.A., Warden of Sackville College, in 'Hierologus: a Church Tour,' London, Joseph Masters, 1854. On p. 102 are these remarkable lines:—

Again shall long processions sweep through Lincoln's
minster pile:
Again shall banner, cross, and cope gleam thro' the
incensed aisle;
And the faithful dead shall claim their part in the Church's
thoughtful prayer,
And the daily sacrifice to God be duly offered there;
And tierce, and none, and matins, shall have each their
holy lay;
And the Angelus at Compline shall sweetly close the day.
England of Saints! the peace will dawn—but not with-
out the fight;
O, come the contest when it may—and God defend the
right!

WM. VINCENT.

Belle Vue Rise, Norwich.

Queries.

We must request correspondents desiring information in family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"CITIZEN AND TOLOSER."—So a testator is described whose will was proved and enrolled in the Court of Husting of the City of London, A.D. 404. Can your readers help me to the meaning of "Toloser" or "Tulliser"? It would scarcely mean in this connexion a citizen of Toulouse, and know of no trade or craft to which it can refer.

REGINALD R. SHARPE.

Guildhall,

PARISH REGISTERS OF ST. GEORGE THE MARTYR, CANTERBURY.—In these registers, the following entry appears at the end of the year 1633: "These

that followe were baptised since the order was given in the Lord Arch-bishops visitation." The order referred to seems to have enjoined the mention of the mother's maiden name, as the first succeeding entry runs thus: "Thomas, the sonne of Nicholas Flusser and Sarah Kennet, his wyfe, was baptised." Where can I find some account of this order given by Archbishop Laud?

J. M. COWPER.

Canterbury.

MONEY SCRIVENER.—What is, or was, the nature of this profession; and is it now carried on?

THORNFIELD.

JACOB ILIVE'S 'MODEST REMARKS.'—A friend has been studying the history of Jacob Ilive, printer, type-founder, composer of the 'Book of Jasher,' and prison reformer. Ilive gained his prison experiences on account of his 'Modest Remarks on the Bishop of London's Several Discourses preached in the Temple Church, 1756.' Can any one say where a copy of this pamphlet or a report of the trial of Ilive is to be found? JOHN RANDALL.

AUTHOR OF VERSES WANTED.—Who wrote some lines beginning,—

Godfrey Gordon Gustavus Gore,
No doubt you've heard the name before,
Was a boy who would not shut the door;

and where are they to be seen? E. V. I.

'ORENZO AND SARAH.'—There has lately come into my possession a remarkable volume, which is greatly exciting my curiosity. It is a small post 8vo., printed by Geo. Routh for the author, Bristol, no date, but apparently in the early part of the present century. Here is the full title: "Prose and Poetry on Religious, Moral, and Entertaining Subjects, with a Brief, but Authentic and Affecting History of Orenzo and Sarah from the Year 1793 to the Present Day. By Mrs. Rueful." It is the part of the book indicated by the italics which makes the interest of the volume, that part being a true and terrible tale of sin and sorrow, the principal actors in which were probably well known in Bristol at the time of publication. Can any of your readers give me the true name of the author, or any other facts concerning this remarkable little volume?

J. F. GARRATT.

48, Southampton Row, W.C.

♦CHUMP.—Will any one send me (direct) quotations for "off his chump" before 1877, and for *chump*=blockhead, bungler, before 1888?

J. A. H. MURRAY.

The Scriptorium, Oxford.

SHAKESPEARE'S 'CORIOLANUS.'—Has this play been acted in England since it was produced at Sadler's Wells?

H. T.

THE MONKEY.—The following appears in the *Lady's Pocket Magazine* for February, 1795:—

Verses on that fashionable part of female dress called the Monkey.

Belinda weds a flimsy beau,
Lest she perchance should die a maid;
And hence be doom'd to shades below,
In durance sad, vile apes to lead.

To compromise with cruel Fate
Our wiser dames have found the knack,
For each, while in this mortal state,
Now wears her monkey on her back.

What part of the feminine dress was the monkey? No information can be obtained from the 'Cyclopædia of Costume,' by J. R. Planché, 'Costume in England,' by F. W. Fairholt, or 'Satirical Songs on Costume,' by the same author.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PARDON BY QUEEN ELIZABETH.—I have before me a pardon by letters patent under the great seal of Queen Elizabeth, dated January 15, 1559, and granted to Elizabeth, the wife of Thomas Moncke, Esq., of Pudridge, co. Devon. The pardon is in general terms, applying to all kinds of offences, with a few exceptions. Amongst the dull catalogue of the latter one notes with interest acts concerning the loss of Calais and the imprisonment of the queen, "tempore nostræ præcharissimæ sororis Mariæ nuper reginæ Angliæ." From a proviso contained in it, it appears to have been open to any one to apply for a grant not later than June 20, 1559, on payment of 26s. 8d. There is a draft of the form in the Record Office (Calr. State Pap., Domestic, vi. 486), and it is printed in Rymer's 'Fœdera.'

I shall be glad of any information as to the history of the pardon in general, or the grant of it to Mrs. Monk in particular. I should also like to know whether specimens are frequently to be met with. The lady to whom this particular pardon was granted was one of the two daughters and coheirs of Thomas Powkeswell (or Poxwell), of Strode, co. Dorset, and the second wife of Thomas Monk, of Potheridge. The latter by his first wife was the great-grandfather of General Geo. Monk, created Duke of Albemarle at the Restoration (Pole's 'Collections for Devonshire,' Westcote's 'Devonshire in 1630,' Hutchins's 'Dorsetshire').

CHAS. FREDC. HARDY.

Gray's Inn.

CAPT. RUDDOCK.—Can any of your genealogical readers help me to information concerning a Capt. Ruddock who, in the reign of King John, for some especial military service, was granted some land in Ireland?

E. R. N. MATHEWS.

SHAKESPEARE FOLIOS.—Prof. Dowden ('Primer,' p. 30) writes, "The second folio, 1632, is a reprint of the first, conjecturally amended to some extent."

Has any one collated the two issues? To me such alterations as I have detected seem purely matter of taste, not criticism. For instance, "Grauer" becomes "Graver," as we now write it; "Smithweeke" becomes "Smethwick"; "Maistry" becomes "Majesty"; "leauue" becomes "leave"; "Wiues" becomes "Wives"; "ypon waues" becomes "upon waves," a complete *bouleversement* of *u* and *v*. So I doubt any responsible editorial revision whatever.

A. HALL.

13, Paternoster Row, E.C.

BOULANGIST.—Why has this form been adopted from the name Boulanger, instead of Boulangerist?

W. E. BUCKLEY.

DATE OF OLD BRASS CLOCK SOUGHT.—There is an old brass clock here with one hand, engraved front, bell on the top, long pendulum working at the back. On the front is inscribed "John Newton Stoke Fecit." The bell gives forth a full melodious chime. I regret not being versed in the technical terms, as I could then give a more satisfactory description of the clock. Can any of your readers inform me of its probable date?

FRANCIS B. FRASER.

Tornaveen, Aberdeenshire.

PROVERB.—"There are as good fish in the sea as have ever come out." What is the origin of this proverb; and are there equivalents in other tongues?

R. D. SWALLOW.

GRADUATES OF SCOTTISH UNIVERSITIES.—I have tried, but in vain, to discover a list of graduates of any Scotch university. Is it possible that no such list has ever been published? If so, it is a reproach that ought to be quickly taken away. To think of "modern Athens" being without such a catalogue is surprising.

Y. S. M.

BOOK WANTED.—I shall be glad to know where I can see a perfect copy of a book entitled 'The Practice of Quietness; directing a Christian how to live quietly in this Troublesome World.' The book was dedicated to the Right Hon. Sir Henry Hobard, Knt., Lord Chief Justice of His Majesty's Court of Common Pleas, and prefixed, I am told, there was an engraving, by Thomas Slater, of the author, George Webbe, Bishop of Limerick and chaplain to Charles I. The copy in the British Museum is without the portrait. Is there a perfect copy in any London library or in the Bodleian? The book went through at least three editions. I have read that the one published in 1705 was the best.

WILFRID WEBB.

The Political Agency, Bikanir.

GUNPOWDER PLOT: THE WRIGHTS.—John Wright, one of the conspirators of the Gunpowder Plot, married a "sister-in-law of Marmaduke Ward, of Newby, co. Ebor, gen." Can any one acquainted with the pedigree of Ward of Newby

tell me who this Marmaduke Ward married, and, therefore, whose daughter Mrs. John Wright would be? I should also be obliged for any information tending to show who was the wife of Christopher Wright, the younger brother of John.

HERMENTRUDE.

'ODES TO THE PILLORY.'—Is the author of this work known? It forms a pamphlet of thirty-two pages, including the title-page, and was published about the year 1807 by J. Johnston, Cheap-side, and J. Blacklock, Royal Exchange. The printers were Hamblin & Seyfang, Garlick Hill, Thames Street. The subject of the verses is evidently Lady Douglas, the heroine of 'The Delicate Investigation.' It will be remembered that Johnston and Seyfang were respectively the publisher and printer of Shelley's 'Œdipus Tyrannus'; or, Swellfoot the Tyrant.

W. F. PRIDEAUX.

Jaipur, Rajputana.

NOYES.—Information is wanted concerning Rev. William Noyes, Rector of Cholderton, co. Wilts., England, 1602 till 1616, when he died. Robert Noyes, brother of Rev. William Noyes above, died at Cholderton Jan. 20, 1659, aged eighty-nine years. When and where were they born; and what were their parents' names? J. ATKINS NOYES.

62, Leonard Street, New York, U.S.

BYTAKE.—At the Welshpool Police Court a man was charged with stealing corn from a bytake which he occupied as farm bailiff for the proprietor. What is a bytake?

W. F. MARSH JACKSON.

MOUNTSTEVEN OR MOUNTSTEPHEN.—Can any one afford information concerning the early history of this family, which belonged to counties Devon and Cornwall? In Sir John Maclean's 'Triggfinor' is a pedigree commencing 1623, with the arms as used by the family in the eighteenth century. The arms are wrongly depicted. Another pedigree of a branch occurs in the Harl. MSS. Visitations of Northampton 1564 and 1618) with the arms and crest, the arms being differenced from those of the southern counties by "a bordure en-railed sable." Is name derived from a mount the property of Stephen, whose name appears several times in Domesday as possessor of Devon lands, or from a mount near the scene of the attack by King Stephen on the city of Exeter? R. F. M.

JOHN ERICSSON.—On opening my copy of Hole's useful and handy 'Brief Biographical Dictionary,' vol. 1866, in order to add the name of John Ericsson, the engineer and inventor, who died in March last in his eighty-sixth year, I find, "John Ericsson, Swedish engineer in America, born 1803, died Nov. 2, 1853." As it is altogether improbable that there were two Swedish engineers in America, both named John Ericsson, and both

born in 1803, was there a false report of Ericsson's death in November, 1853, which misled Mr. Hole? Will any of your readers who have ready access to the daily or weekly papers of the "back end" (as we say in Cumberland) of 1853 kindly see if this was so?

JONATHAN BOUCHIER,

Ropley, Hants.

SIR CHARLES CHRISTOPHER PEFPYS.—I should be glad to be referred to any accounts of this Lord Chancellor. He was born April 29, 1781. Where? At what school did he receive his education prior to proceeding to Trinity College, Cambridge, where he graduated LL.B. in 1803? He died on April 29, 1851, at Pretia Santa, in the Duchy of Lucca. Where was he buried? I should be glad of a copy of his epitaph. Are there any portraits or engravings of him known?

T. CANN HUGHES.

Replies.

"THE" IN PLACE-NAMES.

(7th S. vii. 262.)

The interesting note of G. S. deals with a usage which is imperfectly discussed in most English grammars. One of the best, Daniel's, gives the very inadequate rule, "*The* is used before the names of rivers, mountains, seas, oceans—The Danube, The Alps, The Adriatic. It is used before one name of a town—The Hague." Your correspondent has shown that there are numerous additions and exceptions to this rule; but his discussion is not exhaustive, while he has given no general principles by which the rule may be explained. An examination of some obvious exceptions to his rule will, I think, indicate the principle which underlies the usage.

1. The article is not used, he says, before the names of districts. Besides the exceptions which he notes we have—The Deccan, The Carnatic, The Punjab, The Fayoom, The Soudan, The Negib, The Sahara, The Transvaal, The Ukraine, The Dobruitscha, The Herzegovina, The Banat, The Salzkammergut, The Tyrol, The Palatinate, The Breisgau, The Vintzgau, The Neumark, The Altmark, The Peak, and many others. It will be noticed that all these are descriptive appellations, and have hardly yet become true proper names. Thus we say The Altmark, recognizing it as a description of the old Teutonic march against the Wends; but when we say Denmark it is because the name of the Danish march has passed into a proper name. This process is in progress with some of the names enumerated; newspapers of a low type write Tyrol and Herzegovina without the article, though in the case of The Salzkammergut the meaning is so transparent that this cannot yet be done.

2. The article is used, G. S. says, before a range of mountains, but not before a single mountain. We

have, however, The Matterhorn, The Weishorn, The Schreckhorn, The Finsteraarhorn, The Blumlisalp, The Jungfrau, The Ortler Spitz, The Dent Blanche, The Dent du Midi, L'Aiguille Verte, and many others. In all these cases it will be seen that we have rather a description of a particular Horn, Spitz, Alp, Dent, or Aiguille, than a true proper name. But The Rigi and The Wrekin come, I think, under another rule.

3. So again with capes and straits, which G. S. omits. We have The Minch, The Bosphorus, The Dardanelles, The Skagerack, The Cattegut, as well as The Lizard, The Start, The Naze, The Land's End, The North Foreland, The Wurm's Head. Here there is either an ellipse of some such word as "channel" or "point," or the names are manifestly descriptive.

4. We now say Bath and Devizes, but our grandfathers said The Bath and The Devizes. The article is omitted because we have ceased to think of the meaning of the word, which has now become a true proper name. The Devizes meant, as Dr. Guest has shown, the boundary between the old Welsh and English districts. A Scotchman still says The Lewis and a Frenchman says Le Havre, while an Englishman talks of Lewis and Havre, because he has forgotten that the words have any meaning, and merely uses them as names. We say The Hague, because not so very long ago it was the park of the Counts of Holland, but we say Stuttgart, because the memory that it was a studyard has faded away. We talk of the French departments as The Var, The Gard, The Lozère, The Loire, using the words adjectively with an ellipse of the word "department." So with ranges of mountains, rivers, and seas. We say The Atlantic, or The Ganges, meaning the Atlantic Ocean or the Ganges river. The words Atlantic and Ganges are used adjectively to designate the particular ocean or river which is meant. We see this more clearly in such cases as The Black Sea, The Yellow River, The Pacific Ocean, where the words "black," "yellow," and "pacific" are obviously still used as descriptive adjectives. After Arctic we must still add the substantive "Ocean"; after Pacific it is optional, after Atlantic superfluous.

Perhaps the rule may be laid down that the use of the definite article is a sign that the word before which it stands has been or still is either an adjective or a description rather than a true proper name.

T.

Two English towns—the only towns that once required the article, so far as I know—The Bath and The Devizes, have in our century dropped it; and our tendency is now to drop it from foreign names, even where our neighbours always retain it; as in Le Havre, Le Mans, Le Puy, La Réole, and (to come within sight of our own coast) Le Portel, the

biggest fishing village of the Boulonnais. But Spaniards seem, like ourselves, to be dropping it, as we see Habana without it. E. L. G.

MR. GEORGE NEILSON, in attempting to formulate the rules governing the employment of the English definite article before place-names, has thrown together some interesting observations. It is in the intention of adding to, not detracting from, their value that I venture to suggest a motive for its use which he has not noticed. "I take it," he writes, "as a thing nobody will dispute that in at least nine cases out of ten a prefixed 'the' is a sign that a place-name, however unintelligible now, was once well understood by folk of English speech."

My home is in Galloway, a district in which, although from the ninth century at latest it was penetrated by Anglo-Saxon missionaries and contained the Anglo-Saxon bishopric of Candida Casa, Erse (Gaelic) continued to be spoken till the end of the sixteenth century (probably until later in the hill districts). The bulk of the place-names remain Gaelic till this day; needless to say that some are single words, e.g., Larg, Lochans, Larroch, Knock, &c., others compounded of noun and qualitative. The use of the English definite article before such names seems to be governed, almost without exception, by the position of the stress. If the name is a monosyllable it is generally preceded by "the." Thus we talk of The Knock, The Larg, The Claunch (*cladh inise*), The Bar, &c. Polysyllables representing a single Gaelic word have the stress on the first syllable; these also frequently have the English definite article prefixed in modern speech; thus The Derry (*doire*, a wood), The Larroch (*lathrach*, a place or house site), the Lochans (*lochan*, a lakelet or the lakes). Then we come to compound names. These, in accordance with Gaelic euphony, take the stress on the qualitative if it is a monosyllable, on its first syllable if it consists of more than one. The qualitative is usually placed after the noun; thus, Loch-dòw (*loch dubh*, black lake), Barglass (*barr glas*, green hill), Puldòw (*pol dubh*, black water). Such names (with the single exception to be hereafter noted) never take "the" before them. But sometimes, more rarely, the qualitative precedes the noun, in which case the use of the definite article is common; thus, The Dùloch (*dubh loch*, black lake), The Glàisters (*glas tìr*, green land), The Dipple (*dubh pol*, black water). The single exception I have referred to is the name of the wide district (comprising several parishes) known as The Glenkens, and I think the use of "the" here as a prefix has arisen in accordance with Mr. NEILSON'S first rule, and the cause of it seems to be the importance and width of the tract designated.

I cannot agree that a knowledge of the meaning of the Gaelic name has much to do with the use of

the English definite article. A Saxon would be likely to understand Lochedow as Duloch, Baggass as Glaister, Puldow as Dipple. It seems rather to arise from a certain awkwardness in commencing a name with the stress syllable. It is easier (for a Scotsman at any rate) to say "I am going to the Duloch" than "I am going to Lochedow." So in monosyllabic names it comes more naturally to him to say "He came frae the Knock" than "He came frae Knock." HERBERT MAXWELL.

P.S.—I need hardly point out what a valuable assistance in deciphering place-names is afforded by the rule that the stress falls on the qualitative, and generally on its first syllable. The rule applies equally to Teutonic and Celtic names.

"DIVINE ASPASIA" (7th S. vii. 207, 271, 334).

—When G. F. R. B. says I am "mistaken in thinking that there is any authority for the statement that 'the character of Aspasia was written by Mr. Congreve' in Wilford's 'Memorials and Characters,' 1741," &c., he himself makes a mistake. I did not think anything on the subject. I simply adopted the editorial note in my edition of the *Taller*, and suggested that Wilford should be consulted in verification. There are one or two errors in the transcription of Mr. Swinburne's letter, quoted in my previous communication, which I would thank the Editor to allow me to correct. After "show," at the end of the first sentence, the words should come in, "that they ought to die." Before "visible," in the extract from Leigh Hunt, should be inserted "very." After "overthrown," in the last sentence, read, "by mere prosaic evidence, yet the fact remains unalterable." The succeeding word "that" has been misprinted "though"; and "Well's" Coffee House should, of course, have been "Will's." Through the stupidity of the postal authorities here my proof did not reach me in time, or these mistakes would have been rectified.

JAMES HARRIS.

Neuadd Wen, Cardiff.

PORTRAIT OF JONATHAN HARRISON (7th S. vii. 269).—The *Annual Register* (1803) records the death "at Mockerkin, in the parish of Loweswater, co. Cumberland, in his forty-ninth year," of "J. Harrison, Esq., captain of the royal navy." He was distinguished for his courageous conduct in Keppel's engagement off Brest, July 27, 1777; in Lord Howe's victory on June 1, 1794; and in Lord Bridport's action off Porte L'Orient. Is this the subject of the painting?

EDWARD H. MARSHALL, M.A.

Hastings.

DRAGOONS AND HUSSARS (7th S. vii. 267, 335).

—COL. MALET's remark that "the 26th and 27th Light Dragoons were disbanded before the peace" is not in accordance with the late Richard Can-

non's statement on the subject. The 26th were raised in 1795, but numbered the 23rd in 1803. This regiment served in Egypt, Spain, and France, and was at Waterloo. In 1816 it was constituted a corps of Lancers, and was disbanded in England in 1817. As regards the 27th, also raised in 1795, it was numbered the 24th in 1804, and, after a distinguished service in India, the regiment was disbanded in England after its return from Bengal in 1819. See 'On the Institution of Light Cavalry in the British Army.' HENRY GERALD HOPE. Freegrave Road, N.

Might I slightly correct COL. MALET's answer to MR. BARTLETT's query? The five Lancer regiments and the 6th (Inniskilling) Dragoons are, together with the seven regiments of Dragoon Guards, classed as "medium" cavalry. The last (Royal) Dragoons and the 2nd Dragoons (Royal Scots Greys) are the only two surviving "heavy" regiments of the cavalry of the line, now that the 4th Dragoon Guards and 5th Dragoon Guards are being converted into "medium" regiments, and as such placed on the Indian roster. C. S. H.

YAHOO (7th S. vii. 165).—In Métivier's 'Dictionnaire Franco-Normand' (1870), or dictionary of the Guernsey dialect, I find the following: "Yahoue, s.m., hêbété, lourdaud." But whether this is a genuine Guernsey word, or whether it has been borrowed from 'Gulliver's Travels,' I am altogether unable to say. Métivier himself does not seem to have quite made up his mind upon the point, for he adds, "Nous ignorons l'origine du yahoo de Lemuel Gulliver, création grotesque du cynique anglican, l'Irlandais Swift." But even if the word is derived from *yahoo*, it is very curious that this should have found its way into the *patois* of the French-speaking inhabitants of Guernsey, who, one would have thought, would know little or nothing of Swift's works. Did Swift himself ever go to Guernsey? F. CHANCE.

Sydenham Hill.

DATE OF THE BIRTH OF MELLONI (7th S. vii. 289).—The "Necrological Table" contained in the 'Companion' to the 'British Almanac' for 1855 gives the death of Macedonio Melloni, at the age of fifty-three years, on August 11, 1854.

J. F. MANSERGH.

Liverpool.

The 'Univ. Dict. of Biog. and Myth.' gives 1801 as the year of Melloni's birth at Parma, but does not give the day and month. The appended authority given is 'Nouvelle Biographie Générale.'

ALPHA.

[The 'Nouvelle Biographie Générale,' indicated by ALPHA, says, "Né à Parme en 1801, mort à Naples le 11 Aout, 1853."]

'BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31, 134; vii. 18, 151, 213, 294).—I have two

volumes of the *Universal Magazine*, viz., lxx., lxxi., for the year 1782. They are complete (excepting the illustrations), with indices, and form a very interesting history of the time, domestic and foreign, with a good deal of miscellaneous literature, and must have been a formidable rival to the *Gentleman's Magazine*. JOHN TAYLOR.

Park Lodge, South Norwood.

C. C. B. has misunderstood my question. I did not ask whether any portion of the *Universal Magazine* had been preserved till the present time, but whether any portion of the *Brussels Gazette* had been preserved.

J. DIXON.

BREE (7th S. vii. 284).—In reply to MR. DEEDER'S query, I would say that some years ago I took some trouble in making and publishing a glossary of words and phrases at Upton-on-Severn, Worcestershire, and I see that what I said about *bree* was as follows:—

"A large cattle-fly. Anglo-Saxon *brimsa*, a gad-fly; Middle English *bree* ('Etym. Dict.,' Skeat). 'Troilus and Cressida,' I. iii.: 'The herd hath more annoyance by the *bree* than by the tiger.'"

The word is in constant use.

R. LAWSON.

Rectory, Upton-on-Severn.

In the edition of Littleton of which I have a copy (Cambridge, 1693) the forms *bree*, *breez*, *brie*, are all given, with the Latin equivalents *asilus*, *tabanus*, *ostrum*, &c. The English synonyms are *horse-fly*, *gad-fly*, *gad-bee*, *dun-fly*, &c. Halliwell has:—

"*Brief*, (3) a horse-fly. Elyot, in v. ('*Æstrum*,' says, 'It seemeth to bee the fly called a *briefe* or horse fly, by reason that it doeth so vexed cattell in sommer tyme.'"

C. C. B.

CHESTNUTS (7th S. vi. 407, 436; vii. 52).—The only explanation of this term I have heard out here is that the jokes told in the Chestnut Theatre, Philadelphia, had at one time such a reputation for being old, it became customary to designate stale jokes "chestnuts." The chestnut gong became something of an institution about four years ago. It was a small gong to be fastened on the waistcoat, and sounded by pulling a cord whenever the wearer was being bored by the relation of an old joke. The practice, however, had an unsavoury taint, and was mostly enjoyed by those who appreciate slang. I was a little surprised to meet with the word in the *Graphic* in (I believe) November, 1887.

Y.

BLUNDERS OF AUTHORS (7th S. vii. 288).—It is clear that Matthew Arnold throughout his poem confuses Philomela with Procne. His capital blunder, however, as I cannot but think, is in attempting at all so close an association of the nightingale's song with that horrible and revolting myth. The vaguer allusions of Barnefield and

Watson do but serve to accentuate the "eternal passion, eternal pain" of the song; but Arnold goes much further than this. He would bring the whole story vividly into view. How much truer is 'In Memoriam'!

Wild bird, whose warble liquid sweet
Rings Eden thro' the budded quicks.

C. C. B.

REV. JAMES HACKMAN (7th S. vi. 87, 212; vii. 172, 296).—An engraved portrait of the Rev. James Hackman was published in the 'New Newgate Calendar,' from which I gave an extract at the second reference. The engraving represents the unfortunate man as holding a handkerchief up to one side of his face.

J. F. MANSERGH.

'HARVEY DUFF' AND 'THE PEELER AND THE GOAT' (7th S. vii. 247).—The former is a catch tune of Yankee origin. I never heard words to it, but the tune is given in a late set of Irish quadrilles. The only refrain I heard attached to the tune was the following:—

Harvey Duff—Harvey Duff—
Pay no rent, but eat enough

(repeated *ad lib.*)—not a bad rendering of the no-rent manifesto which was issued at the time.

'The Peeler and the Goat' was written by Darby Ryan, of Tipperary, as a satire on the new police, that did not at first meet the entire approval of the people; but after the publicity it got at fairs, markets, and social gatherings, it met the fate of such satires, and was forgotten. However, the words and music to it were handed down to posterity in one of the many short-lived magazines published in 1842—3—the Dublin *Monthly Magazine*, published by Samuel J. Machen, D'Olier Street, 8vo. This magazine was a continuation of the *Citizen*, and each number contained four airs of native music and temperance band music. No chorus is given in the magazine to the verses, but I always heard—

Meg-a-geg-eg,* leave go my leg,
Or I'll prick you with my horn, O.

The Peeler and the Goat.

Peeler.

As some Bansha peelers were out wan night

On duty and pathrollin, O,

They met a goat upon the road,

And tuck her to be a stholler, O,

Wud bay'nets fixed they sallied forth,

And caught her by the wizen, O,

And then they swore a mighty oath,

"We'll send you off to prison, O."

Goat.

"Oh, mercy, sir!" the goat replied,

"Pray let me tell my story, O!

I am no Rogue, no Ribbonman,

No Croppy, Whig, or Tory, O;

I'm guilty not of any crime

Of petty or high thraison, O,

I'm badly wanted at this time,

For this is the milking saison, O."

* Imitation of the goat's cry.

Peeler.

It is in vain for to complain
Or give your tongue such bridle, O;
You're absent from your dwelling-place,
Disorderly and idle, O.
Your hoary locks will not prevail,
Nor your sublime oration, O,
For Peeler's act will you transport,
By your own information, O.

Goat.

No penal law did I transgress
By deeds or combination, O,
I have no certain place to rest,
No home nor habitation, O.
Banshee is my dwelling-place,
Where I was bred and born, O,
Descended from an honest race,
That's all the trade I've learned, O.

Peeler.

I will chastise your insolence
And violent behaviour, O;
Well bound to Cashel you'll be sint,
Where you will gain no favour, O.
The Magistrates will not consent
To sign your condemnation, O;
From thence to Cork you will be sint
For speedy transportation, O.

Goat.

This parish an' this neighbourhood
Are paiceable an' tranquil, O;
There's no disturbance here, thank God!
And long may it continue so.
For a peeler's oath I don't care a pin,
To sign for my committal, O,
My jury will be gentlemen
To grant me my acquittal, O.

Peeler.

Let the consequence be what it will,
A peeler's power I'll let you know,
I'll handcuff you, at all events,
And march you off to Bridewell, O.
An' sure, you rogue, you can't deny
Before the judge or jury, O,
You intimidated me with your horns,
And you threatened me with fury, O.

Goat.

I make no doubt but you were dhrunk
Wud whiskey, rum, or brandy, O,
Or you wouldn't have such gallant speak
To be so bould or manly, O.
You readily would let me pass
If I had money handy, O,
To thrate you to a pottlehen glass—
Oh! its thin I'd be the dandy, O.

The song is now given in a penny song-book. A good companion to Mr. Spalding's 'Irish Minstrelsy' would be a volume on Irish satire.

M. DOREY.

Dublin.

"POSSESSION IS NINE POINTS OF THE LAW"
7th S. vii. 248).—It is nine points on the decimal system, or eleven points on the duo-decimal. Thomas Branch's 'Principia Legis,' 1753 (which is said to contain 20,000 maxims, and does not contain 2,000), does not give this constantly repeated adage. It gives Coke's stupid pun, "Possessio est

Pedis positio," and "Possessio pacifica pour anns 60 facit Jus." It has been said that Branch's book contains the accumulated spirit and wisdom of British law. If so, the wisdom of British law combines at the same time a glorious amount of quibbling and even fooling. One of the law's own maxims seems to point to this, "Summum jus, summa injuria." You may have too much legal wisdom, evidently, and evidently the extremes meet in "Summa lex, summa crux." C. A. WARD.
Walthamstow.

As generally quoted as above this proverb always seemed to me to be simple nonsense. If there be a thousand points of the law (and he would be but a poor lawyer that could not make out as many as that at least), nine points are not many in any one's favour. I always thought the correct proverb was, "Possession is nine-tenths of the law." There is some advantage in that. It is true that if the proverb was always given in full, as your correspondent gives it, with the addendum "and they say there are but twelve," that would be sense; but one never hears it so given. Is the form "nine-tenths of the law" not, therefore, the correct one? J. B. FLEMING.

CONSTANTINE SIMONIDES (7th S. vii. 247).—MR. M. JENKINS will find the materials for an account of Simonides if he looks at a file of the *Guardian* for August, 1862. There is his own autobiography in a letter to the paper about that time; also a letter from S. P. Tregelles in February, 1863, in which he refers to a letter from Canon Hort in the *Guardian* of Aug. 13, 1862, and also to a letter from Simonides to himself. Tregelles writes:—

"As Simonides sent me in Jan., 1861, the memoir by Mr. C. Stewart to confute all that I have said about him in 'Additions to Horne's Introduction,' vol. iv. pp. 759, 760; and as at p. 32 Mr. Stewart says that 'if any doubt should remain in the mind of the reader the authority for every statement will be at once furnished,' I am fully justified in treating this book as being what Simonides and his co-operators wished to be believed."

There is some further criticism, from which it seems that Mr. Stewart's was an *ex parte* statement. In 'N. & Q.,' 3rd S. xii. 339 (Oct. 26, 1867), there is:—

"Dr. Constantine Simonides, whose alleged discoveries of early MSS. formed the subject of a very warm controversy here in literary circles, died of leprosy at Alexandria about five weeks since."

BUT S. P. TREGELLES writes, 'N. & Q.,' 4th S. iii. 389, that "only a few months had passed when he turned up in Russia, where the Rev. Donald Owen found him preparing for publication 'Historical Documents of Great Importance in connexion with Claims of the Russian Government.'"

I am not aware whether Dean Burgon prints in his 'Lives' the story of his interview with H. O. Coxe. But it may be seen in the *Cornhill* for Oct., 1867, p. 449, or Macray's 'Annals of the Bodleian,'

p. 280. It took place in 1852. Mr. Macray states that in the *Athenæum* for March 1, 1856, there is a full narrative with a letter from Sir F. Madden, and also refers to Sotheby's 'Principia Typographica,' vol. ii. pp. 133-136. See also *Gentleman's Magazine*, Oct., 1856, 'Literary Forgeries.'

ED. MARSHALL.

'A Biographical Memoir of Constantine Simonides, D.Ph., with a Brief Defence of the Authenticity of his Manuscripts,' by Charles Stewart, 8vo., pp. 78, 1859. His Gospel of St. Matthew ('Codex Mayerianus'), facsimiles of certain portions of the Gospel of St. Matthew and of the Epistles of St. James and St. Jude written on papyrus in the first century, was published by Trübner, folio, 1862. There is an amusing story (well known I believe) of his interview with Coxo of the Bodleian. See also 7th S. vii. 260.

W. C. B.

BEFRONT (7th S. vii. 205).—I should think the word would be dialectically used in various parts. It may be a counterpart to *behind*; but is it worthy, therefore, of a place in our vocabulary? We have to *befool*, shall we introduce consequently to *be-wise* when we endeavour, that very hopeless task, to make a man wiser than nature has been pleased to do? There is a pretty word *beforen* = *before* in old books and present dialects. We have also *ahead*, *in front*, *before*. We have no need of *befront*, any more than we have of *beback*. If gentlemen would oblige the community with leaving the English language alone, and rather oppose changes than evolve them, it would be well. Our tongue is already too copious for anybody to master it completely. America adds novelties 50 per cent. faster than they are needed. Englishmen had better stand "super antiquas vias," and speak discreetly.

C. A. WARD.

Walthamstow.

PULPITS IN CHURCHES (7th S. vii. 289).—The eighty-third canon of 1603 enacts that

"The Churchwardens or Questmen, at the common charge of the Parishioners, in every church shall provide a comely and decent pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the Preaching of God's Word."

These pulpits are sometimes movable, as may be seen in college chapels, though in parish churches they are generally fixed. In the church of Middleton Cheney the pulpit is on the north side, which, I think, is the usual position in this district, and generally also, though there are some on the south side, e.g., St. Mary's, Oxford. The ground-plan of Haseley Church, Oxon., in Barr's 'Anglican Church Architecture' (Oxford, 1842), shows the pulpit on the south side; but the author, at p. 61, says that "the Anglican Church does not prescribe any particular situation for the pulpit; ancient custom, however, seems to dictate

that its position should be at the east end of the nave, against one of the pillars, or by the side of the chancel arch."

In 1849, Mr. F. T. Dollman published his 'Examples of Antient Pulpits existing in England,' 4to., with plates. Out of twenty-one churches described, eleven have the pulpit on the north side, and six on the south side of the nave. Those with the north position are St. Michael's, Coventry, Warwickshire; St. Mary's, Wenden, Essex; All Saints', North Cerney, Gloucestershire; Holy Trinity, Nailsea, Somersetshire; St. Mary's, Totnes, Devonshire; Holy Trinity, Cold Aston, Gloucestershire; St. Andrew's, Benwell, Somersetshire; St. George's, Brookworth, Gloucestershire; Holy Trinity, Long Sutton, Somersetshire; All Saints', Sudbury, Suffolk; St. Mary de Lode, Gloucester. Those with the pulpit on the south side are St. Mary's, Frampton, Dorsetshire; St. Benedict's, Glastonbury, Somersetshire; St. Peter's, Wolverhampton, Staffordshire; St. Andrew's, Cheddar, Somersetshire; St. Saviour's Dartmouth, Devonshire; All Saints', Hawstead, Suffolk. In the other four the position is not specified.

W. E. BUCKLEY.

The eminent ecclesiastical antiquary, the late REV. MACKENZIE E. C. WALCOTT, 'N. & Q.', 4th S. xi. 511, observes: "The choir pulpit was always on the north side, as the sermon properly was an exposition of the Gospel, read on the right of the altar, facing southwards." For movable chair pulpits he refers to his 'Traditions and Customs of Cathedrals,' pp. 125-6. Such a movable pulpit I remember in use at C.C.C., Oxon., when I was fellow. MR. WALCOTT also states:—

"The nave pulpit was usually on the south side, because the south side had been the place of the Gospelambo in the refectory; was the most honourable side in the choir; and became the only practicable position in Friars' churches and many minsters of Austin Canons, which possessed only a single aisle on the north."

At 4th S. xii. 77, MR. S. WARD quotes W. Pugin as saying, when he rebuilt his church, "The north side of the nave, near the chancel arch, was the proper place for the pulpit, as the sermon was, or ought to be, an exposition of the Gospel"; and at p. 78, the REV. E. L. BLENKINSOPP expresses this as his own opinion. At p. 253 MR. WALCOTT discusses the variety in the position and use of the "pulpitum," in its original sense. ED. MARSHALL.

[Other replies are acknowledged, and are at the service of C. C. B.]

"FAIRE UNE GAFFE" (7th S. vii. 66, 294).—This expression certainly has the meaning given to it in the *Daily Telegraph*. See Barrère's 'Argot and Slang,' s.v. "Gaffe," where *faire une gaffe* is rendered "to take an inconsiderate step; to make an awkward mistake, 'to put one's foot in it.'" For *gaffe* means not only a sentinel, a policeman, a warder, a watchman, as stated by DR. BREWER,

but also a stupid thing, a gross blunder (*balourdise*, Rigaud). In the first meaning I do not see why *gaffe* should be referred to the Germ. *gaffen*, to stare idly or stupidly. Surely it is more reasonably, with Larchey, to refer it to *gaffe*, a pole with a caw, or with a spike and hook, and so much the same as our gaff and boat-hook. Larchey says, "Ce terme vient du Midi, où *gaffe* se dit pour *recors*, parcequ'il saisit comme la perche à croc appelée *gaffe*"; and I think that a policeman's hands are not inaptly compared to the extremity of a gaff or boat-hook,* whilst its pole reminds us somewhat of his long, straight, stiff, and (in France) often thin body. It is not so easy, however, to make out how *gaffe* has come to mean a mistake, though a *gaffe* is a very rough instrument, and is used in such a hasty, haphazard manner, that he who makes a *coup de gaffe* is not at all unlikely to "put his foot in it." F. CHANCE.

The word *gaff* (I spell it phonetically) also means a theatrical, musical, or "variety" entertainment. I have often heard the British soldier make use of the word when speaking of the entertainment got up for his benefit in barracks. GUALTERULUS.

TOURS CATHEDRAL (7th S. vii. 28, 69, 293).—MR. TROLLOPE's comment on what I said about Milan Cathedral implies, or seems to imply, that the Milanese townsfolk never did breakfast on the roof of that building. I therefore beg leave to say that I have seen them doing so, in the way which I described, and that on an ordinary Sunday and as a matter of course. My use of the word *Dom* instead of *Duomo* was accidental. But as Milan Cathedral is a Transalpine exotic, the word *Dom* is not inappropriate. A. J. M.

"THE ONE" AND "THE OTHER" (7th S. vii. 25, 78).—To the query which MR. WARD has put to me I reply that, however often the rule may be departed from, "this" and "that" are used by correct writers just as they use "the one" and "the other"; "this" being made to apply to the latter, "that" to the former of any two subjects referred to. Thus in Pope, that most correct of writers, we find:—

Two principles in human nature reign—
Self-love to urge, and reason to restrain;
Nor *this* a good, nor *that* a bad we call,
Each works its end, to move or govern all:
And, to their proper operation, still
Ascribe all good; to their improper, ill.

Self-love, the spring of motion, acts the soul;
Reason's comparing balance moves the whole.
Man, but for *that*, no action could attend;
And, but for *this*, were active to no end.

'Essay on Man,' ii. 52-62.

the passage quoted by me (2 Cor. ii. 15, 16),

* In a quotation given by Rigaud, the banker's hand weeping gains off a gaming-table is termed "une vraie affe."

which presents a difficulty to MR. WARD, "there is an allusion to the fragrant odour of flowers and aromatics scattered around conquerors when going in triumph" (Bloomfield's 'Greek Testament,' *in loco*). To those associated with the Emperor in his triumph this would be "a savour of life unto life"; while to the doomed prisoners, led in fetters behind the triumphal car, it would be "a savour of death unto death." That the allusion is to the concomitants of a Roman triumph is evident from the use of the word *θριαμβεύοντι* in v. 14.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'DORA THORNE' (7th S. vii. 108, 197).—I observe that MR. CHAS. WM. F. GOSS claims Bertha M. Clay as the author of 'Dora Thorne.' This is an error. The novel was written by Charlotte Mary Braun, who lived at Hinckley, and died in November, 1884. She wrote for the *Family Herald* for many years, and I enclose a list of her works written for that serial, and which are now in the Hinckley Free Library. Her contributions to the *Family Herald* were always signed C. M. B. No doubt Mr. Stevens, the proprietor of the *Herald*, will, if asked, verify what I have stated:

At War with Herself.
Diana's Discipline.
Dora Thorne.
From Gloom to Sunlight.
The Golden Heart.
Her Martyrdom.
Her Mother's Sin.
Hilary's Folly.
Lady Gwendoline's Dream.
Other Stories.
Lady Hutton's Ward.
Lord Lynn's Choice.
Ingleden House.
Love's Warfare.
Love that Lives.
Redeemed by Love.
Romance of a Young Girl.
Romance of a Black Veil.
Rose in Thorns.
Thorns and Orange Blossoms.
Which Loved Him Best?
Wife in Name Only.

TENAX.

MANUAL OF ARMS IN USE IN THE BRITISH ARMY: BATTLE OF FONTENOY (7th S. vi. 507; vii. 154, 296).—With reference to MR. J. CARRICK MOORE's allusion to the "well-known" story in connexion with this sanguinary battle, it may be mentioned that in the full account of the battle of Fontenoy, at pp. 350-367 of the 'History of the Irish Brigades in the Service of France,' by J. C. O'Callaghan (Cameron & Ferguson, Glasgow, 1870), there is no reference to the exclamation said to have been uttered by Col. Lord Charles Hay when the two corps, the English and French Guards, found themselves face to face in the battle in question.

It is remarked in Guizot's 'France,' at vol. v.

p. 119 (1876), that the words attributed to Lord C. Hay, "Gentlemen of the French Guard, fire!" and the reply of Count d'Aueroche, "Fire yourselves, gentlemen of England; we never fire first!" are all fiction. Voltaire's statements in connexion with Fontenoy cannot be implicitly relied upon, in consequence of the opposition of English and Irish evidence on the subject. What really happened was as follows, viz.: after a severe fire of artillery on both sides from five to nine o'clock A.M., the Allies determined to bring the contest to a decision. The result is well known. The English advanced under the Duke of Cumberland, and cleared the ravine which defended Fontenoy. They marched steadily, and as if on parade; "the sergeant-majors, with small cane in hand, rested it lightly on the soldiers' muskets to direct their fire." Several regiments successively opposed the English column, which had the appearance of a great oblong square, but were forced to retreat with great loss. "There was one dreadful hour," alleges the Marquis d'Argenson, a looker-on with Louis XV.; "our Frenchmen being awed by the steadiness of the English, and by their rolling fire, which is really infernal; then it was we began to despair of our cause." And no wonder. Battalion after battalion of infantry, squadron after squadron of cavalry, gave way, shattered by musketry or smashed by the cannon of the English. The English column now had ceased marching, arrested, no doubt, by the efforts of the French regiments, but nevertheless the English appeared to be masters of the field of battle.

Marshal Saxe was preparing for the retreat of his army, when a disorderly council was held around Louis XV. The Duke of Richelieu offered the opinion that the artillery and all the disposable regiments should be thrown against the English column.

Marshal Saxe galloped to the Irish Brigade, composed of six infantry regiments and one of cavalry, and nearly all Jacobite emigrants. The available forces of the French army now burst upon the English. The Irish fought with fury. They depended upon the bayonet, as they did at Badajoz and elsewhere in the Peninsular War.) "Twice the English rallied. At last they retreated, without disorder, without enfeeblement, preserving in defeat the honour of a vigorous resistance." The battle of Fontenoy was thus gained, and at a moment when the most clear-sighted thought it was lost.

The battle lasted from 5 A.M. to 1 P.M. The French acknowledged a loss of 7,139 men, and that of the Allies was given at 7,769 men, which has been considered much under the number.

HENRY GERALD HOPE.

Freegrove Road, N.

MR. J. CARRICK MOORE gives the authority of Voltaire for the narrative of the incident at the

battle of Fontenoy. But the subject has been recently examined, and the evidence of an eye-witness is producible which both confirms the authenticity and increases the interest of the account. M. E. Fournier writes:—

"L'on a douté quelquefois de la réalité du mot si chevaleresque, si français, c'est tout dire, que M. le comte d'Aueroches, lieutenant des Grenadiers, adressa à lord Charles Hay et à ses gardes anglaises, le jour de la bataille de Fontenoy: *Messieurs les Anglais, tirez les premiers*. M. Alexis de Valon, quoiqu'il soit de ceux qui doutent, en a fait, dans un article de la *Revue des Deux-Mondes* (numéro du 10^r fév., 1851), l'objet d'une chaleureuse digression tout à l'honneur des vaillantes vertus de l'ancienne armée de France. Quant à moi, je tiens le mot de M. d'Aueroches pour très authentique, surtout si on le ramène à l'exacte réalité. Les deux troupes sont en présence. Lord Hay crie en s'avancant hors des rangs: 'Messieurs les gardes françaises, tirez.' M. d'Aueroches alors va à sa rencontre, et le salue de l'épée: 'Monsieur,' lui dit-il, 'nous ne tirons jamais les premiers; tirez vous-mêmes.'"

Upon which, being the common "tradition in the army," there is the following note:—

"Le marquis de Valfons, dans ses 'Souvenirs,' Paris, E. Dentu, 1860, in-18, p. 143, raconte ainsi le fait dont il avait été témoin: 'Cet engagement se fit à distance si rapprochée que les officiers anglais, au moment d'arrêter leur troupe, nous saluèrent le chapeau à la main; les nôtres ayant répondu de même à cette courtoisie, un capitaine des gardes anglaises, qui était lord Charles Hay, sortit de son rang et s'avança. Le comte d'Aueroches, lieutenant des grenadiers, se porta alors au-devant de lui. "Monsieur," dit le capitaine, "faites donc tirer vos gens." "Non, monsieur," répondit d'Aueroches, "nous ne tirons jamais les premiers"; et s'étant de nouveau salués, ils rentrèrent chacun à son rang. Le feu des Anglais commença aussitôt, et d'une telle vivacité, qu'il nous en coûta plus de mille hommes du coup, et qu'il s'ensuivit un grand désordre." "L'Esprit dans l'Histoire," ch. liii. pp. 343-9, Paris, 1833.

There is another *mot* which arose from the battle of Fontenoy, when Louis XV. went on May 12 to visit the scene of the battle, with his son the Dauphin, father of Louis XVI.:—

"Après l'avoir examiné de nouveau avec attention, ce prince dit à son fils, en lui faisant remarquer les officiers morts: 'Mon fils, cela fait connaître de quel prix sont les victoires.'—F. Ducros, 'Choix de Mots Célèbres d'Histoire,' p. 32, Paris, 1869.

ED. MARSHALL.

"TRAPEZIUM" AND "TRAPEZOID" (7th S. vii 268).—I would suggest that M. GASC should (a lawyers phrase it) "petere fontes, non sequi rivulos," in other words, that he should refer to Euclid in the original. I have only Todhunter's small Euclid (London, 1874), and on referring to it I find the thirty-fourth definition stands as it did when I was at school, "All other four-sided figure beside these* are called trapeziums." So that "trapezium" includes "trapezoid," which latter word I have always understood to mean "a trapezium two of whose sides are parallel," in spite of

* *I. e.*, square, oblong, rhombus, and rhomboid.

saa Todhunter's remark (*op cit.*, p. 5), "Some writers propose to restrict the word *trapezium* to a quadrilateral which has two of its sides parallel; and it would certainly be convenient* if this restriction were universally adopted." Probably later editions may state that this suggestion has taken effect; but as it stands its terms hardly justify a citation of Todhunter as an authority for what M. GASC considers the correct definition. While that gentleman is exploring the lexical history of the words that head this note, he may be interested in the following from Todd's 'Johnson's Dictionary' (London, 1824):—

"*Trapezium*.....A quadrilateral figure, whose four sides are not equal, and none of its sides parallel."

"*Trapezoid*.....An irregular figure, whose four sides are not parallel."

Could the art of definition sink much lower than the latter example? Q. V.

As Euclid made no distinction between quadrilaterals with no pair of parallels or with only one pair, but applied this name to all that have not two pairs, and as its primary sense, I believe, was a banker's counter, he must have chiefly had in view such trapezia as have two parallel sides; for we can hardly suppose either tables or fixed counters were ever made without one pair of sides parallel. Hence, in inventing the modern word *trapezoid*, implying somewhat like (but not exactly) a trapezium, we ought, I think, to have confined it to such as have no sides parallel; whereas, according to Hutton's 'Mathematical Dictionary,' we English have done the contrary. Under "Trapezium" he says, "When this figure has two of its sides parallel, it is sometimes called a trapezoid." We can hardly say which variety is the more regular figure. If one alone can have angles equal to two, the other alone can have sides two and two; and the former alone can have three equal angles, though either sort can have three equal sides. Our error is appropriately pointed out by M. GASC, whose 'Solution Economique' was the first satisfactory exposure of the wholly mischievous trade of *apexite* that I ever met with. E. L. G.

I think that Euclid's definition of a trapezium is any four-sided figure not a parallelogram.* If so, would include both the above figures. As the term *trapezoid* was not used by the Greeks, it must have been coined by modern mathematicians. Propriety in such case would lead them to make the new word the exception, so that *trapezoid* would stand for an irregular figure consisting of four unequal sides, two of which are parallel. The *trapez* would be "any four-sided figure, not a parallelogram nor a trapezoid." Aristotle's definition of a *trapezium* is "an irregular four-sided figure." The termination *oid* does not indicate

irregularity, but likeness without identity. Littré defines as M. GASC would have it, and it is curious that the infallible mathematicians should differ in such a matter, but for the above reason I think Littré wrong. C. A. WARD.

Walthamstow.

BOOKS OF TRAVEL (7th S. vii. 186).—At the above reference ASTARTE says:—

"So determinately was the notion followed that Charles II. began to reign immediately on his father's death, that I do not think any calculation of a different character could be found until more than a century had elapsed after the Restoration."

In regard to this may I draw ASTARTE's attention to the title-page of the thirteenth volume (published 1730) of the first English edition of Rapin's 'History'? This volume is there said to contain (1) "Memoirs of Mr. De Rapin," (2) "The Commonwealth, Protectorate of Oliver and Richard Cromwell, &c., with the Twelve first Years [1660–1672] of the Reign of King Charles II." In vol. xiv. I read, Charles II.

"died in the Fifty-fourth Year of his Age, after he had reigned, if we reckon from his Father's Death, Thirty-six Years and eight Days; or if we reckon from his Restoration, Twenty-four Years, eight Months, and nine Days" (p. 370).

J. F. MANSERGH.

Liverpool.

WORDSWORTH (7th S. vii. 106).—Your correspondent Q. V. is quite right in saying that the lines in Mr. John Morley's excellent one-volume edition of Wordsworth ought to have been numbered. This makes little difference to me, because in these cases I generally number the lines myself; but I cannot expect all people to have either the leisure or the patience to do this. Mr. Morley, in his introduction, says:—

"Only two writers have contributed so many lines of daily popularity and application. In the handbooks of familiar quotations Wordsworth fills more space than anybody save Shakespeare and Pope."

This is not quite correct. In Bartlett's 'Familiar Quotations' (no date, but I seem to have got my own copy in 1873), which may, I suppose, be considered a typical book of the kind, Shakespeare, *facile princeps*, fills seventy pages; then comes Milton, twenty-three pages, including a page or so of quotations from his prose works; then Pope, eighteen pages; then Wordsworth, fifteen pages; then Byron, fourteen pages. Gray fills five pages, a striking testimony to his great excellence, seeing how little he has written.

I do not see in this edition Wordsworth's verses 'To the Queen,' beginning—

Deign, Sovereign Mistress, to accept a lay,
written in January, 1846. I have them in one of my commonplace books. I think I took them from the Rev. A. B. Grosart's edition of Wordsworth's prose works, 1876.

* The italics are mine.

Mr. Morley, quoting Mr. Myers, says that there is nothing to show that Wordsworth had ever heard of Keats. This is certainly an error. Keats was present at the "immortal dinner," as Haydon called it, at Haydon's, where Charles Lamb behaved in a very "rumbustical" way, insisting on examining the prehistorical development of an unfortunate wight, a stamp-comptroller, who, deeming it proper to talk to a poet about poetry, asked if Mr. Wordsworth did not think Milton a great poet, and followed up his inquiry by further demanding if Mr. Wordsworth did not think Newton a great man (I quote from memory, and do not pretend to verbal accuracy). See Prof. Colvin's 'Keats' in the "English Men of Letters" series, pp. 82, 83. Prof. Colvin adds that Keats saw Wordsworth often in the next few weeks. See also Lord Houghton's memoir of Keats prefixed to the "Aldine" 'Keats,' ed. 1876. Besides, Keats once recited to Wordsworth the hymn to Pan in the first book of 'Endymion,' and Wordsworth pronounced it to be "a pretty piece of paganism."

I think the story of Lamb and the stamp-comptroller, which is alluded to by Prof. Colvin, is told at full length in Mr. Ainger's 'Lamb' in the "English Men of Letters" series, which is not at hand for reference.

JONATHAN BOUCHIER.

Ropley, Alresford.

CHARLES OWEN, OF WARRINGTON (5th S. i. 90; viii. 355).—So long ago as 1874 Mr. W. H. ALLNUTT expressed an opinion—in which I concurred—that many of the works attributed to Dr. Charles Owen, of Warrington, were not written by him; in fact, that there were two Charles Owens, both being authors of Presbyterian sermons. I have now before me a copy of the 'Account of the Life and Writings of Mr. James Owen,' written by his son Dr. Charles Owen, which was published in 1709, and on the blank page at the beginning is the following note, which fully bears out Mr. ALLNUTT's idea:—

"Charles Owen, born in Montgomeryshire in 1654, settled at Bridgnorth over a congregation. He died 1712, wrote many pieces in defence of Nonconformity. Charles Owen wrote 'Scene of Delusions Opened,' 'Moderation a Virtue,' 'Moderation still a Virtue.'"

The above appears to have been written when the book was nearly new, but certainly not later than 1750. Is the writer correct? Was there a Charles Owen, of Bridgnorth, who died in 1712?

H. FISHWICK.

CHURCHES OWNED BY CORPORATIONS (7th S. vii. 248, 314).—It is perhaps misleading to English readers to hear that the city churches of Glasgow are the property of the Corporation. The Town Council possess these churches only in the same sense and to the same extent as every parish church in Scotland is possessed by the heritors of the parish—that is, in trust for the ecclesiastical purposes

of the parish—and no use of them nor right of property in them can be exercised without the consent of the Presbytery of Glasgow. I doubt there is in Scotland any example of a church or chapel possessed by a corporation similar to that mentioned by J. E. P. as occurring at Bristol.

W. F.

INSIGNIA OF KNIGHTHOOD (7th S. vii. 309).—There is no difficulty here. The insignia of the Thistle with which Dr. Lees was invested were, of course, those, whatever they may be (I do not know, nor does it matter at present), proper to the office of dean, not those of the knights. Y. S. M. is correct in supposing that only a knight is competent to receive an order of knighthood.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

SAMUEL PEPPYS (7th S. vii. 81, 196, 274, 315).—On further examination of my copy of the 'Memoir,' I find that MS. corrections occur on the pages named by your other correspondents, as well as those which were first mentioned. That some of these were by the author's hand I feel quite sure, though this is a matter of opinion only, and cannot be settled *ex cathedra*. Others, on the other hand, are mere erasures or other corrections of a kind which does not offer sufficient individuality of feature to enable one to attribute them with certainty to the author, or, indeed, to any other person. But, seeing that they were all apparently executed at the same time as the first-named corrections, and with the same ink and the same pen and are identical in the copies hitherto mentioned there seems little reason to doubt that, if any, they all were made by Pepys himself. The opinion of an expert would, perhaps, satisfy such doubts as may be still entertained on this point by any correspondent.

JULIAN MARSHALL.

MAGNA CHARTA (7th S. iv. 153, 191).—At the latter reference NOMAD, to whom my best respects are due for a private communication still unanswered, asks for my authority for the term "Duke of Ireland." My authority, at second hand, is the British Museum, but really a facsimile published by the late Mr. Hotten, which, if correct, runs "Johannes dei Gr'a Rex Angl' Dux Hyb'n Du' Norman," &c. All other authorities seen by me read "Dom' or Lord," so if any one is now vending this alleged facsimile it should be revised. Roger of Hoveden, or Howden, however, tells us of a higher claim, for in 1176 Henry II. gave Ireland to his son John, and the following year constituted his said son John King of (or in) Ireland by grant and confirmation of Pope Alexander III. (Bandinelli) further, that in 1187 two legates arrived in England from Pope Urban III. (Crivelli), who died the same year, to crown John King in (or of) Ireland, which ceremony the judicious king, his father, postponed indefinitely. By this light

"dominus" means something higher than "duke." At 1st S. iv. 301 we are told that the famous character was a "family affair," a sort of "got-up" job. No doubt these Norman barons intermarried much among themselves, and naturally so, for they were aliens settled among a hostile population; but the combination is no discredit, for it was this sort of family bond that ensured their success. No mere personal interests are served by the transaction.

A. HALL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Earlier History of English Bookselling. By William Roberts. (Sampson Low & Co.)

MR. ROBERTS has written an entertaining and an instructive book upon a subject which is practically new. Reading the interesting matter he supplies concerning the sale of books, it is pleasant to hear that the volume which now sees the light is but a first instalment of a larger work; and that, granted the encouragement which the present volume is sure to receive, a second volume, carrying the subject from the earliest portion of the past century to the later portion of the present, and dealing in addition with such subjects as catalogues, booksellers' signs, &c., will be issued. It is but natural that men who deal with books should have not seldom more of a distinctive individuality than those who deal in hosiery, I will say, or farm produce. Many booksellers have been men of education and knowledge; not a few have been known as eccentric characters. It is, of course, difficult to decide what is a bookseller as apart from a printer such as Caxton, or a publisher such as Mr. Murray. Between the last named and the author there have been not seldom interests so divided as to lead to quarrels, and to satire such as that which treated as a redeeming trait in Napoleon that he hanged a bookseller. Houses, however, such as the Murrys, the Didots, and the Longmans attain a dignity distinctly historic. In the case of such names as the Etiennes, the Dolets, Caxton, the Alduses, &c., author, printer, and vender are fused so as to be only recognizable as an amalgam. There are second-hand booksellers also who deserve a book, or at least a chapter, to themselves. These also have their eccentricities and their claims. The man who recalls the name of Darlington—a strange, covetous, and dangerous old Quaker, who vamped up Caxtons and Wynkyn de Borde—knew one of the strangest and, in a sense, most interesting and obnoxious old grubbers that ever lived. Mr. Roberts deals only with English booksellers, which he does practically with English publishers, beginning with Caxton and ending for the present with Edmund Curll the infamous, John Dunton the eccentric, and Thomas Dimsdale the philanthropic. Concerning our first booksellers, accessible particulars have been collected by antiquaries such as Mr. Bayly. In spite of the revelations supplied by the registers of the Stationers' Company, little can be learned concerning our Days and Marshes and other publishers of the sixteenth century. Not, indeed, until near a century later are satisfying particulars obtainable.

From such materials as he has at his disposal, however, Mr. Roberts has written a most entertaining volume, which we have read with singular pleasure, and commend to our readers. Tom Davies, one of the most interesting of English booksellers, is reserved for the following volume. Of the shops of booksellers in Little Britain and St. Paul's Churchyard or on London Bridge, Mr. Tomsons and Lincolns, and other like matters, much in-

formation, derived in part with due acknowledgment from 'N. & Q.,' is given. We may note that *Pharonnida*, not "Pharomida," is the title of Chamberlayne's poem; that the date 1568 on p. 104 is obviously wrong, and should apparently be 1678; that 'Lust's Dominions,' advanced as the title of a play of Marlowe's, has a superfluous s. As a whole, however, the book seems trustworthy as well as agreeable.

Reminiscences of Two Exiles (Kossuth and Pulsky) and Two Wars (Crimean and Franco-Austrian). By F. W. Newman. (Kegan Paul & Co.)

PROF. NEWMAN is one of the few persons whose writings are always delightful, however much we may differ from him regarding the objects for which he is contending. He belongs to that select band, rare in any age and especially hard to meet with in the present time, who, while taking a deep and lasting interest in political questions, hold themselves aloof from party organization. The ordinary man of the club, the covert, the Stock Exchange, or the workshop, finds it so very much easier to let a compact organization rule him than to do the thinking for himself, that he is never in disagreement with his party. With Prof. Newman it is not so. It is to such men as he that we are indebted for many of the higher thoughts which little by little sink down into the public conscience. Had we no detached thinkers of this order we should soon find ourselves the slaves of the great parties, or, still worse, of the newspapers.

Prof. Newman's reminiscences cannot, we imagine, give perfect satisfaction to any single reader, though all will derive much pleasure from the lucid statement of those facts which tell in favour of their own conclusions. The professor has during a long life been the ardent friend of oppressed peoples. When nearly every one in England was careless as to the fate of Hungary he bravely pleaded her cause. The "rebels" who served Kossuth were, he saw, not mere unreasoning men of violence and blood, striving for unrealizable ideas by a course of present destruction, but patriots contending for the restoration of their historic rights. No Englishman has so full a knowledge of the picturesque and instructive history of the Hungarian kingdom, and Prof. Newman's friends have long regretted that he has never given us an Hungarian history. We have no book in the language on that subject worthy of comparison with what he could produce.

We find in Prof. Newman's pages some hard things said of English ministers; but, at the same time, one great act in our past which it is now the fashion to decry as a useless expenditure of blood and treasure is defined as a necessary act in the great drama of human progress. Russia in the author's eyes is the great enemy of liberty, and even Turkey ought, he would contend, to be supported as a check to the great "orthodox" despotism. At other times Prof. Newman has said sufficiently hard things of the late Emperor of the French. In the pages before us he appears in a more amiable light. We gather that the writer thinks that within certain limits he was a real friend of freedom. We trust that this little book will be widely read. It is as enthralling as a good novel. We wish, however, that there had been more personal details regarding his two heroes whose names figure on the title-page.

THE *Quarterly Review* for April shows us that the public life of the Prince of Wales is in these days anything but a sinecure, which, indeed, is pretty much what we knew before Dr. James Macaulay edited the Prince's speeches. In Motley's 'Correspondence' we are introduced to an American diplomatist who had been a college chum of Otto von Bismarck, and who could "Boswellize" Thackeray, Macaulay, Carlyle, Brougham,

Lyndhurst, and other lights of the English world of letters, besides being able to tell us of the interest which his historical labours created in the representative of William the Silent. Mr. W. E. Norris's novels receive a careful analysis and a high meed of praise, while, to balance this very modern element in English literature, we are carried back in another article to the days of the "bright Occidental Star" and the ill-fated Raleigh, courtier, historian, poet, and discoverer.

THE *Edinburgh Review* for April discusses the execution of the Duc d'Enghien, and seems to divide the blame between Napoleon and Talleyrand as fairly as we are, or perhaps ever shall be, able to divide it. In Bryce's "American Commonwealth" the *Edinburgh* reviewer finds a book which cannot fail to be noteworthy in these days, were it only from the fact that it is "as little a manual of Home Rule as it is a plea for the maintenance of the Union." In "The Centenary of 1789" we are shown the celebration of the triumph not of "the cause of liberty, but of democracy," though hopes are held out that "the sacrifices made by a great nation for a hundred years will not have been made in vain." If from the gloom of 1789 we turn to Cockburn's "Circuit Journeys" we shall be able to scatter our dubieties to the winds at hilarious Edinburgh suppers and in pleasant strolls by the shores of Loch Fyne.

We have received as a specimen number of *Poet-Lore* (Philadelphia, Pa., Poet-Lore Company) Vol. I., No. 2, for February last, which contains about an equal amount of matter of interest connected with Shakespeare and Browning. The criticisms put forth on 'Rabbi ben Ezra,' by H. L. Wayland, are of a kind to which not a little of Mr. Browning's poetry naturally gives rise. The critic doubts, with Mr. Andrew Lang, whether it is "the essence of poetry to be cryptic." We should certainly share this modest doubt, so modestly expressed. Shakespeare studies are well represented by Mr. Parker Norris, under the heading 'Editors of Shakespeare,' in his sympathetic memoir of the late Mr. Halliwell-Phillips and the equally sympathetic words of Prof. J. D. Butler (Madison, Wis.) and Dr. W. J. Rolfe, as well as by Mr. Wyman's continuation of his valuable 'Bibliography of the Bacon-Shakespeare Controversy,' which was commenced in and carried on through the columns of *Shakespeareana* down to December last. It will thus be seen that there is something for each of the two cults between which *Poet-Lore* is professedly dichotomized, but we do not seem yet to have reached the comparative study of literature, which likewise belongs to the programme of the magazine.

Shakespeareana (New York, Leonard Scott Publishing Co.), for the same month as *Poet-Lore*, Vol. I., No. 2 (February), asks whether the Browning cult will drive out the Shakespeare, and answers the question satisfactorily to itself in the negative. To our thinking there should be no question of driving out, the two cults being essentially different, yet perfectly capable of co-existence with benefit to literature. Mr. Halliwell-Phillips receives in *Shakespeareana* his just meed of praise from the pen of Dr. H. Howard Furness, and Mr. Alvey Adece pleads for a reference canon of Shakespeare's plays as a great need of the day, while Helen Mar Bridges pays a tribute to the children in Shakespeare as by turns wise, witty, and lovable.

THE register of the parish church of St. Martin, Birmingham, 1554-1653, has been carefully copied, with the permission of the rector, the Rev. Canon Wilkinson, by the generous and devoted labour of Mr. Joseph Hill and Mr. W. B. Bickley. The handsome volume (pp. xvi, 266) includes not merely a transcript of the first register book of "Baptizings," "Weddings," and "Burials," but

a valuable preface and list of the rectors from 1300, which Mr. Hill has carefully compiled from Dugdale, from the registers at Lichfield, and other sources. The transcript has been faithfully printed by Mr. W. H. Robinson, of Walsall, with "record" and "cancel" type, to show as fully as possible the exact state of the register books, and forming, as nearly as type can show, facsimiles of the entries. The volume has been issued by the Archaeological Section of the Birmingham and Midland Institute. Only fifty copies, numbered and signed, have been printed for the subscribers, whose names are published, and the admirable volume is already out of print and rare.

THE ANASTASIO DRAWING SOCIETY has just issued its twenty-fourth volume, edited by Mr. W. G. Fretton, F.S.A., Coventry, the local secretary of the Society of Antiquaries for Warwickshire. The volume is a handsome quarto, in an artistic cover, with gilt edges, and contains forty-five quarto plates, with other letterpress descriptions of the various drawings. Many of the plates contain drawings of several objects, and every one is carefully and artistically drawn, and printed by the anastatic process. All sorts of remains, buildings, crosses, monuments, figures, costumes, furniture, sundials, stained glass, &c., from all parts of England, are drawn and described. A good index enables the reader to find every example easily. No member of the society need supply any drawing—personally or vicariously—but every member subscribing half-a-guinea receives a copy of a volume which is original, artistic, and historic, and full of interest to all lovers of the past. The volume is printed and published by S. H. Cowell, Ipswich, and needs only to be seen to secure a large increase of members of so useful a society.

THE Rev. Joseph Eddlestone is engaged in copying and publishing the parish registers of Gainford and Durham. The volumes will contain the births, deaths, and marriages, and will be issued by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

THORNFIELD.—"At X. there are a pond and a stream" is correct, if not very elegant. Put it in the form of a question, and you will see the use of the singular verb is impossible.

W. ("There lived a singer in France of old," &c.).—Mr. Swinburne's allusion is to Rudel and to the Lady of Tripoli. See Mrs. Browning's 'Men and Women,' "Rudel to the Lady of Tripoli."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 25, 1889.

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Notices to Correspondents.

Notes.

THE ORIGIN OF 'PUNCH.'

The following contribution to the literature of his subject is from the only survivor of the founders of *Punch*. He is now blind and in poor circumstances, being in receipt of assistance from the Royal Literary Fund. In compliance with my request, he sends the accompanying, which he dictated to Mr. Eastcott, R.N., Deputy Inspector-General of Hospitals and Fleets.

WILLIAM PAYNE.

Southsea.

The birth and parentage of most great men is often the subject of curious and interesting inquiry. The birth and parentage of Mr. Punch forms no exception to this somewhat general rule. Like alstaff, he is witty himself as well as the cause of wit in others. His origin, however, is humble. He was not born with a silver spoon in his mouth; although the royal standard floated over the place where he first appeared, the palace was a n-palace. This palace was kept by Mr. Peter mans, and was opposite Somerset House, in the Strand. It may seem somewhat remarkable that Mr. Punch's appearance should have taken place in so appropriate a dwelling as a tavern, yet such as the case.

The writer of the present paper was about the year 1840 associated with Mr. Henry Mayhew. Mr.

Horace Mayhew, Mr. Gilbert Abbot A'Becket; Mr. Albert Smith; Mr. John Leech; Mr. Kenny Meadows; Mr. Ebenezer Landells, pupil of Bewick; Mr. George Smith, editor of the *John Bull*; Mr. Frederick Tomlins, of the firm of Whitaker, Ave Maria Lane; Mr. Charles Tomkyns, scene-painter, Drury Lane; Mr. Joseph Allan, landscape painter, Leicester Square—these are the names of the men who were associated with Mr. Henry Mayhew, who was the real father of *Punch*, and is responsible for the conception and birth of that remarkable person, and they may be described as the godfathers who assisted at his baptism. They did promise and vow to collect all the stray jokes and lost Joe Millers in their power.

The bantering was by some of the godfathers looked upon as a weakening, and thought to be short lived. One of them even made a joke upon it, and said that endeavouring to furnish London with jokes was like feeding an elephant with tarts, and that both would soon perish for want of nourishment. This, however, was not the case, for Mr. Punch is still alive, and likely to live. It may be asked, Who is the author of this statement? At the period alluded to he was living in the same house with Henry Mayhew, and was his companion from morning till night. The house in which we lived was a haberdasher's shop in Heming's Row, at the back of St. Martin's workhouse. We occupied apartments together there. The conception of Mr. Punch first entered Mayhew's brain. He imparted the idea to me, and then it was talked over with Mr. A'Becket and other men who visited us. It was here that the present form of *Punch* was folded as a paper so as to open and show a large political cartoon. It took some time, and I do not know how long, before the idea expanded and became the subject of a debate in another public house, called the "Crown," in Vinegar Yard, opposite the pit entrance to Drury Lane Theatre. Here, in an upstairs room, not open to the general public, the godfathers, with Mayhew and the present writer, used to assemble nightly. In fact, we formed ourselves into a sort of club, and there his cradle was rocked till he became a vigorous and healthy fellow. It must not be supposed that this room was exclusively frequented by *Punch* writers. They often brought their friends with them, and in this way men who never wrote a line in *Punch* frequently appeared.

The "Crown" tavern, in which *Punch* now held his nightly meetings, was celebrated for its chops and steaks, and occasionally there was an ordinary, whose visitors were called the "Leg of Mutton Maniacs," in consequence of the frequency of that joint appearing at the table. It was here that *Punch's* infancy and childhood were fostered. The usual discussions that take place in clubs took place here when *Punch* had arrived at such a maturity that the different theatres thought it advisable to

send free admissions to some of its members. Amongst the rest the Italian Opera sent a bone. It was this bone that was the bone of contention, like the apple of discord which caused so much jealousy between Venus, Juno, and Minerva. It was supposed to be addressed to the fairest, that is to say, to the best writers in the club. Of course everybody wanted this bone. One of the members of this club always wanted this bone because he knew the proprietor of a box in the opera. This gave such offence to the other members that they gave him the cold shoulder, an appropriate mode of treatment from "Leg of Mutton Maniacs." It was at this tavern also that Douglas Jerrold and Mark Lemon joined the club, and became powerful additions to the *Punch* writers. In fact, the fame of *Punch* attracted correspondents from various parts of the kingdom, whose contributions were sent *con amore*, and whose names were unknown.

My further knowledge of the rise and progress of *Punch* ends here, for I was obliged to go abroad as a foreign correspondent, and, after an absence of some years, on my return I found *Punch* had moved his quarters to the "Sussex Hotel," in Bouverie Street, where he was joined by Thackeray and other writers of eminence, and had become a power in the land. ROBERT RAXTER POSTANS.

Caprera House, Southsea.

'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130, 362, 463, 506; vii. 22, 122, 202.)

Vol. XVIII.

P. 12. Este. See Boulter's 'Letters.' Archbishop Boulter left him by his will, 1729, 20l. to buy mourning.

P. 58 a. Christmas Evans's 'Sermons,' translated from the Welsh, with memoir by Rev. Jos. Cross, Philadelphia, 1859. Biography of him in the *Churchman*, January, 1882, pp. 265-274; 'Our Religious Humorists,' by Rev. George Shaw (1885); and Short Biographies for the People, R. T. S., iv. (1887).

P. 88. Biography of James Everett in the *Barnsley Chronicle*, January 7, 1882. He was also author of a 'Reply to Douglas's Pamphlets against Methodism,' Leeds, 1815; 'Reply to L. Wainwright's Observations on Methodism,' 1819; 'Poetical Tribute to the Memory of George III.,' Sheffield, 1820; and others. See Boase and Courtney, i. 126-7.

P. 98. Sir Thomas Exton's only daughter was married to Sir John Sudbury, Bart., Fellow of Trinity Hall, Cambridge, on which see Wrangham's 'Zouch,' ii. 92. Henry Conset, of York, dedicated to Exton his 'Practice of Eccl. Courts,' 1681,

P. 101. John Eyre. See Countess of Huntingdon, ii. 412; Bateman's 'Life of Bishop D. Wilson,' 1860, i. 3, 27, 29, 35.

P. 115. Faccio. See Leibnitz, 'Essais de Theodicée,' 1760, i. 197-8; Burnet's 'Letters,' 1686, p. 14.

P. 120. P. Fagius. Hammond calls him "a most learned Protestant" and made use of his work on the Targum, 'Directory and Liturgy,' p. 40.

P. 123. Sir P. Fairbairn. Account in Taylor, 'Biog.Leod.'

P. 132 a. For "Fuiston" (*bis*) read *Fewston* (as 131 a).

P. 141 b. For "Heyworth" read *Heworth*.

P. 168 b. Faldo. See Smith, 'Bibl. Anti-Quak.' Pp. 170-1. Philip Falle presented to the D. and C. Library, Durham, his own account of Jersey and a large collection of musical tracts. Wrangham's 'Zouch,' ii. 89.

P. 183. Sir H. Fanshaw. John Owen has an epigram on him, to the effect that if he had had the money of Mæcenas he would have made many Maros.

P. 206 b. For "Branston" read *Bramston*.

P. 208. Prof. Farish was of the Evangelical party, and was the friend of C. Simeon, Dean Milner, and H. Venn, and befriended young men of that sort coming up to Cambridge, e.g., Thomson and T. Dykes. He was a zealous supporter of the C. M. S. and the Bible Society, and was a member of the Eclectic Society, before which he spoke on the Sabbath question, 1798. In Cambridge he built two schoolrooms and enlarged his church. See the lives of C. Simeon, 201 (a letter from him), 329, 293, 415; I. Milner, 244, 465; H. Venn, *passim*; Thomson, 39; T. Dykes, 6, 40; 'Eclectic Notes,' 41.

P. 213 a. For the bibliography of "Demoniacs" see 'N. & Q.,' 4th S. vi. 78.

P. 215. R. Farmer. See Mathias, 'Purs. Lit.,' 95.

P. 218 a. Farnaby's notes were reprinted entire in Corn. Schrevelius's 'Juvenal and Persius,' 1684. In Dr. John Newton's 'Rhetoric,' 1671, Farnaby's 'Index Rhetoricus' is spoken of as a snare to schoolboys.

P. 251. John Favour. See 'Memorials of Ripon,' Surtees Society, ii. 277-9.

P. 252. B. Fawcett. See Countess of Huntingdon, ii. 413, &c.

P. 260 a. For "H. Huntingdon" read *G. Huntington*.

P. 261. Joshua Fawcett. Is it necessary to tell us that Liverpool is in Lancashire? His 'Church Rides, Scarborough,' originally appeared in the *Scarborough Gazette*, 1847. He also wrote a 'Memorial of St. Mary's, Scarborough,' 12mo., pp. 128, 1850. He was chaplain to Lord Radstock. See 'Memorials of Ripon,' Surtees Society ii. 346.

Pp. 264-5. F. Fawkes. See Taylor, 'Biog. Poet.'

P. 268 b. 'The Fawkeses of York' was by Robert Davies.

P. 269 a. For "Keswick" read *Neswick*.

P. 275 a. For "Watts" read *Watt*.

P. 276 b. For "Spalatro" read *Spalato*.

P. 291. Feinaigle. See 'Life of W. Wilberforce.'

P. 293. Bishop Fell was at the expense of publishing Bull's 'Def. Fid. Nic.,' 1685. Dr. Hickes calls him "the Editor of immortal Name"; Nelson's 'Bull,' 283, 519. There are two letters to him by Sir George Wheeler in Wrangham's Zouch, ii. 149-156, and an account of his care of the incomes and buildings of Christ Church in Spelman, 'On Tithes.'

P. 303. Felltham's 'Resolves' are recommended in Newton's 'Rhetorick,' 1671.

P. 317. Fenner's 'Divinity' was a common textbook. Mountagu, 'Appello Cæsarem.'

P. 322 a. "Newcastle-under-Lyne." Read *Lyme*.

Pp. 322-3. Pattison writes of "Fenton's sadly-pleasing numbers," Curll, 'Misc.,' i. 143; Broome wrote an epistle on his 'Marianne' and an elegy on his death.

P. 330 a. For "Highall" read *Wighill*.

P. 331 b, headline. For "Fenwicke" read *Fenwick*.

P. 332 a. Fenwick. See the epitaphs in *Yorkshire Archaeological Journal*, i. 273-4.

Pp. 372-3. H. Ferne. See Davies's 'York Press,' 61, 62.

P. 382 b. For "Poemata" read *Poematia*.

P. 390 a. Ferriar on Sterne. See Mathias, 'Purs. Lit.'

P. 399 a. Fiddes. It is hardly inaccurate to describe Halsham as in a marsh in Fiddes's time. From the date of Chaucer, who calls Holderness "a marshy land," to the end of the last century, when various draining and banking acts were passed, South Holderness was always very low and wet, and often subject to long floods. Parts of neighbouring parishes are called "marsh" to this day, e.g., Ottringham and Preston.

P. 420 b. Mathias calls "Tom Jones" "that great comic epic poem," one of the few novels to be read.

P. 431 a. Fiennes appointed Tombes to All Saints, Bristol, in 1641. Nelson's 'Bull,' 250; Smith, 'Bibl. Anti-Quak.' W. C. B.

P. 333. For "Francis Paul" read *Francis de Paula*. Ferg was christened after St. Francis of Paula (or Paola), the hermit of Calabria, well known to students of history through the mission which he undertook at the command of Pope Sixtus IV. to the sick Louis XI., then staying at the castle of Plessis-les-Tours.

P. 334. Baschueber stands for the surname of another painter, but is distorted beyond recognition. L. L. K.

SHAKSPEARIANA.

'TEMPEST,' III. i.—

I forget:

But these sweet thoughts, doe even refresh my labours,
Most busie lest, when I doe it.—First Folio.

Though this passage has evoked more criticism than any other in Shakspeare, I am satisfied that hitherto one and all have failed—some from wrong reading, some from misinterpretation—to give its true meaning. To one of the many failures I have myself to plead guilty (see 'N. & Q.,' 5th S. vii. 143). It is only after much thought, and many futile attempts, that I venture to think I can now at last present the true solution.

In the text I make no change but in punctuation and the omission of two letters. Modernizing the spelling, I present it thus:—

I forget

But these sweet thoughts; do even refresh my labours
Most busiest, when I do it.

1. The received punctuation, with a colon after "forget," brings out a sense contradicted by the context. It is not true that Ferdinand, forgetful of his task, intermitted his labours. He had no time to spare if he hoped within the allotted period to fulfil the "sore injunction" to remove and pile up some thousand logs. But while without intermission he plied his task, he did so with a buoyant spirit, cheered as he was by the "sweet thoughts" of Miranda and her sympathetic love.

The mistress which I serve quickens what's dead
And makes my labours pleasures.

I forget

But these sweet thoughts.

I.e., I forget everything except these sweet thoughts.

There are two indubitable instances of "but" used in the sense of "anything but," as here in the sense of "everything but":—

I should sin

To think but nobly of my grandmother.

'Tempest,' I. ii. 118.

O, who shall believe

But you misuse the reverence of your place?

'2 Henry IV.,' IV. iii. 22.

The late Dr. Ingleby, who, writing in 'N. & Q.' under his *nom de plume* of JABEZ, had characterized my construction of the passage in the 'Tempest' as "intolerable perversion" (5th S. vii. 223), after several letters had passed between us, acknowledged, though he himself did not adopt it, that the last passage quoted, to which I had directed his attention, justified the construction. I may here add that this is the only part of my old note to which I still adhere.

2. Ferdinand would have paid his mistress a poor compliment if he had said, as the received punctua-

tion makes him say, "These sweet thoughts do even refresh my labours."* *Cela va sans dire*. One might as well say that water even refreshes thirst. But Ferdinand showed how precious was Miranda's sympathy to him when he said, as I maintain he did say, that when he forgot all but the sweet thoughts of her, his "most busiest labours," endured for her sake, instead of wearying, even refreshed him:—

I forget (all)
But these sweet thoughts; do even refresh (me) my
labours
Most busiest."

The nominative (no unusual construction) follows its verb. Before the light shed by this simple explanation the crux which has haunted the passage so long has, I trust, fled for ever.

3. The subordinate clause, "when I do it," should present no difficulty. It is equivalent to "when I do so." In prose the whole passage would read thus: "I forget everything but these sweet thoughts, and when I do so my busiest labours, instead of wearying, even refresh me."

Honour to whom honour is due. I wish to claim nothing which is not my own. I believe it is to Mr. Holt White that we are indebted for the happy correction "busiest" for "busie lest." This was afterwards perverted into "busiliest," a reading which has led many astray. Its author, Mr. John Bulloch, while usually the most reckless of emendators, has in this instance made a to-do about the preservation of the initial letter of "lest"; and yet after all, to form *his* word, he has had to knock out of the text an *e*, and insert an *i*.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

P.S.—It may save two unnecessary notes, an attack and a reply, if I add here that the appearance of a colon in the Folio, where no colon should be, is not unexampled. In 'Measure for Measure,' V. i., we find:—

The wicked'st caitiffe on the ground
May seem as shie, as grave, as just, as absolute :
As Angelo.

ARCHÆOLOGICAL REMAINS IN THE CAUCASUS.—I have translated the following article from the *Vedomosti* (a Moscow paper).

A new trade has lately developed among the hill tribes of the Caucasus who live in the valleys of Darial and Djerakob, viz., a trade in archæological remains which have been dug out of ancient tombs. At the present time hillmen go about the town of Vladikafkaz selling these old curiosities made of flint, bronze, iron, gold, and silver, relating to various periods of culture. As a rule these

articles are sold for a mere nothing, and are willingly bought up by people of means for the decoration of their rooms and other purposes. The jewellers melt down the gold and silver articles and money.

As the number of these dealers in ancient curiosities is very large, and the curiosities themselves very abundant, there is little doubt that Vladikafkaz in the near future will become a town noted for its archæological antiquities. One of the local engineers bought a fairly large collection from the hillmen for the sum of 200 rubles (about 20*l.*); it consisted of gold and silver articles, money, Roman, Greek, Arab, and Persian seals, most of them cornelian and opal; also many beautiful opal, cornelian, and amber beads, frequently attaining the size of a lemon. The milkmaids often decorate themselves with necklaces which at one time belonged to the ancient inhabitants of the north of the Caucasus, and many ladies change their modern gold and silver bracelets for ancient ones.

This trade has become so profitable that two or three merchants have opened shops for the sale of these ancient wares, which they buy up cheaply. In one of these shops there are as many as several thousand articles. Last autumn the president of the Moscow Imperial Archæological Society inspected this shop with a view to buying up these treasures for the Moscow Historical Museum. However, the hillmen do not willingly sell to this society, because it buys at wholesale and cheap rates; they find it more profitable to sell their wares to local collectors. Hotels and railway stations are resorts where one may be sure of finding these ancient wares for sale. Foreigners and those who come to drink the mineral waters in the Caucasus readily buy them, and often give large sums.

The largest number of curiosities was found in the tombs of Faskay, which lie between the rivers Sougout Don and Galiat Don. Human bones and curiosities lay at a depth of three feet from the surface; in other instances at a greater depth. Only bronze articles were found in the Faskay tombs; there was a total absence of gold and silver articles. There were hatchets (for hewing and sacrificial purposes), knives, daggers, lances, arrows, javelins, pendants, bracelets, gigantic pins, helmets, bridles, and so forth. In other tombs were gold, silver, precious stones, iron, all sorts of necklaces, and Roman, Greek, Persian, Arab, and Gruzian money. Sometimes the specimens of the different periods from the bronze to the iron age were found in the ill-accessible mountain fastnesses; whereas on the lower ground were met solely articles of bronze, and those in bad preservation, so brittle that they broke in falling. There were many sharp flint arrows and hatchets rudely carved from stone. But the Ocetins (hillmen) throw away these articles as being of no use. Since the autumn of last

* Mark, while this is the punctuation in the Globe and all modern editions, in the Folio there is a comma after "thoughts," which I account for, which those who adopt the ordinary interpretation cannot.

year an active work has been going on: spades, hoes, and hatchets are the means of digging up from the depths of the earth articles valuable to archaeology. But it is to be regretted that this work is not being carried on by experienced archaeologists, but by swarthy and rude mountaineers.

Formerly superstitious fear prevented them from meddling with the tombs of their ancestors; but now fear has given way to the thirst for rapid and easy gain. C. H. POWELL, Capt.

O'CONNELL AND ROME.—The distinguished Benedictine writer and orator Fr. Bridgett, in his sermon on 'Rash Speaking about the Sovereign Pontiff'—as reported in various newspapers—said:—

"I take my religion from Rome, not my politics." First, then, as to the maxim, I have not been able to discover with certainty on what occasion these words were uttered, supposing them to have been uttered at all; but I believe it was in the circumstances that I will relate. In the year 1814 the Sovereign Pontiff Pius VII. was in prison at Fontainebleau. He had been violently torn from his See by Napoleon, and was kept under restraint. During his captivity a question was agitated in the English Parliament about Catholic Emancipation, and a measure was proposed on condition of a certain oath to be taken by Catholics, and a certain power of veto (on the appointment of bishops) to be granted to the Government. The minds of Catholics, both in England and Ireland, were much divided on this question. Some influence was brought to bear by one side on Monsignor Quarantotti, sub-prefect of the Propaganda, and he issued a rescript, bidding the Catholics here to support the bill. Immediately our own Bishop Milner hurried to Rome, and the Irish bishops appointed a delegate to appeal, not against the Sovereign Pontiff, but to the Sovereign Pontiff against the conduct of his official. The Pope was just then released from captivity, and almost his first act on reaching Rome was to rebuke Monsignor Quarantotti for his action, which was beyond his power, as well as imprudent."

O'Connell certainly did utter the words stated, but not in 1814—the date of Quarantotti's rescript. Exactly thirty years after we find Gregory XVI.—when O'Connell's monster meetings were at their height—issuing a rescript which counselled the Irish bishops to abstain from politics. From the Correspondence of Daniel O'Connell (London, Murray, vol. ii. p. 335, edited by W. J. Fitz Patrick) it appears that "a letter addressed to Bishop Cantwell got into print, in which O'Connell warned the prelates of Ireland that Mr. Petre, an English Catholic, had been employed by Peel to effect diplomatic arrangements with Rome. O'Connell said that he was ready to take any amount of theology from Rome, but not politics."

As regards Quarantotti—who issued the rescript in 1814—he was the Pope's vicegerent during his captivity at Fontainebleau. The fact that he was subsequently created a cardinal would seem to show that he cannot have sunk into the disfavour so often alleged. Charles Phillips says of O'Connell, in 'Curran and his Contemporaries' (p. 259),

"His will was a decree above that of the Vatican: and Rome's amazed and trembling ministers saw him as he stood even on the altar steps of Clarendon Street Chapel disobeying and denouncing Rome's rescript." EBLANA.

QUOTATION FROM 'KENILWORTH.' (See 7th S. vii. 168, 276).—There is but little chance of finding either the home or exact meaning of "Quid hoc ad Iphyci boves?" Be it, however, remembered that Sir Walter Scott does not at any time appear to have claimed accuracy as a classical scholar, and, like his charming Baron of Bradwardine, was more remarkable for his extensive acquaintance with classical literature than for its accuracy.

In the same chapter in 'Kenilworth' (ch. ix.) in which the quotation occurs which has so powerfully exercised many readers of 'N. & Q.', Scott makes the schoolmaster, Erasmus Holiday, to say "he was, indeed, inclined to think that he bore the name of Holiday, *quasi lucus a non lucendo*, because he gave such a few holidays to his school." "Hence," said he, "the schoolmaster is termed classically *Ludi Magister*, because he deprives boys of their play." Ludus is, however, quite good Latin for a school in work, for it occurs in Horace, "Noluit in Flavi ludum me mittere," &c., Sat. I. vi. 72, though the term is more frequently applied to the gladiatorial fencing schools. On the tomb of John Brownswerd, a distinguished scholar, in St. Michael's Church in Macclesfield, who died in 1589, and was Master of King Edward VI.'s School in that town, he is described as Ludimagister. His epitaph is said to have been written by his pupil Thomas Newton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE ORIGINAL MANUFACTURER OF DAFFY'S ELIXIR.—The following inscription was upon a monument formerly in the chancel of Melton Mowbray Church: "Here lies the body of Thomas Daffy, A.M., and Master of the High School in this town 40 years. He died May 12, 1716, aged 67 years." Of this good schoolmaster I give a brief memorial. Mr. Thomas Daffy was presented in 1647, by John, eighth Earl of Rutland, to the rectory of Harby, in Leicestershire, and in 16—, by the same patron, to Redmile, in that county. He is said to have removed from Harby to a worse living, to satisfy the spleen which the Countess of Rutland, a Puritanical lady, had conceived against him for being a man of other principles. An advertisement, translated from the *Postboy* of Jan. 1, 1707-8, and quoted 7th S. vi. 258, shows that he was the inventor of the celebrated medicine:—

"Daffy's famous Elixir Salutis, prepared by Catherine Daffy, daughter of Mr. Thomas Daffy, late Rector of Redmile, in the Vale of Belvoir, who imparted it to his kinsman, Mr. Anthony Daffy, who published the same to the benefit of the community and his own great

advantage. The original recipe is now in my possession, left to me by my father. My own brother Mr. Daniel Daffye, Apothecary in Nottingham, made this Elixir from the same recipe, and sold it there during his life. Those who know it will believe what I declare, and those who do not may be convinced that I am no counterfeiter, by the colour, taste, smell, and operation of my Elixir. To be had at the Hand and Pen, Maiden Lane, Covent Garden."

JOHN TAYLOR.

Northampton.

[See 4th S. ii. 348, 398; iv. 77; 7th S. vi. 138, 258.]

CURIOUS MISTAKE IN 'DOMBEY AND SON.'—Has it ever been noticed that Dickens makes a curious mistake in chap. xxi. of 'Dombey and Son,' arising evidently from his having confused the games of *écarté* and *picquet*? The mistake to which I refer occurs on p. 210 of No. 7 in the original edition. The Major is sitting down to play *picquet* with Cleopatra (Mrs. Skewton). She is represented as saying, "Do you propose, Major?" "No, Ma'am," said the Major. "Couldn't do it." "You're a barbarous being," replied the lady; "and my hand's destroyed." One would certainly not have expected such a mistake from Dickens, who, if no card player himself, must have had plenty of friends who could tell him the difference between the two games. That it was not a slip is shown by the fact that we have below, "Cleopatra had sharp eyes, verily, at *picquet*;" and later on, in chap. xxvi., Dickens mentions *picquet* as one of the games that Carker and the Major played together. Was the mistake ever corrected in subsequent editions?

F. A. MARSHALL.

INDEXES.—I have noticed that in some books recently issued an index is given at the end of each volume, in place of a general one for the whole at the end of the work. I do not know whether there is any advantage to the publisher in the change, but it is certainly inconvenient for reference, and it would be well if those interested would express their disapprobation of it.

CHARLES WYLIE.

SOME OLDER SPANISH WORDS.—I have recently come across some rather curious Spanish forms, which may be supplemented and elucidated by some of your many learned readers. In the 'Cronica de Don Alvaro de Luna,' written about the middle of the fifteenth century, is an excellent transition form between *civitas* and the modern *ciudad*, to wit, *cibdad*. The *v*, as usual, has become *b*, but the customary dropping of the mute has not yet occurred. In one of the oldest of the "Del Carpio Romances" one finds almost the converse to the above, *homes* resembling the French *hommes* far more nearly than it does the modern word *hombres*. In the spirited ballad on the 'Destruction of Numantia' one lights upon the word *pufanza*. May one infer that in derivation as well as in meaning it is identical with *puissance*?

Again, when did the particle *et* finally assume the form *y*? It is often written *é*, and in Mendoza's 'Guerra de Granada' *z*. In another of the De Carpio ballads I have found *musco*, obviously derived from *nobiscum*. It is strange to observe the double conjunctive force of *con musco*. In the same poems occur *ovo* for *hubo*, *sabredes* for the later *sabréis*, and *oviera* for *hubiera*. *Facer* for *hacer* is common enough, being used, indeed, by Cervantes when his personages are speaking in an antiquated and slightly bombastic style.

May I further ask, Can *appo*, which I have met with in the 'Decameron' and in the 'Arcadia' of Jacopo Sannazaro, be referred to *apud*? The senses coincide; but how did a second *p* slip in? Is it, perhaps, a northern form?

EDWARD PERCY JACOBSEN.

18, Gordon Street, W.C.

"TO SCRAPE ACQUAINTANCE WITH."—The 'New English Dictionary' has the phrase to "make the acquaintance of," but the above expression seems to have been overlooked. I suppose that the expression originated in "bowing and scraping" to a person in order to curry favour with him. Dr. Brewer, in his 'Dictionary of Phrase and Fable,' gives a "cock and bull" explanation of the manner in which the phrase came into use. The phrase is not of yesterday, cf.:—

"Lucinda. Pray, good Caesar, keep off your Paws; no scraping acquaintance for Heaven's sake."—Farquhar, 'Love and a Bottle,' p. 5, ed. 1711.

I have no doubt earlier instances can be quoted for its use. F. C. BIRKBECK TERRY.

EPITAPHS AND MONUMENTS, TRINITY COLLEGE, DUBLIN.—In a forgotten nook at the back of the chapel and a few yards from the kitchen there are several much-decayed monuments with tablets and inscriptions, I fear, too dilapidated to be copied. May I ask, Does any full account exist of these monuments or copies of the epitaphs? When a student in Trinity College, Dublin (*Consule Planco*), I used greatly to grieve over an alabaster effigy on an altar tomb, which was sadly eaten away by the effect of the climate.

J. W. HARDMAN, LL.D.

A NEW VERB: "TO MAID."—In the *Morning Post* of March 2 I note an advertisement from a female servant who wishes "to 'maid' a lady." This strikes me as a new term in a verbal sense, though I suppose it is formed on strict analogy; for we talk of "grooming" a horse and of "valetting" a gentleman.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

THOMAS CHATTON.—I have in my possession a very clean and perfect copy of the Book of Common Prayer (Robert Barker, 1614), on the fly-leaf of which are the following quaint lines. I give the spelling exactly as it is, and the writing is what

would be called at the period a good hand. It would be curious to know who Thomas Chatton was, for, though calling himself a common soldier, he must have been a man of fair education and respectable family. There is no place-name or date upon the fly-leaf :—

Releved us hast thou Grave noble hart
Of what thou hast wrought for, we have eaten part
Grace bee thy guide and peace and plenty bee
Ever the Estate of thy Posterity.
Reioyce mayst thou for ever & thy Seed
Who hast releved us in the time of need
And hast not grouged, but of thy purs been free
Lord do for thine as thou hast don for wee
Lord blis thy labor, bee thy gide allways
Keepe and preserve thee & prolong thy days
Ever happy mayst thou bee enjoying peace
Reioicing in it thy Joy may never cease.

THOMAS CHATTON.

"This was reet in y^e Sivell War by one of y^e
Comon Sodgers."

JOSEPH BEARD.

Ealing.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

POLLDAVY, OR POLEDAVY.—This was once the name of a sort of coarse cloth or canvas; and it was also used, metaphorically, much as we use the word *fustian*. Nares and Halliwell give references to Howell, Cleveland, Taylor, &c. I have found a warrant ('Lord Chamberlain's Warrant Book,' 634-1641, vol. lxxxi. p. 270) for "94 yards of Poldavis to make valence for the curtaines of the new Tennice Court at Hampton Court," &c.

What is the origin of this curious word? The learned and ingenious Skinner, who quotes it (*pouldavis*) from a statute of 1 Jacob. I. c. 24 (1603), seems to have been inclined to derive it from Paul and David, who first (according to the necessity of the etymology) manufactured the stuff; but, while wandering after this *ignis fatuus*, he was warned opportunely by Dr. Th. H. to look for the real source of the term to Pol d'Avis, a town near Brest, in Brittany, where the manufacture flourished still, or had once flourished. I cannot find Pol d'Avis on the map. Is there such a place? Did it ever supply us with such a stuff as *poldavy*; or is there a better etymology for the word?

JULIAN MARSHALL.

SIR CHRISTOPHER WREN.—Where did he live after the Fire of London, 1666, while his numerous works were going on? In his later years he resided at Hampton Court, and died in St. James's street (which house?). Where was his professional residence? There is a tradition that he had a house in Falcon Foundry, Southwark; and also that the house near the south-west corner of St.

Paul's Churchyard was built on the slant so that he could overlook the works at St. Paul's. But query?

WYATT PAPEWORTH.

FREEHOLDERS' SEALS OF ARMS.—Sims, in his 'Manual for the Genealogist,' p. 295, says:—

"It was enacted by statute that every freeholder should have his proper seal of arms; and he was either to appear at the head court of the shire, or send his attorney with the said seal; and they who wanted such seals were to be amerced or fined. Every gentleman used thus to send his seal to the clerk of the court in lead, in order to compare with other sealings, for fear of counterfeits; and so particularly careful were people of seals in those days, that, in case one was lost, no means were wanting, by proclamation or otherwise, to have it restored."

Sims refers to Nesbitt's 'Heraldry' as his authority. What statute enacted this? Are there any such seals in the British Museum?

THOS. DE MESCHIN, LL.D.

AUTHOR WANTED of "Plato, as Read in English by an Englishman; being an Address to some Friends," a small pamphlet published by John Chapman, London, 1854.

KEN.

GRAY.—In the volume devoted to Gray in the 'Aldine Poets,' published by Pickering, 1853, there is a certain Appendix E, which is nothing less than a strong and severe criticism of the 'Elegy.' It bears no name or initials; it is supposed to come from the general editor of the edition. This, if I remember rightly, was Robert Bell; but doubtless 'N. & Q.' can inform me.

EDMUND YATES.

CORRESPONDENCE OF LADY TEMPLE.—In vol. ii. p. 227, of Courtney's 'Memoirs of Sir William Temple,' Lady Giffard (his sister), speaking of Lady Temple, observes:—

"She was valued and distinguished by such good judges of true merit as King William and Queen Mary, with whom she had the honour to keep a constant correspondence, being justly admired for her fine style and delicate turn of wit and good sense in writing letters, and whom [the queen] she outlived about a month, the deep affliction for her Majesty's deplorable death having hastened her own."

Lady Temple's letters, as "Mistress Dorothy Osborne," have attracted such unusual interest and sympathy that it is natural to wish to discover any correspondence that may be still extant but forgotten. Are there any papers at Kensington Palace now? King William's were found there, and as it was usual to keep letters in cabinets, is it possible the private correspondence of Queen Mary is still there, or that it can be traced.

S. R. LONGE.

ERASMUS EARLE, M.P. for Norwich in the Long Parliament.—He was a barrister of Lincoln's Inn, and was one of the batch of sergeants made by Parliament in October, 1648. From 1654 to 1660 he held the post of serjeant to the Common-

wealth, notwithstanding that he was a pronounced "Rumper." He was reappointed serjeant at the Restoration. What became of him? A few genealogical particulars will oblige.

W. D. PINK.

ST. CUTHBERT.—Some years ago it was stated in Durham that in some Spanish monastery or church was a plan of Durham Abbey, showing the spot where the incorruptible body of St. Cuthbert was supposed to be deposited. Does any one know anything about this?

J. T. F.

Bishop Hatfield's Hall, Durham.

FLORIO AND BACON.—Amongst the Pembroke collection of MSS. recently printed are some which prove that John Florio, "the Holofernes of Shakespeare," and the translator of Montaigne's 'Essays,' was amongst the able pens who worked for Bacon. I shall be much indebted to any one who will furnish me with an accurate list of the works translated by Florio, and known to have been written by Bacon. The passages to which I refer, and which afford documentary evidence of relations between Bacon and Florio, will be found in the Government Commission, Historical MSS., vol. x., xiv, 276, 277.

In a letter to M. Jurnall, Florio states that by King James's orders he has translated the king's works, and printed them beyond seas. Also Sir Philip Sidney's 'Arcadia' and some writings of the Lord St. Albans. A petition, which seems to have been presented by M. Jurnall to the duke (of Buckingham?), sets forth that the king gave John Florio a promise of 50*l.* per annum for life, as interpreter into foreign languages not only of his Majesty's works, but of 'Arcadia' and 'the whole of the works of Vis^{ot} St. Albans.' "It is now," says the petition, "a year and a half since I was relieved by your bounty." The petitioner is seventy years old, and has a credit of 350*l.* The date of this petition is 1621.

Then there is a letter from John Florio to the Earl of Middlesex; a pathetic letter beginning: "Two Queens and the eminent subjects of the Land, whereof 4 Earls and 3 Lords set with your honourable Lordships at the stem of this State, have heretofore been my scholars." Like the previous papers, the letter is written to ask for arrears of pension due for certain services. It would be useful if a list could be made of all works translated by Florio, under whosoever names they may have been published. C.

GAME OF THE GOOSE.—New games are constantly advertised; but I am anxious to get a copy of an old one, which I remember sixty years ago. It was a scroll of numbers (1-63), with a goose placed at various intervals, and a well, an inn, a maze, &c.; and in the middle of the figures were the laws and rules. It was played with counters

and a teetotum, and the object of the players was to obtain the number sixty-three. If any one can lend me a copy, or tell me where a copy can be purchased, I shall be obliged.

N.B.—It is not to be mistaken for the "royal game of the goose," which is a very different thing, and quite modern. T. W. R.

CRADLE OF THE TIDE.—It was asked in a village school to explain this. The question was referred to me, but I could give no answer. I searched four books on tides, and have asked ten or twelve university men, and five school examiners, but all plead ignorance. Will some correspondent help village lads of our national schools to answer what has puzzled so many besides themselves? E. COBHAM BREWER.

FOUR-LEAVED SHAMROCK AND ITS VIRTUES.—I shall be grateful for information on the following points. (1) What is the exact purport of the legend? (2) What the earliest record of the superstition? (3) Are the benefits to be enjoyed by the original finder only; or do the subsequent possessors of the vegetable share them? (4) Is the theory of the rarity of the article confirmed by experience? X.

THE PICTURE CARDS OF A PACK.—I shall be glad if any one can tell me whom each of the kings, queens, and knaves in a pack of cards represents. Also the meaning of their insignia, and why the hearts are not distinguished by some ecclesiastical sign. A. E.

[The subject is very wide. You will do well to consult Merlin's 'Origines des Cartes à Jouer.']

DUNSTON FAMILY OF AYLESBURY.—John Dunston and Alice, his wife, were living at Aylesbury, Buckinghamshire, about the middle of the seventeenth century. She left a large number of descendants, but the last of the name resident at Aylesbury appears to have been their grandson John, buried there 1692. Any particulars relative to the above John and Alice, their ancestors, or their descendants, would be gratefully received. S.—A.

HERODOTUS AND THE SCYTHIANS.—Has anything been done by recent critics to establish the identity of certain of the Scythian nations with the ancestors of the modern Slavonic people? I am acquainted with the 'Slavonic Antiquities' of the Bohemian savant Safarik; but I want to know what has been done since his time in the identification or otherwise of the Scythian nations; e.g., the Sauromati, the Budini, &c., with Slavonic tribes. The subject is of great importance in its relation to early European history.

W. S. LACH SZYRMA.

YOUNGER OF HAGGERSTONE.—The following passage occurs on p. 10 of 'Autobiography of John

Younger, Shoemaker, St. Boswells,' Edinburgh, Manzie & Co., 1881 :—

My great grandfather, John Younger, was lineally descended from Younger of Haggerstone, in Northumberland; so that I might fairly trace my family as far back as my duke in christendom."

Where can I find any account of the family of Younger of Haggerstone; and in what parish is Haggerstone? It does not rank as a parish in the Clergy List. Reply, if convenient, to

(Rev.) A. W. CORNELIUS HALLEN.

Alloa, N.B.

DEFOE'S 'CONSOLIDATOR.'—There are several allusions to contemporaries in Defoe's curious book, 'The Consolidator,' published in March, 1705, to which little attention has apparently been given. On p. 27 Defoe refers thus to Addison's 'Campaign,' published only a few months before :—

"Ad...son may tell his master my Lord.....the reason from nature, why he would not take the Court's word, nor write the poem called 'The Campaign,' till he had 200*l.* per annum secured to him; since 'tis known they have but one author in the nation that writes for 'em or nothing, and he is labouring very hard to obtain the title of blockhead, and not be paid for it."

The story is, of course, well known how, after the battle of Blenheim, Godolphin asked Halifax if he knew any one who could worthily celebrate the occasion, and how Halifax replied that he knew of one well qualified, but that he would not desire him to write, because, while too many blockheads were maintained in luxury at the public expense, men who were really an honour to their age and country were allowed to languish in obscurity. The result was that Godolphin agreed, before the proposed poem was commenced, to make Addison a Commissioner of Appeal in the Excise, and promised that something more considerable should follow. Early in 1706, at Godolphin's recommendation, Addison was made Under Secretary of State. But who was the one author who, according to Defoe, wrote for the Government for nothing?

In another place (pp. 96-108) Defoe describes a machine called the "Cogitator," used in the moon, and remarks that it would be very useful to people who are always travelling in thought, but never delivered into action; it would, therefore, be "of singular use to honest S....., whose peculiar it was, to be always beginning Projects, but never finish any." Is this an allusion to Steele?

G. A. AITKEN.

12, Hornston Street, Kensington, W.

BARTON FAMILY.—I shall be obliged if all persons descended from the Bartons of Lancashire, of Smithells Hall, Lancashire, and Deanwater, Cheshire, will communicate with me; and I shall be glad to receive any genealogical information respecting the family.

TINLEY BARTON.

Gloucester

Replies.

'HARPINGS OF LENA.'

(6th S. v. 129, 209, 314, 370, 413; 7th S. vii. 223).

I have been considering whether I should make any answer to Mr. WILSON's communication or not, for I think those who can read between the lines will easily see it is the amount of truth in the account of Alford in former days which rankles. Only think! it is just seven years since the Baitman papers appeared in 'N. & Q.' What a deal has happened in seven years, and yet "society" in Alford has not recovered its equanimity. It is sad; but on looking over the articles, I cannot withdraw anything of importance. I might have put things less offensively; but I was "indignant," and meant to be offensive; which some may consider a mistake. Mr. WILSON's lady friend confirms part of the account, and says, "there was plenty of poaching and smuggling going on.....and I remember many romantic cases of the latter myself." So that portion of the indictment must be considered proved, notwithstanding a former correspondent had said ('N. & Q.,' 6th S. v. 314), "The statement is too remote from the truth to give serious offence." It is very satisfactory to see the witnesses for the defence demolishing each other in this fashion.

As to Baitman having been "a low, ignorant fellow," "a worthless vagabond and an impostor," "quite incapable of writing any of these poems, or a line correctly," one of the leading men of Alford (J. A., in 'N. & Q.,' 6th S. v. 314), says, "I remember being present not much less than sixty years ago, at the distribution of prizes at Alford National School. The first prize was adjudged to Baitman." What! To that "low, ignorant, worthless fellow"? The best boy in the Alford National School "a low, ignorant fellow"? Quite possible, but hardly flattering to Alford or to "society" there. The same gentleman says—and no one was better able to judge—"Baitman was undoubtedly a man of talent." Another correspondent, J. M. T., says, "He was not without friends, and his occasional visits to the vicarage of your old correspondent, the late Felix Laurent [vicar of Saleby, a village about two miles from Alford] procured for him the loan of books and other little kindnesses which rendered his latter days less deary than they might have been, and for which I believe he was not ungrateful." The testimony of two such witnesses is very valuable; the first probably the most cultured and gentlemanly man in the place; the other a highly respected clergyman just in the immediate vicinity. Even Mr. WILSON is forced to acknowledge that Baitman did "somehow" get into the society of the two geniuses of the place, West and Lenton. And West was a gentleman, with a "paddock" and a

"hermitage," mind you, and doubtless "with two gowns and everything handsome about him."

To refute the inconsistent and contradictory statements of Baitman's detractors is so delightfully easy that it is difficult to treat them seriously; but I now come to a graver aspect of the case. A lady rather ruffled in defence of her brother may be excused when not quite logical; but the same plea will not avail for her legal adviser, who might be expected to be a man trained to weigh evidence and to look at all sides of a question. Cannot Mr. WILSON see how seriously the statements he now publishes reflect on his friends and on society in Alford? He represents Mr. West as a kind of man-cuckoo. For as a cuckoo lays its eggs in a smaller bird's nest, so this big "poet," Mr. West, is said to place his poems in the nest of the little birds Lenton and Baitman; and afterwards he does not attempt to throw out the eggs, but worse, he throws out and tramples on Baitman, the layer of most of them. His witness says, "Baitman did not write any of the poems in 'Harpings of Lena,'" but that those not signed "Lenton" were all written by her brother, who "was half afraid they were not good enough to be published." So it is represented that he "assisted" in having them foisted into the world in the company of those of the lawyer's poor dead boy, and in the name of Baitman, a "worthless vagabond and impostor"; and afterwards, when West found the poems "very much admired," he claimed "all those unsigned." There are three poems in "Harpings of Lena," professing to be written from "Alford Workhouse," and not signed Lenton. Now, if this "low, ignorant, worthless fellow" "could not write a poem; or even a line correctly," how came these three poems to be dated from Alford Workhouse? Is it contended they also were written by West, and that he falsely dated them as a further precaution against the real author being found out? Here is a dilemma. Either Mr. West wrote what was false, and condescended to personate the "worthless vagabond" Baitman, or Baitman did actually write those three poems. And if he did, he may well have written most of the others, for they are of about the same quality.

Another puzzle. It is said "Baitman (who had doubtless secured Lenton's MS.) persuaded West to assist him in publishing the 'Harpings of Lena.'" In whatever manner they were obtained, Mr. West not only "assisted" him, but, if he was the author of any of the poems, he must have given the MSS. to Baitman to enable him to get them printed. The poems were published as "Harpings of Lena," being Original Poems by the late Edward Lenton, and by W. J. Baitman," although it is now asserted that none of the poems were by Baitman, but by West, and that they were not "original," but had many of them been printed before in a periodical. Is there any evidence that Mr. West

resented this fraudulent conduct? Not a bit of it. On the contrary, two or three years afterwards, when Baitman published another volume, 'Poetics and Prosaics,' "R. U. West, Esq.," who had then moved to Hogsthorpe, a village about seven miles off, subscribed for four copies. In the preface to this book the writer says:—

"When I made my first appearance in the Literary World, it was manacled and gyved by difficulties under which many would have sunk, to rise not again. But cheered on by hope, and two kind individuals, I persevered, and found that I did so not in vain. It were unpardonable in me not to seize this present opportunity of expressing my most grateful thanks to those persons whose kindness in becoming subscribers to my publication—obscure and unknown as I then was—contributed to rescue me from the most spirit-galling bondage of indigence and suffering under which I then agonized. For the past two years the cheering effects of kind regard and encouragement have spirited me on, and introduced me into scenes and converse more congenial to my inclination and feelings. Of the present work, it is enough to say, that it has been prepared amid much domestic affliction, with the sick and the dying around me," &c.

And now it is asserted that this touching preface was a fraud, that it was penned by an "ignorant fellow," a "worthless scamp," who had laid claim to poems in the first book which were known to be written by another. If he were an impostor about to deceive the public a second time, what must be thought of R. U. West (now brought forward as the real author), who again aided and abetted this "worthless scamp," and by having his name printed in the list of subscribers sanctioned the statements made in the preface, "that it had been prepared amid much domestic affliction, with the sick and the dying around," when all the time he knew it had been nothing of the kind, also confirming Baitman's claim on the title-page to be the author? In the other book Lenton's name had been first, but in this second book, when it is said it was known that Baitman had acted dishonestly, and that "he was quite incapable of writing any poem," then Baitman's name was placed first, and Mr. R. U. West, who knew best how false all these pretensions were, subscribed for four copies! This second book it was for which Alfred Tennyson, Montgomery, Miss Priscilla Taylor, and many other distinguished people subscribed.

MR. WILSON and his friend must have written hastily, and without carefully looking over the previous correspondence. For it is a curious way of showing the respectability of Alford "society" by trying to prove that an eminent professional man there, when he was from twenty-three to twenty-five years of age, not only associated with a fellow he knew to be "a worthless scamp," but also gave MS. poems to him to be printed falsely in the name of that "scamp," for the curious reason that their real author "never posed as a poet, and did not care to have his name affixed, because he was half afraid they were not

good enough to be published"; but when he found they were "praised by the public," he meanly claimed them, although he still left the lame, diseased young pauper to pay for printing one, if not both, of the books. I can speak positively as to the second of them; for poor Baitman has repeatedly, when he had secured a subscriber, given me fifteenpence to take to Mr. Cussans, of Horn-castle, to pay for a copy. Would it not have been more magnanimous for Mr. West to have kept the secret, and not have claimed the authorship at the price of the utter ruin and degradation of the poor fellow, thus made a handle of, and who appears never to have overcome the mortification he felt? It did not enrich West, but it made Baitman poor indeed. No stricture which has been passed upon former generations of Alfred people is half so damaging to their reputation as the character now given to them by some of themselves. To imagine that a man could act as Mr. West is said to have acted without meeting with universal reprehension is sufficient to mark the tone of the place. That some of its best society could even imagine an educated man doing such a thing is not complimentary.

I am really very sorry to be forced by the indiscreet advocacy of Mr. West's friends to show how his conduct in this matter may strike other people. This was a grievous mistake made in the youth of a man who afterwards deservedly bore a high character; and probably most readers will think silence had been the best policy.

Having pleaded Baitman's cause to the best of my ability, I wish to be fair even to those who seem not to have treated him as they should have done. I therefore freely confess I see no reason to doubt that Miss West is right in claiming the half-dozen poems which she names as the work of her brother. He either wrote them or so polished and altered them as to be entitled to the joint authorship at least; but to claim all the unsigned poems for her brother is manifestly wrong. Some of them would be no credit to a man in his position, and are only tolerable as the work of a self-taught pauper. Many of them have words and phrases and awkward forms of expression, such as might be expected in the writing of an imperfectly educated man, but which Mr. West could not have been guilty of. Besides, the poem at p. 4 of 'Poetics and Prosaics,' entitled 'A Minstrel's Lay,' a long quotation from which is given 'N. & Q.,' 5th S. v. 371, carries conviction with it. From internal evidence it is autobiographic, and naturally and correctly describes what must have been the state and feelings of Baitman; and I am convinced it was written by no one else. It would have been untrue of Mr. R. U. West. It is one of the best pieces in the book.

It is very difficult to harbour unkind feelings against a whole community for seven years, especially when some of them are your friends and

acquaintances, and I now gladly (and freely) bear testimony to the fact that Alford is a very pleasant, bright, "superior" little town, certainly not behind any of its neighbours. It has a profusion of handsome villas, standing in their own roomy grounds, with pretty gardens and shrubberies. But I still think that a few of the upper classes have not quite overcome a tendency to look down upon everybody unconnected with land.

It is not to be supposed that the upper classes of Alford ever wished to be cruel to Baitman; but he was an anomaly. "Writing fellows"—especially common writing fellows—were not much appreciated in any small agricultural town at that date, as I well know, and as the surreptitious way it is now alleged that Mr. West got his poems published serves to prove. Besides, Baitman, although a clever, was an impracticable fellow, who persistently sinned against the conventionalities and prejudices of the place, and indulged in much kicking against the pricks, for which he was made to pay very dearly. But the poor, unhappy, much-afflicted man is in his grave; there, for charity's sake, let him rest. R. R.

Boston, Lincolnshire.

PICTISH LANGUAGE (7th S. vii. 348).—In the absence of Pictish literature it is natural to examine the place-names of those districts assigned by the early chroniclers to the people known as Picts, in order to form an opinion of the language spoken by that people. The two principal regions inhabited by Cruithne, or Picts, in Alba (Scotland) in the sixth century (when St. Columba visited Brude, King of the Picts) were, first, Cruithin-thuath, including most of the district north of the Clyde and Forth, except Argyre; and, secondly, Gallgaidhel, now called Galloway, comprising Wigtonshire and Kirkcudbright. In both of these regions the vast preponderance of place-names is in Goidhelic Celtic=Gaelic. This is the more remarkable in Galloway because it is a small province, closely girt with the formerly Brythonic, or Welsh-speaking territory of Strathclyde. It is true that there are, in addition to the Welsh, many Gaelic names in Strathclyde—survivals, probably, from the time before the divergence of Welsh from Gaelic speech took place. (It should be remembered that the early Welsh inscriptions are so Goidhelic in form as to have been made the basis of a claim by Irish archaeologists asserting the occupation of Wales by Irish Gaels.)

Now the Picts of Galloway are known in the chronicles long after the divergence of Welsh from Gaelic speech, which Prof. Rhys assigns approximately to the sixth century. Erse, or Gaelic (which is the same thing), continued, as we know, to be spoken in Galloway down to the reign of Queen Mary. If the Pictish language was organically different from Gaelic, how did the Picts of

Galloway learn Gaelic speech after their only contiguous neighbours, the Britons of Strathclyde, had adopted Welsh. Is it not natural to suppose that the men of Galloway in the sixteenth century were speaking Gaelic inherited from their Pictish forefathers, just as the men of Inverness and Ross do to this day? The place-names of the two regions are interchangeable, and so are those of Ulster, where Cruithne, or Picts, existed also. It is reasonable to believe that the Picts were but a tribe or tribes of the Gael, and that their speech differed no more from Gaelic than the speech of Cumberland differs from that of Cheshire.

HERBERT MAXWELL.

FAMILY OF LORD CONINGSBY (7th S. vii. 147, 235).—I am obliged to H. H. B. for the information he gives me in connexion with my inquiries concerning the Coningsby family, although practically it is of little use for my purpose. I delayed answering your correspondent's letter, and have to apologize for this. With regard to the inquiries asking me for information of the Battle of Chesterfield, all I can give him is, that Chesterfield Castle was occupied by the Earl of Derby autumn, 1266, and that the barons were defeated by Royalist forces spring, 1266 ('Encyclopædia of Chronology,' Woodward, late Librarian to the Queen, Longmans & Co., 1872).

C. W. MARTINDALE.

Cambridge.

BATTLE OF WATERLOO (7th S. vii. 185).—An authority who is still allowed, I presume, to be unimpeachable on this subject, says: "The battle began, I believe, at eleven" (Duke of Wellington, letter dated Aug. 17, 1815, in 'Words of Wellington,' p. 111). EDWARD H. MARSHALL, M.A.

Hastings.

ANTHONY À WOOD (7th S. vii. 323).—As this letter is well known from being printed in Dr. Bliss's edition of the 'Athenæ' and his separate edition of Wood's 'Life,' it was not worth while to reprint it in 'N. & Q.' But being reprinted, let me point out three mistakes made in this copy. For "to recreate on Christmas Day" read *to receive on Christmas Day*; for "appointing his Fours," read *appointing his hours*; for "Dr. Bille," read *Dr. Bisse*.

W. D. MACRAY.

'THE KALEVALA' (7th S. vii. 309).—Max Müller's allusion to 'The Kalevala' occurs in his 'Survey of Languages,' p. 116 (Williams & Norton, 1855). It is as follows:—

"A Finn is not a Greek, and Wainamoinen was not a Homer. But if the poet may take his colours from that nature by which he is surrounded, if he may depict the men with whom he lives, 'Kalevala' possesses merits not dissimilar from the 'Iliad,' and will claim its place as the fifth national epic of the world, side by side with the Ionian songs, with the 'Mahabharata,' the 'Shah-nâmeh,' and the 'Nibelunge.'"

J. YOUNG.

THE 'DIDACHE' (7th S. vii. 363).—May I be allowed to correct the impression made by a quotation on p. 363 by pointing out (1) that I really wrote, "*For the purpose of this essay no attempt need be made to decide what sort of abnormal acts were to be condoned in the Christian prophets*"; and (2) that "an attempt to decide" was made in the 'Lectures' (pp. 88-90), to which the essay is an appendix? C. TAYLOR.

THE CELIBACY OF THE CLERGY (7th S. vii. 309).—

"Two crimes, or at least violations of the ecclesiastical law, had become almost universal in the eleventh century—the marriage or concubinage of priests, and the sale of benefices. In every country the secular or parochial clergy kept women in their houses on more or less acknowledged terms of intercourse. After the twelfth century the abuse of concubinary priests was reduced within limits at which the Church might connive. A writer of respectable authority asserts that the clergy frequently obtained a bishop's license to cohabit with a mate."—From Hallam's 'Middle Ages,' pp. 173, 174 of the twelfth edition, Murray, London, 1868.

HENRY GERALD HOPE.

Freegrove Road, N.

Is there not, unfortunately, such evidence as leaves no doubt on the subject of the query? Froude gives a list of twenty-three persons in the Hereford diocese, from documents in the State Paper Office, copies of them being in the Bodleian ('Hist. Eng.,' vol. i. p. 200, 8vo. ed.). Matthew Hutton (sermon at York, 1579) argues that "the ministers of God's word may please him in the holy state of matrimony.....in which old way the priests of the East Church have walked, and do walk until this day." Speaking of the Latin Church, he says:—

"It is a new way leading to perdition to forbid a thing that is honourable amongst all men, and.....'si non caste tamen caute,' to give give a licence to keep a concubine, which cannot be dispensed with."

Bishop Stubbs ('Constit. Hist.,' chap. xix.) says, "Instead of personal purity, there is a long story of licensed and unlicensed concubinage, &c."

H. H. B.

For documents (*temp.* Henry VIII.) see 'Ballads from Manuscripts,' i., edited by Dr. Furnivall for the Ballad Society.

W. F.

I do not remember ever having met with the document which Mr. Froude "declares he has seen." It is somewhat important that all who wish to comprehend the history of the Reformation in its true light should have proof beyond the assertion of an historian that he has seen "licences to keep concubines." We trust that some one will tell us where these documents are to be found. Are they in MS. or printed? By whom were they given? Strange tales get into print and MS. Until the fact is proved beyond dispute I shall not give credence to the assertion that licences for

these purposes were granted by lawful authority in the reign of Henry VIII. EDWARD PEACOCK.
Bottesford Manor, Brigg.

Incidentally as to the practice, whether licensed or not, the fact was an important item in the dissolution of the monasteries. A glossary in the Appendix to the Forty-second Report of the Deputy-Keeper of the Public Records gives the word "*covillage*," a tax paid in times past by priests for licenses," &c., making the meaning and the custom clear. See also a learned note (5), p. 324, vol. i. of Rabelais (Bohn's edition) on the word *covillage*, which had without doubt been common, authorized, indeed, by, *inter alia*, the first Council of Toledo. Of course!
WILLIAM RENDLE.
Forest Hill.

In Sir R. C. Hoare's 'Modern Wiltshire,' vol. i. p. 102, is a letter from R. Layton to Lord Cromwell, written by him in 1537, when on a visitation of the religious houses throughout England to report on the state and morals of the same. The following is an extract relating to the priory of Maiden Bradley, in Wiltshire:—

Wherat is an holy father, prior, and hath but vj children, and but one dowghter mariede, yet of the goods of the monasterie, trystyng shortly to mary the reste; his sones be tall men waityng upon hym, and he thanks Gode a never medelett w^t marytt women, but all w^t madens, the faireste cowlde be gottyn, and always mareded them ryght well. The Pope consydering his fragillitie, gave him licens to kepe an hore, and hath gode wrytyng sub plumbo to discharge his conscience, and to choys Mr. Underhyll to be his gostely father, and he to gyve hym plenam remissionem," &c.

It appears from the above that the prior was a married priest, notwithstanding which he had the licence. Sir R. C. Hoare gives as his authority for this letter Cotton MSS., Cleopatra, E. vi. fol. 249, British Museum. THOMAS H. BAKER.

Mere Down, Mere, Wilts.

PRESBYTERIANISM UNDER THE COMMONWEALTH 7th S. vii. 307).—A minute book of "the Classical Presbytery of Wirksworth, in the province of Derby," is printed *in extenso* (72 pp.) in the *Journal of the Derbyshire Archaeological Society* or 1880. Wirksworth was the usual meeting-place for the Classis for the Hundred of the Low Peak, one of the six hundreds of Derbyshire, where the organization appears to have been complete. The entries of the monthly meetings run from December, 1651, to February, 1652, and from January, 1654, to November, 1658. An introduction by the Rev. Dr. J. C. Cox, author of 'The Churches of Derbyshire,' gives an interesting sketch of the Commonwealth Presbyterianism, with biographical notices of many of the persons named in the minutes. Dr. Cox states that the original of the Bolton Classis minute book is not extant, and he mentions the two following—that of the London Provincial Assembly in Sion College

Library, and of the Manchester Classis in the Cheetham Library, and then being edited for publication.
H. H. B.

RINGING THE GREAT BELL OF ST. PAUL'S (7th S. vii. 329).—The great bell is tolled also for all members of the royal family and for the Bishops of London. The Home Secretary's letter quoted is couched in the terms which were used, *inter alia*, upon the occasions of the deaths of George III., of the Prince Consort, and the Duke of Albany.

EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

The "general idea" mentioned by MR. BOASE is incorrect. The great bell of St. Paul's is tolled on the decease of all members of the royal family. The late Duke of Sussex died in the afternoon of April 21, 1843, and I well remember, as I crossed Southwark Bridge that evening, hearing the first toll of the great bell

Swinging slow with sullen roar
across the river. I was on my way to one of the oratorios of the now unhappily defunct Sacred Harmonic Society, which, in honour of the late duke, was prefaced by the performance of the Dead March in 'Saul.' EDMUND VENABLES.

DARCY OR DORSEY (7th S. vii. 88, 195, 254).—Dorsey is a common female Christian name in this neighbourhood. Perhaps some of your correspondents may be able to give its derivation.

E. L. H. TEW, M.A.
Hornsea Vicarage, East Yorks.

BECKFORD'S 'VATHEK' (7th S. i. 69, 154, 217; vii. 312).—Whether the note attributed to M. Chavannes is genuine or spurious, it is difficult to determine without some knowledge of the history of the volume in question, or a comparison of handwriting, &c. If authentic, it would go far, I think, to prove, without doing so absolutely, that the edition of Lausanne, 1787, was prior to that of Paris of the same year—an opinion which I ventured to express in my notice on William Beckford in *Le Livre*, 1882, 'Bibliographie Rétrospective,' iv. 385.
H. S. ASHBEE.

DUGGLEBY (7th S. vii. 147, 214, 258).—If I had felt any concern about laying myself open to the charge of "excessive caution," that concern would have been removed on reading my friend MR. BRADLEY's notice under this head. MR. BRADLEY has specified the name I had in my mind when I wrote my note on Duggleby, and the reason I was not "more positive in my suggestion" was that I was not acquainted with any instance in which the term Dubhgal was used in what may be called a specific, in contradistinction to a generic, sense. Thus I make no scruple in admitting Norman and Dane as personal names used in forming the place-names Normanby (two places in Cleveland so

named) and Danby, because I am aware that those names existed strictly as personal names in Domesday times and before, and in more than one of the Northern Counties. As to the difference between the terms Norman and Dane, and especially what is termed the "chronological distinction" between them, see J. R. Green's posthumous 'Conquest of England,' p. 68 n., and elsewhere, and I am not certain that this difference or distinction may not prove a matter to be noted by some future historian of Cleveland. And it may well be that just as Dane and Northman have crystallized from generic or descriptive epithets into personal or specific names, so the prefix in the original form of Duggleby may be—almost certainly is—an analogous Dubhgal; and here Mr. BRADLEY's Dufgall becomes of the greatest value and significance. Is it not a legitimate inquiry whether Duggleby is the only instance of the kind in that part of the county? In my own district of Cleveland I know of nothing like, and, excepting the Domesday personal name Magbanec, I know of nothing admitting of correlation. It may be otherwise in East Yorkshire. J. C. ATKINSON.

"DAL TUO STELLATO SOGLIO" (7th S. vii. 324).—Is it not, to say the least, highly probable that the representation of the B. V. M. as crowned with stars is taken not from pagan sources, but from Scripture direct? The "woman" of the Apocalypse (xii. 1), having "upon her head a crown of twelve stars," must have suggested the idea to religious painters. The question is not affected, as an artistic one, by the controversy as to the relevancy of the text to the subject with which it is thus connected.

EDWARD H. MARSHALL, M.A.

Hastings.

JOHN ELWES (7th S. vii. 308).—I have the fifteenth edition of Topham's 'Life of Elwes.' At the end is a pedigree of the family, ending with John Meggot (Elwes), who died November 26, 1789, and a foot-note stating all those with dates were baptized or buried at Stoke, in Suffolk. No doubt if ALPHA inquires of the vicar of Stoke he will obtain the desired information to this portion of his inquiry. JAS. B. MORRIS.

Eastbourne.

It might be worth while to inquire whether Elwes was buried at Stoke, near Clare, Suffolk, where Murray says that his uncle, Sir Harvey Elwes (also a miser) had a seat. If ALPHA finds that one or both were buried at Stoke, perhaps he would be so obliging as to make it known in 'N. & Q.'

R. F. S.

I have no reference, but have a strong impression that Elwes was buried at Stoke, near Clare, in Suffolk, where he had an estate. The *Annual Register*, vol. xxxv., has a poetical epitaph upon him.

EDWARD H. MARSHALL, M.A.

MISS MELLON (7th S. vii. 183, 293).—I have a small engraving of Mrs. Coutts (formerly Miss Mellon, and subsequently Duchess of St. Albans), published by Munday & Dean, from a painting by Sir William Beechey, engraver T. Woolnoth. It is very expressive and animated, and looks like a portrait.

JOHN TAYLOR.

TOOTH-BRUSHES (7th S. vi. 247, 292, 354; vii. 29, 291).—I have a tooth-brush the handle of which is of gold, and bears upon one side the imperial arms of France, and on the other the initial N. It was given to me by a gentleman living in Wiltshire, and I was able to trace it backwards to the possession of a valet of Napoleon I. It would exactly fit the space in Napoleon's dressing-case at Madame Tussaud's, which is said to have been rifled by the Prussians.

CHARLES F. COCKSEY.

MISTARCHY (7th S. vii. 188, 296).—The parentage of this mongrel word is wrongly attributed to Dugald Stewart. The expression he uses is "mixed government," for which Mr. Prince has thought proper to substitute *mistarchy*. By all means let its real parent have the credit of it.

G. F. S. E.

There can be little doubt that this is correctly traced to *mistharchy*, government by salaried legislature and executive. *Mysteriarchy* must be an invention, for it does not seem to occur in Greek. But what can be said for the barbarism *polygarchy*? It should not stand in the columns of 'N. & Q.' without a protest; and here I enter mine against it.

JULIAN MARSHALL.

MACAULAY (7th S. vii. 287, 352).—Your correspondent at p. 352 is in too great a hurry to administer a snub to LUNETTE, who asks for a particular quotation, and not for the mere mention of the word *schoolboy*. The quotation sought does not exist either in the essay on Sir William Temple or that on Croker's 'Boswell,' as suggested at p. 352. The word *schoolboy* occurs only three times in the essay on Sir William Temple, and about as often in the latter-mentioned essay, where also is the sentence "every schoolgirl knows," which nearly every one misquotes in the manner that LUNETTE has done, and which has caused him (or more probably her) such a fruitless search in "twelve quotation-books." The phrase will be found in what are almost the opening sentences of the article, and relates to certain lines from 'Marmion.'

J. W. ALLISON.

Stratford, E.

MATTHEW ARNOLD (7th S. vii. 287).—Matthew Arnold's poem is a rarity. The title is "Cromwell: a Prize Poem Recited in the Theatre, Oxford, June 28, 1843. By Matthew Arnold, Balliol College, Oxford. Printed and Published by J. Vincent, MDCCCXLIII, pp. 15," issued in a paper

wrapper. The poem, of course, was printed before the Commemoration Day, and ought to have been recited; but the extreme unpopularity of the proctor, who unfortunately did not combine the *sumpter in modo* with the *fortiter in re*, led to such a continuous row in the theatre that, after some two hours, the proceedings were abruptly put an end to. The row was not only among the undergraduates, for the American minister, Everett, was presented for an honorary doctor's degree, which was distasteful to many of the High Church party, on the ground, I believe, that he was a Unitarian; and their continuous vociferation of "*Non placet*" stimulated the undergraduates, who thought that the masters in the area were joining in their demonstration, while the noise from the gallery compelled the masters to shout louder and louder through fear that their voices were not being heard or attended to. It is singular that 'Cromwell' should have been the subject on such an occasion. I should imagine that the poem has been long out of print.

W. E. BUCKLEY.

The Newdigate prize was won by Mr. Arnold in 1843, as I can testify from the fact that I gained the Chancellor's prize for Latin verse the same year. Our poems, however, were not publicly recited in the Sheldonian Theatre, the commemoration proceedings having been broken off by a row in the gallery of the undergraduates, caused by the unpopularity of one of the proctors. I heard the poem, however, recited in rehearsal on the previous evening; and I possess a printed copy of it with Mr. Arnold's autograph on the title-page. It is at the disposal of Mr. STONE if I can lay my hands upon it. I have always thought that Arnold's 'Cromwell' was the finest poem in the series of Newdigates down to our time, except Heber's 'Palestine' and Stanley's 'Gipsies.' Why it is not republished among the other works of Mr. Arnold is more than I can say.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

CHUMS (7th S. vii. 309).—Bailey gives "*Chum* among the vulgar), tobacco to chew," which does not seem very relevant to DR. MURRAY'S question. The story, which is not reproducible, is one of Bacon's 'Apophthegms.'

EDWARD H. MARSHALL, M.A.

The much despised Jamieson gives "*Chum*, s., food, provision for the belly," *alias* *scaff*, which, again, appears to be refuse, from Su. G. *skap*, provision. Guessing apart, *skap* is the English *shape*, *ave*, and we do say "I will take just a *shaving*"; while *chum* hangs on to *chump*, i.e., "a good mp." Cf. "chump-end," "chump-chop"; also *amp*, "to chew," and *chap*, or *chop*, "to cut," &c. "Bath-chap."

A. HALL.

13, Paternoster Row, E.C.

WINTER OF HUDDINGTON, CO. WORCESTER (7th S. vii. 108, 254, 291).—No dates of birth are given in this pedigree in the 'Visitation of Worcestershire,' 1569. The only two of the name of George that occur in it are George Winter, son (by his second wife, Catherine Throgmorton) of Robert Winter, of Cawdwell, in co. Gloucester. This George had "Thomas Winter, sonn and heir, 1594." The next George Winter, who was nephew of the first named (son of his half-brother), had three sons, John, William, and Benedict, who "was slayne at Sea in the Fight made against the Spaniards An^o 1588," and six daughters.

B. FLORENCE SCARLETT.

ST. SEINE (7th S. vii. 205, 333).—If river names of families are to receive enumeration, why omit a family so well known in art circles as the Severns? of one of which name, too, there is a note in Arnold's 'Thucydides': "The two remaining MSS. are in the library of Mr. Severn, of Thengford House, near Banbury" (Ox., 1832, vol. ii. pref., p. xiii).

ED. MARSHALL.

It is a singularly unfortunate assumption that no family names are taken from rivers. In addition to Trent and Humber, already cited, a few minutes' study of the Blue-Book gives the following:—Annan, Tay, Tweed, Tyne, Eden, Swale, Dee, Severn, Dove, Dart.

H. WEDGWOOD.

Messrs. Humber & Co., of Beeston, Notts, are the inventors and makers of a particular type of tricycle, called from them the "Humber."

J. T. F.

Bp. Hatfield's Hall, Durham.

THE DELAVAL PAPERS (7th S. vii. 308).—An answer to A. J. M.'s inquiry, "What are the Delaval Papers?" can be given very briefly. They are a large collection of letters, state papers, and old records belonging to the Delaval family of Seaton Delaval which I discovered last year in some store-rooms of the disused Royal Northumberland Glass Works, Hartley, near Seaton Delaval Hall. The Hartley offices having been converted into a mission room, the old ledgers, day-books, and business papers were cast into a lumber room. While looking over the ledgers, &c., with the object of tabulating the workmen's wages of a century and a half ago, I discovered some hundreds of family letters, including others from Lord Chesterfield when Viceroy of Ireland, and Foote the dramatist; several MS. historical memoirs, which are now being examined at the British Museum; and a valuable diary (from an antiquarian point) of a visit to Genoa, Florence, and Rome in the year 1709; a charter with the Great Seal of Henry VII.; a letter with the Privy Seal of James I.; and one with the autograph of Queen Anne. The oldest document is perhaps that of a "Final concord made in the court of Eustace Baliol at Wood-

horn in the second year of Richard I. before Henry de Pudsey," which will be about 698 years ago. If A. J. M. should visit Newcastle-on-Tyne during the meeting of the British Association, he will be able to examine a large number of the older documents, from the twelfth to the sixteenth century, in the Museum of the Society of Antiquaries, to whose keeping I have presented them. There are also numerous receipts for annuities paid to almost every family of note in the northern counties, from 1590 to 1715, which for the sake of their seals and autographs are of interest. The letters of the Delaval family are very numerous, and give an interesting picture of society in England during the first half of the last century. There are also innumerable letters and documents on Irish affairs by Mr. John Potter, of Dublin Castle, from 1720 to 1745. When I add that there is quite a library of political pamphlets, Acts of Parliament, and sermons preached before the members of the two Houses of Parliament, your correspondent A. J. M. can form some idea of what the Delaval Papers are.

JOHN ROBINSON.

6, Choppington Street, Newcastle-on-Tyne.

THOMAS OTWAY (7th S. vii. 307).—A copy of this work may be seen in the library of Trinity College, Dublin, viz., "The History of the Triumvirates; the First that of Julius Cæsar, Pompey, and Crassus; the Second that of Augustus, Anthony, and Lepidus: being a faithful collection from the best historians and other authours concerning that revolution of the Roman government which hapned under their authority. Written originally in French, and made English by T. Otway." London, 1686, 8vo. See also Rob. Watt, 'Bibl. Britannica,' vol. ii. p. 722g, and Alex. Chalmers, 'Gen. Biog. Dict.,' vol. xxiii. p. 423.

G. A. SCHRUMPF.

University College, W.C.

The title of the book translated from the French by Thomas Otway is as follows: "L'Histoire des Triumvirats: Première Partie, du Triumvirat de Jules-César, Pompée, et Crassus; Seconde Partie, du Triumvirat d'Auguste, Antoine, et Lepidus. Recueillement des Meilleurs Historiens et des autres Ecrivains, &c. A Londres, 1686, in-8."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

[MR. W. H. DAVIS and MR. E. H. MARSHALL, M.A., reply to the same effect.]

SWING (7th S. vii. 267, 334).—I well remember the Swing Riots, and was myself in college at Eton at the time they occurred. The objects were to destroy machinery, especially threshing machines, which interfered with the employment of manual labour in agricultural districts, and to burn ricks and farm buildings, from motives of revenge or wanton mischief. In the holidays I found that the

farmers in our neighbourhood had formed a kind of association to keep watch and ward at night for mutual protection; for though there were no threshing machines in use in our parts there were plenty of ricks and farm buildings, and Swing was not always so considerate as to give notice of his intended visits. Moreover, there were no rural police in those days.

I always understood that the term "swing" was connected with the gallows, and was used in the threatening letters as an intimation of the fate which awaited the receiver if he did not comply with the demands of the writer. Some of the letters had a representation of death's head and cross bones, and probably other emblems, in addition to or instead of the word "swing."

I was not aware that Keate had actually received such a letter as that referred to in 'N. & Q.,' but I well remember the following epigram in a newspaper at the time, and which was supposed by some of the collegers to have been written by one of the numerous family of Thackeray—a cousin, I believe, of the author of 'Vanity Fair,' and, of course, an old Etonian:—

Dr. Keate, Dr. Keate,
There's distress in your beat,
So the Sufferers say great and small;
And 'tis plain to be seen
That your threshing machine
Must be at the bottom of all.

Now I you advise,
Dr. Keate, if you're wise,
And will keep your own tail out of harm,
You'll desist whilst you can,
And adopt our new plan
Of a grand fundamental reform.

AN OLD TUG.

WORDSWORTH'S 'ODE ON THE INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278, 357).—

The Winds come to me from the fields of sleep.

Nothing short of an imaginative sympathy can explain such a line as this. And the worst of it is, that if you have the sympathy, a verbal explanation seems at once superfluous and impossible. The attempts lately made of this kind have really a quite pathetic interest. "Fields of sheep," says one interpreter; and why not? A shepherd boy appears in the very same stanza; and it is said that every beast keeps holiday, and sheep are beasts; and even in Cumberland sheep sometimes live in fields; and Cumbrian fields are windy. That, we may suppose, is the line of argument; but it will not do; not even a Shakespearean improver would allow it. ST. SWITHIN has perhaps struck a scintilla of the true light in referring to "the glory and the freshness of a dream"; for the first two stanzas of the ode are surely a key to the third. What is the "thought of grief" mentioned in the third? Is it not the thought expressed in the first and second? And if so, the ~~fit~~ timely

utterance" is those two stanzas themselves. They are full of dreamlike and nocturnal imagery: the "celestial light"—the *lumen purpureum* of youthful visions—the midnight moon, the waters on a starry night. And the "fields of sleep" in stanza ix. may well seem to be an echo of all this; a note of two of the old themes, purposely struck again as we enter the new—as the man is wakened out of the fields of sleep by the winds of a "sweet May morning"; for the fields of sleep can hardly be those in which the winds have been sleeping. They are the vast and formless world of sleep itself. We speak of snowfields and fields of ice; and when it is said that "his elder son was in the field," we do not suppose that he was in the Four-Acre Close or the Waterside Meadow. There is still, however, a difficulty, and it is that the first half of the line is literal and the second half metaphorical. The winds of this line are as real as the echoes and the cataracts of the lines which precede it; and though we know that the cataracts do not "blow their trumpets" except figuratively, yet the figure is easy and harmonious, whereas there seems to be a certain incongruity in making the actual audible winds come to you from the metaphorical fields of sleep in which you have been lying. Nor do I see how to reconcile this incongruity, unless by the imaginative sympathy aforesaid. For, when the great central passion of the work, which begins with stanza v., has stilled itself into acquiescence at the close of stanza ix., the May morning theme is taken up again in stanza x., though in a graver, larger mood: but we are now in daylight—the light of common day, and no further echo of the dreamlike thoughts with which we began is needed or is possible; the winds and the fields of sleep recur no more.

It is not a small matter if there be even one single line of this ode which does not make itself clear to educated persons; for this ode is not merely the greatest poem of its kind in our language, it is the supreme utterance of the human spirit upon the subject with which it deals. There is nothing *aut simile aut secundum* to it, except the Tintern Abbey, and one or two of Matthew Arnold's best.

A. J. M.

Temple.

"Fields of sleep" will not do; the baths would be too steep. Besides, we are not commenting upon a poem left in manuscript. If Wordsworth had meant "sheep" he would have altered the line. Nor is it correct to say that throughout this stanza nature is represented as giving herself up to jollity. It is rather the poet that is represented as awaking to the joyousness of nature. The stanza opens with a reference to his depression. A "timely utterance" has relieved that melancholy, and he awakes to the gaiety around him. Characteristically, he is conscious, first, of the voices of the hills, the cataracts and thronging

echoes, and of the wind blowing upon him from those "mountainous retirements" which habitually beget in him a high tranquillity akin to their own, at once a sleep and an awaking, which is the condition of his fullest inspiration. In reading the ode it is not necessary to think of these as now sleeping. It is through the force of association and long habit that he calls them "fields of sleep," and I confess that, to me, the name seems singularly beautiful and appropriate. C. C. B.

WORDSWORTH AND SHELLEY (7th S. vii. 188, 258, 338).—As the first edition of 'Peter Bell' (London, 1819) appears to be somewhat rare, it may perhaps be interesting to give a few notes upon a copy in this library. The places in which it differs from (say) the Centenary Edition are very numerous. Verbal alterations have been made all through the poem, especially in the earlier parts, whilst in nine separate places a complete stanza, and in one case two stanzas, have been entirely omitted. Eight of them were in part i., and it is, perhaps, to some extent an indication of their value that in a majority of instances no alteration of the succeeding verse has been made necessary by the omission. The particular stanza taken by Shelley as his text was the fourth from the end of part i., and it is difficult indeed to imagine what connexion existed in the poet's mind between the grotesque idea it contains and the rest of the passage. The other lines which the author struck out are often "instances of the peculiar hallucination which seems to have beset Wordsworth at one period of his career" (*Blackwood*, xlix. 363)—an affectation of simplicity and singularity—and can be well spared. There is one, however, where the author pictures himself, on which account we may temporarily recant the opinion that what the writer thought not fit to live the reader can safely let die. The stanza followed the (present) sixteenth of the Prologue, which begins—

"Shame on you," cried my little Boat,
and runs thus:—

Out—out—and, like a brooding hen,
Beside your sooty hearth-stone cower,
Go, creep along the dirt, and pick
Your way with your good walking-stick,
Just three good miles an hour.

C. M.

Warrington Museum.

CLANS (7th S. vii. 308).—Whether it is strictly correct or not to apply the term *clan* to families outside "the Highland line" I do not know, but it is certainly very usual to do so. Sir Walter Scott, whose authority on such a point must be allowed to be conclusive, speaks of the Buccleuch *clan* three times at least in the 'Lay of the Last Minstrel' (canto i. stanzas 10, 30; canto iv. stanza 14). In 'Guy Mannering,' chap. xxvi., some one says, "We dinna mind folk's after-names, muckle here

[Liddesdale], they run sae muckle into clans." Lord Macaulay, in the thirteenth chapter of his 'History,' says:—

"It would be difficult to name any eminent man in whom national feeling and clanish feeling were stronger than in Sir Walter Scott."

Keats, in his pretty poem entitled 'Robin Hood,' applies the term *clan* (not very appropriately in this case) to Robin Hood's band. Messrs. Butcher and Lang, in their fine prose version of the 'Odyssey,' translate *ἐλαπίνη* (xi. 415) "clan-drinking." I remember, when I lived in Cumberland, an old servant who married and settled in a village in the neighbourhood of Carlisle, where she felt like a stranger, complaining to me that the villagers were *clannish*. JONATHAN BOUCHIER.

JOHN FENNELL, OF CAHIR (7th S. vii. 128, 212, 353).—Would M. H. kindly inform me in what part of Tipperary is Cappagh, the residence of Col. Fennell, situated, the colonel's Christian name, and the ancestry of the William Fennell, of Reagh-hill, whose daughter Mary married Joseph Jackson, of Tincurry House, with whom my husband's family were connected?

ELIZABETH S. PIGOTT.

'MACBETH,' 1673 (7th S. vii. 68, 130, 145, 231, 275, 315).—I am glad to see that on this subject we are to have the benefit of the luminous intellect and undeviating accuracy of DR. BRINSLEY NICHOLSON, and I am not without hopes that when he has condescended to recognize what are the real points at issue, we may be able, with his valuable help, to arrive at some definite conclusion. He says:—

"It is simply an impossible 'explanation of the discrepant statements as to this quarto [of 1673, though I confess I know not the discrepant statements], that some copies of D'Avenant's 1674 quarto may have been printed in 1673."

The discrepant statements to which I referred were (1) the title-page of the 1673 quarto as given in the preface to Davenant's 'Macbeth' ('Works,' 1874), and (2) the statement to be inferred from Dr. Furness's remarks on that quarto (1673), and confirmed both by MR. MAURICE I. JONAS and by DR. NICHOLSON himself, that the said quarto is virtually a reprint of the text of the First Folio. No doubt two such irreconcilable descriptions of that edition would appear to most persons slightly discrepant; but, as DR. NICHOLSON points out, I have been misled by an erroneous quotation—I should say a *very* erroneous quotation—for I think in an edition such as that of Davenant's 'Works' one would scarcely venture to presume that the editor had made such a mistake as to give for the title-page of the 1673 quarto what DR. NICHOLSON declares is really the title-page of the 1695 quarto.

What, may I ask, is the title-page of the 1674 quarto? In 7th S. vii. 130 I have given a quota-

tion from Halliwell's 'Dictionary of Old Plays,' which I repeat here. Under 'Macbeth' we have:—

"A tragedy with all the alterations, amendments, additions, and new songs. Acted at the Duke's Theatre. 4to., 1674, 1687, 1695, 1710. This alteration was made by Sir William Davenant."

It will be seen that under this description both the quarto of 1674 and the quarto of 1695 are included, so that it was natural for me to conclude that the title given in the fifth volume of Davenant's 'Works' under the wrong date (1673) was the title of the edition 1674. I have not that volume at hand for the purpose of reference, but, so far as my memory serves, the play as printed therein is undoubtedly the version known as Davenant's, and is said to be printed from the 1674 quarto. DR. NICHOLSON says that to collate the 1674 version with that of 1673 or with the folios "would be an absurdity." But that absurdity has been rendered unnecessary by DR. NICHOLSON himself having done precisely what I wanted to be done, namely, to ascertain if the 1673 quarto was or was not the same mutilated, deformed, and defiled version of the play that is given in Davenant's 'Works.' It appears that it is not so, but, on the contrary, as I said before, it is virtually a reprint of the First Folio, though, as DR. NICHOLSON tells us, it contains "a goodly number of verbal alterations, and some phrasal ones of two or three words each—variations due, no doubt, sometimes to the printer, but sometimes to a would-be varior of mediocre power" (7th S. vii. 231). We may take it now for granted, especially after MR. JONAS's statement (7th S. vii. 145) that there can be little or nothing in common between the quartos of 1673 and 1674, except the cast of the play.

DR. NICHOLSON seems to have entirely overlooked the main point in dispute, viz., Did Pepys ever see Shakespeare's 'Macbeth'? and, as a corollary to this, Did Betterton ever play in Shakespeare's 'Macbeth'? These two points, but especially the former, I should very much like to see cleared up; and now that DR. NICHOLSON has descended into the arena, probably all uncertainty thereon will soon vanish; but I must confess that until it has been proved by something more than mere assertion I shall find it very difficult to believe that any one not qualified for admission into an idiot asylum could ever have seen the wretched rubbish that Davenant called 'Macbeth' after having seen Shakespeare's play without taking any notice whatever of the alteration, and I do hope, for the sake of Betterton's memory, that after acting Shakespeare's 'Macbeth' he never stooped to represent Davenant's burlesque thereon. I may say, in conclusion, that it never occurred to me that any of those post-Restoration quartos could throw any real light upon the text of 'Macbeth' as given in the First Folio.

As to the question of the songs, if DR. NICHOL-

so will condescend to look at the notes to 'Macbeth' of the 'Henry Irving Shakespeare' (vol. v. note 192, p. 420) he will find that in a note of mine I have made considerable use, with full acknowledgment, of his valuable note on this subject: in his edition of Scott's 'Discoverie of Witchcraft' (pp. 543-6). I regret very much that the sudden death of Dr. Francis Hueffer prevented me from further examining his copy of the song "Come away, Hecket, Hecket," mentioned in my stage history to 'Macbeth' (p. 349, col. 2). I have been as yet unsuccessful in tracing this edition of the song, which was from a MS. certainly previous to Lock's setting. If we could discover the exact date of that MS. it might help us to determine the exact date when the songs were added to 'Macbeth.'

F. A. MARSHALL.

Folkestone.

"HARK THE HERALD ANGELS" (7th S. vii. 360).—The Editor is right; but *cela va sans dire*. Charles Wesley wrote the Christmas Hymn. The first line, as originally composed, was—

Hark! how all the welkin rings
Glory to the King of kings,

which, in Dean Stanley's words, "are now, with great advantage, always altered to" the form in which the hymn is now sung.

EDWARD H. MARSHALL, M.A.

"ARRANT SCOT" (7th S. vii. 45, 114, 335).—Is not the biting epitaph on Aretin given incorrectly? Instead of

Che d'ognun disse malo che di Dio

he line should run

Chi d'ognun disse mal, fuor che di Dio.

J. CARRICK MOORE.

Miscellaneous.

NOTES ON BOOKS, &c.

1 Complete Concordance to the Poems and Songs of Robert Burns. Compiled and edited by J. B. Reid, M.A. (Glasgow, Kerr & Richardson.)

THE most zealous and loyal service that can be rendered to a poet is to write a concordance. It is in a high degree work of interpretation, since, besides enabling a man to find the passages he seeks, it secures, when moderate pains are exercised, correct quotation. It is a tribute also, seeing that when a work calls for a concordance its position is conceded. So far, putting on one side the Concordance to the Vulgate¹ and that by Cruden to the English Bible and the *indices verborum* to the classic authors, and dealing only with English poets, adequate concordances have been compiled for Shakespeare, Pope, Cowper, and the Laureate as regards a portion of his work. To Milton has been dedicated a very inadequate concordance, though a full one, which we have not seen, said to be in existence. The Shelley Society, meanwhile, is preparing a 'Concordance to Shelley.' Burns as now a splendid concordance. On the other side of the Tweed this tribute to his merits will meet with nothing but approval. On this side the book is "convinced a double debt to pay," and is consequently doubly welcome. Not only is it a concordance, it is

also a full and most valuable glossary, specially convenient of consultation. It constitutes a noble volume, and, fragmentary as it is, can be read, as we have tested, with pleasure. Almost innumerable are the cross-references. To a Scotchman no difficulty whatever can be experienced, nor, indeed, is much trouble imposed on an Englishman thoroughly conversant with Burns. Some simple orthographical knowledge is, however, desirable on the part of the half-educated Southron. For instance, under "Day" and under "Cozie" we found:—

Then canie in some cozie plea

They close the day.

Seeking, for the sake of verification, and also for explanatory purposes, under "Canie," we failed to find either the quotation or the word. Further search, however, revealed that "canie" was one of four different ways of spelling the familiar word "canny," under which word the quotation was duly found. We are glad to own a debt of obligation to all concerned with the production of this splendid volume. Burns has had some time to wait for his concordance. When it comes, however, it is, as is but fitting, the best of its sort. Wherever British literature is found or consulted the book will be welcomed.

Sussex Archaeological Collections, Vol. XXXVI, (Lewes, H. Wolf.)

UNLESS our memory be at fault, the Sussex Archaeological Society is the oldest body of the kind in the south of England. Its first congress was held at Pevensey forty-two years ago, and from that period to the present no year has passed without a pleasant antiquarian gathering. The papers in many of the previous volumes are of much interest. The present one is certainly in no way inferior to any of its predecessors. Capt. F. W. T. Attree's paper on the parish of Wivelsfield is a continuation of one in a former volume. It is remarkably good, just, in fact, what a village history should be. Mr. F. E. Sawyer is known beyond the limits of his own county as a zealous antiquary. He is publishing in these *Collections*, little by little, the proceedings of the Committee of Plundered Ministers so far as they relate to Sussex, with notes of a very useful kind. The same gentleman contributes an interesting article on 'Sussex Markets and Fairs.' We do not think he mentions all for which charters have been granted. In the time of Edward I. many fair and market charters were granted, all of which will be found entered on the Patent Rolls. We think, but dare not speak positively, that we have come upon entries as to fairs and markets there which he has left unnoticed. The Rev. R. F. Whistler gives an account of the Penshurst Ironworks, which were not discontinued until 1811. He has figured three of the curious fire-backs for the manufacture of which Sussex was once famous. They represent St. Michael and the dragon, Phœbus driving the chariot of the sun, and Æneas carrying his father from burning Troy. The Sussex Archaeological Society could not employ its funds better than by publishing reproductions of all the ancient pictorial fire-backs that have come down to us. There was a most interesting collection of them in the temporary museum when the Archaeological Institute met at Lewes in 1883. One mediæval example, in which heraldic lions were the principal subject, struck us as remarkably fine. There was also a salamander in flames, dated 1550, which might be reproduced for a similar purpose.]

Bryan's Dictionary of Painters and Engravers. New Edition. By R. E. Graves and Walter Armstrong. (Bell & Sons.)

THIS new and greatly improved and enlarged edition of Bryan's useful dictionary, the progress of which we have

watched with interest and duly chronicled, now reaches its close. A supplement, including notices of "Dickie" Doyle, of Samuel Cousins, of Richard Ansdell, Cabanel, John William Inghold, Frank Holl, Hans Makart, Edward Lear, Carlo Pellegrini, Rajon (the great etcher), Richard Redgrave, and others who have recently died, brings the information precisely up to date. A useful portion of the supplement consists of a list of monograms of painters. We prefer ourselves the old nomenclature to the new, and do not wish to seek for Titian under Vecelli, or Tintoretto under Robusti; but ever the old giveth way to the new, and we must yield to scientific exactitude, even if it seems pedantic. After all, a century ago we should have found Cicero under Tully. We have at least to thank Messrs. Graves and Armstrong for their labours, and to chronicle the completion of one of the most trustworthy and useful books of reference.

The Monthly Chronicle of North Country Lore and Legend. 1888. (Newcastle-upon-Tyne, Walter Scott). This portly volume represents a year's work of certain enthusiastic northern antiquaries. Its contents are of very various degrees of merit. Much that the eye catches in turning over the leaves is not new to historical students, but all will probably be welcomed gladly by the class of persons among whom it will mainly circulate. It is not fair to judge books of this kind by too high a standard. Their function is mainly educational, and it is no argument against a well-written article that it is not a record of new discoveries. One very excellent feature is the monthly north-country obituary. Such a compendium was much wanted. Very few persons file newspapers, but we all want to know, at times, when persons of local eminence passed away. Unless, however, they are people whose names find a place in peerages there is no handy means by which our thirst for knowledge can be gratified.

The series of biographical sketches called 'Men of Mark 'twixt Tyne and Tweed' are excellent, and we have nothing but praise for the series of articles on 'The Streets of Newcastle.' The serious complaint we have to make is as to the illustrations. Some few are pleasant to look upon, but the greater number are worthy of extreme reprobation. What pleasure can any one derive from the group of gravestones on p. 48, or the strange imagination called 'The Countess and her Henchman'? If the string of beads which that lady wears is meant for a rosary—and it looks like one—we must inform the artist that prayer-beads were worn at the waist, not around the neck. We have far too great a respect for the memory of Joseph Ritson to desire to see him represented by the black smudge that does duty for his portrait. If no other likeness of that illustrious northern antiquary be known it would be better that his outer man should continue to be pictured in the imagination only.

Captain Martin Pring, the Last of the Elizabethan Seamen. By James Hurly Pring, M.D. (Yarmouth, Luke.)

THIS is a useful digest of the information which has come down to us regarding an Elizabethan worthy whose memory has, we are sorry to say, been permitted to become dim. We wish it had contained more personal and family details. Our American friends have put on record nearly every fact that has come down to us as to the discoveries of our seamen on their continent. It belongs to us to make out from documents in this country all that can be discovered here of them and their families.

The catalogue of Mr. John Hitchman, of Cherry Street, Birmingham, contains many works of general and antiquarian interest. The catalogue of old books,

autographs, &c., of Miss Millard, of Teddington, Middlesex, also challenges attention.

Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JONATHAN BOUCHIER.—Giulio Carcano, a Milanese, born August 7, 1812, is regarded with much interest, his writings being clerical and religious in sentiment and romantic in colour. His works include 'Ida della Torre,' 1834; 'Angiola Maria,' 1839; 'Damiano o Storia d'una Povera Famiglia,' 1869, perhaps his best-known work; 'Racconti Campagnuoli,' 1869; 'Memorie di Grandi,' 1870; 'Racconti Popolari,' 1871. Whether his translations from Shakespeare embrace the whole of the plays we doubt. Some reader may have information on the subject, and may be able to give the opinion you seek as to their character and merit.

J. CUTHBERT WELCH.—('Bride of Abydos.') A play founded by Dimond upon Byron's poem was produced at Drury Lane Feb. 5, 1818. Kean played the hero, Selim. The allusions to which you refer are to this. Moore, during Byron's absence in Venice, looked after its production. Moore and Kean were thus regarded as doctors, but the play, seventeen days after its production, "descended into the family vault of the Drurys," i.e., was withdrawn.—("Sir John Moore's Funeral.") See 7th S. ii. 183, 259, 298, 389, 457; iii. 33, 73, 158, the second reference especially.

C. T. T. ("Midland Railway Company Drivers").—We do not answer questions of this class. You give no post town or district, so we cannot return enclosure.

JOHN ROBINSON.—'Marmor Norfolciense,' &c., by Probus Britannicus, was ascribed, in Murch's 'Dis-senters,' to Francis Webb. It is, in fact, by Dr. Johnson. See 'Life,' by Boswell, ed. Hill, i, pp. 141-3.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JUNE 1, 1889.

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Notes.

SIR JAMES COTTER.

One of your correspondents mentions, while speaking of Lord Lisle ('N. & Q.' 7th S. vi. 467), that he was assassinated by Sir James Cotter in Switzerland. Bishop Burnet states that he was killed at Lausanne by Irishmen in 1685, and does not give the names of the assassins. I wish to know if it is an assured fact that Sir James Cotter was concerned in this crime, as it seems most unlikely that he was, owing to the high character which he bore.

Burke tells us that he was "a gallant Cavalier." He was a member of Parliament, was first married to a daughter of Sir William Stapleton, Bart., and afterwards to the Hon. Leonora Plunkett, daughter of Lord Louth. This second marriage took place on July 30, 1688, about three years after the assassination of Lord Lisle. He had been appointed marshal and secretary in the West Indies in 1677; on February 12, 1689, he was appointed by King James II. Governor of the City of Cork and of Great Island, "to keep the officers and soldiers in good order," and on February 26 he took over from General McCarty the command of his Majesty's forces in Cork. The following year Cork was taken by the Duke of Marlborough, and in 1691, on April 30, the battle of Bottle Hill was fought, Sir James Cotter being in command of the

troops of King James, who, we are told, had no more faithful or honourable follower than he.

On July 24 Sir James received a letter from Sir Richard Nagle empowering him, by order of the Lord Lieutenant, Richard, Duke of Tyrconnell, to levy 200l.

"from all lands of ye County of Corke to pay for procuring and getting intelligence of the designs, carriage, and endeavours of ye enemy against his Ma'tes army and liege people."

Another paper, dated at Limerick, orders Sir James Cotter, Knt., "Brigadier of His Ma'tes armie,"

"to seize six hundred paire of brogues or pumps now in the hands of Captain Cornelius McGillicuddy for the use of the regiment now belonging to Collonell Charles Murphy," &c.

In a letter dated Cork, July 6, 1691, Sir Richard Cox, Governor of Cork, writes to Sir James, who was an old friend of his, as follows:—

SIR,—Upon the score of our former acquaintance, and the civility you have used to our friends whilst you were governor here, and since, I think myself obliged to let you know, that I have both station and inclination to serve you. If it should happen that you throw yourself upon me, without capitulation (for your party is certainly ruined and will every minute decay,) you shall, undoubtedly be used as a man of honour; but, if you are of this opinion, bring off as many as you can, and their arms, because your terms will be so much the better. This will seem odd if you don't apprehend the case as desperate, but because I am sure it is so therefore you have this friendly advertisement from,

Sir,
Your very affec. friend and servant,
RICHARD COX.

For the Hon. Sir James Cotter, those.

To this note Sir James promptly replies as follows:

SIR,—Notwithstanding our former acquaintance, it seems to me you do not know me. Whatever I might have done with sitting still, when laid aside, in civilities—which for Justice sake I distributed without distinction—I am now convinced, and will, I doubt not, be in a condition to return your kindness, for really your case is so desperate that you will soon have occasion for it, and be confident in anything that is just

You find me, Sir,
Your very affec. friend and servant,
JAMES COTTER.

Give, I pray you, my services to all old acquaintances.

Later on Sir James was obliged to succumb, and sue for protection, which was at once granted; and under signature of Baron de Ginchell, Lieutenant-General, he on October 9, 1691, obtained protection for himself, family, servants, tenants, &c., with "lycence for himself and servants to keep three cases of pistols, three fuses, and three swords for their protection."

About this time Sir James obtained a number of certificates from various persons testifying as to the humane and generous treatment they had experienced from him when in power. One of these, signed by Daniel Croke, Mayor, Walter Neale, Rector of St. Mary, Shandon, and others, states as follows:—

"Wee, the undernamed of the City of Corke, doe declare that during Sir James Cotter being Governor of the said City and County, the Protestants thereof, as much as in him lay, did receive all manner of countenance and favor from him, and that instead of being confined and imprisoned upon all alarms, as wee were by his predecessors and successors in that Government, hee desired all of us as were by them turned out of the City and our houses to come into them again, for which reason, and no other that we could either know or hear of, hee hath (to our greates prejudice) benee removed, being by the French faction represented as a man not fitt to be trusted where any Protestants were. All of which we hold ourselves obliged to certifie under our hands at Corke this 9th day of Dec. 1691."

The bishop, Dr. Wetenhall, endorses this certificate in the following words:—

"I must acknowledge that wee received the above-mentioned kindnesses from Sir James Cotter, and more than above mentioned, but as to the reasons of his being removed I know nothing. "E. CORKE AND ROSS."

The Very Rev. F. P. Pomeroy, Dean, also testifies in Sir James Cotter's behalf; and another clergyman, the Rev. Charles Northcote, who had been a prisoner on board the French fleet lying in the harbour of Cork, states that on being delivered over to the Governor, Sir James Cotter, "the said Sir James did use me and the other two gentlemen, with all the humanity and kindness he was able, notwithstanding our being under sentence for treason against the then Government," dated May 12, 1692.

The Cromwellian Lord Lisle who was assassinated had occupied an official position in Cork during the time of the Commonwealth, and was doubtless well known to the individuals who signed the above-mentioned testimonials. Is it probable that they would speak so highly of a man who had been concerned in such a crime only five or six years before? The Cotters were originally called Otter, or MacOttir, and are said to have been of Danish descent. Sir James Cotter, who is sometimes spoken of as of Ballinsperrig, and at other times as of Annagrove, died in 1705, and was succeeded by his son James, who was executed May 7, 1720, for his devotion to the house of Stewart.

R. STEWART PATTERSON,
Chaplain H.M. Forces.

Cork.

S. G. O. AND SIR EDWARD OSBORNE OF 1584.

The *Times* of May 13 tells us that its benevolent, active old correspondent Lord Sydney Godolphin Osborne went to his last earthly home at Lewes on that day. 'N. & Q.' may perhaps think it fit to improve the occasion. The announcement reminded me of the ancestor and founder of the Leeds family the Osbornes, the apprentice Edward Osborne of 1536, who, by his leap from the house on London Bridge, saved his master's daughter from drowning, and at length married her. Stow, and after him Richard Thomson, the antiquary, who wrote of London Bridge, tells us all about it. I shall give

only a few extracts from manuscript minutes of the meetings of governors of St. Thomas's Hospital. On the purchase of the hospital, chiefly by the liberality of the City people, the management devolved upon those who found the money. Of the time of Elizabeth, I have a list "of sundry the wisest and best Merchants in London to deal in the weightiest causes of the Citie," and among them are names of active governors of St. Thomas's Hospital—Offley, Wheler, Saltonstall, Woodroffe, Osborne, and others. September 23, 1571, the name of Mr. Osborne first appears at the meeting of the "Cowrtt of Governors," and soon he shows his quality, as on Nov. 5 following he was "chosen into the office of Treasurer wth Mr. Alderman Woodruffe late treasurer." "Monday, the xxiiij December, 1571, in the presence of Sir Alexander Avenon, Mr. Alderman Harvy, Mr. Osborne, Mr. Offley," and others, there was "payd to Mr. Osborne as Treasurer, for a benevolence to thuse of the pore by the Deane & Chapitre of Paules, the sum of iij*l*. vi*s*. viij*d*." The next entry he receives *xli*. of a benevolent citizen, and another, it being noted that "the cowrtt like well of the same." January 14, 1571, in the presence of Mr. Osborne and Mr. Ward,

"Hamerton of St. Olaf's dothe offer to pay yerely for the space of v*y* yeres *xxx*. yerely for Wylliam Kyng, who ys to be disemburyd of one of his leagges, and yf he may be curyd w*yn* one yere & a halfe to be bound in the som of *xli*. by obligation for the p^rformance of the same."

The same day Mr. Osborne receives of the matron, "for work done by the poore, *xjs*. *vd*." So we see many sources of hospital income. Mr. Osborne also receives "owt of the boxe in the court chamber *vi*l*. vs.*" and same time, "xxv day of Feb., 1571, *xiiij*s*. xd*. for old garments sold." July 7, 1572, Edward Whitepane,

"at the request of Mr. John Mabbe, goldsmith, was admitted for the space of six monthes, and yf the said Whytpane w*in* the said tyme cannot be cured, the said John Mabbe hath p^rmysed and byndeth himselfe unto Mr. Edward Osborne, Tressaurer, for the removing and dyscharging from this hospitall the same Whytpane."

This is especially interesting, John Mabbe being the last owner of "The Tabard" while it was yet "The Tabard," and probably very much as Chaucer and his pilgrims saw it. John Mabbe was a rich citizen and a goldsmith. His most interesting will is given in full in the *Athenæum*, July 23, 1887. There is an abundance of varying entries in this MS. of 1569 to 1574, showing the internal working of the hospital and the action, often very curious, of the governors. I content myself with an item more:—

"Mr. Edward Osborne brought into the Cowrtt the Coppie of the words of the conformation made in the last parlyament for the spittalls in London made under thand of francis Speylman Clark of the plyament."

July, 1573, he first appears as Alderman Osborne, and takes precedence at the "Cowrtt." In 1575

he is sheriff; in 1580 "Mr. Alderman Osburne is in Fyllpot Lane"; in 1583 he is Lord Mayor; in 1584 he is knighted by Queen Elizabeth; in 1585-6 he is M.P. for the City; in 1581 he is owner of ships, and active among commercial companies, especially promoting trade with Turkey; in 1583 he bestirs himself against carriers departing on the Sabbath, and he notes how beggars are coming from Ireland—"they shall be sent back, and no more permitted to come."

I may perhaps find in my MS. more matter quite as interesting to the readers of 'N. & Q.' For the present this will do as to the founder of the house of Leeds, and the ancestor, as I suppose, of Lord Sydney Godolphin Osborne.

WILLIAM RENDLE.

Forest Hill.

"ACADEMIA" or "ACADEMIA."—My tutor at Harrow, William Oxenham, would accept either quantity, on the ground that there was sanction for both. Desirous—after forty years!—to verify this assertion, I recently applied to a distinguished friend, who often instructs the world in your columns—the Rev. W. E. BUCKLEY. His reply I subjoin. It seems to exhaust the question, but, in accordance with his suggestion, I submit his note to 'N. & Q.' to elicit the views of more recent academics:—

"Your Harrow tutor was right, so far as Latin is concerned, though the authorities for shortening the *i* are late. Claudian (A.D. 395) has in his 'De Consulatu Flavii Mallii Theodori,' line 94 (sometimes referred to as xvi. 94)—

In Latium spretis Academia migrat Athenis;

and a century later Sidonius (A.D. 482) has—

Obviet et quanquam totis Academia sectis.

'In Epithalam. Polemii,' 120.

But at an earlier date—*temp.* Augusti—Laurea Tullius, a freedman of Cicero, writes—

Atque Academia celebratam nomine villam, in a quotation preserved by Pliny, 'Nat. Hist.,' xxxi. 3, as if this were then the received quantity. Oddly enough, the passage in Cicero where the word occurs may be read either way. It is in a quotation from his 'Poem on his Consulship' quoted in his 'De Divinatione,' i. 13, 8—

Inque Academia umbriferâ, nihiloque Lyceæ, on which Hermann says, 'Quarta syllaba in Academia brevis est, non elisâ ultimâ'; and Moser, the latest editor of the 'De Div.' (so far as my library extends), in his note at p. 63 (the date of the book being 1823, Frankfurt) says, 'Ego quidem nunc in Hermann de nostro loco sententia acquiesco,' having previously thought of reading by transposition—

Umbriferâ inque Academia, nihiloque Lyceo.

But, without any transposition, if the final *a* be elided the fourth syllable would be long, and to this, in spite of Hermann and Moser, I should incline, on the ground that Cicero's own freedman—who, it must be presumed, had often heard Cicero pronounce the word and dutifully copied him—uses it as long, and also because in Cicero's day the study of Greek and its influence was so great in Rome—

Vos exemplaria Græca

Nocturnâ versate manu, versate diurnâ.

Four centuries later this influence had died away probably, and after Constantine moved the seat of empire eastwards there would, I should fancy, be a reaction against Greek—*i. e.*, Constantinopolitan—authority, and the Italian use of one vowel being short before another would be likely to prevail.

As to Greek, whether the word be written with the vowel *i* or diphthong *ei*, Hermann is no doubt right in saying, 'Quod ad prosodiam ejus attinet quartam syllabam ancipitem apud Latinos esse constat, apud Græcos eam non meminisse correptam.' And though 'Acadēmia' would seem to require the penultimate short he says, 'In hoc vocabulo, quod communis sermonis usu tritissimum esset, ea videtur obtinuisse pronuntiatio, quæ non a prosodia esset, sed ab accentu profecta,' in his note to Aristophanes, 'Nubes,' 992, ed. Bekker, 1829, Londini, vol. iii. pp. 419, 420. In my day Oxford said Academia, and I should think that Cambridge did the same."

D. C.

"ROOK," ITS DOUBLE METAPHORICAL SIGNIFICATION IN ELIZABETHAN ENGLISH.—As to the then use of *rook* in its present sense of "sharper," and of *rook'd* as equal "fleece'd by guile," I remember at present but two examples, both in Dekker, and the first not so clear as one would wish. Nor does Greene in his 'Connycatching' booklets, nor yet Harman in his 'Caveat for Cursetors,' use the word. In Dekker's 'Wonderful Years,' 1603 (Grosart's reprint, vol. i. p. 89), we find:—

Not for applauses—shallow foolcs' adventure—

I plunge my verse into a sea of censure,

But with a liver drest in gall, to see

So many Rookes, catch-polls of poesy;

That feed upon the fallings of hye wit;

And put on cast inventions, most unfit.

His second, more clear, is from his 'Lanthorne and Candle-light,' 1609 (vol. iii. pp. 238, &c.). Speaking of the cozening which he calls falconry, he says:—

".....A couple of *Rookes* therefore (that were birds of the last feather) conspired together to leave their nest, in the City, and to flutter abroad, into the countrie."

While on horseback, "civilly suited, that they might carry about them some badge of a Schollar," one of the "devil's Ranck-riders" (one of another cozening gang and in another line) overtakes them, to whom they say that they are falconers, and then that they had sprung a partridge. They on this ride up to a goodly fair place, where the good knight or so is asked for. To him one of them produces a little book, well got up outside, wherein is a "Dedication to his Worship." Hereupon, of course, sir knight gives him "four or sixe Angells," asks him to stay breakfast, "or if the sundiall points towards eleaven, then to tary dinner." In other words, the knight is, as we should say, rooked. It is hardly necessary to say that this sense is derived from the thievish propensity of these birds. For instance, if both male and female be away from their unfinished nest, the others will at once help themselves from it.

The second sense is one quite opposed to this—

one which may be expressed by our "simpleton"—and, as it may be necessary to give full proof, I give four examples from Jonson and three from Dekker:—

1. In his 'Every Man in his Humour,' I. i., Bobadill speaks thus of Squire Downright, "Hang him, rook! he! why he has no more judgment than a malt horse." Now, exclusive of the comparison, Downright, as his name implies, is a straightforward, honest English gentleman, with as much idea of turning sharper or cheating a man as the north and south have of coming together, perhaps less.

2. In his 'Out of his Humour,' in the Induction, Asper says, when discussing the misuse of the word *humour*:—

As when some one peculiar qualitie
Doth so possesse a man.

* * * * *

This may be truly said to be a Humour.
But that a rooke by wearing a pyed feather,
The cable hat-band, or the three-pild ruffe,
A yard of shoo-tye, or the Switzers knot
On his French garters, should affect a Humour!
O, it is more than most ridiculous.

3. So in I. i. Cordatus speaks of Saggiardo as "a tame Rooke, you'll take him presently," and he is so little of a sharper that he is ready to be gulled by any one—one who throughout the play would be a gentleman, but is a horny-handed country chuff and in town an ignorant simpleton.

4. The sentence in II. ii. of the same explains itself. Here Macilente-Jonson says of the foolish Inns of Court man that would be in the Court fashion, but always finds himself in the last but one:—

I fain would know of heaven now, why yond fool
Should wear a suit of satin? he? that rook?
That painted jay, with such a deal of outside?

5. Dekker, in his 'Satiromastix,' near its commencement, makes Horace-Jonson, when callers knock, say, "Peace! tread softly; hide my papers: Who's this so early? Some of my rooks, some of my gulls?" Even if the one phrase did not explain the other, and show rook and gull to be the same, no sharper would have thought it worth while to seek out Jonson, and Tucca elsewhere calls him a gull-groper.

6. So afterwards the same Horace-Jonson says to his richer toudy Asinius, whose name is fitted to his nature:—

"Foh! come, your great bellied wit must long for every thing too; why, you Rook [i.e., you ninni-hammer], I have a set of letters ready starch'd to my hands, which to any fresh suited gallant that but newly enters his name into my roll, I send the next morning.....that my novice shall start.....when he sees the sudden flash of my writing."

7. Before 5 also Asinius says, ".....when Musco the gull cried mew at it." And Horace-Jonson replies, "A pox on him, poor brainless rook! And you remember, I told him, his wit lay at pawn

with his new satin suit, and both would be lost, for not fetching home by a day."

As the rook is accounted a bird of peculiar sagacity and sympathy I confess that I do not understand this second use of the name, and would willingly learn. Can it be taken from this fact, stated in a note to Goldsmith's 'Animated Nature,' published by Blackie & Son, Glasgow, Edinburgh, and London, vol. ii. p. 94?—

"During a hard frost.....he is.....a moping, melancholy bird, appearing to avoid his old companions, and to be without sufficient energy even to seek for food, often remaining in one position for a considerable length of time."

Or was it for a similar reason to that which makes the Italian give to *cornacchia* the double sense of crow and chatterer, or idle talker?

BR. NICHOLSON.

PALE PRINTING INK.—Any one accustomed to much reading must be familiar with the paleness of the ink used in English books during the latter part of the last century and the beginning of the present. Baskerville's books, indeed, form an exception, and are conspicuous by the blackness of their ink. I had always attributed this paleness of ink to want of good material; but, from a passage in Franklin's letters, it appears that the paleness was intentionally produced. Franklin (himself a working printer), writing to Noah Webster in 1789, speaks of a "fancy that grey printing is more beautiful than black; hence the English new books are printed in so dim a character as to be read with difficulty by old eyes." He quotes a remark of Lord Chesterfield's to a Dublin newspaper printer, who was praising his own paper. "Mr. Faulkner," said my lord, "don't you think it might be still farther improved by using paper and ink not quite so near of a colour?" ('Life of Benjamin Franklin,' edited by Bigelow, 1881, iii. 445.)

J. DIXON.

ITALIAN AND FRENCH CATHEDRALS.—MR. BOUCHIER asks me (by private letter) to supplement in 'N. & Q.' what I have said in reply to his query about Tours Cathedral, by saying which I consider the (architecturally) finest churches in Italy, "other than Milan, St. Peter's, and St. Mark's at Venice," and which the finest French cathedrals.

MR. BOUCHIER's letter is dated, I am sorry to observe, so long ago as April 13. But I have been for some weeks absent from home, and have only just returned. It is very difficult to assign superior merit to one of two such buildings as St. Peter's and Milan Cathedral. It is almost as bad as being called upon to state whether a month or a mile is the longer! Leaving this difficulty, I may say, however, that the Duomo at Florence may fairly claim to rank with (not next after) the churches Mr. BOUCHIER mentions. Giotto's campanile, if that may be considered as an appendage to it, is

perhaps the most architecturally perfect building in the world. The cathedral at Orvieto, mainly as a museum of sculpture and fresco, is a church of first-rate interest. The churches of St. Anthony at Padua, St. Zeno at Verona, St. Francis at Assisi, St. Clement at Rome, and the cloister of the monastery at Monreale in Sicily, may be named as all of high interest, some, however, mainly on one ground and some on another. But it may be stated generally that, from any architectural point of view, Italy is immeasurably inferior to France in ecclesiastical buildings.

Then as regards the finest cathedrals of France. Mr. BOUCHIER "hopes" that my vote will be for Amiens and Rheims. But I am inclined to think that, taken as a whole, the cathedral of Bourges is the finest ecclesiastical building in France. It is without transepts, therefore without sundry delightful effects. But the extreme beauty of the unbroken nave and choir I think more than atones for this. Both Amiens and Rheims are, of course, very grand churches, but each of them for especial excellences rather than as a whole. Chartres, Le Mans, Beauvais, Caen, Rouen (both the cathedral and St. Ouen), St. George de Boscherville (near Rouen), Arles (a cloister), are all buildings well worth attention and admiration. Nor do I for an instant pretend that this is an exhaustive list. It is far otherwise.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

A THEATRICAL PARALLEL.—The run of Mr. Augustus Harris's Christmas piece at Drury Lane, 'The Babes in the Wood,' was from Boxing night to the Saturday in Easter week; and the newspapers have pronounced it to be "a run for a Christmas entertainment that is without a parallel." Something very like it, however, was to be found in the run of Mr. Planché's spectacular burlesque 'The Prince of Happy Land; or, the Fawn in the Forest,' with Madame Vestris in the leading character. This fairy extravaganza was produced at the Lyceum Theatre, with Beverley's scenery, at Christmas, 1851, and was performed nightly up to Easter, 1852. The other piece that made up the excellent programme for the evening was 'The Game of Speculation,' adapted from Balzac—"in less than thirteen hours, and produced after only two rehearsals"—by "Slingsby Lawrence, Esq." (G. H. Lewes), with Mr. Charles Mathews as "Mr. Affable Hawk." It had been first performed at the Lyceum on Oct. 2, 1851. The play-bill remained unchanged from Christmas to Easter, and the newspapers of the day pronounced the circumstance to be "unparalleled in theatrical annals." I am happy to say that I saw both pieces, more than once, in the early months of 1852.

CUTHBERT BEDE.

RUMPELTILTSKIN.—In the *Athenæum* of Mar. 9 Mr. E. Clodd is said to have read a paper on the

philosophy of Rumpelstiltskin before the Folk-lore Society, the philosophy of which seemed to consist in a superstition that the knowledge of the name of a person, human or superhuman, gave to another in possession of it power over him. A Dr. Gaster—Jewish Rabbi, I believe, and therefore, I suppose, a reverend—a foreigner of erudition, who has recently come to this country, said the incidents mentioned by Mr. Clodd and other speakers were in the magic of the Middle Ages and in narratives of the Bible. Would any of your readers inform me where in the Bible, whether Old or New Testament, are to be found parallels to the philosophy of Rumpelstiltskin spoken of by Dr. Gaster?

W. J. BIRCH.

THE FLEUR-DE-LIS ON THE MARINER'S COMPASS.—"Las agujas en Flandes y en Francia se comenzaron a hazer : y de alli fue el principio de poner flor de lis por cabeça en el Norte." From Dr. Pedro de Medina's 'Regimiento de Navegacion' (Seville, February, 1563). The first edition appeared in 1545.

L. L. K.

TENNYSON: 'THE POET'S SONG.'—In all the editions I have consulted I find that the first line of the second verse of this poem runs thus—

The swallow stopt as he hunted the bee.

In the last edition (in one volume, containing the complete works), published this year, the words appear thus—

The swallow stopt as he hunted the fly.

The alteration, trivial enough in itself, is a good example of the care which the poet takes in smaller details.

E. A. BLAKENEY.

Cambridge.

ANALCADE AND CAVALCADE.—In the *Pall Mall Gazette* of March 1, in an article on 'The Carnival of Nice,' I find the following:—

"The *analcaedes*, or troops of men on donkey-back, *cavalcaades* having gone out of fashion for reasons of expense and restlessness, must consist of not fewer than twenty members in each, and she-donkeys are in great demand at this season on account of their greater docility."

This word *analcade* (should it not be *analcaede*?), which is quite new to me, seems from this quotation to be now in use among the French of Nice, and the question is whether it has lately come into use merely as a joke, or whether it has already found its way permanently into the French language. If the latter is the case, I must protest against such a barbarous formation. *Cavalcade* = the Low Latin *caballicata* (Ducange), from *caballus*, a horse, and therefore *cade* is the termination, and not *alcaede*. Consequently, instead of *analcade*, we ought at least to have had *anicade* or *anecade*, or *asinicade* = *asinicata*, if it had been preferred to give the word an Italian form, like *cavalcade* = *cavalcata*; or it might have taken the form of

asinade (or *asenade*), for in Provençal (the true language of Nice) *asinado* (or *asenado*)* means "troupe d'ânes, cavalcade à ânes" (Mistral, *s.v.*); and of this a more French form would be *ânade* or *ânée*. But custom is stronger than mere grammatical rules, and I should not, therefore, be surprised if *ânalcade*, which seems to have the advantage of priority, finally won the day.

F. CHANCE.

Sydenham Hill.

'IN PRAISE OF ALE.'—In a well-worn volume of old songs, apparently of the time of Queen Anne, I found the following, which seems worthy of insertion as a pendant to the lines on Belgian and other beers in 'N. & Q.,' 7th S. vi. 284, 396. It does not appear in the interesting and comprehensive volume 'In Praise of Ale,' by W. J. Marchant, published last year:—

A Song in Praise of Burton Ale,
set by Mr. John Barrett.

Give us noble Ale, of the right Burton pale,
And let it be sparkling and clear,
We'll never repine at the God of the Vine,
If the Red or the White he prefer.

In glasses full crowned let the Queen's health go round,
Let the English as ever be bold,
Let France and Spain's power both fade like a flower,
And Britain and Britons the balance still hold.

If Bacchus refuse to join with our muse,
This glorious liquor to praise,

We'll soon change our note from the grape to the malt,
And Ceres adorn with our bays.

Then around let it chime till our faces do shine,
And our cheerfulness make the world know
That the Barley supplies what the vintage denies,
Spite of France and her Duke of Anjou.

J. MASKELL.

SUPERSTITION IN RHODE ISLAND.—There is apparently a large survival of folk-lore in some of the New England states. A correspondent, writing from Gloucester, Rhode Island, to the *New York Tribune*, April 7, gives this interesting account of a district where the belief in witches and wizards still flourishes:—

"This wild, wooded, and rock-ribbed region, less than a day's journey from Gen. Putnam's historic wolf den, in North-Eastern Connecticut, is full of superstition. It is one of the queerest of localities. In the centre of Gloucester lies Ponagansett Lake, and all about the shores of this lake are the dwellings of a hale and hearty people, who make this country, far from the busy haunts of men, a veritable wonderland of legend and reminiscence. The old men delight in telling ghost stories, and the young people like to listen. Gloucester lies on the crooked old Indian trail which ran between Connecticut and the Providence Plantations.

"For generations back the Gloucester farmers have believed in wizardry. They will do much of their work only during the full of the moon. Otherwise they would expect to die or to have very bad luck. Planting must not be done until the signs of the zodiac are propitious,

and gardens must never be ploughed on Fridays. Even a tooth must not be pulled unless the stars are right; if it is, it will come hard and cause great suffering.

"Pork, if killed during the small of the moon, will shrink to nothing in cooking, while that butchered at the full of the moon will continue white and firm. To ensure luck in the management of domestic animals the sign of the zodiac must be in the leg. The wishbones of all fowls are preserved on sticks. Some families keep hundreds on hand all the time. When the zodiacal sign is in the head, then the Gloucester people believe one can do the most at catching pickerel and can hook the biggest fish. Hence the almanac hung by the kitchen fireplace in all Gloucester houses is a thing the settlers could not live without. Its study, if one would reap good harvests, 'catch' good clammings tides, and avoid misfortune, is imperative.

"These people also believe that if you take up a black snake and bite it your teeth will never decay; that if the nails are pared on Friday toothache will be prevented, and that a child born in the heat of the day can see into the future, and will be exempt from influences of witchcraft. A ship that has such a one on board they say will never sink.

"Perhaps the most curious belief still haunting these hearthstones of interior Rhode Island is that relating to the character of the little fish in Ponagansett reservoir. This pond is the source of the Pawtuxet river, which flows easterly into Narragansett Bay, and years before the building of the dam across the outlet of the lake, herring from the salt sea used to swim up the stream to the shoal waters of the lake to spawn. The old settlers who have lived about the lake all their lives aver that the shiners which now glisten in its crystal waters are naught else but the degenerate descendants of the herring race, and show the same characteristics. One of 'the Bowen boys' at the lake frequently says that 'my father used to say there was no shiners before any d-d dams was built to fence out the herrin's.'"

There are here some curious parallels to Old World beliefs. The superstition does not appear to be of native growth. It was an imported article in bygone generations, but it seems to have a congenial soil. WILLIAM E. A. AXON.
Manchester.

MISTAKE IN ADDISON'S 'SPECTATOR.'—Reading Addison's *Spectator*, I see that in No. 275 he has attributed "Tribus Anticyris caput insanabile" to Juvenal instead of Horace. Hurd takes no notice of the slip. Perhaps it may have been remarked by some more recent editor. If not it may be noted now, though it is hardly likely that it should have altogether escaped observation.

E. YARDLEY.

THE WIND OF A CANNON BALL.—I have lately seen it stated that military authorities say that no one is ever hurt by the wind of a cannon ball, for the very sufficient reason that a cannon ball has no wind that strikes out sideways, as is commonly supposed. The late Duke of Wellington must not be classed with such authorities. Lord Stanhope, in his interesting 'Notes of Conversations with the Duke of Wellington,' says:—

"I mentioned with much praise Lady De Lancy's narrative of her husband's lingering death and of her own trials and sufferings after Waterloo. The Duke

* In Provençal *ado* seems commonly to be a feminine termination = Ital, *ata*, French *ade*.

told me that he had seen it, Lord Bathurst having lent it him many years ago. He was next De Lancy when it was struck; it was not by an actual wound, but by the wind of a cannon ball. This it was afterwards found had separated the ribs from the backbone. Col. De Lancy fell from his horse to the ground, and then bounded up again into the air like a struck pheasant. He was thought to be dead, and reported as such in the first bulletin of the battle. However, the Duke had him carefully conveyed from the field in a blanket, and was afterwards told not only that he was alive, but that he would certainly recover. . . . However, he expired at last from the inward hurt."

JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CITY.—Everybody must be glad of Prof. Freeman's discussion of the use of *city* in England in *Macmillan* for May. But he does not therein touch on Ireland. Which Irish towns rank as cities; and what is the criterion of a "city" in that country? Also, how is "city" applied in Australia? What Australian towns rank as cities? Canadian and U.S. usage appear to differ from each other and from British. And what constitutes a "city" as distinct from a "town" in India? We want information as to the current meaning of *city* in all English-speaking lands.

J. A. H. MURRAY.

Oxford.

MUMPING.—What is the derivation of this word? It is applied to the practice which the old women hereabouts have of going round to receive presents—usually the gift of sixpence—on St. Thomas's Day. Is it connected with some old tradition? I have in vain tried to find out why that particular day was selected. St. Thomas's Day is the only festival many of them know anything about; but they never forget that. E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

DR. MEAD AND DR. FREIND.—Can any of your readers tell me the earliest authority for the well-known anecdote about Mead's handing over to Freind the sum of five thousand guineas, said to have been received from his (Freind's) patients during his imprisonment? The sum is so large that there is clearly some mistake, which I wish to rectify.

Hastings.

SIR NICHOLAS WENTWORTH, KNT., of Lillingstone Lovell, co. Oxford, by his will dated Feb. 7, 1551, leaves certain moneys—in case of failure of heirs—"to be spent and distributed to the marriage of poore Maydens mendynge of high

wayes." I shall be glad of any explanation of this bequest.

W. L. R.

PERO GOMEZ.—Will a reader state where the character Pero Gomez may be found after whom Sir Joseph Hawley named a celebrated racehorse?

S. E.

"THE MYSTERY OF A WORD."—Tennyson, I think, speaks somewhere of "the mystery of a word," and other writers, too, touch on the same idea. Will some one oblige with references?

LUCIS.

SIR DAVID LINDSAY'S REGISTER.—Could any one tell me when Sir David Lindsay of the Mount, the Lord Lyon, completed his register? In Seton's 'History of Scotch Heraldry,' 1542 is given as the date from the register itself; but it seems to me that this may very likely be the date of his beginning it.

LAELIUS.

LIDDELL AND SCOTT'S 'LEXICON.'—I have been informed on trustworthy authority that there is to be found in the large edition of Liddell and Scott's 'Greek Lexicon' a second unintentional pun of a nature similar to the following. Under the heading *συκοφαντες*, the suggested derivation from *συκον*, a fig, is given, but this, the editor remarks, in all seriousness, "is probably a *figment*." Inquiries have failed to elicit from numerous classical correspondents the word under which the second pun is to be found. Perhaps you can help me. The subject is of some interest, I think.

E. A. R. BALL.

[Through our obliging correspondent Dr. GREENHILL, the Dean of Christchurch informs us that he is aware of no second pun, and that the first no longer appears, "figment" having been altered into *invention*.]

CHURCH BELLS.—May I again ask help from the readers of 'N. & Q.' in the collections I have been making for some years past towards a complete account of the church bells of the West Riding of Yorkshire? I shall be most grateful for quotations or references from or to wills or records relating to the church bells of West Yorkshire.

J. EYRE POPPLETON.

Spring Vale Road, Sheffield.

SOURCE OF QUOTATION.—Can any of your readers furnish me with information as to the name of the paper and date in which the following appeared?—"Wanted, descendants of the Storms (or Storm family) of Ilfracombe." From what we know of the locality the advertiser had better inquire for 'little gales.' It is supposed to have appeared in *Punch* about 1876.

S. H. LINDLEY.

DALLAS-GLYN.—It appears that the actress whose recent death has been generally deplored was married to a Mr. Wills. Where and when

did the marriage take place, and what was the Christian name of the husband? URBAN.

SAYING OF LORD BEACONSFIELD.—In the 'Ethics of the Turf,' *Contemporary Review*, April, it is mentioned that "Lord Beaconsfield, in one of his most wicked sentences, said that the jockey is our western substitute for the eunuch." What did the great statesman mean?

NE QUID NIMIS.

ITALIAN LITERATURE.—Can any one recommend me a trustworthy handbook of Italian literature, including the eighteenth and nineteenth centuries, somewhat similar to Mr. Saintsbury's 'Primer of French Literature,' or Mr. Stopford Brooke's 'Primer of English Literature'? Is there such a work, either in Italian, French, or English? Italian will do, but I should prefer one written in English or French. JONATHAN BOUCHIER.

[MR. BOUCHIER probably knows the volumes dedicated to Italian literature of the important 'Storia Universale della Letteratura' of Signor Angelo de Gubernatis, Milano, Ulrico Hoepli.]

BENTHAM VICARAGE, IN GLOUCESTERSHIRE.—Can any one explain the following announcement, which is printed in the *True Briton* for Wednesday, January 16, 1751, No. 3, p. 71, under the head "Preferments"? "Jan. 5. The Reverend Mr. Creed, of Brazen-Nose-College, Oxford, was presented by that College to the Vicarage of Bentham, in Gloucestershire." No such place is to be found in the list of Brasenose livings, or in the 'Clergy List,' the only Bentham being a rectory in Yorkshire. Although Foster, in his 'Alumni Oxonienses,' mentions three persons in the earlier part of the eighteenth century of the name of Creed of other colleges, some one of whom might have been elected to a fellowship at Brasenose, yet no evidence of such election occurs in the college records. Some other announcements, which seem correct, are on the same page. Verification or explanation sent at once, and direct, will much oblige. W. E. BUCKLEY.

Middleton Cheney, Banbury.

"MATER DEI."—When was the epithet "Mater Dei" first applied to the Virgin Mary? G.

WALKING STATIONERS.—I have lately bought a few tracts and chap-books, and amongst others, "The Entertaining History of the King and Cobler. Part the first. Nottingham. Printed for the Walking Stationers." Is anything known of the Walking Stationers? I suppose they were itinerant chap-book vendors. This chap-book has been reprinted in Mr. Robert Hays Cunningham's "Amusing Prose Chap-books, chiefly of Last Century," and I dare say many times before.

W. BETHELL.

Rise Park, Hull.

VICTUALLER.—Can any of your readers inform me what was the exact calling, or trade, of one described as a victualler the middle of last century? A. G.

BISHOP BERKELEY.—Southey writes ("Omniana," vol. i. p. 251):—

"A journal of his [Bishop Berkeley's] travels in Italy and many of his papers remain unpublished. His grandson, George Monck Berkeley, had he lived, would have given them to the public. I know not what is become of them since the family has been extinct. But of such a man not a relic should be lost."

Can any reader of 'N. & Q.' suggest any probable clue to the discovery of these MSS.?

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

LORD TRURO.—Where was this great lawyer born? How long was he Member of Parliament for Newark and Worcester respectively? Where was he buried? T. CANN HUGHES.

"PROUD PRESTON," IN LANCASHIRE.—In Bishop Richard Pococke's 'Travels through England in 1734 to 1757,' published by the Camden Society, it is said of "Proud Preston" that it

"subsists chiefly by its being a great thoroughfare, and by many families of middling fortunes who live in it; and it is remarkable for Old Maids, because these families will not ally with tradesmen, and have not sufficient fortunes for gentlemen."

This is quoted in the *Athenæum* of April 13.

I should like to be informed whether these distinguishing characteristics have, in the lapse of more than a century and in presence of the social changes consequent on the development of manufacturing industry, disappeared or diminished. Perhaps the letters "P. P." borne on a banner in the arms of the city, may have had something to do with its nickname of "Proud Preston"; but as I do not think that this is their meaning, I should feel obliged to any Lancashire antiquary who would say what interpretations have been given of them. He would, perhaps, also kindly correct any mistake there may be in an old nursery rhyme that I quote from recollection of long ago:—

Proud Preston,
Poor people,
Little church,
And low steeple.

GRAIENSIS.

DEVIZES.—A friend wishes to know whether any etymology or explanation of the name of the town of Devizes has ever been attempted; and, if so, where. L. L. K.

BADGER.—What is the origin of the word "badger" as the name of a game played by children? The game consists in throwing a knife from certain positions in the hand so that the blade may stick into the ground, the final throw

using "badger." The game, I suppose, is universal, but I do not know whether the name is local.

W. F. SHEPARD.

CELTIC CHURCH.—What evidence is there that the Celtic Church, which St. Augustine and his missionaries found in England, did not originate from Rome? Does not the church architecture found in Ireland, which is totally distinct from any other in many points, as well as the fact that the crucifixes are clothed, indicate that it had an Eastern rather than a Roman origin? Can the idea that the church in Ireland was founded by one of the Apostles be supported by any direct evidence; and therefore the Celtic Church had a Western rather than an Eastern origin?

R. T. H.

ST. ANDREW'S CHURCH, WORCESTER.—In this church are large iron rings fastened to the western piers by strong staples, and I would be glad to know for what purpose they were used, and also to hear of any other similar examples.

J. BAGNALL.

Water Orton.

JOHN ESTON, M.P. for Southwark from 1553 till 1559.—What is known of him? He doubtless was the "Johannes Eston" who represented Wigan in the last parliament of Henry VIII. and Cirencester in the first parliament of Edward VI.

W. D. PINK.

AUTHORS OF QUOTATIONS WANTED.—

But sorrow never could revive the dead;
And if it could, hope would prevent our tears;
So we must weep, because we weep in vain.

A. C.

Unthinking man, whose moments quickly fly,
Wakes but to sleep again, and lives to die;
And when this short, uncertain life is o'er,
Man dies to live, and lives to die no more.

C. C. B.

Well might the great, the mighty of the world,
They who were wont to fare deliciously,
And war but for a kingdom, more or less,
Shrink back, nor from their thrones endure to look.

Some say that in the origin of things,
When all creation started into birth,
The infant elements received a law
From which they swerved not since.

"There is no food in Orleans," he replied;
"Scarce a meal more." The assembled chiefs resolve,
If thou should bring no tidings of near aid,
To cut their way to safety, or by death
Prevent the pang of famine.

O happy earth! Reality of heaven!
To which those restless souls that ceaselessly
Throng through the human universe aspire.
Thou consummation of all mortal hope!

Meantime Clorinda hastes against the Franks,
First of her band, with many a gallant knight;
Whilst, in a secret porch, Argantes ranks
His troops, prepared for rescue or for fight.

E. N.

Replies.

SCHOOL STOCKS.

(7th S. vii. 370.)

These were in general use in ladies' schools fifty years ago. I went, when a lad, to a girls' school where there were six of these, and often three or four were in use at one time. They consisted of a board two feet long, nine inches wide; on the top were fastened at obtuse angles four pieces of wood about an inch thick, between which the feet were placed, the heels touching. I have seen girls standing in them for an hour. The backboard and the iron ring were also in common use at that time. The backboard consisted of a piece of wood two feet six inches long, nine inches broad in the centre, the two ends being four inches wide. The girl stood with the broad part at her back, the arms being passed over the narrow ends, thus bringing her perfectly upright; the iron ring was placed under the chin, being connected to a light upright iron rod at the back, fastened to leather straps, one going round the waist, the other two passing over the shoulders, thus keeping it in its place. I once saw a girl undergoing these three punishments at one time—I believe for telling a falsehood. This was at a school in Norfolk Square, Brighton. The lady of the house took in what were called parlour boarders; and having a relative there as such, I (being only a small boy) was allowed to spend a few days with her, and being encouraged into the schoolroom by the girls—of course against the rules—I thus had the opportunity of seeing what I have stated.

JAS. B. MORRIS.

Eastbourne.

In ladies' boarding-schools a century ago the rod was unsparingly used, and stocks were not unfamiliar as objects of punishment or as instruments used in the cultivation of deportment. The 'Diary of the Lady Frances Pennoyer, of Bullingham Court, Herefordshire,' contains an allusion to these stocks under the date of Jan. 1, 1760, when she writes:—

"After breakfast saw the girls.....Left them sitting with their feet in the stocks and their backboards at their shoulders, and went out."

'A History of the Rod,' by the Rev. W. M. Cooper, B.A., contains some curious information as to the means by which young ladies were once expected to secure their education. The account of a boarding-school at the end of the last century, taken from a letter written in 1862, makes another reference to these school stocks. "Every morning," says the writer, speaking from her own experience, for the information of her granddaughter, who is about to begin her own schooldays,

"when we had walked into the schoolroom and saluted our governess with the latest dancing-master's curtsy, we were placed with our feet in the stocks, the backboard

at our shoulders, and a large darning-needle, point uppermost, stuck in our bodice, so that if we stooped in the least we scratched our chins."

The road to knowledge is less thorny nowadays.

J. W. ALLISON.

Stratford, E.

I recollect that an instrument similar to that described by MR. UNDERHILL was in use at a dame's school for little boys some twenty-five years ago in Norwich. The punishment consisted in standing in these stocks and holding an instrument called a backboard, the ostensible object of which was to prevent the boy from becoming round-shouldered or turning in his toes.

FREDERICK T. HIBGAME.

Norwich.

The instrument of torture mentioned by your correspondent MR. UNDERHILL was in constant use in the dame's school where I learned my alphabet at Ramsgate in 1855-57. "Turn out your toes" was a frequent order. I suspect there are few corners of England where the practice still lingers.

CHAS. WELSH.

I remember stocks, similar to those described by your correspondent, being used about fifty years ago in a ladies' school at Rochester.

F. GOSSELIN.

VOWEL SHORTENING IN ENGLISH PLACE-NAMES: BENACRE (7th S. vii. 321).—Can this name be interpreted as Beancree? May it not rather be regarded as having affinity to *benerth*, a tillage service, whereby the tenant held his land upon the terms of ploughing or otherwise contributing to the cultivation of a certain quantity, more or less, of his lord's demesne? *Benerth*, Lambard states, was a service which the tenant performed with his cart and plough. It was undoubtedly performed with his plough, and harrow too, but not apparently with his cart, as it was merely a tillage service. It was always performed upon request and summons, in aid and help of other tenants bound to render the like service without summons, but with an allowance during employment of a "coredy," i. e., diet or victuals, sometimes called "benebred." Somner, in his 'Treatise of Gavelkind,' mentions *benerth* as derived from the Saxon word *biddan*, and applied to this service upon the same ground as *bydel* is applied to a crier, beadle, summoner, or bailiff, so called from his office, which is to warn, summon, or give notice, as these tenants were to be warned or summoned—in a word, bidden—to come and perform this service.

T. W. TEMPANY.

Richmond, Surrey.

With all due deference to so high an authority as PROF. SKEAT, I venture to say that he is wrong in identifying Hwæte-dun with Wotton, in Surrey. The late Mr. Wickham Flower, in a paper on

'Surrey Etymologies' (Surrey Arch. Soc. Coll., vol. iii. pp. 247-8), pointed out Mr. Kemble's error in considering that Hwæte-dun was Wotton, and proved I think, conclusively, both from the form of the word and from its mention in connexion with places in the neighbourhood of Croydon, that it was Waddon, in that parish. Wotton is doubtless the "Woodton"; it is written in Domesday Odetun; "in modern orthography," says Brayley ('Hist. of Surrey,' vol. v. p. 18), "'Wood-town,' an appellation manifestly referring to the woodland character of the district." The Survey says, "There is a wood yielding fifty swine for pannage and twenty-three for herbage," which indicates a considerable extent of woodland; and any one familiar with the local pronunciation of wood as "ood" will see how the word came to be written "Odetun" in Domesday. "The exact operation of phonetic laws" is better illustrated by the natural method by which Hwæte-dun becomes Waddon or Wotton than by introducing a foreign letter o, and by a forced construction making it into Wotton.

G. L. G.

'VILLAGE MUSINGS': REV. W. J. UNWIN (7th S. vii. 266, 372).—The Rev. William Jordan Unwin, D.D., of Highbury College, and sometime minister of Beaumont Chapel, Woodbridge, Suffolk, was ordained April 17, 1836. He died in 1877 (see John Browne's 'History of Congregationalism'). He was third son of Stephen Unwin, of Coggeshall, Essex, who was the second son of Thomas Unwin, of the Grange, who was the son of Jordan Unwin, of the same, who was the third son of Thomas Unwin, of Coggeshall. There the connexion is broken, although I have little doubt the ascent is through the Unwins of Castle Hedington up to the original stock at Chatterley, co. Stafford.

William Cawthorne Unwin was second son of Morley Unwin, Rector of Grimston, Norfolk, &c., who was the eldest son of Thomas Unwin, of Grocers' Company, and most probably a cadet of the Castle Hedingham branch. But if A. J. M. is especially desirous of further particulars I shall be pleased to furnish them. I fancy I have collected every printed particular respecting the Unwin family, beside many others from family sources. I have failed to obtain any certain data respecting the descendants of William Cawthorne Unwin beyond the fact that he left several children, of whom William, second son, died at Croydon. The representative of that branch at the present time informs me he knows nothing about his family, and, if I read correctly between the lines, wishes to intimate he does not care either. I hope some day to have the opportunity of completing this pedigree by examination of the records at Somerset House.

JOHN J. STOCKEN.

16, Montague Street, W.C.

I remember in my childhood at Tunbridge Wells often overhearing a laugh of my elders over the

tradition of a hymn-refrain akin to those quoted by J. M., of which the version that reached me, said to have been sung in Sir Charles's, or "the old church" there, differs slightly from his. The women's choir occupied the opposite side of the gallery to the men's, and it used to be narrated that they were fond of introducing a hymn in which the former had to sing :—

Oh for a man-
Oh for a man-
Oh for a man-
sion in the skies.

And the latter responded :—

Come down great Sal-
Come down great Sal-
Come down Sal-
vation from the skies.

R. H. BUSK.

16, Montagu Street, Portman Square.

CHARLES I.'S GLOVES (7th S. vii. 368).—In 'Gloves, their Annals and Associations,' by S. W. Beck, it is stated that

"a melancholy interest attaches to a pair of gloves exhibited by their owner before the Archaeological Institute in 1861, when a notable number of fine specimens of art industry were gathered together. These were averred to have been given by Charles I. on the scaffold to William Juxon, Bishop of London, and to have been subsequently preserved by the bishop's descendants at Little Compton, Gloucestershire."

Again, by the report of the proceedings of the Institute given in the *Athenæum* of May 11, 1861, "Mr. Nelson brought the black velvet gloves given by Charles I. to Bishop Juxon on the scaffold." It will be observed that the description of the gloves differ in such important points as colour and material. Is it probable that the king would select for wear a pair of fawn-coloured gloves on the day of his execution?

EVERARD HOME COLEMAN.

71, Brecknock Road.

When the Archaeological Institute visited Worcester, in 1862, a collection of Worcester and Worcestershire antiquities was temporarily formed, and included a

"pair of gloves of black velvet, with a division for the thumb only, and curiously formed with a transverse opening inside, across the fingers, so that they might readily be drawn out of the glove, to give facility of movement in grasping any object. The seams were covered with broad black silk binding or lace. These gloves were, as it is stated, given by King Charles I., shortly before his execution, to William Juxon, his chaplain in attendance, at that time Bishop of London. Shortly after the fatal event the bishop retired to an estate which he possessed at Little Compton, Gloucestershire, and he resided there during the times of the Commonwealth. His family subsequently settled at Lechlade, in the same county. The gloves, believed to be the identical relics which then came into their possession, were given by Mr. B. H. Chapman, whose ancestor had married a descendant of Archbishop Juxon, to Mr. Nelson."

Mr. Park Nelson was Assistant Keeper of Public Records. I have given the above somewhat lengthy quotation from the official catalogue of the temporary museum; and as the volume was edited by Mr. Albert Way, the note may be of some slight value. The gloves exhibited at Worcester are evidently not the same as those alluded to by KILLIGREW. Singular to say, we have in our museum an odd shoe, one of a pair said to have belonged to Charles I.

SAMUEL SMITH, City Librarian.

Worcester.

Will KILLIGREW kindly tell me what Mrs. Bowles was granddaughter of Martin Lluellyn, and where he read that she had King Charles's gloves? I have large collections relating to the different families of Bowles, and am always glad to add to them or to afford information to any one of my name.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

STELLA (LADY PENELOPE RICH) (7th S. vii. 347).—Of this celebrated court beauty—who was no Penelope in the sense of the Homeric model—a notice is given by Miss Costello in her 'Memoirs of Eminent Englishwomen,' ed. 1844, vol. i. To that account the following particulars may be regarded as supplemental.

The manor of Wanstead passed away from the Rich family in 1577, when the Earl of Leicester bought it of Robert, second Lord Rich, father of Robert, third Baron, who was husband of Penelope. Subsequently it came to her brother Robert, Earl of Essex, the royal favourite and stepson of Leicester.

An inventory of the effects of Leicester taken at Wanstead House at his decease in 1588 makes mention of a portrait of Lady Rich, which probably occupied a position in the apartment called "Lady Rich's Chamber" ('Cart. Antiq.,' roll D, Brit. Mus.).

In the early part of 1599 Charles Blount, then Lord Montjoy, purchased the manor of his friend Essex, whose sun of prosperity was setting, and it was at Wanstead, in 1605, that Montjoy, now Earl of Devonshire, married Penelope after her divorce (Banks's 'Extinct Baronage,' 1809, vol. iii.).

A letter, written in the following March, reports

"a difference between two lords of the Upper House who by chance met together in the King's Little Chamber there, namely, Devon and Rich. Foul words passed, and the lie, as I am informed, given to Devon: the event is in expectation" ('Court and Times of James I.,' ed. 1843, vol. i. p. 61).

Shortly after this collision Lord Devonshire died, and upon this event a controversy arose among the heralds as to the propriety of impaling the arms of Penelope as his wife, some questioning the validity of the marriage on account of her previous divorce (Cal. of State Papers).

I have lately inspected a brief epistle preserved at the British Museum, and written by "Penelope Riche" in 1599. It is dated from Essex House, her brother's town mansion, and is of no general interest (Add. MSS., No. 12,506). The handwriting is large for the period, though thin, and the signature, in tall upright characters, is not without a certain impressive force.

WM. UNDERHILL.

57, Hollydale Road, S.E.

"ON THE CARPET" (7th S. vii. 344).—This query suggests another. Why has not the public library at Hastings a copy of the 'N. E. D.' so far as it has gone? If it had, my friend MR. PARISH would have consulted it, and found that this is an old English phrase, not necessarily, nor, indeed, probably, a translation of "*sur le tapis*," but indigenous to England, and expressing the same idea as the French. *Carpet* was the old word for tablecloth, and "on the carpet" meant "laid on the table for consideration." A great-aunt of mine (*floruit* 1760–1842) always said "on the carpet," meaning "subject of discussion." The phrase, then, seems quite unconnected with *carpeting* = *scoolding*, which probably does relate to the parlour floor carpet, though the explanation seems hazardous.

HENRY H. GIBBS.

Surely MR. W. D. PARISH is wrong in alluding to the above as "a direct translation of the French '*sur le tapis*'"! *Tapis*, of course, means a tablecloth as well as a carpet, and this often mistranslated phrase is a metaphor derived from the deliberations of a council the members of which sit round a table.

J. M., Jun.

I very much doubt the explanation of the phrase "a good carpeting" given at the above reference. It seems to me much more naturally derived from the familiar operation of beating a carpet, transferred metaphorically to a moral correction. I have heard "dusting his jacket" so used, even by educated men. Thus it would recal the French words *gourmer* and *gourmander*, sometimes incorrectly interchanged.

JULIAN MARSHALL.

"O SANCTISSIMA, O PURISSIMA" (7th S. vii. 280).—A. M. T. asks where the hymn of which the above is the commencement in a correct form occurs, and who is the author. It is an insertion in the 'Sicilian Mariner's Hymn.' It may be seen in this collection: 'Hymnarium-Blüthen lateinischer Kirchenpoesie,' Halle, 1868, hymn 80, p. 129. In the index of first lines, p. vii, it occurs as 'Sicilianisches Schifferlied, 2 u. 3. Strophe unächt.'

ED. MARSHALL.

SOPHY DAWS (7th S. vii. 248, 314).—She married in 1818 Baron de Feuchères, and left the greater bulk of her property to her niece, Madame Tharon, the daughter of one of her sisters. The

rest of her fortune she bequeathed to her brothers and sisters, and her will was disputed by Prince de Rohan, who lost his case. See the *Annual Register* for 1843. B. FLORENCE SCARLETT.

RIPON SPURRIER'S GUILD (7th S. vii. 329).—When James I. went to Ripon (1617) he was presented by the Corporation with a pair of spurs which cost 5*l*. Camden says Ripon spurs "might be forced through an half-crown."

CONSTANCE RUSSELL.

Swallowfield, Reading.

"TO JOIN THE GREAT MAJORITY" (7th S. vii. 305).—In September, 1882, a note of mine appeared upon the phrase "Joining the majority," which led to several further communications, and among them one from MR. WILFRED HARGRAVE (6th S. vii. 136) asking, "Who first used the vulgarism *the great majority*?" and assuming that it was probably an Americanism; also stating that the *Pictorial World* heads its obituary notices "The Great Majority."

W. E. BUCKLEY.

[Many letters are acknowledged; but the subject, apart from the introduction of the word "great," was discussed fully in the Sixth Series.]

DOUGLAS (7th S. vii. 247, 329).—As often as not, when the nineteenth century moralizes on the failings of the fourteenth, it errs when it does not know all the facts. A. J. M. is not in advance of the age. To say nothing of his accepting the authority of Froissart for the statement that the Bruce's heart was a-journeying to the Holy Land in the springtime of 1328, more than a year before Bruce was dead, A. J. M. is surely rash in the bit of moral he has tagged on. To this new doctrine of his about the crowned heart as a symbol of nothing better than an infirm purpose and an unfulfilled behest I, for one, entirely demur. A. J. M. cannot know the precise terms of the behest so well as Douglas did, and if a few weeks after the death of Bruce Douglas obtained a protection from Edward III. for his journey towards the Holy Land to the aid of Christians against Saracens with Bruce's heart—"versus Terram Sanctam in auxilium Christianorum contra Saracenos cum corde Domini Roberti Regis Scotie nuper defuncti"—surely it is fair to assume that the fighting of Saracens was included in the behest. (Bruce's death June 7, 1329; safe conduct quoted, dated Sept. 1, 1329.) And if at that very time he distinctly contemplated going to Spain *en route*, and obtained letters commending him to King Alfonso (Sept. 1, 1329), surely there is little sign of infirmity of purpose in the fact of his actually going to Spain in the following year. If A. J. M. had considered Hailes's 'Annals,' *sub anno* 1330, and Bain's 'Calendar,' vol. iii. No. 990, my authorities for the foregoing safe conduct and letter, he would never have penned his reflection.

Mr. Joseph Bain, under date August, 1887, in the preface, p. xxxvii, of the last work cited—the third volume of a series of calendars which will link his name with that of Lord Hailes in the esteem and admiration of many coming generations of Scotch historical students—mentions the following extremely interesting fact *à propos* of Douglas's expedition:—

"The late Count Edward d'Albanie told the editor about twelve years ago that during the then late Carlist war, while Don Carlos's force was besieging the port of Santander, in Biscay, under General Doregaray, he was with that general on the heights above the town. Doregaray, who was a Basque, pointing to a large grey stone near his tent, said it was a memorial of a great warrior called 'El Dugla,' who came long ago to fight the infidels in Spain. He sent for champagne, and they drank to the memory of the brave Scotsman."

I sincerely hope A. J. M. will, at least metaphorically, do the same, and withdraw his disparaging imputation on the well-proved constancy of the "good Sir James."

As MR. C. A. WARD's question has not yet received a direct answer, I may say that Hailes states that Douglas fell at Theba, on the frontiers of Andalusia, on August 25, 1330.

GEO. NEILSON.

CASA DE PILATOS (7th S. vii. 107, 237).—In 1519 a Spanish nobleman, Fadrique Enriquez de Ribera, accompanied by the poet Juan de Encina, made a pilgrimage to Jerusalem. It was not, however, until 1533 that he built the palace in Seville known as the Casa de Pilatus, in commemoration of his visit to the Holy Land. It derives its name from the fact that it was built in imitation of the residence of Pilate when governor of Judea—or, at least, of the building which tradition pointed out as the house in which he lived while in Jerusalem.

I have a faint idea of having heard when in Spain that Pontius Pilate, after leaving Palestine, occupied an official position in Bœtica, a province of Hispania, and was drowned in some lake in that country. Perhaps some of the readers of 'N. & Q.' can afford information on this subject.

R. STEWART PATTERSON,
Chaplain H.M. Forces.

Cork.

WOODROOFE AND PUDSEY FAMILIES (7th S. vii. 208, 292).—A family named Power, of York, claim to be descended from Richard Woodroof, of Worley, but I do not know whether the descent is proved satisfactorily or not. May I supplement your correspondent's query by asking who are the living representatives of Henry Pudsey, of Barford, whose daughter Florence married Henry, tenth Lord Clifford? The Irish family of Allen, of Tipperary, claim descent from Pudsey of Barford; but is there any authority for the statement?

W.

THE OXEN OF IPHICLES (7th S. vii. 168, 276).

—The adage is not to be found in Erasmus, or at least not in the good edition of Froben, 1513. But the following, which is in his collection of 3,260 proverbs, may furnish an analogy:—

"Quid ad Mercurium? τί προς τὸν ἑρμην; Idem cum illo? Quid ad rem? οὐδὲν πρὸς ἑπος; Nam Mercurius orationis autor."

J. ELIOT HODGKIN.

HUMAN LEATHER (7th S. vii. 326).—See Carlyle's scathing denunciation of the "tannery of human skins" at Meudon in the Reign of Terror ('French Revolution,' part iii. book v. chap. vii.):—

"History, looking back over cannibalism, through Purchas's 'Pilgrims' and all early and late records, will perhaps find no terrestrial cannibalism of a sort, on the whole, so detestable. It is a manufactured, soft-feeling, quietly elegant sort; a sort *perfidus*!"

To this I can add nothing except an emphatic Amen!

JONATHAN BOUCHIER.

Ropley, Alresford.

There is a fine specimen preserved in Westminster Abbey, ascribed to the punishment inflicted of flaying alive for sacrilege. I saw it when passing through the pyx office ciceroned, with others, by Mr. Micklethwaite. A. H.

Under this head MR. R. W. HACKWOOD refers to Gordon's 'Grammar of Geography' for the statement that in Leyden University there is preserved, amongst other "rarities," a shoe made of the entrails of a man. Gordon, however, says "a shirt made of the entrails of a man." (See second edition, p. 113.) C. C. B.

TAILED ENGLISHMAN (7th S. vi. 347, 493; vii. 132, 212, 349).—Lord Monboddo, in his work on 'The Origin and Progress of Language,' vol. i. book ii. chap. iii. p. 257, second edition, says:—

"I have given such authorities for the fact [of tailed men] that we cannot disbelieve it, or even doubt of it, without rejecting all human testimony, and resolving to believe nothing but what we have seen."

Dr. Johnson thus describes Lord Monboddo to Mrs. Thrale:—

"He is a Scotch judge, who has lately written a strange book about the origin of language, in which he traces monkeys up to men, and says that in some countries the human species have tails like other beasts. He inquired for these long-tailed men from [Sir Joseph] Banks, and was not pleased that they had not been found in all his peregrinations. He talked nothing of this to me."

See Boswell's 'Johnson,' vol. iv. p. 73 n, Murray, 1835.

WM. CRAWFORD.

Edinburgh.

I cannot resist the temptation of recording in 'N. & Q.' an amusing blunder made by one of my schoolfellows at the Charterhouse, who positively declared that some of the Romans wore tails, referring, *memoriter* of course, to the line of Ennius

quoted in Cicero in his 'De Amicitia' or 'De Senectute':—

Egregie caudatus homo Catus Ælius Sextus.

I need scarcely add the word used by Ennius is "cordatus." E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

POEM BY THE LAUREATE (7th S. vii. 385).—'The How and the Why' appeared in the 1830 (London) volume of Tennyson's 'Poems.' It is also included in 'The Poetical Works of Alfred Tennyson,' published by Harper Brothers, New York, in 1873. It is not mentioned in the anonymous concordance published by Strahan & Co. in 1870. The utility of this work is much impaired by the absence of any reference or key to the editions of the poet's works which were used in its compilation.

WALTER HAMILTON.

Lord Tennyson's little poem, 'The How and the Why,' mentioned by Miss E. A. BURTON, is to be found in an American edition of the Laureate's works published by Lee & Sheppard, of Boston, in 1873. The poem alluded to was published in this country first of all in 1830, and, so far as I can trace, has never been inserted in any later English editions. There are also a lot of small poems which were published in 1833, and which have also been omitted in later editions. These poems (both those of the 1830 and 1833 editions) number over forty in all, and I shall be glad to furnish Miss BURTON with a list of them if she desires it.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

[Innumerable replies to this effect are acknowledged, and Mr. WM. PAYNE is good enough to send us a copy. We agree, however, with the author of the original query, that "it is too long to quote."]

JOHN, SECOND BARON HERVEY, OF ICKWORTH (7th S. vii. 308).—In 'The Queens of Society,' by Grace and Philip Wharton (1867, p. 339), it is stated that the marriage between Lord Harvey and Mary Lepell "is believed to have taken place on the 20th of May, 1720, but was not proclaimed until the 20th of October, although she had visited Ickworth, the seat of Lord Bristol, twice during the summer of that year, still retaining her maiden name." A few lines further on the authors endeavour to explain the secret marriage as follows, on the authority, apparently, of Croker:—

"This mystery was explained thus. When Mary Bellenden rejected the addresses of Prince Frederick, she owned to him that her affections were engaged. Frederick had, he told her, suspected that this was the case; but he added, with the generosity of his nature—for he had that quality in a far more eminent degree than any of his race—that if she would tell him the object of her choice, and not marry without his knowledge, he would consent to the match, and be kind to her husband. Both the single Marys [Mary Bellenden and Mary Lepell] were, be it remembered, somewhat in his power, from their position as maids of honour to his

mother. Miss Bellenden gave him her promise, [but without disclosing the name of her betrothed; and then, fearful of any obstacle being thrown in the way, she was privately married to Colonel Campbell, one of the grooms of the prince's chamber, and, many years afterwards, Duke of Argyll. It is conjectured by Mr. Croker that Mary Lepell and Harvey took a similar course, fearing lest their union should be disapproved of by their royal patrons. The marriage of both the Marys was announced nearly at the same time. They had probably resolved to brave the storm—if storm there was—together, and to announce the step they had taken, and to give in their resignation as maids of honour at the same time, just a few days previous to the birthday, the 30th of October, when two other young ladies were appointed in their place."

The same authors, if I remember rightly, attribute the saying "Men, women, and Herveys" (7th S. vii. 370) to Lady Mary Wortley Montagu.

ALPHA.

OXFORD DIVINITY DEGREES (7th S. vii. 370).

—I cannot answer Mr. Tew's special question. I did not know there was such a statute. I see in Crookford that Mr. Tew is an Oxford man. Why should he not go to the fountain head, which I take to be his Regius Professor? However, I write not so much to say this as to give these notes, which may be of interest. It has been stated in 'N. & Q.' (I am sorry I have lost the reference) that Dr. Alwood, the lay D.D. of Wesley's Korah sermon, cannot be found in the 'Graduati Oxonienses.' The *Gentleman's Magazine* for 1733 (iii. 377) adds at end of a list of Oxford D.D.s, "Dr. Fanshaw of C.C. and Dr. Green of Queen's, not in holy orders." Can Alwood possibly be an ancient mistake for Fanshaw? The date would be about right.

C. F. S. WARREN, M.A.

GRINDSTONE AND SAPLING (7th S. vii. 207, 275).

—Will any of your correspondents who kindly answered the above query inform me whether it is possible that trees grow at all in height from the bottom as well as from the top? Is it the generally received opinion that a tree grows only by shoots from the top in height, and only in lateral bulk in any other part? If this be so, how could Waterton's nut tree (of which there is an illustration in his 'Essays') have lifted the mill-stone? I am aware that it is argued that a fruit tree is nailed to a wall with strips of cloth, and that it is stated that the branches remain for years just where they were nailed, and neither rise nor push up the strips that hold them. Is this statement fact?

E. F. B.

IRVINE, OR IRWIN, OF BONSHAW (7th S. vii. 307).

—*More Scotico*, may I ask Mr. ANTHOBS if he is sure about some of his facts? Is the Irvine from Bonshaw who was historiographer to James IV. and who fell at Flodden not in reality the Christopher Irvin who was historiographer to Charles II., and whose odd book 'Historiæ Scotiæ Nomenclatura Latino-Vernacula' is well known? Mr.

ANTROBUS would oblige also if he would state his authority for saying that the Irvines of Drum came from Bonshaw. Though I do not profess pedigrees, I am bound to say that in some studies of Dumfriesshire history I have not seen proof for any such antiquity to be assigned to the Bonshaw family. Irvines of Drum are found at least as far back as the time of Robert the Bruce. Irvines of Bonshaw I cannot find in my notes before the sixteenth century; and I respectfully venture to disbelieve that Dumfriesshire has any claim to the Irvines of Drum. GEO. NEILSON.
Glasgow.

AUTHOR OF VERSES WANTED (7th S. vii. 387).—
Godfrey Gordon Gustavus Gore, &c.,

appears in a book of children's poems entitled 'Little Ben But', by Matthew Browne, author of 'Lilliput Levee,' and published by Thomas Gray & Co., Edinburgh and Glasgow. F. W. HUNT.
Chelsea.

R. B. SHERIDAN (7th S. vii. 328).—It is asked if any explanation can be given of the statement in Poole's 'Life of Lord Stratford de Redcliffe' that Sheridan's skull was publicly exhibited, when it is notorious that his remains were buried in Westminster Abbey. I remember to have seen at the School of Art, Cork, a cast of Sheridan's head and face, taken after death, and calculated to awaken painful emotions. This cast may have led to the confused impression. W. J. FITZPATRICK.
Garrick Club.

BORDER HERALDRY (7th S. vii. 228).—See 'N. & Q.,' 6th S. vi. 468; vii. 193, 255.

B. FLORENCE SCARLETT.

THE ROSE, THISTLE, AND SHAMROCK (7th S. vi. 207, 311, 429, 455; vii. 178, 295).—At the last reference C. C. B. has done me an undeserved honour by attributing to me a phrase which of right belongs to Mr. WARD (see 7th S. vi. 456). "Honour to whom honour," &c. J. F. MANSERGH.
Liverpool.

ANNUALS (7th S. vii. 304).—ANON. does well in drawing attention to the literary treasures which lie hidden in these nearly forgotten volumes. I have before me the *Keepsake* for 1837, edited by Lady Emmeline Stuart Wortley. Amongst the names of contributors who still survive will be found those of the Duke of Rutland and Lord Tennyson. Of those who have passed away the most notable were the Countess of Blessington, Miss Landon ("L. E. L."), Hon. Mrs. Norton, Lord Nugent, Lord W. Lennox, Mr. Ralph Bernal-Osborn, M.P., Mr. Monckton Milnes (afterwards Lord Houghton), the Marquis of Londonderry, and, though last not least, the late Viscount Ranelagh, K.O.B. His 'Fragments of Letters from the Seat of War in Spain' give a vivid account of his travels

in the Peninsula from December, 1835, to May, 1836, one of the most stormy periods of the Carlist Civil War. Lord Ranelagh returned to the camp in the Basque Provinces during the following autumn, and was present at the siege of Bilbao, where I saw him on one occasion come out of the breaching battery in a storm of rain, covered with mud which the enemy's shot had thrown over him. These "fragments" afford a graphic description of Spain at the troubled period referred to, and the information given is not to be found elsewhere. His lordship often spoke to me in after years of completing the work up to the date of his quitting the Carlist headquarters, Jan. 10, 1837, but never carried out the idea. GEORGE J. T. MERRY.

SHELLEY'S 'LINES TO AN INDIAN AIR' (7th S. vii. 349).—The air, it appears, was Persian, and not Indian at all. Mr. Rossetti has an elaborate note (Shelley's 'Poetical Works,' iii. 402), but gives no indication of present whereabouts either of the poem or the air. The correct title of the piece is stated to be 'The Indian Serenade.'

EDWARD H. MARSHALL, M.A.

Hastings.

CLERICAL EXPLOSIVES (7th S. vii. 326).—DR. CHANCE's note opens up a very wide subject. Explosives of the kind used by "proper" persons—if we could only get at them—would, doubtless, fill a big book; but as such explosives are, as a rule, only used by them *in camera*, or take some such form as that in vogue amongst domestics, who

Give the door a slam,
Which represents a wooden d—,

I am afraid the crop reaped will be scanty. The great advantage of getting such a record would be that it would show how far it was considered requisite to dilute before profanity in such a matter was supposed to disappear altogether.

"Ods bobs" and "grammy" I have heard from clergymen of the old school, and these are evidently but well-known oaths of the past doubly diluted. Still, the modern cleric must surely say something when the tin-tack on the carpet enters his unprotected foot, or when he jams his finger, or knocks his shin against the coal-scuttle. Of course we all feel, or say we feel, that the only explosive which should be used by pastors, and especially the long-winded ones, is that which Mr. Spurgeon is credited with having suggested, viz., "two pounds of gunpowder sewn into the seat of their unmentionables, and so timed as to go off whensoever they come to 'secondly' in their discourses." R. W. HACKWOOD.

HOLLAND'S PLINY (7th S. vii. 308).—The Agrippa here mentioned is Marcus Vipsanius Agrippa, the successful general and admiral of Augustus Caesar, the "fortis et hostium Victor, navibus aut equis," of Horace. He is frequently referred to as an

authority by Pliny, who records that he caused a map of the world as then known to be set up in the portico of Octavia at Rome, the map being painted on the wall, and accompanied it with a detailed commentary, stating the distances from one important point to another, and the length and breadth of the different provinces ('Nat. Hist.,' iii. 2, s. 3, § 17). See Bunbury's 'History of Ancient Geography,' ii. 177, a most valuable work. "The land of Prester Jehan" is merely a geographical term, well understood in Holland's day, for Abyssinia and the surrounding territories, the dominions of this supposed mediæval potentate having been transferred in popular belief to Africa, when it became clear that they did not exist in Asia. For a full account of him see Baring-Gould's 'Curious Myths of the Middle Ages,' first series, ii., London, 1866. W. E. BUCKLEY.

Marcus Vipsanius Agrippa, born 63, died 12 B.C., was the favourite and the son-in-law of the Emperor Augustus. Bold and decided in character, he rose by his bravery and energy, both in civil and military affairs, to the highest dignities of the state. His whole career, in fact, was devoted to the consolidation of the empire of his patron and friend. To his great sagacity, and his victories over Mark Antony and the younger Pompey, no doubt Augustus owed his title of "Emperor of the World." There is one remark of Agrippa which is apposite to the state of affairs at the present time, viz., "By union," he used to say, "small things become great; by division the greatest falls to pieces."

HENRY GERALD HOPE.

6, Freegrove Road, N.

SIR CHARLES CHRISTOPHER PEPPS (7th S. vii. 389).—A good memoir of this Lord Chancellor, better known as Lord Cottenham, may be found in Foss's 'Dictionary of the Judges of England, from 1066 to 1870.' It appears from this that he was educated at Harrow before proceeding to Cambridge.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

He is better known as the Earl of Cottenham, and was three times Lord Chancellor, the Great Seal being in commission the first time. He was born in Wimpole Street. There is a sketch of Lord Cottenham, in a group of ministers, in the *Illustrated London News*, July 25, 1846. There is a memoir in the *Annual Register*, 1851.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

My neighbour Canon Whately, Rector of Rise, has a portrait of Lord Cottenham, who was his uncle, and who presented him to the living which he now holds. It is a large engraving, but I cannot say by whom the picture from which it was taken was painted. If Mr. HUGHES will send me his address I will try to procure him the desired in-

formation; or he might write to Canon Whately direct.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

MANUAL OF ARMS IN USE IN THE BRITISH ARMY: BATTLE OF FONTENAY (7th S. vi. 507; vii. 154, 296, 395).—After the confirmation of Voltaire's account of this battle which is given by the Rev. E. MARSHALL, it will, I think, be admitted that Voltaire's account was very accurate. In fact, M. Fournier's statement makes the carnage from the British fire to have been even greater. But my object in quoting Voltaire was to show that the terrible accuracy of the British fire confutes the absurd story of their firing from the hip, the position of "charge bayonets."

J. CARRICK MOORE.

One story is good till another story is told. It is rather odd that at this time of the day the old legend, first given to the world by Voltaire, should still be trotted out, when another version was produced by Carlyle in his account of the battle in 'Frederic,' not from hearsay or mess-room gossip, but from the actual letter, written less than three weeks after the event, by no less a person than Lord Charles Hay himself, which is still to be found in the possession of the head of the family, the Marquis of Tweedale, at Yester House:—

"It was our regiment that attacked the French guards, and when we came within twenty or thirty paces of them I advanced before our regiment, drank to them, and told them we were the English guards, and hoped they would stand still until we came up to them, and not swim the Scheld as they did the Mayn at Dettlingen. Upon which I immediately turned about to our own regiment, speeched them, and made them huzzah—I hope with a will. An officer (d'Auteroche) came out of the ranks and tried to make his men huzzah; however, there were not above three or four in the brigade that did."

Verb. sap.
Manchester.

JOHN CRIMPTON.

JOHN ERICSSON (7th S. vii. 389).—According to the 'Companion' to the 'British Almanac' for 1855, Capt. Ericsson, mechanist, died Nov. 2, 1853 (see p. 245), but his age is not stated. I may mention that Capt. Ericsson was the inventor of a screw-propeller for steamships, called "Ericsson's propeller."

J. F. MANSERGH.

Liverpool.

The statement occurs also in Mr. Thompson Cooper's 'Biographical Dictionary,' where it is made on the authority of the 'English Cyclopædia.' In Phillips's 'Dictionary of Biographical Reference' he is stated to have died in 1863, on the authority of 'Men of the Time.'

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

SEYMOUR, A SOWER (7th S. vii. 385).—May I inquire if the author of the remark, "A still more impudent guess turned the good old English yeo-

man name of Seamer or Seymour, a sower, into St. Maur" (*Saturday Review*, March 30, 1889), was aware of the following record when he wrote his erroneous and misleading statement?—

"Seymour, or St. Maur, a baronial name, from St. Maur, near Avranches, Normandy. William de S. Mauro, Normandy, 1198 (M.R.S.). Wido de St. Maur came to England 1066, and was deceased before 1086, when William Fitz-Wido, his son, held a barony in Somerset, Wilts, and Gloucester, and ten manors in Somerset, and was ancestor of the Seymours, from whom sprang Queen Jane Seymour, the protector Duke of Somerset, the Dukes of Seymour, the Marquises of Hertford, and other families."

From 'The Norman People,' published by Messrs. H. S. King & Co, London, 1874.

HENRY GERALD HOPE.

Freegrove Road, N.

THE PELICAN (7th S. vii. 108, 209, 374).—"The pelican in her piety" was the badge of Richard Fox, Bishop of Durham, 1494-1501, and is still to be seen in work done under his direction at the Castle, together with his motto, "Est deo gracia." The author of 'Rites of Durham' informs us that there was in the cathedral, at the top of the canopy for the Blessed Sacrament,

"a Pellican, all of silver, uppon the height of the said canopy, verye finely gilded, givinge her bloud to hir younge ones, in token that Christ did give his bloud for the sinns of the world" (Surtees ed., p. 7),

and that at the north end of the high altar

"there was a goodly fine Letteron of brasse, where they sung the epistle and gospell, with a gilt pellican on the height of it, finely gilded, pullinge hir bloud out hir breast to hir younge ones, and winges spread abroad, wheron did lye the book that they did singe the epistle and gospell. It was thought to be the goodlyest letteron of brasse that was in all this cuntrye. It was all to bee taken in sunder with wrests, every joynt from other" (p. 11).

There was another, with an eagle on the top of it, in the midst of the choir for use at matins and other times (p. 12). This latter stood there till 1650, when a fellow who was set to look after the Scottish prisoners quartered in the abbey after Dunbar fight sold this lectern and other things for his own gain.

The idea of the pelican lectern was revived at the last "restoration" of the cathedral, and that at Edinburgh was probably suggested by the Durham one. In the latter a curious mistake—most characteristic of a thing made to order, without any real knowledge or feeling—was unfortunately made. The young ones are eagerly lifting up their bills to be fed, but the mother is holding hers down without any attempt to shed her blood for them. This was soon noticed, and led to the scoff, outside the sacred precincts, that the symbolism could not be improved. However, it was felt that "something must be done," so the "art-manufacturer" was sent for, and half a dozen holes drilled in the pelican's breast, into which were screwed as

many brass pins, supposed to represent drops of blood. The effect would be ludicrous if it were not so pitiable. To any who knows the accomplished gentleman who looks after the fabric of the cathedral it will be needless to observe that he was not responsible for the pelican. I hope the same mistake has not been perpetrated in the one at Edinburgh. H. S. R.

THE BATEMANS, LORD MAYORS OF LONDON (7th S. vii. 364).—Even if it should be found on examination that the arms on the monument to Joas Bateman are identical with those of Sir Anthony Bateman it will not, I submit, establish any consanguinity between the two. There were, I fear, unscrupulous seal engravers in the seventeenth century, as there are in the nineteenth, who for a small fee would assign any coat of arms to any one foolish enough to apply to them. The fact that the Heralds' College granted to Sir James Bateman in 1707 an entirely different coat from that of Sir Anthony Bateman would clearly show that no relationship whatever was proved, and that neither Joas Bateman nor his son Sir James was entitled to any armorial bearings at all until 1707, the date of the Heralds' College grant. GEO. W. EVE.

WARPLE-WAY (7th S. vii. 269, 314).—In Parish's 'Dictionary of the Sussex Dialect' we have the same word as "whapple-way" (but it is pronounced as *wharple*), and defined as a bridle way through fields or woods. It used to be said that the following was good Sussex; "If ye go through the lag (wet meadow) you'll come to the gull (running water), and if ye pass through the rue (hedge-row) you'll get on to the *whapple* (bridle path)." Some fields near Chichester were called the "Whapple-fields." JAS. FRASER.

Lavant.

PARLIAMENT OF BATS (7th S. vii. 329).—In 1427, during the regency, in the reign of Henry VI., in consequence of the litigious character of the Duke of Gloucester, the citizens were forbidden to carry arms, so when Parliament assembled the members of the House of Commons came armed with clubs and bats. E. COBHAM BREWER.

The very useful 'Dictionary of English History,' by J. Low and F. S. Pulling (Cassell & Co., 1884), has the following (s.v. "Bats") :—

"The 'Parliament of Bats' (1426) was the name given to the Parliament which assembled in this year, when the quarrel between the Duke of Gloucester and Cardinal Beaufort was at its height. It received its name from the bats, or bludgeons, carried by the hostile and excited partisans of the rival statesmen."

GRAIENSIS.

PORTRAIT OF SIR ISAAC NEWTON (7th S. vii. 347).—In Lodge's 'Portraits,' cabinet edition, 1845, is a vignette engraving of him, after the picture by Sir Godfrey Kneller, which is there said

to be from the collection of the Earl of Egmont at Petworth. He is represented as seated, three-quarters length, wearing a long, flowing wig, and holding in his right hand a glove. The hands are represented with that delicacy and beauty remarkable in portraits by Sir Godfrey. Sir Isaac Newton died in 1727. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Major-General A. H. Graham, lately deceased, had hung in the drawing-room of his residence, Graham House, Malvern Wells, a portrait of the great mathematician, in which he is represented (approaching life size) in a sitting attitude, with a geometrical diagram before him, which he is engaged in studying, and I rather think he holds a pair of compasses in his right hand, as if in the act of taking a measurement. It is a well executed picture, and not improbably the work of Sir Godfrey Kneller, and there is no doubt of its being the likeness of the person it is stated to represent. It would be a valuable addition to the National Portrait Gallery if an opportunity was afforded to the nation of acquiring it. WANDERER.

A portrait (I believe by Kneller) may be seen in the Marquis of Exeter's collection at Burghley House. A guide to Burghley, containing notes on the most important pictures, may be obtained from any bookseller at Stamford. A. G. S.

There is a curious mistake in Mr. Bridge's letter. It ought to read St. Martin's Street. Sir Isaac never lived in the court. C. A. WARD.
Walthamstow.

JEREMY TAYLOR (7th S. vii. 308).—A passage from Toppell's 'Historie of Four-Footed Beastes' (1608), which I subjoin, will throw some light upon the quotation from 'Holy Living' given in the query:—

"It was also found, that in a certain Iland neare Calybes, Mice eate and deuoure gold, and therefore the Goldsmiths did cut them in pieces among their mettles. Plutarch, in the life of Marcellus saith, that there were many prodiges and fearful signes that did proceede the war of Marius, amongst other he saith that mice did eate the Gold hanging in the temple.....Anthologus re-hearseth a witty exaction of Antiphilus, vpon a mouse which was slit asunder aliue, for certaine gold-dust, which shee had deuoured, whereby was signified how men procure vnto themselves exquisite torments, and unauoidable mortall harmes by stealing, and encreasing of riches signified by Gold."—P. 506.

Liverpool.

J. F. MANSERGH.

"SKIPPANT AND JUMPANT" (7th S. vii. 367).—May I repeat a protest which you have before now allowed me to make against the introduction into the English language of a greater number of foolish and unnecessary words than it is already burdened with? Occasionally a word is wanted, or is supposed to be wanted. In such a case we pray that

it may not be of the *cablegram* or *omniboat* type. Sometimes there is a temporary demand for an unobjectionable word—Goschens, for instance, or *autre-chose-isme*. When it has served its purpose it should drop out. Sometimes a writer suits himself with a vigorous word of his own, with no intention of using it again. Thus, when, three weeks since, a *World* leader-writer wrote, with regard to Sir William Harcourt, that we do not *unexpect* anything of him, he probably unexpected the repetition of the expression by any one else. And when a lady, in the skippancy and jumpancy of her heart, writes some words of more or less pretty nonsense, it is, I submit, a grave mistake, and one which the writer might be one of the first to recognize, to hail them as a desirable addition to the permanent treasures of the English language. Unfortunately the words in question, having formed a heading to a paragraph, will attain the immortality conferred by entry in the Index to 'N. & Q.'

KILLIGREW.

One hardly knows whether J. B. S. is in joke or not. If he be in earnest, he may be asked to explain why these words are so useful. Why could not Mrs. Florence Caddy have written "much life is skipping and jumping"? or, better still, "skips and jumps"? She did not find it necessary to write that the dragon-flies "are skimmant." The words are plainly formed after the old Norman-French heraldic terms, and are foolish attempts at a sort of wit. C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

CAROLS AND SONGS (7th S. vii. 264, 337).—The "other places" which W. C. B. laments not having been "able to find" are 6th S. xii. 484; 7th S. i. 96, 118, 206, 315, 413. There is nothing in this jingling compendium of Christian doctrine to connect it necessarily with Christmas, though it may, of course, often be sung at that time, as well as any other. In Wilts and in Rome, where I made acquaintance with it, it was most distinctly *not* considered to have any application to the Christmas season; a carol, *i.e.*, a dancing song, a *ballata*, *ruota*, or *ronda* it undoubtedly is. I should like to take this opportunity of correcting a word inverted by a misplaced caret in my note, 7th S. i. 97. The last words there, of course, should stand *cielo c'loro*. A great number of versions, from many countries, Christian and other, are given in Dr. Pitrè's *Archivio delle Tradizioni Popolari* of the year 1883, in a very painstaking and interesting article. R. H. BUSK.

16, Montagu Street, Portman Square.

CHRISTOPHER DAVENPORT (7th S. vii. 266, 268).—Whether the passage is taken correctly or not from the earliest edition of Heber's 'Life of Taylor,' there is an error in the quotation of "butler" for *battler*, as it appears in the life prefixed to Canon Eden's revision of Heber's edition of Tay-

ic's 'Works,' vol. i. p. 20. So Wood has, 'Athen. Oxon.,' vol. ii. col. 485, folio, of Davenport and his brother, 'They were only batlers.' This gives an opportunity for the remark that for all critical purposes the original edition of Heber's 'Taylor' must be considered as superseded by Eden's revision, with its excellent notes. At p. cclv there is a reference to the 'Athen. Oxon.' (Bliss), vol. iii. col. 1223, the same passage as above. It appears from Wood that Franc. a S. Clara was not known as Christopher Davenport after he became a Franciscan, and that he died in 1680, so that he could not be the Christopher Davenport of 1689. The Franciscan Davenport wrote the 'Historia Minor Prov. Ang. Fratrum Minorum,' which appeared during his life, and he also wrote the 'Supplementum,' which was not, however, published until after his death. Lowndes makes a mistake in calling the Franciscan Francis Davenport, as his name was Christopher. ED. MARSHALL.

As Christopher Davenport, the Franciscan, died at Somerset House on May 31, 1680, aged eighty-two, he could scarcely have been the same person as the Christopher Davenport who is described by MR. WINTERS as being in 1689 of "New Inn, Esq." G. F. R. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Henry VIII. and the English Monasteries: an Attempt to Illustrate their Suppression. By Francis Aidan Gasquet. Vol. II. (Hodges.)

THE second and final volume of Mr. Gasquet's great work is before us. We call it great without any hesitation, for the first volume was admitted on all hands to be the fairest book that had as yet been produced concerning the great Tudor revolution. The second volume is larger than the first, and it has not so much of the romance interest in it as its predecessor. This was inevitable. Whatever we may think of the need there was for a reformation, or of the judiciousness with which it was carried out, it is not easy to turn Henry into a romance hero, and when a certain series of crimes has been committed, we look on with jaded interest as to those that follow. Quite free from all considerations of right and wrong, we cannot help having as intense a delight in following the careers of More and Fisher as we have in tracing the lot of Shakespeare's heroes. But this cannot go on for ever. We feel, wherever the right or the wrong may have been, that the axe, the rope, the knife, and the fire are not objects which it is well for the brain to be long intimate with.

In the present, as in the former volume, Mr. Gasquet writes with a fairness that makes one envy him. It is so very difficult to write calmly when the feelings are very deeply touched. There is, however, hardly a passage from which it would be possible to deduce what were Mr. Gasquet's theological convictions, though he shows, as was to be expected, a sound hatred of murder and the tortures that lead up to it. The story of the rising in Lincolnshire and the Pilgrimage of Grace are excellently well told. We do not remember having ever met with these unhappy narratives so well given before. Chaps. xi. and xii., "The Spending of the Spoils" and "Some Results of the Suppression," are the most important parts of

the book. There are but very few people who know where all this mass of treasure went to, leaving the king so poor that he felt himself called on to debase the coinage. Still fewer are there who know what was the effect on the people of the sudden change in the ownership of so large an amount of landed property.

Northumbria: a Repository of Antiquities of Northumberland, Cumberland, Westmoreland, Durham, Yorkshire, Lancashire, and the Borders of Scotland. Edited by T. Tindale Wildridge. (London, Gray; Hull, Peck.)

MR. WILDRIDGE'S compilation differs from many others of its class from the fact that it contains no padding. There is not a single article that cannot well stand on its own merits, and some are of a high degree of excellence. We are especially pleased to find a useful biographical notice of William Fowler, the engraver (born 1769, died 1832). Retiring men such as he have seldom justice done to them during life or after death. Many men who had not one tittle of the ability or self-sacrificing zeal that Fowler possessed have had their names in all the newspapers. He was content if he could save from oblivion the memory of the remains of ancient and mediæval art which he saw perishing around him. Had it not been for Fowler's engravings we should have known nothing whatever of several interesting objects which have been destroyed since his day. With the solitary exception of John Carter and Fowler's friend Willson, the Lincoln architect, there was hardly a man in England who had any intelligent knowledge of mediæval art when he began his great series of engravings. Sir Albert Rolitt, M.P., contributes an interesting genealogical paper showing the descent of Darwin from a mayor of Hull. Mr. Axon's paper on 'The Significance of Kufic Coins in Northumbria' suggests lines of thought which we should like to trace very much further. It might well be expanded into a large volume.

English Writers.—An Attempt towards a History of English Literature. By Henry Morley, LL.D. Vol. IV. (Cassell & Co.)

WE are glad to welcome another instalment of Prof. Morley's *magnum opus*. In this volume he discourses pleasantly of 'The Komaunt of the Rose,' Petrarch and Boccaccio, Richard of Bury, the miracle plays, 'Cursor Mundi,' John Gower, the old chroniclers, Maundeville's 'Travels,' and William Langland and his 'Vision of Piers Plowman.' In recasting the matter which was originally published some one-and-twenty years ago, Prof. Morley has omitted the chapters on Chaucer, hoping in the two succeeding volumes to complete the literary record of the fourteenth century and to carry it on from Caxton to Chaucer. If this scheme is carried out the first six volumes of "English Writers" will contain a history, or, as the title modestly puts it, 'An Attempt towards a History of English Literature' from the earliest times to the invention of printing. We trust Prof. Morley will have both health and leisure to complete his courageous and single-handed attempt; but, judging from the exhaustive manner in which he deals with the early period, we shall not be surprised if he exceeds his original estimate of twenty half-yearly volumes.

Records of the English Catholics of 1715. Compiled wholly from Original Documents. Edited by John Orlebar Payne. (Burns & Oates.)

THE English Roman Catholic body have been severely blamed for the small interest which they showed in the history of their forefathers. In former times the charge may have been true; it assuredly is not so now. During the last dozen years a series of valuable works have been issued relative to the Roman Catholics of the last three

centuries, which puts them and their doings in a very different light from that in which historians have been in the habit of viewing them. Historians such as Lingard and controversialists of the type of Milner were ignorant of the vast masses of record evidence which has been preserved concerning the members of the Roman Catholic body at the time it was a persecuted sect. Had they known of them their narratives would not have been in all cases such as we find them.

Mr. Payne has taken the date of 1715, the time of what is called the first Jacobite rebellion, and has grouped round the names of those who registered their estates at that time much curious information, mainly, though not solely, derived from wills. We are very glad that he has given us all we possess, but feel, as we turn over his pages, that they might have been extended with advantage. It is, however, manifestly unfair to find fault with a book for being other than it has been planned to be from the first. The details given are arranged under counties. As to those parts of England with which we are the most familiar, we find many curious details which have hitherto been unknown to local historians. We trust the book may be widely read, as it shows in detail the cruel means used on the accession of the house of Hanover for the purpose of enforcing uniformity in religious expression.

We have received *Andrew Brice and the Early Exeter Newspaper Press, and Who Wrote the 'Exmoor Scolding and Courtship'*, a communication made by Dr. Brushfield to the Devonshire Association for the Advancement of Science. It is well worthy of reproduction in pamphlet form. The history of our newspaper press of the last century is worthy of more attention than it has received. Who can tell us what was the origin of our old newspapers, such as the *York Courant*, the *Northampton Journal*, and the *Leeds Mercury*? We take our daily paper in these days as so much a matter of course that it never seems to occur to us that newspapers have a history. We have heard of peasants in the Eastern Counties who have stiffly refused to be convinced that grubs turned into butterflies, and so we could well imagine people who found it impossible to believe that the newspapers of to-day are any of them the lineal descendants of the tiny grey sheets which satisfied our forefathers' craving for knowledge when George I. was king. Andrew Brice did much for the newspaper press of the south-west. He was, indeed, an enthusiastic man of letters in more than one direction. The large gazetteer which he compiled is but a literary curiosity now, but it was a most useful book when first issued. Even now it is worth while to turn over the leaves in search for facts and fallacies. Brice was a man of marked character, and never seems to have wished to disguise his feelings. Exeter was his native place, and he loved his home. Consequently he devoted fifteen folio pages to a description of that city, while seven contained all he desired to tell of London. The 'Exmoor Scolding and Courtship' is one of our oldest dialect publications. It has been reprinted over and over again. Who was the author is unknown. Dr. Brushfield makes it probable that we owe it to the ready pen of Andrew Brice.

We have received No. VIII. of the "Papers of the New York Shakespeare Society," a small pamphlet entitled *The Construction and Types of Shakespeare's Verse as seen in 'Othello'*, by Thomas R. Price, LL.D. (New York, printed for the Society). It consists of but seventy pages. Size is not in such matters any test of value. The labour gone through in the compilation of this elaborate analysis must have been very great. Some Americans with equal zeal have wasted their time in pursuing a phantom. Such has not been the case with

Mr. Price. All Shakspeare students will find his analysis of the verse of 'Othello' of great service.

Le Livre for May supplies a full list of the members of the Société des Bibliophiles Contemporains, otherwise known as the Académie des Beaux Livres. The progress of this scheme, long cherished by M. Octave Uzanne, the distinguished editor of *Le Livre*, has been followed with much interest. In the list of founders, amidst names principally French, appear a few that are English or American. The English members, it is pleasant to see, are all contributors to 'N. & Q.' No full catalogue exists of the Bibliothèque Nationale. It is a good idea, accordingly, of *Le Livre* to begin an 'Inventaire Détaillé des Catalogues Usuels.' With this is an illustration of a Parisian library, showing the fine interior of the Maison Conquet. In the 'Bibliographie Moderne' much space is bestowed upon English works, and there is a specially elaborate and laudatory analysis of the 'Life of John Francis,' by his son, recently reviewed in these columns.

CANON SPARROW SIMPSON is engaged on a companion volume to his 'Chapters in the History of Old St. Paul's,' entitled 'Gleanings from Old St. Paul's.' Among other chapters it will contain three devoted to the music of St. Paul's in the olden times, with illustrations. The volume will be published shortly by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

HARROVIENSIS ("Jingoism").—*Jingoism* has come to be applied rebukefully to those who advocate a forward or what may be called a Palmerstonian policy abroad. A song was written a few years ago the burden of which was:—

We don't want to fight, but, by Jingo! if we do,
We've got the ships, we've got the men, we've got the money too.

It was popular at music-halls, and the applauders of the warlike sentiments were derided as Jingos. For "by Jingo," see 'N. & Q.' 6th S. i. ii. iii. iv. *passim*.

W. WILKINS ("As mad as a hatter").—See 2nd S. ix. 462; 3rd S. v. 24, 64, 125; 4th S. viii. 395, 489. ("Yellow bellies")—This term is applied opprobriously to the inhabitants of marshy counties as a means of likening them to frogs.

G. S. B. ("Butchered to make a Roman holyday").—Byron, 'Childe Harold,' canto iv.

MRS. LEOPOLD SCARLETT begs to thank Mr. Boucher for kindly sending her a copy of the ballad for which she inquired.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 8, 1889.

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Notes.

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT.

(Continued from p. 363.)*

So soon as the Drake Memorial Committee attracted public attention an obstructionist writer hazarded the assertion that he was "prepared to prove beyond the room of controversy that from beginning to end" the Plymouth Corporation had paid the entire cost of bringing in the water, and "was not indebted to Drake for anything more than the moiety of a broken brass cannon."[†]

Drake left 40*l.* to the Plymouth poor, and the Corporation paid Serjeant Maynard's father 8*s.* in 1598-9 A.D. for an opinion on the will (Plymouth Corporation Accounts). He also gave the town 50*l.* in 1580-1 (*ibid.*), and the Mayor and Corporation of Plymouth in soliciting the aid of Sir Robert Cecil in 1601 against Mr. Wm. Crymes for rapping the leat, stated that it "cost us and Sir Francis Drake, who upon composition with us undertook the bringeinge home of the same, a create some of money" ("State Papers, Dom."). Plymouth could not have contributed much, seeing that the corporate receipts in 1590 were

242*l.* 1*s.* 5*d.* against an expenditure of 324*l.* 2*s.* 6*d.* (*Trans. Plym. Inst.*, vii. 455). Doubtless the town incurred many petty incidental expenses independently. Douceurs, lead pipes for distributing the water, and the conduits were serious items, to which Richard Hawkins contributed 50*l.* (Plymouth Corporation Accounts).* Had not a composition differed from an ordinary contract the undertaking would not have cost Drake the great sum of money that the Mayor and Corporation declared that it did; yet, notwithstanding their contemporary evidence,[†] the papers (*Trans. Plym. Inst.* and *Dev. Assoc.*) laboured to represent Drake as a well-paid contractor, their author having lighted on the following note, for the year 1589-90, in a memorandum book of the Plymouth Corporation, viz.:—

"Also this yere the compositon was made betwene the towne and Sr. Frances Drake for the bringinge of the River of Mewe [Meavy] to the towne, for which the towne have payed him ii*l.* [20*l.*] and more c*h.* [100*l.*], for which he is to compounde with the lords of the land over which it runneth."

This rough note antedates fact by one year, which fatal discrepancy the author of the papers "hardly knew how to account for" (*Trans. Plym. Inst.*, vii. 462). Nor did it occur to him that numbers of honourable men, rigid Puritans, who understood the nature of this memorandum more thoroughly than he did, had nevertheless given currency to the tradition, and drank "to the pious memory of Sir Francis Drake." No intelligent tyro at the Record Office would balance this memorandum for one moment against the authenticated tradition; a slight acquaintance with the familiar *finales concordie* and recoveries informs him that the vast majority are fictitious compositions, recognized by law, while their real purport is explained by private and inaccessible deeds, with which, in this case, the people's tradition corresponds.[‡]

* Sir Robert Cecil (ancestor of the Marquess of Salisbury) served as a volunteer against the Spanish Armada. He was Lord High Steward of Plymouth in 1601. As to "room for controversy," I understand the author has been controverting intermittently from 1881 till 1889.

† I understand that one party desired, by trading on Drake's name, to add a "Drake's wing" to the Athenæum Institute, though Drake was neither an author nor a sage. To stem the popular current, which ran in favour of a statue, Drake was attacked, his fame, name, and arms, and Hawkins was held up as "the typical Englishman" in 1883 (*Worth, Trans. Dev. Assoc.*) in place of Drake, who was "the typical Englishman" in 1871 (*Worth, Hist. of Plymouth*, p. 37).

‡ Readers who know all about legal fictions will pardon a digressive outline for the sake of those who do not know. When courts first condescended to entertain fictions "is a question of legal antiquarianism which is considered by many as still undetermined" (Hunter). Land tenure was really a trust. A tenant *in capite*, for example, might not convey his trust to another without a licence from the Crown to alienate. Should the conveyance of an important trust be contemplated the case was referred to a jury to determine whether any damage would arise. This inquiry was called an "Inquisitio ad quod damnum."

* Eleven lines from end of previous article, for "ir-rational" read *rational*.

† R. N. Worth, *Western Morning News*, January 1, 1881.

Although compositions by final concords were of wide and varied application, Serjeant Hele, having no precedent for the transfer of powers conferred by an Act of Parliament, had to exercise some ingenuity in assimilating his composition, hence the circumstantial form of the two-fold consideration which needs explanation. On the second reading of the Bill for Preserving Plymouth Haven two provisoes were added (D'Ewes, 'Jour. Ho. Com.'). viz., all cultivated land, rights of grist mills, tin clash mills, and such like, were to be compensated for before a sod could be turned. Hence the legal fiction that 200*l.* had been paid. Under the other proviso all moorland was to be assessed and paid for after completion. Hence the fiction of a further payment of 100*l.*, and it is very probable that some composition was drawn up a year in advance. It may be remarked here that in studying the case by the light of the tradition everything fits in properly; if the tradition is assumed to be false things constantly jar and conflict together.

But the majority of readers will be satisfied with a less technical mode of reasoning. They know the uses of a merchant's waste-book, cash-book, and ledger, and before allowing a memorandum, which is no evidence of an actual cash payment, to unsettle their faith in the tradition of their fathers they would naturally turn, for confirmation or explanation, to the cash-book of the Plymouth Corporation, which, fortunately, is well preserved. It is "a large folio of over 600 pages with many thousand entries, comprising the entire record of corporate receipt and expenditure from A.D. 1569 to A.D. 1657 inclusive, and with it the Municipal Accounts are practically complete from the year 1486 to the present time" (*Trans. Plym. Inst.*, vii. 446; and *Trans. Dev. Assoc.*).

Therein all the petty incidental expenses before mentioned are recorded, such as fees for messengers to Drake, horse hire, douceurs, charges for wine and victuals consumed in junketings, lead pipes and warehousing them, plumbers' wages, and various other detailed items too numerous to re-

Methods of evading licences and inquisitions were soon discovered. For example: if A wished to convey an estate to B, absolutely or temporarily, B, under pretence that the estate was his, commenced a suit against A, and, in the words of Cruise, "when the suit was sued out and the parties appeared in court a composition of the suit was entered into with the consent of the judges." The estate was acknowledged to belong to B, who then made some nominal payment in return. This agreement was recorded in the court to be held of equal force with the sentence that would have been given "had the suit not been compounded." Such compositions are known as "Finales concordias" or "Pedes finium," and by them offices and privileges were also transferred. There were other fictitious methods, such as recoveries and even trials by battle, but sufficient is given to explain that "composition" was the technical term for a feigned contract. "Composition" and "agreement" are the only terms used in our case. "Contract" is a nineteenth century gratuity,

capitulate; but the important payments of the said sums of 200*l.* and 100*l.* are wanting. Nor do any approximate amounts appear. Instead we find recorded two significant remissions of rent for old mills leased to Drake, but superseded by his six new mills, which he presented to Plymouth in reversion. In 1592 rent 30*l.* was remitted; and in 1593:—

"Item paid to Sr Francis Drake, Knyght, in full payment of the cccth thatt the Maior and Commonalty were to paye hym for bringinge of the River and purchas of the land over which the same is broughte, which is allowed owte of the mille rent which was payable this yere, 20*l.* 16*s.* 8*d.*" (*Trans. Plym. Inst.*, vii. 466).

This is conclusive enough that the said sums of 200*l.* and 100*l.* were fictitious. Among the costs attending the rejoicings over the entry of the leat into the town there was a sum, not specified, paid to Sir Francis Drake, apparently to reimburse him for some petty expense he had incurred. In 1606 Sir Thomas Wise received some claret, in full payment of the composition between him and the town for the land on the watercourse, &c., the value of which had been assessed by a commission two years before—additional evidence that a composition in those days was not a hard and fast contract.

There remains the historical method of testing the truth. Drake having returned from Portugal in July, 1589, could not have attended at once to Plymouth leat, for which the memorandum states he was paid 300*l.* in 1589-90. The Corporation accounts show no such payment within this period, which is too short to admit of the explanatory assertion that the money was paid in small, protracted instalments.

Before Sept., 1590, P. Vosper received a shilling for going to Buckland, Drake's seat, "to know when the Judges did come." The Judges of Assize had arrived to assess the damages payable before a sod could be turned. They surmounted a very serious difficulty, to be explained, and Plymouth was pleased to send them a gratuity of a tun of wine in 1590-1, which cost 20*l.* (Plymouth Corporation Accounts), and serves to explain the mayor's words to Sir Robert Cecil. After the completion of the leat the judges came again—July, 1592—to assess the moorland, in accordance with the second proviso of the Act, which recognized only the Mayor and Commonalty as a matter of form, though Drake paid the costs handsomely. That there should be no bickering or dissatisfaction, he paid all round, freeholders and leaseholders, the same award, new leases or leases nearly expired, which was tantamount to paying for the fee twice over. No profit-seeking contractor would have done this, nor would, nor could the Plymouth treasurer have so wasted the town's slender resources, but Drake was a wealthy and generous donor (*Trans. Plym. Inst.*, viii. 520).

Now to explain the serious difficulty. The leat

traversed a tin district, and tin anciently ranked with silver as a royal metal (Plowden, 'Com.,' 327, 1761). Tanners had power (Chart. 9 Ric. I., 1188; B. Hearne, 360, Chart. 3 Jo., Madox Exch.) to dig in royal or other lands (Act 33 Ed. I., April 10, 1305) in Devon "without licence, tribute, or satisfaction" (Carew, 'Surv. Cornw.,' 13b); "Et aquas et cursus aquarum ad operationes Stannarium predictarum divertere ubi et quoties opus fuerit" (Act 50 Ed. III., and Acts Ric. II. and Hen. VI.). They might divert watercourses or pull down houses in their search for tin. Vindictive persons would purchase shares in decayed tin-works for the purpose of injuring others or victimizing them by levying blackmail. Devonshiremen complained to Edward II. (1314) that the tanners maliciously destroyed three hundred acres or more annually, and petitioned for a lord warden. Edward III. (1328) appointed the Abbot of Tavistock (Plowden). Tanners were then restrained "ne bestonorer eawe ou cours de eawe par malice." (Plymouth imputed malice to the tanners who tapped the lead — Star Cham. Pro.). But the tanners could summarily lodge in Lydford Gaol those who impeded them, consequently two messengers, sent from Plymouth to protect the lead on Roborough Down, were set up on a bare ridged horse, with their legs tied under his belly, and trotted off to gaol (Star Chamber Pro.). By virtue of their ancient charter they defied the Act of Henry VIII. (23 Hen. VIII., c. 8, 1531-2) for preserving the western havens, which were choked with washings from the tin-works, and the Act (27 Hen. VIII., c. 23) which increased the penalty against them from 10*l.* to 20*l.** Fifteen or twenty miles of watercourse lay at the mercy of these tanners, and not one drop of water could have reached Plymouth without their consent first obtained. No one aware of these facts would have asserted in the Devon *Transactions* that there was "no room for the exercise of Drake's influence or generosity"; or that "his influence, if exerted, would have prevented the necessity for an Act of Parliament." After Drake's death Mr. Wm. Crymes did maintain his right to tap the lead for tinning purposes, as will be shown. The rapacity of the tanners would have taxed the resources of Plymouth with all the other towns of Devon united, and therefore we say that a tradition which merely declares that Plymouth did not perform what she could not perform is absolutely unimpeachable.

H. H. DRAKE.

(To be continued.)

FETTIPLACE FAMILY.

It may interest Berkshire archaeologists to know that among some old papers relating to Oockwells,

* "The lower and first Buildings of the Court of the Priorie [Plympton Mary, near Plymouth] be almost cleene chokid with the Sandes that Torey [Brook] bringeth from the Tynne works" (Leland, 'Itin.,' iii. 33).

once owned by my ancestors and formerly by the Fettiplaces, I have found an original deed of covenant made on the marriage of a member of the last-named family, viz., Sir John Fettiplace, Knt., and Elizabeth Carew. The document, the wording of which is very quaint, but puzzling at times, is too long to recite at length, but possibly you may find room for a few extracts, should you deem them worthy of notice. It runs as follows:—

"This Endenture made the 29th day of August in the 10th yere of the Reigne of King Henry the VIIIth betweene Sr Richarde Carew K^{nt} Nicholas Carew Esquier son and heire apparant of the s^d Sr Richarde on thone partie and Sr Thomas Fetiplace K^{nt} on thoder partie Witnessith that the s^d Sr Richard covenannted and gn'ten by these presents to the s^d Sr Thomas that Elizabeth Carew one of the daughters of the s^d Sr Richarde and sister to the s^d Nicholas shall before the feaste of Alle Saynts next comyng by the grace of God mary and take to her husbonde the s^d Sr Thomas and hym espouse and wedde after the lawe of Holy Chirche if the s^d Sr Thomas will thereunto assent and agre And in likewise the s^d Sr Thomas coven'ntith and gn'tith by these presents to the s^d Sr Richarde & Nicholas that he shall before the s^d feast by the same grace of God mary and take to his wif the s^d Elizabeth and her espouse & wedde after the lawes of Holy Chirche if the s^d Elizabeth will thereunto agre And the s^d Sr Richard & Nicholas coven'nten &c by these presents to the s^d Sr Thomas to apparell and araye the s^d Elizabeth in alle things necessary and convenient for her degre for the said mariage after their discrecions And furthermore the s^d Sr Richarde & Nicholas covenannten &c to the s^d Sr Thomas that the King or Sovereigne lorde by his sufficient l^{res} patents after the s^d mariage and before the feast of the Ascension of our Lord God next comyng shall give and gn'te to the s^d Sr Thomas and Elizabeth manors or manor or londes & te'nts within the Realme of Englande to the yerly value of an hundreth merks over alle charges and reprises To Have and to holde to the s^d Sr Thomas and Elizabeth and the heires of their bodies lawfully begoten reserving only fealte to the King's Highnes and his heires by his l^{res} patents for all and other services withoute any o^rder thynge or accompte yeldyng or making for the same For the whiche mariage Astats to be made and the s^d coven'ants gn'ts promises and agrements on the p'tie of the s^d Sr Richarde and Nicholas to be done and performed The s^d Sr Thomas coven'nteth &c by these presents to the s^d Sr Richarde and Nicholas that he the s^d Sir Thomas or his heires within sixe monethes next after the s^d mariage and after the same l^{res} patents of Manors or Manor or landes or ten'ts of the s^d clere yerly value of one hundreth merks over alle charges to the s^d Sr Thomas and Elizabeth & their heires in forme beforesaid made or for defaulte of makyng of the same Astats by the s^d l^{res} patents before the Feast of the Ascension the s^d Sr Thomas or Nicholas or one of them their executor and assignes consent to pay to the s^d Sr Thomas his executor and assignes two thousand merks that then within the vj monethes after the same Astate made or the s^d £ £ m'ks in forme beforesaid paid shall make or cause to be made by recorde or otherwise a sufficient and lawfull Astate to Sr John Gaynesforde Sr Symon Harecote Knights the s^d Nicholas Carewe [sic] Richarde Broke Sergeaunt-at-lawe Roger Copley Esquier W^m Stafforde of Bradfelde in the Countie of Berks Esquier Henry Briggs Esquier and W^m ffermor gentilman of & in the Mahor of Shriftenham within the Countie of Berks with thap'ten'ts and of and in order londes and ten'ts which with the

same Manor of Shrivensham shalbe of the clere yerly value of C merks And the s^d S^r Thomas coven'ntith and gn'ntith that he is very owner of the same manor of Shrivensham with tha'p'ten'ts."

Then follow sundry covenants against incumbrances, for quiet possession, &c. :—

"And furthermore it is covn'ted gn'ted and agreed between the p'ties that if any ambiguite or doubt hereafter happen to be hadde for any cause abovemented that then the same ambiguite and doubt shalbe interpretate [sic] declared and made open by the s^d Richarde Broke and John Baldwyn and the longest liver of theym," &c.

"Into witness whereof the p'ties abovesaid to these Endentures entrechangeably have putt their seales the day and yere first abovemented.

"RICHARD CAREW.

"NICHOLAS CAREW."

Does this marriage appear in the Fettiplace pedigree as given in the Heralds' Visitations and county histories? To which branch of the Carew family did Sir Richard belong, and in what county seated? Was Richard Broke, serjeant-at-law, identical with Sir Richard Broke, Knt., who was Chief Baron of the Exchequer during the reign of King Henry VIII., and in the pedigree given by Sir Bernard Burke, in his 'Peerage and Baronetage,' of the late Sir George N. Broke Middleton, Bart., appears as that gentleman's lineal ancestor, and is described as fourth son of Thomas Broke, of Leighton, co. Chester, by the heiress of John Parker, Esq., of Copenhall? Is anything known of Sir Richard Harcote? Was he of Stanton Harcourt, co. Oxon.? Was Thomas Baldwin the same person as Sir Thomas Baldwin, of Aylesbury, Bucks, Knt. (about whom I inquired at length so far back as in 1862—3rd S. i. 426—but I regret unsuccessfully), who was first a reader at the Inner Temple and afterwards Chief Justice of the Common Pleas from 1535 to 1545? H. C. F.

Herts.

JOSIAH RELPH'S CUMBERLAND POEMS.—The following version, in the Cumberland dialect, of the nineteenth Idyll of Theocritus (more usually, I believe, ascribed to Bion), τὸν κλέπται ποτ' ἔρωτα, may amuse your classical readers. Theocritus (or Bion), of all poets, could not have complained of being translated into what I may call English Doric. It is by the Rev. Josiah Relph, perpetual curate of Sebergham (pronounced Sebram), Cumberland, a neighbourhood of which I may say, *in propria persona*,—

Ah, happy hills! ah, pleasing shade!
Ah, fields beloved in vain!

Relph died in 1743, at the early age of thirty-one, and his poems, I fancy, have long since gone down the stream of oblivion. The title-page of my copy (Carlisle and London) is dated 1797, and the little volume is dedicated by the editor, Thomas Sanderson, to my grandfather, the Rev. Jonathan Boucher, from whose (MS.) memoirs I made copious extracts, which I published in 'N. & Q.'

5th S. v. and vi. (s.v. 'Reminiscences of an American Loyalist').* Amongst Relph's dialect poems is one entitled 'Saint Agnes' Fast; or, the Amorous Maiden,' a poem which would scarcely have deterred Keats, had he known it—which I may take it for granted he did not—from writing his own 'Eve of Saint Agnes' from despair of rivalling it. Here is Theocritus's poem:—

Ae time, as Cyp, sweet-tuithed fairy,
A hive, ower venterome, wad berry,
A bee was nettled at the wrang,
And gave his hand a disper't [desperate] stang;
It stoundit [smarted] sair, and sair it swelled;
He puft and stampt and flang and yelled;
Then 'way full drive to Mammy scow'r't,
And held her 't up, to blow 't and cur 't,
Wondrin sae feckless-like a varmint
Cud have sae fearfu' mickle harm in 't.
She smurked—and pra' tha', says his mudder,
Is no lile Cyp seck [such] anudder?
Just seek anudder varmint 's he;
A feckless-like—but fearfu' bee.

Relph cannot be charged with literary presumption, as Sanderson, his biographer, says that "he had made such a low estimate of his poetical powers that he could never be prevailed upon to publish any of his productions." This is confirmed by the following neat epigram:—

Orinda's judgment's just and true,
It never made a slip but two;
When she approved my lines was one,
The other, when she blamed her own.

This is unnecessarily modest—"senselessly ceevil," as the Scottish lassie said of her prim lover.

Relph seems to have been an unusually good classical scholar. According to his biographer, after he left Glasgow College he returned to his native parish,

"where, as something was to be done to gain a livelihood, he undertook the humble though useful employment of a schoolmaster, and taught the elements of reading and the classics with such success that his native parish is indebted to him for that pre-eminence in literature that it at present enjoys. At Sebergham it is not uncommon to see the husbandman amusing himself in the intervals of his toil with a Virgil or a Horace."

This memoir appears to have been written towards the close of the last century, by which time Relph had been dead more than fifty years, and I cannot help thinking that Sanderson must have seen the Sebergham children of the soil through rose-coloured spectacles. Without doubting that Relph taught his rustic pupils to read the classics, knowing how little "learned leisure" an agricultural labourer usually has, and how he home-

* I understand that when my grandfather, who was vicar of Epsom at his death, was seized with his final illness, the Rev. Bartholomew Edwards (see *ante*, p. 385, 'A Long Incubency'), who was a pupil in the neighbourhood, rode into London for a doctor. As my grandfather died eighteen months before the battle of Trafalgar, and Mr. Edwards died last February, this is a "link with the past" indeed!

wad plods his weary way after his day's work, it is extremely improbable that more than one or two would have kept up their Latin reading in later life. By 1797 many, perhaps most, of Relph's pupils must have been dead, and one can scarcely suppose that their children continued their fathers' "noble rage" for Virgil and Horace, unless, as Dominie Sampson would say, the air of Sebergham is unusually favourable unto classical learning. At all events, during the eight or nine months that I lived at Sebergham, more than thirty years ago, *in statu pupillari*, the genial current of the Sebergham rustic soul must have been entirely frozen, as I do not remember hearing of Lobbin Clout and Cloddipole studying the classics. Had such been the case, I think in my situation I should have heard of it.

Do any of your numerous clerical readers or contributors know of any English parish at the present time where "it is not uncommon to see the husbandman amusing himself in the intervals of his toil with a Virgil or a Horace"?

I must not conclude without a word of praise for Relph's dialect poem in amœbean verse entitled 'Hay-time; or, the Constant Couple.' This is really a tender little idyl, and it is not without literary merit, although it will not compare for a moment with Allan Ramsay's amœbean song in 'The Gentle Shepherd,' beginning—

When first my dear laddie gaed to the green hill,
a song worthy of Burns. Here is, perhaps, the best verse of Relph's idyl:—

Cursty [Christopher].

Sweet is this kiss as smell of dwallowed [withered] hay,
Or the fresh primrose on the furs of May;
Sweet to the teaste as pears or apples moam [mellow],
Nay, sweeter far than sweetest honey-comb.

A poet who could write like this may be small, but he is not contemptible.

There is a copy of Relph's poems in the London Library, published in Glasgow in 1767, thirty years earlier than the edition from which I have made the foregoing extracts.

JONATHAN BOUCHIER.

Ropley, Alresford.

"OF ALL OTHERS."—I frequently read this absurd expression, and sometimes hear it used, but have never seen any explanation of it given. The error is not confined altogether to the *Times* and other papers, or even the parliamentary debates, or modern books, for I read in Elrington's 'Life of Archbishop Ussher,' p. 237, that Prynne writes: "this Archbishop [of Canterbury]—the very worst of all his traitorous predecessors."

Y. S. M.

TURNIP.—It is doing a service to those who are interested in word-lore to pillory absurd derivations in your pages. Here is a grotesque example. In 1816 a gentleman, whose name was Ferdinand

Vanderstraeten, published a book entitled 'Improved Agriculture.' As the fashion was in those days, the title is a very long one, but I have given sufficient for its identification. I do not know whether the writer was a Netherlander or an Englishman, but I surmise the former, although the style is not that of a foreigner. It contains much sensible information on agricultural affairs, blended here and there with nonsense. The following is a part of what the writer says concerning the turnip:

"I should much incline to believe, that it has been from Brabant, rather than Flanders, that the culture of these roots passed into England, if I knew with certainty that the name of *turnip*, which is given to them in English, was not more ancient than the reign of Queen Ann: for there is, near Brussels, a place called Turneppe, which made part of the cantonments occupied by the army under the Duke of Marlborough."—P. 40.

How old the word may be in our tongue I am not prepared to say, but it is certainly older than Marlborough's time. In 'The Merry Wives of Windsor' Anne Page says:—

Alas, I had rather be set quick i' the earth,
And bowl'd to death with turnips!—III. iv. 91.

Dr. Richardson gives examples from Drayton and Holland. I believe, if it were sought for, the word might be found far earlier than this. Guillim, in his 'Display of Heraldry,' fifth edition, 1679, p. 113, gives a coat of arms blazoned thus: "He beareth sable, a Turnip, Proper, a Chief or, Gutte de Larmes." The name of the family which used this bearing is, strange to say, omitted, and therefore I have no means of ascertaining at what date it was granted or assumed. K. P. D. E.

LORD HARTINGTON IN THE ROYAL ACADEMY.

—In the portrait of Lord Hartington exhibited in the Royal Academy the artist has made an heraldic mistake by giving his lordship the coronet of a marquis to his coat of arms. The eldest sons of dukes rank above earls, and have precedence amongst themselves in accordance with the creation of the dukedom. These are marquises, earls, and viscounts by courtesy, amongst them the Earl of Arundel and Surrey ranking first. Whatever the title may be, they each and all bear an earl's coronet only. H.

Temple.

CHIDDINGSTONE: TO CHIDE.—At a short distance to the north-west of Penshurst, in Kent, is the village of Chiddingstone, formerly spelt Chidingstone, and called in the 'Textus Roffensis' Cidingstane. Near the church is a remarkable stone called the Chiding Stone, and the village tradition is that on it the priests used to chide the people, whence the name. The A.-S. for "to chide" is *cidan*, but the origin of this is somewhat uncertain. Wedgwood says, "*Cidan*, to scold, from the notion of speaking loud and shrill," and compares it with a Finnish word signifying "to make a shrill noise." Prof. Skeat, in his 'Etymo-

logical Dictionary,' says, "Perhaps related to A.-S. *cweðan*, to speak, whence E. quoth"; but in the "Errata and Addenda" he suggests to compare it with the Danish *kiede*, to tire, harass, weary; *kied*, tired, though he adds to this remark that "the connection is not clear." It occurs to me that the tradition respecting the Chiding Stone near the church in Kent may throw some light upon this, and make it probable that the word really meant speaking (*i. e.*, preaching) stone.

W. T. LYNN.

Blackheath.

PUNNING MOTTO ON SUN-DIAL.—A friend sends me the following:—In the centre of a dial in Derbyshire is the simple word "We," which he interprets to mean, We soon die all (sun-dial).

R. E. BARTLETT.

Chelmsford.

[For your query as to a collection of these, see the review, *ante*, p. 300, of Mrs. Scott Gatty's 'Book of Sundials' (Bell & Sons).]

RICHARD LEE, OF VIRGINIA.—John Gibbon, the ancestor of the historian Edward Gibbon, during the years 1659–1660, was in Virginia, and visited the immigrant Richard Lee. Under Dugdale he was made a herald-at-arms of the blue mantle class. In his 'Introductio ad Latinam Blasoniam' he gives the arms of Richard Lee as 'In clypeo rutilo fasciam pluribus quadratis auri et cyani, alternis æquique spaciis inter octo plinthis argenteis collocatam.' Robert Lee, Mayor of London early in the seventeenth century, was a descendant of a Shropshire family. Now, the billets belong to the arms of the Shropshire Lees. Richard Lee, of Virginia, belonged to the Shropshire family, for on the tombstone of his son in Virginia it is so declared. This seems plain; but the Rev. Frederick George Lee, D.C.L., in 'Miscellaneous Genealogica et Heraldica,' second series, vol. i. p. 100, makes Richard Lee, of Virginia, a descendant of Sir Henry Lee, Knt., of the Lees of Chester, Bucks, and Oxon., with a different coat of arms. Can any of your readers tell whether the declaration of Gibbon, the friend of Richard Lee, is trustworthy?

EDWARD D. NEILL.

St. Paul, Minnesota, U.S.

HOW TO WRITE THE HISTORY OF A FAMILY.—Many years ago it occurred to me to compile an account of my relatives in a peculiar fashion. I am not aware that a similar plan has ever been adopted by any other person. I began by tracing—not without considerable difficulty—my own *seize quartiers*, and subsequently those of my wife. I am very well aware of the great difficulty in general of doing this. The result of that first step was the identification of our thirty-two great-great-grand-parents, going back for nearly two centuries. Next I traced out in priority of birth the children and

other descendants, first exhausting those of the eldest son of the first paternal ancestor, followed by those of the second son, and so on through the entire sixteen couples, entering—besides as many exact dates as possible—the names, residence, profession, office, employment, university degree, marriage and place of celebration, family arms (where borne), and any other information which I thought might prove of interest at the present or a future time. I have thus made out a valuable family record of about one thousand pages in a quarto volume, in which is collected into one view a vast fund of trustworthy information, by far the greater portion being derived directly from members of the various families noted, besides extracts from parish registers, deeds, wills, and other records. The index contains considerably over one thousand distinct surnames (besides many duplicate instances of various families bearing the same name, such as Jones, &c.) of persons of whom the most distantly related are our third cousins, and their issue.

The book is compiled in pedigree, not in narrative form, as otherwise it would be impracticable to make from time to time the additions which are constantly coming in; but it requires now to be rewritten. In despite of all my efforts the blanks are still almost numberless, and, of course, from the very nature of the work, where relatives are scattered all over the world, it is impossible to make it perfect; but, at all events, others perhaps may be induced to take up the suggestion, and commence a similar family record, the value of which, both in a genealogical and a legal sense, can scarcely be over-estimated.

Y. S. M.

"THIEF IN A CANDLE."—I find this expression in Howell's 'Forraine Travell,' 1642, p. 77, Arber's edition, 1869:—

"If there be a *theefe* in the *Candle* (as wee used to say commonly), there is a way to pull it out; and not to put out the *Candle*, by clapping an *Extinguisher* presently upon it."

F. C. BIRKBECK TERRY.

THE LORD MAYOR AND THE GORDON RIOTS.—The Lord Mayor of London would appear to have been considerably "obfuscated" during the memorable rioting in the metropolis in June, 1780, if the accuracy of the two "extempore" epigrams appearing that month in the *Westminster Magazine* can be relied on. The first runs thus:—

When Rome was burning, Writers all agree,

Nero was playing on the "Twecle-dee";

Kennet, when he saw sedition ripe,

And London blazing, calmly "smoak'd his pipe."

To which is added, under 'Lord Mayor's Dilemma':—

The Riot quite confus'd the Mayor:

But where's the wonder, when it

Was such a critical affair,

His Lordship could not *Kenn-it*?

These *jeux d'esprit* of the period seem to me worth rescuing and transferring to the pages of 'N. & Q.'

R. E. N.

Bishopwearmouth.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CLAM.—Is anything known of the date of the 'Old Verses inscribed in the Belfry of St. Peter's Church at Shaftesbury,' which Nares quotes under this word, ending:—

But when they clam, the harsh sound spoils the sport,
And 'tis like women keeping Dover-court?

I shall be glad of other quotations for this verb; also of information as to the application of *clam* to various species of native bivalve shell-fish in Great Britain.

J. A. H. MURRAY.

Oxford.

RICHTER'S 'TITAN.'—I have been trying with difficulty, by the advice of a German admirer of Jean Paul, to read his once famous novel 'Titan.' In the fourteenth chapter the hero, Albano, descends into the cellar, and opens a door, which discloses to his astonished gaze a splendid view from a terrace on the roof of the house. In a footnote the author observes: "Weigel of Jena invented the inverted stair (*pons heteroclitus*), on which we feel the illusion that we are descending while we ascend. See Busch, 'Handbuch der Erfindungen,' vol. vii." What is the meaning of this? Philarete Chasles translated 'Titan' into French. Has it ever been translated into English?

A. R.

WHITE, OR WHYTE, AND BALL.—Mary, daughter of a (query Rev.) William White, of Newport, Rhode Island, U.S. (I saw his portrait lately at Brighton), married in 1727 or 1728 William Ball, of Philadelphia. She died Sept. 28, 1767, and is believed to have been descended from an English bishop. I find from Thoresby's 'History of Leeds' that Francis White (Whyte in Thoresby), Bishop of Ely, had grandsons Francis White, or Whyte, Recorder of Leeds and Pontefract (died November 19, 1692), John, William, and Daniel. By the bishop's will, proved Feb. 27, 1637-8, by his relict Joane White, I learn he had daughters Martha, wife of Thomas Goodherd, —, wife of Mica Wickham, Elizabeth Nicholls, and Hester Manby, and a daughter-in-law Margaret Gately. Is anything known of the descendants of this Bishop White? Can any one say where Dr. Thomas White, the deprived Bishop of Peterborough, was buried? In his will, proved July 19, 1698, he states that he was born at Aldington, in Kent; names his uncle Paul White; his cousins,

James White, living near Deane, in Kent; Mary, wife of Mr. Rowsewell, minister of Riselip, near Uxbridge, co. Bucks; and several cousins of the name of Bleckynden. He leaves his printed books to the town of Newark-upon-Trent. He desires to be buried wherever he dies, and on a little stone the following to be inscribed:—

"The body of Thomas White, D.D., late Bishop of Peterborough, deprived of that Bishoprick for not taking the Oathes of Allegiance and Supremacy establish one thousand six hundred and eighty nine, is buried here in hope of a happy resurrection."

REGINALD STEWART BODDINGTON.

National Conservative Club, 9, Pall Mall, S.W.

PRAYERS OF LORD BACON.—Some years ago, at the opening of some building in London (I think the Medical Hall, but I am not sure), in the account given in the papers of the ceremony, it said, "the prayers of Lord Bacon were used." Can any one tell me what those prayers are? Also, can any one give a description of Lord Bacon's walking-stick? I think it is in some London exhibition.

DOROTHY.

DATE OF GARRICK'S BIRTH.—Boaden ('Garrick Correspondence,' i. ii) gives a copy of the entry of Garrick's baptism at All Saints', Hereford, dated Feb. 28, 1716, and 1716 is generally accepted as the year of Garrick's birth. But Malone, in a note to Boswell (under year 1779), gives the year as 1716-17. Has any reader of 'N. & Q.' consulted the register at All Saints', Hereford, and discovered with certainty whether the year is 1715-16 or 1716-17?

R. W. L.

ROYAL BAILLIWICKS.—In an Act "to avoide the greate price and excesse of wynes" (7 Ed. VI. c. v.) it is provided, *inter alia*, that none shall keep taverns in cities or market towns except by licence of the mayor, &c., or of justices in quarter sessions. As subject to the Act, Gravesend, Sittingbourne, and Bagshot are specially mentioned in three several recitals. I can find no reason for this, and no mention of the Act in the county histories. Was it that they were royal bailiwicks? If so, were they the only royal bailiwicks? And were royal bailiwicks exempt from Acts for local government unless specially recited? J. S. LEADAM.

DIALOGUE AS A SURNAME.—A curious imitative corruption of some local (?) surname appears in the Philadelphia directory. There are four Dialogues, with English Christian names prefixed. Can any correspondent, English or American, suggest the original form? C. W. BARDSLEY.

Ulverston Vicarage.

MEDAL.—I shall be much obliged for any information about a silver medal that has been shown to me, of which no specimen was in the Stuart Exhibition. It is about the size of a crown piece.

On the obverse is a beautifully designed profile bust of Charles I., with the legend "Utriusque verus successor"; and on the reverse is a representation of an anvil, thereon (apparently) a gem being struck by a hammer, with the legend "Inexpugnabilis, 1648." SIGMA.

VAUSE.—In 1585 Guillemeau published his 'Traité des Maladies de l'Œil,' which was reprinted among his collected works in 1612. An English version appeared, without the translator's name or any date, as 'A Worthy Treatise of the Eyes,' &c. In chap. ix. an operation on the eyelid is described, and the writer says, "With the point of a penknife cutte it by litle and litle, or with a crooked *vause* you may cutte it all at once." In chap. xi. another operation is thus noticed: "You must cunningly with a lancet or crooked *vause* take of the skinne," &c. On referring to the French original I find that the word translated *vause* is *hystorie courbe*. *Vause* is not in Nares, nor in any of the dictionaries I possess. Where is it to be found? Is it what Prof. Skeat calls a "ghost-word"? J. DIXON.

HERALDIC KNOTS.—Would one of the readers skilled in heraldry kindly give me some information about these knots? I know of the Lacy, Bowen, and Henesage knots, but particularly desire information as to the Wake and Ormonde knots.

ONESIPHORUS.

KING OF ARMS OR KING AT ARMS.—Which is right? I am dogmatically assured, by what ought to be good authority, that the former is an error. Noble, in the body of his 'College of Arms,' uses both forms indiscriminately, but in the patents and other official documents in the appendix, the title is invariably "Rex armorum," and "King of Arms." As I take it, the more vulgar "King at Arms" has simply grown out of a supposed analogy with "Sergeant at arms" (*ad arma*) and "Serjeant at law." E. C. R.

BLACK MEN AS HERALDS IN THE BRITISH ISLES.—According to Sir Walter Scott, the trumpeters of the Scottish Life Guards in the seventeenth century were negroes. In 'Old Mortality' Sergeant Bothwell, obeying Claverhouse's command to "sound to horse," at the Tower of Tillietudlem, "hastened to give order to six negroes, in white dresses richly laced, and having massive silver collars and armlets. These sable functionaries acted as trumpeters, and speedily made the castle and the woods around it ring with their summons." Hogarth, again, in portraying the freak of George Buchanan (when, adhering to the letter of the King's command that he should "never let him see his face again," he, notwithstanding, made himself conspicuously visible at an upper window as the king rode by), places a trumpeter or herald on either side of the central group at the window,

both of which trumpeters are black men. Their features are not at all those of negroes. Their attire, except that they have cockades in their hats, seems to be exactly similar to that of the king himself, or of the gentlemen in the room beside them. But the painter distinctly makes them black, or at least dark-skinned men, of quite a different complexion from the onlookers.

I shall feel obliged to any reader of 'N. & Q.' who will explain to me why Hogarth and Scott should agree in depicting official trumpeters of the sixteenth and seventeenth centuries in these islands as men of dark complexion.

DAVID MACRITCHIE.

Edinburgh.

CLERICAL DRESS.—What was the usual out-of-door costume of clergymen in England in 1790? Did they still wear gown, bands, &c.; and what kind of hat was most generally worn by them? C.

AITKEN FAMILY.—I should be much obliged if any one could give me particulars as to the pedigree of a William Aitken, living at or near Dunbar (N.B.) about the middle of the last century. Was he in any way connected with James Aitken, the celebrated Bishop of Galloway, who died in Edinburgh in 1687, or with either of the two Aitkens who sat as members for Dunbar and Culross, *i.e.*, Edward Aitken from 1599 to 1608, and James Aitken from 1648 to 1649? As I am trying to trace the history of this family, I should be most grateful for any information on the subject, or for any hints as to where such information is likely to be found. The arms borne by William Aitken seem to have been Ar., a chevron az. between two cocks in chief, and a buckle in base gu.

C. HAMILTON.

TURKISH COAT OF ARMS.—I should be much obliged if any of your readers can explain the meaning of that peculiar symbol which appears in the centre of the Turkish coat of arms. Is it meant to be a signature? G. S. B.

THE "BENI JESU."—Where can we learn anything of the traditions held by that scattered tribe; especially on what grounds they claim lineal descent from our Lord, or from his near relatives? E. L. G.

BOURNES FAMILY.—Will some one give particulars as to the origin of the Bournes family, once owning a considerable part of county Mayo, in Ireland? Their ancestor was one of Cromwell's officers, and received a grant of confiscated land. The arms possessed by Mr. G. S. Bournes of Rossport House were two mullets, a hunting horn in the base. Crest, a sheaf of wheat with two birds pecking. Motto, "Vincit qui patitur." The name and descent of the grantee mentioned are desired. The College of Arms only know of a grant to

Edmund Burn at Lisbon, of Scotch descent, but the crest and motto are quite different.

W. W.

GATER FAMILY.—In 1708 William Gater, of Lapford, Devon, married Margaret Kelland, and in 1770 the Rev. William Gater, M.A., of Sidney Sussex College, Cambridge, was buried at Lapford. Was the latter the grandfather of Anne Holwell (née Gater) wife of Admiral Vernon Harcourt? She died in 1879. Is any one in possession of a pedigree of Gater?

W. D. PINK.

Leigh, Lancashire.

"DOGMATISM" AND "PUPPYISM."—Dean Burgin, in his 'Lives of Twelve Good Men,' second edition, 1888, vol. ii. p. 218, attributes to Dean Mansel the well-known definition of *dogmatism* as "puppyism full grown." Surely this expression, which has in it too much of philosophic truth to be deemed a mere pun, is Douglas Jerrold's! Is it not to be found in the 'Man made of Money.' At p. 126 of the same volume the dean reminds his readers of the story of the detection by H. O. Coxe of certain of the forgeries of Simonides. Is not this the story told more circumstantially of Henry Bradshaw in Mr. A. Benson's article on that great bibliographer in *Macmillan's Magazine* for April, 1886 (vol. liii. p. 480)? Is the tale true of Henry of Oxford, or Henry of Cambridge, or of both?

ACHE.

PHILIP STANHOPE.—Has any portrait of Philip Stanhope, the recipient of Lord Chesterfield's 'Letters,' been published; and where can one of him be seen? I know that one, at least, was made, and it is presumably in the possession of the family.

C. S.

POPE JUTTE.—In the many notices of Pope Joan scattered through the volumes of 'N. & Q.' I can find no account of the singular name of Pope Jutte, by which the female Pope was commonly known in the Netherlands. I suspect it to be equivalent to our Judy, for Punch and Judy used sometimes to be called Punch and his wife Joan. But what adds to the interest in Pope Jutte is the little-known fact that it was an Englishman who has given the fullest account of this mysterious lady. Egbert Grim, in 1635, published at Wesel an extraordinary book of 1098 pp. 4to., proving Pope Jutte to be a woman, and going into the curious questions of the *Sedes Stercoraria*, &c. The only writer on the subject who seems to have known of Grim is Wagenseil, in his 'Dissertatio de Joanna Papissa,' where he styles Grim *Natione Anglus*. If so, his countrymen ought to know something about him, but both biographers and bibliographers seem equally silent, and neither the British Museum nor any of the great libraries possess the book. Can any contributor enlighten me on Pope Jutte and Grim? NE QUID NIMIS.

Replies.

ALICE PERRERS.

(7th S. vii. 148, 215.)

Your correspondent who asked for information concerning this lady has received but little, and that little is partly doubtful and partly fabulous. Alice Perrers can scarcely have been born both in Essex and Devon—unless she had as many birth-places as Homer or Mr. Gladstone—and while she may have been the daughter of a weaver or a tiler, it is excessively improbable that she was either. Unless decided evidence be forthcoming to the contrary, it is much more likely—assuming that Perrers was her maiden name—that she belonged to the same Hertfordshire family as Sir Richard Perrers, M.P. for co. Herts, who was *miles Regis* in 1328; another Richard, who was M.P. for Herts in 1408; James, who married in 1310 Ela, widow of Griffin de la Pole; and Ralph, who was the King's scutifer in 1328. Maid of Honour to Queen Philippa she certainly was not; and the fact is of some importance to her history and character. The biography of Alice Perrers has yet to be written, and if it could be done with accuracy and impartiality it would form a valuable contribution to the history of her times. Never woman had more enemies than she—and some of them are alive yet.

Alice Perrers entered the service of Queen Philippa before October, 1366, as Lady of the Bed-chamber, a fact which places it beyond doubt that she was then a married woman. We might at once conclude that Perrers was her married name, were it not that she has herself set on record a complaint that she was called by this name in official documents after she had become the wife of Sir William de Windsor. This point, until fresh light can be obtained, must remain doubtful. That Alice was guilty of no greater wickedness than that of being sick nurse to the aged and imbecile monarch, and perhaps may have used her influence too much for the advantage of her own friends, has long been my conviction, and I believe it would be that of every person who gave unbiassed study to the subject. The further charges against her are rejected by Dr. Barnes, and are only to be found in a discreditable class of chronicles, written for the purpose of blackening the characters of certain persons, of whom Edward III. was one. Sir William de Windsor, her husband, never believed them, and stood loyally by her to the last; while her own conduct is that of an innocent woman, indignant but undismayed.

The supposed gift of the Queen's jewels, out of which so much capital has been made against Alice, and which is termed by Miss Strickland a "disgraceful grant," is simply a blunder. The King granted to her "all the jewels, goods, and chattels,

which were ours as well as those of our late Consort, and came into the hands of Euphemia, wife of Walter de Heselarton, Knight; and afterwards were received by the said Alice from the said Euphemia, for our use." This is a very different thing from the representation commonly made, that the King bestowed on Alice all the jewels of the deceased Queen. It is evident that the gift consisted simply of certain articles—which might be many or few—that had been in the keeping of Euphemia: not of the entire contents of the royal treasury.

From a number of entries relating to Alice Perrers in my note-books I send you some of the most interesting, one in especial having great interest apart from her. King Edward's grants, between 1366 and 1377, were as follows: Two tuns of wine per annum, 1366; custody of the lands of Robert de Tilol, with the marriage of his heir, 1367; manor of Wendover, 1371; the jewels, &c., previously mentioned, 1373; custody of the lands of John Payn, with marriage of heir, 1375; marriage of Richard Lord Poynings, 1375; manor of Braunford Speek, with advowson of Wemmerworth Church, co. Devon, 1375; pardon of debts, 1376; pardon of the value of the jewels which she had from us; wood and fuel from the forest of Whittelwode for life, whenever she shall be at More-sende Castle; two tuns of Gascon wine per annum, 1377. She also received from the Wardrobe (like other officials) a number of garments, the details of which follow.

"A russet gown lined with white cloth," and "a cap of tanned kid leather, brodered with gold thread, and bound with gold ribbon, furred with ermine," 1375 (Rot. Magn. Gard., 41/10).

"For the Smithfield tournament, after Pentecost, but not completed, a cloth of gold tissue, lined with white and red taffata"; "a russet gown, lined with white, furred with ermine," 1376 (*Ibid.*).

"A scarlet gown furred with miniver, and reversed with ermine, with a hood; a sanguine cloak furred with gris; a sanguine gown and hood, furred with miniver," 1377 (*Ibid.*).

From John of Gaunt, at one time a powerful friend, but afterwards an opponent, Alice received but one gift on record, a "hanap of beryl, garnished with silver gilt, which was given to us by Lady Mohun" ('Register of John of Gaunt,' vol. i. fol. 195).

Previous to her conviction, Richard II., or rather those who governed in his name, made her several presents:—"fourteen long cushions, and eight small, of white camaka, coverchiefs, and pillows"; "three curtains of green taffata,...of green woollen, wrought with chaplets of roses"; "a crucifix with the images of Mary and John, for a frontal" (Rot. Magn. Gard., 41/10).

After conviction, her forfeited goods were dispersed in various directions. John of Gaunt

received "the new hostel lately made by Alice de Perieres, on the bank of the Thames, and all the new houses which she built....in the Ropery between the alleys called Westonlane and Wolfylane, in the City of London"; and the manors of Ardington and filberdescourt were granted to his son-in-law, Sir John de Holand, afterwards Duke of Exeter. To this period belong the two most interesting lists of her goods and chattels, given on the first Close Roll of Ric. II.

The first is an order to the Sheriffs of London to deliver to Alan Stokes, Keeper of the Great Wardrobe, all the goods of Alice Perrers seized to the King's use, viz.:—

One tester with a half celer, of one piece of red balde-kyn.

One covering of the same, value 8*l*.

Three curtains of red taffata, 20*s*.

One folding table of Pruiys, with one covercle, 40*s*.

One folding table of Pruiys, with one covercle, 20*s*.

One image of the blessed Mary in a tabernacle, 100*s*.

One pair of tables of Pruiys in a certain *causula*.

One iron-bound coffer, 20*s*.; two ditto, 40*s*.

One large iron-bound coffer lined with cloth, 10*s*.

One long table with *tristells*, 4*s*.

The second list is of goods of Alice Perrers in the possession of John Surrey, which he is commanded to restore without delay:—

One pair of coffers.

One *petitz Towailles*.

A remnant of linen cloth.

Twenty-two buttons with eagles; 20 buttons with SS.

Two little gilt basins.

One gilt spicedish, one gilt salt, one gilt *muscle*.

Twelve silver dishes.

One almadish, price 30*s*. 3*d*.

One silver gipeer *cum anul*, 2*s*.

One chaplet with three crowns of pearls, 4*s*.

Two silver lanterns.

One small forser.

Thirty-three *velz petitz*.

One collar with letters of N.

Another collar of silver, broken, 12*s*.

Four gold buttons, 10*s*.

One pair of beads, 12*d*.

Two baskets, covered with velvet, and tied (*liez*) with silver, 13*s*. 4*d*.

A pair of gloves *cum daysies*, 4*d*.

One small forser, 6*d*.

One *yolove cappe*, 4*d*. [Entry repeated.]

Five yards of damask ribbon, 33*s*. 4*d*.

One yard of ribbon, 16*d*.

Five yards of *strou* damask ribbon, 5*s*.

Five yards of ribbon de *cipers*, 9*s*. 2*d*.

2½ yards *orfres de Ridemore*, 10*d*.

II. *aunes dor* [*sic*], 7*l*. 4*s*.

A pair of white camaka sleeves, 12*d*.

A pair of beads de *degeon*, 6*d*.

Three garters of N., gilt. [Wrought with the letter I.]

Two collars for two little dogs, with *cokelletes* of silver.

Six spoons of silver, 20*s*.

One red primer, 4*s*.

One ditto, covered with cloth of silver, 3*s*. 4*d*.

One black primer, with embroidered red cloth, 5*s*.

One small gite of camaka, with a revers, 3*s*. 4*d*.

One red *cote*, 2*s*.

Two *sloppes de Redeveluet*, 6*s*. 8*d*.

A camaka kirtle, 4*s*.

A camaca sloop, 2s.
 A head-sheet of camaca, furred with *pured*, 20s.
 Six white carpets of tapestry, 40s.
 One celer and one tester in piece of white satin, rayed with gold, with cords, 5l. 6s. 8d.
 Three curtains of white taffata, 36s. 8d.
 One feather-bed with one bolster, 2l.
 Two sheets, 6s. 8d.
 One covering of white fustian, and one *canवास*, 6s. 8d.
 Two banners of white worsted, 12s.
 One covering of cloth of silk, 13s. 4d.
 Two sheets and one canvas, 6s. 8d.
 One covering of red and blue cloth, panelled and furred with *pured*, 40s.
 One mattress with one pillow, 10s.
 Two pillows of white camaca stuffed with down, 13s. 4d.
 A *mantel medlet*, 5s.
 A white mantle, 20d.
 Two cushions of rayed baldekyn, 3s.
 One covering of red cloth, furred with *pured*, 40s.
 Two coverings of white fustian, 13s. 4d.
 Four pillows of linen cloth, 2s.
 Three cushions of white camaca, 5s.
 One coster of white tapestry, powdered with *butterflies* 26s. 8d.
 Six carpets of worsted, red and blue, panelled, 13s. 4d.
 A tester and celer of rayed baldekyn, 40s.
 Three curtains of red and blue sarcenet, panelled, 36s. 8d.
 One covering and tester with gold, 6s. 8d.
 Four cushions of white camaca, 10s. 8d.

From other entries on the Rolls we learn that Alice Perrers, "when single," purchased the castle and manor of Egremont for 1,000l. (Close Roll, 10 Ric. II.); that "having been indicted in Parliament, and banished the realm, she continued within the realm, in the company of William de Windsor," until on Dec. 14, 1379, her sentence was revoked, with pardon to Alice for her contempt of Court, and to her husband for his protection of her (Patent Roll, 3 Ric. II., Part I.). In 1383 she was in full favour at Court, a request being granted to "our beloved Alice, the wife of our beloved and faithful William de Windsor" (*Ibid.*, 7 Ric. II., Part I.). In the following year, Sir William died, "in heavy debt to the Crown," and the Sheriff of Hull seized all his goods within his wardship (Close Roll, 8 Ric. II.). His nephew and successor, John de Windsor—for he left no son—was a sore trouble to Alice. Soon after his death, in November, 1384, appears her recognizance for a debt of 6,000l. to Sir John de Holand (*Ibid.*); and though John de Windsor was pardoned all the debts of his uncle, no such relief seems to have been granted to the widow. In January, 1386, John de Elmesdale was before the Justices at Westminster, for breach of contract, because "being in the service of Alice de Windsor at London, he left without her licence, in contempt of us." A long and involved entry on the Close Roll for 12 Ric. II. contains an account of certain jewels of great value, which Alice asserted that she pawned to William de Wykeham, Bishop of Winchester, after her indictment; the Bishop affirmed that he never saw nor heard of any such jewels. The case

was decided in favour of the Bishop, who seems to have sat as one of the judges. In 1393, John de Windsor was in Newgate for debt, at the suit of Ganterus de Bardes, citizen, for 660l., of Alice de Windsor for detention of her goods, value 3,000l., and of Joan de Windsor (doubtless her daughter) for detention of goods value 4,000l. He was bailed for 8,000l. (Close Roll, 16 Ric. II.). Alice's will was dated "Friday in the octave of the Assumption of the glorious Virgin Mary," 1400 (Aug. 20), and was proved on February 3 following. Extracts from it may be found in 'Testamenta Vetusta,' and in Ducarel's 'Registers of the Archbishops of Canterbury,' Addit. MS. 6076. She speaks of her daughters Jane and Joan, and cannot forbear a parting fling at her tormentor John de Windsor, who persists in trespassing on her lands, "and on the pain of my soul he hath no right there, nor never had!" She desired to be buried in the parish church of Upminster, on the north side, before the Virgin's altar. There is an interesting entry concerning the manor of Upminster on the Close Roll for 7 Hen. IV., from which we learn that "Upminster manor belonged to Lora, wife of William Morewode, who died Nov. 4, 17 Ric. II. (1393), and reverted to William de Windsor, Knt., by gift of Richard II. John Deyncourt, Knt., died on the Monday after All Saints in the same year (Nov. 3, 1393), seised of this reversion; Roger is his son and heir. The petition of Joan Southerey sets forth that she ought to hold the manor at the will of John le Neve, by a deed dated at Upminster, Michaelmas, 2 Hen. IV., wherein she is styled Joan Despaigne *alias* Southerey, daughter of Alice de Perrers. An order follows to do justice to Joan.

In the same Roll of the Great Wardrobe from which my previous extracts were taken is a list of wedding garments provided for the sister of Lord Percy, on her marriage with John de Sothereye, early in 1377. I do not find this lady in the Percy pedigree, from which genealogists appear to have omitted her. A pedigree of Sotherey I have not seen; but it seems very likely that she was the mother-in-law of the daughter of Sir William de Windsor and Alice Perrers. HERMENTRUDE.

JOHN DUNS SCOTUS (7th S. vi. 425; vii. 133).—I must apologize to your correspondent for this tardy reply, which was unavoidably delayed by sundry causes too numerous to particularize.

My "charge" of scepticism or Pyrrhonism was directed against the whole biography of Duns. It would lead me too far to enter into a discussion of the point how much reliance can be placed upon historians who, though writing a few centuries after the events which they record, had in all probability earlier documents at their disposal which are now lost. For the present purpose it will suffice to point out that if we were to admit contemporary sources only as historical evidence, and dis-

qualify every writer who lived later than the period about which he writes, we should have to expunge many an interesting chapter from history, and I fear very few chroniclers would pass muster.

With regard to the place of burial of Duns, it is difficult to see what better evidence could be required than that supplied by Wadding. According to his testimony duplicate tablets were kept at the Cologne house, one in the sacristy (*in sacristia*), the other in the chapter-hall (*in aula capitulari*), which exhibited a list of all members of the order who died in that convent. The name of the "Subtle Doctor," we are told, was the thirty-sixth on the list, and the entry recording his death ran as follows:—

"D. P. Fr. Joannes Scotus, sacre theologie professor, Doctor Subtilis nominatus, quondam lector Colonie, qui obiit Anno 1308. vi. Idus Novembris."

This entry proves the date and place of his death; and unless substantial evidence be forthcoming to prove the contrary, we must assume that, according to the established custom, he was buried in the church of his order. Had he been a humble lay brother he would have been interred in some out-of-the-way corner, perhaps in the churchyard. But as he had occupied the important position of divinity lecturer and was held in great esteem by his brother monks, they naturally assigned a place of honour for his resting-place, and buried him in such conspicuous spot as the entrance of the sacristy. Not to have buried him inside the church would have been tantamount to a verdict that he had died in disgrace, and forfeited his right to his seven feet of ground within the sacred edifice.

Then, as regards the transfer of his remains, first to the middle of the choir and subsequently to the back of the high altar, where they now rest, we have a full account of the proceedings on the latter occasion, copied from a written statement found in the present grave when it was reopened and the bones were gathered up and placed in a new double coffin, of wood and lead, at the beginning of the seventeenth century. From this account we know that the second transfer was effected with great solemnity, and it is reasonable to suppose that the first was also carried out with a certain amount of pomp, though no record thereof has seemingly been preserved, and the very date of the event is not known. At any rate, it is difficult to imagine that the exact site of the grave of such an illustrious brother and bright star of their order as Duns could have been forgotten by the friars, or that there could have been any bungling in disinterring his remains.

With regard to the MS. Kalendarium referred to by Dr. Ennen, an autopsy would perhaps be a far more satisfactory way of determining its date than the most ingenious conjecture. Furthermore, I fail to see the emphasizing of praise, the attempt at toning down a reproach of obscurity, &c., which

your correspondent thinks can be discovered in the passage quoted from this document. The reproach of obscurity was clearly directed against the style of Duns's books, and not the repute of their author. It is a matter of opinion which of the two passages is more eulogistic and magniloquent.

A reference to my note will show that I did not suggest that the epitaphs should have been set out in full. I simply stated the fact, without comment, that Hartzheim and Dr. Ennen (both Cologne men) quote an inscription which is entirely different from the one printed in the 'Dictionary.'

While upon this subject I may be allowed to point out that no attempt has as yet been made to clear up the difficulty about the date of Duns's birth. According to his biographers he was born either in 1265 or 1274, but this is in contradiction to the statement that he was at Paris the pupil of Alexander of Hales, who died as early as 1245 (*cf.*, *e.g.*, Wadding, 'Annales Minorum,' vol. iii, p. 136) or a few years later, but at any rate long before Duns is stated to have seen the light. L. L. K.

ANTHONY YOUNG, MUSICIAN (7th S. vii. 322).—The evidence on which the authorship of 'God save the King' is attributed to this musician is utterly flimsy and unconvincing, dated, as it is, about the time when G. S. Carey was claiming the credit for his father, and quite unsupported by any real proof (see Clarke's 'Account of the National Anthem,' and 'N. & Q.,' *passim*, as indicated at the above reference). MR. MASKELL calls Charles Young the son of Anthony. How is this established? It would be interesting to know. Anthony Young was organist of St. Clement Danes (see *Post Boy*, June 3, 1707), and of St. Catherine Cree (see Burney). He is described as organist of All Hallows Barking on the copy of 'God save the King' on which he is also called the composer of that air; but this is probably a double mistake. He was a subscriber to the Royal Society of Musicians in 1738. I have most of his songs enumerated by MR. MASKELL, and also these: "A song set by Mr. Anthony Young,"

Ah how cruel Fate pursues me;

another, beginning

Cease whining Damon to complain;

and another,

Charming is your shape and air;

all half-sheet songs, like broadsides; but no contemporary setting of 'God save the King' with the name of Young as that of its author; nor do I believe that any such exists.

JULIAN MARSHALL.

As I cannot see that the apparent facts of the case at all bear out the supposition that the Youngs of Easter Seaton were ruined by the "Great Rebellion of 1649," I should be glad to know whether MR. MASKELL thinks he has evidence adequate to

filiate Anthony on that stock. Of course he might belong to it, and yet an erroneous tradition arise in later days concerning the fortunes of the family. As a matter of fact, the Youngs appear to have retained the Seaton property till 1670, and then to have purchased part of Auldbar, from which they were subsequently designed. I do not see the name of Anthony mentioned as that of any son, or grandson, or great-grandson of Sir Peter Young of Easter Seaton, and the probability is that if the filiation of Anthony, the alleged composer of the music of the National Anthem, had been known to the editor of Anderson's 'Scottish Nation' he would have given some account of that member of the family *s.v.* "Young." NOMAD.

CLOCKS (7th S. vii. 266).—"Paid for a clocke," cloack, or cloke, is meant; perhaps a fur-lined one, as the cost was so great. BOILEAU.

CRISS-CROSS ROW (7th S. vii. 228, 297, 358).—Mrs. Humphry Ward tells us that "the force of things is against the certain people" ('Amiel's Journal,' i. p. lxxi). DR. NICHOLSON moralizes about assertions, but he is wrong. In 1st S. ix. 457 there is an extract from an author of 1580, who says that he himself learned from a horn-book upon which was printed the alphabet in shape of a cross, which shape is there reproduced to stop gainsaying. On the alphabet cross-wise at dedications see also 1st S. ix. 457; 7th S. ii. 411. This was sent to DR. MURRAY March 23.

W. C. B.

DOG-WATCHES (7th S. vii. 306).—The *Daily Telegraph* derivation is only the absurd guess of a witty dog. There was an Armfield, whether Charles or not I cannot say, who painted dogs for ever, from trundle-like to mastiff, and he is now perhaps amusing his time with colouring *dog-watches*. The *dog-watches* aboard ship are two, and they are half-watches, namely, from 4 to 6 and 6 to 8 P.M. It is because they are fitful and short they are called *dog*, as in *dog-sleep*, and you may have a *dog-sleep* on a *dog-watch*. The watch may sleep when not wanted, but to sleep when we had naval discipline was death for the officer of the watch. Theodore Hook explained *dog-watches* as *cur-tailed*, but this will scarcely serve as etymology.

C. A. WARD.

Walthamstow.

If Mr. Charles Armfield had only taken the trouble to look into his Dr. Brewer he would have found that the explanation of *dog-watch* which he had recently learnt was generally accepted. There is another explanation, to which, when abroad not long ago, I took the liberty, considering it comparatively new, to draw your attention, but which I have not yet seen in your columns. At a lecture at the United Service Institution on March 15, on 'Dogs for Military Purposes'

(auxiliary sentinels, scouts, &c.), Admiral Boys remarked that he believed *dog-watches* received their name from the employment of dogs on ship-board for similar purposes. KILLIGREW.

It seems that the Scandinavians have a particular watch named *dagmalastad*, described as the watch immediately before the mid-day watch; so extending from 7.30 A.M. to 10.30 A.M. See more in Laing's 'Heimskringla.' *Dag* might become corrupted to *dog*, but means "day." A. HALL.
13, Paternoster Row, E.C.

ESTIENNE LE NOIR (7th S. vii. 309).—Has MR. BUCKLEY looked into P. Dubois's 'Histoire de l'Horlogerie,' Paris, 1849? It has biographies of clockmakers. C. A. WARD.

Walthamstow.

CLUBBING (7th S. vii. 348, 373).—This is a somewhat curious modern application of the word. It would be one sprung from the rank and file, I should think. Few educated men could start it. Cultivation, it has long been obvious to me, loses the instinct of constructive etymology; the intelligent sailor, soldier, labourer, ploughman, woodman retain it. A new acception that comes from them will mostly be right, and, as it springs from a want, so it will be rare. The educated in this department mostly blunder. They are too rich, or rather superfluously supplied, to understand real want, so that necessity does not help them towards invention. They think, theorize, and are unnerved. A club is a knobbed stick, a clodded, clumped thing, massed. Used aggressively, it cleaves. Wachter gives *Kloben*, to cleave, A.-S. *cleofan*. It is an instrument that makes the Belgic *Klove*, *rima*, chink, fissure. *Clubbish* is clownish, lumpish, loutish, according to Junius, and it has its analogies in Greek and Hebrew. It implies polar opposites, to *mass* together and to *cleave* asunder. Skinner shows that a *club* of men associated is based on a joint reckoning, each member contributing *pro rata*. There, again, is association and division. This soldiers' word, then, of *clubbing* is of admirable instinctive exhibition, striking profound root into cosmopolitan speech, not English only. When their line is forced, driven in, or, so to say, split by the blow, the adjacent men are knocked together, and get badly wedged. A wedge is used to split, and here a split gets wedged. It is admirable, most appropriate, and easier felt than explained.

C. A. WARD.

Walthamstow.

FROUDE'S 'TWO CHIEFS OF DUNBOY' (7th S. vii. 386).—An exact parallel to this error is afforded by what was a good deal talked of at the time, that in 'Lothar' Lord Beaconsfield once or twice for Monsignor Catesby let slip the name Monsignor Capel, his living prototype for that ecclesiastic.

C. F. S. WARREN, M.A.

CISTERNS (7th S. vii. 187, 249).—It may be worth noticing that the poet Shenstone had one of these articles in his dining-room :—

"On his side-board he had a neat marble cistern, which, by turning a cock, was fed with living water."—Bishop Percy to Dr. Anderson, in Cunningham's edition of Johnson's 'Lives,' vol. iii, p. 208.

EDWARD H. MARSHALL, M.A.

Hastings.

"**LA DAGUE DE LA MISÉRICORDE**" (7th S. v. 184, 272, 478).—In reading Tommaso Grossi's romance 'Marco Visconti,' the period of which is 1329, eight years after the death of Dante, I find an allusion to the "dagger of mercy," which I may perhaps be allowed to add to the former references :—

"Aveva.....nella cintura un pugnale largo col manico tempestato di rubini; uno di que' pugnali che si chiamavano allora 'misericordie,' perchè atterrato che fosse il nemico, serviva a spacciarlo, dandogli, come si dice, il colpo di grazia" (cap. viii.).

JONATHAN BOUCHIER.

GRADUATES OF SCOTTISH UNIVERSITIES (7th S. vii. 388).—I have before me, "Nomina eorum, qui Gradum Medicinæ Doctoris in Academia Jacobi Sexti Scotorum Regis quæ Edinburgi est, adepti sunt. Ab anno MDCCV. ad annum MDCCCLVI." Edinburgi: Excudebant Neill et socii. MDCCCLVI." 8vo., pp. vi, 280.

THOS. W. CARSON.

Dublin.

ST. HUGH OF LINCOLN (7th S. vii. 348).—Nothing certain is known as to the disposal of St. Hugh's remains at the Reformation. The customary line of action at that time with regard to the relics of saints which had been the object of veneration was to deface the shrine in which they had been contained, carry off the precious metals and jewels and other articles of value with which these receptacles had been enriched for the king's exchequer, and decently reinter what remained of the bodies in some neighbouring spot. The non-observance of this rule in the case of St. Thomas of Canterbury, whose bones, we know from Walsingham and Stow, were "brent," was due to his being regarded as guilty of high treason against his sovereign, and therefore amenable to the punishment of a traitor. No such reason for exceptional treatment existed in the case of St. Hugh. The burning of his bones would have been a violation of the usual practice for which there was no warrant. The tradition given by EBORAC, on the authority of the late Dr. Oliver, which I never heard before, can hardly rest on any solid foundation. What the belief was at the period of the Restoration as to the disposal of St. Hugh's remains is shown by the erection of a marble table tomb by Bishop Fuller (who died in 1675) in the retro-choir of Lincoln Minster, with the following inscription, alluding in the first line to the silver-

gilt covering of the original shrine, pillaged by Henry VIII.'s officers :—

Texerat hos cineres aurum non marmora, præda

Altera sacrilegisi ni metuenda foret.

Quod fuit argentum nunc marmoris esse dolemus,

Degeneri ætati convenit iste lapis.

Ingenium pietatis hoc est frugalis; Hugonis

Qui condit tumulum condit et ipse suum.

This inscription proves that it was deemed certain at that time that St. Hugh's body was reposing beneath the place where the monument was erected, which Bishop Fuller evidently intended to serve for his own monument also, a space being left on the black marble slab for an additional inscription. The latter part of the good bishop's plan was, however, defeated by the piety of his executors, who erected an altar tomb to his memory by the side of that he had raised in memory of his sainted predecessor.

Bishop Fuller's belief that the saint's body lay there was also proved to be erroneous during some investigations carried on in the autumn of 1886. On opening the ground a stone coffin was discovered, within which was another coffin of lead. This contained nothing more than a decaying mass of linen and silken vestments, arranged in the form of a human body, but in which the closest examination, microscopical and chemical, failed to discover the slightest fragment of bone, or any trace of animal matter. It was evident that the supposed reinterment of St. Hugh's remains had been a counterfeit one, of the vestments only, the mouldering body having perhaps been rescued from possible desecration by the pious care of some to whom the memory of one of England's holiest bishops and most intrepid patriots was dear. EDMUND VENABLES.

CITIZEN AND TOSOLER (7th S. vii. 387).—The common surname Tozer is derived from the trade of the towler, who towed or teased wool, combing out the matted locks of the fleece into straight fibres in readiness for the spindle. Tosoler is not, I think, merely a variant form of Tozer, but denotes one who used tease heads for teasing or tosoling the woven fabric in order to raise the nap.

ISAAC TAYLOR.

MACAULAY (7th S. vii. 287, 352, 414).—At the first reference a simple question was asked as to what it was that "every schoolboy" knew, a question so simple that I was surprised to see it answered otherwise than in the "Notices to Correspondents." But I was wrong. It has not yet been answered. At p. 352 reference is given to several similar passages. At p. 414 the existence of the passage is denied. It is in the essay on Clive, and runs, "Every schoolboy knows who imprisoned Montezuma and who strangled Atahualpa." Though the actual statement is preposterous, the expression is the merest commonplace, and it is for this reason, I submit, and not

for that mentioned at p. 414, that it is not to be found in any book of quotations. The words, or others like them, seem to have been continually dropping into Macaulay's inkstand. In his Croker's Boswell's 'Johnson' he asserts that there is not a forward boy at any school in England who does not know that Montrose was hanged; that the decisions of the editor on points of classical learning, though pronounced in a very authoritative tone, are generally such that, if a schoolboy under our care were to utter them, our soul assuredly should not spare for his crying; that no schoolboy could venture to use the word *θυμητοι* in the sense which Mr. Croker ascribes to it without imminent danger of a flogging; and that every schoolgirl knows the lines

Scarce had lamented Forbes paid
The tribute to his minstrel's shade.

In the essay on Sir William Temple he asks what schoolboy of fourteen is ignorant that the Liberal politicians of the seventeenth and the greater part of the eighteenth centuries did not extend their liberality to the native Irish, and tells us that the learning of the confederacy against Bentley is that of a schoolboy, and not of an extraordinary schoolboy.

KILLIGREW.

MR. ALLISON'S note is somewhat misleading. The celebrated passage from Macaulay is found in the first dozen lines of the essay on Lord Clive, and runs, "Every schoolboy knows who imprisoned Montezuma and who strangled Atahualpa." It is this reference, I think, and not that to the Dr. Johnson essay, that LUNETTE seeks.

JULIUS STEGGALL.

LETTER OF JOSEPH GRIMALDI (7th S. vi. 24, 404; vii. 126, 386).—In chap. vii. of the clown's memoirs we are given a copy of verses inscribed on the tombstone of the first Mrs. Grimaldi. As the only inference to be taken from the text is that these lines were written by the lady herself, it may possibly interest collectors of Grimaldiana to learn the original source whence they were derived. In quoting from the *Gentleman's Magazine*, the *Nic Nac*, No. 72 (1824), p. 160, says:—

"Mr. J. Lawrence, of Somers' Town, observes: 'In the summer of 1770, being on a visit at Beaumont Hall, in Essex, I was invited to ascend the attics to read the following lines, imprinted by a cow-boy of precocious talent on the wall of his sleeping room:—

Earth goes upon the earth
Glittering like gold;
Earth goes unto the earth
Sooner than it would;
Earth built upon the earth
Castles and towers;
Earth said unto the earth
All should be ours.

These are really golden verses, and may well be styled Pythagorean from their moral point; but from what source did the boy obtain them? "

Perhaps some industrious reader of 'N. & Q.' can answer the query here propounded. Dickens must

surely have been unaware of the existence of an earlier version of the verses, or he would doubtless have made some reference to their remarkable origin when quoting them in the 'Memoirs.'

W. J. LAWRENCE.

Comber, co. Down.

BOOK WANTED (7th S. vii. 388).—There is a perfect copy of George Webb's 'Practice of Quietness' (London, 1653) in the Bodleian. It has an engraving of the author, and also an engraved title-page as well as a printed one.

FAMA.

Oxford.

TRINITY SCHOOL, DORCHESTER (7th S. vii. 287).

—Perhaps the following extract from Carlisle's 'Endowed Grammar Schools,' published in 1814, a book in which much old and curious information is recorded, may prove illustrative:—

"A large room in the dwelling-house belonging to the school was used as a school for the Lower boys before the year 1660, and was no doubt the original school built by the Townsmen before Mr. Hardy's Foundation: for a little south of the House door, upon the wall, are the Queen's Arms, supported by a Lion and a Wyvern, and under them the date 1569."—Vol. i. p. 364.

The Dorchester Free Grammar School was, on the same authority, founded in 1579, ten years later than the date given under the queen's arms. Very likely these bearings and date have become obliterated, and no record of them remains except in the now almost forgotten book just quoted.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Probably the best resource to discover the names of masters of the smaller schools in early times is to consult the admission books of the various colleges at Oxford or Cambridge. Some of these records—but only some—give this information incidentally from an early date. But the process would be a tedious one, as very few of these books have been published, and the names they contain are, of course, never classified by their counties or places of education. Probably Oxford would be a better hunting-ground than Cambridge so far as Dorset is concerned, since local proximity formerly counted for much. The following references to schools in Dorchester are from the Caius register, the earliest of those at Cambridge. Whether or not they refer to the school inquired about or to the grammar school, is not apparent. They are the only such references between 1560 and 1676:—

"John Meller, of Came, Dorset, son of Robert Meller, Esq. At Dorchester School, under Mr. Harris. Admitted March 13, 1602/3."

"Henry Munden, of Poorstock, Dorset, son of Henry Munden, Gent. School, Dorchester, under Mr. Cheeke, a year and a half. Admitted April 20, 1616."

"John Loder, son of Gilbert Loder, of Dorchester. At school there under Mr. Reeve six years. Admitted June 23, 1643."

J. VENN.

Caius College, Cambridge.

BOOKS MENTIONED IN ARTHUR YOUNG'S 'TRAVELS' (7th S. vii. 207).—I think if Miss M. BETHAM-EDWARDS will look in the Bodleian Catalogue for Mills—not Mill—she will possibly meet with the name; but the library is not so rich in English books of his period as in some others. There is this notice of him with more still :—

"John Mills, F.R.S., must have been a person of considerable eminence, though no record exists of his life except the bare name as above quoted.....He wrote 'A New and Complete System of Practical Husbandry,' London, 1763-5, 5 vols., 8vo.; 'A Treatise on Cattle,' London, 1776; 'An Essay on Bees,' London, 1766; 'An Essay on the Weather,' London, 1770; a translation of Duhamel's 'Husbandry,' London, 1759; 'Natural and Chemical Elements of Agriculture,' from the Latin of G. A. Gyllenberg, London, 1770, &c."—Donaldson's 'Agricultural Biography,' London, 1854, p. 51.

ED. MARSHALL.

According to the catalogues—dated 1814 and 1830—of the Liverpool Library it then contained John Mills's 'System of Practical Husbandry,' 1762-5, in 5 vols.; and three works by Dr. John Symonds, published 1778, 1788, and 1789, including a volume of sermons, but none on husbandry. Whether this latter writer was the same as the Prof. Symonds mentioned in the query I do not know.

J. F. MANSERGH.

Liverpool.

Mills is referred to, in not very complimentary terms, as "agriculture Mills" in a letter from John Gray to Smollett, dated July 8, 1771, printed in the *Life*, prefixed to Smollett's 'Works,' written by Anderson. He translated Gyllenberg's 'Elements of Agriculture' in 1770 and Virgil's 'Georgics' in 1780.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

CAPT. JOSEPH GARNAUT (7th S. vii. 108, 251, 291).—The references to Mr. Samuel Garnaut, *obit* 1827, seem to render some further statement needful. Peter, of Chatellerault had, besides Michael, *obit* 1746, before referred to, a younger son named Aimé, who continued the race. He was father of Peter, Daniel (1), Margaret (Mrs. Romilly), and Aimé (2). Daniel (1) continued the race, being father, among others, of Daniel (2), *obit* 1786; Samuel (as above), *obit* 1827; Capt. Joseph, *obit* 1824; and a younger daughter, Elizabeth, from whom descends the present Canon Vautier, of Truro. Daniel (2) was father of Daniel (3), *obit* 1809, and a surviving daughter, Mrs. Bowles, the great-grandmother of Capt. Bowles, of Myddelton House, just elected for the Enfield division of Middlesex. A. H.

CHALMERS (7th S. vii. 287).—The appended information regarding Mr. Chalmers is given in the 'Thespian Dictionary' (1802):—

"Mr. Chalmers, actor, was some years ago at Covent Garden Theatre, and was esteemed a good Harlequin.

About 1786 he was engaged by Mr. Daly, the Dublin manager, with whom he continued several seasons, performing in tragedy, comedy, and pantomime. His wife was also on the stage, and died in Dublin, May, 1792."

J. F. MANSERGH.

Liverpool.

MR. PRATT is in possession of a print which is probably of some little value, as well as of interest to an inhabitant of Norwich. In Evans's 'Catalogue of Portraits,' vol. ii., No. 13,876, there is:—"Chalmers, James, Comedian at Norwich, 1765; w.l. as Midas; fol. mez., very scarce, 1l. 1s.—W. Williams—Watson.

ED. MARSHALL.

SKETCHES FROM ST. GEORGE'S FIELDS (7th S. vii. 228, 317).—The illustrations, I have always heard, were the work of the author. His attainments were numerous. A man of wide erudition, a ripe classical scholar, a poet, and general writer, he was also an able artist, and a proficient in music.

C. W. STRETTON.

BISHOP BERKELEY (7th S. vii. 428).—The 'Journal of a Tour in Italy in 1717-18' is printed in the 'Life, Letters, and Unpublished Writings of Bishop Berkeley,' edited by Prof. Fraser, and published at the Clarendon Press. An account of the Berkeley Papers, to which Southey refers, is given in the preface by Prof. Fraser.

D. C. T.

FESTIVAL OF TRINITY (7th S. vii. 370).—Trinity Sunday, being the octave of Whit Sunday, has, in all probability, never had an octave. There is no corresponding festival in the Eastern Church, the octave of Whit Sunday being therein observed as the Festival of Holy Martyrs. Every Sunday was formerly regarded as commemorating the Trinity:—

"Durandus ascribes the Festival to Gregory the Great, and says that the object of it was to counteract the effects of the Arian heresy.....Pope Alexander II. (1061-1073) discouraged the festival on the ground that it was needless, as the doctrine of the Holy Trinity was recognized in the Gloria Patri."

Still a special observance was gradually adopted in the Western Church in various parts, and "Thomas à Beckett, who was consecrated on the Octave of Whit Sunday, 1162, appointed that Sunday for the feast of Trinity." This at a time when some churches already observed the feast on this day and others on the Sunday next before Advent.

"The synod of Aries 1230 directed that the feast should be observed in that province on the Sunday after Whit Sunday, but Pope John XXII. was the first to enforce the universal observance of this day as Trinity Sunday."

See Daniel's and other histories of the Prayer Book.

R. W. HACKWOOD.

According to Dr. Knauz ('Kortan,' Budapest, 1877) several old Hungarian documents are extant dated the Octave of the Festival of Trinity. His references are:—"Fejér's 'Codex Diplomaticus'.

in the British Museum], vol. viii., vi, 59; *ibidem*, vol. ix., vii, 328; 'Codex Dipl. Comitum Zichy,' vol. ii., 169, 320, &c." L. L. K.

SIR NICHOLAS WENTWORTH: "POOR MAIDENS TENDING HIGHWAYS" (7th S. vii. 427).—In several cantons of Switzerland and other countries where the roads are mended by the inhabitants without pay this work is done by the young girls.

D.

WYRE-LACE: HUMMED (7th S. vii. 208, 277).—Richardson's 'Dictionary' gives *lace* and *latch* as part participle and past tense respectively of A.-S. *læccan*, to catch, to hold. Chaucer uses both words in that sense:—

Love will none other bird catch

Though he set either nette or latch.

'Rom. of the Rose.'

But, certes, lous, I say not in such wise,

That for to scape out of your lace I ment.

'Compl. of Venus.'

The query whether *lace* can be the equivalent of a snare or springe appears, therefore, capable of an affirmative reply.

"The people hum'd."—Humming, generally a sympathetic sound, is certainly sometimes hostile, and significant of a storm brewing. "It is a hoaming sea! we shall have foul weather" (Dryden, 'Tempest'); "The oracles are dumb, no voice or hideous hum" (Milton, 'Nativity Ode').

T. B. WILMSHURST.

Chichester.

The meaning seems to be "a refinement," "a subtlety," "something far-fetched," an "indirect process," and to be equivalent to, or analogous with, a *wire-drawing*. The verb to *wiredraw* has, among other meanings, that of "to draw by art or violence," in illustration of which these passages are cited: "I have been wrongfully accused, and my sense *wiredrawn* into blasphemy" (Dryden, quoted by Latham); "Nor am I for forcing or *wiredrawing* the sense of the text" (South, 'Sermons,' vol. v. p. 2, quoted by Richardson. A *lace* is defined to be "an ornamental fabric of linen or cotton thread, or of gold or silver wire," and *wyre-lace* would thus be a duplication of this meaning, with the further sense implied that a metallic lace or wire could be drawn to much greater length and fineness than one of ordinary thread, whence the secondary signification above suggested.

W. E. BUCKLEY.

"QUITE THE CLEAN POTATO" (7th S. vi. 366).—I find this expression also, minus the "clean," in W. H. Ainsworth's preface (1849) to his 'Rookwood,' p. xxxvi. He is there speaking of "flash," "festive," "slang," or "canting" songs, and, after declaring a "glorious Irish ballad," entitled 'The Night before Larry was Stretched' and attributed to Dean Burrowes of Cork, to be worth all the others put together, he winds up with, "Of all

rhymesters of the 'road,' however, Dean Burrowes is as yet most fully entitled to the laurel. Larry is quite 'the potato.'" Ainsworth was a Manchester man, and the expression may, therefore, possibly be Lancashire.

F. CHANCE.

Sydenham Hill.

PORTRAIT OF IGNATIUS SANCHE (7th S. vii. 325).—I have a small engraving of this individual executed by Bartolozzi from the painting by Gainsborough. He is certainly a very ordinary looking individual, and I should like to hear what there was about him that his lineaments should be handed down to posterity by artists of such eminence as the above-named painter and engraver.

WIGAN.

LONDON PROPER (7th S. vii. 340).—The term "London proper" can only mean what is now called the City. From time immemorial the City Corporation have exercised jurisdiction over the bailiwick of Southwark—i. e., the defensive works erected to protect the south end of London Bridge, where it extends into Surrey.

A. HALL.

13, Paternoster Row, E.C.

PUBLIC LOTTERIES (7th S. vii. 339).—The people who used to clamour for a "united Italy" exist to allege that one reason why the formerly existing governments had to be abolished was the "immorality" of allowing the public lotteries. Nevertheless, though the said governments have been abolished, the State not only continues the lotteries, but has increased the facilities for playing on them. This is very instructive. But at the same time there is a great deal to be said in favour of the system. People will gamble, especially those most unable to protect themselves. (1) The system of state lotteries almost necessarily protects them from undue cheating; and (2) what they lose goes in mitigation of taxation, which is surely a better use of it than swelling the gains of sharpers. Lottery players in Italy thus make their amusement a benefit of over three millions a year to their country.

R. H. BUSK.

THE 'MONTHLY MAGAZINE' (7th S. vii. 327).—I thought that the *Monthly Magazine* was started by Richard Phillips, afterwards knighted when Sheriff of London. For many years it was very successful. I was told by one likely to know that Longmans were, in its palmy days, in the habit of sending a hackney coach on the day of its issue to be loaded with it.

ELLCEE.

The copy about which F. N. inquires is now in the Bodleian Library. It was bought in 1838 for 42l. In some cases only the initial of the surname is attached to the articles, in others sufficient indications are given to identify the authors; but I think there are but few instances in which the names are given in full.

W. D. MACRAY.

WHITEPOT (7th S. vii. 148, 218, 293).—Gay, in his 'Shepherd's Week,' a poem, according to Thackeray, "graceful, minikin, fantastic, with a certain beauty always accompanying it," has the following pleasant allusion to this dish. In 'Monday; or, the Squabble,' Cuddy says, or sings:—

In good roast beef my landlord sticks his knife,
The capon fat delights his dainty wife,
Pudding our parson eats, the squire loves hare,
But whitepot thick is my Buxoma's fare.
While she loves whitepot, capon ne'er shall be,
Nor hare, nor beef, nor pudding, food for me.

Gay, it will be remembered, was a native of Devonshire. Whitepot here is, of course, a dish, not a beverage. JONATHAN BOUCHIER.

RUBBLE-BUILT CHURCHES: CURVED WALLS (7th S. vii. 369).—A note which I ventured to make in 'N. & Q.' (7th S. vii. 166) respecting the orientation of churches brought me in reply a pamphlet from Mr. George Watson, of Penrith, in which he has ably discussed that subject. As Mr. Watson's paper (reprinted from the *Transactions of the Cumberland and Westmoreland Association*) contains a reference to the curvature of church walls, I extract the following for the information of T. H. W.:—

"In the 'Apostolical Constitutions' of the fourth century it is ordered: 'Let the church be oblong, turned towards the east, with lateral chambers on both sides, towards the east, as it is to resemble a ship: let the bishop's throne be in the midst, with the presbytery sitting on each side and the deacons standing by.' The oblong form allegorical of a ship, as an emblem of the 'Ark of Christ,' is said, with great show of reason, to give us the origin of our word *navis*, as applied to the body of the church, the original word in Latin being *navis*, a ship. A church in Rome, built A.D. 630, is said to have had its sides curved like the hull of a ship."

Most probably this curvature of the inner wall of a church is commoner than is supposed. The vicar of Saffron Walden, to whom I lent Mr. Watson's interesting pamphlet, wrote me that it had long been a puzzle to him why the interior walls were curved, whilst the outer ones were perpendicular. He had concluded that the architect fancied he heightened the effect by this peculiarity.

JOHN J. STOCKEN.

16, Montague Street, W.C.

WORDSWORTH (7th S. vii. 106, 397).—It is strange that Mr. Morley should say there is nothing to show that Wordsworth had ever heard of Keats. There is, on the contrary, abundant evidence, in Keats's letters and elsewhere, that the two poets were fairly well acquainted with each other. Wordsworth's attention appears to have been first called to Keats by Haydon in 1816. It was in that year that Keats wrote his sonnet,

Great Spirits now on earth are sojourning,
and Haydon sent it, or, at least, told Keats he should send it, to the elder poet. Keats, in reply,

hoped that his good wishes might go along with it. Their personal intercourse, such as it was, also doubtless came about through Haydon. In a letter written from Hampstead to Bailey in Jan., 1818, and dealing chiefly with the quarrels of Haydon and Reynolds and Haydon and Hunt, Keats says: "I have seen a good deal of Wordsworth." There comes then that "immortal dinner," the story of which (by the way) is not told by Mr. Ainger in his own words—he transcribes Haydon's account of it—and the recitation of the 'Hymn to Pan.' Keats, moreover, called on Wordsworth at Rydal Mount in June, 1818, and though he did not find him at home, left a note for him (see Lord Houghton's 'Life and Letters of John Keats').

C. C. B.

CURIOUS MEDAL OR TOKEN (7th S. vii. 349).—I think I have tokens similar to that described by Mr. WRIGHT. One has: obverse, bust of George facing right; legend "George Rules"; reverse, "Britannia," figure as on old halfpence of the Georges, holding in right hand an olive branch (?); date 1775. Another: obverse, bust of George I. facing left; legend "Claudius [sic] Romanus"; reverse, figure of Britannia standing, holding a long cross in right hand; legend "Pax Placid."; date 1715. Both are much worn, evidently by circulation. I, like Mr. WRIGHT, would gladly know what they represent.

WM. GRAHAM F. FIGOTT.

Abington Pigotts, Royston.

DUFFER (7th S. vii. 367).—The definition of the word *duffer* as taken from a Liverpool newspaper is that which is generally accepted as correct. It is a word which has special significance in Liverpool and East London, and is intended to mean a sham of any kind, a fool, or a worthless person. It was formerly synonymous with *dudder*, which was a general term given to pedlars and hawkers of "Brummagem," or sham jewellery. The *duffers* of seaport towns are generally men dressed up as sailors, who offer for sale pretended silk handkerchiefs and cigars "only just smuggled from the Indies." It is mentioned in the 'Frauds of London' (1760) as being then a word in frequent use to express cheats of all kinds. To *duff* is to rub up the nap of old clothes so as to make them look almost as well as new, and a *duffer* is one who performs this operation, whilst the article which is operated upon also is a *duffer* by virtue of the operation. In Smith's 'Summer Idyll' occurs the line—

Robinson, a thorough duffer he.

J. W. ALLISON.

Stratford, E.

This curious word is commonly used in the sense, I think, in which *muff* was formerly more often used than now. I remember it striking me as a novelty some time about 1858. But, on a

perusal of 'Pendennis,' published in 1850, it appeared to me again, employed seriously, in the following passage (vol. ii. p. 216).—"Colonel Altamont had made a purchase of cigars and French silks from some duffers in Fleet-street." Halliwell gives "*duffer*=a pedlar: applied exclusively to one who sells women's clothes. *South*." Nares is silent on the subject; but Grose explains *duffers* as "cheats who ply in different parts of the town, particularly about Water-lane, opposite St. Clement's Church in the Strand, and pretend to deal in smuggled goods, stopping all country people, or such as they think they can impose on, which they frequently do, by selling them Spital-fields goods at double their current price." This really seems to be the sense in which Thackeray understood the term, when he used it as quoted above. Did, then, the modern sense come out of this? If so, it is somewhat strange that it should have come to be applied to the innocent instead of to the deceivers, as if one said *flats* instead of *flat-catchers*. The adjective *duffing* is also now commonly applied to that which is imperfect, unsatisfactory, or inferior in quality. I commend these words to Dr. Murray's attention.

JULIAN MARSHALL.

This term has been used as long as I can remember (and perhaps still continues to be used) in Hampshire to represent a pedlar who sells clothes and other articles specially supplying the wants of the fair sex. I see Dr. Brewer gives *duff* as to furbish up old clothes, and a *duffer* the gentleman who performs the operation, while the 'Slang Dictionary' gives it as formerly synonymous with *dudder* and as mentioned in the 'Frauds of London' (1760); derivation from the German *durfen*, to want. All seem to point to a cheat of some kind, the pewter half-crown, &c., of the present day being bright specimens often seen nailed to counters in poor neighbourhoods and arranged in patterns on the top of boot-blacks' stands.

R. W. HACKWOOD.

Is not the original *duffer* the one described by Dr. Brewer as *duffing*, or rubbing up the nap of old clothes to make them look like new?

KILLIGREW.

Miscellaneous.

NOTES ON BOOKS, &c.

Leicestershire and Rutland Notes and Queries and Antiquarian Gleaner. (Quarterly.) Edited by John and Thomas Spencer. Vol. I. No. 1, April. (Leicester, J. & T. Spencer; London, Stock.)

Fenland Notes and Queries. (Quarterly.) Edited by W. H. Bernard Saunders. Part I., April. (Peterborough, G. C. Caster; London, Simpkin, Marshall & Co.)

HERE are two more, the latest born, so far as we know, of the prolific family of Capt. Cuttle. Both seem likely to serve local interests usefully, and to gather up, ere they be irrevocably lost, the dying memories of local tradition, folk-lore, and antiquities. *Leicestershire Notes*

and *Queries* is illustrated, and gives interesting facsimiles of Speede's map of Leicester, 1600; a south prospect of Leicester, 1743; the title-page of Burton's 'Leicestershire,' 1622, &c.; and has articles on various points of antiquarian, bibliographical, and historical interest. *Fenland Notes and Queries* has an illustrated cover, with views of the principal architectural glories of the Fens, Lincoln Minster (called Cathedral on the cover), Ely and Peterborough cathedrals, and Crowland Abbey, and promises a view of Whittlesea Mere in 1786 with Part II. Mr. Saunders carries back his field of operations to a very far past in the opening article, 'Conflicting Theories in Fen History,' by Mr. A. S. Canham, of Crowland, who discusses the geological history of Fenland in its relation to prehistoric and historic man. Mr. Canham seems to give good *prima facie* cause for doubting the received accounts. The story of parish registers, as told alike in *Leicestershire* and in *Fenland Notes and Queries*, is the same sad story of disgraceful neglect in the past—a neglect which, unfortunately, is now beyond repair.

The Records of the Woolwich District (Woolwich, J. P. Jackson) is the title of a periodical publication we have just received. Its author, Mr. W. T. Vincent, is an industrious compiler, and, if we may judge by the number before us, his work will be profusely illustrated. The engraving of Woolwich in 1798, of which a reproduction is given, is very striking; ninety years has made a most wondrous change. Mr. Vincent also gives representations of seven tradesmen's tokens which we do not think have been engraved before. What is more important, he has furnished us with every form of spelling that the name of Woolwich has undergone. There are thirty of them. We trust the work may be a success, for, though somewhat scrappy, it will, judging by the part before us, contain many important facts.

The New Review (Longmans & Co.) aims at supplying for sixpence the variety of contents for which such reviews as the *Fortnightly* or the *Nineteenth Century* demand a much higher price. 'A Month in Russia,' by Lady Randolph Churchill, and 'The Religion of Self-respect,' by Mrs. Lynn Linton, are attractive articles in the opening number. Mr. Henry James, Lord Compton, and Lord Charles Beresford are also among the contributors.

THE articles to which most readers turn first in the *Fortnightly* are political or economical, and as such are outside the province of 'N. & Q.' A few are, however, of more varied interest. All readers must be concerned with 'The Art of Prolonging Life,' on which Dr. Robson Roose has some cheering things to say. Señora Bazan writes on 'The Women of Spain,' and deploras, as all lovers of the picturesque must, the gradual disappearance of the national costume. Among those who contribute on other subjects are Lady Dilke, Mr. Frederic Harrison, Lord Wolsley, the Marquis of Lorne, Prof. Freeman, and Mr. Frederick Greenwood.—To an even greater extent is the *Nineteenth Century* political, and it is even more difficult to find an article on a non-controversial theme. Some very pleasant gossip about 'The Théâtre Français and its Sociétaires' is sent, however, by Mdlle. Blaze de Bury. Sir Mountstuart E. Grant Duff has much to say on India. 'The Mysteries of Malaria' is, in part at least, historical; and a few more words on 'The Hawaiians and Father Damien,' by Mr. Edward Clifford, give some pictures of undying interest. In 'An Agricultural Parcel Post' the Rev. H. P. Dunster sees a means of lightening the burden of agricultural distress; and 'Sardinia and its Wild Sheep' may be read by admirers of scenery as well as pursuers of so-called sport.—The *Century* opens with a capably executed portrait of Corot. Later in the number appears a careful estimate of the artist and his work. Spinello is treated by Mr.

W. J. Stillman in his 'Italian Old Masters.' A very remarkable illustration by Mr. T. Cole, from a fresco in the Campo Santo, Pisa, accompanies this. 'The Convict Mines of Kara' continues the admirable series of pictures of Russian life the magazine has supplied. 'Early Heroes of Ireland' forms also an attractive portion of the contents.—An account by Mr. W. M. Acworth of 'The Manchester Ship Canal,' which appears in *Murray's*, has both practical value and immediate interest. 'Mount Athos in 1889,' by Mr. J. P. Mahaffy, gives an entertaining and instructive account of the consequences of an attempt by monks to expunge the other sex from their lives. Not wholly successful is, as may be supposed, the experiment, and the town of Karyes is, the writer says, the most sombre he ever saw.—Mr. Saintsbury gives, in *Macmillan's*, a study of Crabbe, and points out, what is true, that Crabbe's later poems exhibit the greater play of fancy, and the earlier the exacter graces of form and expression. Mr. Mowbray Morris reprints 'Sir Walter Scott,' a lecture he delivered at Eton. 'Critics in Court' deals partly with the decisions in recent trials in which the critic came off, to use the slang of the day, "second best." 'Holland and her Literature in the Seventeenth Century' deals, at no great length, with an important subject.—Mr. W. J. Lawrence writes ably in the *Gentleman's* on 'Scenery and Scenic Artists,' and Mr. Percy Fitzgerald on 'The "Rejected Addresses."' 'A Plea for the Birds' we heartily commend to sympathetic perusal.—*Temple Bar* gives an animated account of 'Macaulay at Home.' The paper has the pleasant and gossiping quality looked for in this magazine. 'Dr. Johnson and Charles Lamb' is readable. 'Wit and Wisdom of Schopenhauer' gives, naturally, some brilliant things.—'A Loafing Trip to Lisbon,' in the *Cornhill*, repays perusal. 'Martins, Polecats, &c.,' is a pleasant study in natural history.—Dr. Richardson writes, in *Longman's*, with customary ability on 'The Health of the Mind. Dr. Jessep has a characteristic 'Chant of Arcady.'—'The Story of the Savoy' and 'On the Wandle' are pleasant and well-illustrated portions of the *English Illustrated*. Mr. Savile Clarke begins 'The History of Billiards,' which is accompanied by portraits.

No. I. of the new series of *Tinsley's Magazine*, which appears as a sixpenny, has a portrait and memoir of Sir John Lubbock, and an illustrated 'Glimpse at the New Forest.'

THE *Scottish Art Review* maintains its place. It gives, among other designs, the 'Bath of Venus' of Mr. Burne Jones, and has an interesting 'Paris Causerie.'

SOMEWHAT later than was announced, the second part of *Royal Academy Pictures* is issued by Messrs. Cassell. It contains reproductions of brilliant works of Messrs. Boughton, Calderon, Fildes, Herkomer, Riviere, and Stone, and includes the 'Young Duke' of Mr. Orchardson, perhaps the most amply discussed painting of the year. The whole constitutes a pleasant memento of the Academy.—The other productions of Messrs. Cassell lead off with the *Illustrated Shakespeare*, Part XLII, in which 'Troilus and Cressida' is finished, and the first two acts of 'Coriolanus' are given. In the illustrations to the latter play the dignity and scorn of the patrician Coriolanus are well caught.—Part LXV. of the *Encyclopædic Dictionary* begins with "Saul=soul," and ends with "Seek." Under heads such as "Scene," "Scenic," &c., "Scripture," and "Sea" full information is conveyed. Medical terms, such as "Sciatica," may also be consulted with advantage.—*Our Own Country*, Part LIII., begins with St. David's, of the cathedral of which a full-page picture is given, proceeds to Donegal, furnishing views of the castle, of Ballyshannon, and of the Salmon Leap, and ends at Colchester.—*Old and New London*,

Part XXI., begins at the Fleet Prison, and keeps in the neighbourhood of Newgate and the Old Bailey. Many pictures of interest, including a representation of the burning of Newgate Prison, are given, and there is a view of Holborn Valley before the erection of the Viaduct.—Facsimiles of letters of Weber and Schumann open out No. XV. of Naumann's *History of Music*. Following these comes a print from a mural painting by Albert Dürer representing the Nuremberg town band, 'Luther and the Music of the Protestant Church' occupies the number.—*Picturesque Australasia*, Part VIII., deals principally with Adelaide, but proceeds to Ballarat. Among other views of interest are King William Street, Adelaide, Torrens Lake, and Lake Wendouree.—C is finished in *Celebrities of the Century*, Part V. Cobbett, Cobden, Sir Alexander Cockburn, S. T. Coleridge, Auguste Comte, Fenimore Cooper, David Cox, and George Cruikshank are among the celebrities whose lives appear.—*Woman's World* has a fine engraving of Eleanor of Toledo, wife of Cosmo de' Medici. 'Politics in Dress' is a good idea.

THE *Bookbinder* (Clowes & Sons) has a coloured plate of a binding attributed to Elliot & Chapman, who bound for Robert Harley, Earl of Oxford. It illustrates Mr. Quaritch's 'Short History of Bookbinding.'

THE *Antiquary* (Stock) opens with a valuable paper by Mr. C. A. Ward on 'Orientation.'

DRYDEN and POPE are specially treated in Part LXVIII of Mr. Hamilton's collection of *Parodies*.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. H. PATTERSON ("Battersea Park").—The stones to which you refer constituted the portico of old Burlington House. Why they are allowed to remain in their present position is a question often and vainly asked.

KILLIGREW ("Right and Left of a Picture").—See 'N. & Q.,' 5th S. xii. 264, 295, 318, 337, 353, 417, 437; 6th S. i. 154, 335.

REV. J. B. WILSON ("Shic-sac Day").—For all that is known as to this see 'N. & Q.,' 5th S. iv. 129, 176, under 'Shig-shag Day.'

J. ROSE ('Thady O'Flynn').—Can be obtained of a music publisher.

CORRIGENDA.—P. 420, col. 2, the publisher of 'Captain Martin Pringe' is Luke of *Plymouth*, not of 'Yarmouth.'—P. 423, col. 1, ll. 11 and 19 from bottom, for "nihiloque" read *nitidoque*, in the quotation from Cicero.

NOTICE.

EDITORIAL Communications should be addressed to "The Editor of 'Notes and Queries.'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

WE beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 15, 1889.

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BOOKS ON GAMING.

Before continuing the notes which I communicated a few years ago on this subject, I should like to add a few remarks to my contributions of that time.

1. I have collated several copies of the first edition of C. Cotton's "Compleat Gamester" (1674), all differing from each other in various ways, in misprints, broken letters, defective or erroneous numbering of certain pages, &c.; but I have come to the conclusion, after a long and careful consideration, that there is nothing to choose between them all as to priority of impression.

2. The edition of 1676, which I called (6th S. ix. 322) "the real second edition," I now regard as merely the unsold remainder of the first edition with a new title added, and dated 1676. This is clearly proved, on a close inspection of copies which I have seen, and of which I possess one; for the first (1674) title, which had been torn out, has left traces easily recognized, behind the new title.

3. The "third edition" (6th S. ix. 322) becomes, therefore, truly the "second," as it is described on its title-page.

4. The "Compleat Gamester" of 1709 was again reprinted in 1710, with title as follows:—

The Compleat | Gamester; | To which is Added, | the Game at Basset. | With a Discourse of Gaming in

general. | The Description of a Gaming Ordinary, | and the Character of a Gamester. With | a Song on the Game at Piquet. | London: Printed for Charles Brome, at the | Gun, the West End of St. Paul's Church, 1710. | Price 1s. 6d.

Collation: Explanation, 1 f.; frontispiece (same as in edition of 1709), 1 f.; title, 1 f.; Epistle, 4 ff.; table of contents, 1 f.; and 184 pp. (J.M.*)

5. I would here also acknowledge with thanks the full description of the sixth edition of Cotton's "Compleat Gamester" communicated by Mr. EDWARD SWINBURNE (6th S. ix. 498). This, in all probability, completes the series of Cotton's editions.

6. I desire also to add to my note on Seymour's eighth edition (1754) that it is sometimes found with Parr's plate for frontispiece. Since writing that note (6th S. ix. 383), I have met with a copy in which that plate faces the title.

A few games are described in a little book called

The | School | of | Recreation: | Or, A | Guide | To the | most Ingenious Exercises | of | Hunting, Riding, Racing, Fireworks, Military Discipline, The Science of Defence, Hawking, Tennis, Bowling, Ringing, Singing, Cock-fighting, Fowling, Angling, | By R. H. | London: Printed for H. Rhodes, at the Star, | the corner of Bride-lane, Fleet-street. 1701. [12mo.]

Facing the title, which I have here transcribed, is a frontispiece, divided into six compartments, of which the uppermost to the left is occupied by a representation of a stag-hunt, while the one to the right contains a shooting scene. Below these to the left is a cock-pit, and to the right a river, with anglers. The lowest to the left represents a bowling-green, and in the last, on the right, are two gamblers playing billiards. At foot there is an engraved inscription: "Printed for Henry Rodes [sic] near Bride lane in Fleet street." At the top is engraved "The School of Recreation." Collation: Frontispiece, title, and Preface to the Reader (signed R. H.), 4 ff.; Of Hunting, pp. 1-16; Of Riding, pp. 16-22; Of Racing, pp. 22-26; Of Artificial Fireworks, pp. 26-41; Of Military Discipline, pp. 41-65; The Noble Science of Defence, pp. 65-88; Of Hawking, pp. 89-95; Of Bowling, pp. 95-96; Of Tennis, pp. 96-98; Of Ringing, pp. 98-125; Vocal Musick, pp. 125-142; Of Cock-fighting, pp. 142-148; Of Fowling, pp. 148-158; Of Fishing, pp. 158-182; followed by 1 f. of advertisement of "Books printed for H. Rhodes," &c. (J.M.)

An earlier edition had appeared in 1684, containing less matter. Of this a poor copy, ill folded and much cut, was sold at Messrs. Sotheby,

* As before, I have here again affixed to the description of each book the initials of the collection in which, or of the collector in whose library, I have found a copy to examine and collate, as follows: Bod., Bodleian Library, Oxford; B.M., British Museum; G.C., George Clulow, Esq.; H.H.G., H. H. Gibbs, Esq.; H.J., Henry Jones, Esq. ("Cavendish"); and J.M., the present writer.

Wilkinson & Hodge's rooms, March 2, 1888 (lot 339), at the high price of 2*l.* 18*s.* The wisacre who bought it, nothing daunted, priced it 8*l.* 8*s.* in his next catalogue, and declined to lend it for collation, "as it might possibly injure the sale of it"! I regret, therefore, that I cannot say how much it contained of the matter comprised in the edition of 1701. The book is, after all, only a compilation from Gervase Markham, Charles Cotton, and other writers.

Of this book a later edition appeared, "London: Printed for A. Bettesworth, at the Red-Lyon in Pater-noster-row; And, A. Wilde, in Aldersgate-street, 1736," 12mo. The frontispiece is the same plate as in the former edition, but "A. Bettesworth's" (sic) address is now engraved at foot. Collation: Frontispiece, title, and preface, 3 ff., and pp. 7-154, followed by 1 f. of "Catalogue of Books printed for A. Bettesworth, and C. Hitch." (J.M.)

Jeremy Collier, M.A., in his 'Essay upon Gaming, in a Dialogue between Callimachus and Dolomedes' (London, Printed for J. Morphew, near Stationers'-Hall, MDCCXIII., 4to.), relates some exceptional anecdotes of high play, and quotes various Acts passed for the suppression of gambling. (J.M.)

These Acts are fully set forth in a book called "The Laws of Gaming. London, Printed by H. Woodfall and W. Strahan.....for W. Owen, near Temple Bar, Fleetstreet. 1764." Title, preface, contents, &c., pp. xxiv, and pp. 154, 8vo. (J.M.)

Here may be noted three books mentioned by Lowndes which I have not thought it worth while to describe more fully, but which should have a place in this notice of books on gaming:—

1. *Memoirs of the Lives, &c., of Gamesters and Sharpers*, by T. Lucas, London, 1714, 12mo., with a frontispiece (Reed, 2,943, 8*s.*; Bindley, part ii., 1,297, 1*4s.* 6*d.*; Bliss, H. Walpole's copy, 1*4s.*) (J.M.)

2. *A Modest Defence of Gaming*, London, 1753, 8vo.—An ironical satire, reprinted in vol. i. of Dodsley's 'Fugitive Pieces.'

3. *Authentic Memoirs of the most eminent Gamesters and Sharpers*, London, 1774, 12mo. (Nassau, part i., 1,241, 10*s.*.)

We now come to the

Annals | of | Gaming; | or, | The Fair Player's Sure Guide. | Containing | Original Treatises on the following | Games. | Whist. Hazard. Tennis. Lansquenet. Piquet. Billiards. Loo. Quadrille. Lottery. Back-gammon. All-Fours. Comet, or Pope Joan. | To which are subjoined all the Operations, | Legerdemains, Manœuvres, Artifices, Tricks, | Shuffles, Cuts, Crosses, or any possible indirect Means that can be introduced at those | Games. | By a Connoisseur. | London: | Printed for G. Allen, No. 59, Pater- | noster-Row. 1775. | (To be continued Annually.) [8vo.]

Collation: Title, contents, and introduction, 3 ff.; and pp. 3-216. In the introduction the editor says that the essays of which the book consists had "already received the approbation of the public in a periodical production." There is little or nothing

"original" about the essays, which are mainly founded on the works of preceding authors, and treat at length of the tricks of sharpers. All the "Whist," p. 4 (all but three lines) to p. 23, is from Hoyle. The "Piquet," p. 67 (part) to p. 81 (all but two lines), is from Hoyle. Under "Quadrille," the author says that the game published by Mr. Hoyle is very imperfect; and the greater part of his "Quadrille" is not from Hoyle. But the "Dictionary of Quadrille," p. 165 (half) to p. 172, is substantially from Hoyle, though edited. His "Back-gammon," p. 182 (all but seven lines) to p. 198, is principally, or almost wholly, from Hoyle. (J.M.)

Of this the second edition, "Price Three Shillings, neatly bound," has no date. The title is different, giving the names of several booksellers associated as publishers, and the table of contents is differently printed. But the book is identical in other respects with the edition of 1775. (H.J. and J.M.) There may be other editions, but I have seen none. JULIAN MARSHALL.

(To be continued.)

THE PRINCESS HENRIETTA, DUCHESS OF ORLEANS.

In the Stuart pedigree, exhibited by Mr. W. A. Lindsay, Portcullis, in the recent Stuart Exhibition, the youngest child of Charles I. has both of her mother's Christian names assigned to her. The error is perhaps due to the statement in Whitelock's 'Memorials' (London, 1682) that she was named Henrietta Maria, or to the statement to the same effect in p. 608 of Sandford's 'Genealogical History' (London, 1707), which is repeated in Burke's 'Peerage'; but she was christened in Exeter Cathedral as Henrietta only, and the following is a copy of the entry in the cathedral register, which is written in a clear, bold hand:—

"Henrietta daughter of our Sovereign Lord King Charles and our Gracious Queen Mary was baptized the 21th of July 1644."

The queen, it should be mentioned, is so named in the Liturgy of the period.

In the fourth clause of the articles for the surrender of Exeter to Fairfax, which were signed on April 9, 1646, and a copy of which will be found in Rushworth's 'Historical Collections,' vol. vi. pp. 263-5, the princess is called Henrietta only, and she is so named in the letter, announcing her escape from Oatlands to France, which was sent by her governess, Anne, Lady Dalkeith (afterwards Countess of Morton), to the princess's gentlewomen at the end of July, 1646, and which will be found in p. 318 of the same volume; and various other authorities might be cited to the same effect.

In France, however, the princess seems to have been always known as Henriette-Anne, and is so

called by the Père Cyprien de Gamaches (who became her religious instructor in that country) in his 'Exercices d'une âme royale enseignez à la Princesse de la Grande Bretagne' (Paris, 1655), and she so signed her Acte de Mariage of March 31, 1661, which will be found in p. 371 of vol. ii. of Jean Vatout's 'Souvenirs historiques des résidences royales de France' (Paris, 1838), and she is also called Henriette-Anne in the "Oraison funèbre" pronounced by Bossuet at Saint-Denis on August 21, 1670, and which will be found in pp. 145-170 of the second part of vol. v. of the Abbé de Fauvigny's edition of his 'Œuvres choisies' (Nîmes, 1784-90), as well as in the 'Récit de la mort de Henriette-Anne d'Angleterre, et l'oraison funèbre prononcée à Saint Cloud,' by M. Feuillet, the priest who took her dying confession (Paris, 1666); and I presume that after the king's execution and her conversion to her mother's faith she received the second Christian name either at a second baptism or at her confirmation, although the fact is not mentioned by the Père Cyprien, and that the name in question was given to her by Anne of Austria, the mother of Louis Treize, with whom, according to Bossuet, she was a great favourite.

In p. 114 of vol. viii. of Miss Strickland's 'Lives of the Queens of England' it is stated that Charles I. caused one of his chaplains to baptize the Princess as Henrietta Anne, after her aunt of France, and the same Christian names are given to her in vol. vi. of 'The Lives of the Princesses of England,' by Miss M. A. E. Green, now Mrs. Wood; but there seems to be no good reason why in England we should adopt the second Christian name given to the princess in France.

WINSLOW JONES.

ENGLISH LONG VOWELS AS COMPARED WITH GERMAN.

(See 7th S. vii. 342.)

At the above reference I made a few notes on this subject. The reference to "Silvers's 'A.-S. Grammar'" contains a misprint; for "Silvers" read *Sievers*. I now add a few examples to show the value of the method.

Teut. long *e*.—Exx. *E. here*, *G. hier*; *E. meed*, *G. Miethe*; *A.-S. cēn*, a torch, *G. Kienfackel*, a pine torch, *Kien*, resinous wood.

Teut. long *i*.—*E. dike*, *G. Teich*; so also drive, *reiben*; idle, *eitel*; ride, *reiten*; tide, *Zeit*; bite, *beissen*; smite, *schmeissen*; white, *weiss*; write, *reissen*; thy, *dein*; shive, *Scheibe*; pipe, *Pfeifen*; gripe, *greifen*; ripe, *reif*; glide, *gleiten*; while, *weil*. These are all taken in order from Appendix A. to my 'English Etymology,' where the correspondence of the consonants is explained.

Teut. long *a*.—*E. blood*, *G. Blut*; so also brood, *Brut*; good, *gut*; hood, *Hut*; mood, *Muth*; rood, *Ruthe*; to, *zu*; brother (*A.-S. brōthor*), *Bruder*;

father (*A.-S. fōthur*), *Fuder*; mother (*A.-S. mōdor*), *Mutter*; flood, *Fluth*; foot, *Fuss*. All from the same.

In my former communication, under "Teut. long *o*," I inadvertently mentioned *G. kuhl*, instead of *kühl*, as answering to *E. cool*. The fact is that the *E. cool* answers to the old *G. adverb kuole*, coolly; but the adjective has the mutated *ü*, answering (as I have shown) to the *E. ee*. We actually have this mutation in the famous Shakespearean phrase "to keel the pot," i.e., to keep it cool by stirring it. The mutated forms appear in *E. feet*, *G. Füsse*; so also breed, *brüten*; brethren (Old North. *E. brēther*), *Brüder*; feel, *fühlen*; heed, *hüten*; greet, *grüssen*; sweet, *süss* (for *swiüss*); green, *grün*; keen, *kühn*. In the verb bleed the German does not mutate, but has *bluten*. On the other hand, where we have bloom without mutation, the related *G. word* is *Blüthe*. Of. also seek, *G. suchen*; beech, *G. Buche*.

Teut. long *u*.—*E. house*, *G. Haus*; so also snout, *Schnauze*; loud, *laut*; mouse, *Maus*; louse, *Laus*; foul, *faul*; sour, *sauer*; sow, *Sau*; thousand, *tausend*. In the word *hide*, as compared with *G. Haut*, the *E. vowel* is mutated; so also mice, *Mäuse*; lice, *Läuse*.

Teut. long *æ*.—*E. sleep*, *G. schlafen*. Examples are rare. *E. deed*, as compared with *G. That*, is somewhat similar.

Teut. *ai*.—*E. home*, *G. Heim*; so also dough (miswritten for *dogh*), *Teig*; dole, *Theil*; broad (with the old sound of *oa*), *breit*; token, *Zeichen*; goat, *Geiss*; both, *beide*; cloth (long *o* in plural *clothes*), *Kleid*; oath, *Eid*; soap, *Seife*; oak, *Eiche*; stroke, *Streich*; spoke, *Speiche*.

The mutated form usually appears in English only; thus *E. heal*, *G. heilen*; so also breadth, *Breite*; heath, *Heide*; heat, *v. heizen*; lead, *v. leiten*; leave, *bleiben* (for *be-leiben*); sweat, *Schweiss*. On comparing *E. lore* (*A.-S. lār*) with the *A.-S. læran*, to teach, we see that the *G. lehren*, *O.H.G. lēren*, is mutated.

Teut. *au*.—*E. stream*, *G. Strom* (formerly *Straum*); so also heap, *Haufe*; cheap, *Kauf*, *s.*; east, *Ost*; leaf, *Laub*; leak, *Lauch*; dream, *Traum*; leap, *laufen*; be-reave, *rauben*; lead, *s.*, *Loth*; seam, *Saum*; deaf (*M.E. deaf*), *taub*.

Teut. *eu*.—*E. deep*, *G. tief*; so also lief, *lieb*; freeze, *frieren*; deer, *Thier*; sick (*M.E. seek*), *siech*; thief, *Dieb*; seeth, *sieden*.

The real value of these equations is best tested and perceived when the correspondences are at first sight anomalous. Thus *G. Stief-mutter* answers to *E. steep-mother*, *A.-S. steop-mōdor*; and such, in fact, is the *A.-S.* form. The mod. *E. ee* has been shortened by the stress on the closed syllable.

WALTER W. SKEAT.

I expected PROF. SKEAT would remark on the fact of the Dorset dialect admitting no long vowel,

every vowel that is elsewhere long and simple being resolved into two short ones. The poems of Barnes, in the few attempts to represent this (not in a tenth of the words that should have been modified), make the second sound appear long, exaggerating the syllable's quantity, which really never differs from what Londoners give. Every long *a* is resolved into *y* and a short *a*, every long *e* into *y* and a short *e*, every long *o* (narrow) into *w* and the *o* of *come* (but if broad, as in Dorset, it becomes "Dyarset"), and every long *oo* into *w* and the short *oo* of *foot*. The anomalies of standard English do not exist, for every long *a*, whether we pronounce it as in *fall*, *father*, *fast*, or *fate*, becomes the same diphthong, the *ya* of *yam*. In such syllables as *bite* and *tune*, which are sounded the same as elsewhere, the so-called "long vowel" is, of course, a diphthong with all of us; but in Dorset the *u* remains so even when preceded by *l* or *r*, so that the dialect rejects every long simple vowel. There are two words (*one* and *once*) in which all England treats the *o* in the Dorset manner; but these are new spellings for *öon* and *öonce*, where the first *o* had the force of *w*, and the second that of *o* in *come*. PROF. SKEAT may perhaps know of some other dialect or language totally without long vowels.

E. L. G.

ST. FELIX PLACE-NAMES.—The almost forgotten St. Felix has, as is known, survived in several places named after him, e.g., Felixstowe and Flixton. There is also a village named Flixborough in Lincolnshire. At the trial for high treason of Robert, Earl of Essex, and Henry, Earl of Southampton, in the Court of the Lord High Steward at Westminster on Feb. 19, 1600/1, 43 Eliz., among the judges was Sir Edmund Anderson, L.C.J. of the Common Pleas, who was descended from a family of that name at Flixborough, in Lincolnshire.

"He was educated at Lincoln College, Oxford, and succeeded Sir James Dyer as Chief Justice of the Common Pleas in 1582. He is said to have been a zealous promoter of the discipline of the Church of England, and to have written much; but none of his writings are known at the present time, excepting a volume of Law Reports of good authority. He died at London in August, 1605. See Collins's 'Baronetage,' vol. iii. p. 191."

The above quotation is from 'Criminal Trials,' vol. i., in the "Library of Entertaining Knowledge," London, Charles Knight, Pall Mall East, 1832, p. 311. I should be glad if any other of your correspondents could add to this short list of places named in England after St. Felix, and also to know if his *cultus* was strictly local or ever penetrated and left any traces on the Continent. For same, or possibly another St. Felix, cf. Dr. Conyers Middleton's 'Letter from Rome,' fourth edition, London, Richard Manby, MDCCXLII., pp. 242-8. Cf. also Dr. Rock's 'Hierurgia,' Lond., 1833, vol. i. pp. 341-4. H. DE B. H.

"TO SAUNTER."—This is a very puzzling word. The latest derivation is that ventured on by Prof. Skeat in the *Philol. Trans.*, 1885-87, p. 8, and he there derives it from the Anglo-Norman French (for it is not in Godefroy or Littré) *s'auntrer* = *s'aventurer*, lit. to adventure oneself. The most serious objection, and perhaps a fatal one, to this derivation, which Prof. Skeat himself calls a guess, is that there is not, that I am aware of, any example in which a French reflexive verb has thus been taken over bodily into English, reflexive pronoun and all. Nor can I find either in "to roam (or to rove) in quest of adventures," which seems to be one meaning of *s'aventurer* in O.F. (see Godefroy) that slowness of movement which is apparently inherent in *to saunter*.

This being so, I will venture to make a guess of my own, though if *to saunter* was ever used of quick movements I am afraid my guess will fall to the ground. My derivation is based upon the compound word *saunter-wheel*, in which I think the word *saunter* is most probably the same word as that which I am considering, and which will be found in Halliwell with the explanation "a wheel which works facewise from a spur-wheel."* For I am very strongly inclined to believe that *saunter* in this word is a dialectical, probably northern (see Prof. Skeat's 'Dict.' in supplement), form of *centre*, and that, therefore, *saunter-wheel* = centre-wheel. *Saunders* (or *sanders*) *blue*, a sort of colour used by artists, is given by Webster as = *cendres bleues*, and this is indubitably the right derivation, as I find *cendre bleue* in the same meaning both in Adeline ('Lexique des Termes d'Art') and in Littré. If, then, *cendre* has given *sander* and *saunter*, *centre* would certainly give *santer* and *saunter*. But given *saunter* = centre, how are we to get out of it the verb *to saunter* = to walk slowly? With *centre* used alone in its ordinary meaning I do not see how this is to be done, even though we have in French policemen's slang "Circulez!" used of movement which is anything rather than circular.† But if we call *saunter-wheel* = centre-wheel once more to our help, then I think an explanation may be arrived at, though it may seem, at first sight at any rate, to be rather far-fetched. For in every clock and watch there is a *centre-wheel* (I do not find the word in any dictionary),‡ so called because it is in the centre, as is shown by the fact that an axle

* This description would seem to point to a *crown-wheel*, in which the teeth are parallel to the axis (see Webster), whilst a *spur-wheel* has its teeth perpendicular to its axis.

† This use of *circular* is no doubt borrowed from the blood, which, when circulating, is always in movement, but of which the movement is circular in this sense only, that it (the blood) returns to the spot from which it set out.

‡ I have since found *center-wheel* in Knight's 'Dict. of Mechanics,' but all that is said about it is, "The 'third wheel' of a watch in some kinds of movements."

(sindle or pinion) runs from the axis of this wheel to that of the dial. There the axle becomes connected with the minute hand, so that this and the wheel go round once in the same time, viz., an hour.* The movement of this centre-wheel is, therefore, very slow, and it has occurred to me that in the process of time—when perhaps, as now, the connexion between *centre* and *saunter* had become somewhat obscured—the term *saunter* might have been conceived to have something to do with the lazy movement of the wheel, and that in this way *saunter* might have come into use as a verb.† It is, however, of course, open to any one to maintain that I have inverted the real course of events, and that the verb *to saunter* first came into use, and the term *saunter-wheel* was afterwards imagined with a view to express the sluggish motion of a certain wheel. The history of the two expressions—which I cannot supply, but which may hereafter be furnished in the 'N.E.D.'—can alone decide which of the two speculations is the correct one. Still, if *to saunter* is older than *saunter-wheel* and there is any connexion between the two expressions (which, after all, there may not be), and *to saunter* has nothing to do with *centre*, then *saunter-wheel* has nothing to do with *centre-wheel*, which I am very loth to believe. F. CHANCE.
Sydenham Hill.

BLACK IS WHITE: AN ARGUMENT FROM ETYMOLOGY.—The word *black* (A.-S. *blac*, *blac*, *bleak*) is fundamentally the same as the Old German *black*, now only to be found in two or three compounds, as *Blachfeld*, a level or plain; *Blachmahl*, the scum which floats on the top when silver is melted; and *Blachfrost*, and it meant originally "level," "bare," and was used to denote blackness, because blackness is (apparently) bare of colour. But the nasalized form of *black* is *blank*, which also meant originally *bare*, and was used to denote whiteness, because whiteness is (apparently) bare of colour. The same word was used to denote the two opposite things. From which it would seem that *black* is *white*. To any one who shall point out a flaw in this etymological argument I shall endeavour to be grateful, provided he does not disturb the very satisfactory conclusion. This I should naturally resent. It may help him to a conclusion and serve as a further support to my contention to point out that *blac* in Anglo-Saxon actually means "white" as well as "black," so that it is not in its nasalized form only that the same word is employed to express opposite things. Why is this, unless that to the primitive mind both white and black appeared

to agree in being bare or void of colour, and for that reason to deserve the same name? And here I cannot help harbouring a suspicion, suggested by the Old German *Blachfrost* (which appears to be nearly obsolete or only used in some localities), that our "black frost" meant originally a frost bare of accompaniments, as hoar, rime, and it is a coincidence only that it should be black in colour and blacken the vegetation. But we have long lost hold of the original meaning, and believe it to refer to the colour. JOHN RICE BYRNE.

PRINCE ARTHUR'S MARRIAGE WITH KATHERINE OF ARAGON.—The Rev. Dr. Lee, of All Saints', Lambeth, in a letter printed in the *St. James's Gazette* of May 17, 1889, writes:—

"The Roman Canon Law did not permit Henry to marry his brother's wife, for the simple reason that Katherine never was Arthur's wife. The marriage was never consummated, and therefore was no marriage. It was only such in external form. I have seen authentic copies of the chief depositions in this case, and write consequently with confidence. The decision left Katherine free."

I have always been under the impression that the marriage was consummated, and that to this fact was due the premature death of the young prince. I remember reading about the year 1863 some secret contemporary memories of Katherine of Aragon, contained in a work which was probably published about that time. It is to that work that I desire to be referred. In it cohabitation was distinctly stated, and it was given as evidence that Arthur, rising from his nuptial couch, called for a morning draught, exclaiming, as he drained the cup, "Ho, my masters, it is good pastime to have a wife."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

THE AGE OF BEES.—Sir John Lubbock writes in the *Times* that he has known a bee to live for fourteen years. Is it not a little singular that this is exactly double of the span of life allotted to the honey bee by another careful observer of the facts of bee life—I mean Virgil—who, in his fourth 'Georgic,' says of them, "neque enim plus septima ducitur ætas"? E. WALFORD, M.A.

Hyde Park Mansions, N.W.

A NEW CECILIA METELLA.—I am not about to revive the question as to whether "Cæcilie. Q. Cretici. F. Metellæ. Crassi" was engraven on the towering Roman sepulchre in memory of the lady whose intimacy with Dolabella was so offensive to Tullia, the daughter of Cicero, or in memory of her who was divorced by Lentulus Spinther. My speculations are of a humbler nature, and far more easily adjusted. I wish to know who was the Lady Cecilia Hobart to whom, in 1770, Rousseau addressed the remarkable letter recently discovered by M. Chantelauze. The letter itself is dated from Monquin on March 28, 1770. So far as we know,

* I have my information from two clock and watch makers, who assure me that there is a centre-wheel in every clock and watch. Indeed, one of them has pointed out the wheel to me in a skeleton clock which I have.

† Is it possible that *saunt*=saint (Jamieson) may have helped to give to *saunter* its meaning? I myself can hardly conceive a saint moving otherwise than slowly.

this interesting manuscript was discovered in an old library a few years ago, and first saw the light in 1884. The following note, written in the eighteenth century handwriting, formed its sole preface: "Lettre inédite de J. J. Rousseau à lady Cécile Hobart. A Monquin, le 28 Mars, 1770." The letter itself covered eleven quarto pages, and there seems to be no doubt as to its having been copied from the original letter indited by Rousseau to the mysterious Lady Cecilia Hobart. I have recently been at some pains to discover Lady Cecilia Hobart in the pages of Burke and Playfair, but so far without success. The latter authority tells us in 'The Antiquity of the English Peerage' that the first Earl of Buckinghamshire was twice married. By his first wife he had three sons and five daughters, by his second wife two sons and no daughters. He died in 1756. Burke—who professes to give the names, although omitting, out of delicacy, the dates of birth—gives only four daughters and three sons as the issue of the two marriages. According to that authority, John, first Earl of Buckinghamshire, had by his first wife the following issue: John, who succeeded as second earl in 1756; Robert, who died in 1733; Dorothy, who married in 1752 Sir Charles Hotham-Thompson—she died in 1798. By the second marriage, in 1735 (*circa*): George, who succeeded as third earl in 1793; Henry, born in 1738; Anne Catherine, married 1784, died 1800; Maria Anne, married 1785, died 1846; and Leonora, who died unmarried March 8, 1794. If Playfair be correct in his statement, there is still one daughter to be accounted for, and this may be the Lady Cecilia herself. Let us, for the sake of argument, suppose that Lady Cecilia in 1770 was about eighteen years of age. By the light thrown from the letter itself we gather that she was very young, certainly unmarried, at that time. This would fix the date of her birth in 1752. She must have been but four years of age when her father died, and only ten years old at the death of her mother. Why is history silent as to her name? "How lived, how loved, how died she?" That she loved and that she was unhappy is but too evident from the face of that wondrous letter:—

"Non, Cécile, le dégoût de la vie n'est point extraordinaire quand on n'existe que pour l'amour. Ce n'est pas pour se quitter que l'on voudroit mourir, c'est pour mériter, à ce prix, un amour éternel."

But what was she like—this new Cecilia? Behold a glimpse from the pen of Rousseau himself:—

"Ce qui me ravit en toi, c'est cet heureux mélange de fierté et de douceur, d'austérité dans ton maintien et de liberté avec tes amis. Quand je vois ces yeux si superbes, faits pour dire aux mortels : 'Prosternez-vous et adorez'; quand je les vois s'armer de pleurs, et laisser échapper sur ton col d'albâtre des larmes plus pures que la rosée du matin; alors, alors, Cécile, je voudrois mourir, dans l'espoir qu'au delà de cet univers les amans n'ont plus d'âge."

Rousseau must not be supposed to have been her lover. There was a happier man than Rousseau in the field:—

"Je l'aime de toute mon âme, et cela sans jalousie. Il m'est cher, parce que tu l'aimes; il m'aime parce que je suis ton Jean-Jacques; voilà le nœud qui nous lie."

With these words the fragment ends. With these brief extracts from a grand and heart-stirring letter I will tempt the genealogist. The monument of Cecilia Hobart has been raised by the genius of Rousseau. Shall she remain a mystery to the end of time?

RICHARD EDGUMBE,

33, Tedworth Square, Chelsea.

SOMETHING LIKE A TRADE-CARD.—The search for trade-cards and shop-bills, English and foreign, has been for some years a congenial pursuit of mine, and many quaint specimens have fallen to my bow and spear; many prints, too, which in character have a family likeness to these, but can hardly find a place under either heading. Among the latter kind, that which I am about to describe seems to take the palm for absurdity and the apparent want of any justification for its production. It is of small folio size, the centre portion being occupied by the portrait, in an oval, of a child, in whose face smugness and undiluted ugliness strive for the mastery. The vanity displayed in the wearing of a heavy bead necklace is counterbalanced by the inscription round her lace tucker, "The Fear of the Lord is the beginning of Wisdom." In her hand is an ostentatiously labelled New Testament. Texts such as "For her value is far above rubies," "Who can find out a virtuous woman?" and the like, surround the portrait, and cherubs and other more completely articulated angels fill the corners left by the oval. A coat of arms (no tinctures), On a bend three sheaves of corn between two eagles displayed, and the legend "Let love be without dissimulation," are to be found below. The key to the meaning of all this is contained in the inscription at the upper part of the plate, which reads thus:—

"Augusta Goldney, the 13th Child of the Author, His Youngest Daughter, was born in London, the 6th of February, 1751, and lived with the Eminent Miss Kellys, Importers of Lace, Ludgate Street, of whom our very Amiable Fruitful Queen may have a just Character. The said Augusta is Modestly Good-natured, without affectation, Religious but not Superstitious, and has had a Genteel Liberal Education. Therefore her Father Edward Goldney humbly & affectionately beseeches Her most Excellent Majesty to accept of Her, to wait on One of the Young Princes or Princesses, He having the highest regard for the Utility of the Rising Generation, particularly for our Illustrious Royal-Family the Glory of the British Nation."

The print is engraved throughout by Chambers. The concluding lines are of a piece with the rest:—

"Unfeign'd Piety, Perfectly Cleanly, Industry, Economy and Generosity, Are the Principal Beauties of a Virgin or Wife of the first Quality."

Why the worthy Goldney did not content himself with having this rigmarole written on vellum and presented to some member of that family for whose utility he had so high a regard, and why he incurred the expense of this public advertisement of Augusta's virtues is more than I can guess.

J. ELIOT HODGKIN.

Richmond, Surrey.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TONBRIDGE SCHOOL AND JOHN PROCTOR, ITS FIRST MASTER.—Can any one supply me with evidence of the actual existence of this school before the last year of Queen Mary's reign? Two histories of the school have been written, but both contain statements on this point which are undoubtedly erroneous. The charter was granted by Edward VI. a few weeks before his death in 1553. Nothing more is known of the school till the end of 1558, when, on the death of Sir Andrew Judd, the founder, the Skinners' Company became the governors. It has been assumed by the above-mentioned historians that the school had no actual existence till this date, and the theory is advanced by them that the scheme had been kept in abeyance until Queen Elizabeth's accession had put an end to the troubles of her predecessor's reign. But a comparison of dates will at once demolish this theory. Sir Andrew Judd died a month before Queen Mary; and in his will, which he made on his deathbed, he refers to the school as existing at that time. Two other statements in the histories, which have a bearing on my question, are also incorrect. John Proctor, the first master, is said to have reigned from 1558 to 1578, and in the latter year to have been appointed rector of St. Andrew's, Holborn. The question of the identity of the master of Tonbridge with the rector of St. Andrew's was discussed by several authors so long as two centuries ago, and left undecided. None of them seems to have thought of the simple expedient of examining the registers of St. Andrew's, in which I have seen numerous signatures of James (not John) Proctor. There can scarcely be a doubt that John Proctor was the first master of Tonbridge, as he is so called in several authors of Elizabeth's reign; but his dates were certainly not 1558 to 1578. The contemporary account-books of the Skinners' Company show that John Lever was appointed early in 1559, and his name, variously spelt Leyvar, Leaver, &c., appears as that of the recipient of the master's stipend every year down to 1574, when John Stockwood takes his place. Thus, if we accept 1558 as the date of Proctor's appointment, a year at most is left for

his period of office. Is it credible that in so short a time he could have attained fame as master of Tonbridge, as he certainly did? Proctor also had some reputation as the author of the 'History of Wyatt's Rebellion.' His description of himself as an eye-witness proves that he must have been in Kent in 1554, and the humorous account he gives of an incident which took place at Tonbridge strongly suggests that he was himself present on the occasion. All these facts point to the conclusion that the school existed with Proctor as its master very soon after the charter was granted; but I shall be grateful for any distinct evidence, of which hitherto I have obtained none. Any further information about Lever would also be valuable, as I find no other trace of him but the annual entry of his stipend in the ancient volume of 'Receipts and Payments.'

W. O. HUGHES-HUGHES.

Uppingham.

SERGEANT OF THE BAKERY.—Is this office in the royal household in Queen Elizabeth's reign continued, or has it been abolished? What was its official rank then, and what is its equivalent now? If the holder had previously been a yeoman, he could not have been entitled to use armorial bearings. But after a grant had been made to him for special services rendered to his country, he could then subscribe *armiger* after his name. Is there any work which gives an account of such respective offices in the royal household?

E. C.

THE SPANISH TONGUE.—I should be greatly obliged if any one would tell me who first said that Spanish was like the Latin of a sulky Roman slave.

JULIUS STEGGALL.

HERALDIC.—Will any of your correspondents kindly inform me whether a label of three granted, *inter alia*, in arms about the middle of the sixteenth century, and confirmed some years later to the then bearer and to his father's posterity for ever, can be assumed at the present day by a lawful descendant of the same? I understand that the label is ordinarily adopted in heraldry by the eldest sons of families as a mark of cadency; but in the arms to which I refer it is distinctly a part of the grant, and a doubt arises whether as such it should still be retained by those entitled to bear the arms, and differenced accordingly, or whether a present representative, being a second son, should use the crescent only.

RITA FOX.

Manor Park, Essex.

SIR RICHARD GRENVILLE.—What are the contemporary authorities for the history and biography of the great Sir Richard Grenville? The tercentenary of his memorable battle with the Spaniards, immortalized by the poem of Lord Tennyson, will soon be due, and will probably be kept up at

Bideford. All contemporary records of his life will therefore be of great interest in Devonshire. I am acquainted with the narrative published in Arbor's work, and also with the history in 'Cornish Worthies'; but all contemporary evidence of the events of his memorable life will be of value.

W. S. LACH-SZTRMA.

"A RIDDLE OF CLARET."—Can any of your readers inform me how much "a riddle of claret" is, and how it came to be so called? K. N. B. Edinburgh.

HEEL-BLOCK.—Will some one help me to the meaning of the word *heel-block* in the following quotation, c. 1660? Brome, 'On the Death of Mr. Josias Shute,' lines 32-3:—

He was no whirligig lecturer of times,
That from a heel-block to a pulpit climbs.

E. L. BRANDRETH.

'THE LONGITUDES EXAMIN'D.'—A copy of this book, by Jeremy Tacker, of Beverley, in Yorkshire (London, 1714), is in the British Museum, but is imperfect, as the plate containing the diagrams referred to in the text is missing. Where could I see a perfect copy? L. L. K.

ITALIAN PEDIGREES.—I am anxious to find some account of the Italian family of Mirabelle, and shall be glad to be informed what works I should consult, and if they are to be found in the British Museum Library or in any of the London libraries. I know Count Litta's 'Italian Families.' Please address

A. W. CORNELIUS HALLEN, F.S.A.Scot.

Alloa, N.B.

CITY BURIAL-GROUND.—I should be greatly obliged if any of your readers could suggest to me a likely place where a parishoner of St. Mary Mounthaw, Lambeth Hill, would have been buried in the year 1770. I have searched the registers of St. Mary Somerset and St. Mary Mounthaw without success. Was there any cemetery or common burial-ground used in the City of London about this period? A. G.

THE MOCK MAYOR OF NEWCASTLE-UNDER-LYNE.—There is an old print of this subject, showing a crowd in the market-place. What was the origin; and is the custom observed in the present day? GEORGE ELLIS.

St. John's Wood.

"DAN MACKINNON."—In his 'Reminiscences and Recollections,' Capt. Gronow repeatedly refers to Col. Mackinnon, of the Guards, in the way mentioned above, which I presume was a *sobriquet*, and not an abbreviation of the name of Daniel. I have a notion that the officer referred to was named Henry, and that he became a major-general in the army, but I have no means at hand

for verifying this. I shall be much obliged to any one who will enlighten me on the subject, and doubly indebted by an advance reply direct, in order to avoid delay.

CHARLES WYLIE.

3, Earl's Terrace, Kensington, W.

EPILOGUE TO 'MUCH ADO ABOUT NOTHING.'—Can any of your readers tell me who was the author of the Epilogue recited at the performance of 'Much ADO about Nothing' on March 19, 1830, by Trinity undergraduates, in which J. M. Kemble played the part of Dogberry, and A. H. Hallam that of Verges; and also who recited it?

UNDERGRAD.

[With signal disregard of our requests to contributors, you include in one paper, and under one signature, a variety of disconnected questions, each of which must be the subject of a separate communication.]

EPITAPH BY CHARLES J. FOX.—Can any of your readers give me a copy of the epitaph written by Charles James Fox on my great-grandfather, the Right Rev. William Dickson, D.D., Lord Bishop of Down and Connor, who died at Mr. Fox's house, in Arlington Street, on Sept. 19, 1805, and was buried in the "New Burying Ground, Tottenham Court Road." The tombstone is still there, but every trace of inscription is obliterated. Please reply direct. (MRS.) SARAH J. ANDREWS.

St. Margaret's, The Terrace, Barnes, S.W.

MINIATURE.—I have a very beautiful miniature—the portrait of a man—bearing a great resemblance to the pictures one sees of Mozart. It is signed "N. P., 1788." I shall be very glad of any information respecting an artist bearing those initials, so as to throw some light on whose portrait it is likely to be. DOROTHY.

CRÉBILLON.—Montesquieu gives the palm amongst writers of tragedy to Crébillon. His words are:—

"Nous n'avons pas d'auteur tragique qui donne à l'âme de plus grands mouvemens que Crébillon, qui nous arrache plus à nous mêmes, qui nous remplace plus de la vapeur du dieu qui l'agite; il vous fait entrer dans le transport des bacchantes.....C'est le véritable tragique de nos jours, le seul qui sache bien exciter la véritable passion de la tragédie, la terreur."

To which of Crébillon's tragedies does the critic refer? His judgment would be scarcely approved in these days. J. MASKELL.

"DRAWING A TOOTH AT A HEALTH."—What does Pepys mean in his 'Diary' when he says:—"Sept. 18, 1666.and there did hear many stories of Sir Henry Wood about Lord Norwich drawing a tooth at a health"? GEO. L. PARMELE.

WAR IN THE NETHERLANDS, 1607.—I have before me a manuscript tract entitled "Essaies of conjecture upon certain negotiations touching peace, Between the archduke and the states in anno

salutis, 1607. By C. F. Veritate et reverentia." It seems clearly to be advice from C. F. (an Englishman) given in answer to solicitation from some of those connected with the Netherlands as to the wisdom of accepting a truce or settling a peace (an agreement was come to in 1609). Is it possible to find out who C. F. was, and how his advice came to be asked? The volume has the arms of Douglas on the sides.

J. C. J.

BURLINGTON.—Jesse, in his very untrustworthy 'London,' says (iii. 384) that the architectural Earl of Burlington was, in his visit to Italy, rapturous over a church there, until he was told it was a copy of one he had left behind him in London—St. Stephen's, Walbrook—and that his first step, on alighting at Burlington House, was to make a pilgrimage to Walbrook. As he must have come by the Dover Road, he might as well have driven through the City first, to see it by the way. Did it ever happen at all; and, if so, how?

C. A. WARD.

Walthamstow.

ROUSSEAU IN ENGLAND.—Can any of your correspondents suggest sources from which I may be able to gather details of Rousseau's sojourn in England? Are there any references to it in any of his writings?

WOOTTON.

AUTHORS OF QUOTATIONS WANTED.—

The childhood shows the man,
As morning shows the day; be famous, then,
By wisdom.

Most mighty Agamemnon, king of men,
Atrides not unworthy are the gifts
Which to Achilles thou design'st to send.

Now, now, my friends! your utmost nerves employ.
You whom I chose amid the flames of Troy
To bear my arms, as Hector's once ye bore,
Exert the soul, so often proved before.

E. N.

L'onda dal mar divisa
Bagna la valle e'l monte;
Va passeggeria
In fiume,
Va prigioniera
In fonte,
Mormora sempre e geme,
Fin che non torna al mar;
Al mar dov'ella nacque,
Dove acquistò gli umori,
Dove da' lunghi errori
Spera di riposar.

JOHN PICKFORD, M.A.

Follow the Christ, the King, elsewhere foreborne.
In the line that precedes order the words "live pure, right wrong."

MALCOLM DELEVINGNE.

He sleeps the sleep of the just.

A. HALL.

Classics must go,
Commerce must grow,
So sang the poet Lord Mayor.

Thus the *St. James's Gazette*, April 26. Whence the quotation; and who is the Lord Mayor alluded to?

J. J. S.

Replies.

THE ORTHODOX DIRECTION FOR BUILDING CHURCHES.

(7th S. vii. 166, 250, 333.)

The very ancient practice of orientation in the building of churches can hardly be set aside as "a High Church piece of pander." Allusion to worship towards the east may be found in the early liturgies and Church fathers; and in this country, at least, orientation has been practised from the first introduction of Christianity into these islands down to the present time, with the interruption of the Great Rebellion. Abroad, a French writer, a noted Ultramontane, Mgr. Barbier de Montault (*Traité Pratique de la Construction.....des Eglises*, Paris, 1878, t. i. p. 18) says that "the orientation of churches has been so neglected during the last three centuries that the canonists now no longer make it of rigorous obligation. Custom has prevailed over right, and now the most futile pretext appears a sufficient reason for neglecting the tradition of the Church, which, all the same, remains prescribed in the rubric of the Missal." So much for modern Roman Catholic teaching. In the ancient Roman local Church, the neglect of orientation is more apparent than real. In the church of St. John Lateran, the mother church of Rome, as well as in the church of St. Peter (the Vatican Basilica, which takes a lower ecclesiastical rank than the Lateran), the celebrant at the high altar has his face turned to the east, although the part of the church containing the altar is towards the west; and it is interesting to note in Mr. G. G. Scott's 'History of English Church Architecture' the discursus on the orientation of churches, in which the bearings of a large number of the Roman basilicas are given, and these show a very distinct orientation, either of the celebrant or of the altar, in the first ages of the Church at Rome. In Egypt, Mr. A. J. Butler tells us that "the entrance to a Coptic church is almost invariably towards, if not in, the western side, while the sanctuaries lie always on the eastern" ('Ancient Coptic Churches of Egypt', Oxford, 1884, vol. i. p. 10). As to the Holy Eastern Church, Dr. Neale says that orientation "is universal through Asia as well as Europe" ('History of the Holy Eastern Church', London, 1850, pt. i. p. 222).

If Mr. Ferguson's dictum be correctly quoted, it is simply monstrous. The sounder opinion would be that the orientation of churches is almost universal amongst Christians, whether eastern or western, except in times and places where no heed is paid to ecclesiastical propriety.

It would be extremely interesting if some one would work out completely the history of the tradition that in this country the church builders watched for the rising of the sun on the day on

which they began their building, and then laid the axis of the church at right angles to the place on the horizon whence the sun rose. And, to complicated matters, would they always begin their church building on the feast of the patron? Last summer Archdeacon Cheetham asked for information on this tradition in the *Guardian*, but I have not noticed that any answer has been given to his question. J. WICKHAM LEGG.

47, Green Street, W.

French sacristans, wherever there is a deviation of the chancel from the nave's direction, I believe, tell you that it designedly represents our Lord bowing his head on the cross. But the cases are extremely rare, I suppose, in any country. The only one I know is the Abbey of St. Denis, where the twist is perhaps two or three degrees, and in Lichfield Cathedral still less. The case of Whitby Abbey must be quite abnormal, if not unique.

E. L. G.

MR. TOMLINSON exaggerates the divergence of the lines of the nave and choir at Whitby Abbey. Dr. Young's remark is that the nave "diverges from the choir about five degrees towards the north," and that is entirely accurate. By actual observation, made for me while engaged on my handbook for the abbey, it was ascertained that "the axis of the nave diverges from true east and west by $15^{\circ} 3'$, and that of the choir by $7^{\circ} 9'$; while, according to the lines of the Ordnance maps of the town (which are not, however, drawn exactly due north and south and east and west) the divergences are approximately 11° and 6° ." After a very patient consideration of all the circumstances, including historical data afforded by the building itself, very careful and accurate measurements, and such considerations as the unquestionable technical skill and ability of mediæval architects and masons, the only conclusion I found myself able to come to was that the building in question was deliberately so planned, and I ventured to suggest an explanation founded on precisely the principle suggested in J. T. F.'s reply. The whole is too long to reproduce; but it is all given in the handbook aforesaid. All the explanations customarily proposed are either nonsensical or unsupported by fact or authority. Deliberate intention with a well-considered end in view is alike consistent with what we know of the builders and with the results yet recognizable as actually attained. And while the story of the building of the Whitby Abbey Church, as told by the architectural features themselves, seems to be sufficient effectually to preclude the applicability of Mr. Micklethwaite's explanation there, the divergence in the line of the south arcade of the nave of the parish church at Scarborough—the part from the clustered column westward being not in the same line with the portion running eastward from the

same point—certainly cannot be accounted for on the principle assumed. One other fact, not unconnected with the general subject, may be mentioned, and that is that the axis of the parish church, in the close vicinity of the abbey church, and which must have been built in the latter part of the twelfth century, is exactly parallel with that of the choir of the abbey. The parish church is dedicated to St. Mary, and the abbey church to Saints Peter and Hilda, the first stone of the existing remains having certainly been laid within the first quarter of the thirteenth century.

J. C. ATKINSON.

LATIN LINES (7th S. vii. 348).—A query as to these lines, with replies, will be found in 5th S. iii. 187, 236, 299. There seems to be no doubt that they are by Thomas Warton, in whose works by Mant, Oxford, 1802, 8vo., vol. ii. p. 258, they are thus, more correctly, printed:—

Somme veni, et quamquam certissima mortis imago es,
Consortem cupio te tamen esse tori!
Huc ades, haud abiture cito: nam sic sine vita
Vivere, quam suave est, sic sine morte mori.

In Dod's 'Epigrammatists,' London, 1870, 8vo., the following translation from Kett's 'Flowers of Wit,' by an anonymous author, is printed at p. 431:—

O Sleep, of death although the image true,
Much I desire to share my bed with you.
O come and tarry, for how sweet to lie,
Thus without life, thus without death to die.

In the 'Selecta Poemata Anglorum,' second edition, 1779, the second and third lines are inaccurately printed:—

Consortem lecti te cupio esse mei:
Grata venito quies: nam vita sic sine curis
"This inscription is said to have been intended to be placed under a statue of Somnus, in the garden of the late James Harris, Esq., of Salisbury."—Note by Mant.

W. E. BUCKLEY.

[Many interesting communications, unfortunately anticipated, are acknowledged.]

PORTRAIT OF CROMWELL'S WIFE (7th S. vii. 308).—Granger, in his 'Biographical History' (ed. 1779), says:—

"There is in the possession of the Rev. Dr. Edward Cooper, of Bath, a portrait of Cromwell, which belonged to the commissioner Whitelock; and another, called Cromwell's wife, which was the property of Zincke the painter, who presented it to Dr. Cooper's father. This picture is without character, and very unlike the print of her, which I believe to be genuine" (vol. iii. p. 11).

In his next page Granger shortly describes the engraved portrait he refers to:—

"Elizabeth Cromwell, wife of the Protector, in a black hood. In the upper part of the print is a monkey..... The print, which is neatly engraved, is prefixed to a scarce satirical book, entitled 'The Court and Kitchen of Elizabeth, called Joan Cromwell, the Wife of the late Usurper, truly Described and Represented,' &c., London

1864, 12.no. The head has been copied by Christopher Sharp, an ingenious turner of Cambridge."

J. F. MANSEERGH.

Liverpool.

Your correspondent H. J. A. will probably obtain the information which he seeks by addressing a line to Mr. Bertram Astley, of Chequers Court, near Tring, or the Rev. J. De Kewer Williams, of Hackney, both of whom have large collections of portraits of members of the house of Cromwell.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

In reply to H. J. A. I beg to state that my family are in possession of a portrait of Oliver Cromwell's wife, three-quarters length, by Sir Peter Lely. It has come to them in direct descent from Henry Cromwell, Lord-Lieutenant of Ireland, of whose line my grandfather, Oliver Cromwell, was the last male descendant. E. O. PRESCOTT.

PLURALIZATION (7th S. vii. 142, 309).—I am very glad to see attention so ably called to this matter, as a previous attempt of mine to sift it (6th S. vi. 449, heading 'Vulgar Error') elicited chiefly expressions of adhesion to the current forms. As my objection to the custom of speaking of *vespers* as "them" was met by the reply that this mode corresponded to Latin and French use, I take this opportunity of noting that in Italian, on the other hand, though *il vespro*, or *vesperi*, is occasionally used, the form adopted by careful writers is mostly *il vespro*. As one instance among many, I have before me a compendium by Dr. Pitre of the various local traditions concerning "The Sicilian Vespers," which is not only entitled 'Il Vespro Siciliano,' but the author throughout speaks of *vespers* in the singular, and other authors he quotes do the like. German, Spanish, and Portuguese idioms similarly admit of the use of either singular or plural form.

What seems to be wanted is an authoritative pointing out of those words which, though, in consequence of their descent, ending in an *s*, are yet not to be spoken of in the plural. *Vespers* is one of these. I do not see that, as has been alleged, considering it as evening prayers justifies the custom. It is an evening service, which, when called *vespers*, has no more reason for being spoken of as plural than when we call the same service *evensong*. We do not say *evensongs*, though there are several things sung in it.

Next to this come *alms*, *tactics*, *riches*, *morals*, *obsequies*, *nuptials*, *espousals*, *rites*, each owing its plural treatment to the accident of the *s* in its descent. *Wages* and *shingles* have not even this excuse. *Measles* it may be more excusable so to treat, if, indeed, the word came to us from the Dutch for *spots*; but even then I take it that what we intend to speak of is not the spots, but the spotted disease, and therefore we should still use

the singular. Similarly, at whist it is common to hear people saying "hearts [&c.] are trumps"; but, of course, what is intended to be expressed is not the pips, but the suit, and therefore we ought to say, "[the suit of] hearts is trumps." *Premises* in the plural has been justified by pronouncing it to mean "the adjuncts of a building"; but I have had to do with many a lease where the word has been used for the main building itself.

Other "sigmated" words about which many people are "hazy" are *species*, *ides*, *calends*, *archives*, *manes*, *antipodes*.

The most flagrant blunder of all is the class of doubled plurals which may be typified by *cariatides*, and I have often heard country people say, "The mices is dreadful."

On behalf of "I'll summons you" it may be urged that it is not thereby intended to use the verb *to summon*, but the noun *summons* in its verb form, just as people also say, "I'll county-court you," "Shall I shine [for "put a shine on"] your boots?" &c.

Of words which the French treat as singular where we use plural may be instanced, besides those already enumerated, *billiards*, *stays*, *tongs*, *pincers*, *bellows*, and (sometimes) *scissors*.

Of "singularization" the only instance I call to mind at the moment occurred in a book on Tirol, where a single chamois was spoken of as "a chamois." R. H. BUSK.

16, Montagu Street, Portman Square.

In connexion with the "vulgar use of unnecessary plurals," it is interesting to note that Shakespeare makes his Welshmen speak in a similar manner. Thus, in 'Merry Wives,' Sir Hugh Evans says, "Peradventures shall tell you another tale if matters grow to your likings," "Prings goot discretions," "How full of cholers I am!" Also, in 'Henry V.,' Fluellen says, "He has no more discretions in the true disciplines of the wars."

H. C. MARCH.

Rochdale.

Summons is instanced by H. T. as an example of pluralization; but is not *to summons* to issue a summons or *summonses*? J. T. F.

Bishop Hatfield's Hall, Durham.

May I add to Mr. MOUNT's instances of the *s* omitted where it has a proper place the expression *beast* instead of *beasts* as applied to a number of cattle? It is in constant use throughout Northamptonshire and Leicestershire, and may be seen any day in the advertisements in the local newspapers. LOUISA M. KNIGHTLEY.

ERROR REGARDING THE MASS (7th S. vi. 506; vii. 154, 235, 318).—Were it not that a Roman Catholic has to get accustomed to the sensation of astonishment at the statements made regarding the ritual of his Church by persons who ought to know

better, the communication from Mr. T. ADOLPHUS TROLLOPE under the above heading would astonish one to some purpose.

MR. TROLLOPE states that

"no sacred service whatever in which the consecration of the Elements does not take place is, or can be, called a mass. The word itself is sufficient to indicate this."

Surely he should know that the word *Mass* has nothing on earth to do with the consecration of the Elements! I give from that excellent book 'The Mass Companion' (compiled by the Very Rev. Dom. J. Alph. M. Morrall, O.S.B.) the following paragraph, which is the best account I know of the origin of the Mass:—

"The word *Mass*—in Latin *Missa*, or *Dimissio* (Dismissal)—has been applied to this sacred function because in the first ages of Christianity, through reverence for the Sacred Mysteries, the 'Discipline of the Secret' was observed. At that time only those who were fully instructed were allowed to be present at the Sacred Mysteries. The Catechumens (those under instructions) were dismissed before the Offertory, and the Faithful themselves were sent away at the end of the Liturgical Action, by 'Ite, Missa est,' or some equivalent expression. At other functions all might remain, but at the Holy Sacrifice none except the initiated might be present. Hence it was known as the Dismissal Service, or the Mass. This derivation is given by St. Augustine, Bishop of Hippo, 430."

This little work contains more information as to the history of the various portions of the service of the Mass than can be easily found in any other publication. It has the advantage over Canon Oakley's excellent work on the 'Ceremonial of the Mass' that the whole of the service is given in Latin and English. MR. TROLLOPE says, "No priest can on any occasion celebrate [Mass] more than once in each day." I fear there are not a few Roman Catholic priests in England who may be tempted to wish that such indeed were the law of the Church. It is not unusual for one priest to have to celebrate Mass and to preach at two churches or temporary places of worship at the distance of as much as seven miles from one another, and that without any means of transport other than his legs. I know myself two priests who have had to do this, and it is only the other day I was talking with one who had not only to celebrate Mass, hear confessions, and preach at two churches seven miles apart every Sunday, but, in addition to this, had to preach two other sermons. Of course we Roman Catholics in England would only be too glad if it were unnecessary for any one priest to have such a burden thrown on his shoulders, but in some places it is at present unavoidable.

The other day I saw a paragraph finding fault with a writer for talking of the celebration of Mass on Good Friday; but in this case the critic was wrong, for the service on Good Friday is always known as the Mass of the Presanctified, though, strictly speaking, it certainly is not a Mass, as there is no

consecration of the Elements, the priest alone receiving the Host, which was consecrated the day before.

I believe it is a disputed point whether the word *Mass* has ever been applied by any accurate or orthodox writer in the early times of the Church to any service other than that now known as the Mass. But your readers will find all information on this point in Addis and Arnold's 'Catholic Dictionary.'

F. A. MARSHALL.

NONCONFORMIST REGISTERS (7th S. vii. 370).—Write to the various ministers in the town of the required denominations, and ask if the records wanted appear in their "Church books."

HERMENTRUDE.

With the non-parochial registers at Somerset House are three volumes of Lymington registers, viz., Independent, baptisms, 1775–1836; Baptist, burials, 1823–1857.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Many such are in the custody of the Registrar-General at Somerset House.

C. F. S. WARREN, M.A.

HERALDIC (7th S. vii. 268, 317).—I have the 1611 and the 1724 editions of Gwiliam's 'Heraldry,' in both of which occur the blazon, "Sable, a turnip proper, a Chief or, Gutte de Larmes," without name. In the 'Grammar of Heraldry,' by Samuel Kent (1716), these arms are given to Dammant, of Suffolk. The same arms are given to Dammant in Berry's 'Encyclopædia Heraldica,' Burke's 'Armory' and Robson's 'British Herald' (1830) have the following arms and crest for Dammant: Sa., a turnip leaved ppr., a chief or, goutty de poix; Crest, a dexter hand brandishing a scimitar ppr. There are persons of the name Damant now living in Norfolk and Suffolk.

LEO CULLETON.

In the abridgment of Gwiliam, 2 vols., by Kent, these arms are ascribed to Dammant, of Suffolk.

E. FRY WADE.

Axbridge, Somerset.

I am unable to answer your correspondent's query exactly, but if he wishes to know by what family the turnip is borne in their arms, I can tell him. It is Damant, or D'Amant, of Eye, co. Suffolk, where they settled on their migration from France. I have a sketch of three or four generations of the family in the handwriting (in 1822) of the late Mr. Turner Barnwell, of Bury St. Edmunds. The fourth generation is not connected with the preceding one, but there is little doubt of the parentage. There is also a sketch of the arms, and they are described as "Sable, a turnip proper, a chief or, gutté de larmes," not "de poix," as given in Burke's 'Armory' under "Dammant."

Y. S. M.

"MULTUM LEGERE, SED NON MULTA" (7th S. vii. 288).—This saying is quoted by Plinius Minor ('Epistles,' vii. 9): "Aiunt enim, multum legendum esse, non multa." Compare

"Illud autem vide, ne ista lectio auctorum multorum et omnis generis voluminum habeat aliquid vagum et instabile. Certis ingeniis immorari et innutriti oportet, si vis aliquid trahere, quod in animo fideliter sedeat. Nusquam est, qui ubique est."—L. Ann. Seneca, 'Epist.' 2. "Multa magis, quam multorum lectione formanda mens, et ducendus est color."—Quintilianus, 'Inst. Orator,' x. i. 59.

Οὐχ οἱ πολλὰ, ἀλλ' οἱ χρῆσιμα ἀναγινώσκοντες, εἰσι σπουδαῖοι. A saying of Aristippus. —Diogenes Laertius, ii. 71.

ROBERT PIERPOINT.

St. Austin's, Warrington.

I have no books here, but I am pretty sure that "multum legere non multa" is a saying of Bacon's. G. B.

Rock Houses, Tenby.

"SADDLES, WONTOWES, AND OVERLAYES" (7th S. vii. 370).—A *wontowe* is a *wanty*, or belly-band, lit. a "womb-tie," the old meaning of *womb* being belly. An *overlay* may be the same as a *lay-over*, also *layer-over*, which is a facetious term for a whip, because laid over a horse. "Layer-overs (or lay-overs) for meddlers" is an old and intelligible proverb. WALTER W. SKEAT.

Wanty is explained by Halliwell as a leather tie or rope, a surcingle. The word occurs in Tusser's 'Husbandrie,' 17, 5,

A panel and wantey, packsaddle and ped,
in the sense of a rope to tie burdens to the back of a horse. In the will of Thomas Wade, of Bildeston, 1569 (Camden Soc. Publ., 'Bury Wills,' p. 155), there is this bequest: "Item, I gyve to my brother William Wade my best pack sadell with a newe 'wante' and 'wantyrop' withe the best girt." In a note to this passage, *wante* is explained as a long upper girth to come over a pad or saddle, especially such as are used by carriers to fasten their packs. An *overlaye* is probably the cloth which was laid over the saddle. Such an arrangement may be seen in many equestrian pictures—a rich saddle-cloth surmounted by a broad surcingle.

G. L. G.

VOWEL-SHORTENING IN ENGLISH PLACE-NAMES (7th S. vii. 321, 430).—I suppose it would be possible to associate Benacre with *benerth*, but I see no evidence for it; I think it must be left as a conjecture. *Benerth* is not given in Murray's 'Dictionary,' but we find *benrip*, used in the same sense as *bedrip*, both meaning "a reaping by request." This explains Somner's extraordinary error in deriving *bene* from the A.-S. *biddan*, on the ground, apparently, that both begin with the letter *b*; which is true of a great many other words. *Bene*=A.-S. *bēn*, is the same word as *boon*=Icel.

bōn, a petition; it is curious that the native word has been ousted by a Scandian one.

Perhaps it is worth while adding that the A.-S. *bydel* no longer exists, as the E. *beadle* represents the Anglo-French *bedel*, which was derived, in its turn, from the Teutonic; so that the E. *beadle* is merely cognate with the A.-S. *bydel*, and not a survival of it, as might be supposed. It is a pity that Dr. Murray's 'Dictionary' is not consulted before old errors are again let loose upon us. As to the equation of A.-S. *hwæte-dūn* with Wotton (in Surrey), I am very glad to be corrected. I relied upon Kemble, not knowing that he was wrong. I quite agree with G. L. G. that his explanation better suits the exact operation of phonetic laws; but he does not tell us why. I think I can tell him.

On the one hand, he equates Wotton with *Wood-town*; on the other, he equates Waddon with *Wheat-down*. The 'foreign letter o' has not much to do with it, since the *a* in *Wad-* and the *o* in *Wot-* are much alike; still, as a matter of tradition, it is of some weight. But the law really illustrated is this, viz., that whereas *dt* becomes *tt* by assimilation, *td* becomes *dd*. In other words, it is the *latter* letter of such combinations as *dt* or *td* that determines the ultimate form. Whether this is a universal rule, or a very general rule, I do not as yet know; but I suspect it to be so. At any rate, it is worth watching. Cf. A.-S. *wīfman*, M.E. *wimman*, a woman; M.E. *godsbī*, E. *gossip*. WALTER W. SKEAT.

HUDIBRAS (7th S. vii. 369).—It is stated in Henry G. Bohn's 'Dictionary of Poetical Quotations,' second edition, 1881, that the words

For men are brought to worse distresses
By taking physic than diseases

are from Butler's 'Hudibras'; but, strange to say, I have failed to find any trace of them in my copy of *Hudibras*, published in 1859, owing to "an affection of fifty years' standing" entertained by the editor, the late Mr. Henry G. Bohn, for Butler's humorous poem.

HENRY GERALD HOPE.

Freegrove Road, N.

'THE LEGEND OF GOOD WOMEN' (7th S. vii. 367).—It is curious that one error in the editions of the 'Legend of Good Women' has at last been pointed out. My own edition is nearly ready; and in preparing it I have come to the conclusion that, at any rate as regards the text, it must be one of the worst edited books in the world. The old editions swarm with the most disgraceful blunders. At least five lines are made to have only eight syllables and four feet, a circumstance which no one has yet observed during five centuries; and in many places the author is made to talk absolute nonsense. But there is one essay on the subject matter, of course by a German, which leaves little

to be desired; viz., in 'Anglia,' vol. v. I find I have observed Chaucer's pardonable error in forgetting the name of Hypermetra's father.

WALTER W. SKEAT.

CRADLE OF THE TIDE (7th S. vii. 408).—This expression occurs in Hughes's 'Outlines of Physical Geography,' certainly at one time a well-known work. It is applied to that part of the ocean in which the tidal wave is generated: "The cradle of the tides is supposed to be the Pacific Ocean to the south of Australia, from which a wave advances towards the India Ocean," &c. (ed. 1861, p. 117).

J. F. MANSEGH.

Liverpool.

I met with the expression some time since in Capt. Maury's delightful book, 'Physical Geography of the Sea.' He locates it in the Antarctic Ocean (that part south of the Atlantic), which he speaks of as "that great southern waste in which the tides are cradled." See above work, p. 17, par. 51, *et seq.*

RITA FOX.

Manor Park, Essex.

Probably you will receive many answers, as I have done, that "tide" is an error for "deep," alluding to Mrs. Willard's well-known hymn. This, of course, struck me, and has struck others, but the solution will not hold, as the question is meant to be mathematical, and stands with other arithmetical questions on both sides. Without a shadow of doubt it calls for a scientific or arithmetical solution, and is not a poetical phrase. This note may save space and correspondence in your congested periodical.

E. COBHAM BREWER.

[Many replies have been received.]

DR. MEAD AND DR. FREIND (7th S. vii. 427).—In his new edition of 'The Gold-headed Cane,' London, 1884, p. 50, Dr. Munk suggests that the amount was probably five hundred guineas, and that the mistake arose through an error in transcribing. Dr. Freind's imprisonment only lasted three months.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

I am almost sure that I read it in Nichols's 'Anecdotes.' I know he mentions that Dr. Maty wrote a life of Mead, or memoir, which appeared 1755, in 12mo. This is probably a fuller account of Mead than he gave in his *Journal Britannique*, published at the Hague. Mead died the year before; so if, as I think, Maty mentions it, it must be the earliest mention. Munk's 'Roll of the Coll. Phys.' does not mention the fact either under "Freind" or "Mead." But if he did, it would not settle this question, as no authorities are given in that book.

C. A. WARD.

SIR CHARLES CHRISTOPHER PEPPYS (7th S. vii. 389, 436).—He was buried at Totteridge, co. Herts,

under a large monument enclosed by iron railings, close by the church on the south side, towards the eastern end. The inscription on the tomb reads: "In the Vault Beneath are Deposited the Remains of Charles Christopher Pepys, First Earl of Cottenham, Lord High Chancellor of Great Britain from 1836 to 1841, and again from 1846 to 1850. He died on the 29th of April, 1851, at Pietra Santa, in the Duchy of Lucca, aged 70." At the British Museum (Add. MS. 28,069, ff. 85, 99, 107, 129) are letters from him to the Duke of Leeds, dated 1837.

DANIEL HIPWELL.

"THE MYSTERY OF A WORD" (7th S. vii. 427).—The following must be the passage in Tennyson which LUCIS is in quest of:—

As when we dwell upon a word we know,

Repeating, till the word we know so well,

Becomes a wonder, and we know not why.

'Idylls of the King' ('Lancelot and Elaine').

See 'N. & Q.' 6th S. i. 57, 201. At the latter reference F. T. gives a quotation from a story by Mr. Moy Thomas in *Household Words*, Feb. 1, 1851, entitled 'Guild Clerk's Tale,' containing much the same idea as that expressed in Tennyson's lines.

JONATHAN BOUCHIER.

ORANGE BLOSSOMS AT WEDDINGS (7th S. vii. 369).—The writer of an article on 'Flowers of Fancy' in *All the Year Round* for Aug. 8, 1885, gives the following information on this subject. In China the orange has, from time immemorial, been an emblem of good luck, and is freely used to present to friends and guests. But although the orange is said to have been first brought by the Portuguese from China in 1547, nevertheless this fruit is supposed to have been the golden apple of Juno, which grew in the garden of Hesperides. As the golden apple was presented to the Queen of Heaven upon her marriage with Jupiter, we find here a definite explanation of the meaning attached to the fruit. But besides this it seems that orange blossom was used centuries ago by Saracen brides in their personal decorations on the great day of their lives. It was meant to typify fruitfulness, and it is to be noted that the orange tree bears both fruit and blossom at the same time, and it is remarkable for its productiveness. It is possible, then, that the idea of orange blossom for bridal decoration was brought from the East by the Crusaders; but we have been unable to trace at what date the custom began to be followed in England.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I believe this subject has been discussed in 'N. & Q.' The orange is said to have been chosen for marriage wreaths as an emblem of beauty combined with fertility, inasmuch as it bears at the same time flowers, foliage, and fruit. Folkard says the custom is derived from the Saracens. He also

states that in Crete the bride and bridegroom are sprinkled with orange-flower water, and that in Sardinia oranges are hung upon the horns of the oxen that draw the nuptial carriage. Is there any connexion between this use of the orange and the fruit that figures in the tales of Atalanta and Acontius and Cydippe? C. C. B.

Dr. Brewer, in his 'Dictionary of Phrase and Fable,' has well epitomized all that appears to be known as to this. The custom appears to have obtained amongst the Saracens, and the tree being in the East an emblem of fecundity as well as representing the varied epochs of life at one and the same time—

Some ripening, some ready to fall;
Some blossom'd, some to bloom;
Like gorgeous hangings on the wall
Of some rich and princely room—

the hope of a prosperous marriage was expressed by the use of the flowers. See also *Spectator*, No. 155. In later times the use of that particular flower has doubtless been dictated by the above, in conjunction with an eye to effect also on the part of the milliner and dressmaker, and the comparative purity of the flower and its special perfume. R. W. HACKWOOD.

See 'N. & Q.,' 3rd S. x. 290, 381; xi. 45, 166; 4th S. i. 429. JONATHAN BOUCHIER.

TELEGRAM (7th S. vii. 162, 261, 293).—Your correspondent A. C. says that "Telegram made his first appearance in the autumn of 1857." According to 'N. & Q.' he is an older gentleman, as he was born in 1852 (2nd S. iv. 408; v. 375).

W. F. PRIDEAUX.

Jaipur, Rajputana.

"MEN, WOMEN, AND HERVEYS" (7th S. vii. 370).—I have been familiar all my life with the saying "Men and women—and Howards," which it will be observed is in form a much stronger expression of the similar idea. And with regard to the favoured name, surely it required "all the blood of all the Howards" to merit such a distinction. What claim could the Earl of Bristol's family have to be classed apart from the *commun des mortels*? R. H. BUSK.

P.S.—Out of three competent persons to whom I have referred the question, the testimony of two agreed with mine. The third knew it in the form suggested by your correspondent, and supposed the particular Hervey originally to have been the notorious Lord Fanny, in which case the sense of the phrase would be quite other from that to which I have always heard it applied.

The famous Lord Hervey was one of the friends of Lady Mary Wortley Montagu; their intimacy, however, did not prevent Lady Mary from laughing at him, as proved by her well-known remark that "his

world consisted of men, women, and Herveys," which was unquestionably hers. See 'The Letters and Works of Lady Mary Wortley Montagu,' by W. Moy Thomas, 1861, vol. i. p. 95.

HENRY GERALD HOPE.

Freegrove Road, N.

JOHN ELWES (7th S. vii. 308, 414).—I am much obliged to your three correspondents who have been good enough to reply to my query. As suggested, I wrote to the Vicar of Stoke, and the result is satisfactory. In reply he kindly sent me three inscriptions "on flagstones in the floor" of the chancel of his church, which, as they are short, I give for the benefit of, and as requested by, R. F. S.:—

John Elwes Esq^r
Died November 26, 1789,
Aged 75 years.

S^r Hervey Elwes Bart.
Died October 22^d, 1763,
Aged 80 years.

John Elwes Esq^r
Died September 15, 1750,
Aged 66 years.

As regards No. 2, I may mention that Burke and the 'Dict. of National Biog.' give 1763 as the date of death. I have not been able to identify the relationship of No. 3 to the other two. ALPHA.

He was buried at Stoke-by-Clare, co. Suffolk, in the register of which parish is the annexed entry:—

John Elwes Esq^r died in Barkshire, buried in Stoke Decr the 4th 1790 in the 79th of his age.

A slab in the floor bears the inscription:—

John Elwes Esq^r
Died November 26th 1789
Aged 75 years.

It will be observed that the entry in the register is incorrect in two points, viz, the age and year of death. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CASA DE PILATOS (7th S. vii. 107, 237, 433).—The tradition referred to by MR. PATTERSON, that Pontius Pilate after leaving Palestine occupied an official position in Bœtica, a province of Hispania, and was drowned in some lake in that country, is probably the same (with a difference of locality) as the following account in Murray's 'Handbook for Switzerland' of Mount Pilatus on Lake Lucerne:—

"According to a wild tradition of considerable antiquity, this mountain derives its name from Pilate, the wicked Governor of Judæa, who, having been banished to Gaul by Tiberius, wandered about among the mountains, stricken by conscience, until he ended his miserable existence by throwing himself into a lake on the top of the Pilatus. The mountain, in consequence, labours under a very bad reputation. From its position as an outlier, or advanced guard of the chain of the Alps, it collects the clouds which float over the plains from the W. and N.; and it is remarked that almost all the storms which burst upon the lake of

Lucerne gather and brew on its summit. This almost perpetual assembling of clouds was long attributed by the superstitious to the quiet spirit still hovering round the sunken body, which when disturbed by any intruder, especially by the casting of stones into the lake, revenged itself by sending storms, and darkness, and hail on the surrounding district. So prevalent was the belief in this superstition, even down to times comparatively recent, that the Government of Lucerne forbade the ascent of the mountain, and the naturalist Conrad Gessner, in 1555, was obliged to provide himself with a special order, removing the interdict in his case, to enable him to carry on his researches upon the mountain."

HENRY DRAKE.

BURIAL OF A HORSE WITH ITS OWNER (7th S. vi. 468; vii. 56, 156, 257).—*Apròpos* of this it may be worth while to cite Longfellow's lines in the 'Burial of Minnisink':—

They buried the dark chief; they freed
Beside the grave his battle steed;
And swift an arrow cleaved its way
To his stern heart! One piercing neigh
Arose,—and on the dead man's plain,
The warrior grasps his steed again.

ROBERT PIERPOINT.

St. Austin's, Warrington.

LIDDELL AND SCOTT'S 'LEXICON' (7th S. vii. 427).—In what edition of this work does this "unintentional pun" appear? It is not in the first edition, Oxford, 1843, in which under *συκοφάντης* there is this remark,—"The literal signification is not found in any ancient writer; and is perhaps altogether an invention." W. E. BUCKLEY.

TURKISH COAT OF ARMS (7th S. vii. 448).—I do not know what is meant by the heading; but if the title is not clear, at all events the centre of all Turkish "orders" is the Toora, or Sultan's supposed signature. D.

GRINDSTONE AND SAPLING (7th S. vii. 207, 275, 434).—It appears to me to be quite likely that in the case of a tree growing up through the hole of a grindstone the latter might eventually be raised several inches from the ground. This would arise through the expansion of the roots of the tree at the point where they leave the trunk. I have often noticed that when a tree is growing too near to a wall it not only forces the stones or bricks outwards, but seems to also lift up those of the lowest course. J. F. MANSERGH.

Liverpool.

When Admiral Benbow "fitted" from Shrewsbury he hung the key of his front door, at about his own height from the ground, on one of the trees that grew near his house. The key, when discovered, was not taken down, and in 1878 I saw it still hanging where the admiral had left it, except that it was then some twenty feet from the ground, and I was assured that it had ascended higher and higher as the tree (a lime, if I remem-

ber rightly) had grown upwards from its base. Fact or fiction, the story obtains general credence amongst Salopians, and seems apposite to E. F. B.'s inquiry. GUALTERULUS.

PULPITS IN CHURCHES (7th S. vii. 289, 394).—*Apròpos* of the notes on this subject, it may be worth noting that the beautiful little church of Beau-Desert, Henley-in-Arden, Warwickshire, a building of special interest to antiquaries, has no pulpit at all, but only, instead of one, a reading-desk fixed to the rood screen inside the chancel. Are there any other instances of churches without pulpits? R. HUDSON.

Lapworth.

"ON THE CARPET" (7th S. vii. 344, 432).—To be "carpeted," in popular phraseology, certainly does mean to be called on the carpet. An instance occurred in my hearing only a few days before MR. JULIAN MARSHALL'S note appeared at the last reference. A neighbour was telling me that his son had become engaged to a young woman, and had suffered much in the ordeal of "asking papa." He said, "He was *carpeted* before the old gentleman yesterday, and could get no sleep all night after it." C. C. B.

ROOK=SIMPLETON (7th S. vii. 423).—Two more references may be added to those given by DR. NICHOLSON for this unusual use of *rook*:—

"Let's be wise, and make *rooks* of them that, I warrant, are now setting purse-nets to conycatch us."—Dekker's 'Westward Ho!' Act V. sc. i.

"An arrant *rook*, by this light, a capable cheating stock; a man may carry him up and down by the ears like a pipkin."—Chapman's 'May Day,' Act III. p. 290 ('Plays,' 1874).

GEO. L. APPERSON.

Wimbledon.

'VILLAGE MUSINGS' (7th S. vii. 266, 372, 430).—The instances of hymn refrains with a *double entendre* which have been given by A. J. M. and MISS BUSK are probably somewhat mythical; but here is something similar which is not mythical at all. Hymn 487 of the Wesleyan Hymn Book commences:—

Two are better far than one
For counsel or for fight:
How can one be warm alone,
Or serve his God aright?

But I have often heard it quoted by those who wished to poke fun at it as a wedding hymn:—

Two are better far than one,
How can one be warm alone?

It being thought that the bringing of the first and third lines together in this way made the supposed matrimonial allusion clearer. R. HUDSON.

Lapworth.

CELTIC CHURCH (7th S. vii. 429).—In Cormack's Chapel, on the Rock of Cashel, where the independ-

ence of the Irish Church was destined to be signed away and surrendered to Rome, the draped figure on the cross, the bishop blessing with open palm, and the inclined position in plan of the chancel, are all said to point to an Eastern origin. R. T. H. is referred to a pamphlet entitled 'St. Patrick, Apostle of Ireland in the Third Century,' by R. Steele Nicholson (Archer & Sons, Belfast, 1867), and to Dr. Todd's great work on the Irish Church. GUALTERULUS.

That the Celtic Church in England and its (in part, at least) mother Church in Ireland did not originate from Rome seems to be proved by their observance of Easter being non-Roman; also the tonsure used by their priests. H. J. MOULE.
Dorchester.

MONTE VIDEO (7th S. vii. 7, 293, 333).—There is no doubt G. D. is correct as to the pronunciation; but a friend who has passed the greater part of his life in South America objects to the derivation "vine-clad," as he says there were no vines from which such an appellation could have been derived.
R. H. BUSK.

CHRISTIAN ERA (7th S. vii. 189, 353).—I have come across an earlier instance of the use of this expression than the one which I gave at the latter reference. It is to be found in 'Of the Epœtræ or Eræ, commonly used by Chronologers and Historians, with a Brief Explanation thereof,' by Sir George Wharton. This work was evidently written in 1657, but I quote from the 'Collection' published by John Gadbury in 1683:—

"The Greek Church numbereth from the Creation to Christ's Era, 5508 compleat years.....Therefore the year 1657, Current of the Christian Era, beginneth the 7165 current year of the World, according to the Grecian Account."—P. 49.

J. F. MANSERGH.

Liverpool.

YOUNGER OF HAGGERSTON (7th S. vii. 408).—Haggerston, in the northern division of co. Northumberland, is a township four miles east from Ancoft, and contains Haggerston Castle, long the residence of the Haggerston family.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ST. SEINE (7th S. vii. 205, 333, 415).—In the north of Ireland there are several family names taken from Irish rivers, notably Shannon, Lagan, and Lee. Wordsworth, in his dedicatory sonnet to the Earl of Lonsdale, has a line which reads:—

Beside swift-flowing Lowther's current clear.

I do not see that any correspondent has mentioned this river name. W. W. DAVIES.

Glenmore, Lisburn, Ireland.

Reference should be made to Lower's 'English Surnames' for a list (partly quoted from Camden)

of surnames derived from various rivers (vol. i. p. 61). But, after all is said, derivations are dangerous, and it is quite possible that at least some of the names may have come from other sources, and may have merely a verbal resemblance to the rivers. EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

SIR CHRISTOPHER WREN (7th S. vii. 407).—I have in my possession a deed, signed and sealed by Wren, in which he is described as "of the parish of St. Martin-in-the-Fields, in the County of Middlesex, Knight." The date is Dec. 19, 1713. The deed is a contract for sale by Wren to Thomas Ward, of the borough of Warwick, timberman, of certain timber at Wroxhall, in Warwickshire. I believe Wren was then lord of the manor of Wroxhall.
CHAS. FREDC. HARDY.

Gray's Inn.

Wren's official residence, after Denham's death, was Scotland Yard. Under the head of "Dulwich College," Cunningham says that Wren lived in a large brick house, on the right, after passing Camberwell Green, "when building St. Paul's." He also says that he is said to have lived in a house in Walbrook, afterwards No. 5. He gives no authority in either case. I have never met with the tradition as to the house in St. Paul's Churchyard. The house in St. James Street is not known. It is very likely indeed that he held it on a Crown lease; if so, it would be at the bottom of the street. He certainly held his place at Hampton Court so. I believe he had a house in Bankside before he succeeded to Denham's post, but I cannot recall where I saw it. I think it was much nearer to the bridge than the Falcon Foundry.

C. A. WARD.

Walthamstow.

MR. WYATT PAPWORTH will find information about Sir Christopher Wren's supposed residence near the Falcon Foundry in 'The Inns of Old Southwark and their Associations,' pp. 353-5. Mrs. Riddell, in her charming story, 'Mitre Court,' describes most picturesquely an old house in Botolph Lane, now used for the Billingsgate and Tower Ward School, and says that Wren once lived there. Can any authority be found for this statement?
PHILIP NORMAN.

REPRESENTATIONS OF TEARS ON TOMBSTONES (7th S. vii. 239, 366).—Tears on tombstones tell the same tale as the lachrymatories of the ancients; and if they tell it after a simpler, rougher fashion, I cannot see that their mode of expression is a whit more absurd than the one which classic association has taught us to regard with gravity. Throughout Normandy it is usual to find black tears painted on white grave-crosses, and white tears on black ones; for tears must surely be signified by the Prince Rupert drop shaped figures which are

placed under, above, or about so many memorial inscriptions. No niggard weeping is indicated thus; and not modern altogether is the symbolism. There are tear-like figures in the Bayeux tapestry, on the bed where the defunct Confessor lies. "Celui-ci," says the Abbé J. Laffetay, in his pleasant historical and descriptive notice of the needlework, "dite de la Reine Mathilde," "celui-ci est couché sur un lit parsemé de larmes." I am much mistaken if I have not sometimes seen spots intended to represent tears on that curious material crape, which, both in this country and in France, seems to be indispensable to the outfit of a complete mourner.

ST. SWITHIN.

Some time ago I remember reading in a newspaper that in Père la Chaise cemetery there is a monument in the form of tear. The monument was erected by a husband to his wife, and bore the inscription, "Judge by that how I loved her." I unfortunately do not remember the name of the paper or the date.

ALPHA.

Such monumental monstrosities as tears carved on tombstones are very common in France, and may be seen not only at Rouen, in Normandy, and Dinan, in Brittany, but also in every French churchyard. Tears are, moreover, emblazoned on the pall and every drapery used in funeral ceremonies in that country. I think they are proper devices and memorials of the grief of the survivors. They also very frequently put a broken pillar in France on the tomb of a youth, as a sign that he was cut off in his prime. Sometimes an hourglass with the sand down is carved on a tomb to show that the sand of the deceased has run out. "The humblest peasant, whatever may be his lowly lot while living, is anxious that some little respect may be paid to his remains," says Washington Irving; and hence simple-minded, loving people, in the country or elsewhere, are fond of adorning the tombs of their departed friends with devices and inscriptions, which are soothing memorials to tender hearts, indeed, but are also sometimes apt to raise a laugh or a smile when viewed with strange, indifferent eyes.

Paris.

DNARGEL.

LORD TRURO (7th S. vii. 428).—Thomas Wilde, first Baron Truro, was born in Warwick Square. He represented Newark-on-Trent from 1831 to 1841, when he was elected member for Worcester, and he held this latter seat until 1846, when he was appointed Lord Chief Justice of the Common Pleas. He was buried in the church of St. Lawrence, near Ramsgate. EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

Lord Truro was born on July 7, 1782, in Warwick Square, and was the second son of Thomas Wilde, attorney-at-law. He was educated at St. Paul's School, and in the year 1805 was admitted

as an attorney, which branch of the legal profession he continued successfully to practice for the period of nearly twelve years. In 1813 he married Mary, daughter of William Williams, Esq., and widow of William De Vaynes, banker. About this date he retired from practice as an attorney, became a member of the Inner Temple, and was called to the bar on February 7, 1817, being then thirty-five years of age. In Easter, 1824, he was made a serjeant-at-law, and in 1827 he was further advanced by being made King's Serjeant. After many previous struggles he secured, in the month of May, 1838, the parliamentary seat of Newark-on-Trent, a borough which he continued to represent through subsequent Parliaments till 1841, when he was returned for Worcester. His steady support of the Whig party, and his great ability, secured for him, on February 9, 1840, the post of Solicitor-General, and the distinction of knighthood. He became Attorney-General in June, 1841, but this post he only held for the period of two months, until the fall of Lord Melbourne's administration. July, 1846, saw him promoted to the position of Chief Justice of the Common Pleas, and on July 15, 1850, he was made Lord Chancellor, with a patent of peerage, by which he was created Lord Truro, of Bowes, Middlesex. This position he held for the period of nineteen months only, viz., until February, 1852, when his party was compelled to retire from office. Lord Truro's first wife died in June, 1840. After remaining a widower for five years he married Augusta Emma D'Este, daughter of the Duke of Sussex and Lady Augusta Murray, whose legitimacy he had endeavoured to establish before the House of Lords. On November 11, 1855, Lord Truro died at his house in Eaton Square, and he was buried in the mausoleum erected by Sir Augustus D'Este at the church of St. Lawrence, Ramsgate, Kent.

T. W. TEMPANY.

Richmond, Surrey.

THREADNEEDLE STREET (7th S. vii. 368).—This name can scarcely be derived from the three needles in the arms of the Needle-makers' Company. Pen-nant says that the street is so named from the Merchant Taylors' Hall being in it. Also, in an article in the *Mirror* of July 23, 1825, it is stated that "Threadneedle Street, having Merchant Tailors' Hall in it, decides its origin at once." And Isaac D'Israeli may be quoted. In his 'Curiosities of Literature' he says, speaking of the names of our streets, that "Threadneedle-street was originally called Thrid-needle-street, as Samuel Clarke dates it, from his study there." This word *thrid*, I should think, is an example of the other form of *thread*, and is not connected with *three* or *third*.

JULIUS STEGGALL.

This street is named after the Merchant Taylors' Company, which acquired an estate there as early

a 1331, and upon which their present hall was erected. The Company also owned property in little Moorfields, where there formerly existed a Threadneedle Alley. EDWARD M. BORRAJO.
The Library, Guildhall.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 249, 299).—

Who aims the moon than he who aims a star.
The reply at the second reference gives a parallel which is probably the original of this passage. Perhaps I may put beside it this development of Browning's ('A Grammarian's Funeral') :—

That low man seeks a little thing to do,
Sees it and does it :
This high man with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred 's soon hit :
This high man, aiming at a million,
Misses an unit. R. HUDSON.

(7th S. vii. 429.)

Some say that in the origin of things, &c.
Cowper, 'The Task,' 'The Winter Walk
at Noon,' l. 198.

FREDK. RULE.

O happy earth ! reality of heaven !
Shelley's 'Queen Mab,' part ix.
FREDK. RULE.

Meantime Clorinda hastes against the Franks, &c.
These lines are a translation of the following quatrain in Tasso's 'Gerusalemme Liberata,' iii. 13 :—

Clorinda intanto incontra ai Franchi è gita ;
Molti van reco, ed ella a tutti è innante :
Ma in altra parte, ond' è secreta uscita,
Sta preparato alle riscosse Argante ;

but from whose translation I do not know. The following is Capt. A. C. Robertson's version of the passage :—

Meanwhile, to meet the Franks, Clorinda went ;
Many go with her, but she all precedes ;
Hard by a postern, to support her meant,
Is placed a party, which Argant leads.

JONATHAN BOUCHIER.

Miscellaneous.

NOTES ON BOOKS, &c.

The Heimskringla ; or, the Sagas of the Norse Kings.
From the Icelandic of Snorre Sturlason. By Samuel Laing. Revised by Rasmus B. Anderson, LL.D.
4 vols. (Nimmo.)

MR. NIMMO has, for once, gone out of his ordinary path, and, instead of giving us in covetable and unsurpassable editions the masterpieces of English literature, has applied himself to a foreign source. Altogether fitted to justify the innovation is the book he has taken. Laing's translation of the 'Heimskringla' ranks as a classic. The original work won the warm praise of Thomas Carlyle, who classes it among "the great history books of the world." It is, indeed, the chief monument of Icelandic history, and as such is of unspeakable importance to a country linked to Iceland by ties all-important and manifold. Literally translated, the words "Heimskringla" signify "the world's circle," the work being named, like the Psalms in the Vulgate, from the opening words of the text. Its authorship is

assigned to the thirteenth century. The three earliest manuscripts have been destroyed by fire. More than one MS. of the thirteenth century has, however, been preserved, and before the great fire of 1728, in which the most authoritative documents perished, these had been copied. Not until 1556 was a translation into Norwegian—never printed—made by Laurenti Hanasson. Other translations into Danish, Norwegian, Swedish, and Latin followed. In 1835 a German, and in 1844 an English rendering followed. Laing's English translation met with immediate recognition. Dr. Anderson, who is the United States minister to Denmark, and is already favourably known by his 'Norse Mythology' and his 'Viking Tales of the North,' has turned to advantage a residence of four years in Copenhagen, and has prepared a new edition. His aim has been to supplement rather than replace the original. In the orthography of the proper names he has omitted a large number of superfluous consonants, substituting "Hal" for *Hall*, "Olafsson" for *O'afsson*, "Fin" for *Finn*, &c. The "jewel of consistency with regard to the spelling of old Norse names" is, he owns, not yet discovered. New notes, embodying the latest information collected by Hildebrand for his authoritative translation into Swedish of the 'Heimskringla,' have been substituted for those by Laing, which are held irrelevant or out of date. Vigfusson's chronology has also been employed. Maps showing approximately how the world looked to Norse eyes in the tenth and eleventh centuries have been added, and indexes—one geographical and a second of persons and peoples, founded in part upon the edition of Prof. C. R. Unger—have been added. The value of these cannot easily be over-estimated. The skaldic verses Dr. Anderson has left as he found them. Apart from the importance of this 'Saga of the Norse Kings' as an historical contribution, appeal is made to all students of poetry, myth, and folk-lore. Here will be found the original of many stories in English and American literature, and of many singular superstitions. It is needless to say that light is cast upon much savage life and much heroic action. England is naturally the scene of much adventure. Did space permit quotation it would be pleasant to show the manner of Hauk Habraks, literally "Hawk high-breeches," visit to London to King Athelstane, and the curious insult he put on the monarch, and other similar matters. The temptation must, however, be resisted. It is sufficient to say that we have here a storehouse of romance which the poet will find inexhaustible. In all bibliographical respects the work is worthy of Mr. Nimmo's quickly won and brilliantly maintained reputation.

Story of the Nations.—Media, Babylon, and Persia. By Zénaïde A. Ragozin. (Fisher Unwin.)

THIS is not Madame Ragozin's only contribution to the "Story of the Nations" series. It is, however, by far the most interesting one that she has yet written. It is not, indeed, probable that she will find any other historical subject which has a charm about it equal to that of our own ancestors. Aryan life and Aryan culture have done so very much for civilization that we lie under a great temptation to attribute everything to them, and it requires a strong will, if not a good memory, to keep the fact before us that our religion has in a great degree reached us from another quarter. When so very much that we most treasure has reached us as *débris* from the old Aryan dream-world it is not so easy as it should be to remember that Christianity in many of its most popular forms is almost entirely Semitic. Christianity, although arising among an almost purely Jewish community, at once opened her arms to

men of all races; and it is certain that before the end of the century men and women of Aryan blood were by far the more numerous. The growth of culture within the mystic sheepfold caused Aryan influences to predominate more and more.

Madame Ragozin has begun her book at what some wiseacres will call the wrong end. Before telling us about the far-off past she takes us to the modern Gebers, or fire-worshippers, as they are nicknamed, and discourses on their present position and their wanderings in the hope of avoiding the sword of the Moslem, before she goes far back and tries to picture them to us in their own land. Sanskrit is the oldest form of their language with which we are acquainted. Students of the old time, when discoveries from the East were pouring in faster than we could organize them, were, not unreasonably perhaps, of opinion that Sanskrit was the primæval language when Teuton, Celt, Latin, Greek, and Hindoo were one people, living somewhere on the plains of central Asia. There must have been some point which was home to all of them; but the hive from which all these mighty nations swarmed off has never been identified, and there are men who still hold the most widely divergent theories concerning it. It is not, indeed, certain that these wide overflows took place at times near together.

The best part of the volume seems to us to be that which treats of Aryan mythology. Writers on this subject seldom call to mind that if information is gathered for scientific use every fragment should be put on record, but that if popular information be sought after a judicious selection should be made, and results given without all the little facts which have helped to build up a ground for certainty. In a subject so beset with difficulties it is not well to criticize, but we are of opinion that the sun and the sky, the storm, the storm-cloud, and the lightning have given them more influence on the life and language of our forefathers than we should dare to attribute to them. If, however, the author has in this instance gone too far, she has erred in illustrious company. We must remember that at present almost everything in the early history of religion and language is in a state of flux.

In the latter part of the book our footsteps tread firmly on the sands of history. Little record evidence of a trustworthy type has reached us, but Persian affairs constantly clash with Jewish and Greek evidences which cannot be overlooked. It is true that

The serpents hiss

On Asia's throne in Iorn Persepolis;

but the remains are there, and some of them have been turned to good account. Much more, if we mistake not, is awaiting the spade of the excavator.

Wedmore Parish Registers. — Marriages, 1561-1839. (Wells, Jackson; Wedmore, Pople.)

THE editor of this interesting parish register is not only a diligent antiquary, but an amusing preface-writer. He tells a story of how, on a certain occasion, having asked some schoolboys when the apostles lived, one little fellow said a thousand years ago, while another thought it was a million. This is an excellent illustration of the sort of knowledge many people have of chronology. Certain dates are forced into the memory in our schooldays, and beyond these, which are mostly picked at random, we rarely acquire any accurate chronological knowledge whatever. A writer in one of the current reviews has told us that in his part of England the peasants confound the Romans who made the roads with the Roman Catholics who built the minsters, making a blunder of somewhere about a thousand years in the process; but it is not safe to look down on our rural work-folk. How

many of our non-antiquarian readers could tell a questioner when parish registers were instituted in this country? yet this is a date far more worthy of being at hand when wanted than are certain births, accessions, and deaths, which are of little importance to any human being except the manufacturers of school-books and almanacs. Though 1538 is the year one of parish registers, there are not many of so old a date preserved to us. The Wedmore registers began in 1561, and are nearly perfect from that date. There seems, as is too often the case, to be a break in the Commonwealth time. The volume before us contains the portion devoted to marriages only. The editor has given, what we have never seen before attached to any printed register, an alphabetical list of all Christian names, with the number of times they occur. The results which this table gives are not a little curious. There are, for example, 1,069 Johns, and but one Frederick. Mary is by far the commonest female name. There are 583; next comes Elizabeth, with 405. There is but one Florence. This lady flourished in the seventeenth century.

Lady Godiva: a Story of Saxon England. By John B. Marsh. (Stock.)

THIS is a tale which embodies the well-known tradition concerning Lady Godiva and the town of Coventry. There are very few people able to bring the past vividly before their readers, and Mr. Marsh is certainly not one of them. History and fiction rarely harmonize, but we suppose it is useless to try to get some writers—or, for the matter of that, readers also—to see this. This book may be liked by parents and guardians anxious to administer a very small quantity of historical knowledge hidden beneath a mass of imaginary details.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

L. H. ("Minsheu's 'Guide into the Tongues,' 1617"). A copy of this sold in December, 1886, for 22s. The second edition sells at a lower price.

IGNORAMUS.—Richard Cumberland, the editor of the *Observer*, was a prolific dramatist, and Secretary to the Board of Trade. Consult the 'Dictionary of National Biography' or the 'Biographia Dramatica.'

T. A. DYSON ("Lincoln Minster").—The term "minster" indicates that a monastery previously existed on the site.

ERRATUM.—P. 456, col. 2, l. 11 from bottom, for "Aries" read *Arles* (?).

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 22, 1889.

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Notices to Correspondents.

Notes.

BOOKS ON GAMING.

(Continued from p. 462.)

A totally distinct book from the last, though appearing under a partly similar name, is

The [Gaming Calendar, | To which are added, | Annals of Gaming, | And Prefixed | A Letter to Sir Robert Baker, | Chief Magistrate of the Police, | By Seymour Harcourt, Esq. | "A tale will harrow up the soul." | Fourth Edition. London: | Printed by J. J. Stockdale, No. 41, Pall-Mall. | 1820. | Price Five Shillings. [8vo.] Collation: Title, 1 f.; Advertisement, 1 f. (pp. 3, 4); "To Sir Robert Baker," 8 ff. (pp. 5–20); To the Reader, pp. 21–29; Gaming Calendar, pp. 30–53; Annals of Gaming, pp. 54–179.

The 'Gaming Calendar' is a collection of sketches of living gamblers in the fashionable world; the 'Annals of Gaming' is a series of anecdotes of gamblers and gambling. (H.J. and J.M.)

To these may be added 'The Academicians of 823; or, the Greeks of the Palais Royal, and the Clubs of St. James's,' by Charles Persius, Esq., 823, 8vo., a diatribe on gaming and gamblers. Collation: Half-title, coloured frontispiece, title, and 456 pp. (J.M.) Probably many similar books might be added to this list.

Meanwhile an author had appeared whose works, influencing as they did the whole history of whist, he king of card games, merit a more particular description. Scientific whist, or *whisk* (as it was

at first called), though owing its origin to the game of *trump*, derived from the Italian *trionfo* and French *triomphe*, may be said to have begun with Edmond Hoyle. He was born in 1672, and is said to have been educated for the bar.* Yorkshire has been called the county of his birth, but the present representative of the Yorkshire Hoyles, who acquired (*temp.* Edward III.) estates near Halifax, Mr. Fretwell Hoyle, has taken great pains over his genealogy, and has come to the conclusion that the Edmond Hoyle of whist celebrity was not in any way connected with his family. It has been stated, again,† that Hoyle was Registrar of the Prerogative Court in Dublin in 1742, and that he held property there ('N. & Q.,' 4th S. v. 259). This, however, seems very unlikely to be true, though it is certain that there was an Edmond Hoyle appointed to that post in that year; but our Edmond Hoyle was then publishing (and probably living) in London. He resided afterwards undoubtedly in Queen Square, London, where he continued to write on games and to give lessons in whist. The name Edmond (or Edmund) was common in both families of Hoyle, in Yorkshire and in Ireland, so that one Edmond may easily have been mistaken for another. In 1742 our author first published his 'Short Treatise on Whist.' It was entered at Stationers' Hall November 17, 1742, and was signed by the author as sole proprietor of the copyright. No place of publication is named. It has been said‡ that he received 1,000*l.* for his copyright; but this, again, seems unlikely, for every copy, long after the first issue, bore his signature as that of the "Proprietor of the Treatise." It is, of course, just possible that this may have been done at the instance of his publisher, but it is most improbable. Hoyle died in "Welbank [Welbeck] Street," Cavendish Square, August, 1769, aged ninety-seven. There are, however, two accounts of his age. According to one of these he was rather younger than here stated when he died. He was buried in Marylebone Churchyard. His will, which he made on September 26, 1761, was proved at London, September 6, 1769, his executors being his sister, Eleanor Hoyle, and Robert, son of Silver and Jane Crispin, of Gray's Inn Lane. His house (in Queen Square)

* Chambers, 'Book of Days.' Some of your correspondents familiar with legal records may be able to say whether this tradition is well founded or not. For much, if not most, of the information about Hoyle here recorded I am indebted to Mr. H. Jones, who has made a long and careful search for facts relating to Hoyle's life, though he has not been rewarded by discovering a great number. It is, however, worth something to disprove erroneous statements, even when it may be impossible to substitute for them a complete, new, and trustworthy biography. In the bibliography of Hoyle I have also had Mr. Jones's help, without which it would have been useless to attempt the task.

† *Ibid.*

‡ *Ibid.*

he left to his sister above-named, with all his furniture, &c., with remainder to Mrs. Jane Crispin, and to her son Robert after his father's death, charged with an annuity of 12*l.* to his niece, Fanny Hoyle, after the death of his sister, Eleanor Hoyle. He bequeathed 5*l.* to Mrs. Cent-Livre,* of Queen Square, to pay for a mourning ring, to be worn in memory of him, and all the residue of his real and personal estate he left to his sister. Eleanor Hoyle is here described as a spinster. Fanny, therefore, must have been the daughter of a brother of our author, and may have had a brother of her own—a possibility to which I shall have to refer hereafter.

It is strange that no portrait of Hoyle should be known to exist. A picture, said to be his portrait, by Hogarth, was exhibited at the Crystal Palace some years ago (1870); but Mr. F. Hoyle, mentioned before, recognized this as a likeness of an ancestor of his own, one Edmond Hoyle, it is true, but not the Edmond Hoyle of whist. Again, it was stated ('N. & Q.,' 4th S. v. 259) that a portrait of the author appeared in one of the Dublin (pirated) editions of the book; but this has never yet been verified. Allibone's 'Dictionary' tells us that the last edition of Hoyle's 'Games' was published in 1761. How far that statement is accurate and trustworthy will appear from the following attempt at a bibliography of Hoyle's works. Before commencing this "attempt," however, I may as well say at once that it does not, and cannot, pretend to be complete or exhaustive in any sense. Such a pretence would manifestly be absurd in a first essay of this kind, for the books described, though never expensive, are yet often very difficult to find, and, when found, are frequently imperfect. I shall be glad indeed if my "attempt" should awake an interest in any contributors to 'N. & Q.' sufficient to prompt them, where they can, to amend my list by corrections or additions.

JULIAN MARSHALL.

(To be continued.)

THE CHAMPION OF ENGLAND.

I can add to the interesting article which appeared lately in the *Illustrated London News*, giving the history of Scrivelsby and the Champion of England.

The Dymoke, the hereditary Champion of England, at the time of the coronation of George IV., was a clergyman. He had, therefore, to appoint a deputy. The king was anxious that Sir Horace Seymour, a singularly handsome man (at one time an officer in the First Life Guards), son of Lord Hugh Seymour, should play the part. Mr. Dymoke, however, very properly refused, and appointed his son in his place. Sir Horace Seymour was, I believe, the first officer in the army who wore a

cuirass. I have seen a miniature in the possession of his sister, the late Mrs. Dawson Damer, who inherited Mrs. Fitzherbert's house in Tilney Street, in which Sir Horace wears a cuirass bearing a gilded sun on the breast. Such was the design originally intended for the cuirasses of the Life Guards, adopted after Waterloo. Those actually worn by the men were the old iron-sides of the Civil War from the Tower; but none of them were nearly large enough for our stalwart troopers. Some years ago new cuirasses were made that fitted the men.

Two incidents occurred at the coronation that have fallen out of memory; one, the absurd idea that visited some brainless peeress, that the chief of a Highland clan, in the full dress of his rank, with pistols, &c., intended to assassinate the king. He was actually removed by force from the Abbey; and although profuse apologies were subsequently made to him by all, including especially the king, his just indignation lasted for a considerable time.

The other incident is ludicrous, if absurdity can ever attach to the glorious name of Wellington. The duke, who at no time of his life had been an expert rider, having to act as Lord High Constable of England for the day, and in that capacity to ride beside the Champion, took the wise precaution of hiring a horse from Ducrow's Amphitheatre. The duties of the Lord High Constable and Lord High Steward were to ride up on either side of the Champion, and after the latter had received the gold goblet from the hands of the king, to back their horses the whole length of Westminster Hall to the door. This being an unusual movement for a horse, the duke took care that his steed should be disciplined day by day to retrograde with proper dignity. The intelligent animal learned his lesson only too well. The Champion appeared, accompanied on one side by the Lord High Constable, on the other by the Lord High Steward, the Marquess of Anglesey. What was the horror of the spectators, and what must have been the condition even of that iron soul, when the duke found that his well-trained horse considered it part of his duty to proceed up the hall towards the king's chair of state backwards. I can conceive few things more grotesque than the hero of Waterloo, wearing his coronation robes and ducal coronet, approaching his sovereign tail foremost. No doubt the interference was prompt; but I should say that the duke could not have forgotten the incident to his last hour.

A few days ago I was told by the Earl of Lucan, still in full freshness and vigour, that he walked up the Hall of Westminster side by side with my father as page to the Earl of Lauderdale, he, Lord Lucan, being a man of twenty-two at the time.

Well might the coronation which followed, of William IV. and Queen Adelaide, be called

* Not the authoress, of course, who died in 1723.

"the half-crown-ation." This was done for the purpose of economy; but the maimed rites of our present sovereign's enthronement were, I think, unpardonable. With the prospect, which has been fulfilled, of a long reign, it is much to be regretted that the full function was not performed. The whole of the splendid ceremony of the banquet was omitted, and although the additional expense would have been considerable, it would have been for the benefit of London. I speak feelingly, as I was to have acted as page to William, Earl of Wicklow. WILLIAM FRASER of Ledeculne, Bt.

OLD LONDON BRIDGE.—Dr. Jusserand, in his excellent 'Wayfaring Life,' p. 13, speaks of this as "the famous bridge built by Isembert," master of the schools of Xaintes, "who had given proof of his powers in the bridges of La Rochelle and Saintes" (p. 49), as King John's Letters Patent of 1201 state. Now Stow, 'London,' p. 58, says that the bridge, "having been thirty-three years in building, was, in the year 1209, finished by the worthy Merchants of London, Serle Mercer, William Almaine, and Benedict Botewrite, principal masters of that work" (Thomson, 'Chron.'). And Pennant, 'London,' 446, ed. 1813, states that the citizens "rejected" King John's choice of Isembert. At any rate, if other Englishmen started building the bridge in 1176, kept on at it till 1200 or so, and then three more Englishmen finished the bridge in 1209, is it not rather cool to claim the bridge as Isembert's, when we have no other evidence than King John's recommendation of him that he ever did anything at all to the bridge? If his claim can be established, by all means let him have the credit of his work; but till then, may we not consider "the famous bridge built by Isembert" as one of those annexations of English doings which our charming and brilliant neighbours across the Channel occasionally indulge themselves by making? Perhaps some record-searcher or note-taker among 'N. & Q.' folk can tell us more than Thomson knew about Isembert's share in our old bridge. Thomas à Becket's Chapel on the bridge we owe to a nameless mason, according to Stow's account in his 'Annales,' 1605, p. 251: "A Mason being master worke man of the Bridge, builded from the foundation the chappell on London Bridge, of his own proper expenses." F. J. FURNIVALL.

CHRISTIAN KINGS WHO ARE CANONS OF CHURCHES IN ROME.—1. That the French kings were canons of St. John Lateran is known, and it should also be remembered that since the French Revolution the Roman Church has recognized not only legitimate, or *de facto* kings, but also *de facto* presidents of the present French republic, as being entitled to the dignity above stated. For example, Marshal MacMahon and M. Thiers both received the dignity at the hands of a high official,

who went to Paris personally for the purpose. The learned ex-Jesuit Father Curci has shown in one of his writings ('Il Moderno Dissidio tra la Chiesa e l'Italia,' Firenze, Fratelli Bencini Editori, 1878) that the Roman Church has at intervals recognized not only kings not in the line of strict succession, but also civil authorities, like presidents of republics, &c., who were not, in the mediæval sense, kings at all. And, for example, the States General of Holland, in the seventeenth century, and after the Franco-German war the French Assembly at Bordeaux, were recognized by the civil and canon law of Europe as being sovereign assemblies. The Bordeaux Assembly ultimately made itself constituent, but that was its own act; and when they had executed their commission they dissolved themselves, which only an Assembly originally sovereign could do. 2. Moreover, and the statement will be found in 'L'Année Liturgique à Rome,' par M. le Chanoine X. Barbier de Montault, Rome, 1862, p. 54, the Kings of Spain are, or claim to be, honorary canons of the basilica of Sta. Maria Maggiore, in Rome; the German emperors—at least before the dissolution, early in the present century, of the Holy Roman Empire, of which Voltaire said, in its decadence (and Goethe witnessed the election and consecration of the last of the Cæsars, and described the ceremony), that it was "neither holy, nor Roman, nor an empire"—were honorary canons of St. Peter's at Rome. The Kings of England—and doubtless the idea was based on the belief that St. Paul landed in Cornwall, and was thus the first apostle of England—were canons of the magnificent basilica of San Paolo Fuori i Muri, where the arms of that abbey, or of a stall within it, are still encircled with the Garter and the motto "Honi soit qui mal y pense." H. DE B. H.

CONSTANTINE'S MYTHICAL CROSS.—The following passage from the *Leeds Mercury* is worth preserving in the columns of 'N. & Q.':—

"The inhabitants of Dakota were treated to a sublime and unusual display on the morning of January 9, at nearly the time of sunrise. Three gorgeous prismatic columns, some little time before the sun made its appearance, shot up from the verge of the prairie into the heavens in intense brilliancy, equalling the light of the sun itself, except that the radiance of the columns was subdued with the prismatic colours; but they were more intense than any rainbow ever seen. These prismatic colours extended one-third of the way to the zenith, and at the upper end gradually blended with the sky. But what made the phenomenon remarkably striking was that the centre column assumed the form of a cross from a small cloud that hung directly athwart the centre, and was illuminated by the light of the sun, still below the horizon, and formed the transept of the figure of the cross."

ANON.

SHAKESPEARE'S LONDON LODGING.—The document referred to below was discovered and copied by an American student in England. In an indenture between the Right Hon. Richard Salton-

stall, Knt., Lord Mayor of London, and two other Commissioners of her Majesty—fortieth year of Queen Elizabeth—and the parties deputed to collect the first of three subsidies granted by Parliament the year preceding, bearing date October 1, 1598, for the rate of St. Helen's parish, Bishopsgate Ward, the name of William Shakespeare is set down with others as liable to that rate.

This document seems a most precious Shakesperian find. It shows more than Halliwell-Phillipps was able to ascertain regarding the local habitation of the great dramatist. It suggests a starting-point for a new departure in Shakesperian research. It is a word to conjure with. This find says to those who seek a man, "Follow the tax-gatherer and you cannot miss him. The tax-taker will detect his whereabouts all through life—as surely as death will at its close."

But the American finder never told anybody of the Kohinoor he had unearthed. He chronicled it where nobody would look for it, and he has been long dead. He was our most unerring investigator. His note was long concealed as effectually as the fox, who not only runs into his hole, but pulls in the hole after him.

Let me beg Shakesperians to bestir themselves and rediscover the finding I have mentioned. This task must be easy in London, where Saltonstall's proceedings on October 1, 1598, must be registered where he that will may read them. "Let me not burst in ignorance."

JAMES D. BUTLER.

Madison, Wis., U.S.

ERROR IN 'REDGAUNTLET.'—The following curious mistake or misprint of a name occurs in 'Redgauntlet,' by Sir Walter Scott, and needs rectification, as it is a point of some importance:—

"I observed that, like other Jacobites, in his inveteracy against the memory of King William, he had adopted the party opinion that the monarch, on the day he had his fatal accident, rode upon a horse once the property of the unfortunate Sir John Friend, executed for High Treason in 1696" (chap. viii.).

The horse named Sorrel, upon which William III. was riding when he met with his accident, is said to have belonged formerly to Sir John Fenwick, and not to Sir John Friend, though both of them were executed for high treason, the former by decapitation and the latter by hanging, within a very short intervening space of time. A Latin epigram upon the stumbling of the horse, no doubt written about 1702, is quoted in 'N. & Q.' 2nd S. i. 467, but the author does not seem to be known, and the following couplet on p. 487 of the same volume is said to occur in some editions of Pope's poems:—

Angels, who watched the guardian oak so well,
How chanced ye slept when luckless Sorrel fell.

The horse upon which the king was riding is said to have fallen over a mole-hill in the park of

Hampton Court Palace, and hence the Jacobite toast originated, "To the health of the little gentleman in black velvet." On the authority of Macaulay it is said that an insult offered by Sir John Fenwick to Queen Mary was always unforgotten in the mind of William III. Sir John was executed on Tower Hill on January 28, 1696/7, and on the authority of Macaulay's 'History of England,' chap. xxii., "his remains were placed in a rich coffin, and buried that night by torchlight under the pavement of Saint Martin's Church." On a pilaster of the monument to Lady Mary Fenwick, his wife, a daughter of Charles Howard, Earl of Carlisle, in the north aisle of the choir of York Minster, Sir John and his family are commemorated, though no mention is made of his capital punishment. The inscription records that "these three sons do all lie with their father in the Parish Church of St. Martin in the Fields in London: near the altar, where he was interred, January 28, MDCXCVI. Aged LII." Above are the arms of Fenwick, Per fess, gules and argent, six martlets counterchanged.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SOME COSTLY BOOKS.—The following cutting, taken from the *Bookseller*, may be of interest to a class of readers so largely concerned with books as are the contributors to 'N. & Q.' There is a book "for which a sum of 250,000 francs (10,000*l.*) was paid by its present owner, the German Government. That book is a misal, formerly given by Pope Leo X. to King Henry VIII. of England, along with a parchment conferring on that sovereign the right of assuming the title of 'Defender of the Faith,' borne ever since by English kings. Charles II. made a present of the misal to the ancestor of the famous Duke of Hamilton, whose extensive and valuable library was sold some years ago by Messrs. Sotheby, Wilkinson & Hodge, of London. The book which secured the highest offer was a Hebrew Bible in the possession of the Vatican. In 1512 the Jews of Venice proposed to Julius II. to buy the Bible, and to pay for it its weight in gold. It was so heavy that it required two men to carry it. Indeed, it weighed 325 pounds, thus representing the value of half a million of francs, 20,000*l.* Though being much pressed for money in order to keep up the 'Holy League' against King Louis XII. of France, Julius II. declined to part with the volume."

J. W. ALLISON.

Stratford, E.

COVERDALE'S BIBLE.—It may be worth while to make a note that I have just discovered a portion of a copy of Coverdale's version of the Bible in 16mo. This edition must have been issued in five volumes, as in this fragment signature D i. is under chap. xii. of Proverbs, and chap. xiii. is on D iiiii., so this volume must have begun with the Psalms. The size of the leaf is 3½ in. by 2½ in. This part of the Book of Proverbs is broken up into short paragraphs, but not divided into verses, the same plan as was adopted in the quarto edition of the same version issued first by Froeschover, next by

Hester in 1550, and lastly by Juggs in 1553, the difference between the two editions being that the quarto is printed with foreign angular type, and the 16mo. with English black-letter; roman is used in the margins and for the chapter headings, excepting at the top of each page, where a kind of italic is substituted. The exact date of this 16mo. edition is unknown; most likely it was printed in the second quarter of the sixteenth century.

J. R. DORE.

Huddersfield.

YEARLINGS.—Would it not be well to register in 'N. & Q.' a new meaning which has been given to the word *yearlings*? In the money column of the *Daily Telegraph* of March 23 it is stated that "for the sake of brevity" twelve months' Treasury bills have "been termed *yearlings*."

J. F. MANSEGRH.

Liverpool.

LONDON IN 1769.—In looking through the newspapers for notices of Garrick's Stratford jubilee I copied a few paragraphs relating to London which may interest the readers of 'N. & Q.':—

Two men drowned on the north of Portman Square.—The *St. James's Chronicle*; or, *British Evening Post*, from Saturday, August 5, to Tuesday, August 8, 1769, p. 1, col. 2, says:—

"Two young Chairmen [carriers of sedan-chairs] were unfortunately drowned on Friday Evening last, in a Pond behind the North-Side of Portman-Square. They had been beating a Carpet in the Square, and being thereby warm and dirty agreed to bathe in the above Pond, not being aware of its great Depth. The Man who first went in could swim, and while he was swimming his Companion went in, but being presently out of his Depth he sunk. The Swimmer immediately made to the Place to save his Companion; but he, coming up again under the Swimmer, laid fast hold of him, and they both sunk down together and were drowned."

Anniversary of the Great Fire of 1666.—The *St. James's Chronicle*, from Thursday, August 31, to Saturday, September 1, 1769, p. 4, col. 3, says:—

"This being the Anniversary of the great Fire of London, 103 Years past, it was observed in the City with all the Respect due to so memorable an Accident; the Banks, Exchange, and Jonathan's were shut up, and no Business was transacted in the Alley."

Porters' and shopmen's dress.—*Middlesex Journal*, June 15-17, 1769, p. 4, col. 3:—

"In the reign of King William III. the most reputable of our citizens were contented with a plain suit of English druggit; at present we have scarce a porter or shopman that will wear anything worse than superfine cloth, with a silk or laced waistcoat, and silk stockings. *Tempora Mutantur!*"

Beggars.—*Middlesex Journal*, Tuesday, June 13, to Thursday, June 15, 1769, p. 4, col. 3:—

"On Tuesday morning a gentleman put a great number of half-pence in his pocket, and set out from Hyde Park Corner, and by the time he had arrived at Mile-End he had given away three hundred and fifteen half-pence to as many different beggars!"

1769. Watermen:—

"The Number of Watermen on the River Thames amount in the whole to upwards of 16,000, out of whom, we are precisely ascertained, there are 700 who are Freeholders in [line cut off at top of col. 4; ? the counties of Middlesex, Surrey] and Kent, the Majority of which reside in and about Wapping."—*Public Advertiser*, Wednesday, May 17, p. 2, col. 3.

1769. A negro boy for sale:—

"To be disposed of, a Fine healthy Negro Boy, about eleven Years of Age, and handsome. He is very good-natured and tractable, and would be very useful in a Family, or [as] a Lady's Foot-boy. Enquire at Mr. Shipton's, Hunt's-Court, St. Martin's Lane, Charing Cross. N.B. No Objection to lett the Boy on Trial."—*Public Advertiser*, June 6, p. 4, col. 2.

F. J. FURNIVALL.

WINCHESTER HOUSE AND NEW WINCHESTER HOUSE, SOUTHWARK.—A mistake not altogether trifling in Southwark topography, frequently made, now it has got into the columns of the *Times*, may be as well once for all corrected. See May 27, p. 10, col. 6: "A detachment of the Fire Brigade from the headquarters in Southwark, where formerly stood the palace of the Bishops of Winchester," &c. The palace here referred to, named Winchester House, built in 1107 by Bishop Gifford, was half a mile north of this spot, by the river, next to St. Mary Overy's Church (St. Saviour's).

A workhouse, unluckily also named Winchester House, was built in 1774 for St. Saviour's parish, and was afterwards the hatfactory of Mr. Harris, who was elected member for Southwark in 1830, but died before he could take his seat. This factory, workhouse, and what not is included in the Fire Brigade station in the Southwark Bridge Road. The present heroes of the brigade may easily come to think themselves the successors of the great bishops of Winchester House—Beaufort, Wolsey, Gardiner, Andrews, and others—some of them, indeed, fire-eaters too, but of another sort.

WILLIAM RENDLE.

REMARKABLE EFFECT OF LIGHTNING.—The following paragraph records an effect so singular that it seems worthy of preservation in 'N. & Q.' It is taken from the *Pocklington Weekly News* of June 1:—

"Bishop Wilton.

"**TREE FIRED BY LIGHTNING.**—On Friday evening last a singular and most unusual spectacle was witnessed by the inhabitants of this village. Whilst the storm was at its height, during the afternoon, a large ash tree on the hillside, standing in a field occupied by Mr. C. Matthews, was struck by the electric fluid, and shortly afterwards smoke was seen issuing from it. Before anything could be done to check its progress, the inside of the trunk, which was very dry and inflammable, was a mass of flame, and burnt with great rapidity. Being hollow, and owing to the fact that there were holes at the foot of the tree, a strong up-draught was formed, and the roaring of the flames could be heard at a considerable distance. The lightning had cleft the upper part of the trunk and lower

branches, which formed a kind of flue, up which the flames made their way, until, just as darkness was setting in, it fell with a loud crash, burnt off, about twelve feet from the ground. The flames and showers of sparks could be seen at a great distance, owing to the prominent position in which the tree stood. The singularity of the occurrence was heightened by the fact of the tree being in full leaf, and to all outward appearance quite sound. A large number of villagers were present, and among the oldest none could remember ever before seeing or hearing of such an event."

R. HUDSON.

Lapworth.

TRACING PAPER.—

"For as Oyle Paper layd upon the obiect, makes it more transparent, so doth Experience show Art to see without spectacles."—"North-West Fox," in the "Preface to the Reader," which has no pagination (London, 1635).

L. L. K.

DIFFERENT KINDS OF WIGS.—In Ainsworth's 'The Miser's Daughter' (Routledge, 1879), p. 10, I find the following:—

"I've wigs of all sorts, all fashions, all prices: the minor-bob; the Sunday buckle; the bob-major; the apothecary's bush; the physical and chirurgical tie; the scratch, or Blood's skull covering; the Jehu's jenny, or white-and-all white; the campaign; and the Ramillies."

And in the next sentence we have, "The last new periwig, the Villiers, brought in by the great beau of that name."

F. CHANCE.

Sydenham Hill.

'RATTLIN THE REEFER.'—Reviewing Mr. David Hannay's 'Marryat,' the *Saturday Review* of April 13 says:—

"'Rattlin the Reefer,' we see, Mr. Hannay peremptorily drums out, assigning it to Howard, Marryat's sub-editor on the *Metropolitan*. We own that we think there are passages in it which not only might, but must be his," &c.

The title-page of 'Sir Henry Morgan, Buccaneer' (my copy is published by Baudry, Paris, 1842) states the book to be by E. Howard, author of 'Rattlin the Reefer,' 'Outward Bound,' and 'Jack Ashore.'

HALKETT LORD.

THE BONNINGTON OAK.—I have seen many interesting notes of boundary and other trees in 'N. & Q.,' and shall be glad if its Editor will find space for the brief biography of another sylvan relic, less known than it should be. The Bonnington, or Lawday, oak is not a boundary tree, but it predates the times of the Tudors, and a court leet (discontinued, Hasted tells us, about the middle of Elizabeth's reign) was held under its branches by the inhabitants of the boroughs of Bonnington and Humme, at which their bosholders were elected. Its remains—a part of the great straight trunk—looking like a small tower, stand in an angle formed by the walls of the Rectory gardens at the side of the high road between Bonnington and Aldington, with a few straggling branches at

the top and its corrugated bark all over green with little sproutlets.

In the out-of-the-way villages on the borders of Romney marsh, the former home of shepherds and smugglers, the light of civilization has not very long shone, and many rites and superstitions connected with the worship of the oak are still persisted in by the inhabitants. A special sacredness appertains to the vows of lovers exchanged beneath the Bonnington oak, and its leaves, gathered with a certain formula at a certain time of night, are still sought by childless women and made into a medicinal draught, with the same intention as in Druidical days.

C. A. WHITE.

Preston on the Wild Moors.

'MACBETH' PICTURE BY FUSELI.—Among the numerous Shakesperian paintings by Fuseli there is one treated in so extraordinary a manner as to invite explanation. It represents the meeting of Macbeth, Banquo, and the witches. The last are, appropriately enough, riding in the air on a thunder-cloud. Three lighted torches are falling beneath them. The meaning of these is not clear; but, what is still more remarkable, one of the women is partly clad in armour. Fuseli, though wildly eccentric in some of his works, was a man of deep practical research and a profound scholar, and as such not likely to wander from the track of his subject.

GEORGE ELLIS.

St. John's Wood.

KNEES TURNED BACKWARDS.—I have upon more than one occasion been told by natives of this country, and in all good faith, that there exists a tribe of Indians whose knees are turned backwards, like those of birds, "for which reason they are very swift in running." I find the following in Pelleschi's 'Eight Months on the Gran Chaco of the Argentine Republic':—

"The Chirionossos are said to be troglodites, or dwellers in caves, fair, extremely fierce, with blue eyes; their women, too, have crooked feet, turned inwards, so as to be hidden when they are seated. I have never seen them myself, but such is the universal account of these people. But are not these fair-haired, blue-eyed Indians like the fabulous Phoenix? A Chiriguano, who assured me he had seen them and fought with them, told me that their knees were turned backwards, like those of ostriches. I repeat his exact words."

It would be interesting to know if this tradition is found in other lands, and belongs to other times; or can be connected with the satyrs of the ancients.

H. GIBSON.

Buenos Aires.

A BURYING CHEESE.—Near Bridgewater, in this county, when a batch of cheese is made one is always put aside for the funeral function of the master of the house, should he die within a year. In the event of his outliving that period the cheese is sold, and always commands a high price. Some curious ideas might be elicited if the possessors of

this peculiar *memento mori* would enunciate (in their own choice vernacular) their views on this noteworthy custom.

A. MIDDLETON, M.A.

30, Belvedere, Bath.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ENGLISH AND ITALIAN PRONUNCIATION.—In Burton's 'Admirable Curiosities, Rarities, and Wonders in England, Scotland, and Ireland,' second edition, 1684, p. 5, occurs the following:—

"Having thus briefly gone through the Method of the old Verse, it is time now we should look upon the Men, and they are commonly of a comely Feature, and a gracious Countenance, for the most part grey Eyed, pleasant, beautiful, bountiful, courteous, and much resembling the *Italians* in Habit and Pronunciation."

Although this flattering description of the English people may be perfectly correct, and the Italians may be as courteous as the inhabitants of this country, yet the pronunciation adopted by the respective races now, at all events, differs *toto celo*. Would some philologist inform me if this was always the case; or if Burton was simply drawing on his own imagination when he wrote the above sentence?

HENRI LE LOSSIGEL.

WALLER FAMILY.—Dr. John Waller, of Newport Pagnell, Buckinghamshire, was a prominent citizen there between 1670 and 1688. He had by Mary, his wife, issue Leonard, William, John, Mary, Thomas, Steven, Benjamin, Edmund, James, Jemima, and James. Edmund was a Fellow of St. John's College, Cambridge, and died there, 1745. One or more of the sons emigrated to the colony of Virginia, but the descendants of the others must be living at present in England. Information as to the ancestry of Dr. John Waller, connecting him with the main branch of the Wallers of Groombridge or of Beaconsfield, will be gratefully received. Also of his wife, Mary. Was her maiden name Key?

F. WALLER.

Washington, U.S.

A HISTORY OF ENGLAND.—When I was a boy of some ten years old I was caused to read, for the sake of teaching me the annals of my own country, a book entitled 'The History of England in a Series of Letters from a Nobleman to his Son.' I am not sure that I am giving the title exactly right, for I have never seen the book for five-and-forty years. We had two copies of the book, and I remember many of the remarks in it as well as if I had read it to-day. One thing especially struck me. Speaking of the executions which followed after the battle of Culloden had destroyed the hopes of the Jacobites, the "nobleman," or whoever he was

who passed off as such, suggested that the vengeance taken by the Government was too severe. There were strong reasons why I should sympathize with the victims of the lost cause, and I even now have a kindly feeling for the author for the pleasure this remark gave me. From what I have heard my father and others of his generation say, I am of opinion that this was the book from which most persons learned what they knew of English history fifty years ago. Can any of your readers give me the title of the book? I should like to read it once more.

M. F. T. F.

JOSEPH GASCOIGNE NIGHTINGALE.—Is anything known of this gentleman, to the memory of whose wife, Lady Elizabeth Nightingale, there is the conspicuous monument in Westminster Abbey? This was sculptured by Roubiliac, and represents Death emerging from a tomb, whilst the husband vainly endeavours to shield his wife from the fatal dart which is thrust at her. She was one of the three daughters and coheirs of Washington, second Earl Ferrers, and sister to the celebrated Selina, Countess of Huntingdon. Her only son, Washington Nightingale, died unmarried in 1754, and her daughter Elizabeth married Wilmot, fourth Lord Lisburne. Laurence, fourth Earl Ferrers, who was executed at Tyburn in 1760 for shooting his steward, was her nephew.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

COTTENAL COURT.—In a book published by Geo. Redway, and edited by Mr. James Hogg, entitled 'In Ghostland and Dreamland' (3 vols.), there is a weird tale, 'The Ghosts of Cottenal Court,' which is said to be perfectly true. This Cottenal Court is said to be near Worcester (it is now abandoned and left to decay), but I cannot find it in the county map, so presume it is a fictitious name. The writer of the story invites investigation of the old court, but this cannot be done without a knowledge of the locality. The editor of the book, Mr. James Hogg, writes me that he cannot help me, having stored away all the MSS. referring to the matter. There is a place called Cuttonall Green near Droitwich. Can it be that? As the story is said to be strictly true, and is an unusually horrible one, it seems worth while to make an attempt to reach the court. Perhaps some of your numerous readers may be able to help me here.

F. B. DOVETON.

Grange Lodge, Eastbourne.

THE "GRAVE MAURICE."—A large public-house, just opposite the London Hospital, in the Whitechapel Road, bears this sign. What can it mean?

W. D. M.

THE "GODDESS OF REASON" IN THE FRENCH REVOLUTION.—It has been stated that the woman who was set up and worshipped in the French

Revolution as the Goddess of Reason in her later years lost her reason, and died an idiot, as, *e. g.*, in Farrar's 'Hulsean Lectures,' p. 122, note:—

"The 'Goddess of Reason,' who had been adored with bacchanalian dances as she sat in white robes, blue mantle, and red cap, with a pike in her hand, on the altar of Notre Dame, died so late as September 30, 1863, ninety years old, idiotic, blind, and a beggar, in Alsace." Can any of your readers give any quotation from French or English newspapers of that date, or from any other sources of information, in support of this statement? What was the name of this woman? Was there more than one woman who was so worshipped, as by some she is stated to have been the wife of Momoro, the printer, by others Mlle. Maillard, an actress? G.

STRAWBERRY HILL SALE, 1842.—Portraits of members of the family of Catherine, Lady Walpole, viz., Sir John and Lady Shorter, and others. I should feel greatly obliged for any information respecting above. HENRY SHORTER.

16, Sherriff Road, West Hampstead.

DR. MARAT.—Pont-Calé, in *L'Intermédiaire* of February 10, asks whether any reader of 'N. & Q.' could inform him if the following pamphlet lies in the British Museum: "An Essay on a singular Disease of the Eyes, by M. M....., M.D., at Nicholls, St. Paul's Churchyard, or Williams in the Strand." He also asks:—

"Le *Notes and Queries* pourrait-il poser une question sur l'existence d'un opuscule de l'ami du peuple paru sous le titre, 'An Essay on Gleet,' 1775?"

And, lastly, whether any documents exist in England relative to the doctor's sojourn amongst us, or any printed academic opinions of his works.

J. B. S.

Manchester.

SOMERSET SUPERSTITION.—In a village in Somerset the following superstitious belief is prevalent. During service in the church, if the church clock strikes whilst a hymn is being sung, the belief is that some parishioner will die within the week. So strong is this belief that the striking mechanism of the clock is always stopped during services in which hymns are sung. Can anybody tell me the origin of this superstition; and whether it exists in other parts of the country?

A. E. W.

TIMOTHY BRIGHT.—I shall be much obliged if one of your contributors will give me the collation of Bright's 'Treatise on Melancholy,' printed by Thomas Vautrollier in 1586. There appear to have been two editions printed in that year, the other by John Windet. Which is the first?

HALKETT LORD.

KING FAMILY.—In a MS. volume of coats of arms, bearing the autograph and book-plate of John Fenn, 1771, is inserted a printed paper

bearing the arms of King, of Bromley, co. Kent; Midhurst, co. Sussex; Dorsetshire; Essex (two coats); London and Berkshire; Suffolk; Weston Patrick, co. Hants; Somersetshire; Buckinghamshire (two coats); Lincolnshire, descended from Suffolk; with King, alderman of Coventry; King, Rouge Dragon, Pursuivant of Arms; and King, Bishop of London and Chichester.

"A General Meeting of the Surname of King, being Appointed to be Held at Mr John King's, at the Rummer Tavern in White-Chappel, London, on Saturday the 29th of this Instant May, 1703, being the Anniversary in Memory of the Happy Restoration of King Charles the 2d and the Royal Family. You are earnestly desired to be there by Twelve of the Clock precisely, by Your most humble Servants,

Robert King, Gent.

James King, Herald Painter } Stewards.

John King, Vintner

Pay for the Ticket 2s. 6d. and bring it for your Admission."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WESTMINSTER SCHOOL GHOST.—Mr. Walford, in his 'Old and New London' (vol. iii. p. 379), says that in one of the volumes of the 'British Essayists' there is an excellent ghost story connected with the school, which he abstains from giving owing to want of room. Can any one inform me where this ghost story is to be found? My search has been ineffectual. ALPHA.

SIR ROGER TOCOTTES.—Further information as to any of the following persons will greatly oblige.

1. Sir Roger Tocottes, of Tocottes, Yorkshire, presumed to have died about 1450 (his grandsons' wills being proved in 1519 and 1526); buried at Giseburn. Arms, A lion rampant debruised by a bend.

2. Sir Roger Toketts, made a knight banneret, after the battle of Tewkesbury, May, 1471.

3. Sir Roger Tocotes, Sheriff of Wilts, 1485, knight of the body to King Henry VII., married (after 1457) Elizabeth, daughter and coheir of Sir Gerard Braybrooke and widow of Sir William Beauchamp. She died 1492, and he had not long predeceased her. Both are buried beneath a handsome monument in Bromham Church, the inscription on which is imperfect. Arms as No. 1.

4. Sir Roger Towcots, possessed of the manors of Lawnardwyke, Ikylford, and Periton, co. Herts., and Arlessey, co. Beds. These lands passed to the Crown, and were, by letters patent March 4, 1485, granted by King Richard III. to Sir William Meering.

5. Sir Roger Toccotts, married, about 1481, Grace, daughter of Sir Ralph Pudsey, and widow of Walter Bampfild. JOHN TUCKETT.

PADUS.—What is the probable signification of this word as applied to the species of *Prunus* or *Cerasus* which is usually called the Bird-cherry in

English, the *Ceriser-à-grappes* in French, and (similarly to the latter) the *Traubenkirsche* in German? If intended to refer to the river Po, the word should surely be *Padanus*; and there can hardly be any connexion (unless by mistake) with the pitch-trees which were called *Padi* in Low Latin from the Gallic.

W. T. LYNN.

BANKES.—Is there any record to be found of the William Bankes that Rogers said had in his (Rogers's) own house in Park Place absolutely overpowered Sidney Smith by his "superior facetiousness"? One would like to know more about this. I imagine that Foote and Tooke and Hook would all have done the same, not because they had a particle more wit than he, but that they were less like gentlemen. With nothing to guide one beyond what Rogers tells, one would suppose Bankes to have been simply a more impudent man.

C. A. WARD.

Walthamstow.

ACROSTIC.—Can any of your readers give me the answer to the acrostic I enclose? It is from a little book called 'Acrostics in Prose and Verse,' a sequel to 'Double Acrostics by Various Authors,' edited by A. E. H., and published, in 1865, by Bosworth. I have endeavoured to obtain the answer through the publisher, but am informed that the book has long been out of print. It contains 380 double acrostics, to the greater number of which I have found the answers, but this (No. 190) baffles me:—

Flowers of autumn,
Heavily weeping,
Drooping so mournfully,
Our sisters lie sleeping.

- Thralld of a people to whose fame belong
The powers of art and arms and deathless song.
Shoulder to shoulder, in a band of five,
Could lettered lore without our aid survive?
I'm prized as priceless in the world's wide history,
Now full of light, now veiled in antique mystery:
In me felicities abound, sweet tears and smiles I borrow;
Dismiss me with a frown to-day, I come again to-morrow!
I take my leap, I'm waiting at your door,
Despair not, ladies! Ladies, sigh no more!
Rest, weary traveller, and be thankful!
If your have gold in store—a bank full!
Grant us for pity, Roman vagrants cry,
The Roman pontiffs claim a large supply.
Down, down, beneath the deep,
Where some of our bravest sleep!
Fair am I, of bright waters fair, wild echoes haunt my shore,
When silvery voices stir the groves, or winter torrents roar.

W. S.

V. A. M.

DESCENDANTS OF CROMWELL IN THE MALE LINE.—The Rev. Walter Clark, B.D., late head-

master of Derby School, died *s.p.* on April 12, *æt.* forty-nine. He is stated in various newspapers to have been, and to have himself claimed to be, the last representative of the Protector in the male line, through the Protector's son Richard, who at one time adopted the name of Clark. Can any of your readers adduce evidence that Richard Cromwell, the Protector's son, left any legitimate male issue surviving at his death? His will, the will of his son Oliver, who died in his lifetime. the will of his sister, the Dowager Countess Fauconberg, the wills of his surviving daughters, Mrs. Gibson and Miss Elizabeth Cromwell, and all the histories I have seen, point to the opposite conclusion.

F. W. M.

AUTHORS OF QUOTATIONS WANTED.—

Quod primum formæ decus est, cecidere capilli.
Aleator quanto in arte est melior, tanto est nequior.
G.

Replies.

DRAGOONS AND HUSSARS.

(7th S. vii. 267, 335, 391.)

COL. MALET, of course, writes with authority, but though right in describing the 1st, 2nd, and 6th Dragoons as Heavy Dragoons, he surely must be inaccurate in saying that those three regiments and the 12th Lancers make up the five regiments formerly so equipped. If the Colonel will go back a little in his searches, he will find that, down to the year 1798, there were six Heavy Dragoon regiments, as distinguished from the Dragoon Guards, namely, the 1st (Royals), 2nd (Greys), 3rd (King's Own), 4th (Queen's Own), 5th (Royal Irish), and 6th (Inniskillings); and it is matter of military history that the 5th were disbanded on account of their misconduct in the Irish rebellion of that date, and that the gap in the 'Army List' so occasioned remained unfilled until the year 1858, when the present 5th Royal Irish Lancers were raised, a corps of which it is not too much to say that they have worthily filled the gap, and that they are second to none in discipline, *esprit de corps*, and smartness.

Up to 1798 there were twenty-three regiments called and equipped as Light Dragoons, and numbered from 7 to 29 inclusive; and Lancers and Hussars, as such, formed no part of the British army then. A great deal was thought of Hussars—on account of their fine clothes, no doubt; but none could ever bear comparison with the 8th after their return from India in 1823, though few, perhaps, may now remember them.

Tailoring has always entered largely into military conversions in modern as well as past days, for many will remember the "hocus pocus" conversion of the Carabineers into Light Cavalry by simply putting on a blue tunic instead of a red one, when

they went to India in 1856; and many are wicked enough to believe and say that the tailors have sleeping partners in high places. I am old enough to recollect the change in the old 4th Dragoons from their scarlet and green trimmings to blue with yellow facings, then to scarlet and yellow, to be followed with green facings, and then again to blue with scarlet. And I know, too, the deep dissatisfaction which attended these scandalous impositions on the pockets of the officers of that unfortunate regiment within a period of twenty years; and I can hardly bring myself now to call an Hussar any one I ever knew as a Light Dragoon.

We have now no end of King's, King's Own, Queen's, and Queen's Own Hussars, with the truly tailor-like distinctions of cross-coloured plumes and busby bags. And if we may judge from the past, the time must be near for another frippery attack upon the pockets of officers or their friends, for it is painfully clear that we have military and naval, as well as political mountebanks about in these days.

ORANGE.

The 11th Hussars are identical with the 11th Light Dragoons. The 11th were the regiment that found the escort for H.R.H. the Prince Consort on his landing in England previously to his marriage. I have seen a print somewhere to this effect. The Queen gave this corps to the command of Prince Albert as colonel in chief. He appointed Lord Cardigan as lieutenant-colonel. Prince Albert at the same time changed the dress of this regiment from Light Dragoons to Hussars, and introduced a novel uniform—purple jacket, cherry-coloured trousers, and, at Court and balls, yellow hessian boots. This uniform did not find favour with the British taxpayer of those days, who thought it too foreign or theatrical. Thackeray satirized it in *Punch*, and punsters called the regiment "The Cherubim." However, to this day the 11th retain this remarkable uniform. There is a very clever chromo, by General Crealock, entitled "Lord Cardigan in the Phoenix Park, Dublin," portrayed in this uniform, published.

Your correspondent is wrong in saying the 1st, 2nd, and 6th Dragoons are Light. They are specially Heavy Dragoons. The Royals, or 1st, represent England; the 2nd, or Scots Greys, Scotland; and the 4th Dragoon Guards, or Royal Irish, Ireland. They never leave the kingdom except during a European war. They enlist men to the height and weight of the Life Guards. The 6th Dragoons (Inniskillens) are also Heavies. They wear the helmet; but being liable for service in India, may not enlist men over 5 ft. 9 in. This regiment is now serving at the Cape of Good Hope.

After Waterloo the cavalry regiments were disbanded until the 17th Dragoons (Lancers), which was retained. The 5th, or Irish Dragoons, were disbanded in 1768, as our Irish history tells us;

so we had six Dragoon Guard regiments and sixteen Dragoon regiments until the Indian mutiny. Afterwards the latter were increased to twenty-one regiments. The 4th Hussars are identical with old 4th Light Dragoons. EBORACUM.

COL. MALET states that the 18th Light Dragoons was made into a regiment of Hussars in 1807. This is correct, but it must be borne in mind that the 18th Hussars here spoken of is not the regiment at present known by that name. The first corps known as the 18th Dragoons was raised in 1759, but on the disbandment of Lord Aberdour's regiment in 1763 it obtained a step in precedence, received the numerical title of "17th Light Dragoons," and became a Lancer regiment in 1823. The second 18th Light Dragoons was raised at the same time as the regiment spoken of above. It was first known as the 19th Light Dragoons, but became the 18th in 1763. In 1807 it was changed into a Hussar regiment, and was known as the "King's Irish Hussars." It was disbanded in 1822. It then wore blue uniform with white facings. The third 18th Light Dragoons was raised in Leeds in 1858, and its first commanding officer was Col. Edward Byam, appointed Feb. 23, 1858. It was constituted Hussars Aug., 1861. Uniform and facings blue. It is authorized to bear the honours achieved by its predecessor, the second 18th, which are the Peninsula and Waterloo. This is the corps known at present as the 18th Hussars. R. STEWART PATTERSON,

Chaplain H.M. Forces.

Cork.

DOUGLAS (7th S. vii. 247, 329, 432).—MR. NEILSON says that I am not in advance of the age. Most true, and most fortunate for me; since those who are "in advance of the age" will generally be found walking in dry places, seeking rest and finding none. But MR. NEILSON also objects to the phrase, which seemed both true and harmless, about an infirm purpose and an unfulfilled behest. Certainly I had no wish—no right—to speak evil of Sir James Douglas! And after all, he who has to pick up a living among the sorry *débris* of this once boastful century, what business has such a one to devise phrases concerning a brave and honourable man of five hundred years ago? But though I would gladly content MR. NEILSON, I am not competent to correct Froissart's statements, and I do not see anything in MR. NEILSON's article that corrects them. Here is what Froissart says, speaking of the death-bed of Robert Bruce:—"I wish," says King Robert to the noble knight Sir James Douglas,

"I wish that as soon as I am departed from this world, that you take my heart out of my body, and embalm it, and take of my treasure as you shall think sufficient for that enterprise, both for yourself, and such company as you shall take with you, and present my heart to the

holy sepulchre, where our Lord lay, saying, my body cannot come there; and take with you such company and purveyance as shall be appertaining to your estate. And wheresoever you go, let it be known that you carry with you the heart of King Robert of Scotland, at his instance and desire, to be presented to the holy sepulchre. Then all the lords that heard these words wept for pity. And when this knight, Sir James Douglas, could speak for weeping he said—Generous and noble King, a hundred times I thank your grace for the great honour that you do me, since of so noble and great treasure you intrust me with the charge; and Sir, I shall do with a glad heart, all that you have commanded me, to the best of my true power; howbeit I am not worthy nor sufficient to achieve such a noble enterprise. Then the King said—Worthy Knight, I thank you so that you will promise to do it. Sir, said the Knight, I shall do it undoubtedly, by the faith that I owe to God, and to the order of Knighthood."

Now are we to understand that these statements of Froissart's are untrue? For if they are true, "the precise terms of the behest" are made as clear as can be; and it is made equally clear that Sir James did not fulfil them. Here was, on the one hand, a most solemn and affecting injunction; and on the other, a promise as sacred and binding as any knight could give. Sir James was to go, and at the king's expense, to the Holy Sepulchre, and present the king's heart there. Of course, he was to fight the Saracens, or any other opponents, if need were, on the road; but Spain was not on the road. Yet MR. NEILSON shows that Douglas "distinctly contemplated going to Spain *en route*"; and we know what was the result of his going thither. This, truly, is not the infirm purpose that I was thinking of; infirmity of purpose is an inadequate name for the conduct of a man who has vowed to take a given burden to a given place, and who on the journey deliberately goes out of his way to do something else, thereby spoiling his enterprise and losing his burden.

Alas! "I go, sir, and went not," is the sentence that comes to one's mind in considering all this. Yet there is no imputation, that I know of, on the constancy of Douglas, or on his tenderness and truth. I made no such imputation, and therefore I have none to withdraw. I simply ventured to remark on the fact that Douglas—a gentleman of honour and of well-proved constancy—threw away (aye, and with his own hands) the behest he had undertaken; and that he did so not from any lack of those high qualities, but because he had not strength of purpose enough to take him straight to the goal he had sworn to make for. And in saying this I meant, and mean, no disrespect to the *perferendum ingenium* either of Sir James or of the compatriot who now honourably defends him.

A. J. M.

DEVIZES (7th S. vii. 428).—The inquiry put by L. L. K. whether any explanation of the meaning of the place-name Devizes has ever been attempted strikes one as rather droll at this time of day. At the same time it shows how long it takes for the

best ascertained conclusions of modern research to reach all minds. It is not everybody who takes an interest in place-names; but one would have imagined that those who do could have hardly been ignorant of all that has been written by some of our ablest historians on the word Devizes in the last forty years, by which, though its particular reference is still doubtful, its meaning is completely established. The true name of the town is not Devizes, but The Devizes, and till comparatively recent times it was always so called, and I believe it is still locally known as The Vies. Gibbon, in his 'Memoirs,' speaks of visiting "The Devizes" in 1761 as captain of the North Hants Militia. A similar example of the use of the definite article in a place-name, now dropped, appears in Bath, formerly known as The Bath, and still survives in The Borough, the popular name for Southwark, and The Hartlepoons, on the coast of Durham. The Devizes is the English form of the old Latin name *Divise*, or *Ad Divisas*, or *Castrum* or *Villa Divisarum*. *Divisa*, I need hardly say, is a late Latin form of *divisio* (with which we may compare *collecta* for *collectio*, *missa* for *missio*, *accessa* for *accessio*, *confessa* for *confessio*, and many others). *Divise*, therefore, simply means divisions, boundaries. The *Castrum ad Divisas* is the fortified place at the divisions. The town which gradually grew up round Bishop Roger's castle took its name from it, and became *Divise*, The Devizes. There is no doubt so far. The only question is, What were the boundaries referred to? The late Dr. Guest held that by *Divise* we are to understand the march-land occupied by the Britons before the battle of Bradford in 652. Mr. Freeman, however, has pointed out that there is no instance of so early a use of the name as this theory would require; or, indeed, of its appearance at all before Bishop Roger built his castle at the beginning of the twelfth century. He regards it as much more probable that "the castle took its name from some smaller local boundary" ('Towns and Districts,' p. 143). Such a boundary or boundaries Canon Jackson has discovered. He tells us that at the time when the castle was built the three adjoining manors of Rowd, Cannings, and Pottern met precisely at the point where the castle stands. Hence the castle was said to be *ad Divisas*, at the boundaries, and the town was called The Devizes.

EDMUND VENABLES.

In the *Wiltshire Archaeological and Natural History Magazine*, vol. ix. pp. 39-42, the Rev. Canon J. E. Jackson recapitulates the various etymologies suggested for the word Devizes.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

[W. N. refers to Waylen's 'Chronicles of Devizes'; Sr. SWITHIN, MR. H. PUGH, and C. C. B. to Taylor's 'Words and Places.' G. L. B., MR. THOS. H. BAKER, MR. H. J.

MOULE, ONESIPHORUS, MR. R. HUDSON, ANON., the REV. E. MARSHALL, MR. J. F. MANSERGH, and others also send replies.]

THE 'DIDACHE' (7th S. vii. 363, 412).—I took the "essay" as being what it professed to be—on a special aspect of the 'Didache,' its "theology." The essay claims as theology the theory that New Testament prophets (like the "ancient prophets") had the power or right of emblematical foreshadowing of "mysteries," and that independently and above the moral judgment of the Church. This is, I humbly think, an imperfect thesis, to which one may reply "yea" and "nay"—"nay" if the acts done are against Christian morality, "yea" if only things *morally indifferent* are meant. I maintain that this vital distinction is an obligatory demand to make the thesis complete, and equally so "for the purpose of the essay," that being solely the "theology." I went not out of the essay to find its "purpose," and I urge that the above thesis, in its place *there*, put upon DR. TAYLOR the obligation of clearly indicating, as to a prophet's acts, the elements of their character, or of giving up the "theology." DR. TAYLOR says he did elsewhere "make an attempt to decide" the moral question. This was not my sentence, though put in commas; but anyhow the essay, in accounting for the omission, did not refer readers to "the lectures," and as without buying them I cannot tell whether the attempt was successful, will not the author now explicitly say whether the liberty of the Christian prophet might in any case or in any degree override Christian morality? Again, if I have wrongly thought that Justin the Martyr has been misquoted and "mistranslated" in the doctor's essay, ought he not to correct and guide a humble student and others on that which he has chosen as his great textual authority? This is surely due to Justin, if not to

W. F. HOBSON.

"MAGNA EST VERITAS, ET PRÆVALEAT" (7th S. vii. 343).—MR. RANDOLPH has hold, as a scholar, of the right end of the stick in this matter, and probably no one can assign any reason why the misquotation should have been originally started. The Third Book of Esdras in the Vulgate, iv. 41, is not much read, and I suppose that very few know the quotation as at first hand. Therefore, as they have always heard it wrongly quoted, they certainly will never put it right, nor will they allow any one to put it right for them. For not allowing that, however, there is an excellent reason. Full half the felicity of a proverb lies in its rhythm; and in this respect *prævalet* has a thousandfold more lilt than *prævalet*. The context in Esdras persistently enforces the point that great is truth; yea, stronger than all things. It liveth and winneth through the ages. It is great and mightily prevalent. It stands thus tripled in text and context. As MR. RANDOLPH

justly says, we cannot make that idea finer. But then we scarcely require it for a proverb. For, as Milton says, "Who knows not that Truth is strong, next to the Almighty?" Only as in life honesty often goes to the wall, and truth (like the sun itself, especially in England) is so often under a cloud, that a proverb is wanted to support waverers. When the appearances are dead against them—when the majorities are massed, as commonly they must always be, on the side of error, and in their Philistine force seem sure of victory—it is then that a wise saw is wanted to tell the fainting ones that the battle is not to the seeming strong, but that truth is great, and will prevail at last. "Magna est veritas, et prævalet." Here you have sound and sense more pertinent to the occasion, and fuller to the ear, than if the words in Esdras were more strictly kept to. Again, as to Habakkuk, "He who runs may read" has in it the terseness that gives an axiom vogue.

C. A. WARD.

Walthamstow.

Why, indeed? The Septuagint has plainly enough *μεγάλη ἡ ἀλήθεια καὶ ἐπερισχύει*. Yet, as noted by MR. BUCKLEY, 7th S. i. 87:—

"the late Edward Greswell, Fellow of Corpus Christi, Oxford, one of the most learned men of this century, and one not likely to make a misquotation, in the preliminary address of the 'Origines Kalendarie Italice,' Oxford, 1854, says:—'Often in the course of my inquiries have I been reminded of those well-known words *Μεγάλη ἡ ἀλήθεια καὶ καταχύσει*.'"

Perhaps this may help to place your learned correspondent on the track of the error.

KILLIGREW.

There is a cynical variation of this saying which is perhaps worth preserving: "Magna est veritas et rebus secundis, interdum prævalet." I cannot tell its origin. A. R.

In an early number of either *Once a Week* or *All the Year Round* this was quoted, as usual, with *prævalet*, and a remark that people never quote it but when desiring some falsehood to prevail, their sentiment being, "some day indeed—at the Greek kalends or the millennium—*prævalet*, but we will take care it shall not sooner."

E. L. G.

SUPPORTERS: EARLS OF ROSS (7th S. vii. 328).—These two queries do not seem to have anything in common. As to supporters, there is a good deal of interesting matter in Mr. Seton's 'Scottish Heraldry,' where it is stated that the seal of David Lindsay, Lord of Crawford, 1345, probably furnishes the earliest Scottish instance alike of supporters and of a crest.

When the earldom of Ross passed, in the fourteenth century, out of the Celtic clan Ross, or Rosses of Balnagowan, it went to the Leslies by the marriage of Walter Leslie, fourth son of Sir Andrew

Leslie (1320), sixth in descent from the founder of the house of Leslie, with the heiress, Euphemia, Countess of Ross. The failure of heirs male of the body of Earl William, son of Hugh, Earl of Ross, who fell at Halidon Hill, 1333, left his daughter Euphemia heiress of the earldom. The son of Walter Leslie and Countess Euphemia was Alexander Leslie, Earl of Ross, whose daughter Euphemia took the veil. The succession, on Earl Alexander's death, was disputed between the Lords of the Isles—as representing Mary or Margaret, as she is variously called by different writers (Mr. A. Mackintosh Shaw, in his 'Clan Chattan,' calls her Mary), only daughter of Walter Leslie and the Countess Euphemia—and the Stuarts of Albany, to whom, in the person of her uncle, John, Earl of Buchan, who fell at Verneuil, 1424, Euphemia, the nun, resigned the earldom on taking the veil. Hence the battle of Harlaw and other *lacrimæ*.

NOMAD.

The family name of the Earl of Ross, 1300 to 1375, was Ross. See Douglas's 'Peerage of Scotland.'

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

GRADUATES OF SCOTTISH UNIVERSITIES (7th S. vii. 388, 454).—Y. S. M. is in error in supposing that no lists have been published of graduates at Scottish universities. I would refer him to:—

1. History of the University of Edinburgh. By Thomas Craufurd. Edinburgh, 1808-21.—Appendices by Prof. Duncan give lists of graduates in medicine, 1705-1821.
2. Munimenta Alme Universitatis Glasguensis. Glasgow, 1854. Maitland Club.—Vol. iii. contains lists of Masters of Arts for periods 1578-1695 and 1707-27.
3. Fasti Aberdonenses. Aberdeen, 1854. Spalding Club.—Contains lists of Masters of Arts at University and King's College for period 1600-88.
4. A List of Persons admitted to the Degree of Master of Arts at the University and King's College of Aberdeen from the Year 1800 inclusive. Aberdeen, 1856.
5. A Catalogue of the Graduates in the Faculties of Arts, Divinity, and Law, at the University of Edinburgh since its Foundation. Edinburgh, 1858. Bannatyne Club.
6. List of Medical Graduates of the University and King's College from the Year 1800. Aberdeen, 1860.
7. List of the Graduates in Medicine of the University of Edinburgh from 1705 to 1866. Edinburgh, 1867.
8. Fasti Academiae Mariscallanæ. Aberdeen, 1889. New Spalding Club. Vol. ii. will contain lists of graduates in Arts, Divinity, Law, and Medicine at Marischal College and University, for period 1600-1860.

P. J. ANDERSON.

Aberdeen.

NOTES ON EPICTETUS (7th S. vii. 4, 193, 338).

—Correspondents omit one of the latest, and at the same time most valuable, of the recent examinations of the philosophy of Epictetus. Bishop Lightfoot, whom to name is to designate the highest authority, has, in an excursus on "St. Paul and Seneca" in his edition of 'St. Paul's

Epistle to the Philippians,' a notice of Epictetus, which begins, "From Seneca it is refreshing to turn to Epictetus" (p. 311). There is also a critical notice of Epictetus in Archdeacon Farrar's 'Seekers after God,' Macmillan, s.a. MR. R. M. SPENCE has not the exact reference to St. Augustine, which is "liber nobilissimi Stoici," 'De Civitate,' ix. 5.

ED. MARSHALL.

CLAVERHOUSE (7th S. vii. 368).—In Chambers's 'Biographical Dictionary of Eminent Scotsmen' is a well executed portrait of this celebrated man, said to be engraved by S. Freeman after Sir Peter Lely, "from the original in possession of the Earl of Strathmore at Glamis Castle." It represents him in a standing posture, wearing a long flowing wig, lace cravat, and a very small steel breast-plate. The features are remarkably soft and feminine, and wear an expression of sadness. Perhaps this may be the portrait which your correspondent H. S. W. means.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TENNEY (7th S. vii. 369).—Besides the usual heraldic colours,

"two more are mentioned by Leigh, Guillim, Blome, Morgan, and other ancient heraldic authorities, called *Tenne* and *Sanguine*, that is, brown and crimson; but these colours seem to have been long disused, and are not now found in arms. They seem to have implied something dishonourable, and, whenever borne, were appropriated to mark a note of abatement or degradation" (Newton's 'Heraldry,' 1846, p. 25).

Tenné, *tawney*, *orange*, or *brusk*, orange colour. In engravings it should be represented by lines in bend sinister, crossed by others barways. It is one of the colours called *stainand*, i. e., tinctures which, being applied to the figures called abatements, are supposed to be disgraceful ('Glossary of Heraldry,' Oxford, 1847, 294 and 304).

W. E. BUCKLEY.

Tenney, or more usually *tenné*, is a heraldic tincture of an orange or orange-chestnut colour. It is not much employed in modern English blazonry. Like all our other heraldic terms, it is derived from the French, where it appears under the form *tanné*. It is really identical with *tawney*, which is explained by Johnson as "yellow, like things tanned." The derivation of *tan* is rather doubtful. Scheler describes it as "écorce de chêne moulue," from Ger. *tanne*, which does not signify oak, but fir wood. Diefenbach and others refer to Bas-Breton *tann* oak, but Diez objects that the word is not found in the Celtic dialects, except in the small district of Leon. Any way, it has taken its place in German poetry—

O Tannenbaum, O Tannenbaum, wie treu sind deine Blätter!

Ge-tanned is found in A.-S. with the Latin equivalent *cortice maceratus*. The probability is that the bark of the fir tree was first employed in tanning

before its inferiority to the oak was discovered, and so "la tanne marque qui reste sur une peau d'animal, après qu'elle a été préparée est ainsi dite de sa couleur."

J. A. PICTON.

Sandyknowe, Wavertree.

The colour is tan colour, and the language is "heraldic" French, which has ways of its own. See my 'Dictionary,' s.v. "Tawny."

WALTER W. SKEAT.

This word is the same as *tawny*, and is Old French, like other heraldic language. The colour is a dark orange yellow, and used sometimes to be called one of the two "dishonourable" colours, *sanguine* being the other.

C. F. S. WARREN, M.A.

[MRS. SCARLETT, MR. JOHN P. STILWELL, MR. MANSEGH, MR. STEGALL, ALPHA, and ST. SWITHIN are thanked for replies.]

MRS. OR MISS (7th S. vii. 104, 211, 256, 337).—The form Mrs. was at one time applied indifferently to persons of all ages, as may be seen by the entry of the burial of Milton's second wife and her infant daughter in the register of the parish of St. Margaret, Westminster. The burial entry reads:—

1657. Feb. 10, Mrs. Katherin Milton.

1657. March 20, Mrs. Katherin Milton. C.

The C. of the second entry means child. The marriage was November 16, 1656; the birth:—

1657. Oct. 19, Katherin Milton d. to John Milton by Katherin.

In the burial entry the date would be 1658 according to the present calendar. See the *Bookworm* for May, p. 175, and the *Westminster Magazine*.

W. E. BUCKLEY.

Will E. L. G. give us his authority for the statement that Mistress "was three or four centuries ago quite peculiar to single ladies; no married or widow lady was Mistress, but always Dame"? It is a new and rather startling idea to me. Was not Dame restricted to the wives and widows of knights, and to the daughters of peers? I find the term Mistress applied to the wife of Mr. John Basset four times between 1538 and 1540 ('Lisle Papers,' viii. 34; xi. 41, 47; xii. 39).

HERMENTRUDE.

FLUCK (7th S. vii. 366).—This is in all probability either a printer's error or another form of *fleck*, which is used in the Eastern Counties for the fur or down of animals, and having another signification in the North of a chip or crack in crockery and such ware, or small pieces of soot or dirt on or in clean material.

R. W. HACKWOOD.

I am not versed in the Cornish dialect, and consequently am quite unable to say whether the word *fluck* belongs to that dialect; but the word, as it is given in the quotation from 'The Life

and Adventures of Peter Wilkins,' might very well be a mere misprint for *flock*, meaning a lock of wool.

Paris.

DNARGEL.

This word is still used in the South-eastern Counties for the down which the doe rabbit takes from her coat to make a nest for her young, but it is pronounced *flick* now.

J. P. STILWELL.

Hilfield, Yateley, Hants.

A MAYOR'S TITLE (7th S. vi. 468; vii. 112).—A relative of mine, since deceased, who was an alderman of this Corporation before the reform of 1835, and also a F.S.A., with regard to this "weighty" question, has told me that it really depended, as a matter of right, upon the wording of the town's charter, but that prior to 1835, with regard to this borough, the great officer of state used to direct official documents to "The Right Worshipful the Mayor of Great Yarmouth." Since that time the "Right," whether rightly or wrongly, has, however, been dropped from our title by these officials. Our toast-master, however, clings to it.

F. DANBY PALMER,

Mayor of Great Yarmouth.

MUMPING (7th S. vii. 427).—What could anybody do better than consult Prof. Skeat's 'Etymological Dictionary' touching the derivation of this word, which was contributed to our vocabulary by the Dutch? Mere ordinary lexicographers, too, as Miss Pinkerton might say, do not ignore the verb to *mump*. We find that from originally signifying "to mumble," it has come to mean "to mutter" and "to beg." It applies to the first and second of these acts at any time of the year; but to the best of my knowledge nobody now *mumps* in the third sense of the word excepting on December 21. The beggars are then old people (chiefly women, I fancy), and it is perhaps because toothless age does mumble both food and words that these askers of alms are known specially as *mumpers*, and are said to go *a-mumping*. *Mumper* is defined by Bailey as "a genteel beggar"; and those who receive charity on St. Thomas's Day are not of the genus tramp, but are needy neighbours, on whom, on this last festival before the Nativity, it is reasonable to bestow something with which they may provide good cheer for the coming feast. That is probably the reason why Mumping Day stands where it does in the popular calendar. In some counties corn, much used for furmety, is given away; in Lincolnshire it is spoken of as "mumping wheat" (see Mr. Peacock's 'Glossary,' E.D.S.).

ST. SWITHIN.

The late Mr. Halliwell-Phillips, in his 'Dictionary of Archaic and Provincial Words,' gives "*Mump*=to beg," and "*Mumping-day*=December 21, when the poor go about the country begging corn, &c." Dakin, in his 'History of Bicester,'

816, p. 270, says that the custom "has long obtained on the morrow after Christmas-day," and that, as the poor "expect a certain sum per head, none of the family are left at home..... This imposition on the more industrious is generally reckoned at one penny for every grown person and a halfpenny for a child."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

[Very many replies are acknowledged.]

POLDAVY OR POLEDAVY (7th S. vii. 407).—There does not appear to be any doubt that "Poldavis or Poldavy"—as Admiral Smyth terms this canvas or sail-cloth—was in old times imported into this country from France. The statute of 1 Jacob. I., cap. 24, begins:—

"Whereas the Clothes called Mildernix is Powle Davies, whereof Sayle Clothes and other furniture for the Navie and Shipping are made, were heretofore altogether brought out of France, and other parts beyond the Seas, And the Skill and Art of making and weaving of the said Clothes, never knowne nor used in England, untill about the two and thirtieth yeare of the Reigne of the late Queene of famous memory, Queene Elizabeth, about what time and not before, the perfect Art and skill of making and weaving of the sayd Clothes was attained unto, and sithence practised and continued in this Realme," &c.—Pulton's 'Statutes' (1632), p. 1283.

Furthermore, an extract from Rymer's 'Fœdera' given in Craik's 'History of British Commerce' (1844) shows that this canvas came from Brittany. In the relation of a dispute with the Hanse Towns, which was settled by the treaty of 1409, there is mention "of a barge belonging to Falmouth, laden with salt and canvass of Brittany" (vol. i. p. 183). About twelve miles to the north of Brest there is the city of St. Pol de Leon. Whether this place, or any village near it, was ever called Pol D'Avis I do not know.

J. F. MANSERGH.

Liverpool.

I can give no clue to the derivation of the word *pole-* or *poll-* *davy*. In the 'Archives of Ipswich' there is the copy of a deed given to "Goramburie" on the "third daye of Aprill In the Sixtenthe yere of o'r Reigne," by which Queen Elizabeth really confers a monopoly for the making of "Saile Clothes co'monly called Mydrene c polle Davis" upon John and Robert Collins, of Ipswich. The whole deed is interesting, and will shortly appear in the *Transactions of the Suffolk Archæological Institute*.

W. E. LAYTON.

Ipswich.

YAHOO (7th S. vii. 165, 391).—I was intimately acquainted with the late Mr. George Métivier, author of the 'Dictionnaire Franco-Normand,' and had frequent conversations with him on the subject of the dialect of Norman-French as spoken in Guernsey. I have a perfect recollection of his having asked me on one occasion whether I had ever heard the word *yahoue* applied in the sense of

an ill-mannered lout or booby. He told me had heard it a few days before for the first time from the mouth of Mr. Stephen Barbet, a printer, who had published, as a private speculation of his own, a collection of such of Mr. Métivier's fugitive pieces as had appeared in the local newspapers. I have inquired of many very intelligent Guernsey men, and I cannot find that the word is known to them as indigenous. I have very little doubt in my own mind—a doubt in which, I believe, Mr. Métivier participated—that Mr. Barbet, not finding a French word which would so well express his meaning, borrowed, as many of his fellow-countrymen do every day, an English word for the occasion. I think I may venture to say for certain that Swift never visited Guernsey; but from a very early period the educated classes in the island have been conversant with English, and Swift's works were likely to be quite as well known and appreciated as in many a country town in England.

EDGAR MACCULLOCH.

Guernsey.

CAROLS AND SONGS: "DIC MIHI QUIA SIT UNUS" (7th S. vii. 264, 337, 438).—I agree with W. C. B. that no one would expect to find "Dic mihi," &c., under 'Carols and Songs'; I have therefore added those words to the heading of this note, and am glad to say that I have found the canticle of which I was in search in 'N. & Q.' under the almost equally comprehensive title of an 'Old Latin Religious Song.' It was communicated (4th S. ii. 557) by a learned and much regretted correspondent, the Rev. F. C. HUSENBETH, D.D., who stated that he had learned it many years previously from an aged Dominican friar. I have not the slightest doubt that this is the original source from which the many versions of "What is your one, oh!" are derived. According to Mr. Lang, in *Longman's Magazine*, the sixth verse runs:—

Sex sunt hydriae
Plenæ positæ
In Cana Galilææ.

From the "jars full of water" may be derived the "cheerful waiters," or "charming waiters," or "walkers" of different versions, and so on. I think the subject has been treated much more recently than in the references given by W. C. B., but I have not all my back numbers at hand. The references to Mr. Lang's papers in *Longman's Magazine* are xiii. 328, 439, 556.

W. F. PRIDEAUX.

Jaipur, Rajputana.

MINIATURE (7th S. vii. 468).—The new edition of Bryan's 'Dictionary of Painters' says that Andrew Plimer, the miniature painter, was born at Bridgwater, and that his elder brother, Nathaniel, was born at Wellington in 1751. Which

Wellington is this—Somerset, Salop, or some other? One would incline to the first-named county, as Andrew was born about twenty miles from Wellington, Somerset. Redgrave, however, says that Nathaniel's birthplace was Wellington, Salop. Has he any authority for this, or did he know of but one town of the name?

A. L. HUMPHREYS.

Eccleston Road, Ealing Dean.

The miniature about which your correspondent DOROTHY inquires was doubtless painted by Nathaniel Plimer, miniature painter. He was born in 1751 at Wellington, Shropshire. He exhibited miniatures at the Royal Academy for the first time in 1787, and continued to do so for several years after. He died in 1822.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

The initials and date, "N. P., 1788," would fit Nathaniel Plimer, who was born 1751, exhibited miniatures at the Academy for the first time in 1787, and died in 1822.

HENRY DRAKE.

ALMORAN'S RING (7th S. vii. 229, 338).—MR. JACKSON has answered his own query correctly, and Sharon Turner was in error by ascribing to Almorán what Dr. Hawkesworth wrote of Amurath. The origin of his error seems to be this. In the year 1807 Leigh Hunt published, in five small volumes, a series of classical tales, the fifth volume containing Hawkesworth and Sterne. From the *Adventurer* are taken 'Flavilla,' 'Amurath,' 'Opsinous,' 'Agamus,' 'Mr. Friendly,' 'Hassan,' 'Carazan,' 'The Admirable Crichton,' and these occupy pp. 1-60, and pp. 185-264. From a separate publication he has inserted 'Almorán and Hamet,' pp. 60-185, coming directly after 'Amurath.' A somewhat similar incident is introduced in each. The genius Syndarac bestows on Amurath the ring (p. 39), with the property ascribed to it; and in the other story a genius is also called in, who bestows on Almorán sundry powers (p. 105), and subsequently (p. 132) an emerald talisman, which would enable him to assume the appearance of any one he might wish to personate. In all probability Mr. Sharon Turner had read these stories in this volume, and, by a not very extraordinary *lapsus memorie*, confused Amurath with Almorán, and assigned to the latter what belonged to the former. According to Watt, 'Bibl. Britann.,' the story of 'Almorán and Hamet' was originally published in 1761, in two volumes. Leigh Hunt's collection of tales is now said to be very rare.

W. E. BUCKLEY.

LETTER OF JOSEPH GRIMALDI (7th S. vi. 24, 404; vii. 126, 386, 455).—At the last reference the old lines about "Earth goes upon earth" are quoted, and we are asked about the source of them. The answer is that they belong to a set of

verses of which there must be a good many MS. copies. They have frequently been printed. The only copy I have at hand just now is the copy beginning "Erthe owte of erthe is wondrously wroughte," printed from the Thoroton MS. at Lincoln (about A.D. 1440) in 'Religious Pieces in Prose and Verse,' ed. G. G. Perry (E.E.T.S.), London, 1867.

WALTER W. SKEAT.

The history of the lines "Earth goes upon the earth" has been worked out at 1st S. vii. 498, 576; viii. 110, 353; 3rd S. i. 389; ii. 55; 5th S. xii. 389, 439, 499.

W. C. B.

MONEY SCRIVENER (7th S. vii. 387).—A scrivener (from Italian *scrivano*, French *escrivain*) was one who draws contracts; one whose business is to place out money at interest, receiving a bonus or commission for his trouble.

When an attorney or solicitor is the general depository of money of his clients and other persons who employ him, not simply in his character of attorney or solicitor, but as a money agent, to invest their money on securities at his discretion, allowing him procuration fees for any sum laid out on bond or mortgage, as well as a fee, or charge, for preparing the deeds, such a course of dealing is substantially the business of a scrivener (see Wharton's 'Law Lexicon').

J. S. UDAL.

Inner Temple.

A money scrivener is—or, as a separate profession, was—according to Dr. Johnson, "one who raises money for others." Nowadays we should call such a one a money-lender. The name was of some importance in the Bankruptcy Act of 1849. By this statute only certain specified classes of persons could be made bankrupts, among which were "scriveners receiving other men's monies or estates into their trust." And these classes, with a few additions, were repeated in the Act of 1869. Mr. Joshua Williams, in his learned book on 'Personal Property,' writing of the law as it was in 1869, states that,—

"An attorney or solicitor as such is not a trader within the bankrupt law; but if he is in the habit of receiving his clients' money into his own hands and investing it.....he will be liable to become bankrupt as a scrivener receiving other men's monies into his trust."

EDWARD H. MARSHALL, M.A.

Hastings.

A money scrivener is one whose trade it is to receive money for investment and put it out at interest:—

How happy in his low degree

Who leads a quiet life,

And from the gaping scrivener free.—Dryden.

Bailey (ed. 1731) says the scriveners were incorporated into a company in 1616, with a master, two wardens, twenty-four assistants, and thirty-eight on the livery. Their arms are Azure, an eagle with wings expanded, holding in his mouth

a penner and inkhorn, standing on a book, all or. He says their hall is on the east side of Noble Street.
J. E. POPPLETON.

This profession, I believe, formerly signified the advancing of money upon real securities. An eminent firm of solicitors in the East of England styled themselves, up to quite recent years, "attorneys, land agents, and scriveners."

W. H.

I have a fine engraving of Mr. John Ellis, "the last of that antient profession called scriveners, which is one of the companies of London; but the business is now carried on by attorneys and others." He died at the age of ninety-six on Dec. 31, 1791.

"Of him Dr. Johnson once said, 'The most literary conversation that I ever enjoyed was at the table of Jack Ellis, a money-scrivenner behind the Royal Exchange, with whom I at one period used to dine generally once a week.'"—*Gent. Mag.*, 1791, p. 1238.

The inscription of the engraving runs as follows:—

"Effigies Johannis Ellis socij veterimi Societatis Scriptorum Londini adhuc viventis Anno Dom. MDCLXXXI ætatis suæ LXXXIII. Tho. Frye pinxit An. Dom. 1761. W. Pether olim Discipulus ejus sculpsit, 1781. Impensis Societatis."

JOHN E. T. LOVEDAY.

[Very many contributors are thanked for information to the same effect.]

AUTHOR OF POEMS WANTED (7th S. vii. 347).

—'Faction Displayed, a Poem,' is by W. Shippin. Ascribed also to Daniel Defoe. Entered, with a query, in Lowndes's list of Defoe's works. Said to be "from a correct copy," to distinguish it from a counterfeit edition lately published, "printed in old letter, hardly legible, and full of errors." Copies are in the Brit. Mus. and Adv. Library.

'Moderation, a Poem,' or, more fully, "'Moderation Display'd: a Poem.'" By the author of 'Faction Display'd.' [W. Shippin.] London, 1704. 4to." No reference to any library containing a copy in Halkett and Laing, from whose work the above extracts are taken. W. E. BUCKLEY.

HERALDRY: DESCENT OF ARMORIAL BEARINGS (7th S. vi. 427, 496; vii. 132, 175, 278, 376).—I have no doubt but that ARMIGER is right when he says that the differencing of coat-armour is not so rigidly insisted upon in practice as might have been implied from my note at p. 132. My reference there to marks of cadency was incidental merely to the general question of the descent of armorial bearings, and was intended more as a general statement as to what would be right and proper as understood by the theory and practice of heraldry in the days when heraldry was more of an exact science, if I may so say, than it is now. I can quite imagine, however, that the modern practice, in these days of what I do not think I am wrong in calling the decline, if not the fall, of heraldry in England, would not hesitate to grant to a cadet the full arms un-

differenced by anything that might show the bearer was not the head of the family. But if such indeed be the case, surely the opinions of the older writers on the subject, and the examples given by that well-known and indefatigable student of heraldry, the late Rev. Charles Boutell, are quite lost upon us. I agree with ARMIGER that it could never have been, and never was contemplated, that "ninety-nine out of every hundred gentlemen of coat-armour should have their arms mangled by successive differences piled one upon another"; yet I cannot see any objection that modern heralds can possibly have to the practice instanced by Boutell, when he says that "although these differences [i.e., the ordinary marks of cadency] are rarely used by brothers of the same family during their father's lifetime, they were almost universally regarded as the hereditary marks of the junior branches of the same family, and thus in some families are systematically transmitted with the arms that are differenced by them." The observance of even this much would do something towards making the marshalling of coat-armour of some assistance in the study of genealogy, an advantage which at present, if ARMIGER be right, can scarcely be claimed for it.

Descending to particular instances in support of his view, ARMIGER states that recently the College of Arms has intimated its willingness to grant to him, as a descendant of a cadet of the Grosvenors of Drayton, themselves a junior branch of the Grosvenors of Eton, the arms of the Grosvenors of Drayton undifferenced in any way. If this be so, I fail to see why it might not at once, with equal reason, have granted to him the undifferenced arms of the Grosvenors of Eton, or even those of the Grosvenors of Cheshire, if they are the head of the family. Far be it from me to question the practice of the powers that be—the dispensers of fountain of honour—but it does seem to me, if this be the practice, almost enough to make the old wearers of the tabard "turn in their graves."

J. S. UDAL.

Inner Temple.

P.S.—I should have been glad to have referred ARMIGER to some remarks of mine upon the differencing of arms contributed to 'N. & Q.' some years ago; but, unfortunately, although I have searched the General Indexes through, I cannot lay my finger upon them. As a warning, may I suggest that your correspondent, in sending contributions upon such a wide subject as heraldry, should add also, as a second title (as I have done here), the particular subject or branch of heraldic science to which they relate? To the want of some such system in contributing and indexing I am afraid I must attribute my present inability to find any reference to my former paper.

PERO GOMEZ (7th S. vii. 427).—Pero Gomez was a character in 'The Spanish Fryar' (Dryden,

1680). He was a rich banker, sixty years of age, married to Elvira, a young wife. He was mean, covetous, and jealous. Elvira has a *liaison* with Col. Lorenzo, which Dominick, her father confessor, aids and abets; but the amour is constantly thwarted, and it turns out that Lorenzo and Elvira are brother and sister. If this be the Pero Gomez sought for, there seems to be no particular reason why a racehorse, or any other animal, should have been named after him.

Stratford, E.

J. W. ALLISON.

"RYTHER'S" PLAN OF LONDON (4th S. ix. 95; 6th S. xii. 361, 393; 7th S. iii. 110; vi. 297).—According to an article on the 'Boekverkoopers, boekdrukkers en uitgevers in Nederland' in the Dutch *Navorscher* (vol. xx. p. 341), Cornelius Danckertz van Seevenhoven was born at Amsterdam, and in business there from 1631 to 1656, at the sign of the Atlas. His shop was in the Calverstraet till 1643, and on the Nieuwendijk after that date. If the above information be correct, the plan of London cannot be older than 1631. This is one more link in the chain of evidence that Ryther had nothing whatever to do with this plan.

L. L. K.

MISTAKE IN ADDISON'S 'SPECTATOR' (7th S. vii. 426).—This mistake occurs in the first edition, folio, 1711. The quotation is correctly assigned to Horace in the edition printed at Edinburgh for John Bell, 1776, but the correction was probably made in some edition earlier than this.

W. E. BUCKLEY.

In my edition of the 'Spectator', "London, printed for J. and R. Tonson and S. Draper," eight volumes, each with a cut at the beginning, drawn by F. Hayman, and carved by C. Grignion, no date, No. 275, is headed thus:—

— tribus Antieyris caput insanabile.

Hor., 'Ars Poet.', ver. 300.

Which is quite correct.
Paris.

DNARGEL.

In Prof. Henry Morley's one-volume 'Spectator' (Routledge & Sons, no date—Why, oh, why, no date?), a very handy and valuable edition, notwithstanding its small print, all the mottoes are translated at the end of the book, and the one to which Mr. YARDLEY alludes, which in the heading to the paper (No. 275) is attributed to Juvenal, is in the translation rightly given to Horace ('A. P.' v. 300).

JONATHAN BOUCHIER.

[Other replies are acknowledged.]

THE MONKEY (7th S. vii. 388).—"The monkey" was a small "bustle," which in the days of very short waists was worn just below the shoulder blades. It was superseded by the more modern deformity before my time, but I remember hearing

of it when a child, and was told a story of a lady who, having lost her monkey, supplied its place with a glove stuffed with curl papers.

G. BOWLES.

10, Lady Margaret Road, N.W.

THE YOUNG ENGLAND POET (7th S. vii. 206).—Surely "nobility" in Lord John's much misrepresented lines does not mean aristocracy, but noble character. MR. LORD's method of quotation, without reference to the context, found favour with the duke's political opponents, but it is surprising to find such elaborated sarcasm founded on an error so often exposed.

J. H. PARRY.

ANTI-SABBATARIAN SATIRE (7th S. vii. 329).—The macaronic poem 'Agnewidos' was published in *Fraser's Magazine*.

ELLCEE.

CLAM (7th S. vii. 447).—The following quotations are offered:—

When my entrails

Were *clemm'd* with keeping a perpetual fast.

Massinger, 'The Roman Actor,' ii. 2.

"Hard is the choice when the valiant must eat their arms, or *clem*."—Jonson, 'Every Man out of his Humour,' iii. 6.

Father *clamm'd* thrice a week,

God will be done!

Ebenezer Elliot, 'Cora Law Rhymes,'

Song, tune 'Robin Adair.'

Clam is the usual form of the word in my native county, but *clem* is used in many parts.

One of the favourite books of my early days was an American tale, called 'I've been Thinking,' the hero of which was a *clam* fisher and merchant. I understood the term as applying to a coarse kind of oyster. The author's name, I believe, was T. S. Arthur.

C. C. B.

In the story of Green-Breeks and his "bloody coxcomb," as Sir Andrew has it, in the boys' street fight in Edinburgh, told by Scott (who was himself in the thick of these frays) in the Appendix to the General Preface to the "Waverley Novels," this word occurs with a different meaning from either of those mentioned by DR. MURRAY:—

"He [Green-Breeks] declined the remittance, saying that he would not sell his blood; but at the same time reprobated the idea of being an informer, which he said was *clam*, i. e., base or mean."

These street fights of the "upper ten" boys with the town boys helped Scott "after long years" out of a troublesome conversational embarrassment with the Czar Alexander in Paris in 1815. The Czar, seeing Scott in his blue and red dress of the Selkirkshire lieutenancy, and noticing his lameness, asked Scott in what engagement he had been wounded. Scott at first said that he suffered from a natural infirmity; but as this did not satisfy the Czar, Scott added that he had been engaged "in some slight actions—such as the battle of the Cross Causeway and the affair of Moredun Mill," and

then managed to turn the conversation to some other subject. (See Lockhart's 'Life of Scott,' sub anno 1815).

With regard to *clam*, is there not a kind of toffy or "hardbake" so called? I do not say that there is; I put it as a question. Is there not also an American dish called *clam* soup?

JONATHAN BOUCHIER.

MAGNA CHARTA (7th S. iv. 153, 191; vii. 398).—Has not the mistake of giving John the title of Duke of Ireland clearly arisen from misreading the contraction for "dominus" as "dux" instead of "dn's": "Johannes dei Gr'a Rex Angl' Dn's Hyb'n Dux Norman'," &c.? The facsimile published by Pine in 1733 and that in Col. Sir Henry James's 'Facsimiles of National Manuscripts,' 1865, read as given above. HANDFORD.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 429).—

"There is no food in Orleans," he replied.

Southey, 'Joan of Arc,' bk. vi. l. 41.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

A Dictionary of Music and Musicians, A.D. 1450-1889. Vol. IV, Parts XXIII.-XXV. Edited by Sir George Grove, LL.D. (Macmillan & Co.)

WITH the three concluding parts Sir George Grove's admirable 'Dictionary of Music and Musicians' is practically completed. It is a sign how different estimate of thoroughness in workmanship than formerly prevailed is now held, that a fifth volume, to consist wholly of index, is promised. It is pleasant to learn that the merits of the work have won recognition, that it has grown steadily in public favour, and that the demand for it is increasing. The three parts which now see the light consist principally of an appendix, issued under the editorship of Mr. J. A. Fuller Maitland, M.A. How important is this is shown in the fact that it occupies six hundred columns. Under "Brahm's" much new matter is given; the life of William Byrd has, in consequence of information recently obtained, been rewritten. "Dance Rhythm" is the subject of an important paper. A biography of J. W. Davison is supplied, and under "Liszt," "Mendelssohn," "Psalter," "Rome," "Schütz," &c., additions of the utmost importance are made. Up absolutely to date do the final additions carry the work, the dates of death of Josef Gung'l, Jan. 31, 1889; Francis Hueffer (whose biography is in the appendix), Jan. 19; Sir F. A. Gore Ouseley, April 6, 1889; and Carl Rosa, April 30, 1889, being given. The care that marked the production from the beginning becomes increasingly evident as the contributors grow more competent in labour and more practised in research. It is difficult to over-estimate the amount of important information that is embodied in this monumental work.

Story of the Nations.—Phœnicia. By George Rawlinson. (Fisher Unwin.)

SOMEWHAT more than thirty years ago Dr. Kenrick published his work on Phœnicia. It is a monument of learning. In its pages were stored all that was then known of that great race whose galleys ruled the great inland sea when Jerusalem was a threshing-floor and the seven hills of Rome were a thicket, where the beasts of the field had not yet given way to the obscure band of rob-

bers and escaped slaves who laid the foundations of the greatest of empires, and thus of modern civilization. A strange sensation comes over us when we turn from Kenrick's pages of 1855 to the volume before us. Prof. Rawlinson has done for us what Dr. Kenrick did for our fathers; yet how different is the result. If we wish for a standard by which to measure the growth of historical knowledge during one generation, we cannot do better than compare the two volumes. They seem centuries apart. Prof. Rawlinson has had to exercise compression to a far greater extent than his predecessor. We are sorry for this, for his knowledge is, up to our present standards, exhaustive. We have not, however, found any of the more important facts omitted, and we are by no means sure that speculation, even when it has a satisfactory basis to stand upon, is in its proper place in a volume such as the present; in fact, there are several things in the first two chapters where we find it difficult to follow him. When, however, we pass beyond the mythic period, the story is told with striking ability and a sense of proportion which does the writer great credit. The want of an eye for proportion has disfigured many of our greater historians. It is a vice which shows small signs of amendment. Prof. Rawlinson is, however, almost entirely free from it. We can, of course, tell what parts of this wonderful tale of splendour and decay interested him the most; but he has not slurred over the dull passages or neglected to stipple in the backgrounds. Nothing can be better than the chapter which deals with the Phœnician colonies, Carthage, Palermo, Malta, and Gades, unless it be the account of Tyre. Here the author comes in contact with the Biblical narrative, and the subject is treated at once with reverence and freedom. The account he afterwards gives of the horrible rites of the Phœnician religion is worthy of careful attention. There are some persons who wonder at the fierce denunciations of the Hebrew prophets, and are moved to remark that we have here a display of the hatred that one national cult too often bears for another. Those who know what were the horrors of that foul worship will at once understand how the prophets of Judah must have been revolted by practices which run counter to the primal instincts of human nature.

Old Yorkshire. Edited by William Smith, F.S.A.S. New Series. (Longmans & Co.)

MR. SMITH would be the last man to claim for 'Old Yorkshire' a place among the great county histories. He has gathered together from newspapers and various other sources an immense amount of facts—and fictions—relating to the "Queen of Counties." No doubt many of the details in the present volume would have remained buried for many years to come had not Mr. Smith embodied them in his discursive pages. No one who is collecting books published by natives of Yorkshire, or works in any way relating to the county, should pass over Mr. Smith's contributions to the mass of literature that will have to be thoroughly sifted in the days to come before a really trustworthy history of Yorkshire can be written. The history of Yorkshire is the history of every great movement that has taken place in this country north of the Trent. No county can be isolated from its surroundings, and least of all the great northern heart of England.

Old Bibles: an Account of the Early Versions of the English Bible. By J. R. Dore. (Eyre & Spottiswoode.) THIS is a second and much improved edition of Mr. Dore's valuable bibliographical history of the English Bible, and is characterized by the minute and personal acquaintance which he evidently possesses with a large number of exemplars which have from time to time passed through his hands. The collations in every case

seem very full and accurate, and a large number of specimen passages, extracted *literatim* and sometimes in facsimile, relieve the monotony of the technical bibliography, and save it from being a *biblion a-biblion*. Mr. Dore points out, among other things, that there was little or no demand for the first translations of the Scriptures into English, whatever Foxe may say to the contrary, inasmuch as royal proclamations and penal enactments had to be put forth in order to stimulate their sluggish circulation and force a sale. It argues a deficient sense of the relative proportion and value of things when the author devotes a special paragraph of his preface to expressing his thanks to the Bishop of Salisbury "for his kind permission to avail himself of the consent [!] of the late Right Rev. Lord Bishop of Lincoln to have his name placed on the title-page." Turning to the title-page itself we find what all this *réclame* is about—merely that "the preface to the version of 1611 [is] added at the request of the late Right Rev. Christopher Wordsworth," &c. This is surely being elaborately thankful for a very small mercy indeed! And why does Mr. Dore use such an ugly malformation as "duglot"?

Lives of Alchemistical Philosophers. By Arthur Edward Waite. (Redway.)

We have abridged a long title. Mr. Waite's compilation is based on collections made at the beginning of the century. He is a believer in the possibility of the transmutation of metals, and thinks that the feat has been performed. He further thinks he sees how the principles of the old alchemists may be applied to the moral and spiritual elevation of mankind. We have read what he says, but cannot follow him. Physical science we know, and also theology; but the strange blending of two things whose lines are not in real life wont to cross each other produces an effect which is utterly beyond our comprehension. There are, we know, not a few who will be glad to read Mr. Waite's pages. We have done so as a matter of duty, but pleasure therein we found none. In these days of rapid and far-reaching discovery it is not safe, perhaps, to say that anything is impossible which is not a plain contradiction in terms. We think, however, we may venture to say that the alchemical beliefs which Mr. Waite cherishes are as nearly impossible of realization as anything can be. At the end of the volume is 'A Bibliography of Alchemy and Hermetic Philosophy,' which some persons may find of occasional service.

The Breitmann Ballads. By Charles G. Leland. (Trübner & Co.)

To their pretty "Lotos Series" Messrs. Trübner & Co. have added a complete edition—the only one in existence—of the 'Breitmann Ballads.' Many of the ballads are in the possession of Mr. Trübner, and are still copyright. The new volume of the series cannot fail to be attractive. It has a capital glossary, due to Mr. Nicholas Trübner. Somewhat more than mere occasional verses are these clever productions of Mr. Leland, and the collection will have enduring interest. Not a few of the poems have established a position in literature. So pretty and amusing a gift-book as this volume constitutes does not often see the light.

Travel Tide. By W. St. Clair Baddeley. (Sampson Low & Co.)

THIS is a pleasant book, albeit it contains nothing very new. We seem to have heard it all before, yet we are quite content to listen to it again under Mr. Baddeley's guidance. The account of Buenos Ayres is well worth reading, and could only have been written by some one

who was familiar alike with the Spaniard and English population. Thanks are due to the author for the index, a want often felt by those who read books of travel.

Le Livre for June 10 contains an excellent portrait of Jules Barbey d'Aurevilly by M. Henri Toussaint, to accompany a brilliant sketch of the eminent poet and novelist supplied by M. Uzanne. Portrait and article together furnish a life-like picture of a quaint, distinguished, and striking individuality. M. Fernand Drujon continues his profoundly interesting study of 'La Bibliotie,' otherwise the voluntary destruction of books. Many books are, of course, destroyed by the authors in an access of penitence on account of the impurity or the ineptitude of the work; others are called in by the family of the writer. The outbreak of the Revolution arrested or destroyed many important works. Englishmen will hear with some astonishment that 'L'Angleterre vue a Londres et dans ses Provinces,' by the General Pillet, caused so much indignation in this country that copies whenever found were destroyed by Englishmen, and that the life of the author was in danger. A curious MS. in the possession of M. Uzanne is described by M. G. Dancieux.

A BIBLIOGRAPHY of Mr. Ruskin, to be edited by Mr. Thos. T. Wise, honorary secretary of the Shelley Society, will shortly be issued in a quarto volume. Not more than 250 copies will be issued, and of these many are already subscribed for. Mr. G. C. Moody, assistant secretary of the Ruskin Reading Guild, 27, Knowle Road, Brixton, S.W., receives applications.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

O. S. ("Bibles").—The edition printed at Carmarthen by John Ross, 1789, is, apparently, a reprint of that published in Edinburgh, 1770. The Society for Propagating Christian Knowledge, by which it was recommended, is still in existence, and is certainly not confined to Wales.

EDWIN HERON ("Recitations").—Apply to Messrs. French & Co., in the Strand.

HENRY DRAKE ("Position of Pulpit").—See *ante*, p. 394, under 'Pulpits in Churches.'

J. RUTGERS LE ROY ("Claypole Family").—1st S. v. 298, 381; xi. 384, 472; 2nd S. viii. 114, 382, 392, 456; 4th S. x. 418, 476; xi. 66; 5th S. vi. 108.

GUALTERULUS ("Disremember").—We have known this word for a quarter of a century.

CORRIGENDUM.—P. 477, col. 1, l. 27 from top, for "Epœtræ" read *Epoche*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 29, 1889.

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Notes.

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT.

(Concluded from p. 443.)

Thomas, the youngest brother and heir of Sir Francis Drake, married Mrs. Elford, a widow, whose house, near the head of the leat at Sheepstor, was pleasantly situated on the banks of the river Meavy, which coursed through her land. Drake's relative, John Amadas, was Mayor of Plymouth in 1574-5. The succeeding mayor sent men to view a river (Plymouth Corporation Accounts)—probably the rivulet running to Pennycomquick, near Plymouth—or possibly to consider the feasibility of leading in the Plym, but not the Meavy to a moral certainty. In 1581-2, Drake, himself being mayor, knew that Plymouth wanted water; and the conjecture is reasonable that, when visiting Sheepstor and observing a mountain stream running to waste higher above the sea-level than the highest ground in Plymouth, he reflected how easily the ancient Peruvians would have conducted such water to a distant town. He well knew how the intervening hills and valleys resounded with the ceaseless clamour of the tinner's clash mills, and that he could count on the support of his cousin Richard Drake, a God-fearing Puritan, wealthy and childless, who happened to be the principal mill-owner and tinner in the

district. Then of the hundred, more or less, freeholders and leaseholders to be won over the chief were bound to him by family ties or friendship, and others were, fortunately, Plymouthians. He himself was rich, with the Queen at his back. His lawyer, Serjeant Hele, as one of the neighbourhood, knew how the tinner, under cover of their charter, had set Parliaments at defiance, and that their charter, involving an ancient royal revenue (Hearne, 'Lib. Nig. Scac,' 360), would not be annulled to gratify Plymouth. Parliamentary powers of the most stringent kind were indispensable, and a private Act would be impotent; therefore Hele decided to play off the safety of the state, or the very national existence, against the royal revenue, by petitioning Parliament, in the name of the Mayor and Commonalty of Plymouth, for powers to bring in the river Meavy, ostensibly for the preservation of the haven of Plymouth, "a matter moaste beneficiall to the Realme" (Act 27 Eliz.) and the supply of Her Majesty's Navy. The town was to elect for burgesses Drake's personal friends, C. Harris and Henry Bromley.*

After obtaining the Act the powers conferred on the Corporation were to be temporarily transferred to Drake by means of the customary compositions before described, and it seems that this was the very best method that could have been devised under the circumstances. Many years ago my cousin, once Mayor of Plymouth, informed me of the composition, and that Drake's gift was doubted. I insisted on the strength of the people's tradition, and he was struck by the absurdity of the idea that Plymouth, a town far from wealthy, should have volunteered to undertake the state's duty of preserving Plymouth Haven. As the Act of Parliament was delusive, he concluded that there was more behind the composition than we can understand now. Though a lawyer, he was no antiquary, I believe.

Certainly the Mayor and Corporation would not seriously have presented such a petition if uncountenanced in high quarters; it would have been a mockery and anjoffence to common sense, but pretext and strategy were necessary when fiction entered so largely into legal procedure.† Had the

* Henry Bromley was the son of the Lord Chancellor, to whom Drake had presented 800*l.* worth of plate (Froude, 'Engl.,' xi. 403). Minshew, in dedicating his 'Spanish Dictionary' to him, mentions that he bountifully maintained poor scholars at the university. See his portrait in Nash, 'Worcester,' ii. 444.

† The Act 27 Eliz., c. 20, is entitled "An Acte for Preservacon of the Haven of Plymouth." As it can be read at any time in the Round Room at the Record Office or in the British Museum Reading Room, a brief outline of the petition will suffice here. It represents that Plymouth had a haven safe for Her Majesty's ships and others; that the inhabitants and mariners had occasionally to go a mile for fresh water, and, consequently, these frequently lost the advantage of a favourable wind; that the haven daily filled up with sand from the

public duty assumed by Plymouth not been illusory, the means devised were utterly inadequate. The Act empowered her to dig a trench six or seven feet broad and two feet deep (*Plym. Trans.*, vii. 469). The water, discharged through it slowly, was to scour the haven of tinnars' sand brought down by rivers of, say, twenty times the volume in ordinary seasons and many hundredfold the volume in flood time.*

But writers who stood committed to a literal interpretation of the Act argued that Plymouth Haven meant Sutton Pool. This explanation is inadmissible, for Stonehouse, in her Water Act (Private Act, 36 Eliz., No. 21), claimed to be on Plymouth Haven, which is laid down as an arm of the sea of "more than 10 miles circuit" (Add. MS. 16,370). Leland describes Mount Edgumbe as on the Haven ('Itin.' iii. 32). Tinnars' refuse never entered Sutton Pool, and a contemporary plan of the leat (Charity Com., Thirty-Second Rep., pt. ii., 1837-8) proves that it flowed in another direction.†

Unquestionably Plymouth was at some expense, if only to save appearances. Thirtyshillings in all were expended on plans necessary to be submitted to the assessors and Judges of Assize on their first visit. Out of this Robert Lampen, surveyor, received

tin-works and mines adjoining, and would soon be utterly decayed if some speedy remedy was not had; that the river Meavy, distant eight or ten miles, could be brought into Plymouth over hills and dry land that would be bettered by a leat which would scour and cleanse some part of the haven "to the perpetual contynewance of the same Haven, a matter moaste beneficiall to the Realme." Powers were asked "to digge and myne a Diche or Trenche conteynage in Bredthe betwene sixe or seaven Foote over in all Places" to convey the Meavy to Plymouth. The Act obtained the royal assent March 29, 1585 (*D Ewes, 'Journal'*). We may remark that shipmasters could always fill their kegs at Barn Pool, or other points on the coast, without going a mile inland for water.

* These rivers conveyed from the tin-works "a marvelous great quantitie of Sande, Gravell, Stone, Robell, Erthe, Slyme, and Filth into the said Ports and Havens, and have so filled and choked the same that where before this tyme a Shippe for portage of viij^h (800 tons burden) might have easely entered at a lowe water into the same, nowe a Shippe of a hundred can skantly entre at the halfe fludde" (Act 23 Hen. VIII., c. 8, 1531-2).

† Hollar's map of Plymouth, 1648, names the leat "Sir Francis Drake's water" (*King's Pamph.*, No. 141, and Worth, 'Hist. Plym.', p. 64). Perceiving that the 300l. named would not cover the costs and compensations, it was insisted by some that the leat for half its course was an ancient leat to Warleigh Mill utilized (*Plym. Trans.*, vii. 468). The only comment needed is to direct the reader to two contemporary plans of the leat (one Cott., Aug., i. p. 1, No. 41; and Lord Burghley's copy at Hatfield, for which see *Plym. Trans.*, viii. 82). These duplicates trace the complete course from Sheeps-ter to Plymouth, and show no leat to Warleigh. The assertion rested on the authority of one "Old Giles," but the Plymouth tradition rested on the authority of a population.

10s. for six days' work, "plannynge & vewing the grounde." One Haywoode received 8s. 6d. for six days' "newe writinge the vewe four tymes," and one Jeane received 3s. for four days' assistance. The balance was "for their dyett" (Plymouth Corporation Accounts). This is all the surveying expense mentioned. But the main work of selecting the ground and taking the levels, over twenty-five miles of hilly country, with the rude instruments of the period, would have involved more than six days and the labour of a large staff of assistants at a heavier cost than 30s. However, this is of minor import comparatively with the fact that all the tinnars had to be canvassed for their assent; and considering Drake's family, local, and court influence, and how he was worshipped as the hero of the day, he alone, of all men, could have prevailed all round; and with this closing remark I trust I have satisfactorily established the four points named at the commencement, though to my mind the strongest argument rests in the inherent force and internal evidence of the popular tradition.

Some parties, repenting of their bargain, attempted in 1593 to alter or explain away the Act, and the attorney of the duchy was placed on the committee not "because Sutton Pool, which the leat was intended to scour, was then, as now, part of duchy property" (*Plym. Trans.*, viii. 518), but because the profits of the Stannary Courts had been assigned to the Prince of Wales (Act 38 Hen. VI.).

In 1602, after Drake's death, Mr. William Crymes, lord of the manor of Buckland Monachorum, deposed that, as one of the assessors, he had consented to the cutting of the leat, and had recently erected tin clash mills on Roborough Down, which he worked by diverting water from the Plymouth leat (by virtue of the tinnars' charter), for so it happened that one tinner of Buckland Monachorum, who had been overlooked, had reserved his rights, and this tinner deposed that the men of his class had assented without fully weighing the consequences (Star Chamber Depositions). Mr. Crymes sustained his right, and paid the Corporation a nominal quit rent, a shilling a year, for forty years (the Rev. J. Erskine Risk, *Plym. Trans.*, viii. 377).

Drake's munificence went further. He provided Plymouth with ample means for keeping the leat in repair, by giving her the reversion of certain grist mills, erected by him, which returned a handsome and increasing yearly income. These he might have reserved in fee to his family, with free water power in perpetuity.

It commonly happens that the excitement of party spirit incapacitates the understanding for weighing the evidence of facts, and leads writers to catch at those which they can most easily mould to their purpose, or, as George Eliot expresses it,

"where adverse evidence reaches demonstration they must resort to devices and expedients in order to explain away contradiction" ('Evangelical Teaching,' p. 158).^{*} Their readers, who have neither leisure nor opportunity to search and examine for themselves, rely on their statements, and become the innocent means of spreading error or curtailing truth. For instance, a recent biography of Drake limits his action to sitting on a committee of the Water Act ('Dict. Nat. Biog.'). Again quoting George Eliot, "A distinct appreciation of the value of evidence—in other words, the intellectual perception of truth—is more allied to truthfulness of statement, or the moral quality of veracity, than is generally admitted" (*op. cit.*, p. 156). H. H. DRAKE.

SHAKSPEARIANA.

'MACBETH,' I. ii. 14.—The First Folio, the only authority for the text of 'Macbeth,' thus prints:—

And Fortune on his damned Quarry smiling
Shew'd like a Rebells Whore : but all's too weake :
For brave Macbeth (well hee deserves that Name)
Disdayning Fortune, with his brandisht Steele
Which smoak'd with bloody execution
(Like Valour's Minion) carv'd out his passage,
Till hee fac'd the Slave :
Which nev'r shooke hands, nor bade farwell to him,
Till he unseam'd him from the Nave to the Chops,
And fix'd his Head upon our Battlements.]

Capell's unimpeachable correction of the eighth line—

And ne'er shook hands, &c.—

is neglected, with too many the like, by most later editors ; the Globe, however, drawing attention to such negligence by obelizing the line. Steevens, justly perceiving that "Till he faced the slave" was the end, not the beginning of a line, printed,

Carved out his passage, till he faced the slave ;
but in ignorance (at that time general) of Shakespeare's frequent employment of interlaced or run-on lines, he left "Like Valour's minion" undisturbed, as a gasping half-line.

Mitford perceived that the clause in parenthesis—"Like Valour's minion"—was out of place, and made a gallant attempt to reduce the dislocation by the transposition,—

Disdaining Fortune, like Valour's minion.

He so far did well in retaining a capital letter for "Valour," and thus placing it in directest opposition to Fortune. Macbeth is, in fact, contrasted, as the minion of Valour, with Macdonwald flattered by smiling Fortune ; but even so the terms of the antithesis are too remote from each other to tell as intended. I do not doubt that the two clauses in

parenthetical brackets have accidentally changed places. Read, therefore, thus:—

And Fortune, on his damned quarrel smiling,
Showed like a rebel's whore : but all's too weak:—
For brave Macbeth, like Valour's minion—
Well he deserves that name—disdaining Fortune,

With his brandished steel,
Which smoked with bloody execution,
Carved out his passage till he faced the slave,
And ne'er shook hands nor bade farewell to him,
Till he unseamed him from the nave to the chops,
And fixed his head upon our battlements.

Malone, referring to Holinshed, corrected *quarry* in the first line. W. WATKISS LLOYD.

'KING JOHN,' III. i. (7th S. vii. 383).—

It is religion that doth make vows kept ;
But thou hast sworn against religion,
By what thou swear'st against the thing thou swear'st,
And makest an oath the surety for thy truth
Against an oath : the truth thou art unsure
To swear, swears only not to be forsworn :
Else what a mockery should it be to swear !

Globe edit. II. 279-285.

If, as I presume is the case, MR. C. J. FLETCHER has made his *début* in 'N. & Q.' with the excellent paper at the reference above, he deserves a hearty welcome from older contributors as a valuable accession.

I am not surprised that reader or compositor, or both, got confused in dealing with the very subtle dialectic of his Eminence Cardinal Pandulph. From some cause confusion has crept into the text, but happily not, as I think, beyond detection and removal by simple process. I propose to amend the passage thus:—

It is religion that doth make vows kept ;
But thou hast sworn against religion
By what thou swear'st against the thing thou swear'st
And makest an oath the surety for thy truth
Against the truth—an oath thou art unsure
To swear. Swear only not to be forsworn :
Else what a mockery should it be to swear !

1. In l. 3 I think it is evident that in the second instance we should read *swar'st* for "swear'st." Pandulph was contrasting Philip's new oath of alliance with John with his old oath of obedience to the Holy See. *Swear'st* and *swar'st* being identical in sound, the cause of misprint is obvious.

2. The transposition of "an oath" and "the truth," in l. 5, must, I think, commend itself. "Against the truth" is equivalent to "against religion" in l. 2.

3. "Surety" being used in the sense of warrant, "unsure," as its opposite, must mean unwarranted. *Unsure* in Shakespeare is by no means limited to the sense of uncertain, the sense which MR. FLETCHER assigns to the word. In '2 Henry IV., I. iii. 89, we find it in the sense of unsafe, a sense which would suit this passage very well, though, for the reason stated, "unwarranted" is preferable.

4. Those who know how frequently final *s* unwarrantably intrudes itself in the text of the First

^{*} Indeed the ingenious devices employed to explain away Drake's gift are colourless in the fresh light brought to bear upon them, and their purpose glares through all the overlay of laborious and transparent patchwork in the *Transactions* quoted.

Folio will not think that I have taken an unwarrantable liberty in eliding it from "swears" in l. 6.

MR. FLETCHER's second note, on 'King John,' IV. ii., needs neither emendation nor addition. He has fairly hit the nail on the head, and driven it home.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

P.S.—"Swears," in l. 6, may be allowed to stand if we regard it as an abbreviation for "One swears." For similar instances of ellipsis of nominative see Abbott's 'Shak. Gram.,' 390–402.

I cannot agree with MR. FLETCHER in his interpretation of III. i. 279–84; and to rely on the punctuation of the Folio to establish any particular reading is to rest on a very broken reed. The argument, to my mind, is not so difficult as the editors have found it: "It is religion that makes vows kept, but you have sworn (second oath) against religion (which in your first oath you swore to champion). In so far as you swear against your first oath, and make your second oath a surety for your truth, thereby setting the truth against an oath (viz., your first oath), you are on unstable ground; in swearing one swears only to keep one's vow (and you have sworn to break it)." As a matter of fact, the punctuation of the Folio appears to be correct, except that there should be a stop at "unsure."

HOLCOMBE INGLEBY.

'TEMPEST,' III. i. (7TH S. vii. 403).—A meaning much clearer than that MR. SPENCE manages to find in the passage may be brought out from a less violent alteration of the text than is required for his interpretation. I would propose only to read *least* instead of "lest" in the First Folio, and to omit the "it" at the end of the sentence. The passage would then run:—

I forget:

But these sweet thoughts do even refresh my labours,
Most busy least when I do.

Ferdinand has allowed his thoughts to run on the charms of Miranda, when he awakes to the consciousness that he is forgetting his task of drudgery. But even so, he would fain argue, he gives his master no cause of complaint, inasmuch as the thoughts of her are so refreshing that he is practically busiest in his master's service when for the moment he is beguiled into entire cessation of bodily labour.

The foregoing correction was suggested to me in my sleep many years ago. I had not been speculating at all upon any mode of amending the passage, when one night, without any corresponding dream, I awoke with the words running in my head: "Most busy when least I do." It was some time before I could think what they referred to, but after a little I recognized them as pointing to the true reading of the famous crux in the 'Tempest.'

H. WEDGWOOD.

Though unable to accept MR. SPENCE's reading in its entirety, I am yet obliged to him for throwing a light on this passage which may lead to its true interpretation. I accept his first suggestion of removing the semicolon at *forget*, but I would preserve the Folio punctuation in the next line, and understand the relative pronoun. This form of construction is almost too common to need illustration; but I append a capital instance from this very play, the failure to understand which has, until quite lately, led the editors all astray:—

A solemn air and the best comforter
To an unsettled fancy cure thy brains,
Now useless boil within thy skull.

'Tempest,' V. i. 60.

Were *busiest* analogous to the *easiest* in 'Cymbeline' I should prefer that reading, as requiring only the slightest alteration; but, as the analogy will not hold, perhaps *busiest* is the reading to be preferred. We then get this very satisfactory interpretation: "I forget everything but these sweet thoughts, which refresh even my most busiest labours, when I give way to them."

"Do it" is a common expression of the day, and may mean almost anything. Cf. 'Cymbeline,' II. ii. 18:—

Rubius unparagon'd,

How dearly they do't.

I may not have suggested the true solution of this difficult passage, but I think the above interpretation is worth consideration.

HOLCOMBE INGLEBY.

Athenæum Club.

PRICES OF JACOBÆAN QUARTOES: ENTRIES IN STATIONERS' REGISTERS.—The evidence here set forth as to prices is, as yet, too little to found any certain conclusion upon; nevertheless I give it as a first conclusion and for what it is worth. My copy of Jonson's "Execration against Vulcan. With divers Epigrams.....Printed by J. O. for John Benson.....1640," has in MS. on its title-page "4d." Its leaves (including the first fly-leaf, which is part of the signatures in A) are thirty. My Chapman's "Conspiracie.....of Charles, Duke of Byron," 1608, has in MS. on its title-page "pret. 10^d 1^o Junij, 1608." Its leaves are 65 (for signature A only includes the title-leaf and the dedication-leaf, both unsigned). Assuming, then, that the fourpence for the Jonson quarto was its published, and not its second-hand price, an assumption rendered most probable by its coincidence of result with the Chapman quarto, the publisher's price-rate seems to have been one penny for every seven and a half leaves (390 lines of larger print) in the Jonson booklet, and for six and a half leaves (ll. 494) in the Chapman one.

It is true that Drummond of Hawthornden bought a 'Romeo and Juliet' for fourpence, that is at the rate of a penny for eleven leaves; but as

he appears to have bought it in London in 1606, while the quartos were published in 1597 and 1598, it is not impossible that he bought it at a reduced rate, and this is perhaps the more likely as it is the only book out of five of Shakespeare's against which he marks a price.

But there is to me a still more curious result from the MS. entry in Chapman's Byron. This entry is dated "1^o Junij," showing that the book was then for sale, or at least, on the "favoured purchaser" supposition, that it was then printed and about to be issued to the public. But the entry of the book in the Stationers' Registers is on the "5th of June," 1608, and we have thus proof that the book—and, therefore, very possibly others—was printed and ready for sale before it was entered.

BR. NICHOLSON.

A DICKENS COINCIDENCE.—Prof. A. W. Ward, in the preface to his monograph on 'Dickens' in the "English Men of Letters Series," speaks of the kindness of Capt. and Mrs. Budden in allowing him to see Gad's Hill, where they reside. One of the characters in the very first literary work of Charles Dickens, which appeared as 'A Dinner at Poplar Walk' in the *Monthly Magazine*, December, 1833, and is contained, under the name of 'Mr. Minns and his Cousin,' in 'Sketches by Boz,' is Mr. Octavius Budden, who, with Mrs. Budden and Master Alexander Augustus Budden, entertain their bachelor cousin in their suburban residence at Stamford Hill. T. CANN HUGHES. Manchester.

BICENTENARY OF SAMUEL RICHARDSON.—The annexed account, with the signature of W. Lovell, appeared in a recent issue (April 15) of the *Publisher's Circular*, and seems worthy of a place in 'N. & Q.':—

"This celebrated novelist was born in 1689 in Derbyshire, the exact place and month being unknown. He was apprenticed at Stationers' Hall on July 1, 1706, and became free of the City on June 13, 1715, and Master of the Stationers' Company in 1754. His letter to his apprentice is still supplied to every apprentice to this Company. Richardson was buried in the middle aisle of St. Bride's Church, Fleet Street, on July 10, 1761. His tombstone is covered with matting and dust, and can only be seen and deciphered with difficulty."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

UNPRINTED SERMONS OF JEREMY TAYLOR.—Coleridge, in 'Omniana,' vol. i. p. 257, says "there is extant in MS. a folio volume of unprinted sermons by Jeremy Taylor." Does any Notes-and-Queryite know anything of any such MS.? The above assertion by Coleridge was printed in 1812. Bishop Heber's edition of Jeremy Taylor was published in 1822. And it may be that the statement of Coleridge then ceased to be true. In the preface which Heber prefixes to his edition, in which

some account of the methods pursued in the preparation of it is given, no mention is made of any matter obtained from any unprinted source, nor in the 'Life' by Heber.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

WHORWOOD FAMILY AND CROMWELLIAN RELIC.—In 1883 there was some correspondence in 'N. & Q.' about the Whorwood and Freton families (6th S. vii. 229, 514), and it may interest those who were then making inquiries respecting them to note that last month (May) at Christie & Manson's there was sold a piece of old English plate, mounted on an ebony stand, with an inscription on it to the effect that it had been given by Oliver Cromwell to Col. Fleetwood, and by him left to Dame Ursula Whorwood.

B. FLORENCE SCARLETT.

QUOTES.—I think that this is a newly-coined word, as an abbreviation for *quotations*. Your correspondent St. SWITHIN (7th S. vii. 92) mentioned the 'Local Notes and Queries' column of the *Grantham Journal*, and quoted therefrom a note, signed Viator, Oct. 26, 1878, which was written by me. This column of 'Local Notes and Queries' has ceased to appear, and has been succeeded by a column entitled 'Notes and Quotes.' CUTHBERT BEDE.

PARMESAN CHEESE.—The P. du Val, in his 'Description d'Italie,' Paris, 1656, says, speaking of Parma:—

"On fait cas des fromages de cette ville, qui sont grands de deux pieds et demy de diametre et quelquefois davantage, de sorte qu'ils pesent quelquefois plus de deux cens de leurs livres communes; la plus part des Estrangers recherchent cette sorte de mets, et les Venitiens en font transporter tous les ans une grande quantité à Constantinople, pour faire leurs presens aux Visirs, aux Bachas et autres ministres de la Cour du Grand Seigneur et mesme à sa Hautesse."

RALPH N. JAMES.

MAXIMILIAN, LORD ZEVEMBERGHES.—The date of his death is erroneously given in 'N. & Q.' (6th S. x. 281) as 1545. He died in 1521 "at Spire, on his way to the Swiss," as reported by Spinelli to Cardinal Wolsey in a letter dated Brussels, August 9 of that year. According to Denis ('Wien's Buchdruckergeschichte,' Suppl., p. 51) Braccianus published a poem in 1524 lamenting the early death of Maximilian, his patron. No doubt your correspondent was misled by Maurice. L. L. K.

DISCOVERY OF THE BURIAL-PLACE OF CHARLES I. AT WINDSOR.—It would appear from the paper by Mr. J. G. Alger on the 'Posthumous Vicissitudes of James II.' in the January number of the *Nineteenth Century* that this discovery was made previously to the year 1824, for Chateaubriand, in

his 'Quatre Stuarts,' written in London in 1824, moralizes on the coincidence of the discovery (in July, 1824) of portions of the remains of James II. at St. Germain and the body of Charles I. at Windsor, as also on the distinction of Louis XIV.'s remains at St. Denis and the recovery of his royal guest (*Nineteenth Century*, p. 107). See also 'Les Derniers Stuarts,' by Madame Campana de Cavelli.

JNO. HEBB.

IRISH ECCLESIASTICAL APPOINTMENTS.—Mr. Abbadie, Dean of Killaloe, was appointed to that deanery instead of that of St. Patrick, because he could speak no English. I take this from Primate Boulter's 'Letters,' p. 73; and he might have added that, being a French Huguenot, the dean could not speak Irish, but only his own language. They manage things better in these days.

Y. S. M.

LILLIPUT.—*Lille* in Danish and Swedish=*our little*, and *putto* in Italian=*child or boy*. *Lilliputto* would, therefore, mean little child or boy, and this word I actually find used in much this sense=*figurina*, in an Italian novel by Mastrani called 'Il mio Cadavere' (sixth edit., Naples, 1880, i. 61). The writer, after describing "un tondo di mogano a lastra di marmo.....zeppo di tutte quelle figurine di marmo, di stucco, di alabastro che popolano i salotti," goes on to say, "questo mondo di lilliputti preziosi che si accalcano sovra un tondo o sovra una mensola," where it is evident that *lilliputti* in the second sentence=*figurine* in the first. It must not be supposed, however, that the author made up the word in the way I have done. He evidently borrowed it from 'Gulliver's Travels,' though he was probably induced, in part at least, to use it here by finding in it the familiar word *putto*. But Swift evidently did make up the word somehow, and the question is, Did he make it up in the barbarous way that I have described? It would not require any great knowledge of Swedish (or Danish) and Italian to do so, as both *lille* and *putto* are words in common use. At all events, I am not the only person who has found the Danish and Swedish *lille* in Lilliput. Three or four years after I had met with this Italian *lilliputto* (1884), and it had led me to the derivation which I have given above, I met with the following in Kleinpaul's 'Menschen- und Völkernamen' (Leipzig, 1885), p. 129, "Das Wort [Lütke*], schwedisch und dänisch *lille*, steckt auch in Liliput."

F. CHANCE.

Sydenham Hill.

MORTARS.—Some years ago I bought at a sale of household goods which took place near Wakefield a rather large bronze mortar. It has two handles in the form of human heads, and four gro-

* *Lütke* is a Low German diminutive name, which Kleinpaul regards as akin to our *little*.

tesque faces ornament the sides. The rest of the space, which would otherwise be blank, is occupied by two ovals with pseudo-classic decoration around them. They each contain a bridge of three arches with towers protecting the right and left entrances. Above the bridge is an object which looks like a star or comet. Round the margin is the date 1668 in Roman numerals. I am wishful to know whether this is the arms of some foreign city, or the trademark of the maker.

About the same time I acquired at a Lincolnshire village near the Humber a mortar dated 1666, bearing a shield charged with a key in pale between two stars, impaling a nondescript bird, which may be meant for a falcon. Around the bottom is inscribed "SCHLITZWEGH DROSTE," out of which my ignorance can extract no meaning.

ANON.

A CURIOUS COPY OF 'OTHELLO,' WITH MS. NOTES.—I have lately come across the following interesting letter in the *Morning Chronicle* of Jan. 13, 1809, and forward it for the benefit of your readers:—

To the Editor of the *Morning Chronicle*.

SIR,—I happened to be rummaging among some old plays the other day, when, by good luck, I found a very curious copy of 'Othello,' interspersed with manuscript notes, and in perfect condition, except that it is rather worm-eaten and has lost the title-page. The first leaf has suffered most severely, and I regret it the more because it contains the following remarkable deviation from the authenticated text of Shakespeare:—

For certes, says he,

I have all ready chose my secretary.

And what was he?.....

Forsooth, a great tautologician,

One Vi..... Cas..... an Irishman,

A fellow almost damn'd in a faire wife,

That never sett a squadron in the field,

Nor the division of a battle knows

More than a spinster; unless the bookish theoriche

Wherein the toged consuls can propose

As masterly as he: mere pratle without practice

Is all his soldiershippe. But he, Sir, had the election.

The imperfect part of the fourth line, Vi..... Cas..... may be easily construed into Michael Cassio, as the V when perfect was most likely an M. But where did the printer get the words "tautologician" [*sic*] and "Irishman"? I should be glad if any of your intelligent readers who may happen to possess a similar copy in better condition will inform me, through the medium of your widely circulated paper, what is the printer's name, and the date which the imprint bears.

I am, Sir, yours,

A COMMENTATOR.

9th Jan., 1809.

W. I. R. V.

CHINELICKUMS: SLICK.—Amongst the manuscripts of Sir Henry Ingilby, Bart., of Ripley Castle, co. York (Hist. MSS. Commission, Appendix to Sixth Report, p. 365), is a letter to his wife from Sir Robert Paston (March 17, 1667), in which, speaking of the Lord Chancellor, he says, "We parted kindly with some chinelickums, but

all the assurances of friendships that might be." What are "chinelickums"? The same letter contains the following: "Jack Carie cut his own throat the other night, but was kept from going through slick with his work, and remains yet alive." "Slick" is commonly regarded as a transherringpondism.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

LINCOLN'S INN.—It will be a matter of interest to many readers of 'N. & Q.' that the old gateway of Lincoln's Inn is again said to be in danger. A memorial is being extensively signed by members, which will be presented to the benchers, entreating them to stay their hands. A good photograph of the gateway, from either side, would be a desirable possession.

W. H.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SELINA.—I am desirous of ascertaining when this name, which is now common, was first introduced into England. Miss Yonge tells us, I believe, that the famous Countess of Huntingdon (daughter of Washington, second Earl Ferrers) was the first who bore it. It is probable that her notoriety popularized the name, but it is certain that she was not the first Selina. In Mr. E. P. Shirley's 'Stemmata Shirleiana' we read of Selina (Celina), daughter of George Finch, Esq., merchant, of London, and formerly alderman of Londonderry, who married the first Earl Ferrers, and was buried at Twickenham, aged eighty, in 1762. But an earlier instance is that of Selina, daughter of John Godsall, merchant, of East Sheen, who married Sir Edward Frewen, and died in 1714, aged fifty-four (cf. Burke's 'Commoners'). The families of Shirley and of Frewen always have a Selina among their daughters. We have a tradition that "the name was introduced by a Turkish merchant, who brought it from the East." May this have been the John Godsall mentioned above; and may there be a delicate allusion to his calling, in giving the name of the Turkish crescent moon, *σεληνη*, to his daughter? Perhaps, however, your readers can remember instances of its occurrence earlier than 1660.

C. MOOR.

15, Montpelier Square, S.W.

'BRIEF HISTORY OF BIRMINGHAM.'—I have in my possession a "Brief History of Birmingham, and Guide to Strangers: Embellished with a Plan of the Town." It is a 12mo., containing 59 pp., in boards, and published by Grafton & Reddell, Birmingham. It is the second edition, and bears no date. It is also interleaved, being the author's own copy, and contains many MS. alterations and

additions, and the commencement of a preface for the third edition. Can any one tell me who is the author, the date of publication (about 1802-3, I fancy), and whether a third edition was issued?

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

HERSEY FAMILY.—The male line of the family of Hersey, or Hersee, in Notts, Warwick, and Berks, has failed (in the reigns of Elizabeth, Edward I., and say George III.). There is a large family in the States, that originated from an emigrant in 1635, and I wish to trace him this side of the water.

CHAS. J. HERSEY.

P.S.—I have seen it spelt Hersey, Hersee, Herc-Hercye, Hersy, Hersi, Hercé, Hercey, Heresé.

STONE COFFINS FILLED WITH COCKLE-SHELLS.

—In excavating the soil, which has been brought in to heighten the floor of the transitional portion of Frampton Church, several stone coffins were discovered, which must originally have had their lids level with the floor. The lids are all gone, but the bones remain in the coffins, and each has been filled with cockle and other shells and sand. It is evident, from their being filled up to the top, and shells not being found elsewhere, that this was done by design, and not by accident. The effect appears to have been to preserve the bones, which are perfectly fresh, although they must have been buried six hundred years, and before the level of the ground line was raised and made to correspond with the second, or decorated portion of the church. Is there any other instance known of sea-shells being used for such a purpose?

Another curious circumstance is the peculiar size of one coffin, it being 5 ft. 10 in. in length (within), and only 13 in. broad at the head and 7½ in. at the foot. The skeleton fitted tight every way; though for some inexplicable cause about two inches have been sliced off the sides and ends of the coffin, and the face, knee-caps, and toes of the skeleton were similarly sliced off level with the coffin; but as the floor was raised, instead of lowered, there seems no conceivable reason for this treatment. As the rest of the bones were undisturbed, it would appear as if this was done before the flesh was off the bones, for the feet were in their original upright position with the severed toes lying close by them. Can any one give a probable reason for this treatment?

C. T. J. MOORE.

Frampton Hall, near Boston.

PALE ALE.—When, whence, and whither was the first shipment of pale ale made, in wood or bottle, from England?

ECLIPSE.

FLEET ON THE SERPENTINE.—An etching, worked in with Indian ink, which is now before me, represents, according to pencil inscription

written at the lower margin by some former possessor, "Fleet on the Serpentine, Hyde Park." Eleven full-rigged ships are shown, but these must have only been gigantic toys, as, judging by boats which are near them, none of them can have been longer than about three times the length of a small row-boat. Some foreground figures in the etching are suggestive of Rowlandson or his period. When were these ships placed upon the Serpentine; and when were they removed? Had they any particular significance; or are they only intended for ornament? They are principally two-deckers, with gun ports. Some fly the Union Jack, while others have a flag over the stern which is evidently intended for the French tricolour. Size of etching about 14 in. by 9 in.

W. H. PATTERSON.

Belfast.

ST. PAUL'S DEANERY.—Wren is said by Milman to have rebuilt it on the old site, "but shorn of much of its pleasant garden stretching towards the river, which was portioned off on building leases to defray the cost of the new house." Did the gardens of the old house extend down to the churchyard of St. Bennet's, Paul's Wharf? If so, they would have covered the ground of old Doctors' Commons. Is there any deanery garden now beyond what may be seen from Dean's Yard? If Milman had not said that the house was built on the old site, I should have thought the original deanery would be much further east and nearer to the transept of the cathedral, with which I fancied it used to be in connexion. Carter Lane and all those streets must surely always have interfered much with the deanery garden.

C. A. WARD.

Walthamstow.

CEMETERY GUIDES.—Is any guide published directing visitors where to find the graves of eminent men and women who have been buried in London cemeteries? It is one thing to know, for instance, that "George Eliot" is buried in Highgate Cemetery, but quite another to find the grave. The sixpenny guide to Bunhill Fields, with its numbered plan, is undoubtedly a great boon to the public. I shall be glad to know if it is unique or not.

JOHN T. PAGE.

Holmby House, Forest Gate.

BURIALS IN WESTMINSTER ABBEY.—Can any of your readers tell me why the Duke of Montpensier, who died in 1807, is buried in Westminster Abbey? He was the brother of Louis Philippe. His monument (a recumbent effigy by Westmacott) is close by that of Dean Stanley, the only two in the south-east recess of Henry VII.'s Chapel. The same question might be asked of a number of others who share the memorial honours of our national heroes, but who have no claim to be ranked as

such or to be buried with them. But in this case the subject is not even a native, but an insignificant foreigner, without, so far as my historical knowledge goes, any title to notoriety, good or bad. The guide-book is silent on the matter, and the human guide so oppressively attached on certain days to those who wish to study the monuments is as ignorant of the matter as you would expect to find him.

HERMAN BIDDLEL.

MARIE LACHENSTEN.—Can any of your readers who are acquainted with the biographies of Charles Edward, the Pretender, state who Marie Lachensten was? A miniature of her on a snuff-box which belonged to the Pretender, and came originally from General Sir Herbert Taylor, has been exhibited at the Stuart Exhibition.

F. PERCIVAL.

2, Southwick Place, W.

LINEs ON MUSIC.—In what seems to be the commonplace book of a Scotch dominie who lived about 1688, among notes on music, which appear to be copied from Playford's 'Introduction to Music' (1683), there are the following lines:—

Through routing of the river lang,
The rocks sounding like a sang,
Where descants did abound,
With Treble, Tenor, Counter, Mean,
And Echo blow a basse between
In Diapason sound.
Sett with the ool fa uth clieffe
With long and large at list,
With quiver, Crotchett, Semibrief,
And not a minnim mist.
Compleatly more sweetly
The fire down flat, and
Then Muses which uses
To pin Apollo's harp.

Are these lines a copy, or a translation, or what?

J. G. C.

STAG MATCH.—In looking over a file of the *London Chronicle* for 1758, I find mention of a description of sport that can never, I think, have been common, and of which I have not before found mention. The *Chronicle* for June 29 states that the races at Newcastle-upon-Tyne had been held during the previous week. There were five prizes, one of which was run for on each day, from Monday to Friday. The writer then proceeds: "The main [cock-fight] between the Duke of Cleveland and the Earl of Northumberland was won by the Earl. And the stag match between Sir Henry Grey, Bart., and Jeremiah Shafto, Esq., was won by Sir Henry." A "main" was a regular item in the sports of a race week until within living memory. But what was a "stag match"? Are we to suppose that the animals were incited to fight?

JOHN LATIMER.

"HOW MUCH THE WIFE IS DEARER THAN THE BRIDE."—This is mentioned in 'Coslebs in Search of a Wife,' ninth edition, 1809, i. 288. In 'The

'Ladies' Companion' of some years since (about 1857) are some lines by Mary Brotherton, which are referred to as "severe," ending with the above line given as a quotation. Who is the author; and where was it used? WYATT PAPWORTH.

WISHING-BONE.—Can you tell me anything respecting the wishing-bone in a fowl, and the legends in connexion therewith, or where I could obtain the information? T. E. N.

CLAYPOLE.—Can any of your readers tell me the name of James Claypole's wife? James was a son of John Claypole and Mary Angell (married June 8, 1622), and a brother of John, who married Elizabeth, favourite daughter of Oliver Cromwell. J. RUTGERS LE ROY.

14, Rue Clement Marot, Paris.

JOHN CHOLMLEY, M.P. for Southwark from 1698 until his decease in 1711. Who was he? A Jasper Cholmley, said to have descended from the Cholmleys of Whitby, Yorkshire, was seated at Highgate, Middlesex, temp. Elizabeth, and "John Cholmley, of Highgate, Middlesex" (possibly son of Jasper), was admitted to Gray's Inn March 12, 1624/5. Was the member for Southwark akin to these? W. D. PINK.

Leigh, Lancashire.

SOINSWER.—While engaged in indexing the first volume of the 'Register for the Parish of All Saints', Roos', copied by R. B. Machell, M.A., I came across the following entry:—

Sept. John Bothamley, Solemaster and Soinswer, was buried the viiith day of September, 1654.

Can any reader of 'N. & Q.' give me the meaning of the word *soinswer*? I have looked in Halliwell's 'Dictionary of Archaic and Provincial Words', Skeat's 'Etymological Dictionary', and other dictionaries, and cannot find it.

W. G. B. PAGE.

77, Spring Street, Hull.

'VIEW OF THE CREATION.'—I have the remains of an old picture-book, without letterpress, apparently entitled 'The View of the Creation.' It is divided into parts, each part having a recital of the title on foot of its first plate. Thus the first perfect title in my copy runs as follows:—

The Pleasant Garden or a book of severall sorts and sizes of most rare, sweet, delightfull Flowers and Slips exactly Drawn and excellently engraven being ye 5th Part of the View of the Creation. They are Printed, Coloured and are to be sold by Ro Walton at ye Globe and Compasses on ye north side of St. Pauls as also all ye other [parts understood].

Preceding this part are portions of the third part, treating of beasts, and nearly the whole of the fourth part, treating, very humorously, of birds; after it the sixth part, relating to fishes and sea monsters; in all thirty plates. There is no date to

any part. Every plate has Robert Walton's name appended. Three are signed by J. Chantrey (two "I. C." and one "I. Chantry sculpsit."), one with "Vaughan sculpsit." They are on thick paper, without water-mark, and the rough edges are left round the impression of the copper (?) plate. They measure $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in. The present binding was put on about 1690, but the book must, I fancy, from its treatment of the objects depicted, be much earlier. Any information as to its age, rarity, or state when perfect will much oblige, as it is not in any catalogue to which I have access.

STEUART.

ETYMOLOGY OF PAIGNTON.—Although the accepted modern spelling of this place-name is as above, the *g* was formerly on the other side of the *n*, and presumably has no right in the word at all, which is spelt Paynton, or Painton, in Camden. There can hardly, I suppose, be any doubt that the first syllable is of Celtic origin. Is it the Welsh word *pain*, which signifies the farina of flowers or the bloom of fruit? W. T. LYNN.

Blackheath.

Replies.

"IDOL SHEPHERD."

(7th S. vii. 306.)

It is true that the Revised Version misses the idea which DR. BREWER believes to be expressed in the words "idol shepherd" (Zech. xi. 17), but a little examination of the Hebrew text will show this idea is not contained in the original, and that there is good ground for the translation of the revisers, "worthless shepherd." The words thus translated are *ro'i haelil*, which are variously rendered by Biblical scholars; either "shepherd who is worthless," taking the words in apposition, as the A.V. and R.V., following the Vulgate, have done, or "one who shepherds (tends) that which is worthless," as the LXX. translates it—the Vulgate having "O pastor, et idolum," the LXX., οὐ ποιμαίνωντες τὰ μάταια. The same difference of rendering is seen in the Syria and Arabic versions (as translated in Walton's Polyglot), the former being "Heus pastor stolidus," the latter, "Qui pascitis vanitates," and in some of our own earlier English versions. Coverdale (1537), Matthew (1537), Cranmer (1540), Barker (1597), agree in "O Idol Shepherd" (with variations in spelling), while Becke (1549) has "O Idoll's Shephearde." The reading in Tindal's translation, by Whitechurch (1549), "O Idle Shepherd's," may be a printer's error, unless the epithet "idle" is regarded as equivalent to useless, worthless. The translation of Tremellius and Junius (1593), gives "Væ pastori mihi nihili." But whatever the construction of the sentence may be, the rendering of the revisers is probably the correct one, and is supported

by all the best recent commentators, German and English, *e.g.*, Keil and Delitzsch (Clarke's trans., p. 377), "Woe to the worthless shepherd"; Hitzig ('Hdbch. z. Alt. Test.', vol. vi. p. 372), "Ha lüderlicher Hirt"; Ewald ('Prophets of O.T.', trans., vol. i. p. 327), "O my worthless shepherd"; Pusey ('Minor Prophets,' p. 575), "A shepherd of nothingness, one who hath no quality of a shepherd." "Idol" is only a secondary meaning of the word *elil*. The original idea is vanity, emptiness, nothingness, and is applied to the false gods of the heathen and their images, as being of "nothing worth." It is in this derived sense of very frequent occurrence in the O.T. Cf. Lev. xix. 4, xxvi. 1; Ps. xcvi. 5; xcvi. 7, and repeatedly in Isaiah. It occurs in the primary sense in Jerem. xiv. 14, "They prophesy to you..... divination and a thing of nought," and in Job xiii. 4, a very similar passage to this of Zechariah, "Ye are all physicians of no value" (*rhophay elil*). Enough has been said to show that the sense of "counterfeit," suggested by DR. BREWER, and his reference to the Pharisees as "idol shepherds," because "they did their good deeds to be seen of men," is not warranted by the text, and that our revisers are supported by the oldest and best authorities in the translation "worthless."

It is true that Dr. Pusey mentions as an alternative rendering, "'shepherd, thou idol,' including the original meaning of nothingness, such as Antichrist will be while he calleth himself God, and willeth to be worshipped"; and the late Bishop Wordsworth translates it, "Woe to the shepherd, the idol," and regards it as prophetic denunciation of the Pope of Rome. Such a reference, however, has failed to meet with acceptance.

EDMUND VENABLES.

DR. BREWER has given these words a meaning that the authors of the A.V. assuredly never contemplated. If he will turn to the Hebrew, he will find the literal translation (that is, supposing *הֵילֵל* is rendered "idol(s)," and not "worthlessness") to be "shepherd of idol(s)"; and this was turned by Coverdale into "idols shepherde," in the A.V. into "idol shepherd," and by Luther into "Götzenhirten." "Idol" is, therefore, used in its ordinary sense, and the meaning is a shepherd addicted to idols, an idolatrous shepherd, shepherd being equivalent to ruler, or possibly prophet (Gesenius, 'Thes.') I will not here discuss whether this rendering or that in the Revised Version is the more correct or probable one. The A.V. is based upon Isa. x. 10, the R.V. upon Job xiii. 4, Jer. xiv. 14.

F. CHANCE.

Sydenham Hill.

GOthic INSCRIPTION (7th S. vii. 368).—This inscription, if the date is approximately correct, is probably in Lombardic characters, and it is no disrespect to the transcriber to presume that it is

not quite accurate. Without a good rubbing the chances are much against even a fair expert copying from the bell itself without error. Founders also occasionally transposed or inverted letters. Taking the letters, however, as your correspondent copies them, not at first hand, I would hazard the following:—AVE MARIA DEI M^r [=mater] MAGNA. This makes the right number of letters, which counts for something, and there is nothing strange in the contraction of the single word *mater*; but I fully allow that the proportion of mistaken letters, apart from the two transpositions which I assume, is rather serious.

CECIL DEEDES.

I should call it a Latin inscription. It is either miscopied or full of blunders. It is obvious that the beginning, viz., AVE MREAIA, is meant for AVE MARIA. And perhaps DEA follows, though it should rather be DEI MATER. The rest may be the maker's name, or the name of a donor. In any case, the inscription is of little interest or importance.

WALTER W. SKEAT.

This is not improbably a familiar inscription spilt in great measure by the ignorance of the workman:—

Ave Maria Dei Genetrix

The exact number, with some of the correct letters, appears.

ED. MARSHALL.

The deciphering I would suggest has nothing to do with Jeanne d'Arc:—AVE MAREIA DE AR MA N G T—AVE Mareia Deipara Mater Nati Unigeniti.

J. CARRICK MOORE.

BYTAKE (7th S. vii. 389).—In Halliwell-Phillipps's 'Dictionary of Archaic and Provincial Words,' *bytake* is given as meaning "a farm taken in addition to another farm, and on which the tenant does not reside."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

Bytake is put for land not belonging to a farm, but at some greater or less distance from it, occupied or used by the same tenant.

BOILEAU.

AITKEN FAMILY (7th S. vii. 448).—As I am myself interested in the family of James Aitken, Bishop of Galloway, and wrote about him years ago in 'N. & Q.,' I should like to hear privately from your correspondent who has lately shown an interest in the subject. There were other Aitkens in Culross (down to 1710, if not later) besides the Parliamentary representative mentioned by Mr. HAMILTON. I am rather inclined, from certain circumstances which seem to point in that direction, to the belief that the bishop's family came from the neighbourhood of Culross. At the same time, I am acquainted with Aitken as an Upper Ward name, where it occurs on the Poll Tax Record of 1695, so that Lanarkshire might turn out to be the part of Scotland from which Henry (or Harry) Aitken, the bishop's father, or his

ancestors, migrated to Orkney. An Orkney friend has pointed out to me the existence of the name on the Valuation Roll in the middle of the seventeenth century, and I am in hopes of further details regarding the Orcadian period of the Aitken family.

C. H. E. CARMICHAEL.
New University Club, S.W.

FLUCK (7th S. vii. 366, 494).—In shooting in Hampshire and Surrey in 1858–1862 we always said that a hare or rabbit had been *flecked* if a piece of fur had been cut out by shot so as to remain behind when the creature was nevertheless able to run on.

D.

REV. W. PALMER (7th S. vii. 369).—The question of the baronetcy of which the title has been borne by the Rev. W. Palmer has been the subject of notice at various times in 'N. & Q.' AN ESSEX MAN, in 4th S. i. 521, states that his father "called himself of Streamstown, co. West Meath, and Invermore, co. Mayo"; and also that he believes him to claim descent from the Palmers, baronets of Wingham, through Henry Palmer, who is said on the family monument to have died young, so that he terms the baronetcy a fiction. On the other hand, H. W., 4th S. ii. 47, says that it is "well known" that the title belongs to him, and that it may be seen in any genuine Irish baronetage, of which, however, he has not a copy by him. At 5th S. iii. 73, MR. C. F. S. WARREN remarks of the baronetcy that he believes it to be that of Wingham, created 1621, but dormant since the death of Sir C. Harcourt Palmer, sixth baronet, in 1773 (Burke's 'Extinct Baronetage,' p. 602). But he also says that he is not aware of the pedigree. LORD LYTTELTON, at the same reference, answers the query at p. 29 by saying that "he is called Sir W. Palmer because he is so, and has been a long time."

It sometimes seems to be forgotten that the title to a baronetcy descends by the patent of creation, not by heirship, so that the descendants of a brother may be heirs to the estate without any claim to the title. To prevent this in the case of Lord Brougham the title was to descend in his brother's line. So, too, when the son of the first Duke of Marlborough died the honours were settled on his posterity by his daughters and their heirs by Act 5 Anne, c. iii. There is no one to prevent, if it be so, the assumption of a title to a baronetcy without claim, as there is in the case of a similar assumption of the title to a peerage.

Newman's 'Apologia,' part iv., 'History of my Religious Opinions' (pp. 108, *sqq.*, London, 1864; chap. ii. pp. 40, *sqq.*, London, 1875) contains a eulogy upon Mr. Palmer's attainments and services at an earlier period:—"Mr. Palmer had many conditions of authority and influence. He was the only really learned man amongst us." He married a daughter of Admiral Beaufort, author of 'Karamania.' He was presented to the

Rectory of Whitchurch Canonorum by Dr. Bagot, Bishop of Bath and Wells, formerly Bishop of Oxford. A list of his publications is given by Lowndes, to which may be added 'An Inquiry into the Possibility of obtaining the Means for Church Extension without Parliamentary Grants.'

In the original letters patent for the creation of baronets, A.D. 1611, the limitation is:—"Concedimus præfato.....et hæreditibus masculis de corpore suo legitime procreatis," which is the usual form to the exclusion of heirs by a collateral line.

ED. MARSHALL.

For an account of his baronetcy see 'N. & Q.' 4th S. i. 460, 520; ii. 47; 5th S. iii. 29, 73; 7th S. i. 349, 474.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

[Other replies are omitted, the subject having previously been thrashed out.]

PUNNING MOTTO (7th S. vii. 446).—The interpretation of a motto on a sundial in Derbyshire reported by MR. BARTLETT reminds me of an inscription on a tea-chest, equally absurd and somewhat similar in its construction. The word "Doces" stood on the lid of the box. "What does that mean?" I asked my host, as he filled my cup. "You know Latin, I suppose?" he answered. "I have been told 'doces' means 'thou tea-chest.'" A. R.

"DOGMATISM" AND "PUPPYISM" (7th S. vii. 449).—Your correspondent ACHE has shown Dean Burgon to be in error, and has correctly surmised that the definition belongs of right to Douglas Jerrold, and not to Dean Mansel. In 'The Jest-Book,' by Mark Lemon (Macmillan, 1864) is the following:—"Dogmatism is Puppyism come to its full growth.—D. J." (p. 204). The initials, of course, refer to his old friend Douglas Jerrold. In 'The Wit and Opinions of Douglas Jerrold,' by his son Blanchard Jerrold (Henry Lea, London, 1859), the same quotation is given (p. 28). No precise reference is given as to the place in which the words are to be found. CUTHBERT BEDE.

The quotation from Douglas Jerrold's 'Man made of Money,' p. 252, is at 1st S. iv. 160, from MR. E. STEANE JACKSON:—

"Taking off his hat and smoothing the wrinkles of his brow, Topps said, 'Humph! what is dogmatism? Why, it is this, of course: dogmatism is puppyism come to its full growth.'"

ED. MARSHALL.

The author of the saying, "Dogmatism is only puppyism grown up and intensified" was Crab Robinson.

VERULAM.

CRABBE'S 'TALES' (7th S. vi. 506; vii. 114, 214, 373).—I quite agree with MR. WARD's remarks at the last reference, and should regret to see parental authority interfered with by the law.

The tendency is, at the present day, to do away with all corporal punishment—to the encouragement, to my mind, of insubordination and, in too many cases, of crime. Amongst the criminal classes especially corporal punishment should be resorted to, as it is well known that the fear of personal pain will often make a man or boy hesitate to commit a crime where imprisonment only (with or without hard labour) will have no deterrent effect whatever. This was clearly seen in the old garting days. Solomon's advice, rightly read, is the most satisfactory both to the parent and the child in the end. In an exercise given at a school, the theme being Solomon's well-known saying, a boy sent in the following four lines, which are not unhappy:—

Solomon said, in accents mild,
Spare the rod—spoil the child;
Be it boy or be it maid,
Leather and wallop them, Solomon said.

ALPHA.

DARCY OR DORSEY (7th S. vii. 88, 195, 254, 413).—MR. TEW writes from Holderness. As the Darcys were Earls of Holderness, it is not difficult to account for the name being used as a Christian name in that neighbourhood. ISAAC TAYLOR.

SIR NICHOLAS WENTWORTH'S BEQUEST (7th S. vii. 427, 457).—The explanation of this is simple enough. There are two separate bequests, the one to poor maidens' marriages, the other to the mending of highways. Such bequests are very common in wills of this date and in conjunction. Ann Barrett, of Bury, 1504 ('Bury Wills,' p. 96), thus directs:—

"The resydue of the seid xi marcs I will a part begevyn to poore maydyns that be honest and good at ther maryage and a pte to be spent in hy weys."

Sir John Gresham, Knt., 1554, in his will:—

"Item to poor maydens marriages within the cite of London c^{li} whereof I will every of them shall have x^s. Item to the repairing and amending of highways being most noysome and foule within xx miles compasse of the cite of London and especially Southwards 7^{li} by the discretion of my Executors."

Further on in the same will there occurs:—

"And where I was Executor of William Bottery citizen and mercer of London whereby among other things he devised cc^{li} among pore maydes marriages dwelling within the Parish of Thorpe C^o Norfolk."

Cecilie Cioll, 1608, bequeaths

"to the helpe and furtherance of poore maydes marriages 40^{li} to be devided in tenne shillings apiece at the discretion of my Executors and overseers."

G. L. G.

In the will alluded to by W. L. R. evidently a comma is understood—stops less than a full stop are seldom or never written in sixteenth century documents—after the word "maydens"; or, if not so, there must be the word "and" (&). Sir Nicholas left the sums "to be spent and distri-

buted to the marriage of poore maydens, and mendinge of high wayes"; or "to the marriage of poore maydens, mendinge of high wayes, & other uses." Salmon, in his 'History of Surrey,' mentions that bequests for marrying poor maids were frequent in early times; and that in some places "a sum of money was charged on lands for them, and a house for them to dwell in for a year after marriage." W. R. TATE.

Walpole Vicarage, Halesworth.

I think the word "and" has been omitted either by the writer of the will or by the transcriber. Before highway rates were a tax that could be enforced by law it was common for pious people to leave money for their repair. It was a great work of charity, for in many parts of England the roads became so dangerous from want of repair that life and property were frequently sacrificed. All readers of old wills will call to mind that bequests of marriage portions for poor maidens are very common in them. I have understood that down to the present day it is common in Roman Catholic countries to have societies for this benevolent purpose. ANON.

WINTER OR WINTOUR (7th S. vii. 108, 254, 291, 415).—Harl. MSS., British Museum, 1041, ff. 7, 49 or 53; 1566, ff. 108, 120, 167; 1160, ff. 108–110; 1484, ff. 73b (arms only). I cannot speak with certainty now, but my impression is that the Gunpowder Plot Winters are referred to in one or other of the above. If HERMENTRUDE should care to send me a letter under cover, I would forward it to a Mr. Wintour (Winter) who takes considerable interest in the subject, and who has accumulated memoranda relating to his ancestors. It is possible he might be able to give her some notes.

J. G. BRADFORD.

157, Dalston Lane, N.E.

BED-STAFF (6th S. xii. 496; 7th S. i. 30, 96, 279, 412).—Through the reading and kindness of my friend Mr. P. A. Daniel, I give further examples of this word.

1. 'The Parson's Wedding,' by Th. Killigrew, printed 1664, but written earlier, at Basil, i. 3 (Collier's 'Doddsley,' vol. xi. p. 471). In it Mr. Jolly, speaking of an odd lady, says:—

"She hates a man with all his limbs.....Her gentleman-usher broke his leg last dog-days, merly to have the honour to have her set it: a foul rank rogue! and so full of salt humours that he posed a whole college of old women with a gangrene, which spoiled the jest, and his ambling before my lady, by applying a hand-aw to his gart'ring place; and now the rogue wears booted bed-staves, and destroys all the young ashes to make him legs."

Conceive a man making himself look more ridiculous by bulging out his boot with our bed-staves, and his greater ridiculousness in taking to these staves instead of having properly shaped splints or a properly shaped leg made for him!

Does not, too, the "destruction of all the young ashes" show that they never were bed-staves, but that "booted bed-staves" is a phrase used for wooden pins like the sticks used for beating up mattresses, &c., which are "booted" inasmuch as each has a boot, or cup-like projection in which the stump rests?

2. In Webster's 'Vittoria Corambona,' Dyce's one-volume edition, p. 38, col. 1, Zanche, the Moorish waiting woman, says of Cornelia, the mother of her mistress Vittoria:—

She's good for nothing but to make her maids
Catch cold a nights: they dare not use a bed-staff
For fear of her light fingers.

Here, as "light" is used for "heavy," so there is a meaning in bed-staff which we need not discuss, further than to say that the word and simile are meaningless unless we take it as that which tumbles and tosses the bed, or treats it as did the old bed-staff.

3. There is a third example in 'King Cambises' (Hawkins's 'Origin of the English Drama,' vol. i. p. 304); but I do not quote it, as it proves nothing to those who can suppose that a second flat bed-staff of the kind that support a mattress could have been wanted by Bobadil, and that he called for what he could not have been without, rather than for a broomstick, as a suitable and ready style of fencing weapon. To such, to first extract such a bed-staff, and then to grasp and wield it with both hands, is the most suitable means a woman could choose to break her husband's head—far handier and surer than an ashen stick or a poker.

BR. NICHOLSON.

BOSWELL'S 'LIFE OF JOHNSON' (7th S. vii. 327).—I have noted the following errors in the pagination of vol. ii. first edition, 1791: 404 for 408, 504 for 497, 470 for 504, 525 for 555, and 587, 588 for 585, 586. "The Corrections and Additions," which fill a page after the contents in vol. i., do not contain any notice of these errors in paging. A misprint in a Greek quotation on p. 303, vol. i., is corrected, but another on p. 284 is passed over, $\kappa\alpha\tau' \xi\epsilon\phi\alpha\kappa\eta\nu$ for $\kappa\alpha\tau' \xi\epsilon\phi\alpha\chi\eta\nu$; as also on p. 275, "candescente" for *candescence*; and p. 291, "Harvey" for *Hervey*.

W. E. BUCKLEY.

PRONUNCIATION OF VASE (7th S. vi. 489; vii. 173, 236, 316).—Do the rhymes quoted on pp. 173 and 174 prove anything about the pronunciation? In 'The Rape of the Lock' are *tongue* rhyming with *long* and *lung*, *billet-doux* with *true* and *row*, *ear* with *hair* and *near*, *Matadore* with *bore* and *Moor*, *tea* with *away* and *obey*, *join* with *nine*, &c. In 'Don Juan,' in the canto referred to (*i. e.*, viii.), are *wounds* rhyming with *sounds*, *loss* with *Grose*, *dozen* with *rosin*, *scamper'd* with *rampart*, *troops* with *hopes*, &c. In Keats and Moore such examples may be found in plenty. The word comes to us through the French *vase*. The usual pro-

nunciation is, I think, *vahse*. Is it not more probable that the French pronunciation in general use should have been continuous than that after being lost it should have been taken back? Surely *vase*, having no *r*, cannot rhyme with *Mars*, *stars*, &c.? The evidence in Roche's verses seems to be in favour of *vahse* or *varus*, since the one is attributed to Philadelphia, the other to Boston.

ROBERT PIERPOINT.

St. Austin's, Warrington.

Add to the authorities cited Dean Swift, who makes *vase* rhyme to *face* ('Strephon and Chloe').
CUTHBERT BEDE.

CHAPMAN'S 'ALL FOOLS': "TO.....SIR THO. WALSHINGHAM" (7th S. vi. 47; vii. 177).—It is well known that most of Mr. J. P. Collier's valuable books passed into the possession of the late Mr. Frederic Ouvry, P.S.A. If DR. NICHOLSON will refer to Mr. Ouvry's sale catalogue he will find in lot 254 the copy of 'Al Fools' of which he is in search. It is noted in the catalogue that Mr. Dyce says, in reference to this copy, "This poetical dedication is found, I believe, only in a single copy of this play." The lot sold for 1*l.* 12*s.*, and the purchaser, according to the entry in my copy of the catalogue, was "Robson." Perhaps if DR. NICHOLSON applied to Messrs. Robson & Kerslake, of 23, Coventry Street, he might hear something about the book.

I am glad that DR. NICHOLSON is unwilling to bring forward another charge of forgery without good proof, because I consider that Mr. Collier's reputation has been assailed in many instances on very slight grounds. A few years ago I showed in 'N. & Q.' that the remarkable entries in the 1629 edition of Marlowe and Chapman's 'Hero and Leander,' upon which Mr. Bullen threw some doubts in his new edition of Marlowe, were perfectly genuine, or, at any rate, could not have been forged by Collier, as they existed before the book came into Collier's possession (Heber's sale catalogue, part iv. lot 1415). This book was also transferred by Collier to Mr. Ouvry, and was sold as lot 1031 at that gentleman's auction. It is now in my possession.

W. F. PRIDEAUX.

Jaipur, Rajputana.

HERODOTUS AND THE SCYTHIANS (7th S. vii. 408).—MR. LACH-SZYMMA will find almost everything that can be profitably said concerning the Scythian tribes in Cuno's essay, "Das Skythien des Herodot," which forms the fourth chapter of the first volume of his 'Forschungen im Gebiete der Alten Völkerkunde' (1871), a valuable and suggestive work, less known than it deserves to be, as is shown by the fact that there is as yet no copy in the Library of the British Museum. There are also some valuable remarks by Zeuss, in 'Die Deutschen und die Nachbarstämme,' pp. 275-302; by Diefenbach, in 'Origines Europææ,' pp. 83-90;

and by Neumann, in 'Die Hellenen im Skythenlande,' vol. i. bk. 2, "Herodot's Skythen." But with these standard works Mr. LACH-SZYMMA is doubtless familiar.

He is also, no doubt, aware that Schrader accepts Schafarik's localization of the Neuri of Herodotus on the river Nurew or Nurger, an affluent of the Bug, which, if correct, would involve the localization of the Budini on the upper waters of the Pripet. This is supported by the theory brought forward by Poesche, in 'Die Arier,' that the physical characteristics of the Budini, as described by Herodotus, are those of the inhabitants of the great Rokitno swamp on the head waters of the Pripet.

The Issedoni have been located on the Isset, which rises east of the Ural, and flows into the Tobol; the Arimaspi have been identified with the Wotiaks; the Alauni have been placed in the Crimea, and identified with the Alans and the Ossetes of the Caucasus.

But these identifications, at the best, are but guesses. The subject of early Slave ethnology is involved in congenial Cimmerian darkness, and Diefenbach has well observed, "Doch genug! In solcher Ferne flimmern und zittern alle Lichter irrlichterhaft, und doch verlockt uns ein Zauber, ihrem wechselnden Scheine stets wieder zu folgen."

Manifestly much of the northern ethnology of Herodotus must be pronounced to be unhistorical. The Neuri turn themselves into werwolves, and the Arimaspi are fabulous one-eyed centaurs. But even if the account of Herodotus had been of less mythical quality, how could we expect, after so many centuries, to localize mere nomad pastoral tribes, who doubtless roamed over vast regions of the Russian steppes? Even in Pliny's time the Scythians were vanishing out of history and geography. "Scytharum nomen usquequaque transiit in Sarmatas atque Germanos." In the time of Orosius the Scythian name was applied to Mongolic Huns and Teutonic Goths. Moreover, even if we could identify the Scythians of Herodotus with the Slaves, it is certain that when, in the fourth and fifth centuries of our era, the Teutonic tribes marched forth to seek new homes on southern shores, their vacant seats were occupied by the Slavonic races from the East, and these Slaves, who advanced as far as the Elbe, and were subsequently Teutonized by Germanic tribes who had remained in the Baltic lands. Moreover, many of the Slavonic tribes took part in the wandering of the nations. The descendants of the Vandal host must now be sought in Tunis, while the Sauromatæ of Herodotus have left footprints, more or less distinct, on the banks of the Danube and the Rhine, as well as in Italy and in Spain.

ISAAC TAYLOR.

A paper on this subject appeared in the *Proceedings* of the Vienna Academy some two or three

years ago; I believe in vol. cxv. or cxvi. ('Philos. Hist. Class.').

L. L. K.

CHARLES OWEN (5th S. i. 90; viii. 355; 7th S. vii. 398).—Charles Owen, born in Montgomeryshire in 1654, was privately ordained at Bridgnorth, but the persecutions he endured at last compelled him to take shelter in London, where he remained until James II. granted toleration to Nonconformists. He then returned to Bridgnorth, but afterwards removed to Ellesmere, where he officiated until his death in 1712. See 'Montgomeryshire Worthies,' by Mr. R. Williams, F.R.H.S.

E. W.

Oswestry.

MARRIAGE ONLY ALLOWED AT CERTAIN TIMES OF THE YEAR (7th S. vii. 6, 156, 234, 356).—If the REV. E. MARSHALL will only look at my note, he will see that I do not say that all rules for the prohibition of marriage are not much older than the Council of Trent, but only that a particular rule, given by a ROMAN CATHOLIC and MR. WALFORD, is not much older than the Council of Trent. This is really the case. The point that I wished to emphasize was the difference of the mediæval rule from the modern Tridentine; and that in this case the Caroline divines (Cosin's 'Works,' 'Ang. Cath. Lib.' v. pp. 367, 523), and the rhymes of English vestries had preserved a more ancient rule than the modern Roman.

The mediæval rules are older even than Lyndwood. They will be found in the Sarum Missal (ed. F. H. Dickinson, Burntisland, 1861-1883, col. 829*), and Mr. Dickinson says a note:—

"Gratiani decretum P. 2 causa 33 Q. 4. C. 10 ex concilio Ilerdensi: 'Non oportet a Septuagesima usque in Octavas Paschæ et tribus hebdomadibus ante festivitatem Sancti Johannis Baptistæ et ab Adventu Domini usque post Epiphaniam nuptias celebrare; quod si factum fuerit, separentur.'"

This rule is spoken of by Durandus ('Rationale,' I. ix. 7), though he afterwards states the mediæval custom. Baruffaldi ('Ad Rituale Romanum Commentaria,' XLI. xviii.) also refers to the prohibition of marriage for three weeks before Midsummer Day. The prohibition of marriage, therefore, from Septuagesima to Ash Wednesday, and for three weeks either at the Rogations or before St. John Baptist's Day, appears to be ancient; and the Council of Trent (Sess. xxiv. cap. x.) destroyed this mediæval custom, which we in England have preserved.

J. WICKHAM LEGG.

47, Green Street, W.

The old verses are:—

Conjugium Adventus prohibet, Hilarique relaxat:
Septuagesima vetat sed Paschæ Octava reducit:
Rogatio vetitat, concedet Trina potestas.

BOILEAU.

'THE ETONIAN' (7th S. vii. 347).—This work is complete in two volumes, each containing five

numbers, and dated October, 1820, to March, 1821; April, 1821, to August, 1821. The first edition has a cut of the king of clubs on the title-page of each volume. Vol. i. has title+pp. 400, vol. ii. title+pp. 446. There is an index to each volume, and pp. 442-444 of the second volume contain the names of the contributors. The first edition also has a separate title to each number, with a list of the articles contained therein, and a slip of the *errata* in each volume. In the second edition, printed in 1822, a woodcut of the gateway tower of Eton College is substituted for the king of clubs on the title of each volume. The separate titles of each number are suppressed, and the pagination is different, vol. i. having title+pp. 412, vol. ii. title+pp. 488. On p. 482, vol. ii., there is a woodcut of Eton from the east, and brief notes on pp. 486-487. In 1824 an edition was printed in 3 vols. small 8vo. After the issue of the first number a second edition of that number was printed, in order to incorporate Moultrie's beautiful lines entitled 'My Brother's Grave,' from the poetry of the *College Magazine*, and a copy of the first edition, with this second edition of No. 1, is the most desirable acquisition. For further particulars see H. C. Maxwell-Lyte's 'Eton College,' Lond., 1875, pp. 382-4.

W. E. BUCKLEY.

There were only ten numbers of this magazine. If *Hic et Ubique* will turn to the first article in No. X., 'The King of Clubs: Abdication of his Majesty,' he will find the formal announcement of the conclusion of the undertaking. On p. 486 of vol. ii. of the collected edition is the following note:—

"There are many passages in these volumes which the editors, for various reasons, would wish corrected or erased. Believing, however, that the public would be better pleased, if they were allowed to shake hands with the *Etonian* in his first dress, they have made very few alterations: confident that the errors which they regret will be charitably ranked among those

Quas aut Incuria fudit

Aut humana parum cavit Natura.

"WALTER BLUNT,

"WINTHROP MACKWORTH PRAED."

JOHN MURRAY, JUN.

Albemarle Street.

OTHERWISE (7th S. vii. 370).—"Walton *alias* Denny, Thomas" would imply that, for some reason or another, Walton had changed his name to Denny.

J. W. ALLISON.

Stratford, E.

May a protest be entered against rendering *alias* by "otherwise"? Used with a name, *alias* cannot mean aught else than "at another time."

S.

CROMWELL'S DESCENDANTS (7th S. vii. 340).—Under "Notices to Correspondents," at this re-

ference, you refer E. S. to various articles on the subject in former volumes of 'N. & Q.' Should the information contained in the following not be included in them it may be of service to the querist. In a recent issue of a Derbyshire paper, noting the death of the Rev. Walter Clark, B.D., a correspondent writes:—

"My old master the Rev. Walter Clark, Head Master of Derby School, who died on Thursday, 11th inst. [April, 1889], was, I believe, the last male representative of Oliver Cromwell, being a descendant in the direct line of Richard Cromwell, the Protector's son, who, after his abdication, retired to the neighbourhood of London and took the name of Clark."

The Rev. Walter Clark referred to was born at Coventry in 1838, educated at Coventry Grammar School, and afterwards under the celebrated Dr. Kennedy at Shrewsbury School, of which he was captain. Thence he went to Magdalen College, Cambridge, and took his B.A. degree with honours (Second Class Classical Tripos) in 1860, M.A. degree in 1863, and B.D. in 1875. He was ordained 1865-66, and became curate of Christ Church, Lancaster, and first classical master of the Royal Grammar School, Lancaster, from which he was appointed head master of Derby School in 1866, in the conduct of which he was very successful, and "died in harness" at the date above given.

R. W. HACKWOOD.

CRÉBILLON (7th S. vii. 468).—During the eighteenth century almost all the French men of letters sided either with Crébillon, senior, or Voltaire as a tragic author, for tragedy was in abeyance in France since the death of P. Corneille (1684) and J. Racine (1699). Montesquieu's cast of mind made him lean, in this particular, to Crébillon more than to Voltaire. The words quoted by the REV. J. MACKELL are to be found in Montesquieu's 'Pensées Diverses, des Modernes,' and seem to refer to 'Atrée' (1707), the most tragic of all Crébillon's plays. La Harpe, who was no friend of Crébillon's, has the following words in his 'Cours de Littérature,' delivered at the Lycée from 1786, third part, bk. i. ch. iv. section i.:—"Le caractère d'Atrée a de l'énergie, et quelquefois n'est pas sans art: il y a des moments de terreur. Voilà le mérite de cette pièce." The italics are mine. Voltaire did all Crébillon's tragedies over again in quite a superior way.

Paris,

DNARGEL.

ERASMUS EARLE, M.P. FOR NORWICH (7th S. vii. 407).—The son of Thomas Earle, of Salle, co. Norfolk, Esq., by his second wife, Anne, daughter of John Founteyn, of Salle, Esq. He was baptized at Salle Sept. 20, 1590; married Feb. 25, 1616, Frances, fourth daughter of John Fontaine, of Salle, Esq., and Mary his wife, daughter and heiress of James Brigge, of Salle, Esq., and had issue four sons and two daughters. He died at Heydon, co. Norfolk, Sept. 7, 1667, in his seventy-

eighth year, and there lies buried under a large altar-tomb in the east chapel of the north aisle. His widow was also buried at Heydon, Sept. 13, 1671. At the Brit. Mus. (Add. MSS. 19,399, fo. 24; 22,620, fo. 50) will be found his autograph and a letter from him to the Mayor of Norwich dated 1647. Other particulars of him will be found in Blomefield's 'Hist. Norfolk,' vols. vi. and viii., and in the 'Dictionary of National Biography,' vol. xvi. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ACROSTIC (7th S. vii. 489).—At one period of my life I spent (wasted, I fear Addison would have said; see *Spectator*, No. 60) a good deal of time in guessing, and helping others to guess, double acrostics; and I have accordingly tried my hand at the one which V. A. M. says he is unable to solve. Here is the result. I do not feel sure of No. 6, which seems to contain a misprint. I do not suppose I should have guessed it had I not remembered Tennyson's poem beginning, "A spirit haunts the year's last hours."

1. H	elo	T
2. O		I (the two vowels)*
3. L		G (cannot guess)
4. L	ov	E
5. Y	ea	R
6. H	ote	L (?)
7. O	bol	I
8. C	ora	L
9. K	illarne	Y

JONATHAN BOUCHIER.

V. A. M. will perhaps value a hint more than a complete answer. Let him turn to his Tennyson. In the burden to the two stanzas of a 'Song' he will find the clue, which his own ingenuity will doubtless unravel.

RICHARD R. HOLMES.

OXFORD DIVINITY DEGREES (7th S. vii. 370, 434).—Alwood, as suggested, cannot be a mistake for Fanshaw, as this latter was in orders, as proved by his being a canon of Christ Church, rector of Cottesbad and of Staverton, as well as Regius Professor of Divinity. The name of Alwood does not occur in the 'Graduati Oxonienses,' or in Foster's 'Alumni.' A Samuel Green, Queen's, proceeded B. and D.D. in 1733, but the 'Grad. Ox.' simply records the fact, and as he entered in 1707, his name is not in Foster, who begins at 1715.

W. E. BUCKLEY.

WALKING STATIONERS (7th S. vii. 428).—No doubt this term is synonymous with that of "running patterer" or "flying stationer." He was a street seller of cheap literature, who walked or ran along the streets while selling his pamphlets and papers, much in the same manner as the evening newspaper boys do at the present time. The literature disposed of by the "running patterer" some thirty years ago was, of course, of a startling

character. Scurrilous attacks on the Pope and Cardinal Wiseman were sure to go down with the public. The horrors of the condemned cell, dying speeches of celebrated murderers, and other penny dreadfuls, also found a ready market. Besides the "running patterer," there was also the "standing patterer," who carried on the same business, but with this difference, that he stood still while selling, or sold from what he called a "pitch." If Mr. BETHELL will refer to 'London Labour and the London Poor,' by Henry Mayhew (1851), vol. i. pp. 213 *et seq.*, he will find a full account of this branch of street industry, if by such name it may be dignified.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

I have heard that these people were men who wandered from place to place selling chap-books. I do not remember ever seeing any members of this fraternity, but I have understood that in the last century and in the early days of this they were very common.

EDWARD PEACOCK.

HERALDIC: THE LABEL (7th S. vii. 467).—The label is a subordinary, and as such it is borne as a charge upon the shield without having any reference to cadency. Those entitled to the arms mentioned by your correspondent would blazon the label just as others would display gyron, billet, mascle, rustre, or other heraldic device that had been granted and confirmed to theirs and them. The "present representative" of the family should bear, I believe, no mark of cadency whatever. Though a second son as regards birth, the very fact of his being the present representative shows that the line of his earlier born brother is extinct, and that the family has now no elder branch than his.

ST. SWITHIN.

If the label in the grant of arms alluded to by Miss Fox was borne as a distinct charge, the lineal descendants of the grantee of those arms will be entitled to bear it. This, which would be very unusual, could probably be discovered by an inspection of the original grant at the Heralds' College. If, however, it was borne, as it would ordinarily be, merely as a mark of cadency, such descendants would not, of course, bear it unless as eldest sons. In earlier times, it is said, the label was sometimes borne as an hereditary charge—as in the arms of the Courtenays—but this is not so likely to be the case in the more modern instance mentioned by your correspondent.

J. S. UDAL.

Inner Temple.

MOCK MAYOR OF NEWCASTLE-UNDER-LYME (7th S. vii. 468).—There is an account of the above, written by J. Mayer, of Liverpool, and printed in the 'Lancashire and Cheshire Historical Society's Proceedings and Papers,' and also issued separately for presents, which gives a fair idea of its origin

* [May not this be the vowels O, a, e, u, I?]

and history. It originated as a protest by the burgesses against the usurpation on the part of the corporation of the borough of the power and privilege of electing the mayor, which by charters of Henry II., confirmed by one of Queen Elizabeth, 1590, was given to the burgesses at large. For over two hundred years this continued, the ceremony taking place (immediately the election of mayor had been transacted) on the Market Cross, until 1833, when the burgesses recovered their chartered rights. A painting, by R. W. Buss, of the last occasion on which it took place, hangs in the Town Hall, presented by J. Mayer, Esq., from which an etching was made by J. W. Cook. I suppose this is the engraving seen by your correspondent; if not, I shall feel obliged by receiving particulars.
R. SIMMS.
Newcastle, Staff.

CHARLES I.'S GLOVES (7th S. vii. 368, 431).—I am almost sorry that my desire to complete one pair of gloves has led to the production of another. Perhaps we may hear of more. We have only two and a half pairs at present. The gloves exhibited by Mr. Nelson in 1862 and that by Mr. Benett Stanford in 1889 are alike traced back to Bishop Juxon. I am not sanguine about finding further particulars of those owned by Mrs. Bowles. MR. BOWLES'S inquiry as to who Mrs. Bowles was, being chiefly of family interest, I have answered to the best of my ability direct. KILLIGREW.

There is a slight misstatement in MR. SAMUEL SMITH'S letter which I ask leave to correct. The late Mr. Park Nelson, the owner of the historic gloves said to have been given by Charles I. to Bishop Juxon on the scaffold—in whose family I believe they still remain as a precious heirloom—was a solicitor in Essex Street, Strand, and had no connexion with the Record Office. The "Assistant Keeper of Records" referred to by MR. SMITH was his younger brother, my old schoolfellow at Merchant Taylors', Mr. Walter Nelson. Oh, how he bullied me as a boy, and how kind he was to me as a man, when he put at my service his intimate knowledge of the documents under his charge and his skill in interpreting them! MR. SMITH'S confusion of the two brothers reminds me that in former days one was constantly being taken for the other. It was a case of "Cæsar and Pompey very like—especially Pompey," for while Walter was continually being taken for Park, Park was never taken for Walter. MR. SMITH has curiously reversed this "comedy of errors."
EDMUND VENABLES.

BLACK MEN AS HERALDS (7th S. vii. 448).—Black men never acted as heralds, not even in the dark ages, though they may have done duty as trumpeters. The duties of heralds are no longer what they were in this respect, and one must differentiate between heralds and trumpeters. In

ancient days the herald's proclamations were announced by a blast from his trumpet, but now trumpet blowing is not part of the duties of a herald. There are the State Trumpeters, who at the late jubilee ceremony in Westminster Abbey were stationed in the organ loft; and, by the way, most of the correspondents, in the account of the ceremonial, seem to have been under a wrong impression as to the duties of a herald, for they stated that the arrival of Her Majesty was announced by a blast of trumpets from the heralds.

Black servants were greatly in fashion in the last century, which may have given rise to their being depicted in Hogarth's picture mentioned by MR. MACRITCHIE, besides adding a certain comicality to the scene.
A. VICARS.

GRAY (7th S. vii. 407).—Pickering's edition of Gray's 'Works,' issued several times between 1835 and 1853, was edited by the Rev. John Mitford, who, at p. xxix of the life prefixed to the poems, claims the authorship of the Appendix E in the following note:—

"Some remarks on this 'Elegy,' which were originally printed by me in the *Gentleman's Magazine* for April, 1836, will be found in the appendix to this life.—Ed."

Mitford was at one time editor of the *Gentleman's Magazine*. His remarks are on the verbal, grammatical, and rhymic (why not *rhymical*?) inaccuracies to be met with in the 'Elegy.' They remind one of an earlier work, "A Criticism on the Elegy written in a Country Church Yard. Being a continuation of Dr. I——n's Criticism on the Poems of Gray. London, 1783." This work, reprinted at Edinburgh in 1810, was written by Mr. John Young, Professor of Greek at Glasgow, as stated in Boswell's 'Life of Dr. Johnson,' vol. ii. p. 565, first edition, 1791 (or vol. x. p. 290, ed. 1835), and of which Croker says "that he cannot make out whether it was meant for jest or earnest."
W. E. BUCKLEY.

PLURALIZATION (7th S. vii. 142, 309, 471).—I beg to apologize for a slip in my reply under this heading in giving *caryatides* as an instance of doubled plural. Other instances abound in the memories of Anglo-Romans, who are amused every day with *scudis*, and *lives*, and *marilozzis*, and *bandittis*, &c., in the mouths of superficial tourists.
R. H. BUSK.

"HARK! THE HERALD ANGELS" (7th S. vii. 360, 419).—How it can be a "great advantage" to alter a right expression to a wrong one Dean Stanley, perhaps, understood, but I do not. This is what Madan did when he altered Wesley, for (1) the herald angels did *not* sing "Glory to the new born King!"—they sang "Glory to God in the highest!" (2) it is most probable that our Lord, during His humiliation, put aside angelic adoration. Still the word *welkin* is now so nearly obsolete, and the "herald angels" have so fixed themselves in our

hearts, that it is hardly possible, though the 'People's Hymnal' has done it, to resume Wesley's original. The best alteration would be something like my father's, when, long before the days of 'H. A. M.,' &c., he printed a private collection of hymns for his own parish:—

Hark! the herald angels cry,
Glory be to God on high.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

ST. ANDREW'S CHURCH, WORCESTER: IRON RINGS (7th S. vii. 429).—It is not very safe to pass an opinion on something one has never seen, but from MR. BAGNALL'S description I can have little doubt that the "large iron rings fastened by strong staples to the western piers" (presumably the tower piers of a church) were simply intended to make fast the bell-ropes when not in use. There are large iron rings similarly fastened to the piers of the central tower of Lincoln Minster, which were formerly shown by the vergers as "the rings to which Oliver Cromwell [poor Oliver! made the scapegoat of every sacrilegious injury done to our churches!] tethered his horses when he turned Lincoln Cathedral into a stable." But they are really the rings for securing the ropes of the "Lady Bells," a lovely little peal, now unhappily defunct, having been broken up and thrown into the melting pot in 1835, with the vulgar aim of making "Great Tom" bigger still. Examples of similar rings are very frequent.

E. VENABLES.

TRINITY SCHOOL, DORCHESTER (7th S. vii. 287, 455).—MR. PICKFORD may like to know that the ancient achievement of Queen Elizabeth's arms to which he alludes at the latter reference was carefully preserved at the late restoration of the Dorchester Grammar School, and is now refixed in the wall surmounting the new entrance in South Street.

J. S. UDAL.

Inner Temple.

MEDAL (7th S. vii. 447).—This was probably executed by Thomas Rawlins in commemoration of "the fortitude and constancy of the king." See 'Medallic Illustrations of the History of Great Britain and Ireland,' by Messrs. Hawkins, Franks, and Grueber, 1885, vol. i. pp. 340-1.

G. F. R. B.

MONOGRAM P.V. (7th S. vii. 228).—Probably the initials of Paul Veronese, an Italian painter, whose real name was Paolo Cagliari, but who took that of Veronese in honour of his birthplace, Verona. He was "a fertile and clever designer of ornament," as J. C. J. observes, and his most famous work is 'The Marriage Feast at Cana in Galilee,' now in the Louvre, at Paris; born, according to 'Cassell's Concise Cyclopædia,' in 1532, and died in 1558. Mortimer's 'Student's Dictionary' (1777), however, quoting De Piles, gives

1522 as the date of the birth of "Paul Cagliari, history painter, stiled the Veronese."

R. E. N.

SAYING OF LORD BEACONSFIELD (7th S. vii. 428).—The quotation in the 'Ethics of the Turf,' *Contemporary Review* of April last, is not quite correct. In 'The Young Duke' Lord Beaconsfield spoke of "those mysterious characters [*i.e.*, jockeys] who in their influence over their superiors, and their total want of sympathy with their species, are our only match for the Oriental eunuch," meaning, I take it, that jockeys are as assuming and as cunning and as heartless as eunuchs.

HENRY GERALD HOPE.

Freegrove Road, N.

The meaning of Lord Beaconsfield may have been that as the honour of an Eastern household is held to be safe under the care of an eunuch, so the honour of a gentleman on the turf whose horses run suspiciously is saved by laying it on the jockey.

J. CARRICK MOORE.

VICTUALLER (7th S. vii. 428).—Was not the calling or trade of a victualler precisely the same in the middle of last century as it is now? Bailey has:—

"*Victualler* [*victuaillieur* F.], one who furnishes with, or provides Victuals; an Ale-house Keeper; a small Ship or Vessel that carries Provisions for a Fleet."

Littleton's definition agrees with this; but it would seem, from the following passage from Massinger, that long before these dictionaries were compiled the term had become almost as rank a misnomer (so far as innkeepers were concerned) as it is to-day:—

Thou hast an ill-name; besides thy musty ale,
That hath destroyed many of the king's liege people,
Thou never hadst in thy house, to stay men's stomachs,
A piece of Suffolk cheese, or gammon of bacon,
Or any esculent, as the learn'd call it,
For their emolument, but sheer drink only.
For which gross fault I here do damn thy license,
Forbidding thee ever to tap or draw;
For instantly, I will, in mine own person,
Command the constable to pull down thy sign,
And do it before I eat.

'A New Way to Pay Old Debts,' IV. ii.

C. C. B.

R. Campbell, in his 'Compendious View' of the trades of London, the dedication of which work to the Lord Mayor, &c., is dated 1747, includes in chap. lix., 'Of Victualling Trades' (pp. 275-82), the baker, the cook, the pastrycook, the confectioner, the poulterer, the fishmonger, and allied trades, the vinegar-maker, the chandler's shop, the chocolate-maker, the coffee-house-man, the butcher, the cheesemonger, and the oil-shop. There is no victualler *per se*.

J. F. MANSEIGH.

Liverpool.

BISHOP KEN (7th S. vii. 220, 345).—When I wrote the note under this heading I had not seen

Dean Plumtre's 'Life.' At p. ix of his preface he mentions that the "Layman" was Mr. Anderson, but miswrites his second name. It was not Lavicourt, but Lavicount, the "vicount" being pronounced as the peerage title is in English.

J. DIXON.

TRIAL OF BISHOP KING (7th S. vii. 387).—In the very interesting and pleasing lines which Mr. VINCENT quotes from a ballad by the Rev. J. Mason Neale the following verse occurs—

And the Angelus at Compline shall sweetly close the day.
In Italy the "Angelus" is invariably rung at noon. I cannot suppose Mr. Neale to have made a gross mistake. Will any reader of 'N. & Q.' therefore, say whether the recognized practice in this respect has at any time been otherwise—and, if so, by what authority—in England?

T. ADOLPHUS TROLLOPE.

"ARRANT SCOT" (7th S. vii. 419).—In Roscoe's 'Leo X.' the epigram—"erroneously supposed to have been engraven on his tomb in the church of S. Luca in Venice"—is given with a slightly different wording:—

Qui giace l'Aretin, poeta Tosco,
Che disse mal d'ognun, fuorchè di Dio,
Scusandosi col dir, Non lo conosco.

Roscoe notes that there are "several variations" in the different copies of the epigram.

EDWARD H. MARSHALL, M.A.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 249).—

The beautiful lines beginning—

Whither, ah! whither, is my lost love straying,
will be found in 'Marcion Colonna,' by Barry Cornwall. G.

(7th S. vii. 469.)

The childhood shows the man, &c.

'Paradise Regained,' iv. 220.

THOMAS BAYNE.

Classics must go.

I believe that Lord Mayor Cotton (1875-6) is the sole example of a civic chief who has published poetry. If so, the lines must be looked for in his poems.

EDWARD H. MARSHALL, M.A.

Follow the deer? follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

Tennyson's 'Gareth and Lynette,' ll. 116-8.

J. F. MANSERGH.

Miscellaneous.

NOTES ON BOOKS, &c.

Rondallistica. Estudi de Literatura Popular ab mostres Catalanes Inédites. Pau Bertran y Bros. (Barcelona, Xuclà.)

The latest contribution to the science of folk-lore comes to us from Barcelona in an *édition de luxe* of an important though not voluminous collection in Catalan dialect made by Señor Paul Bertran y Bros, a name already known to the student through his other 'Obres

Folkloriques,' and notably his valuable collection of Catalan folk-songs.

The collection before us is preceded by an inquiry into the origin and propagation of folk-lore—"¿Cóm hourán format, donchs? ¿com haurá crescut, y posat brot sobre brot, y branca sobre branca, aquista ufanoosa arbrada que ombreja regaladamente á la humanidad entera?"—which, if it does not lay claim to great originality, gives good proof of careful study and extensive reading in many languages.

In the course of the twenty-five tales with which we are here presented as a sample of many more to follow, we find that Catalonia is by no means behind the rest of the world in belief in nixies and goblins, or in the interference of the supernatural in the affairs of common life, whether in the way of fable or of legend. In the former class the fox, *la guineu*, takes its usual important place, preserving the special piquancy of flavour to its astuteness (which it loses in the idiom of England, Germany, and France) by being treated in the feminine gender. But the legendary class naturally prevails in a province with pious antecedents like Catalonia, and especially that class which seems to have a special name only in Rome,* tales in which, without irreverence, but with "the familiarity of the household," the people poke fun at the foibles of their spiritual pastors and masters. One of the most characteristic of these naturally relates to S. Vincent Ferrer, who stands so high in honour on the Catalan side of Spain. To him is applied the well-known legend of the shoeing smith's apprentice. The Catalan dialect is, perhaps, the only one in which Ferrer means a farrier. Among those relating to "Christ wandering on earth," is one of the usual racy ones about St. Peter. At a certain cottage a *ba-lamb* is given them for food. Christ leaves St. Peter to cook it. As Christ and the Sacred College are long in returning, and St. Peter very hungry, he eats the kidney, saying to himself, "La! he'll never notice anything about it." In the course of the meal, however, our Lord says, "Peter, how about the kidney?" ("Pere, y'l ronyo?"). St. Peter gets very red, and answers, "This *ba-lamb* didn't have any" ("Oh—dim tot berrnell—no'n tenia aquest bé"); and, after some altercation, the subject drops; but afterwards, by a ruse, our Lord leads St. Peter to attempt resuscitating a dead person by cutting him up in pieces. When he comes to Christ to get him out of the scrape, of course He makes it a condition that he confesses the truth about the kidney.

The collection winds up with a very complete specimen of a "cumulative story," 'Els tres Fadrins Digudins,' rendered doubly funny by the droll contortions to which the component words are subjected.

A Dictionary of Roman Coins, Republican and Imperial. (Bell & Sons.)

SADDENING reflections upon the way in which life is used and worn are inspired by the appearance of this noble volume. It was begun by Seth William Stevenson, F.S.A., who, together with many of those most interested in his work, has gone to the majority. He has been followed to his resting-place by his son, Henry Stevenson, who took a deep interest in the completion of the work, and by F. W. Fairholt, F.S.A., one of the ablest of antiquaries and most loyal friends of 'N. & Q.,' by whom are the majority of the illustrations. Mr. C. Roach Smith then undertook the task of revision, and the whole has been completed by Mr. Frederic W. Madden. With such careful fostering it is now issued into the world. In shape the new volume resembles Smith's dictionaries of mythology, &c. It is, indeed, uniform in type with these

* *Ciarpe*, 'Folk-lore of Rome.'

important works, for new editions of which scholarship is beginning to intercede. The 'Dictionary of Roman Coins' is, however, up to date, and its appearance, long retarded by causes beyond human control, will now be warmly welcomed.

There is no need in these pages to dwell upon the importance, from whatever standpoint it is regarded, of the study of numismatics. A comprehensive knowledge of ancient coins, and especially of the *moneta Romana*, is the most enviable of possessions for the archaeologist and the historian. Guides to the student and the collector have not been wanting. In the present volume, however, for the first time we have a comprehensive dictionary, written in the vernacular, and wholly occupied with Roman numismatics. Three objects have—as is announced in the original prospectus, which is reprinted—been kept before the eyes of the successive editors. To furnish (1) an explanation of the types, devices, symbols, &c., which appear on coins with Latin legends, minted under the government of ancient Rome, both consular and imperial; (2) biographical, chronological, and monetel references to the emperors, empresses, and Cæsars, from Julius (B.C. 44) to Mauricius (A.D. 1602); (3) mythological, historical, and geographical notices in elucidation of curious and rare obverses and reverses. The arrangement is alphabetical, and the cross references are numerous.

A work of this description has long been called for in England, and its appearance is a matter for congratulation. To the labours of his predecessors in general the editor does full justice, though no mention is made of the Dutch numismatists of the seventeenth century. To all, including the publishers, concerned in the production of this masterly work, who are in a position to be gratified by human homage, we offer our congratulations. It is equally difficult to over-estimate the amount of labour and energy involved in its production and the value of the result now happily obtained.

Annual Register for the Year 1888. (Rivingtons.)

YET once more the *Annual Register* makes its all-important contribution to our store of possessed, ranged, and docketed knowledge. To the value of compilations such as this full tribute has always been rendered. It is only in modern days, however, in which scrupulous accuracy is demanded and unsupported statements bring confusion on those who put them forth, that the full utility of the *Annual Register* stands apparent. Nothing can be more serviceable than to have a well-digested summary of the year's proceedings. To the statesman and the journalist the work remains indispensable. Apart from its other merits, one of the greatest recommendations is that it saves the accumulation upon the overburdened shelves of huge series of books. The *Annual Register* defies, of course, criticism and analysis. It is a book not to be judged, but to be used. Those who have once profited by the ease and convenience of reference, and the consequent diminution of annoyance, will never be without it, and the circle to which it appeals must necessarily be widening. The historical portion is, of course, the most important; but the chronicle of events, the retrospect of literature, &c., the obituary, and the index—the last two especially—are perhaps even more serviceable.

A Dictionary of Heraldry. By Charles Norton Elvin, M.A. (Kent & Co.)

WORKS on heraldry multiply with a rapidity that shows how largely the study of this fascinating subject is increasing. Mr. Elvin's book puts forward strong and distinct claims upon attention. Its purpose is less historical than practical. The antiquity and progress of heraldry

may be traced in a score important works to be found in all well-equipped libraries. Mr. Elvin's aim is to present in alphabetical order, and as succinctly as is reconcilable with accuracy and intelligibility, a list of terms used in the science, together with appropriate illustrations. The work is thus equally useful to the amateur who seeks to blazon such coats as he encounters and to the practical artist. Upwards of two thousand illustrations accompany the text. Many of these, together with many of the terms, are not to be found in any other heraldic glossary. The arrangement is simplicity itself. In the body of the book, under which the terms employed in heraldry are explained, references are made to the pages on which the thing is depicted. Heraldry has been said to be the most easily acquired of all sciences. As such it commends itself to those with limited leisure, as well as to those who see in it perhaps the most important side-light cast upon history. Mr. Elvin's book cannot fail to facilitate the mastery of the subject, and may be commended to all students. To the same author we are already indebted for 'Anecdotes of Heraldry,' a 'Handbook of Mottoes borne by the Nobility, Cities, &c.'

BOOKS received include *The Standard of Value*, by William Leighton Jordan, sixth edition (Longmans & Co.); *Life: what it is sustained by*, and *Cognate Subjects*, by William Boggett (Trübner & Co.); and *A Kindergarten Drawing-Book*, Part II., by T. E. Rooper (Griffith, Farran & Co.).

WE have received from Messrs. Sampson Low, Marston & Co. a little volume with the title *The War Scare in Europe*. There is not much in this brochure which justifies its title.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LÆLIUS ("Silver Plate").—Mr. Chaffers's 'Hall Marks on Plate,' sixth edition (1883), and Mr. W. J. Cripps's 'Old English Plate' (1878), 'Old French Plate' (1880), and 'College and Corporation Plate' (1881). These are all the works on the subject we recall, and we know of none that gives the modern value.

HISTORICAL STUDENT.—(1. "Richmond Palace.") The information you seek is supplied in 'N. & Q.,' 6th S. viii. 518.—(2. "Esher.") Wolsey "took up his abode" at Esher Place. The only remaining portion of the old building is still called Wolsey's Tower.

EMILY S. RIGHTON ("Salt placed on the Body of the Dead").—There is a general belief expressed in books of witchcraft that salt is very distasteful to evil spirits. See 1st S. i. 492; also 1st S. iv. 162.

J. A. J., Benares ("Carfindo").—One of the carpenter's crew (Admiral Smyth's 'Sailor's Word-book').

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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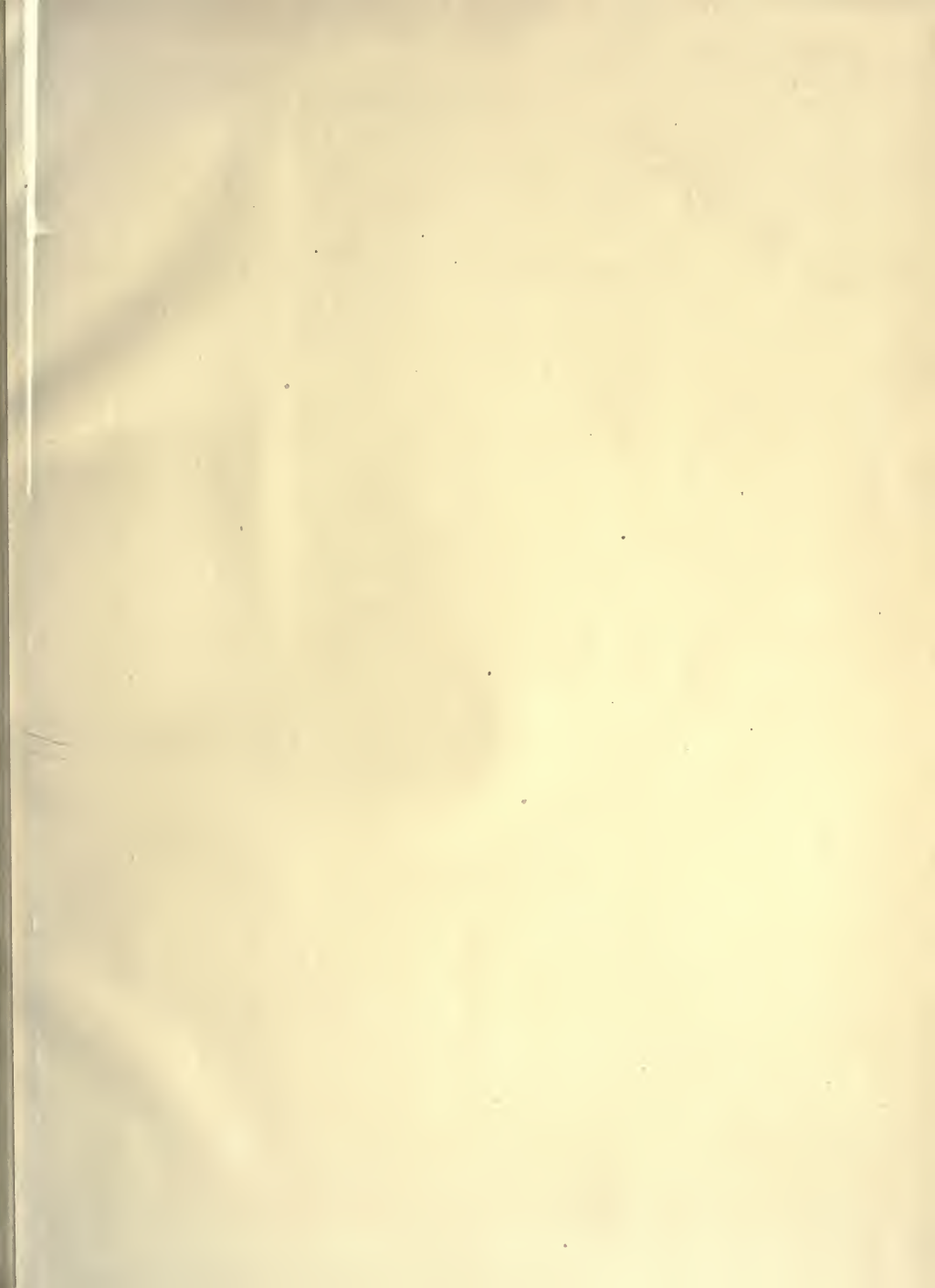
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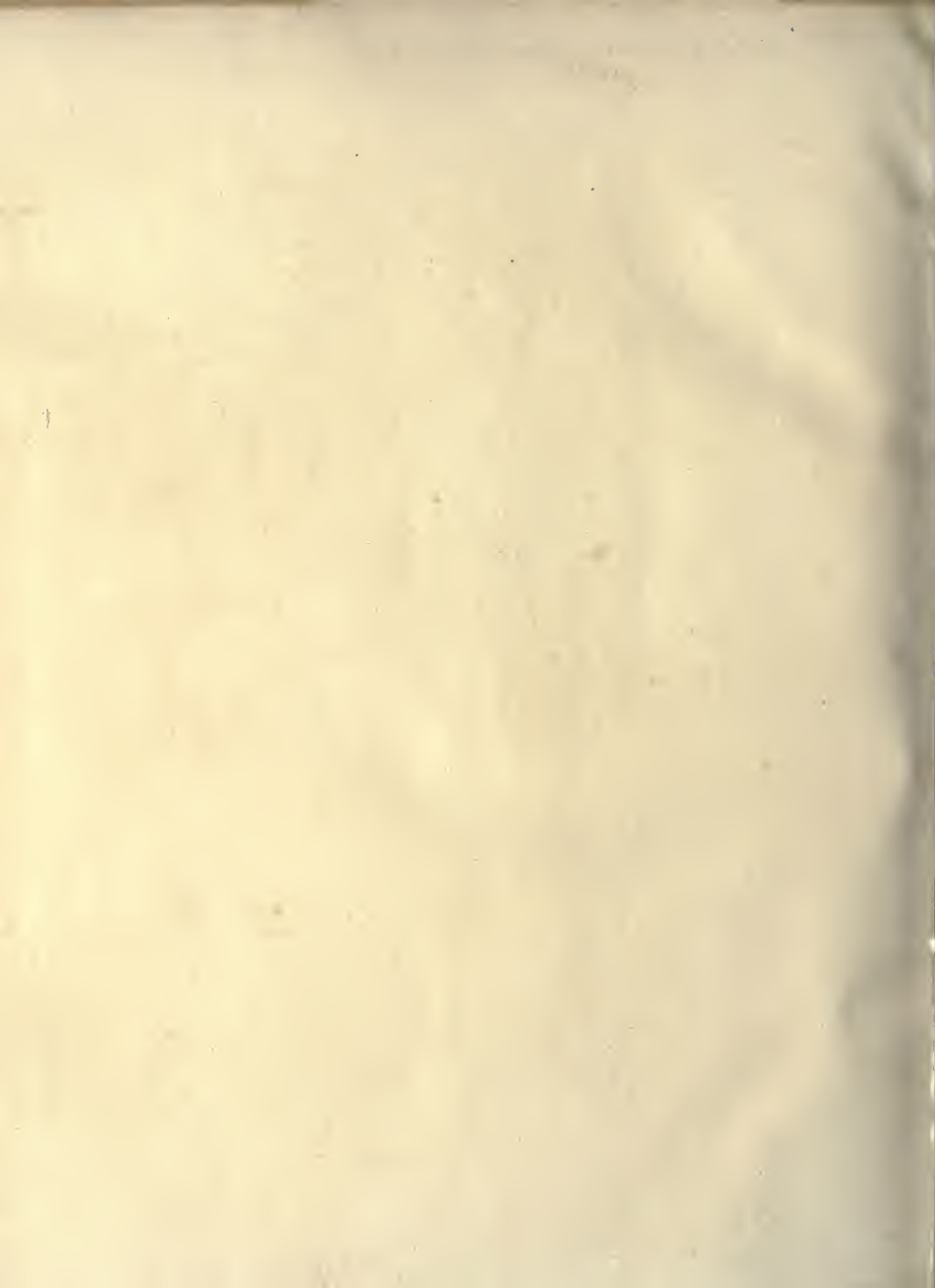
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