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NOTES AND QUERIES:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

“When found, make a note of.”—CAPTAIN CUTTLE.

FIFTH SERIES.—VOLUME TWELFTH.

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Notes.

TENNYSON'S IDYLLS: "GERAINT AND ENID."

Having already shown, paragraph by paragraph, the minute resemblance between three or four of Tennyson's idylls and the prose versions compiled by Sir T. Malory, I promised, with the editor's permission, to continue the same subject, and will now proceed to compare the Laureate's tale of *Geraint and Enid* with that contained in the *Mabinogion*:—

Mabinogion.—Arthur was accustomed to hold his court at Caerleon upon Usk...and once on a time he held it there at Whitsuntide...and as [he] sat at the banquet, lo! there entered a youth [who said], "I am one of the foresters...of Dean...In the forest I saw this day a stag...pure white, and he does not herd with the other animals thro' stateliness and pride...and I am come...to know thy will concerning him."

Tennyson.—Arthur on the Whitsuntide before Held court at old Caerleon upon Usk. There on a day, he sitting high in hall, Before him came a forester of Dean ...with notice of a hart, Taller than all his fellows, milky white, First seen that day. These things he told the king.

Mabinogion.—"It seems best to me," said the king, "to go and hunt him to-morrow at break of day."...Then Gwenhwyvar said to Arthur, "Wilt thou permit me, lord, to go to-morrow to see...the hunt?..." "That will I gladly," said the king.

Tennyson.—Then the good king gave order to let blow His horns for hunting on the morrow morn. And when the queen petitioned for his leave To see the hunt, allowed it easily.

Mabinogion.—When the day came they arose...and Arthur wondered that Gwenhwyvar did not awake... "Disturb her not," he said, "for she had rather sleep than go to see the hunting"...After Arthur had gone...the queen awoke, and...with one of her maidens went thro' the Usk...and behold a knight on a hunter [came riding up]. A golden-hilted sword was at his side...and around him was a scarf of blue purple, at each corner of which was a golden apple...He overtook the queen, and saluted her...then went they [together] to the edge of the forest, and there stood, "For," said the queen, "from this place we shall hear when the dogs are let loose."

Tennyson.—So with the morning all the court were gone.

But Guinevere lay late into the morn... But rose at last, a single maiden with her, Took horse, and forded Usk... A sudden sound of hoofs, for prince Geraint, Late also, wearing neither hunting-dress, Nor weapon, save a golden-hilted brand, Came quickly...thro' the ford...behind them... A purple scarf, at either end whereof There swung an apple of the purest gold, Swayed round about him...low bowed he [to the queen]. ... "Wait here with me," she said, "For on this little knoll, if anywhere, There is good chance that we shall hear the hounds."

Mabinogion.—[While they stood on the knoll] they beheld a dwarf riding on a horse...and near him...a lady ...and a knight. "Go, maiden," said the queen, "and ask the dwarf who that knight is."... "I will not tell thee," he answered... "Then," said the maiden, "I will go ask himself." "Thou shalt not, by my faith," said the dwarf, "for thou art not of sufficient honour to speak of my lord." And as she turned her horse towards the knight, the dwarf struck her with his whip...and the maiden...returned to the queen.

Tennyson.—And while they listened...there rode Full slowly by a knight, lady, and dwarf... And Guinevere [not knowing the knight's name] desired Her maiden to demand it of the dwarf, Who...answered sharply that she should not know. "Then will I ask it of myself," she said; "Nay, by my faith, thou shalt not," cried the dwarf, "Thou art not worthy e'en to speak of him." And when she put her horse toward the knight Struck at her with his whip, and she returned Indignant to the queen.

Mabinogion.—"I will go myself," said Geraint, "and learn who the knight is."...[But the dwarf gave him the same answer,] and when the prince turned his horse's head towards the knight, the dwarf struck him across the face, so that the blood coloured his scarf. Then Geraint put his hand upon the hilt of his sword, but bethought him it would be poor vengeance to slay the dwarf...so he returned to where the queen was.

Tennyson.—[The maid returned,] whereat Geraint Exclaimed, "Surely I will learn his name." [But the dwarf gave him the same answer,] and when he

Had put his horse in motion toward the knight Struck at him with his whip, and cut his cheek. The prince's blood spirted upon the scarf, ...and his quick hand caught at the hilt... But he refrained...from e'en a word, and so returned [Unto the queen].

Both authors then state how Geraint said to the queen that he would go to the next town for arms, which he would either borrow or buy, and would then demand an apology from the knight for the curriish behaviour of the dwarf. When the prince got to the town he found it full, and every man was busy preparing for a tournament to be held on the morrow. Some were polishing armour, others sharpening swords or shoeing horses, so that it was impossible to get attended to, and as for buying or borrowing arms, it was quite out of the question.

Mabinogion.—At a little distance from the town the prince saw an old...castle falling to decay...and a bridge...leading to it. Upon the bridge he observed a hoary-headed man sitting, clad in tattered garments...“Young man,” said he, “why art thou so thoughtful?” “Because,” said he, “I know not where to go to-night.”...“Come then this way,” said the old man, “and thou shalt have the best I can provide.” So Geraint followed him.

Tennyson.—Then rode Geraint...and Beheld...in a long valley...a castle in decay, Beyond a bridge that spanned a dry ravine. There musing sat the hoary-headed earl (His dress a suit of frayed magnificence). “Whither, fair son?” he said. Geraint replied, “O friend, I seek a harbourage for the night.” “Come then,” the old man said, “and partake My slender entertainment.”... Then rode Geraint into the castle court.

Mabinogion.—[Having come to the castle] in a chamber he beheld a decrepit old woman, sitting on a cushion, clad in an old tattered garment of satin...and beside her a maiden, upon whom were a vest and a veil that were...beginning to be worn out...The hoary-headed man said to the maiden, “There is no attendant for the stranger’s horse but thyself.” “I will render the best service I am able,” said she...and when she returned the old man said to her, “Go now to the town and bring hither the best that thou canst find, both of meat and drink”...and she went to the town to do her [his] bidding.

Tennyson.—[When the prince entered the castle] He found an ancient dame in dim brocade, And near her... Moved the fair Enid, all in faded silk, Her daughter...Then [said] the hoary earl, “Enid, the good knight’s horse stands in the court, Take him to stall and give him corn, and then Go to the town and buy us flesh and wine.”

Mabinogion.—To the town went the maiden. And the old man with his guest conversed together till her return. She came back, and a youth with her, bearing on his back a costrel full of meat and wine. The maiden carried in her hand a store of white bread, and some manchet bread in her veil...and they caused the meat to be boiled...and when all was ready they sat down...and the maiden served them.

Tennyson.—So Enid...reached the town, and while the prince and earl Yet spoke together, came again with one, A youth, that following with a costrel, bore The means of goodly welcome, flesh and wine, And Enid brought sweet cakes to make them cheer, And in her veil enfolded manchet bread. And then...she boiled the flesh, and spread the board, And stood behind and waited on the thrice.

Geraint then asked about the tournament and

the conditions to be observed, and the earl answered him, saying—

Mabinogion.—“In the midst of a meadow...two forks will be set up, and upon the two forks a silver rod, and upon the...rod a sparrow-hawk, and for the sparrow-hawk there will be a tournament...and no man can joust...except the lady he loves best be with him...but thou hast neither dame nor maiden...for whom thou canst joust.”

Tennyson.—“In this tournament can no man tilt Except the lady he loves best be there. Two forks are fixt into the meadow ground, And over these is placed a silver wand, And over that a golden sparrow-hawk, The prize of beauty... But thou that hast no lady canst not fight.”

Mabinogion.—“Ah, sir,” said he [Geraint], “if...thou wilt permit me to challenge for yonder maiden...I will engage if I escape...to love her as long as I live; and if I do not escape, she will remain unsullied as before.”...At night, lo! they went to sleep, and before the dawn they arose...and by the time that it was day they were...in the meadow.

Tennyson.—To whom Geraint: “Let me lay lance in rest...for this dear child... And if I fall, her name will yet remain Untarnished as before; but if I live... I will make her truly my true wife.” [Then all retired for the night,] And when the pale and bloodless east began To quicken to the sun, arose...and moved Down to the meadow where the jousts were held.

Then follows the battle, in which the two combatants were matched, till Yniol went—

Mabinogion.—And said, “Remember the insult to Gwenhwyar, the wife of Arthur.” Then Geraint called up all his strength, and lifted up his sword and struck the knight upon the crown of his head, so that he broke all his head-armour, and cut thro’ the flesh and skin...until he wounded the bone.

Tennyson.—And either force was matched, till Yniol’s cry, “Remember that great insult done the queen.” Increased Geraint’s, who heaved his blade aloft And cracked the helmet thro’ and bit the bone.

Geraint then granted the vanquished man his life on the usual conditions.

Mabinogion.—“Thou shalt go to Gwenhwyar, the wife of Arthur, and offer satisfaction for the insult which the maiden received from thy dwarf.”...And [the knight made answer], “This will I do gladly.”...And he went forward to Arthur’s court.

Tennyson.—“Thou shalt ride to Arthur’s court, and coming there Crave pardon for that insult done the queen.” And Eyrn answered, “These things will I do.”... And rising up he rode to Arthur’s court.

E. COBHAM BREWER.

Lavant,

(To be continued.)

THE RUTHERFURD PEERAGE.

In an article in the *Gentleman’s Magazine* for January, 1867 (new series, vol. iii.), I find a question incidentally raised respecting a once famous Scottish peerage case, which produced a decidedly acrimonious controversy, and enlivened more than

one election of "the Sixteen" at Holyrood House after a fashion not altogether unknown even in these decorous days. The writer of the article to which I refer describes the curious way in which the supporters of the Lords Rutherford have been made the shuttlecocks of fortune, granted, it would appear, by a Lyon King (of days anterior to his present Leonine majesty) to an English baronet without a drop of Rutherford blood in his veins, but who had purchased the estate of Rutherford; and assumed, it would appear (we should imagine without the Lyon's authority), by a Fifeshire family of good repute "as heirs of line of the old Lords Rutherford, whose peerage they are understood to claim."

I have recently had the good fortune to come across a very rare old pamphlet setting forth the doughty deeds of "that Renowned General Andrew, Earl of Teviot, Lord Rutherford," Governor of Tangier, which was published "in Commemoration of his Predecessor" by one of the rival claimants, George Durie of Grange, styling himself "George, Lord Rutherford," who takes the opportunity to fulminate dire anathemas upon "one John Rutherford, a reduc'd subaltern officer," who "of late arrogantly pretends to represent" the noble family of Hunthill. The pamphlet is entitled:—

"The Moors Baffled, being a Discourse concerning Tangier.....In a Letter from a learned Person (long Resident in that Place) wrote at the Desire of a Person of Quality, and now published.....With an Abbreviate of the Genealogy of the Family of Rutherford thereto annexed. Edinburgh, Printed by T. and W. Ruddimans, 1738."

This date is highly significant when read in connexion with the election of a representative peer for Scotland in that year, at which, as will be seen by the Return of the Court of Session, presently to be cited, the two rival claimants renewed their protestations against each other. If we could be certain that the publication took place before the election we should incline to call the dedicatory letter to the king, which prefaces the whole work, and is immediately followed by the genealogical "Abbreviate," a daring attempt to make His Majesty appear to the world as having the superiority of George Durie's claim, which is explicitly asserted in the body of the Dedication, and re-asserted by the signature "Rutherford" at its close. It says much for the judicial calmness of the Court of Session that their Return, made two years after this publication issued from the Edinburgh press, should be couched in such severely impartial language. The following passages from the "Return of the Lords of Session to an Order of the Lords Spiritual and Temporal in Parliament assembled June 12, 1739" and submitted in their name Feb. 27, 1740, by Duncan Forbes, Lord President, have such a forcible application to the entire subject of Scottish peerage law that I extract them

from the Return, as printed in Nisbet, vol. ii. pt. iv. (Fleming's edition, 1804):—

"After the practice of creating peerages by patent the records, till of late, have been so carelessly kept that they cannot be absolutely depended upon; patents of honour have passed the Great Seal, and yet copies of the patents so passed are not to be met with in the Register of that Seal;.....besides that of vol. 57 of the Register of the Great Seal, in the keeping of the Lord Keeper, twelve leaves are lost, by some accident now unknown; and it appears from the minute book that the patent of Bargeny and several others were passed at such time; that they probably may have been entered in some of those leaves that are lost....."

"The practice of Scotland went still farther; and it was usual to obtain grants of honours not only to the grantee and his heirs male, and of tailzie, referring to the particular entail then made, but also to his heirs of tailzie whom he might thereafter appoint to succeed him in his estate, and even to any person whom he should name to succeed him in his honours at any time in his life, or upon death-bed: Now as it is impossible to trace through the records such nominations and appointment, which in some cases may be valid, though not hitherto recorded, your Lordships will easily see that the Lords of Session are not able to give your Lordships any reasonable satisfaction touching the limitations of the peerages that are still continuing; and your Lordships will further perceive the reason why, in the foregoing observations, they speak so doubtfully of the continuance of peerages which, were they to judge only on what appears from the examination they have had of the records, they should not doubt to report to be extinct or so conjoined with other titles of honour as not to be again separable."

In order that it may clearly be seen what were the various questions to which the Rutherford patent might give rise, I now cite the words of limitation in the grant, which I give from Nisbet, who prints (vol. ii. app. ii.) the relative clauses of all the patents referred to in the Return of the Court of Session:—

"Andreas Rutherford, Legatus Generalis.

"Carolus, &c. Fecisse, nominasse, constituisse, et creasse, Dominum Rutherford de — viz. ipsum Andream ejusque Hæredes masculos ex corpore suo legitime procreatos seu procreandos; quibus deficientibus, quamcumque aliam Personam seu Personas quas sibi, quoad vixerit, quietiam, in Article mortis ad eum succedendum; ac fore ejus Hæredes Talliæ et Provisionis in eadem Dignitate, nominare et designare placuerit secundum Nominationem et Designationem Manu ejus subscribendam, subsque Provisionibus, Restrictionibus, et Conditionibus, a dict[o] Andrea pro ejus Arbitrio in dicta Designatione exprimensis: Ac dedisse et concessisse Tenoreque Præsentium dare, &c., ei ejusque antedict[is] dictum Titulum, Honorem, Dignitatem, et Gradum Domini Parlamenti, ut ita tempore futuro vocentur et denominentur, cum Potestate sibi suisque antedict[is] denominandi et designandi semetipsos Dominos Rutherford de — ac gaudendi et fruendi eadem dignitate," &c.

From the clause beginning "quibus deficientibus" down to that ending "in dicta Designatione exprimensis," the words of limitation as given in Burke's *Extinct and Dormant Peerage* (1866), *s.v.* Rutherford, Earl of Teviot and Lord Rutherford, are identical with the same clauses as I have taken

them from Nisbet, save as to the use of capital letters, the substitution of "subque" for Nisbet's "subsqe," and the printing of "dicto" without indication of the contracted form in which it appears in the earlier text, and which I represent by placing the omitted letter within square brackets. I am thus minute in pointing out these very slight differences, not as in any way reflecting on the accuracy of Sir Bernard Burke's reprint—which, indeed, so far as it goes, I prove to be substantially identical with my own—but in order to show that in working out the present subject I have gone to the older sources of information, the same, in fact, as were no doubt used by Ulster himself in preparing his account of this peirage.

The exact state of the question regarding the Rutherford peirage in 1740 is best explained by the Court of Session, in language as remarkable for its caution as for its succinctness:—

"Rutherford. That in the Records of the Great Seal, in the keeping of the Lord Register, *anno* 1661, there appears a patent granting the dignity of Lord Rutherford to Andrew Rutherford and the heirs male of his body; which failing, to whatsoever person or persons he should, by any writing under his hand, even on death-bed, appoint to succeed him. The Lord Rutherford appears by the rolls of Parliament to have sat or voted in the 1698, and Robert, Lord Rutherford, appears to have voted at the election of sixteen peers *anno* 1715; and in the year 1733, at the election of a peer in room of the Earl of Sutherland, then deceased, George Durie of Grange appeared and voted as Lord Rutherford without any objection. At the general election the year following, 1734, the same person claimed his vote, but he was protested against by Captain John Rutherford, who laid claim to the honours of Rutherford, and gave in to the clerks his list in virtue thereof; against which the said George Dury in his turn protested; and in the election, *anno* 1738, of a peer to serve in Parliament in the room of the late Earl of Morton, these two claimants renewed their protestations against each other, and tendered severally their votes; but whether any, or which of them, has a sufficient right to that peerage they cannot say."

C. H. E. CARMICHAEL.

New University Club.

(To be continued.)

SHAKSPEARIANA.

"ANCIENT."—

"Ten times more dishonourably ragged than an old-faced
ancient."

1 *Hen. IV.*, iv. 2.

"And I, sir (bless the mark !), his Moorship's *ancient.*"

Othello, i. 1.

The common interpretation of this word is that it means an ensign, in the double sense of standard and standard-bearer. So our older dictionaries explain it, and Cotgrave has, "*Ensigne*, an ensigne, *ancient*, standard-bearer." The explanation is correct, as far as it goes, but is not sufficiently precise. The *ancient* was a banner bearing an heraldic device, the token of ancient or noble descent, borne by a gentleman or a leader in war :

"Lord Westmorland his *ancient* rais'd,
The dun bull he rais'd on hie."

The Rising in the North.

"Master, Master, see you yon faire *ancient*,
Yonder is the serpent and the serpent's head."

Percy's *Rel.* (ed. 1867), i. 303.

The servant recognized by this device that the ship which bore it belonged to Duke John of Austria. The word was, however, used to denote one who was connected with some blazon of this kind, whether as an attendant to a standard or to some gentleman who had armorial bearings. In the English edition of the *Janua Linguarum Trilinguis*, by J. Comenius, published by Roger Daniel in 1662, it is said that "the standard-bearers carrie the standards in the midst of the troops, whom the *ancients* march before with hangers"; the Latin is "quos præcedunt antesignani cum romphæis" (p. 245). The word *antesignanus* is explained by Ducange as one "qui præibat vexillo ad illius custodiam." In Anchoran's *Gate of Tongues Unlocked* (ed. 1639), which is based on the work of Comenius, the passage runs thus: "whom the lieutenants precede or go before, with long two-handed swords" (p. 143).

From these instances it is easy to see how the word came to mean a personal attendant or body-squire, who, says Fosbroke (*Ant.*, ii. 752), "had the care of the things relating to the person of the knight, carried his master's standard, and gave the catchword in battle," an office often borne by men of honourable descent. This is the meaning of the word in *Othello*. Iago was the personal attendant of the Moor in a military capacity, in modern language his aide-de-camp, receiving orders from his superior, especially, but not exclusively, about military movements. Hence *Othello* calls him "my *ancient*," and says to him:

"These letters give, Iago, to the pilot,
And by him do my duties to the senate;
That done, I will be walking on the works,—
Repair there to me.

Iago.

Well, my good lord, I'll do 't."

iii. 2.

It was in accordance with his duties that he received through Cassio, *Othello's* lieutenant, directions about the watch that guarded the camp (ii. 3).

We can thus understand why Bailey and others should explain the word *ancient* to mean "a flag or streamer set in the stern of a ship." This was the flag that usually bore the heraldic sign belonging to the ship or its captain.

"SCAMELS."—

"I'll bring thee
To clust'ring filberds, and sometimes I'll get thee
Young *scamels* from the rock."

Tempest, ii. 2.

This word has presented a difficulty which hitherto has been found insuperable. Some editors suppose that it is a misprint for *sea-mells*, which has been assumed as an original form of *sea-mews*.

But the word is a mere invention, and, moreover, the breeding places of the sea-mew or sea-gull are so few that it would always be a difficult task to obtain the young birds. Mr. Dyce proposes *staniel*, a kind of hawk, and Theobald, with whom Mr. Knight agrees, has suggested *stannel*, a name of the kestrel, as emendations of the text, but without much probability in either case. A meaning may be found for the word as it stands which presents no difficulty, and is quite in harmony with the other parts of Caliban's address. The root appears to be the O.N. and Dan. *skal*, which bears the various meanings of shell, scale, pod, vessel, and skull. The primary meaning is that of covering or enclosing, as in the Sans. *kūl*, to cover, to defend. Hence we have O.N. *skali*, a house; *skalkr*, a helmet; and *skalma*, a sheath. This last form becomes in Sweden *skåma* (pron. *skawma*), which represents an older *skamma* or *skoma*, the *l* being either assimilated or lost, as in the O. Fries. *scemma* and *schemma*, for *seel-ma*, in Dutch *zal men* (shall or ought we?). This *skama* means a pod or husk (in Lancashire a *skull*), but primarily a shell, and *scamel* will mean a little shell. It might be applied to any of the smaller molluscs, but as reference is made especially to the rock as the habitat of the scamel, we shall not be far wrong if we identify it with the limpet, which clings to the rock with so much force that it is not always easy to separate it. I propose, therefore, to interpret the passage thus:—

"I'll bring thee
To clust'ring filberts, and sometimes I'll get thee
Young limpets from the rock."

There may seem to be a difficulty in proposing a Scandinavian origin for a Warwickshire word, but the root or stem was *skal* or *skål* in North Friesic, and we have retained the tenuis in *scull* and *scalp*, which are cognate words. In the fifth and sixth centuries the Angles, who peopled Mercia, appear to have been very nearly related in speech to the Danes, who had formerly been their neighbours. The word was probably provincial and of limited area, being hemmed in by words similar in sound but of different meaning, such as *skam*, shame, and *skamel* or *schamel*, a foot-stool.

Belsize Square.

J. D.

THE PRINCE IMPERIAL'S NURSE.—In Dean Stanley's recent sermon, which alluded to the Prince Imperial's sad death, these words were used: "We heard of his faithful English nurse, and of her good counsels to him." The story of this nurse, as I heard it at the time of the prince's birth, is very remarkable. She lived at Gilling, near Richmond, in Yorkshire, and having seen that Dr. Locock was inviting respectable women to offer themselves for the situation, either through a dream or mental conviction she persuaded her-

self that she was destined to have the care of the expected child. Disregarding all ridicule or reproof from her less romantic neighbours, she presented herself, in plain cotton dress, at the time appointed for elective competition, at the great physician's house in London, and was at last admitted after many more pretentious candidates. Her tale to Dr. Locock was the same that she had told her neighbours: "She knew that it was her lot to nurse the coming child." Her manner and fitness for the office prevailed, and she was sent to Paris. Some years elapsed, and my lady informant was in Paris, with a niece, and called at the Tuileries to see her Gilling acquaintance. She was received by the good woman in like peasant dress to what she had worn at Gilling. The imperial child was exhibited amongst his toys, and the offer was made them of a drive in the carriage that was always at her disposal for the recreation of her charge. She was as simple and unspoilt as when she left her English home. On the night of Orsini's attempt to destroy the emperor and empress as they were about to enter the theatre, this good nurse was awoke, about midnight, by some one opening the door of the nursery, where she slept with the young prince. Perceiving that it was his father, she lay still, and saw the emperor go and kneel for a few seconds at the child's cot, and then quietly depart. More is probably known of this "faithful English nurse," but what I have stated of her original interview with Sir Charles Locock marks her strength of character.

ALFRED GATTY, D.D.

Ecclesfield Vicarage.

THE DURATION OF PARLIAMENTS.—At a time when so much is being said upon this subject, the following figures may perhaps be deemed *apropos*. The present Parliament is the thirty-fourth since the passing of the Septennial Act in 1716. Of these no less than ten had each a duration of six years and upwards, while nine others sat for more than five years. During the 163 years that have elapsed since the Septennial Act there has been no single instance in which a Parliament has died of old age, although that in which the Act was passed came very near to it. It was called (under the old triennial system) for March 17, 1715, and dissolved March 10, 1721-2, thus wanting but one week to completing the full term of seven years. The longest Parliament since then was the second Parliament of George II. It met June 13, 1734, and was dissolved April 28, 1741, an existence of six years, ten months, and fifteen days. In the present century the longest Parliament was the first of George IV., which met April 23, 1820, and was dissolved June 2, 1826, thus lasting six years, one month, and nine days; but in the present reign the Parliament called by Lord Derby in 1859 was within three days of the same length.

It met May 31, 1859, and was dissolved July 6, 1865—a period of six years, one month, and six days. The shortest Parliament since the Septennial Act was the ninth Parliament of George III. It was called for Dec. 18, 1806, and lasted until April 9, 1807—a period of four months and fifteen days. But the first Parliament of William IV. was not much longer, sitting from Oct. 26, 1830, to April 22, 1831, or five months and twenty-seven days. The average duration of Parliaments since 1715 is about four years and nine months. The present Parliament, which met March 5, 1874, will not die a natural death until March 5, 1881.

W. D. PINK.

Leigh, Lancashire.

POPE AND HIS QUARRELS.—I have lately had my attention drawn to two or three of the curious pamphlets issued during the war between Pope and the Dunces, and desiring to know something about them and their authors, I have consulted the General Indexes of "N. & Q." Remembering the many interesting articles on Pope which appeared in the first and second series, and which are admirably indexed, I fully expected to find the information of which I was in search; but I was disappointed. In vol. xi. of the first series, p. 485, there is a capital suggestion by a frequent and well-read correspondent, B. H. C., viz. for the publication, in a supplemental volume to Pope's works, of the various pieces written in praise or blame of the poet and his writings. This has never been carried out, nor, from the extent to which the collection would run, is it likely it ever will be. But cannot "N. & Q." do for such a collection what it did for *The Dunciad*—give us a bibliography of such Popiana? It would be very acceptable, I am sure, to many readers, and might be helpful to the completion of Mr. Murray's valuable edition of Pope's works. P. A. H.

DICKENS ON ENGLISH CRIMINAL LAW.—The *Saturday Review* of June 21 brings a charge against Dickens which, if there were any foundation for it, would prove the great novelist to have been guilty of a piece of gross ignorance; but happily there is no foundation for it, and as I do not think such an imputation on Dickens's common sense should be allowed to go forth to the world supported by the high authority of the *Saturday Review*, I come forward, in the absence of a better champion, not only to defend, but I trust entirely to clear, Dickens from this stigma. The *Saturday*, in the course of a review of Mr. Browning's *Dramatic Idyls*, says: "It was bad enough in Dickens, who was wonderfully ignorant of many common things, to hang the Jew Fagin for no definite offence except that he was one of the villains of the novel; but Fagin was tried in due form, though for some unknown crime, at the Old Bailey." So far the *Saturday* reviewer. Now

mark what follows. In *Oliver Twist*, chap. I., I read: "'The Sessions are on,' said Kags; 'if they get the inquest over, and Bolter turns king's evidence—as of course he will do from what he's said already—they can prove Fagin an accessory before the fact, and get the trial on on Friday, and he'll swing in six days from this.'" An accessory before the fact in a case of wilful murder, so far from having committed no "definite" offence, is regarded by the law of England as a very definite offender indeed, and even in these comparatively mild days he would be liable to be executed, although he would probably get off with penal servitude for life. At the date of *Oliver Twist*, which is, I suppose, from forty to fifty years ago, he would undoubtedly, in Mr. Kags's expressive vernacular, have "swung" for it.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

LATIMER.—The late Rev. R. Demaus in his biography of this Reformer thus speaks of Latimer's first "little cure": "West Kingston, the new field of labour to which Latimer had removed, is a little village on the confines of Wiltshire and Gloucestershire, some fourteen miles from Bristol," &c. The living to which Latimer, weary of his royal chaplaincy, was presented by the king, at the recommendation of his friend and patron Dr. Butts, was not fourteen, but upwards of fifty, miles from Bristol—not West Keynton, near that city, but West Kingston (or Knighton), a little south-west of Salisbury, and about forty miles (as the crow flies) south-east of the former place, as well as in a different diocese. Aubrey, who was a Wiltshire man, and lived for some years at Broad Chalk in that county, and two or three miles distant from West Knighton, says: "In the walke at the Parsonage-house is yet the oake, a little scrubbed oake, and hollow, where he did use to sitt, called 'Latimer's Oake.'" CH. ELKIN MATHEWS.

7, Hamilton Road, N.

NEW AND ALTERED SCRIPTURE PROPER NAMES.—In the forthcoming revised edition of the Bible we may expect certain alterations in names. Assuming that the readings of the oldest three manuscripts (the Sinaitic, the Vatican, and the Alexandrian) are adopted, we shall find the following alterations:—

Pyrrhus will become a new Scripture name, as Acts xx. 4 should read "Sopater the son of *Pyrrhus* of Berea." It is dreadful to think what the diminutive of *Pyrrhus* might be.

The names *Persis*, Rom. xvi. 12, and *Epaphroditus*, Phil. iv. 18, which only occur once each, should be omitted, as they are not found in the manuscripts, and will cease to be Scripture names.

The altered names are:—*Ampliatius* for *Amplias*, Rom. xvi. 8; *Prisca* for *Priscilla*, Rom. xvi. 3 and 1 Cor. xvi. 19; *Phygelus* for *Phygellus*, 2 Tim.

i. 15 ; *Beor for Bosor*, 2 Pet. ii. 15 ; *Julianus* for *Julius*, Acts xxvii. 3.

It is singular that the name *Priscilla*, in Acts xviii. 2, remains unaltered. The termination *anus* is said to indicate that the person was an adopted child, thus *Julianus* is the adopted child of *Julius*.

I give these alterations, &c., on the authority of *Tischendorf's New Testament*, the one thousandth volume of the *Tauchnitz* edition.

FREDERICK E. SAWYER.

Brighton.

OLD ENGLISH NAMES OF FLOWERS.—

"The hearbes following Broadway Cokoe flower, Asscucumbers, Dogges toung, Dogges ribbe, Calves snoutte, Goose grasse, Cattes tayle, Woolucs clawe, Goates bearde, Buck leaues, hogges grasse, toades flowers, Libards clawes, Mad hearbe, cogrouth, peuny male and female, popes hearbe, popes wood, dragons bloode, seventyded hearbe, monkes hoodes, foolish mothes, Romish morsels, or diuels bit, Romish royles or rigges, Woolucs berries, bel flowers and Canterbury tales, Virgins markes, mayden hayre, pothearb, Cup berries, Goldemaries or marygoldes, Rattleflowers, crosse herbe, alleluya."—*Bechive of the Romish Church*, fo. 361.

MACKENZIE E. C. WALCOTT.

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 PARSON OF CALEMBERG."—Beloe, in his *Anecdotes of Literature and Scarce Books*, gives an amusing specimen of this old jest-book from a fragment then in the possession of Mr. Douce. The story he reproduces recounts how the waggish churchman managed to dispose profitably of his bad wine, by causing a large crowd to assemble in order that they might see him fly from the church steeple. When the people found they had been "sold" by the parson, we are informed they "were marvellously angry, and in their language cursed the parson perilously, some with a mischief and a vengeance; and some said, 'God give him a hundred *drouse*, for he hath made among us many a folly and *totynge* ape.' But the parson cared not for all their curses. And this subtle deed was spread all the country about."

Now, what is the meaning of the term *drouse*? I cannot find it in any archaic English or German dictionary which I have consulted. Does it mean curses? And does *totynge* here mean giddy? Spenser says of October:—

"For yet his noule was *totty* of the must."

Apparently the wrathful peasants invoked on the head of the parson a hundred curses (or something equally bad), because by his knavish tricks he had made fools of them all. But what is the etymology of *drouse*?

The *History of the Parson of CaleMBERG* seems to be an English translation of a German people's book, like our *Merric Jest of a Man that was called Howleglas*, and it was probably an imitation of the exploits of the renowned Thyl Eulenspiegel, who also pretended that he could fly from a house-top, although the parson's jest is greatly superior to that related of Howleglas. Is there extant an entire copy of the *Parson of CaleMBERG* in English? If so, has it been reprinted? And, by the way, has our old English version of *Howleglas* been reprinted? There is no mention made of any reprint in Lowndes. Roscoe gives a modern English translation of the original in his *German Novelists*. But subsequent editions of the German original contained additional and bolder jests at the expense of the clergy (as the Reformation was progressing in Germany), and these, it would appear, are reproduced in our old English version printed by William Copland (about 1550); for example, the story cited by Percy in his *Reliques* of the priest's leman who had but one eye is not given in Roscoe's version. W. A. CLOUSTON.

A LOTTERY, 1673.—The following letter is in Dr. Johnstall's MSS. in the library of Mr. Frank, of Campsall, near Doncaster (E 2, p. 139). Can any one throw light upon the lottery referred to?

"Whitefriars, 19th Apr., 1673.

"Sr,—The part wanting in y^e Africa, together with y^e Lottery Proposals, will be sent you on Munday, having been layd by this three weeks for sending, but was unluckily omitted by y^e person that undertook y^e charge in this multitude of business y^e opening of y^e Lottery has created. The account of those gentlemen's families you sent will do very well, but as yet I have little leisure to peruse, but upon consideration shall give you farther advice.

"Our drawing open'd the 7th inst^d, and will continue so long as 60,000 may be drawn off by 6 or 700 a day, so that if you procure any adventurers they may (putting in upon the author) be drawn immediatly upon notice, and their friends or correspondents may be*...while drawing.

"One thing more, which y^e paper expresses not, y^e is y^e adventurers upon the proposition of 40^s or 5^h either drawing Britannias or Book of y^e Roads, or receiving them upon y^e recompensing of blanks, may if they please in lieu thereof accept of any other of y^e books already extant, or if they draw more than one of a sort, or such books as they have already, they will be chang'd according to y^e rate, so far as conveniently may.

"Y^e humble serv^t,

JOHN OGILBY.

"Sr,—Yo^r letters may constantly find at Whitefriars

"Yo^r very humble serv^t,

GR. KING."

Addressed: "Dr. Nath. Johnston, at his house in Pontefract. To be left at Ferribriggs, Yorkshire."

CHARLES JACKSON.

Doncaster.

A BERMUDAN LITURGY.—Capt. Nathaniel Butler, Governor of the Bermudas in 1619, had

* Torn off by seal; perhaps present.

great difficulty in inducing his two ministers to subscribe to the Book of Common Prayer. Capt. Smith, in his *Generall Historie of Virginia, &c.*, tells us that the Governor,

"Finding it high time to attempt some conformitie, bethought himselfe of the Liturgie of Gurnsey and Jarse, wherein all these particulars they so much stumbled at were omitted. No sooner was this propounded, but it was gladly embraced by them both, whereupon the Governor translated it *verbatim* out of French into English, and caused the eldest Minister upon Easter Day to begin the use thereof at St. George's towne."

Do any copies of this translation remain? There is nothing more than Smith's statement in Anderson's *History of the Colonial Church*.

BIBLIOTHECARY.

"THE RHAPSODY."—I have a curious little miscellany so entitled, printed, as I infer, soon after 1691. I say so entitled, but the first eighteen pages are headed "The Rapsodist." It commences with "A Sermon of Parson Hyberdine," which is followed by Sir John Beaumont's "Bosworth Field," and many other interesting pieces, the last being a poem on the "King and Queen of Fairy" and a translation of it into Latin by Mr. Walter Dennestone, 1691, which ends the volume on p. 84. My copy wants title and all before p. 3. What is the proper title and where can I find any notice of the *Rhapsody*?

AN OLD BOOKWORM.

PAUL'S KNIGHTS.—In Trevisa's version of Higden's *Polychronicon*, i. 349 (Rolls Series, No. 41), Irishmen are described as being always idle "as Povles knyghtes." To whom does the comparison refer? Are the Paul's knights of Trevisa the same frivolous members of society as the Paul's men (the loungers in St. Paul's Cathedral) of the Elizabethan drama?

A. L. MAYHEW.

Oxford.

SITWELLS OF RENISHAW.—Can any one help me to find a pedigree (other than that contained in Dr. Gatty's valuable edition of Hunter's *Hallamshire*) of the family of Sitwell of Renishaw, Derbyshire? On Aug. 27, 1808, Mr. Maurice Thomas, writing to his brother, Mr. B. Thomas of Chesterfield (law agent to Sir Sitwell Sitwell, the then baronet of Renishaw), refers to a very old pedigree styled "The Descent of Mrs. Elizabeth Sitwell, coming down to her own time, 1756." It was then in the possession of Messrs. Smith & Kekewick, of New Square, Lincoln's Inn. A copy of it was made on vellum for Mr. Heaton of Doncaster. Mrs. Elizabeth Sitwell was the daughter of George Sitwell of Renishaw and Anne Kent his wife, born 1684, died 1769. Neither copy of this pedigree can now be found.

A. C. S.

A TERCENTENARIAN.—If we could but find conclusive proof of the following story, we should

be in a position to reject much that Mr. Thoms has told us concerning the length of human life. I quote from Capgrave's *Chronicle*. As his manner is, he gives no authorities. Can any of your readers trace this wonderful tale to an earlier source? Capgrave, we may be sure, did not invent it.

"Anno 6323. 1125. Conrard the Secund regned xv zere. In his dayes deied a knythe, they cleid him Jon of the Tymes, wech lyved, as thei sey, ccc zere LXI; for he was a verrioure in the tyme of Gret Charles. This Conrard took the caracte of the Cros of Seint Bernard hand, for to go to the Holy Lond, and fite agens the enimes of Crist."—P. 135.

K. P. D. E.

"SIGNUM" = SIGNATURE.—I notice that Sir Travers Twiss, in the edition of Bracton just published by the Lords of the Treasury, translates *signum* (vol. i. p. 299), used in reference to the confirmation of a deed, by "signature." Is not this an error? Ought not the translation to have been "seal"? I apprehend that in the thirteenth century, in which Bracton wrote, signatures to deeds (in the sense of words or marks written) are of extreme rarity, and that the grantor of the deed always affixed his seal. Bracton, in fact, in this very passage, says that the donor should add the clause, "in testimony of which thing I have affixed my seal to this writing"; and further on he says that it matters not whether the deed be sealed with one's own or another's seal. *Signum* (v. Ducange) would seem to have been used for the cross or mark with which charters were authenticated in the earlier periods, but what we should call "signature," that is, the writing of a man's name for the purpose of authentication of a document, would seem to have been always called "subscriptio." Possibly Sir T. Twiss used the word "signature" with the intention that it should include sealing as well as any other method of marking, but it would seem that such a use of the word is calculated to mislead.

SUSSEXIENSIS.

SCHILLER'S "FIESKO."—What could have led Schiller to write Fiesco's name "Fiesko"? Such spelling is indefensible even on phonetic grounds, for *co* has in German the same sound as *ko*. The letter *k*, we know, does not exist in Italian.

JAYDEE.

THE YEW.—I am aware that the Furies were supposed to make their torches of yew, but why did this become a funereal or churchyard tree, and when? Was it called "sad" on account of its doleful appearance and hue? Having an interest in the answers to these questions, might I ask for an early reply or for a reference to some accessible authority?

B. E.

THE TRIAL OF THE WITCHES OF WARBOIS.—"In the time of Queen Elizabeth was the remark-

able trial of the witches of Warbois, whose conviction is still commemorated in an annual sermon at Huntingdon." The above passage occurs in Dr. Johnson's edition of Shakspeare. Is this sermon still preached? if not, when was it discontinued?

JOHN CLARKE.

AMYAS PRESTON.—Who was Amyas Preston, and what family did he spring from? In Purchas's *Pilgrie* and Hakluyt's *Voyage and Travels* (both very rare books) he is spoken of as a great traveller about 1593-1610. Mr. Kingsley, in *Westward Ho!* says: "I know not whether any man still lives who counts his descent from that valiant captain Amyas de Preston; but if such there be, let him be sure that the history of the English navy tells no more Titanic victory over nature and man than that now forgotten raid of Amyas Preston and his comrade in the year of grace 1595."

W. HUGHES.

2, Abingdon Road, Kensington, W.

MAGEE AND MACGREGOR.—I have often heard that the name Magee is a corruption of the Scotch name Macgregor. Is this so? Where could I get the best information?

W. M. T.

Göttingen.

MORTON'S "NEW ENGLISH CANAAN."—According to Lowndes and others, copies of Morton's *New English Canaan*, with the date of 1634, appeared in the Gordonstoun and North sales. Can any one tell where a copy of the work may now be found with the date of 1634?

B. F. DE COSTA.

2, Bible House, New York.

FOLK MEDICINE (TRANSVAAL).—

"On the third day the missionary saw at a fountain all those men who had killed one of the enemy. They made an ointment of yellow clay, mixed with the fat and blood of the slain, to anoint their bodies as an antidote against the stuff with which the enemy besmear all their wounded, that all may be killed who wounded them."—*The Christian Express*, "Transvaalia," by Rev. A. Krapf, (Jan. 1, 1879, p. 8).

Wanted further information as to this practice.

WILLIAM GEORGE BLACK.

Reinsgraben, Göttingen.

A SHILLING OF CHARLES I.—I cannot find in Hawkins or Henfrey any shilling of Charles I. like one which has been lately found here. Ob., king on horseback to left, with sword over right shoulder and plume over horse's head. Rev., oval shield garnished, with arms, and plume at the top between the letters c r. No legend or date.

S. H. A. H.

Wedmore Vicarage, Weston-super-Mare.

LIEUT.-GEN. FIDDES.—Can any one oblige me with the Christian name or names of this old Indian officer, who died in Cheltenham April 13,

1863, in his eighty-second year? There is a monument to his memory in Christ Church in that town, but the inscription gives neither the information I require nor the place of his burial. There have not been any interments at Christ Church, and therefore there is not a register. A reference to any obituary notice will further oblige.

ABHBA.

JOHN NEWTON'S FATHER-IN-LAW.—The inscription upon the tombstone of the father-in-law of John Newton, at Olney, has recently been restored, and reads as follows:—

"George Catlett, late of Chatham, Kent, the affectionate and much loved father of Mary, the wife of the Rev. John Newton, died in the Lord, August 2nd, 1777, aged seventy-six. 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him until that day.'"

Can any of your readers inform me whether Mr. Catlett was actually buried at Olney, or whether this inscription was only intended as a memorial?

C.

AUTHORS OF BOOKS WANTED.—

Who is the author of a poem the subject of which is a tulip which its owner extremely valued, and which his gardener, a grim Presbyterian of the old school, considered it his duty to destroy, as his master was, in his opinion, making an idol of it? I do not know more than the two following lines:—

"'Lo!' said the gardener, 'it was plucked by me;
Fall'n is the Baal to which thou bowedst the knee.'"

JONATHAN BOUCHIER.

Gymnachia; or, a Contest between two Old Ladies, in the Service of a Celebrated Orator (E. Burke). Lond., 1789, 4to. O.

AUTHORS OF QUOTATIONS WANTED.—

"So comes the reck'ning when the banquet's o'er,
The dreadful reck'ning, and men smile no more."

Gay?

JAYDEE.

Replies.

"YOUR'S."

(5th S. xi. 348, 394, 415.)

I have taken a little trouble in the short time at my command to ascertain the point at issue, and with your permission I will give your readers the result of my four days' search at the British Museum. In the first place, let me express my sincere thanks to Mr. Sims and his colleagues for the kind help I received at their hands in placing such books before me as they considered might be the means of lightening my journey, for without some discrimination of this kind one might have spent forty days instead of four in simply running through the catalogues. I divided my plan of search into five periods, which for shortness let me classify as Early English, Elizabeth, Stuart, Anne, and George; the first represented by the Paston letters and Netherclift collection of autographs; the second by the Sydney, Camden,

Cotton, and Hatton correspondence, and original letters of state; the third by the Evelyn correspondence; the fourth by the Suffolk papers; and the fifth by the Wilkes and Foote-Gower correspondence. Dates I purposely do not give, because they would encumber this paper unnecessarily; but the whole of this correspondence and autographs, I may say, extends over a period dating from Edward IV., about 1450, to 1778, *temp.* George III. In the first and second periods, the correspondence being chiefly of an official character, we find the "your" written short, as "yore humble servant to command," and therefore the materials are scanty for my purpose; but in the Netherclift autographs I find Lady Jane Grey using the old Saxon "yours" (of which more as we proceed), and in the Hatton correspondence, in which there are some familiar letters, I find a letter from Queen Elizabeth ending with "yours," and a few from Burleigh, Walsingham, and Rochford, in which the "yours" appears likewise without the apostrophe.

In the Evelyn correspondence, at p. 5, there is a letter from him to his father, signed very clearly "Your's, ΑΗΑΑΝΩΣ."

The well-known writers of the Anne period, such as Chesterfield, Walpole, Swift, &c., do not employ the apostrophe. Steele does not do so, though in his printed letter, in the 1853 edition of Thackeray's *Humourist*, the "yours" is printed with the apostrophe. In my 1858 edition of this work, a letter of the Earl of Peterborow to Pope has the apostrophe, but not so in the edition of 1853; nor does he use it in his letters in the Suffolk papers.

In the fifth or George period we have Wilkes ending his letter, "Your's most sincerely and affectly." See 30869, fo. 53. His brother does likewise; and I think in the same cover (fo. 53) there is a letter from Bonnell Thornton to Cotes, beginning "I will not suppose your string of epithets levelled at me," &c., ending "Mr. Wilke's and your's most steadily and heartily."

In the Rev. F. Gower's (the intended historian of Chester) correspondence with Richard Gough, author of *British Sepulchral Monuments*, comprising nearly five hundred letters, we have a heap of examples. There are at least fifty letters by Gower in which the apostrophe is used not only at the end, but in the body of his letters. His friend Gough, on the other hand, does not employ it. Here are a few examples. In one of Jan. 19, 1768, writing about a bell, he asks the question, "Is Roger of Welcham your's or mine? you did not say." This ends with "Most sincerely and heartily your's F. Gower." As a last example, showing how he might have avoided the apostrophe if he chose, here is one dated April 2, 1769: "I write this to prevent an unnecessary walk of your's to Bloomsbury."

The only poets whose few letters I have seen are Pope and Gay, and they, in their correspondence with Mrs. Howard, afterwards Duchess of Suffolk (see Suffolk papers), do not employ the apostrophe. Shelley does so in a letter to Mr. Kitchener, dated 1812. It is written in a very clear hand, and is preserved in a glass case in the MS. room. The letter concludes with "I have no taste for displaying genealogies, nor do I wish to seem more important than I am. Your's sincerely," &c.

The last example is from the Duke of Wellington to a Sir Thomas, asking him if he is to sit by him next Sunday, and he ends it with "Ever your's most sincerely, Wellington."

Now, if the matter had to rest here, I fear my sceptical friends would not be satisfied with my explanation. They would simply say, "You merely set off one set of writers against another, and in point of number and time we appear to have the advantage." I am compelled, therefore, to go to authorities of "established reputation." I go to Chaucer, and in Chalmers's *Glossary* to his poems I find this stated: "Yours, pronoun possessive Saxon, used generally when the noun to which it belongs is understood or placed before it, *ex. g.* He was an old felaw of yours=He was an old companion of yours, *i.e.* of or among your companions." Turning to the Netherclift autographs I find Lady Jane Grey signing herself, in the Prayer Book in which the "goode Master Lieutenante" of the Tower had asked her to "wrigite in so weithye a Booke," "Yours as the lorde knoweth as a frende, Jane Dudely." This is the Saxon possessive of Chaucer, and yet we find her sister Mary Graye, like Queen Elizabeth and others, dropping the *e* in "yours," just as we find Gough dispensing with the apostrophe, while his friend Gower, who is in daily correspondence with him, is always using it. Similarly—like ourselves, some retaining the apostrophe in "dout," and others rejecting it—we find the Earl of Peterborow, Walpole, Lady Bathurst, &c., in the Suffolk papers, paying no attention at all to the apostrophe in the word "dout," while others of that period made a point of retaining it. But let me come nearer the mark with yet a stronger proof. I turn to one of our oldest grammarians, Dr. Lowth, successively Bishop of St. Davids, Oxford, and London, "whose principles," says Webster, "form the main structure of Lindley Murray's" (and of a good many other) "compilations." "Our's and your's," he informs us, "are directly from the Saxon *ures, eowers*, the possessive case of the pronominal adjectives *ure* and *cower*, *i.e.* our and your." "They were all," says Dr. Sullivan, in his *An Attempt to simplify English Grammar*, "formerly written with the apostrophe, as appears by Greenwood, Lowth, &c." And, finally, we come to Dr. McCulloch,

who says, in his *Manual of English Grammar*: "The English possessive term is one of the parts of our language which we have preserved from the Saxon. The casual term of the Saxon possessive is *es* or *is*, as appears in such phrases as Godes sight, kingis crown. The progress of change in the termination seems to have been *es*, *is*, 's, as *manes*, *manis*, *man's*. . . . Our ablest philologists have uniformly referred its origin to the old Saxon termination." And following the examples given, we have the "yours" of Chaucer and Lady Jane Grey, "yours" of her sister Mary, &c., and the "your's" of Evelyn, Shelley, &c. Surely this is proof conclusive that the apostrophe in "your's" simply signifies that a letter which once denoted the possessive case has been left out for "quicker pronunciation," and that, as in the ugly words "dout," "shant," and "wont," you may retain it or disregard it just as you please, for time and convenience have sanctioned the usage of both styles.

In conclusion, let me point out one instance in which the apostrophe, having done duty for several generations as a reminder that it was the substitute for an *e* (which had been dropped out for the sake of euphony), came in its turn to be itself completely cut out of existence. Lord Beaconsfield's family name was originally written, I should say, as *de Israeli*. I remember to have read it constantly as *d'* or *D'Israeli*, but within the last ten years or more what has happened? Why, the apostrophe has been banished clean out of existence, the small *d* has given place to the big *D*, and the capital *I* been thrust ignominiously from its exalted position, and levelled down in a way which must amuse its former owner when he can spare time to philosophize on the vicissitudes of names. If a grand and glorious name has gone through so many changes in our own day, need we be surprised at the mutations experienced by a small word like "yours," coined more than four hundred years ago?

W. BARRINGTON D'ALMEIDA.

Pump Court, Temple.

P.S.—Since writing the above, I find Mrs. Eugenia Stanhope, in her dedication of Lord Chesterfield's letters to Lord North, uses the apostrophe thus: "Merit so conspicuous as your's requires no panegyric." My copy is printed by Dodsley, 1776. I have written Peterborow as it appears in the Suffolk papers, and Lady Jane and her sister's surname as it is written in the Nethercliff collection of autographs.

A CUSTOM AT THE COMMUNION SERVICE (5th S. xi. 466, 495).—The custom of coming into the chancel at the time of saying the exhortation "Draw near with faith," &c., is probably a relic of the older custom ordered by the Book of 1559, "Then so many as shall be partakers of the holy

Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the quire, except the ministers and clerks." The Church of the sixteenth century never intended to sanction the present practice of non-communicants trooping out of the church in the middle of the service. This is further evident from two canons (1603): xviii., "None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the church, than in quiet attendance to hear, &c.; nor depart out of the church during the time of service or sermon, without some urgent or reasonable cause"; and xc., "The churchwardens, or quest-men of every parish, . . . shall diligently see that all the parishioners duly resort to their church upon all Sundays and holy-days, and there continue the whole time of divine service." Thus the intention was that intending communicants should leave their seat and come into the chancel, non-communicants remaining in their former places. I imagine that this custom ceased generally at the Restoration, the practice having become impossible by the fact that the Puritans had generally filled the chancel with close pews. It is to be noted that the older form was "Draw near and take this holy Sacrament"; the words "with faith" were introduced in the last revision. Bishop Cosin says, on the words "Draw near and take," &c., "Which seems to be an inviting of the people that are to communicate to come into the quire, where the Communion table is placed. . . . But the custom of calling up the communicants into the quire or chancel of the church, though it be no new thing, . . . yet anciently it was not so" (vol. v. p. 328). From this it seems that Cosin and other revisers of the Prayer Book did not wish the observance of this custom, but intended all to remain in their places, according to primitive use, "for of old time none of the lay people were permitted to come up or tarry longer in the quire than whilst they presented their oblations to the priest there at the altar." Perhaps it was for this reason that the words "with faith" were added, to show that bodily motion was not required.

E. LEATON BLENKINSOPP.

At the parish church of Hunston, in Sussex, it is the custom for those who have received the Communion to remain kneeling at the altar-rails until the end of the service. This custom I witnessed in April last. Hunston is a small and remote village, and its ancient church (Norman doorway, windows Dec. and Perp.) has as yet been spared by the restorer. A. J. M.

GIFTS PLACED IN THE STOCKING AT CHRISTMAS: SANTA CLAUS (5th S. xi. 66).—The "mythical being called Santiclaus," whom MR. LEES finds

in Herefordshire and Worcestershire, is a very popular personage indeed elsewhere. The following quotation from Mr. Moncreu Conway's *Demonology* may interest MR. LEES still more in the children's present-bringer:—

"My belief is that, through his legendary relation to boys, St. Nicholas gave the name Old Nick its modern moral accent. Because of his reputation for having restored to life three murdered children St. Nicholas was made their patron, and on his day, December 6, it was the old custom to consecrate a boy-bishop, who held office until the 28th of the month. By this means he became the moral appendage of the old Wodan god of the Germanic races, who was believed in winter time to find shelter in and shower benefits from evergreens, especially firs, on his favourite children who happened to wander beneath them. 'Bartel,' 'Klaubauf,' or whatever he might be called, was reduced to be the servant of St. Nicholas, whose name is now jumbled into 'Santaclaus.' According to the old custom he appeared attended by his Knecht Klaubauf—personated by those who knew all about the children—bringing a sort of doomsday. The gifts having been bestowed on the good children, St. Nicholas then ordered Klaubauf to put the naughty ones into his pannier and carry them off for punishment. The terror and shrieks thus caused have created vast misery among children, and in Munich and some other places the authorities have very properly made such tragedies illegal. But for many centuries it was the custom of nurses and mothers to threaten refractory children with being carried off at the end of the year by Nicholas, and in this way each year closed, in the young apprehension, with a judgment day, a weighing of souls, and a Devil or Old Nick as agent of retribution."—*Demonology and Devil Lore*, 1879, vol. i. pp. 111-12.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

The "benevolent Santiclaus," about whom MR. LEES inquires, is evidently a corruption of St. Nicholas, whose festival occurs on December 6. He is the patron of children and of scholars, and certainly in Belgium and France the children look forward to his festival with the greatest eagerness. Toy shops and sweetmeat shops assume quite a festive appearance for some days previously to the 6th of December, and no child goes to bed on the eve of St. Nicholas without hanging up a stocking at its bed-head for the gifts which the saint lavishes with bountiful hand. It is quite delightful, on the following morning, to see the joy and excitement with which the stockings are emptied, and the presents which they contain examined and compared by the juvenile members of the family. It is needless to add that the presents are usually selected in accordance with the known taste of the recipient, which greatly increases the pleasure. In Rome the stockings are hung up on the eve of the Epiphany.

EDMUND WATERTON.

This is a very popular practice in France, only the stocking is replaced by a shoe or boot, which is placed in the corner of the fireplace, and the gift is said to come, not from Santiclaus, but from Petit Jésus.

HENRI GAUSSERON.

Ayr Academy.

PARISH DOCUMENTS (5th S. x. 427, 527; xi. 37.)—May I be allowed to suggest that the word *cate* is an abbreviation of certificate? The latter is sometimes abbreviated to *cat* in Ireland, and possibly in England. An Irish Protestant clergyman of my acquaintance asked a peasant when his expected marriage was about to come off. The man said that he "must wait until he could get a *cat*." The clergyman knew that an Irish girl's fortune is often paid in pigs, cows, and sheep, with a supplement of a "dresser" or other article of furniture, but he was immensely surprised to find a cat amongst the quadrupeds that were considered necessary to stock the farm or house of the happy couple. He was, however, very busy just then, and unable to unravel the mystery until the next time that he happened to meet the man, when he again questioned him as to his matrimonial prospects, and was told, "'Tis waiting for the cat all through we are, your honour." Pressing for an explanation as to this unattainable cat, the clergyman learned that it was a certificate the man meant. He was a native of a distant parish, and was obliged to obtain a certificate from its priest that he was a respectable man before he could be married to the young woman by the priest of the parish in which she was born, and in which her family resided. The Court of Kingshorpe was probably obliged to grant a certificate that the lands had been entrusted to it for sale, if any of the seller's near relatives applied for such a document, in order that they might object to the sale if they had a right of inheritance in the land, or in order that they might state whether they had any charges on it.

M. A. HICKSON.

"Restoo" or "Restowe Delf." Does MR. GLOVER wish to know whether the word *Restoo* or the word *Delf* is used elsewhere? If the latter, I am able to tell him that throughout Cheshire a stone quarry is invariably called a *delf*.

ROBERT HOLLAND.

Norton Hill, Runcorn.

BIGLAND'S "GLOUCESTERSHIRE COLLECTIONS" (5th S. xi. 367.)—Having gained the following information, I ask to be allowed to reply. The first volume of the *Collections* comprises 127 parishes, from Abbenhall to Guiting Temple, and was published in London in 1791. In the following year 252 pages of the second volume, comprising fifty-three parishes, and ending with Newent, appeared. The unpublished MSS. having in time become the property of the late Sir Thomas Phillipps, Bart., of Middle Hill, Worcestershire, and subsequently of Thirlestaine House, Cheltenham, he printed particulars of eighteen parishes, from Newington Bagpath to Pauntley; and this portion, of which there was only a limited impression, and ending with p. 316, may be purchased for 3*l.* 3*s.* from the printer, Mr. Rogers,

6, Sandford Terrace, Cheltenham. After a considerable interval, the publication was resumed by Sir T. Phillippis in 1870, and, in accordance with his directions, has been continued since his death in February, 1872, by one of his executors, S. H. Gael, Esq., and five additional portions have been printed, viz. Part I., in 1870, comprising nine parishes, and costing 6s. 6d.; Part II., 1871, fourteen parishes, 8s.; Part III., 1873, twenty-four parishes, 18s.; Part IV., 1877, twenty-seven parishes, 1l. 11s.; and Part V., 1878, four parishes, 14s. 6d. The total cost of the additions, ending with Tewkesbury, is therefore 7l. 1s.; and thirty-nine parishes are as yet unpublished. I have not seen the additional portions of the work, and am unable to express any opinion as to their literary and typographical character. ABHBA.

ISAIAH XXII. 18 (5th S. xi. 26).—In Psalm lxxxiii. 13 there is a simile like the one in Isaiah. Through a mistranslation it is lost sight of in the A. V., where the verse reads thus: "O my God, make them like a wheel, as the stubble before the wind." In *The Land and the Book*, p. 563, Dr. Thomson makes the following remarks upon the passage:—

"It is the wild artichoke. You observe that in growing it throws out numerous branches of equal size and length in all directions, forming a sort of sphere or globe a foot or more in diameter. When ripe and dry in autumn, these branches become rigid and light as a feather, the parent stem breaks off at the ground, and the wind carries these vegetable globes whithersoever it pleases. At the proper season thousands of them come scudding over the plain, rolling, leaping, bounding with vast racket, to the dismay both of the horse and his rider. Once, on the plain north of Hamath, my horse became quite unmanageable among them. I have long suspected that this wild artichoke is the *gulgul*, which in Psalm lxxxiii. 13 is rendered *wheel*, and in Isaiah xvii. 13 a *rolling* thing. Evidently our translators knew not what to call it. The first passage reads thus: 'O my God, make them like a wheel (*gulgul*), as the stubble before the wind'; and the second, 'Rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing (*gulgul*) before the whirlwind.' Now, from the nature of the parallelism, the *gulgul* cannot be 'a wheel,' but something corresponding to chaff. It must also be something that does not fly like the chaff, but in a striking manner *rolls* before the wind. The signification of *gulgul* in Hebrew, and its equivalent in other Shemitic dialects, require this, and this rolling artichoke meets the case most emphatically, and especially when it rolls before the whirlwind. If this is not the 'wheel' of David and the 'rolling thing' of Isaiah, I have seen nothing in the country to suggest the comparison."

This is very similar to MR. BLENKINSOPP'S experience. JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

I have read with much interest MR. BLENKINSOPP'S note on this chapter and verse. I have no doubt but that the plant to which he refers is *Anastatica hierochuntica*, popularly called the rose of Jericho. It grows in the East, and throws

out branches round a centre; and when the plant dies these branches curl up, so as to form a ball, which is blown about by the wind. I have had one of these balls for many years, and even now if placed in water it expands. A. J. K.

THE EXULTET ROLL (5th S. xi. 321).—I have always understood that Exultet Rolls are of the greatest rarity. I have not as yet seen Mr. Thompson's article in the *Journal of the Archaeological Association*, but if the deacon is represented in the act of blessing the paschal candle, it is quite correct, for Durandus distinctly states that the paschal candle is blessed by the deacon in the presence of the bishop or the officiating priest.

When the custom of blessing the paschal candle ceased to be observed, I know not. A reference to our Missal, or to the *Officium Hebdomade Sancte*, according to the Missal and Breviary of St. Pius V., will show that now the five grains of incense, and not the paschal candle, are blessed by the officiating priest. They are then fixed into the candle by the deacon after the words in the *Exultet*, "curvat imperia." The candle itself is not blessed. If there is only one clergyman in a parish, he officiates on Holy Saturday as priest until the *Exultet*, when he lays aside his vestment, and assumes the deacon's dalmatic, and proceeds with the *Exultet*, after which he reassumes his vestment, and continues to officiate as priest.

EDMUND WATERTON.

NAMES DERIVED FROM ECCLESIASTICAL SOURCES. (5th S. xi. 365).—The prince (or rather princess, for it is a lady) of such searchers as MR. WALFORD is the author of an amusing little pamphlet called the *Clergy List Revised and Classified* (Simpkin & Marshall). Between that and my own observation I can add to MR. WALFORD'S list these names: Chanter, Chaplain, Elder, Parsons, Collett (=acolyte), Proctor, Chancellor, Abbey, Abbiss, Crucifix, Sexton. On the other hand, many names which MR. WALFORD has inserted have really no right to a place; for instance, are there in the world no bells, towers, porches, walls, closes, bands, stones, posts, vanes, crofts, and spires, except ecclesiastical ones? The fact is, we might find an ecclesiastical association with a great number of names; but it does not follow that they ought to be put on such a list as this. Thus, if we are to take names which are in the Bible or in Church history, we might make the list I don't know how long—we should have to put in Simons, Peters, Johns, Jameses, Andrews; or if, as MR. WALFORD'S list seems to hint, we are to stick to the Old Testament, any list of Jewish names would give us plenty; and if we are sufficiently liberal to take in the Apocrypha, MR. WALFORD'S authority, the Cambridge Calendar, will supply us with Tobias. C. F. S. WARREN, M.A.
Farnborough, Banbury.

SWIFT ON FLEAS (5th S. xi. 248.)—As a title or a maxim *painfully* suggestive, Prof. Augustus De Morgan, in his *Budget of Paradoxes* (p. 377), while discussing one of the most crotchety of the books ("The Mystery of Being; or, Are the Ultimate Atoms inhabited Worlds?" by Nicholas Odgers, 1863) with which his most entertaining work has to deal, gives the following lines, without, however, indicating any source or authorship:—

"Great fleas have little fleas upon their backs to bite 'em,
And little fleas have lesser fleas, and so *ad infinitum*.
And the great fleas themselves in turn have greater
fleas to go on;
While these again have greater still, and greater still,
and so on."

Probably, I think, these are his own—as are other lines in the work—and only an amplification of Swift's verse to illustrate a theory in its ascending or descending scale appalling.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

The version of Swift's lines which I heard or read as a boy ran thus:—

"Great fleas have lesser fleas and lesser fleas to bite them,
And lesser fleas have lesser fleas, and so *ad infinitum*."

E. WALFORD, M.A.

Hampstead, N.W.

See Bohn's edition of *The Complete Angler*, 1856, p. 211, where the second version is quoted by the editor, with a different beginning, however: "Great fleas have little fleas and lesser fleas to bite 'em, And these fleas have smaller fleas, and so *ad infinitum*."

W. F. MARSH JACKSON.

THE 69TH REGT. CALLED "THE OLD AGAMEMMONS" (5th S. xi. 329.)—This refers to the sailors of Nelson's ship the *Agamemnon*, to which he was appointed Jan. 30, 1793:—

"1797. There, on the quarter-deck of an enemy's first-rate, he received the swords of the officers, giving them as they were delivered, one by one, to William Fearnley, one of his old *Agamemmon*'s."—*Southey's Life of Nelson*, ch. iv. p. 113, "Family Library," 1830.

"1803. His feelings toward the brave men who had served with him are shown by a note in his diary, which was probably not intended for any other eye than his own: 'Nov. 7. I had the comfort of making an old *Agamemmon*, George Jones, a gunner into the *Chameleon brig*.'"—*ib.*, ch. viii. p. 298.

ED. MARSHALL.

[This answer scarcely grapples with the query, which, in effect, was Why did Nelson call the 69th, or South Lincoln, Regiment "the old *Agamemmons*"?]

ANONYMOUS PAMPHLETS (OXFORD) (5th S. xi. 423.)—19. *Dissertation on St. Paul's Voyage, &c.* This was by William Falconer, M.D., F.R.S. In the third edition of the above work (London, 1872) a list of Dr. Falconer's works, forty-seven in number, and an account of his life will be found on pp. 119-24.

46. *The Oxford Argo*. This was by Richard

Burdon, Fellow of Oriel College, Oxford. See the *Oxford Protestant Magazine*, No. 2, April, 1847.

53. *Hints to Freshmen*. The author was S. Reynolds Hole, of Brasenose College, Oxford. The second edition seems to have been issued in 1847; the first must have been before 1846. F.A.M.A.

Oxford.

"LOTHE" = LOFF (5th S. xi. 468.)—In the Northern Counties to *loff* is in very good circulation as "to offer." Ferguson's *Glossary* has *lofe*, a chance, opportunity; *lofa*, O.N.; *love*, Danish, to permit, promise. There is a mistake in Halliwell's *lothe* having that meaning: in every instance given by him but one it means, as elsewhere, to dislike, abhor. In the present depression, at fairs and markets we hear of persons never having money *loffed* for their wares or services, "never had a loff," an offer, opportunity. There may have been some confusion to strangers from the change of the old guttural pronunciation of such names as Lough and Gough, now Loff and Goff. The former, with which our pronunciation accords, was used long ago in comic allusion to a man who makes an offer of himself in marriage, as distinguished from a male flirt, as, "Mr. Loff is a varra nice man." M. P.

Cumberland.

ST. SAMPSON (5th S. xi. 368.)—The saint who is intended is probably St. Sampson, who is commemorated on June 27 in the Greek calendar, and of whom Baronius on the same day, in his *Mart. Rom.*, has this notice: "Constantinopoli sancti Sampsonis presbyteri, pauperum exceptoris." Procopius (*De Ed. Just.*, bk. i.) mentions the hospital connected with his name. ED. MARSHALL.

JOHN HODGKINS, SUFFRAGAN BP., 1537 (5th S. xi. 367.)—A Dominican friar who studied at Cambridge (Cooper's *Athenæ Cantabrigienses*, i. 206; Strype's *Memorials of Cranmer*, p. 63; and Wood's *Athenæ Oonienses*, Bliss, ii. 781). He was appointed Rector of Laingdon, Essex, July 23, 1544, and to the Prebend of Harleston (St. Paul's) Nov. 26, 1548. Having a wife he was deprived of his preferments in 1554; but he then repudiated her, and was admitted to the rectory of St. Peter, Cornhill, April 2, 1555. This he lost on the accession of Queen Elizabeth, but was restored to his prebend and the rectory of Laingdon (Newcourt's *Repertorium Ecclesiasticum*, i. 154, ii. 356). He appears to have died about June, 1560, for Alcockson succeeded as prebendary July 7, 1560, "per mort Hodgkins," and Keroyle was appointed to Laingdon Nov. 7, 1560, "per mort Hodgkynne."

EDWARD SOLLY.

Little seems to be known of this bishop. The only facts I can see in Brett's *Suffragan Bishops* are that "he was a Black Friar, and in the year

1531 he laboured with Bilney at Norwich to bring him off from the doctrines for which he was condemned. Afterwards coming to the archbishop, and being under his eye, he was by his means brought to a better understanding in religion and married a wife, but in Queen Mary's time put her away." But the editorial list of the bishops whom he assisted to consecrate should be completed thus :

- | | | |
|------------------------|---|-------|
| 8. Matthew Canterbury, | } | 1559. |
| 9. Edmund London, | | |
| 10. Richard Ely, | } | 1560. |
| 11. Rowland Bangor, | | |
| 12. Edwin Worcester, | | |
| 13. Nicholas Lincoln, | | |
| 14. John Sarum, | | |
| 15. Thomas St. Davids, | | |
| 16. Richard St. Asaph, | | |

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

Farnborough, Banbury.

GALBRAITH OF BALGAIR (5th S. xi. 87, 198).—Perhaps Y. S. M. can inform me whether Robert Galbraith of Cloncorick was the eldest son of John Galbraith of Blessingbourne. Robert Galbraith mentions that his mother has a claim to the lands of Killwaden, co. Tyrone. He had three sons, James, Hugh, and Humphrey, and two daughters, Lettice and Margaret. He alludes to his "kinswoman Elizabeth Foster, *alias* Gledstanes," "brother Arthur Galbraith," and "brother-in-law Charles King." John Galbraith of Blessingbourne had by his wife Margaret two sons, Robert and Arthur, and daughters, Jennet, Anne, Katherine (Charles King's wife was named Katherine), Elizabeth, and Isobel. He mentions his sister Agnes having married, in 1667, James Gledstanes of Fardross, co. Tyrone, "uncle Robert" (? father of Col. R. Galbraith of Dowlish), and his cousin Capt. Jas. Galbraith of Ramoran. His father he describes as "Archibald Galbraith, late of Montfastle" (?), who had lands and tenements in Glasgow, inherited from his father John Galbraith.

C. S. K.

Kensington, W.

REV. JOHN DART (5th S. iii. 28, 96, 197) was buried at Yateley, co. Hants, Dec. 20, 1730. The present Vicar of Yateley writes : "There is no sort of monument, or brass, or stone placed to his memory in the church or churchyard that I can find, or that any old inhabitant is aware of."

L. L. H.

THE COWAY STAKES (5th S. xi. 349).—A description of these, with remarks on the method of their insertion, is contained in a lecture by Dr. Guest, "On the Origin of London," at the Royal Institution, and reprinted with corrections in the *Athenæum*, July 28, 1866, p. 113. The position of these stakes became the subject of legal inquiry in the Queen v. the County of Middlesex, in which "the geological evidence

given by Professor Ansted was of great interest, and was to this effect, that the ancient bed of the Thames at Walton was four hundred yards in breadth, whereas the stream is now only ninety yards, the former breadth of the river now forming the 'Valley of the Thames,' its alluvial soil indicating that the river originally ran over the whole breadth." The case was tried at Maidstone, July 12, 1877, before Lord Justice Brett. It was reported in the *Times*, from which the notice of it is taken.

The conservative power of sea water is illustrated by the existence of the ancient piles which were employed in the formation of a pier, in the time of Queen Elizabeth, at Hastings, the construction of which was authorized by letters patent in 1578.

ED. MARSHALL.

SUPERFLUOUS PRONOUNS (5th S. xi. 145, 216.)—MR. JERRAM is, of course, perfectly right when he says that the German "Der Kopf thut mir Weh" is not exactly parallel to "My head aches me"; but, if he refers again to my note, he will find that I never maintained the two expressions were exactly parallel. All that I said was that it was "possible that this dative [*mir*] might have been imported into English," by which I meant merely that I thought that the Germans who settle in America, and who are mostly of the lower class and not likely to trouble themselves about exact parallelism of expression, would be quite capable of rendering, and very apt to render, such an expression as "Der Kopf thut mir Weh" by "the (or my) head aches me"; and that so, as in some parts of the United States a mongrel language, composed of German and English, really has sprung up,* the *me* might have crept into English. I meant nothing more than this, and this I still maintain to be possible, though I hold it, with MR. JERRAM, to be more probable that the superfluous *me*, &c., is of old English origin.

F. CHANCE.

Sydenham Hill.

THE MYSTICAL MEANINGS AND ATTRIBUTES OF PRECIOUS STONES (5th S. xi. 426, 454).—There

* I am told that such a mongrel language has, though to a much slighter extent, been formed in London among the Germans, that is, that they Germanize many English words, or form new German words which are a literal translation of English ones. Thus I had a German maid in my house who always used *mitans* (a literal translation of *without*) instead of *ohne*; and many years ago I had a German friend, a highly educated man, who not only used *bei* for *von*, when he spoke (in German) of a work being written *by* any one, but, when I ventured to correct him, maintained that he was right. And yet he had not lived more than eight or ten years in America and England, and was grown up when he left Germany. The similarity of sound between *by* and *bei* misled him. I have also known a French lady, who had lived many years in England, use *acter* for *to act*.

are many old books in which MR. WINGFIELD would find the information he asks, but he might have to go to the British Museum for most of them. Of those now obtainable I may mention Barrett's *Magus*, which has recently been republished by Quaritch, and *Le Dogme et Rituel de la Haute Magie*, par Eliphas Levi (Baillière & Tindall, King William Street, Strand). I quote the following from *Art Magic*, New York, 1876, p. 398, "Of Stones, Gems, and Colours":—

"Rabbi Benoni, a learned writer of the fourteenth century, said to be (*sic*) one of the most profound alchemists of his time, alleges that 'the loadstone, sapphire, and diamond are all capable of producing somnambulism, and, when combined into a talisman, attract such powerful planetary spirits as render the bearer almost invincible.' All precious stones, when cut with smooth surfaces and intently gazed upon, are capable of producing somnambulism 'in the same degree as the crystal, also of inducing visions' [the state called hypnotism can be induced by gazing on any small shining substance]. "Benoni affirms that the diamond will deprive the loadstone of its virtue, and is the most powerful of all stones to promote spiritual ecstasy. Amongst a great variety of similar aphorisms he says, 'The agate quenches thirst if held in the mouth, and soothes fever. The amethyst banishes the desire for drink, and promotes chastity. The garnet preserves health and joy. The sapphire impels to all good things like the diamond. The red coral is a cure for indigestion, when worn constantly about the person. Amber is a cure for sore throat and glandular swellings. The crystal promotes sweet sleep and good dreams. The emerald promotes friendship and constancy of mind. The onyx is a demon imprisoned in stone, who wakes only of a night, causing terror and disturbance to sleepers who wear it. The opal is fatal to love, and sows discord between giver and receiver. The topaz is favourable for all hæmorrhages, and imparts strength and good digestion.'"

C. C. M.

The best source of information is *Marbodei Galli Poetæ Vetusissimi de Lapidibus Pretiosis Enchiridion*, &c. My copy, dated MDXXXI, was published at Friburg. It contains ample references to the ancient authorities on the occult nature of gems, and highly interesting poetical descriptions of their alleged properties.

W. FRAZER, F.R.C.S.I., M.R.I.A.

The Boy in Grey, by Henry Kingsley, might perhaps prove of use to your correspondent.

B. WHITEHEAD, B.A.

Middle Temple.

In *Treasures of the Earth*, by W. Jones, F.S.A. (Warne), a whole chapter is devoted to "Superstitions connected with Precious Stones."

L. P.

MR. WINGFIELD should refer to Mr. William Jones's *Finger-Ring Lore*, pp. 113-14. H. W.

Consult an article in the monthly part of *All the Year Round* for June, 1878, entitled "Something about Precious Stones."

R. P. HAMPTON ROBERTS.

"MUFF"—A STUPID PERSON (5th S. xi. 384, 511.)—I would suggest that *muff*—a stupid person may have been introduced into England from the Netherlands, probably in the reign of Queen Elizabeth. In Dutch *mof*=(1) a clown, a boor; (2) as a nickname, a German, and particularly a Westphalian. *Moffenland*=Germany, Westphalia. This *mof* (2) occurs as *Muff* in Marlowe, "Sclavonians, Almains, Rutters, *Muffs*, and Danes" (1 *Tamburlane*, i. 1). *Rutters*=German horsemen (*Reuter, Reiter*, cp. Fr. *réître*).

A. L. MAYHEW.

Oxford.

TREASURE TROVE (5th S. xi. 367, 494.)—I also made inquiries about the alleged discovery in Long Acre, and have reason to believe that the whole account as published was a silly hoax.

J. T. M.

"PETER PARAGRAPH" (5th S. xi. 367, 493.)—I thank MR. H. HALL for his notice of this person, and refer him further to *The Genuine Memoirs of Miss Faulkner, otherwise Mrs. D—l—n, or Countess of H—x* [Halifax] in *Expectancy*, 1770 (B.M., 12511, c.c.). O.

"AKIMBO" (5th S. xi. 48, 212.)—Jennings, in his *Somersetshire Glossary*, s.v. "Kingbow," says:

"Chaucer has this word *kenebow*, which is perhaps the true one, a *kenebow* implying a bow with a keen or sharp angle.

'He set his hand in *kenebow*.'

Chaucer, *Second Merchant's Tale*."

I have not succeeded in verifying the quotation, nor indeed do I know what is intended by the *Second Merchant's Tale*. Other correspondents may be more fortunate, or, at any rate, less ignorant. I note the passage as containing possibly an earlier instance of the occurrence of the word than is furnished by your correspondents.

W. F. R.

Worle Vicarage.

"NAPPY": "NAP" (5th S. xi. 106, 470.)—C. Cotton, in his burlesque *Voyage to Ireland*, cant. i., after describing how a bottle of the "best Cheshire hum" is brought to him, proceeds thus:

"Mine host poured and filled, till he could fill no fuller; 'Look here, sir,' quoth he, 'both for *nap* and for colour,

Sans bragging—I hate it, nor will I e'er do't—

I defy Leek and Lambhith, and Sandwich to boot."

Campbell's *Specimens of British Poets*, iv. 299.

Am I guilty of a "wild eccentricity" in suggesting that the *nap* which, with the colour, is here appealed to as proving the excellence of the ale, may have had something to do with the term *nappy* so frequently applied to that drink, and that it cannot here mean "a short slumber"? The meaning of the word "nap" I take to be the same as that conveyed in the "*reaming swats*" of Burns.

G. F. S. E.

"SIR BEVIS OF HAMPTON" (5th S. x. 207, 314).—To the editions of this romance enumerated I would add the following, which is said (3rd S. vi. 122) to have been picked up at Aberdeen, and believed to be unique. It was in the Daniel collection. *Sir Bevis of Hampton*, Aberdene, 1630, 16mo. Can any of your readers say where it is now?
H. G. C.

Basingstoke.

THE HISS USED IN GROOMING A HORSE (5th S. xi. 408, 457).—A servant of ours, who remained with us for the respectable period of twenty-three years, never cleaned his plate nor rubbed a mahogany table without a very decided exhibition of the sound in question.
HERMENTRUDE.

DANTE'S VOYAGE OF ULYSSES: "INFERNO," C. XXVI. (5th S. xi. 148, 190, 351).—I am fairly well acquainted with the writings of Solinus, but fail to find in them any mention of Ulysses having "perished whilst navigating the sea." His only important notice of Ulysses, so far as I can gather, is in the twenty-sixth chapter of his history, where he speaks of a promontory called after his name and of a city built by him. "In Lusitania promontorium est, quod alii Artabrum, alii Ulyssiponense dicunt. . . Ibi oppidum Ulyssippo, ab Ulysse conditum." I may have overlooked the passage, although I have taken a good deal of pains to verify it. Will B. D. M. be good enough to point me to it?
EDMUND TEW, M.A.

Patching Rectory, Worthing.

LOCAL TOASTS (5th S. x. 513; xi. 75).—"Horn, corn, wool, and yarn," is an agricultural toast, formerly proposed at all farming and other dinners in North Britain. The last occasion on which I heard the toast given was at a circuit dinner at Stirling, in 1856, when it was proposed by the presiding judge, the late Lord Justice Clerk Hope. His lordship, a scion of the Hopetoun family, was very punctilious as to proposing proper toasts, holding himself, as a judiciary judge, to be the representative of the sovereign. In this semi-royal capacity he was not only careful in toasting, but he claimed the exclusive right of proposing toasts. On one occasion the chief magistrate of Stirling inadvertently transgressed by proposing his lordship's health. All rose to their feet, when the judge interrupted. "Stop," said he, with emphasis, "the toast is 'Good night.'" So saying he left the chair, dissolving the party.

A common toast in the North was "Honest men and bonnie lasses." The late Dr. George Cook, of St. Andrew's, church historian and philosopher, related the following anecdote: Early in his ministry he was invited to preach in the town of Brechin, with a view to his being appointed to one of the parochial charges. Of the particular cure the Town Council were patrons, and the

doctor was, on the Saturday preceding the day on which he was to preach, invited by the provost to meet the councillors at dinner. These were the days of toast-giving, every one being expressly called on in his turn to propose one. Wishing entirely to avoid politics, the doctor proposed the toast I have named. When the Town Council met a few days afterwards to consider as to his election, one member successfully objected. "We must not have a minister," said he, "who drinks to the lasses on the Saturday night." The toast had probably been innocuous if proposed on Friday or Monday.
CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

GENERAL THANKSGIVING, 1759 (5th S. xi. 447).—This was Thursday, Nov. 29, and was appointed on receipt of the news of the fall of Quebec. The lord mayor and aldermen, &c., were introduced to the king by Mr. Secretary Pitt on Oct. 20, and an address of congratulation presented on the recent successes:—

"The reduction of Fort du Quesne on the Ohio; of the Isle of Goree; of Guadaloupe; the victory of Minden; the taking of Niagara, Ticonderoga, and Crown-point; the victory off Cape Lagos; the advantages over the French in the East Indies; and, above all, the conquest of Quebec."

For various addresses on the subject, see the *Annual Register*; for the heads of the royal proclamation, dated Oct. 26, see *Gentleman's Magazine*, xxix. 496; and for notices of sermons preached on the day of thanksgiving, see same vol., p. 603, and *London Magazine*, xxviii. 679. John Wesley in his *Journal* says that the day was generally observed with the solemnity of a fast. The oldest man in England had not seen a Thanksgiving day so observed before. Several books, such as *British Chronologist*, 1789, and the *Chronological Historian*, 1826, erroneously give the date of the thanksgiving as the 30th in place of the 29th November.

EDWARD SOLLY.

"THE CONFESSORIAL" (5th S. xi. 427).—I have an engraving representing the same subject, but smaller. Underneath is "E. Hemskyrke, pinx.":

"Betwixt a subtle priest and a cursed Wife
I'm plagu'd for my transgression,
The two great Follies of my life
Is Marriage and Confession."

J. S.

Lowbourn, Melksham, Wilts.

[MR. F. REDE FOWKE gives the same information, adding that the engraver was I. Beckett.]

ANCIENT FINES (5th S. xi. 368).—"Maiden rents." See the articles "Amabyr," "Chevage," "Marchet," in Blount's *Law Dictionary*. As this "custom" existed "in honour of Clun till such time as Henry, Earl of Arundel, by his deed dated ult. Aug. 3 & 4 Phil. & Mar., in consideration of 60*l.*, released it to all his tenants there," we

may safely conclude that this very ancient custom was suffered to fall into general disuse during the sixteenth century.

BOILEAU.

"SLAD" OR "SLADE" (5th S. xi. 348, 495).—There are many places called "slades" in Devonshire, always narrow dells or little valleys, and consequently verdant, *e.g.*, Slattenslade, near Parracombe.

O.

JAMES WRIGHT (5th S. xi. 349), one of the grooms of the king's bedchamber, was knighted July 3, 1766, on being appointed his Majesty's Resident at the republic of Venice. Sir James Wright, Kt., of Woodford, Essex, Resident at Venice, was created a baronet Sept. 19, 1772. In the interleaved copy of Betham's *Baronetage*, vol. iii. p. 399, Rev. William Betham has made a note: "Near Woodford Bridge is a patent manufactory of artificial slate, belonging to Sir James Wright, Bart. Archbishop Moore's first wife was the sister of the late Sir James Wright, Bart., Resident at Venice." Sir James Wright is said to have died about 1786, but I can find no account of him in any of the baronetages which I have down here.

L. L. H.

St. Leonards.

The following extracts are from Kearsley's *Peerage*, 1804: "Wright, James, Ray-house, Essex, Dec. 5, 1772" (List of Baronets, p. 721); "Wright, Sampson, 1783" (List of Knights, p. 731); "Wright, James, July 3, 1766, Bart." (*Ibid.*).

H. G. C.

Basingstoke.

ELZEVIR'S FOLIO "LA SAINTE BIBLE," AMSTERDAM, 1669 (5th S. xi. 409).—I bought my copy, a good one and well bound, in London, about two years ago, for 11s. I should say about 15s. is the value.

H. J. A.

"MORMOS" (5th S. xi. 427).—The word is Greek. "Μορμό, a hideous she-monster used by nurses to frighten children with, like the *mānia* of the Romans. An exclamation used also to frighten children, *e.g.*, μορμό, δάκνει ἕππος, 'Boh! the horse bites!' Theocritus, 15, 40" (Liddell and Scott). *Mormo* does not seem to have been adopted into classical Latin. It occurs, however, here and again in old English writers, as, "One would think by this play the devils were mere *mormos* and bugbears, fit only to frighten children and fools" (Collier's *Short View*, &c., ed. 1698, p. 192, quoted by Halliwell). "But to have been sick of the fright, to have lavished our constancy, courage, conscience, and all, in Indian sacrifice to a sprite or *mormo*, *ne noccat*" (Hammond, *Works*, iv. 577, cited by Richardson). *Mormo* is explained by Bailey, ed. 1731, "A bugbear, hobgoblin, raw-head and bloody bones"; by Johnson, "Bugbear, false terror."

ZERO.

THE MONITOR OR BACKBOARD (5th S. xi. 387).—I was at "a school for young gentlemen," kept by a mistress with female assistants, from 1833 to 1837, and there I saw the backboard frequently in use, usually I think along with the "stocks," by which was meant an instrument for confining the feet, and forcing them back as nearly as possible into a straight line. The mistress of the school was anything but a cruel person, but to stand in the "stocks" with one's arms behind a backboard was a punishment often inflicted. I rather think I underwent it myself.

C. T. B.

About thirty-eight years ago I was a thin, weak-chested school-boy, and had almost outgrown my strength. My schoolmaster, who rather prided himself on the carriage of the majority of his pupils, took me in hand, and for a certain period each day for some time I was tortured by the above. And I believe it was more the dislike I bore to the "board" than anything else that made me try to hold myself straight.

L. P.

GOOD FRIDAY "MARBLE DAY" (5th S. xi. 427).—I always wondered why so many people in the country districts of Sussex should devote themselves to marbles on Good Friday, till I discovered that the marble season is strictly defined between Ash Wednesday and Good Friday; and on the last day of the season it seems to be the object of every man and boy to play marbles as much as possible: they will play in the road at the church gate till the last moment before service, and begin again the instant they are out of church. There is evidently a custom besides a pastime in the case. Persons play at marbles on Good Friday who would never think of playing on any other day; and it seems moreover to be regarded as an amusement permissible on a holy day. Is it possible that it was appointed as a Lenten sport, to keep people from more boisterous and mischievous enjoyments?

W. D. PARISH.

The Vicarage, Selmeston.

POST DAYS (5th S. xi. 485).—DR. HYDE CLARKE says, "Before penny postage, Tuesdays and Fridays had been the foreign post days," which implies that the establishment of a daily foreign mail took place about the same time as the introduction of the penny post. This is, however, a mistake. The penny post began on January 10, 1840. I do not remember when the alteration in the foreign mails was made, but it did not take place till four or five years after that.

F. N.

THE FIRST TO ENTER A HOUSE ON CHRISTMAS (OR NEW YEAR'S) MORNING (5th S. x. 483; xi. 52).—As in Edinburgh, so in Cheshire it is considered unlucky for a light-haired person to "let in the new year." When I lived in Mobberley there were two men with very black hair, who, year after

year, made a practice of going round to the different houses very early in the morning, knocking up the inmates, and wishing them "A happy new year." I presume they got some little acknowledgment for thus bringing luck—at any rate, from "the better end of folk"; and I think, but am not positive, that there are dark men in other villages who hold the same important office.

ROBERT HOLLAND.

Norton Hill, Runcorn.

Under this head, and under the head of "Wesley Bob" (5th S. xi. 25), no reference, so far as I can see, has been made, either in "N. & Q." or in Mr. Thyselton Dyer's book, to several notes, headed "Lucky Bird" and "Vessel Cup Girls," which were contributed to "N. & Q." three or four years ago by others and by A. J. M.

AUTHORS OF BOOKS WANTED (5th S. xi. 509.)—

The Frenchman and the Rats.—This recitation will be found in *The Excelsior Recorder*, published by Nicholson & Son, Wakefield.

WILLIAM TEGG, F.R.H.S.

(5th S. xi. 479, 519.)

M. P. is assuredly mistaken in attributing (5th S. xi. 519) *Love Not* to Mrs. Hemans. It would be interesting to know in what edition of her works it appears; also, upon what authority. It certainly does not appear in my edition; but another poem may be intended, similarly entitled. Of course I mean the lyric, "Love not, love not, ye hapless sons of clay!" the music of which I have before me, composed by John Blockley, the song being described as, "Love Not, a Ballad, the Poetry selected from the *Sorrows of Rosalie*, written by the Hon. Mrs. Norton, and published by her exclusive permission."

T. L. A.

Miscellaneous.

NOTES ON BOOKS, &c.

Memorials of the Discovery and Early Settlement of the Bermudas or Somers Islands, 1511-1687. By Lieut.-Gen. Sir J. H. Lefroy, C.B., K.C.M.G., sometime Governor of the Bermudas. Vol. II. 1650-87. (Longmans & Co.)

CONSIDERING the number and importance of our colonies in the West Indies, and the intimacy of their relations with the mother country, it is surprising that so little should be known of their history in England. This reproach, however, to English literature would soon be removed if every colonial governor made the same use of his opportunities as Sir John Lefroy did, when he was Governor of the Bermudas, for he employed his leisure in collecting every record bearing upon the early history of the colony which could be found in the local Registry or in the State Paper Office, and he induced the colonial legislature to provide for the expense of their publication. His first volume appeared in 1877, and was noticed in our number of August 18 in that year. The present volume continues the history of the colony down to 1687, when the first assembly of the legislature was held after the Crown had taken possession of Bermuda on the forfeiture of the charter of the Bermuda Company. The General Assembly of 1684 was chosen from thirty-one families, and it is a striking proof of the permanency of Bermuda society that ten of the same names are to be found in the present House of Assembly, and as many more are borne by existing families of native gentry. The volume

abounds with illustrations of men and manners of the seventeenth century, some of which are of more than local interest. For example, the colonial governor made no difficulty in granting divorces, and the process in 1654 was as follows: Katherine Wilson disclaimed her late husband Thomas Wilson with his own consent by bill of divorcement, to which she set her mark in the presence of the colonial secretary on July 3, 1654; Thomas Wilson in the same manner disclaimed his wife for her unfaithfulness on Nov. 9, 1654, and Governor Forster certified the divorce on Nov. 15, 1654. Governor Seymour was still less scrupulous, for Sept. 16, 1663, he annulled the marriage which had taken place in 1645 between Jane Grimsditch and John Wells, in order that her bigamous marriage with a person named Miller might be made valid. During the same period witches were persecuted and tortured with revolting cruelty, and Quakers were heavily fined or transported from the island in 1672. Sir John has discovered in the Dyce Library at South Kensington fresh proofs that Shakspeare's play of *The Tempest* was suggested by the shipwreck of Sir George Somers, in a unique "tract by R. Rich, Soldier," and in a "Funeral Song on the Death of Henry, Prince of Wales." He also shows that the tradition of Waller the poet's visit to Bermuda is without a shadow of foundation, for his poem *The Battell of the Summer Islands* was published in 1645, and he was only released from the Tower in Nov., 1644, which leaves no time for such a journey. The wills of Nathaniel White, the chaplain of the Bermuda Company in 1668, and of Richard Norwood, the schoolmaster, in 1675, contain bequests of books which point to a high standard of theological learning, and it would scarcely have been expected that the *Somma* of St. Thomas Aquinas would be left as a "precious" legacy by one Puritanical minister to another. The *Memorials* conclude in 1687, for Sir John Lefroy has left the modern history of the Crown colony to be written by a younger pen. It is full of incident, for Bishop Berkeley's benevolent proposal in 1725 to found a college in Bermuda for the supply of clergy to the Plantations, and the *cause célèbre* of Basham v. Lumley in 1829, attracted public attention to the fortunes of this sturdy little community in a remarkable degree. But whilst we shall rejoice to see Sir John Lefroy's hope fulfilled that some native of the islands will take up the history from the point at which he leaves it, we can scarcely hope for the Bermudas the singular good fortune of finding a second historian as diligent, conscientious, and well qualified as the author of the present *Memorials*.

Personal and Professional Recollections. By the late Sir George Gilbert Scott, R.A. Edited by his Son, G. Gilbert Scott, F.S.A. (Sampson Low & Co.)

THIS is a strange and rather painful book, and many of Sir Gilbert Scott's friends and admirers may wish that it had not been published; but we suppose that was inevitable. If Sir Gilbert had not written an account of his life, some one else would certainly have done so for him, and the taste shown in the short introduction prefixed to his own work warns us what the alternative might have been. The early part of the book is taken up with domestic matters, which are not of much general interest, and the remainder is rather an apology than an autobiography. Sir Gilbert was a man of many controversies, and he sometimes shows such an over-anxiety to put his own statement of the matter clearly before the world, that those who now only know his version of a matter may be led to suppose that there is more to be said on the other side than probably is the case. In most of his controversies he was more often right than his adversaries, and especially in the greatest of them—that about the New Government Offices in Whitehall—no

unprejudiced man can blame him for acting as he did. The conspiracy—for we can call it nothing else—which was got up against him in that matter, and in which several men high in office were implicated, is a striking example of the degradation that accompanies architectural competitions. Who, by-the-bye, in this connexion was Mr. B.? If things such as Scott has here described took place in a great Government competition, the scandals which so often turn up about municipal works are not to be wondered at. Sir Gilbert's criticism of his contemporaries is at least amusing to those who are not criticized, and it is generally fair; but how far the survivors of the victims will relish being thus publicly dissected is a question we do not pretend to answer. A great deal is told us of the alterations carried out under Sir Gilbert's directions in many cathedrals and other important old churches. There is much in these alterations which we hold to be deplorable; but before passing an unqualified condemnation on the architect, we should consider how much worse matters might have been, and probably would have been, in other hands. Little as we like what Scott has done in those cathedrals that were placed in his charge, we must admit that they are generally less injured than those which have been "restored" by others. But, if it has effected no other end, this book will show posterity what a very queer thing "conservative restoration" was in the third quarter of the nineteenth century. Mr. Scott has done his work as editor with sound judgment and good taste; we only wish that he had kept the writing of the introduction in his own hands.

A Dictionary of Music and Musicians. By Eminent Writers, English and Foreign. Edited by George Grove, D.C.L. (Macmillan & Co.)

SIX parts, forming the first volume of this work, are now published, and we are therefore in a position to speak of its value as a book of reference. There are, of course, numerous errors and omissions, but it is proposed to remedy these blemishes in an Appendix. The majority of the articles are ably written, and supply information which may be sought in vain in any other work. There is, however, a regrettable feature in some of the biographies, which should have been avoided; we refer to the exhibition of bias or prejudice on the part of individual writers: it is true they sign their articles, and therefore take the responsibility of their opinions on their own heads, but what they write has the implied approval of the editor. It is not just to describe Hummel as a "dull classic," particularly as the writer of the article appears to have but a limited acquaintance with the composer's works, and does not even mention his famous Piano-forte Concerto in A flat. Dr. Chrysanter, it is said, is "a declared opponent of all modern music," a statement most strenuously denied by the Doctor himself. The Appendix will provide a remedy for an omitted date or an incorrect quotation, but it will scarcely be possible to make amends on those points to which we have more particularly taken exception.

Shakspeare's Debt to the Bible. With Memorial Illustrations. By the Rev. Charles Bullock. (Hand and Heart Publishing Office.)

THE Rev. Mr. Bullock's little hook is almost a work of supererogation, for besides *Bible Truths and Shakspearian Parallels*, by Mr. J. R. Selkirk, which has already gone through three editions at least, we have on the same subject the yet more exhaustive book, by the Bishop of St. Andrew's, on *Shakspeare's Knowledge and Use of the Bible*. Bp. Wordsworth tells us in his preface, "The Bible and Shakspeare," said one of the best and most esteemed prelates that ever sat upon the English bench, Dr. John Sharp, in the reign of Queen Anne—

'the Bible and Shakspeare have made me Archbishop of York.'

Fraser's Magazine, the old literary home of Maginn and Father Prout, of Delta and of Thackeray, and of many another whose name is writ in the Temple of Fame, enters upon a new life in its July issue, the five hundred and ninety-fifth from the date of its first publication. With the author of *Lorna Doone* as its novelist, with Principal Shairp for its analyst of "Shelley as a Lyric Poet," with "Shirley" as its critic of Bibliomania, and with Principal Tulloch at once as historian of its brilliant past and expounder of its promising future, and as its editor in that future, we may safely predict the crown of a long and useful life for *Regina*.

A Catalogue of Books, MSS., Letters, &c., belonging to the Dutch Church, Austin Friars.—Only 100 copies of this interesting volume have been printed for private distribution by the Consistory of the Dutch Church. The books and MSS. therein described form the library (founded in 1650) of the Dutch community of Austin Friars. In 1866 the whole of the collection was completely transferred to the keeping of the Library Committee of the Corporation of London, and may now be consulted at the Guildhall. The books include a useful collection of seventeenth century theology, with many rare English translations; and among the MSS. are to be found original letters of William of Orange, Philip Marnix, Abraham Ortelius, J. Scaliger, Mercator, Peiresc, Camden, Lord Burleigh, Walsingham, Bacon, &c., with letters from the bishops and lord mayors of London, and ministers of foreign churches in England and abroad. The compilation of the catalogue is due to Mr. W. H. Overall, who has been assisted by Mr. C. Welch and Mr. W. Brace.

Notices to Correspondents.

We must call special attention to the following notice:

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

E. B. ("Hogarth's 'Laughing Audience'").—It was last heard of as having been sold at Mr. G. Watson Taylor's sale in 1832. You will find a great deal of information in the *Catalogue of Satirical Prints in the British Museum*, No. 1949.

"THE HAUNTED HOUSE" (5th S. xi. 520.)—MR. EDWARD H. MARSHALL writes:—"May I be excused for venturing to correct an editorial note? The painter of the 'Haunted House'—engraved, as have been many other of his works, in the *Illustrated London News*—is not Mr. G. Read, but Mr. Samuel Read."

W. C.—The reference has been given before; see 5th S. x. 53.

INQUIRER ("Broad Arrow").—See "N. & Q.," 4th S. ii. 415, 500; x. 332, 476.

FAMA.—Anticipated, see *ante*, p. 17.

W. J. LINTON.—See 5th S. xi. 457.

F. S. H.—Yes.

ERRATUM.—5th S. xi. 502, last line of first paragraph, for "Rev. J. T. Dredge," read *J. I. Dredge*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, JULY 12, 1879.

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Notes.

THE ABBACY OF CAMBUSKENNETH.

When so much has been recently said and is now being said respecting the Roman Church, it may be well to place in the columns of "N. & Q." a few particulars respecting this abbacy, which show to what an enormous extent of wealth it attained. They are extracted from a very interesting and somewhat rare book, entitled *A General History of Stirling-shire*, by William Nimmo, Minister of Bothkennar, Edin., 1777, 8vo.:—

"Sect. VI. The Abbacy of Cambuskenneth.—In 1241 David I., the youngest son of Malcolm Canmore, mounted the Scottish throne, which had been successively occupied by three of his brothers before him. To him we are indebted for that system of laws which, from the two first words of it, goes by the name of *Regium Majestatem*. Four bishoprics, eleven abbeys, two monasteries, besides sundry small religious fabrics, owed their foundations and first endowments to this prince's mistaken notions of piety; and in testimony of gratitude the clergy, who found their interest so much advanced by the liberality of the sovereign, distinguished him by the title of St. David.

"Cambuskenneth, which, in process of time, became one of the most opulent and stately of the Scottish abbeys, was founded by that monarch in 1147. The situation—about half a mile from Stirling—was both pleasant and convenient, in the midst of a fertile country,

where the community could be supplied with all sorts of provisions, as grain of every kind, coal, and plenty of fish from the neighbouring river. As soon as the house was fit to receive inhabitants, it was planted with a company of monks, or canons regular, who were translated from Aroise, near to Arras, in the province of Artoise, in France; they were of that order who observed the rules of St. Augustine, an order afterwards so numerous in Scotland as to possess no less than twenty-eight monasteries in the kingdom (*Keith on Religious Houses*). [The original charter is given.] Besides the subjects mentioned in the original charter, King David made sundry other considerable donations to the monastery. He conveyed a grant of the church of Clackmannan, with forty acres of land, and the priests' croft near that church; as also of a toft at Stirling, and another at Linnlithgow; together with the tenth of all the sums duly payable for obtaining decreets in the courts of Stirling-shire and Calendar. At another time he bestowed the farm of Kettleston, near Linnlithgow, together with the lands of Malar, near Touch, and certain privileges in the wood of Keltor, now known by the name of the Torwood.

"The original charter was confirmed by sundry succeeding monarchs, with the addition of other lands and privileges. Large donations were also made by private persons, inasmuch that, in a short time, the endowments of this erection became very great. Some of these donations bear that they were granted *in puram elemosinam*; others that they were made *pro salute anime* of the donors.

"Bulls were also obtained from sundry Popes, protecting the churches, lands, and other privileges belonging to the monastery, and prohibiting, under pain of excommunication, all persons whatsoever from withholding from the Canons any of their just rights, or disturbing them in the possession of them. The most curious of these bulls is that of Pope Celestine III., dated May, 1195, as it enumerates the possessions and immunities of the monastery at that time. [Some particulars or extracts are given.]

"The bull likewise protects to the monastery the tithes of all the lands which the monks should cultivate with their own hands, or which should be cultivated at the expense of the community; as also the tithes of all the beasts reared upon the pastures of the community; and inhibits all persons from exacting these tithes. It moreover grants to the community the privilege of performing divine service with a low voice and shut doors, without ringing bells, in case of a national interdict.

"Another bull of protection was granted by Innocent III. in 1201, in which sundry parcels of land at Innerkeithing, Duneglin, and Ayr are mentioned, which had been conferred upon the monastery since the bull of Celestine. During the space of two hundred years after its erection, the monastery was almost every year acquiring fresh additions of wealth and power by donations of land, tithes, patronages of churches, and annuities, proceeding from the liberality of kings, noblemen, bishops, and barons, besides many rich oblations which were daily made by persons of every rank.

"From the middle of the fifteenth century there appears a visible decline of that spirit of liberality to those religious establishments which, in preceding ages, had been so vigorously exerted by all ranks. Donations became less frequent, and the immense possessions which cathedrals and monasteries had acquired began to be considered as public burdens, and that not without cause, for near the one half of Scotland was in possession of ecclesiastics.

"Several proprietors of land began to withhold payment of the tithes due out of their estates till they were prosecuted, and decreets were obtained against them in

the civil courts. John, Lord Fleming, Chamberlain of Scotland under the regency of the Duke of Albany, in the minority of James V., relying, no doubt, upon his great power and influence, withheld for seven years payment of the tithes of his lands in Kirkinilloch, which amounted to thirty-three bolls of meal and three bolls of barley yearly. He was prosecuted at the instance of the community in 1523, and made a composition for bygone arrears at the rate of eight shillings four pennies Scots per boll. Much about the same time the feuars and tenants of Kilmarnock were prosecuted for the tithes of their lands, which amounted to a large quantity of victual yearly (*Chartulary*).

"Two priories belonged to the abbacy—that of *Insula Sancti Colmoci*, situated upon a small island in the loch of Monteith in Perthshire, and that of *Rosneath*, in the shire of Dumbarton.

"Much civil as well as sacred business was transacted in religious houses. In 1308 Sir Niel Campbell, Sir Gilbert Hay, with other barons, having met at Cambuskenneth, entered into an association to defend the liberty of their country, and the title of Robert Bruce to the crown, against all enemies of whatever nation; to which they not only affixed their subscriptions and seals, but swore upon the great altar.

"The Scottish kings transacted business almost as often in monasteries as in palaces. Many charters are still extant which were granted by different sovereigns at Cambuskenneth; it was also the place of meeting of sundry conventions of parliaments. In 1326 the whole clergy, carls, and barons, with a great number of an inferior rank, having convened in the abbacy, swore fealty to David Bruce, as heir apparent to the crown, in presence of Robert his father, &c.

"During the wars with England, in the reign of David Bruce, the monastery was pillaged of all its most valuable furniture. The books, vestments, cups, and ornaments of the altar were carried off. In order to the reparation of that loss, William Delandel, Bishop of St. Andrews, made a grant to the community of the vicarage of Clackmannan (*Chartulary*).

"In 1559 the monastery was spoiled, and a great part of the fabric cast down by the reformers, who, though their views were laudable, yet in several instances proceeded to the execution of them in a tumultuous manner—a circumstance almost unavoidable in every revolution. Several of the monks embraced the reformation, but, on that account, had their portions prohibited by the Queen-regent (*Spottiswood, Knox*).

"Monasteries were places of such general resort that they were often the stage of mercantile transactions as well as of those that were sacred. The great concourse of people that usually assembled around religious houses upon holy days required provisions for their refreshment. This suggested the idea of a gainful trade to traffickers, who repaired thither, not only with victuals and drink, but also brought along with them different articles of merchandise, which they disposed of amongst the crowd. This was the original of fairs. Hence *feria*, which originally signified a *festival*, came also to signify a *fair*; and the old fairs have generally their name from some saint, in ear who e festival they were held.

"Lands once belonging to the Abbacy of Cambuskenneth. [An enumeration of twenty-seven different properties or lots is given.]

"Churches which, with their tithes and pertinents, belonged to it. [A list of fifteen is given.] The patronage of many of these churches likewise belonged to the abbacy. When a church was granted to a monastery, the community drew all the tithes and other emoluments, and appointed a vicar to serve the cure, who had an allowance out of the small tithes for his maintenance.

It appears, however, that often there was no worship in these churches at all.

"Privileges and other casualities belonging to the monastery. [Twenty-two are enumerated.] The monastery of Cambuskenneth had a strong spur to agriculture, which, in all probability, extended likewise to other religious communities. The lands which they rendered arable at their own expense were exempted from paying tithes to any cathedral or parish church. Add to this, that church-lands were generally let at moderate rents to tenants who were seldom ejected when the lease expired, but received a new one. These tenants meeting with so great encouragement, and, moreover, being exempted from military services, and other burdens to which the tenants of laymen were subjected, applied themselves to the cultivation of their farms, of which they considered themselves as in some manner proprietors.

"Several abbots conformed to the reformed religion, and kept possession of their revenues; nor were those who did not conform immediately ejected, but continued to enjoy some parts of the benefice during life, if they did not incur a forfeiture for misdemeanours. At the death or forfeiture of the abbots, the possessions which pertained to them were, for the most part, either bestowed in pensions upon favourites at court, or erected into temporal lordships. The private monks had also an allotment during life, which was often so ill paid, that many of them were reduced to great want."

D. WHYTE.

IRISH PARLIAMENTS.

I shall be glad to be referred to a history or historical record of the Irish Parliament from its commencement, or from any later period, to the close of 1800, when it ceased to exist as a separate legislative body. By the fourth article of the Articles of Union between Great Britain and Ireland it was enacted, *inter alia*, that

"One hundred commoners (two for each county of Ireland, two for the city of Cork, two for the city of Dublin, one for the University of Trinity College, and one for each of the thirty-one most considerable cities, towns, and boroughs) should be the number to sit and vote on the part of Ireland in the House of Commons of the United Kingdom of Great Britain and Ireland."

The names of these "thirty-one most considerable cities, towns, and boroughs" are not enumerated either in the Articles of Union, which are embodied in the Statute Book as 39 & 40 Geo. III., cap. 67, or in the Acts and Statutes passed by the Irish Parliament, but we know that the following were selected: Belfast, Carrickfergus, Lisburn, Armagh, Catherlogh [Carlow], Ennis, Youghal, Bandonbridge, Kinsale, Mallow, Newry, Downpatrick, Enniskillen, Galway, Tralee, Kilkenny, Limerick, Londonderry, Coleraine, Drogheda, Dundalk, Portarlington, Sligo, Clonmel, Cashel, Dungannon, Waterford, Dungarvan, Athlone, Wexford, New Ross.

Can any one state (1) by what authority these corporations were selected for the privilege of returning members to the Imperial Parliament out of the large number of cities and boroughs which returned members to the Irish House of Commons,

and (2) in what manner the representatives sent from Ireland to the House of Commons of the Imperial Parliament, at its first meeting on January 22, 1801, were elected or nominated? Neither the English nor the Irish Parliament appears to have been dissolved for the purpose. By a royal proclamation dated November 5, 1800, the members of the existing Parliament of Great Britain were declared to be the members of the respective Houses of the first Parliament of Great Britain and Ireland on the part of Great Britain, but I have been unable to ascertain how the changes in regard to the Irish portion of the representation were carried out. I imagined that the members of the existing Irish House of Commons were also simply transferred from St. Stephen's Green to Westminster, the members for the discontinued boroughs only being turned off; but, if this was so, how was the fusion effected in the case of the boroughs which returned two members to the Irish House, but which were limited to one member by the Act of Union?

A complete list of the members sent from Ireland to the first Imperial House of Commons may be worthy of a permanent record in "N. & Q.":

Antrim—Rt. Hon. John Staples, Edm. Alex. McNaghten.
Belfast—Edward May.
Carrickfergus—Noah Dalway.
Lisburn—George Hutton.
Armagh—Hon. Archibald Acheson, Robert Camden Coke.
Armagh City—Patrick Duigenan, LL.D.
Catherlogh [Carlow]—Sir Richard Butler, Bart., William Burton.
Catherlogh Town—Hon. Henry Sadler Prittie.
Cavan—Francis Saunders, Nathaniel Sneyd.
Clare—Hon. Francis N. Burton, Hugh Massy Dillon.
Ennis—John Ormsby Vandeleur.
Cork—Henry, Viscount Boyle, Robert Uniacke Fitzgerald, Youghal—Sir John Keane, Bart.
Bandonbridge—Sir Brodrick Chimney, Bart.
Kinsale—William Rowley.
Mallow—John Longfield.
Cork City—Mountiford Longfield, Hon. John Hely-Hutchinson.
Donegal—Henry Vaughan Brooke, Arthur Saunders, Viscount Sudley.
Down—Robert, Viscount Castlereagh, Francis Savage.
Downpatrick—Samuel Campbell Rowley.
Newry—John Moore.
Dublin—Hans Hamilton, Frederick John Falkiner.
Dublin City—John Claudius Beresford, Rt. Hon. George Ogle.
Dublin University—Hon. George Knox, LL.D.
Fermanagh—John Willoughby, Viscount Cole, Mervyn Archdall.
Enniskillen—Hon. Arthur Cole-Hamilton.
Galway—Hon. Richard Trench, Richard Martin.
Galway Town—St. George Daly.
Kerry—Rt. Hon. Maurice Fitzgerald, James Crosbie.
Tralee—Arthur Moore.
Kildare—Maurice B. St. Leger Keatinge, John Latouche.
Kilkenny—Hon. James Wandesford Butler, Rt. Hon. William Brabazon Ponsonby.
Kilkenny City—William Talbot.
King's County—Sir Lawrence Parsons, Bart., Denis Bowes Daly.

Leitrim—Nathaniel, Lord Clements, Rt. Hon. Theophilus Jones.

Limerick—John Waller, William O'Dell.

Limerick City—Henry Deane Grady.

Londonderry—Hon. Charles William Stewart, Sir George Fitzgerald Hill, Bart.

Coleraine—Walter Jones.

Londonderry City—Henry Alexander.

Longford—Sir Thomas Fetherstone, Bart., Sir William George Newcomen, Bart.

Louth—Rt. Hon. John Foster, William Charles Fortescue.

Drogheda—Edward Hardman.

Dundalk—Vacant.

Mayo—Rt. Hon. Denis Browne, George Jackson.

Meath—Marcus Somerville, Hamilton Gorges.

Monaghan—Richard Dawson, Warner William Westenra.

Queen's County—Rt. Hon. William Wellesley-Pole, Sir John Parnell, Bart.

Portarlington—Frederic Trench.

Roscommon—Hon. Thomas Mahon, Arthur French.

Sligo—Joshua Edward Cooper, Charles O'Hara.

Sligo Town—Owen Wynne.

Tipperary—James Francis, Viscount Mathew, John Bagwell.

Cashel—Richard Bagwell.

Clonmel—Vacant.

Tyrone—Somerset, Viscount Corry, James Stewart.

Dungannon—Sir Charles Hamilton, Bart.

Waterford—Rt. Hon. John Beresford, Richard Power.

Dungarvan—Edward Lee.

Waterford City—William Congreve Alcock.

Westmeath—Gustavus Hume Rochford, William Smyth.

Athlone—William Handcock.

Wexford—John, Viscount Loftus, Abel Ram.

New Ross—Robert Leigh.

Wexford Town—Francis Leigh.

Wicklow—William Hoare Hume, George Ponsonby.

FREDERIC LARPENT.

SHAKSPEARIANA.

"TO MAKE A MAN."—

"Were I in England now (as once I was), and had but this fish painted, not a holiday fool there but would give a piece of silver; there would this monster *make a man*; any strange beast there makes a man: when they will not give a doit to relieve a lame beggar they will lay out ten to see a dead Indian."—*Tempest*, ii. 2.

I have not met with any explanation of this phrase. In my youth, to "make a man" meant in the West of England to endow him with wealth or honour. One who had obtained a valuable appointment, or who had come into the possession of a large amount of property, was said to be a "made" man. The meaning of the passage seems to be that any strange beast there will bring a man much wealth. "Made" is used with a similar meaning in the following passages:—

"He hath given her his monumental ring, and thinks himself *made* in the unchaste composition."—*All's Well*, &c., iv. 3.

"Go to: thou art *made*, if thou desirest to be so."

Twelfth Night, iii. 4.

"You're a *made* old man; if the sins of your youth are forgiven you, you're well to live. Gold! all gold!"—*Winter's Tale*, iii. 3.

J. D.

Belsize Square.

THE CRUX OF SONNET CXVI.—Several more or less unsatisfactory attempts have been made to remove the obvious corruption which mars the beauty of this fine sonnet :—

“Love is not love

Which alters when it alteration finds,
Or bends with the remover to remove.

O, no ! it is an ever-fixed mark,
That looks on tempests and is never shaken ;
It is the star to every wandering bark,
Whose worth 's unknown, although his height be taken.”

In the first edition of the sonnets the last line stands :—

“Whose worth 's unknowne, although his *hight* be taken.”

I propose to transpose one letter, and read :—

“Whose worth 's unknown, although his *light* be taken.”

Hight I take to be a survival in substantive form of the old English verb *hight*, as used by Chaucer and revived by Spenser (Anglo-Saxon *hatan*). Coles's *Dictionary*, 1685, gives the word as still used in Cumberland, and defines it “to promise or vow,” with a reference to the old translation of Psalm cxvi. verse 14, which in the authorized translation reads : “I will pay my vows unto the Lord now in the presence of all his people.” It is even possible that the word, like several other archaisms, may have survived as part of the technical maritime vocabulary. Captain John Smith, in his *Generall Historie of Virginia*, &c., Lond., 1626, writes : “The pilots about noone made themselves Southwards of the Iles twelve leagues, and demanded of the Captaine their wine of *hight* as out of all danger.” Spenser in one passage of the *Fairy Queen* seems to use the word in the sense of to command or direct :—

“But the sad steele seiz'd not where it was *hight*
Upon the childe, but somewhat short did fall.”

V. xi. 8.

I submit that *light* supplies the necessary antithesis in the last line, and that the entire metaphor thus restored is not less congruous than many which occur in the sonnets. BIBLIOTHECARY.

HUNDRED.—Mr. Wedgwood explains the *hund-* in *hundred* “as a docked form of *taihan*, ten” ; the suffix *-red* being equivalent to A.-S. *red*, with the sense of “rate.” This is very nearly right, but we may approach a little closer still. The Gothic *taihan-tehund*, a hundred, is equivalent to *ten-tenth*, and *hund* is a docked form of *tehund*, tenth, the ordinal, not the cardinal number. It is equivalent, in fact, to the *-enth* in *tenth*, and to the *-ithe* in *tithe*. It is worth noting that the word is similarly docked in other languages. Thus, Lat. *centum* is short for *decentum*, tenth, an old ordinal form from *decem*, ten ; the suffix *-tum* answering to E. *-th* by Grimm's law. Gk. *ἐκατόν* is short for *ἐν-κατόν*, where *-κατόν* is for *δέκατον*, tenth ; and *ἓν* is *one*. The Skt. *çata*, a hundred, also appears in the form *daçati*, lit. tenth, from *daçan*,

ten. We also find Skt. *daçat*, meaning an aggregate of ten, a decade. The Lithuanian *szimtas*, a hundred, is short for *desimtas*, tenth. It will be easily seen that there is not merely a docking of the form for *tenth*, but an absolute omission of the word *ten* as well. Thus the Latin *centum* really does duty for *decem-decentum*, and so on. It was a very pardonable abbreviation, and arose from dealing with large numbers. Thus the Gothic for 100 is *taihuntehand*, as above stated ; but the Gothic for 200 is simply *twa hunda*, a neut. plural form used as an abbreviation for *twa taihuntehunda*, which was naturally found to be too long for practical purposes. The same abbreviation was used for any number of hundreds beyond the first. We thus get a complete solution of the word. Similarly the Gk. *-κατόν* really stands for *δεκαδέκατον*, and so on. There is a loss of three syllables, not of a single letter. WALTER W. SKEAT.

“ROMISH,” “ROMANIST,” &c.—I observe in “N. & Q.” of June 14, on p. 474, that some one is said to have been buried “with Romish rites” ; also, on p. 476, “Romanists in Mapledurham.” I beg, in the interest of letters, to object to such language. “Romish” is neither English nor German. No one hears the emperors of the West called “Romish emperors.” Nor do the personally conducted tours which we see advertised—let us hope never to be seen otherwise—arrive at “Romish” hotels. But “Römisch” is German. And the German Lutheran word, mutilated and ill pronounced, was sent over here for the purpose of affronting Catholics. In that, notwithstanding the blundering and stupidity of its use, it has had a long and gracious success. Similarly “Romanist” is an English home coinage, translated from a Latin one—“Romanensis.” No one ever heard Horace or Cicero called a “Romanist.” The word had, and has, the same purpose as “Romish,” and some others.

In “N. & Q.” we meet as literary men, and, we can say with great truth, women. If I were to use a vocabulary as displeasing to the majority of readers as the words which I have quoted are displeasing to a large minority, I presume that my note would be rejected. I am avoiding any appearance of reprisals ; they would be easily made. But my wish, and I think the general wish, is to see in “N. & Q.” a complete abstinence from all terms giving offence to any one of the discordant elements of which English life, “literary men, general readers, &c.,” is composed. D. P.

Stuarts Lodge, Malvern Wells.

[Of our two correspondents to whose language D. P. objects, one has since departed *à secundo*, and the other, we feel sure, had no idea of giving offence. Romanensis = Romanist = member of the Roman Communion, and is therefore inapplicable to Horace or Cicero. Romish rites = rites of the Roman Church, and we are unable to see any other meaning in the phrase.—ED.]

ENLIGHTENING PUBLIC OPINION.—Even before the first Parliamentary Reform Bill it was necessary for the minister in power to take steps for enlightening public opinion, or what, in some cases, may be more correctly described as exciting it. Newspapers were few, and commanded no great amount of influence. They could not be altogether relied on to produce the effect desired. Such, at least, was the case during the French revolutionary war, when the younger Pitt was at the helm of affairs; and I have not forgotten my mother telling me of what to the men of to-day must appear to be a strange expedient. She died, aged eighty-four, a few years since, and well remembered when she was a girl being surprised at discovering one Sunday morning, in the pews of her parish church, a description of the horrors of war as practised by the French troops during the repeated invasions of German territory. War being made to feed war by the Emperor Napoleon, even the non-combatants of invaded districts were shamefully plundered, and too often these outrages did not stop at the abstraction of property and the despoiling or destruction of dwellings. Some of the most heinous crimes of the military were described in forcible terms in the papers in question, which certainly had the intended effect on the mind of my venerable informant at least, for to her dying day she always held in detestation soldiers in general, and French soldiers in particular. The fact no doubt was that, as William Pitt found himself involved in a contest that taxed the country's ability to the utmost, the only way of reconciling the nation to the sacrifices that the war made necessary was to excite in it a sentiment of hostility to the French as a people. To bring this about he devised the clever expedient of transmitting to every parish in the kingdom copies of a carefully prepared and highly coloured description of the military excesses of the French armies, just as the heads of the English Church sometimes transmit forms of prayer, though the latter, except in special cases, have to be paid for by those who desire to use them. That our ecclesiastical organization should thus have been made available for the spread of political information is a curious fact, but I do not remember to have seen it stated in print.

Bath.

G. H. W.

HIRELING PREACHERS.—It may be worth making a note on this subject, as evidenced in a curious old pamphlet, a curate's letter addressed to the then Bishop of London. After narrating the details of his examination for ordination; his rebuke to Dr. Hind; his being "attested" with others "like a party of recruits for the foot-guards"; his attendance at the king's chapel, "the fee of half-a-crown demanded for use of a dirty surplice"; his being fleeced by the secretary for

fees, and sent pennyless into the country "to preach the gospel of peace,"—a full description is given of the first ecclesiastical registry office, kept by a Mr. Hawkshaw, a tailor and parish clerk of Christ Church, Newgate Street. Then, after a conversation reeited at length, the table of fees is given for London and Westminster, viz., reading and preaching, 10s. 6d., office fee, 1s.; preaching, 7s. 6d., fee, 9d.; reading on Sundays, 5s., fee, 6d.; on week days, 2s. 6d., fee, 3d.; a burying, 1s., fee, 1½d.; sick visit, 1s., fee, 1½d. The office equipped some of the clergy for this, and this bishop is charged with supporting such institutions, thereby "depriving honest curates of bread," and letting "a set of miscreants thrive." The date asserted is a few years previous to the publication of the tract, which is dated 1772.

C. GOLDING.

Romford.

THE HORNERS' COMPANY AND HORN FAIR.—

"Among the many trades or mysteries which in the early history of our country held a quasi-corporate existence for the protection of native industry, that of horners, or buyers of horns and manufacturers of horn wares, is one of the most ancient. Though we do not find any special mention of this trade until the reign of King Henry III., it must have then become an important branch of industry, for we find that that king in the fifty-third year of his reign (A.D. 1268) granted an annual fair to Charlton, in Kent, for three days at the eve, the day, and morrow of the Trinity. The time for holding this fair was afterwards changed to St. Luke's Day (October 18th). Philipott, who wrote in 1659, speaks of this fair as kept yearly on that day, and called Horn Fair 'by reason of the great plenty of all sorts of winding horns and cups and other vessels of horn there bought and sold.' This fair, retaining the same name, continued until its abolition in 1872 under the provisions of the Fairs Abolition Acts (1871). It was formerly celebrated by a burlesque procession, which passed from Deptford, through Greenwich, to Charlton, each person wearing some ornament of horn upon his head. The procession has been discontinued since 1768. It is said to have owed its origin to a compulsive grant made by King John or some other of our kings when detected in an adventure of gallantry, being then resident at Eltham Palace.

"In the reign of King Edward III. the Horners of the City of London, though not incorporated by charter, were classed among the forty-eight mysteries of the City. In the fiftieth year of that king's reign a controversy arose between the king and the Corporation as to whether the Common Council of the City was to be elected by the wards or the mysteries of the City. This led to an ordinance being made by the City, with the consent of the king, that the election was to be by the mysteries, pursuant to which ordinance forty-eight mysteries deputed members to the Common Council; the Horners, ranking in the third class, or smaller mysteries, were deputed to send two members."—*City Press*, July 2, 1879.

H. Y. N.

ANN LYNE.—A short time since in "N. & Q." you gave lists of persons who in the reigns of Mary and Elizabeth suffered for their religion, such being extracted from a work entitled *The History of the Gunpowder Plot, &c.*, by Jas. Caulfield, Lond.,

1804. Ann Lyne is mentioned as having suffered at Tyburn in the year 1600. Especial mention is made of Ann Lyne in the *State Papers*, Domestic Series, years 1601-1603 (extract Flanders correspondence to Thos. Philippes). I beg to forward the same, which I have extracted, thinking it may be found interesting :—

“1601, April 3/13, Brussels. Advices sent to Thos. Philippes.... The Scots say that the Earl of Marr's embassy to England is to demand from the Queen, both by fair means and threats, a declaration of his master's title; and if she refuse 'his master will do, yea marry will he.' It is a shrewd Scotch trick, in such a time of general discontent in England, to send a solemn embassy, with a train of such crafty-headed fellows. If it were to congratulate the Queen on her escape from the Earl of Essex's dangerous conspiracy he would have used but a private gentleman, as the Queen did to him after the Gowrie matter. But he had some further reach, and means to take his opportunity in the general aversion which he finds in all estates of the present Government.

“It is evident the late plot was laid by the Puritans. The principal actors were zealous in that profession. The earl showed it at his arraignment, yet some in authority, whose throats those furious spirits would have cut had they prevailed, seem to clear the guilty, and impose the crime upon the innocent Catholics. Thereupon they have executed three or four poor priests (one condemned four or five years ago) and Ann Lyne, a Catholic gentlewoman, only for harbouring priests. It is true Sir Chris. Blount, after living all his life in seclusion, died a Catholic, but so might others who now stand at the helm, if past hope of life, and in fear of further peril than the last stroke of death; but these proceedings have not been the first against us, nor are they the last we must suffer....

“An Irishman recounts that masses are said openly in Waterford, and the friars go a-begging as openly as in times past, but this present persecution of Catholics in England and extraordinary liberty in Ireland hang not together.”

I should be glad to have any particulars of the Ann Lyne referred to?

ROBERT EDWIN LYNE.

ENVELOPES.—On the introduction of the penny postage, envelopes, though they had been known before, came first into common use. While they were yet uncommon it was the practice for persons to have cardboard models of them and cut and fold them for themselves. My memory of this fact has been refreshed by reading in Laman Blanchard's *Life and Literary Remains of L. E. L.* a letter written about that time, in which she requests that “slate pencils, a quire or so of small coloured note-paper, and a pasteboard pattern of the letter envelopes” may be sent to her (i. 205).

ANON.

SCOTT'S MOTTO TO LOVEL'S DREAM IN THE GREEN ROOM.—

“Sometimes he thinks that Heaven the vision sent,
And ordered all the pageants as they went;
Sometimes that only 'twas wild Fancy's play,
The loose and scattered relics of the day.”

This admirable description of a dream, Scott's

motto to Lovel's dream in the Green Room, has always been printed without a reference, and so often thought to be an “Old Play” motto. But I have just found the lines in Cowley's *Davidis*, ii. 789.

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

Farnborough, Banbury.

CHRISTIAN NAMES.—I send you some unusual Christian names which I have met with during the last few months: Jubal, Easter, Chastity, Virtue, Nimrod, Omega, Jason, Temperance, Providence, Suffrina, Cassandra, Hannibal, Madonna, Plato, Doctor, Phoenix, Belissa, Neva, Esmeralda, Ruby-cella.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

CURIOUS BAPTISMAL ENTRY.—Searching the registers of Glen Magna Church, co. Leicester, a few days since I came across the following quaint piece of business: “1761. William (so called thro' ye mistake of ye midwife), ye daughter of William Gimson Junr & Mary his wife, w's baptized Jan. ye 19th.” I regret to add that in former times these registers were most shamefully cared for, those for no less than 150 years being now lost. The oldest book dates from 1687.

F. D.

Nottingham.

PARALLEL PASSAGE.—An equivalent to the well-known saying of Lord Beaconsfield, “The unexpected always happens,” may be found in Plautus, *Mostellaria*, i. iii. 40, “Inesperata accidunt magis sæpe, quam quæ speres.”

FREDERICK ANDERSON.

12, Monteith Row, Glasgow.

LUTHER.—It is curious to find Luther occurring as a surname in England in the reign of Henry VIII., but so it is. See *Archæologia*, xliii. 214.

ANON.

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.]

ORIGIN OF TOASTMASTERS.—In the *City Press* of June 4, 1879, appeared the following, which up to this time has not elicited any reply in that journal. The subject is one of interest, and may perhaps receive some light through your columns:

“I recently heard, when dining in the City, that the origin of the custom of having toastmasters at City banquets was something as follows. It is said that at one of the banquets of the old East India Company the Duke of Cambridge (father of the present duke), who was always partial to dining in the City, had to speak. Mr. Toole, who was one of the officials of the company, and a man by no means wanting in confidence, said, ‘Some of the gentlemen have some difficulty in hearing your Royal Highness; shall I give out what the toast is?’ The practice was found so convenient that it was re-

peated on many future occasions, and Mr. Toole developed into the great City toastmaster. Can any of your correspondents say if the story is correct, or add any particulars of their own?"

C. WALFORD.

Belsize Park Gardens, N.W.

WHO WAS BASAWA?—Jules Baissac, in his *Origines de la Religion*, 1877, preface, p. vi, says:

"There is in the legends of Basawa, the restorer of the Civaite Lingaism, and of his nephew Tchanna-Basawa, his apostle and the propagator of his reform, a crowd of instructive traits of edification. One sees there the Linga, principle of moral as of physical life, mount by all the degrees of speculation and elevate itself to the heights where sits enthroned He who, according to the language of Bossuet, reigns above all the heavens and holds in his hands the reins of all empires," &c.

M. Baissac gives no reference, and it is the first time I have ever heard of Basawa. It would greatly oblige me if any of your Oriental readers would inform me who he was and when he lived, and in what writings these legends and the philosophy of uncle and nephew are to be found. What is said by M. Baissac of their work is similar to what is to be found in the *Kabbala Denudata* and the *Philosophy of the Kabbala* by Franck, and the *Kabbala* by Ginsburg. The time in which, therefore, Basawa and nephew are supposed to have lived and delivered their doctrines, or when it was reported of them, would throw light upon the much discussed question whether the Kabbala was ancient or modern, whether the Jews originated it, or whether they derived it from Oriental sources.

W. J. BIRCH.

REDCOATS.—In Higden's *Polychronicon*, i. 242, we read: "Tempore consulum milites Romani pridie quam pugnarent rosea veste induebantur, quod fiebat ad celandum sanguinem, ne viso sanguine corda militum trepidarent. Inde et rosati dicebantur." What authority is there for Higden's assertion that red was the colour of the uniform of the Roman soldiery in the time of the consuls, and that they were hence called "Rosati"?

A. L. MAYHEW.

Oxford.

GUY DE BEAUCHAMP, EARL OF WARWICK, married Alice, daughter of Ralph de Toney, and he had by her two sons—Thomas, who succeeded him, and John, who after great honours and exploits died unmarried, or without children. "Besides these two sons," says Collins, in his *Peerage*, "Earl Guy left five daughters, all honourably married." Will some one say to whom they were "honourably married"?

RALPH DE TONEY WARD.

PHILIP HENRY'S DIARIES AND OTHER HISTORICAL MSS.—I shall be much obliged to any readers of "N. & Q." who can tell me in whose hands Philip Henry's diaries now are. I have

seen those for 1661, 1663, and five other years to 1678; also some notes of his life up to the time of his marriage, and a paper called *Remarkable Providences observed by Mr. Henry*; but Sir John B. Williams seems to have had access to many others, which were dispersed at the sale succeeding his death.

MATHEW GOCH.

YEW = EBBLE.—Permit a second query on the yew (*ante*, p. 8). Britten, in his *Plant Names*, p. 165, says, on the authority of Forby and Wright, that in "E. Anglia, Norfolk, and the Eastern Counties" *ebble*=*aspen* (*Pop. tremula*). In the interest of a still vexed Shakespearean question, might I ask whether in the above counties or elsewhere it is applied also to the yew?

B. NICHOLSON.

HISTORY OF THE "SATURDAY REVIEW."—A notice of the life of Mr. James Grant, the author of the *History of the Newspaper Press*, which appeared in the *Bookseller* for June, 1879 (p. 510), contains the statement that "one of his latest ventures was an appendix to this [work], in which he attacked the *Saturday Review*; this provoked a reply, and Mr. Grant was convicted of numerous inaccuracies." Was the account of the *Saturday Review* ever published, and if it did appear in print, can the possessor of a copy furnish a collation and a summary of its contents?

P. W. TREPOLPEN.

MASSACRE OF ST. BARTHOLOMEW.—Who was Montgomerie, who escaped on horseback? Ger vase Markham, in his *Cavalrie*, published in 1617, dedicated to Charles, Prince of Wales, Duke of Cornwall, Albanie, and Rothsay, says: "I have heard it reported that, at the massacre in Paris, Montgomerie, taking an English mare, first in the night swam over the river Seine, and after ran her so many leagues as I fear to nominate."

S. SIDNEY,

Author of *Book of the Horse*.

"SILVESTER TRAMPER" is a book mentioned in the *Life and Literary Remains of L. E. L.*, by Laman Blanchard (vol. i. p. 20). It is, I gather, a book of imaginary travels. Can any one give information as to its author and time of publication? Miss Landon read it when a child, but in after life she tried in vain to procure a copy.

K. P. D. E.

MARY, DAUGHTER OF GEORGE BRUGES, SIXTH LORD CHANDOS, married William Brownlow, of Humby, co. Lincoln. Is there any posterity? I cannot find that there was in the Brownlow or Cust pedigree.

J. W. STANDERWICK.

CREST OF THE SEXTONS OF LONDON.—I find in a work on heraldry the crest of Sexton of London (as distinguished from Sexton, England) described as "Out of a ducal coronet or, a dexter arm, in

armour, embowed, ppr., garnished, in gauntlet an anchor sa., fluke and cable or." Can any of your readers tell me to what Sexton this refers?

GEORGE SEXTON, LL.D.

SALES BY AUCTION.—Is it known when they were first practised in England? ANON.

THE FARTHING PIE HOUSE, MARYLEBONE.—Where was this place? Why so named?

GEORGE ELLIS.

St. John's Wood.

THE REV. FR. GARTHSIDE was rector of a parish (possibly in Lincolnshire) in 1725. Query what parish? THOMAS NORTII.

"AJAMODA."—Are goats fond of parsley? Prof. Monier Williams renders Sanskrit *aja-moda*, *ajamodā*, *aja-modikā*, "goat's delight, name of various plants, common carroway, the species called *ajwaen* (*Ligusticum ajwaen*), and especially a species of parsley, *L. ajwaen*." R. S. CHARNOCK.

Boulogne-sur-Mer.

CURIOS OLD BOOK.—I have recently been shown an old book which I never heard of before. The title-page is as follows:—

"The | Ladies Dictionary; | being a | General Entertainment | for the | Fair-Sex: | A | work | Never attempted before in *English* | Licens'd and Enter'd according to Order | London | Printed for John Dunton at the Raven | in the Poultry 1694. Price Bound Six Shillings."

There is a dedication "To the Ladies, Gentlewomen, and others of the Fair Sex," signed "N. H." The book, though written in the plain, unvarnished language of the time, is full of the strictest morality, and contains much information and instruction that would be useful to the fair sex of the present day. Is it rare or not? Who was the author? WM. HUGHES.

THE "PICTORIAL TIMES."—The subject of extinct periodical journals and literature seems to find a place in the columns of "N. & Q." and prove of interest to its readers. Allow me, therefore, to add the name of another journal to the list, and ask how long its life endured. The *Pictorial Times*, to the best of my recollection, began its candidature for public favour in 1843, and certainly was in existence in 1845-6, perhaps even later. I can well remember the walls of a town in the north of England having large posters pasted upon them about the latter period, headed, in immense capitals, "Many Thousands of Pounds to be Given Away," and circulars to the same effect being most widely distributed, in order to induce people to become subscribers to this journal—the prize being the chance of winning 1,000*l.* There was also a woodcut in the journal depicting a poor woman calling at the office and saying to the publisher, "Please, sir, give me one of your

thousands," under the impression that it was to be had for merely the asking. It ought to be observed that there were some excellent illustrations embellishing its pages.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HERALDIC.—What family bears Or, a chevron chequy argent and sable between three water-bougets of the second? Crest, A gryphon's head crased proper. Motto, "Audeo." Where can I obtain its pedigree? DEXDIE.

ARE THE DATES KNOWN AT WHICH CHILDREN COMMENCE AND CONCLUDE THEIR GAMES?—MR. PARISH'S observations about marbles and Good Friday (*ante*, p. 18) suggest to me the above question, which some of the readers of "N. & Q." may be able to answer. In the course of a tolerably extensive experience of the alleys and slums of London I have learned that tops, marbles, tip-cats (*cheu!*), battledore and shuttlecock, and other favourite games of both girls and boys, come out and disappear at about a given date. Whether there exists some *lex non scripta* concerning these things, and what may be the cause of the observance of seasons, are matters on which I should be glad of information. J. K.

THE ARMS OF THE YOUNGER BRANCHES OF THE IMPERIAL HOUSE OF AUSTRIA.—I shall be much obliged if any of your correspondents can tell me how to depict the arms of the younger branches of the imperial house of Austria. Do they use any differences? and do they bear their shields on the double-headed eagle with the crown of a prince of the Holy Roman Empire? Does Prince Louis of Bavaria bear the same coat as the king? and what coronet is he entitled to use?

EDMUND M. BOYLE.

14, Hill Street, W.

A CRESSET STONE.—A cresset stone is an ancient lamp-stand, a stone somewhat like a font, into which holes were sunk in the form of cups. In these oil or tallow and a wick were inserted. I want to know more about them. They are very rare. Will some reader give particulars relative to them and quote existing examples?

HARRY HEMS.

Exeter.

THE FIRST INTIMATION IN ENGLAND OF THE BATTLE OF WATERLOO.—In *Temple Bar* for June of the present year it is stated that

"On Sunday, June 18, 1815, it chanced that between the services a clergyman in Kent was walking in his garden with his gardener, an old soldier who had gone through the Peninsular campaign. The gardener looked attentively at a bank, from the face of which mould kept crumbling down. 'There's a fight going on, sir, somewhere. When we were in Spain we always knew when

a cannonade was taking place, wherever it might be, by a crumbling of fresh mould." He took a spade and dug down a foot: along the smooth surface left by the steel an imperceptible trembling shook down little pellets of soil. 'That's it, sir,' said the old soldier, 'they are at it, sure enough!' This was the first intimation in England of the battle of Waterloo."

Who was the clergyman, and what authority is there for this statement?

EVERARD HOME COLEMAN.

71, Brecknock Road.

"DEAD AS CHELSEA."—I found this phrase lately in the *National Magazine*, 1833. What is its meaning?

E. WALFORD, M.A.

Hampstead, N.W.

VISITATION OF STAFFORDSHIRE IN 1663-4, PRIVATELY PRINTED BY SIR THOMAS PHILLIPPS IN 1854.—Is there a copy accessible anywhere? It is not in the British Museum.

J. C. L. STAHLSCHMIDT.

ASSUMING ARMS.—Can you throw any light on this subject? I inherited in 1870 an entailed estate, taking in addition to my family arms name and arms of predecessor in possession. I now carry my own 1 and 4 quarterly, and those assumed 2 and 3 quarterly. Is this correct? Some heralds say not.

T.

JERNINGHAM FAMILY.—The lordship of the manor of Painswick, Gloucestershire, was for a long time held by members of this family; and in Rudder's *History of Gloucestershire* (1779), p. 596, there is as follows: "There are several memorials on flat stones for the Jerninghams, in this chancel [of Painswick Church], containing very little more than their names." From this I presume that some at least of the family have been buried in the church; but I cannot find the flat stones in question, and the name does not appear in any of the mural inscriptions. The church, I may mention, is at present undergoing the process of restoration. May I ask some of your readers kindly to refer me to any sources of information respecting this old family?

ABHBA.

"TALENTED."—Has the origin of this word been exactly determined yet? We all know what Macaulay said of it in his conversation with Lady Holland. John Sterling, in a letter to Carlyle criticizing *Sartor Resartus*, called it "a mere newspaper and hustings word, invented, I believe, by O'Connell."

FRANCIS ANDERSON.

12, Monteith Row, Glasgow.

MADAME ROLAND.—What is the true version of this memorable woman's death? Each detail is of import. Carlyle represents her as insisting on dying before Le Marcke to show him how easy it was, but Bertin (that strange connoisseur in judicial murdering) and many other French authors state

that she made a "woman's last request" to Sanson, that Le Marcke might die first lest the sight of her death might unman him. The heroic womanly grace of this latter version makes one hope it is the true one.

A. F.

T. OR J. ERSKINE.—I have a volume of MS. prose and poetry, written by T. or J. Erskine about the middle of last century. Some of the poems are dated "Tunbridge Wells, 1769," other pieces are dated "Roy^l Reg^t, St. Hiliers Island of Jersey," the same year and the one following. The writing is very good, and the language choice and cultivated. The volume has the name Frances Erskine, 1770, inside the cover, in a different handwriting from that of the author. Can any of your readers tell me who he was, and if he published any works?

HERMES.

AUTHORS OF QUOTATIONS WANTED.—

"Throwing oil upon the troubled waters."

T. E.

"Life let us cherish."

L. M.

Replies.

THE DE LAUNE FAMILY.

(5th S. xi. 509.)

The De Launes or De Launs were of French extraction. The first of the name of whom anything is known in England was William De Laune, a French Protestant clergyman (*verbi Dei predicator*), who had been compelled to leave his native country on account of his religion. He seems to have combined the practice of medicine with the preaching of religion, as in 1582, on Dec. 7, he was summoned before the College of Physicians of London for practising without a licence. He then presented a petition for a licence, in which he stated that he had studied medicine for eight years at Paris and Montpellier, that he had long followed the profession without a single complaint against him, and that he had a large family wholly depending on his exertions. On Dec. 22, 1582, he was examined and admitted a licentiate of the College. He appears afterwards to have practised for many years, and dying in February, 1610, was buried at St. Anne's, Blackfriars. So much for the first De Laune. The second of the name who rose to distinction was, in all probability, one of the "large family" of the first. This was Gideon De Laune, who became a noted and wealthy apothecary in the city of London, who was the apothecary of James I., and whose bust may still be seen at Apothecaries' Hall. It is remarkable that, being "an alien born," he could not be elected an alderman of the city of London, a dignity to which he aspired. That there was a strong bias to physic in the family cannot be denied, for the roll of the College of Physicians contains the name of

Paul De Laune, a brother of Gideon, who, after taking an M.A. degree at Cambridge, became a Doctor of Medicine at Padua, and, having been incorporated at Cambridge, was admitted a Fellow of the College of Physicians on April 21, 1618. Dr. De Laune was for many years in Ireland, in the capacity of physician to the Viceroy. By thus leaving London he lost his practice, but supported himself for some time by discharging the duties of the Professor of Physic in Gresham College, as the *locum tenens* of Dr. Winston, who fled to the Continent in or about the year 1642. In 1652 Dr. Winston returned, and Dr. De Laune lost his professorship and his livelihood. "Under these circumstances, though then a septuagenarian," he accepted from Oliver Cromwell, in 1654, the appointment of Physician General to the Fleet, and in that capacity sailed with Blake for Jamaica. He was present at the taking of that island. Thenceforward nothing was known of him, but it is supposed that he died in Jamaica in December, 1654.

While the career of the younger brother had ended in poverty and an unknown grave, Gideon the elder had amassed a large fortune, had a coat of arms granted to him by Sir W. Segar, Garter, in 1612, and, in fact, became the founder of a family. Gideon De Laune lived to a great age, dying in 1659. His only son Abraham predeceased him, having purchased the manor of Sharsted, in the parish of Doddington in Kent, at the beginning of Charles I.'s reign, from the family of Bourne. He had several children, and was succeeded by his eldest son William, who was knighted, and died in 1667. Another son, George, a merchant adventurer of the city of London, has a passing mention in Pepys's *Diary*, under date Dec. 29, 1662, where we read of "the strange burning of Mr. De Laun a merchant's house in Loathbury, and his lady (Sir Thomas Allen's daughter, who had been Lord Mayor in 1660), and his whole family, not one thing, dog nor cat, escaping." Sir William Delaune, as the name was then spelt, was succeeded by his son William, who was a colonel in the army, and knight of the shire for Kent in the first Parliament of George I. He died without issue in 1729, and his estate passed through his sister Jane Thornicroft to the Pinkes and Faunces, who as Faunce-Delaune still hold the estates and manor of Sharsted. Returning for a moment to Gideon De Laune, it is not improbable, with regard to his great age at his death (ninety-four) in 1659, that he may have been the brother, and not the son, of William De Laune. It does not appear in what relation Dr. William Delaune, who, as Vice-Chancellor of the University of Oxford, corresponded with Pepys in Dec., 1702, stood to the rest of the Delaune family.

As to any connexion between the De Laune family and that of Delane there would seem to be

none. The name Delane is undoubtedly Irish. It is Delaney with the *y* elided. It should be noted that this Delaune here has already been started in "N. & Q." (see 1st S. xii. 166, 235, 498). From those queries and replies, as well as from the *Gentleman's Magazine* for 1847, from Dr. Munks's most excellent *Roll of the Royal College of Physicians*, and from Hasted's *History of Kent*, the foregoing particulars of the De Laune family have been mainly derived. G. W. D.

Athenæum Club.

FIELDING THE NOVELIST (5th S. xi. 484, 509).—The gipsy and Mother Wells were committed in the first instance by Mr. Teshmaker, of Ford's Grove (great-grandfather of the present owner of that place, Teshmaker Busk, Esq.), having been arrested on a warrant granted by Alderman Chitty. Virtue Hall and Fortune Natus were subsequently arrested and brought before Henry Fielding, then a police magistrate, who has given a full and most amusing account of the whole proceedings, so far as he was connected with them. Mary Squires and Susannah Wells were tried at the Old Bailey on Feb. 21, 1753, convicted, and sentenced—Wells to be branded on the hand and imprisoned for six months, Squires to death. Squires was respited through the exertions of Sir Crispe Gascoyne and ultimately pardoned. Canning was indicted for perjury on April 29, 1754, convicted, and sentenced to seven years' transportation. She returned to England at the expiration of her sentence, and received a considerable sum of money which had been subscribed and bequeathed by believers in her innocence. Wells died at Enfield on Oct. 5, 1763. Squires was buried with gipsy pomp at Farnham in Surrey, on Feb. 26, 1762. The mass of contradictory evidence is enormous, thirty-six witnesses on one side and twenty-six on the other—swearing to facts utterly irreconcilable. If the balance of testimony can be said to incline either way I am disposed to think it is slightly in favour of Canning. *Blackwood's Magazine*, May, 1860; *Paradoxes and Puzzles*, p. 317; *Nineteen State Trials*, p. 504; Fielding's pamphlet, 1753, p. 30; Dr. Hill's pamphlet, *A Full and Authentic Account*, &c., p. 66; Churchill's *Ghost*, p. 182; *Annual Register*, 1761, p. 179; *Cambridge Journal*, Feb. 27, 1752. I. P.

I wrote only through accidentally discovering that Henry Fielding had been one of Elizabeth Canning's dupes, and as the fact, or what seemed to be such, was new to me, I thought it might be new to some other people. It is not mentioned in either of the biographies of Fielding that I have consulted, not even by Sir Walter Scott, so far as I can discover. I will only add that in the book I quoted from the magistrate before whom Squires and Wells were examined (not "tried," as O. in-

advertently writes) is spoken of as "Justice" Fielding and "Mr." Fielding. The great novelist's very last work was a description of his voyage to Lisbon. In it he recounts his efforts as a magistrate for the improvement of the police and the detection of murderers, with the good result that the winter of 1753 stood unrivalled during a course of many years for its entire freedom from street robberies. He writes as having continued his duties as a magistrate so long as his strength permitted; and as he did not sail for Lisbon till June, 1754, it is fair to conclude that he, and not his brother, was the magistrate before whom Squires and Wells were examined in February, 1753. This is the more likely because we are told that his half-brother, Sir John Fielding, *succeeded* him in his office of a Middlesex magistrate. Besides, Fielding wrote his pamphlet in March, 1753, and in it he says:—

"As to my own conduct in this affair, I know it to be highly justifiable before God and before man. I frankly own I thought it entitled me to the very reverse of censure. The truth is, the same motive prevailed with me *then* which principally urged me to take up my pen *at this time*."

The case came before a magistrate on February 14, and it seems probable that by the word "then," used about a month after, the writer refers to the hearing before himself as a magistrate, when Squires and Wells were committed for trial. G. H. W.

SIDEMEN (5th S. xi. 504).—I do not think Mr. MARSHALL has left much to be said. Surely the etymology from *side* and *man* is quite sufficient. The Latin *assistens* means little else; it is only "one who stands (or is) beside." The absurd attempt to make *sidesmen* stand for *synodsmen* is just one of those fancies which were so abundant in the sixteenth century, when it seems to have been held that all English was derived from Latin and Greek, and that there was no originality in it. We find *side-bench*, *side-board*, and *side-wagh* (*i.e.* side-wall) all in the Middle-English period. Hence *side-man* is a perfectly consistent and intelligible formation. We need seek no further.

WALTER W. SKEAT.

MR. MARSHALL not only says, "So far as I am aware, the first use of the word 'sidesmen' occurs in a document of 1596," but, as I understand him, he implies that he is not aware of the word "sidesmen" occurring earlier than 1691. The *Monthly Magazine* for June 1, 1810, xxix. 458-62, contains a "Transcript of the Parish Expenditure of Milton Abbot [near Tavistock, Devon] for the year 1588, in the Order, and exactly after the Letter of the Original," in which the following items appear in the accounts of the "Heywarden" (apparently the churchwarden): "For the wardens and sidesmens dynners, xijd.; For the warden and sidesmens dyner at this visitation, xijd." The former item

was paid apparently at the archdeacon's visitation, and the latter at the bishop's.

I am sorry to have to add that the original document is not now to be found at Milton Abbot, where, as the vicar informs me, the earliest existing parish record is dated 1653. WM. PENGELLY.

Torquay.

A "KNOTTING-BAG" (5th S. xi. 469).—The following words of a song written by Sir Charles Sedley and composed by Henry Purcell will throw light on the question what is a knotting-bag:—

"Hears not my Phillis how the birds

Their feather'd mates salute?

They tell their passion in their words,

Must I alone be mute?"

Phillis without a frown or smile

Sat and knotted all the while.

'So many months in silence past,

And yet in raging love,

Might well deserve one word at last

My passion should approve.'

Phillis without a frown or smile

Sat and knotted all the while.

'The god of love in thy bright eyes

Does like a tyrant reign,

But in thy heart a child he lies

Without a dart or flame.'

Phillis without a frown or smile

Sat and knotted all the while.

'Must then your faithful swain expire

And not one look obtain,

Which he to soothe his fond desire

Might pleasingly explain?"

Phillis without a frown or smile

Sat and knotted all the while."

W. H. CUMMINGS.

Knottling was a common custom with ladies some fifty years ago. An article of boxwood, like a short netting needle, but much broader, was wound round with fine twine, the other end being fixed to a small roller. A knot was made at every inch of the twine, which was wound round the roller; the twine so knotted was used to tie parcels or for any other purpose. There was no use in this process; it only served to employ the fingers when they had nothing else to do. It was superseded by the introduction of crochet and such like work. With some ladies it is a positive misery to have their fingers idle. I know one English lady who gave great offence to the Presbyterians in Scotland by persisting in knottling on Sundays.

E. LEATON BLENKINSOPP.

"SPECIMEN OF A NEW JEST BOOK," &c. (5th S. xi. 507).—"Cudgel thy brains no more about it." Downs, one of the majors of the S. J. W. L. V. Regiment, was "Marcus Spermaceti the Elder." He was a fellow of infinite jest and jollity—fat, fleshy, and Falstaff-like, and with a heart as big as his body. There is a coloured engraving of him in his scarlet coat, blue pantaloons, and hessians, spurred as a field officer, with pigtail behind, and

his stout bamboo cane in hand. Leigh Hunt has a characteristic gibe at him in his *Town*. He died on board a Berwick smack on his passage to London, and his body, wrapt in canvas and covered with a tarpanlin, was towed up astern in the smack's dingy. He was a favourite with all—a sort of second Grose.

NOTE HURST.

THE "KALEIDOSCOPE," A LIVERPOOL MAGAZINE (5th S. xi. 487).—The *Kalidoscope*, a Liverpool weekly miscellany, was published and edited during the whole period of its existence by Mr. Egerton Smith, the publisher and editor of the *Liverpool Mercury*, a political newspaper, at that time issued weekly. The first number of the *Kalidoscope* was issued on July 28, 1818, in a folio form, which after the publication of the first two annual volumes was changed into a quarto. Eleven volumes of the new series were issued. The last number bears the date of Sept. 6, 1831. The price throughout the whole period was 3½*d.* per number. The miscellany was conducted with considerable taste and spirit. William and Mary Howitt first essayed their literary powers in its pages. The *Sketch Book* of Washington Irving was also there first presented to English readers by the insertion of the papers from the original American edition. The circulation was limited, there not being sufficient scope or interest in a provincial town to command success. It might be thought that the publication of *Chambers's Journal* and the *Penny Magazine* led to the discontinuance of the *Kalidoscope*. This, however, cannot have been the case, since the first number of *Chambers* bears the date of Feb. 4, 1832, and the first number of the *Penny Magazine* March 31 in the same year, being several months after the suppression of the Liverpool publication.

J. A. PICTON.

Sandyknowe, Wavertree.

BISHOPS' WIVES (5th S. xi. 448).—If W. M. T.'s query refers only to the wives of English bishops since the Reformation, it may be answered at once with a decided negative. No bishop's wife, since the second Mrs. Crammer came over in a box, has borne any title in consequence of her lord's episcopality. The sole exception may perhaps be her late Royal Highness the Duchess of York and Princess-Bishop of Osnaburgh. Nay, more, had Queen Elizabeth had her way the bishops' wives would not have been allowed the ordinary title given to married ladies. Strype gives us Her Majesty's farewell to Parker's wife: "I thank you for your entertainment, but I cannot call you *madam*." Bishops' wives are valuable members of society, useful—too useful at times—and ornamental; but they are a modern innovation upon our ancient constitution, grudgingly and of necessity permitted (see the statute 2 Ed. VI. c. 21), but not provided for by the wisdom of our ancestors, Saxon or Norman. Ladies whose hus-

bands are peers both spiritual and temporal bear, of course, their proper title; but Mrs. Proudie must remain content to be Mrs. Proudie. "Let me in," said the lady with no ticket at the door of the exhibition; "don't you know that I am the bishop's lady!" "Very sorry," said the janitor, "but I couldn't do it even if you were his wife." By the way, can any one tell me whence this story comes?

EDWARD H. MARSHALL.

The Temple.

THE COMMA AS A NOTE OF ELISION (5th S. xi. 486).—I am at a loss to understand the drift of this notice. The notorious fact that a comma as a mark of elision is comparatively modern is, of course, well known to every student of English who has ever seen a manuscript. The quotation cited, beginning "This wretched world's transmutaeion," proves nothing to the contrary. It is simply a quotation from Chaucer, misprinted, or copied from an edition by a wholly incompetent editor, as must be patent to all who understand the matter. The old title of the poem, viz. "A Ballad of the *Village* without Painting," which is still the title by which it is generally known, contains a most amusing blunder. It is her *visage*, not her *village*, that a lady paints.

WALTER W. SKEAT.

Cambridge.

MALEHEIRE ARMS (5th S. xi. 447).—In Charles's roll of arms for Hen. III. and Edw. I., No. 589, is Will. Maulure, which with little doubt is equivalent to Maleheire. The arms are, Or, a demi-lion, tail forked, gules.

D. C. C. E.

ANECDOTE OF MARSHAL BLÜCHER (5th S. xi. 428).—Forty and odd years ago I heard more than once, from the lips of a German diplomatist who was in England with Blücher in 1814 (not "after the battle of Waterloo"), that the Prussian marshal, struck as he rode through the streets with the show in our London shop windows, exclaimed, "My God, what a town to sack!" I did not understand the exclamation as expressing "the sentiments of a marauding savage," but wonder at the profusion of wealth displayed and apprehension of the risk we ran if invaded.

H. D. C.

Dursley.

Blücher, on looking over London from St. Paul's, is said to have exclaimed, "Was für Plunder!" *i.e.* what lumber, what a confused mass (of buildings). If the old warrior had meant plunder in the English sense of the word, he would have expressed himself differently.

W. P. LUNDIE.

HARVEY FAMILY (5th S. xi. 449).—John Scott, of Enfield, co. Middlesex, citizen and deputy lieutenant of the City of London, was knighted at Windsor Castle by Queen Anne, *circa* 1707 (see *Le Neve's Knights*). May not he have been the

"Sir John Scott" referred to by your correspondent?
W. D. PINK.

Leigh, Lancashire.

EARLS OF CORNWALL (5th S. xi. 469).—For an account of the more or less mythical Earls of Cornwall before the Norman Conquest, A. X. can consult Dugdale's *Baronage*. A summary of this information will be found in Davies Gilbert's *Parochial History of Cornwall*, iv. 346-48.

GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

An historical paper on the ancient dukes and earls of Cornwall was read, if I am not mistaken, at the Congress of the Archaeological Association at Penzance, in August, 1876.

E. WALFORD, M.A.

Hampstead, N.W.

FIRST COUSIN MARRIAGES (5th S. xi. 428).—W. W. will find Mr. Geo. H. Darwin's paper, "Marriages between First Cousins in England and their Effects," in vol. xxxviii. of the *Journal of the Statistical Society* (1875), pp. 153 and 344.

C. WALFORD.

HENSON OR HINSON FAMILY (5th S. xi. 428).—There is a pedigree of the family of Hinson of Fulham in Harl. MS. 1468. According to Bridges there is a printed pedigree of Hinson of Fordham in *Visitation of Middlesex*, 1663 (Salisbury, 1820).

B. WHITEHEAD, B.A.

Middle Temple.

DATED BOOK-PLATES (5th S. xi. 446).—Your correspondent A. describes a book-plate dated 1668. In a copy of the third edition of Florio's translation of Montaigne's *Essays*, 1632, which I possess, there is an engraved book-plate. In the centre is the name of the owner with date, Neville Catelene, December 3, 1660, surrounded by a rather rude double ornamental border, four inches long and two broad.

ALEX. IRELAND.

Inglewood, Bowdon, Cheshire.

"MARY MAGDALEN'S COMPLAINT AT CHRIST'S DEATH" (5th S. xi. 447).—This poem was written by Father Robert Southwell, S.J. After having been most cruelly tortured by Topcliffe the informer, he was hanged, drawn, and quartered for his faith, Feb. 21, 1595, at Tyburn. See his life, written at considerable length in *Records of the English Province of the Society of Jesus*, vol. i., first series, by Henry Foley, S.J., Lond., 1877. A list of his poems is given in this life, among which the poem in question is named. A volume of his poems and prose was printed in 1620, but does not contain *Mary Magdalen's Complaint*, but has *S. Mary Magdalen's Funerall Teares* in prose. In the *Records*, &c., a pedigree of the Southwell family is given. A short account of this Father

Robert Southwell may be found in Challoner's *Memoirs of Missionary Priests*, 1741. C. J. E.

Your correspondent should compare

"S. Peter's Complaint and Saint Mary Magdalen's funerall Teares, with sundry other selected and devout Poems. By R[obert] S[outhwell] of the Society of Jesus. Permissu Superiorum, 1616, 12mo."

The first edition of the *Funerall Teares* quoted by Lowndes is dated 1594, 8vo., but Mr. Pearson's catalogue, issued last February, contains an earlier edition, also in 8vo., of 1591. A.

Southwell's poem may be found in the Rev. A. B. Grosart's invaluable edition of Southwell's *Complete Poems*, p. 62. W. T. BROOKE.

"NINE POINTS OF THE LAW" (5th S. xi. 447).—I think MR. WAGSTAFF will have to look to some better source than "an odd corner of an old magazine" for the explanation of the above saying; for in the correct version there are only eight "points," in the old saying of Mr. Selwyn (a former candidate for the chamberlaincy of the City of London), which "points" are the following: "1 a good cause; 2, a good purse; 3, an honest and skilful attorney; 4, good evidence; 5, able counsel; 6, an upright judge; 7, an intelligent jury; and 8, good luck—without which, with all the other seven, it is odds but he miscarries in his suit" (see *Scribbleomania*, p. 261).

THOMAS HARPER.

ETYMOLOGY OF "SIPPET" (5th S. xi. 387).—This is, as MR. JERRAM suggests, a *soppet* or little *sop*, the *sop* being, according to Bailey, "bread soaked in broth, gravy, dripping, wine, or any liquid." In the earliest quotation in which I have seen *sippet* used, the word merely means a little sip or draught. I get this from Skelton, cited in Mr. Wedgwood's *Dictionary, in voce* "Sip":—

"And ye will give me a *sippet*
Of your stale ale."

Yet by Cotgrave's time, 1611, *sippet* was already used in the sense of a bit of bread steeped in wine or sauce, for he gives, "*Tremper*, to dip, soak, supple in liquor; *trempette*, a sop, a *sippet*." Torriano, ed. 1659, is even more precise: "A sip,* or *sippet*, setta di pane da intignere." And in the *Compleat Cook*, 1655, 12mo., we have *sippet* in its modern sense of a culinary garnish of fried or toasted bread or crusts, where, speaking at p. 16 of how to boil a carp, we are told: "Let him boyl between two dishes in his own blood, season it with pepper and vargis, and so serve it up upon *sippets*." Again, in boiling a rump of beef, p. 43: "Set it boyling with these things in it til it be tender, and serve it up with brown bread and *sippets* fryed with butter, but be sure," &c.

* Query, was a *sip* of bread once said? Torriano looks like it.

Sippet cannot be considered at the present day as an obsolete or a provincial word. Most modern dictionaries enter it. It is still generally used, though merely at present a word of the kitchen and of those who prepare our food. In the more new-fangled and genteel cookery books I regret to see it replaced by the unnecessary *croûton*, but in the march of gentility that is inevitable. I might diverge into the cognate archaeology of *brewis* and sops in wine, but this note is already long enough.

ZERO.

I have all my life been accustomed to the use of this word in Worcestershire and elsewhere, and have supposed it to mean that when the triangular piece of toast is put in the gravy it will "sip it" up. Miss Hooper, in her *Every-Day Meals* (H. S. King & Co., 1857), when giving directions for minced meat, says, 'Fry sufficient *sippets* of bread for your party, place round the dish for serving, on each a sprig of fried parsley' (p. 140). In the same author's popular work, *Little Dinners*, she says, "Serve with toast *sippets*" (p. 171). Miss Acton, in her *Modern Cookery*, speaks of "pale toasted *sippets*" (p. 230), "pale fried *sippets* of bread" (p. 231), and gives receipts for fried *sippets* (p. 4) and *sippets à la Reine* (p. 5). The word *sippet*, therefore, would appear to be in common use elsewhere than in Somersetshire.

CUTHBERT BEDE.

This word, in the sense attributed to it by MR. JERRAM, has been familiar to me all my life. But inasmuch as it has the misfortune not to be French, and "hashed mutton, minced veal, and the like" are dishes purely national, and consequently not met with in genteel society, one seldom hears it, and I thought that its employment might be a peculiarity of my father's household. But as a friend, of whom I have made inquiry, assures me that he too is well acquainted with the term, I feel justified in saying that it is in common use in this town.

WILLIAM BATES, B.A.

Birmingham.

A *sippet* is so called just because it is a *sippet*, i.e., a thing that sips, or sops, or sups up the gravy. It is a common word in the north of England. Thus, too, a *tippet* is so called because it is a thing at the tip of a hood or liripipium, and a *gibbet* is so called because it is a thing that gibs or jerks up its victim. See Mr. Wedgwood's *Dictionary*.

A. J. M.

I suspect that there are few counties in England where the "triangular piece of toast" is not known by this name. I have always heard it so called. Was it not Dr. Parr, of eccentric celebrity, who, on being invited to eat hash, replied, "If you please. Give me all the *thippeth*!"

HERMENTRUDE.

The word is common in Derbyshire and Leicester-

shire, as applied to the slips of toast served with hashed dishes.

GEO. CLULOW.

SOMERSETSHIRE METEOROLOGICAL NOTICES (5th S. xi. 445).—I have a fac-simile in wood of one of the hailstones which fell in Mill Park (Somersetshire or Gloucestershire?) on Friday, July 15, 1808. It measures $8\frac{1}{2}$ in. round. The average measurement of those which fell was 8 in. This model was given me by my father.

C. PICKERING CLARKE.

Thornham.

LATIMER'S CHURCH (5th S. xii. 6).—Surely MR. MATHEWS has misread his Aubrey. The passage he quotes, "In the walke at the parsonage," &c., occurs in Aubrey's description of West Kington in the hundred of Chippenham (*Topographical Collections*, Canon Jackson's edition, p. 87). In the notes Canon Jackson says:—

"Hugh Latimer was instituted to this rectory in 1530 by the celebrated Cardinal Campeggio, then Bishop of Sarum. He remained about five years. His letters to Sir Edward Baynton of Bromham are written from this place. In them he speaks of his 'little bishoprick of West Kington.'"

My uncle held the rectory for many years, and his widow often speaks of the traditions of Latimer which were current in the place when she lived there. Latimer's pulpit has been preserved, and a stained glass window on the south side of the chancel has been erected to his memory, the gift of Mr. Gabriel of Bristol, the architect who restored the church for Canon Barrow, my uncle's successor.

T. F. RAVENSHAW.

Pewsey Rectory, Wilts.

"DILAMGERBENDI INSULA" (3rd S. viii. 349, 398, 442, 482, 542; ix. 69, 221, 309; xi. 284; 5th S. xi. 269, 295, 357).—MR. A. S. FETHERS has more than astonished me by the assertion that "if any one will examine the works of the Venerable Bede, he will find it is the name of the Isle of Wight at that period." I do not know to what works of Bede MR. FETHERS refers, but in his *History*, where one would more reasonably expect to find it, he nowhere calls the island by this name, but over and over again "Vecta." See bk. i. c. iii.; iv. 13, 16; v. 19, 23. This was its ancient Roman name, as we learn from Suetonius (*Vita Vespasianæ*, 4) and other Latin authors. "By Ptolemy it is called *Ἰουκτηριος*; by the Saxons, *Wihtr*; and by the Britons, *Guith*. It is said by most historians that, when the Saxons invaded this kingdom, this island fell to the share of those of them who were called *Jute*, whom Bede expressly names *Vita*,* which the Saxon

* "Jute et Vite videntur idem nomen esse *IVTE*, transpositis modo duabus primis literis" (*Nota R. Hussey in Bede Hist.*, l. i. c. xv.).

idiom would of course pronounce *Wita*, as it changes *Vir* into *Wep*" (Bowen's *Geography*).

EDMUND TEW, M.A.

A reference to the above passages in the eighth, ninth, and eleventh volumes of the Third Series of "N. & Q.," as pointed out by MR. W. STAVENHAGEN JONES, will show how exhaustively, but with how little definite result, the origin of the strange word *Dilamgerbendi* was discussed in your pages twelve or fourteen years ago. R. M.—M.

ROOT—"CAT" (5th S. x. 514; xi. 117, 137, 337).—Cat is the name of a domestic implement which seems to belong to the early days of tea, when its accompaniment was toast. There has, in all my remembrance, hung in a corner of the kitchen ceiling of this house one of these old stands for keeping hot a plate of buttered toast at the fire; and I have seen and heard of others so retained in other houses, no doubt as curious relics, when they were superseded by safer metal stands. The centre of the cat is a ball, of dark oak, with six spokes, like a star, each wrought in a cable twist; the whole of excellent workmanship and high polish. When I early inquired as to its name and use, it was said that it was probably so called because, like a cat, it must fall on its feet, and that it could not be upset. The plate of toast, however, might have been thrown off. The name doubtless belongs to the form, and its power of resistance and obstruction, and not to any plant or growth in particular. M. P.

Cumberland.

"HODIE MIHI, CRAS TIBI," &c. (5th S. x. 155; xi. 492).—On tombstone of Thos. Bannatine, who died 1635, Greyfriars, Edinburgh:—

"Hodie mihi, cras tibi.

Vita quid hominis? Flos, umbra, et fumus, arista;
Illa malis longa est; illa bonis brevis est.

To-day is mine, to-morrow yours may be;
Each mortal man should mind that he must die.—
What is man's life? A shade, a smোক, a flower—
Short to the good, to the bad doth long endure."

Sir T. Dick Lauder, *Scottish Rivers*, p. 9.

The saying quoted from St. Chrysostom, "Give me to-day and take to-morrow," has quite a different meaning from "Hodie mihi, cras tibi." It means, as Erasmus puts it, "Fruar ego hac vita, tu futura. Dictum quod in ore habere solebant homines voluptatibus addicti" (*Adag.* "Da mihi hodiernum, tu sume crastinum"). G. F. S. E.

SHOWERS OF SULPHUR (5th S. x. 495; xi. 155, 518).—A shower of sulphur occurred in this place (Cowbridge, Glamorgan) on the 8th ult. I observed the sulphur floating on the pools and puddles, and remaining on the paths when the water had subsided. I collected some of it, and might easily in a short time have collected half a pound or so. It resembled exactly what is called by housekeepers

flour of brimstone, and I detected immediately, by tasting, that it was sulphur. THOMAS PAYNE.
Cowbridge, Glamorganshire.

Did C. C. M. see the letter in the *Times* stating that the supposed sulphur turned out to be the pollen of piue trees? JAYDEE.

"BLOOMING" (5th S. xi. 46, 174, 197).—It may perhaps be worthy of note that the Rev. Joseph Granvil, in his *Sadducismus Triumphatus*, Lond., 1726, under the title of "The Demon of Tedworth" (1661), makes mention that on one occasion the spirit came into a room panting like a dog, and, "company coming up, the room was presently filled with a *blooming* noisome smell."

GEORGE M. TRAUERNE.

ANGLO-SAXON COINS (5th S. x. 380, 414).—Some information on this subject is contained in *Annals of the Coinage of Great Britain*, &c., by the Rev. Rogers Ruding (London, John Hearne, 1840, 3 vols.). EDWARD H. MARSHALL.

The Temple.

SEVERE WINTERS (5th S. xi. 24, 134, 176).—The following is told by Col. Landmann in his *Adventures and Recollections*, i. 224. On leaving New York he took with him two bottles of madeira, which became frozen on the journey, the thermometer showing fifty degrees of frost. Taking them out in a Canadian public-house to refresh himself, he found the contents frozen, and quite white, except a small globule in the centre. This he got at and swallowed; he did the like with the second bottle, after which he felt considerably intoxicated. On thawing the remainder in the bottles he found it to be pure water. The frost had separated the alcohol from the water; the former remained unfrozen; so he had swallowed the separated alcohol concentrated in a very small compass. This is the only way in which wine can be frozen; the alcohol cannot be frozen with the rest of the liquid, but is separated from it by the action of the frost. All accounts of chopping frozen wine must be received with something more than a doubt. E. LEATON BLENKINSOPP.

In Jan., 1854, I went into residence as an undergraduate at Oxford. The river was frozen over for miles. I remember a four-in-hand driven down the Isis. The ice up the Cherwell, particularly about Parson's Pleasure, was splendid. A bottle of port froze in my rooms, and I well remember my "scout" in consternation over this event, as also concerning a sodawater-making machine, the contents of which also froze, lest the "fixed hair" should explode the glass globe. X. C.

PLOUGHING BY THE HORSE'S TAIL (5th S. x. 366, 503; xi. 77).—In Caithness and Sutherland, before the time of Mr. Trail, who introduced the modern

systems of farming there, they always ploughed by attaching the plough, a wooden one-stilted thing, to the horse's tail. Ropes were made of twisted rushes which, though they did not last long, were cheap. I remember once seeing a bridle made of rushes and a wooden bit. I also once saw a man carrying a big heavy rope on his back in the north-west of Ireland, west of Glen Colum Kill, which he was taking to exchange for herrings, and which I was told was made from fir found in the bogs and beaten till the fibres were loosened, when they were twisted into a rope. It was said to be a strong but not a lasting rope. J. R. HAIG.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 7.)—I am delighted to see at the above reference a proposal to give the bibliography of the literature connected with Pope and his quarrels. The suggestion emanates, I suspect, from a gentleman not entirely a stranger to "N. & Q.," who has himself a very curious collection of Popeana pamphlets, and probably possesses more knowledge of the subject than any one now living. We may expect, therefore, some valuable information about the chronicles of the warfare carried on between Pope and the Knights of the Bathos.

The first source from which to obtain a catalogue of the productions of Pope's literary enemies is naturally "The List of Books, Papers, and Verses in which our Author was Abused," &c., given in the Appendix of the *Dunciad*. Additions were made to this list from time to time as new editions of the *Dunciad* were issued, and some of the works mentioned are now very scarce. Pope himself had a collection of them bound up in four volumes. Two of these volumes, in 8vo., were lettered "Libels upon Pope. Vols. I. and II." Another volume of 12mo. pamphlets was lettered "Curll and Company," and the fourth volume "Libels on Swift and Pope."*

I shall only describe in this communication two works which are perhaps not to be found in the collections of your other contributors.

1. "An Author To be Lett. Being a Proposal humbly address'd to the Consideration of the Knights, Esquires, Gentlemen, and other worshipful and weighty members of the Solid and Ancient Society of the Bathos. By their Associate and Well Wisher Iscariot Hackney.—Evil be thou my Good. Satan. Numb. I. To be continued. London: Printed for Alexander Vint in the Strand. 1729." 4to. Title-page; preface, 3 leaves; pp. 12; errata, 1 page.

This was, I believe, afterwards included in the collection of the verses, essays, letters, &c., relating to the *Dunciad* by R. Savage. Johnson, in his *Biographies*, attributes *An Author To be Lett*, &c., to Savage, but the greater part of it is undoubtedly the work of Pope: Savage could no more have written it than he could have written the *Dunciad*.

* Do these volumes still exist?

2. "One Epistle to Mr. A. Pope, Occasion'd By Two Epistles Lately Published.

Spitful he is not, tho' he writ a Satire,
For still there goes some Thinking to Ill-Nature.
Dryden.

London: Printed for J. Roberts, in Warwick-Lane. [Price One Shilling.] 4to. pp. 21.

This is the joint production of Leonard Welsted and James Moore Smythie. It appeared afterwards with explanatory notes in the collected edition of Welsted's *Works* published by John Nichols (London, 1787, 1 vol., 8vo.). Pope was much annoyed by this pamphlet, and attacked it several times in the *Grub Street Journal*.

F. G.

P.S.—Your correspondent P. A. H. writes *Popeana*. In Pope's time it was written *Popeana*. In Lowndes it is *Popeiana*. Which is the most eorreet spelling? I hope that your correspondents who send descriptions of Popeana pamphlets will do so only from *personal inspection*.

CHARLEMAGNE NOT ABLE TO WRITE (5th S. xi. 368, 517.)—Many of the North-country gentry were not able to write in the middle of the sixteenth century. In Raine's *History of North Durham*, xxxii., is a document of the date 1561, to which is attached

"The Schedule of the names of all the Lords, Freeholders, Tenants and Inhabitants within the county of Northumberland that have consented and agreed to the Execution of the Articles conteyned in this Booke, according to the tenor of the same; and for the testimony thereof, such of them as can write have hereunto subscribed their names: and suche others as can not write have hereunto set their markes, and caused their names to be written."

There are 146 names appended, the greater part of them certainly persons of gentle blood; of these ninety-three "have hereunto set their markes." Among the illiterates are John Ogle of Ogle Castle and members of the houses of Fenwick, Carnaby, Collingwood, Swinburne, Manners, Selby, Heron, and Errington.

MABEL PEACOCK.

Bottesford Manor, Brigg.

BINDERY, ROPERY, &c. (5th S. x. 447; xi. 76, 99, 357.)—The first is a very good word, and in my opinion well "worth importing," for it supplies a positive want, there being no other single word in our language to express the same thing, although I fear that so long as we allow the abomination of "establishments for young ladies," which some people seem to think so much more *genteel* than "schools," there is little chance of its superseding the more imposing term "bookbinders' establishment." Nor have we any need to go across the Atlantic for the word, since we can get it so much nearer home, and from the same source from which the Americans have adopted it. It is the Dutch *binderyj*, and every bit as good as *brevary* (Du. *brouwerij*), *bakery* (Du. *bakkerij*), which, by the

way, seems to be now almost obsolete in England, and a hundred other words similarly formed, in Dutch, German, and English. The Dutch have not only such words as *drukkerij* (Ger. *Druckerei*) for "printing house," but also another admirable word, *boekerei* (which we can now only express by borrowing a word from the Latin), which is surely as good a name for a place where books are kept as *bookery* is for the resting-place of rooks. We are too apt nowadays to forget how much truth there is in the remark made by W. Camden nearly three hundred years ago: "Great verily was the glory of our tongue before the Norman conquest in this, that the old English could express most aptly all the conceits of the mind in their own tongue without borrowing from any." Thanks, however, to the labours of Prof. Skeat, Dr. Morris, and others who have done so much to promote the study of early English, we are beginning to see its worth, and may have reason to hope that "our sparkfull youth" will no longer "laugh at their great-grandfathers' English, who had more care to do well than to speak minion-like, and left more glory to us by their exploiting of great acts than we shall do by forging of new words and uncomth phrases" (*Remains concerning Britain*, p. 25).

F. NORGATE.

King Street, Covent Garden.

"CUCK": "COCK" (5th S. xi. 48, 196).—There is a hill about a mile from Salisbury, overlooking the village of Laverstock, which goes by the name of "Cocky Down."

C. H.

Salisbury.

PRIVILEGED FLOUR MILLS (5th S. xi. 29, 410).—I am very much obliged to your several learned correspondents who have thrown such extended light upon this question. I have myself, during the several months which have elapsed since I addressed my query to you, found various instances of such privileged mills in the town ordinances of Berwick-upon-Tweed, Bristol, Exeter, Worcester, Tettenhall Regis, and elsewhere. In London the Knights Templars had a mill of their own. These will all be referred to in more or less detail in a paper "On Early Laws and Customs relating to Food," which will appear in a forthcoming part of the *Transactions* of the Royal Historical Society. I shall take the opportunity of using some of the facts now contributed.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

"THE DEIL'S REPLY TO ROBERT BURNS" (5th S. xi. 143, 237).—Burns's *Address to the Deil* drew from his contemporaries David Morison and John Learmont (see their *Poems*, 1790 and 1791) "Answers," but what W. T. is looking up must be the under mentioned, which I find among my Burnsiana: "*The Deil's Reply to the Poet Burns*." The following poem, written in imitation of Burns,

is reprinted in a leading paper and signed James Ditchburn, Ushaw Moor." It is a 12mo., pp. 8, without other title or date, containing twenty-eight stanzas, the first of which is that quoted by W. T. It explains away the charges the poet brings against his Satanic majesty, and thus in the twenty-eighth stanza warns his traducer of the drunkard's death which awaits him:—

"Sure as you mourn'd the daisy's fate,
That fate is thine at no far date:
Stern Ruin's plough-share drives elate
Full on thy bloom,
And crush'd beneath the furrow's weight
Shall be thy doom."

J. O.

"EMBEZZLE" (5th S. x. 461, 524; xi. 30, 55, 248).—Another instance: "Imbesilment of records; . . . servauntes . . . defrauding their masters of their goodes; or . . . imbesiling the same" (*The Nevve Boke of Justices of Peace*, by Anthony FitzHerbert, 1554, quoted in the *Yorksh. Archæol. and Top. Journ.*, 1878, vol. v. pp. 363-4).

W. C. B.

Rochdale.

SCOTIA (5th S. xi. 298, 355).—Mr. J. F. Campbell, in his *Popular Tales of the West Highlands*, ii. 36, says, "Even the word Albanach, now used for Scotchman, means wanderer."

CUTHBERT BEDE.

ASPARAGUS (5th S. xi. 264, 319, 397).—If Y. S. M. will slit his asparagus straight down, he will find the inside of the long white stalk very masticable and very good. We English, as a rule, only eat half our asparagus, and we insult it by the addition of melted butter. I recommend both your correspondents to try the Belgian dressing, the yolk of a hard-boiled egg and a little butter melted, *not* "melted butter." HERMENTRUDE.

KEEPING SCHOOL IN THE PARVISE (5th S. xi. 366, 394, 472).—I was at Malmesbury on Tuesday, May 27, and on ascending the stairs to the chamber above the grand Norman porch of the abbey church, I discovered a school of about thirty children being conducted there. It is called the Abbey School. In St. Michael's Loft, in the Priory Church, Christchurch, Hants, a school was formerly held.

C. H. MAYO.

Long Burton, Sherborne.

Is *parvise* really from *parvis* (see 5th S. xi. 472)? I very much doubt it.

G. C. E.

BURIAL AT NIGHT, 1601 (5th S. xi. 349, 474).—I believe that the Dyotts of Staffordshire, one of whose ancestors fired the famous shot from the tower of Lichfield Cathedral which slew the fanatic Lord Brooke, are always buried by torch-light.

W. J. BERNHARD-SMITH.

Temple.

THE CUCKOO "CHANGES HER TUNE" (5th S. xi. 403).—The statement that the cuckoo changes her note from a "major sixth to a minor third" is obviously a mistake. The cuckoo frequently sings an untrue interval, something between a major third and a minor third, but always within these limits.
W. H. CUMMINGS.

LANDEG FAMILY (5th S. xi. 169, 336, 458).—A charming old lady of the name of Landeg was living with her cousin, a Miss Reid, in Portland Place, Bath, some twenty years ago. She was the niece of Dr. J. Bowen, a Bath celebrity in the beginning of the century.
C. PICKERING CLARKE.

Thornham.

A FEW IDLE WORDS (5th S. xi. 485).—If CLARRY will turn to any modern English dictionary he will find that the lady was more correct than Mr. Crabb Robinson. *Antiquarian* is quite as much a noun as an adjective, and is used as such, I should think, a hundred times oftener than *antiquary*. Moreover, Mr. Robinson scarcely did himself justice in his claim to be a noun, which is merely the *name* of a thing: surely Mr. Robinson was more than *that*.
J. F. P.
Jedburgh.

"GOAL"—GAOL (5th S. xi. 366, 514).—I possess a copper token having on the obverse a bust of John Howard, surrounded with the words "John Howard, F.R.S., Halfpenny," and on the reverse a draped full-length seated figure, uttering the words "Go forth," and surrounded with the words "Remember the Debtors in Goal." The token is without date. Bailey (1727) has, "*Goal*, a Prison or Jail," and "*Goaler*, the Keeper of a Jail or Prison." Johnson says this orthography is incorrect.
HESTER PENGELLY.

Torquay.

TRADESMEN'S TOKENS (5th S. xi. 28, 139, 157, 197).—The Paris *Maintain* Company is a misprint for the Parys *Mountain* Company, which is identical with the Parys *Mines* Company. Pennant has written of the mountain, and much of what he has said is quoted in a reference to the subject in the *Encyclopædia Metropolitana* (edit. 1845, vol. xiv., or vol. i. of Miscellaneous and Lexicographical Section, art. "Anglesey"). The "mountain" is a small elevation in the immediate neighbourhood of the town of Amlwch, Anglesey, and was once of world-wide celebrity for its yield of copper ore, supposed to be the finest discovered, the working of which gave employment to many hundreds of persons. The mines have declined immensely in productiveness and value for many years now, but are still worked to some extent, though with what success I am unable to say.

R. P. HAMPTON ROBERTS.

MR. STAVENHAGEN JONES will find the Anglesey penny token of 1787 described in the supplement to the *Gentleman's Magazine* of that year, p. 1160. It is there described as being issued by the Paris Mountain Company. I am inclined to think "Maintain" in Ruding is a printer's error. Pye, in both editions of his work (1794 and 1801) on provincial coins, ignores the first issue, in 1784, of the Anglesey pennies, as recorded in my work, vol. i. p. 52, and by Ruding, as quoted by Mr. JONES. Pye gives the issuer of these pennies as the "Paris Mine Co., struck at a mint erected in Birmingham."
D. T. BATTY.

I have a curious token which bears on the obverse a picture of the Rock of Gibraltar and the words "Payable at Keelings Gibraltar" (*sic*), and on the reverse three towers, with a key hanging suspended from the doorway of the centre one, and the words "Value one quart. 1802."

FREDERICK E. SAWYER.

Brighton.

COUNT STREET, NOTTINGHAM (5th S. xi. 88, 216).—"Count" Paravicini or Palavicini seems to have settled in Nottingham in the early part of the last century. His house, in what is now called Count Street, is situated within the old parish of St. Mary, and the registers of that church record the burials of "Bercini, wife of Mr. George Paravicini," on March 18, 1727-8, and of "Mr. George Paravicini" on March 26, 1735. This Mr. George Paravicini was evidently the "Count Palavicini" referred to by QUEST, but he is not dignified by that title in either of the two instances in which his name appears in the registers of St. Mary's Church. The name is written *Paravicini* in the registers, but the street in which he resided is called "Palavicini's Row" by Deering. I have met with no other instances of the name in the registers of the other churches in the town of Nottingham or in the neighbourhood.

A. E. LAWSON LOWE, F.S.A.

Highfield, near Nottingham.

Your correspondents will doubtless obtain some information about the Palavicinis by addressing the Rev. F. Paravicini, Balliol College, Oxford.

CURIOSUS.

BOLLES PEDIGREE (5th S. xi. 149, 237).—The creation by Charles I. of an "honourable baroness" in the person of Lady Bolles of Wakefield is an event so rare as to have been considered unique. Can any reader refer to a similar creation?

J. M. DOBLE.

Penzance.

YANKEE (5th S. x. 467; xi. 18, 38, 235).—See Webster's *Dictionary* for some explanation as to the probable origin of this word.

HIC ET UBIQUE.

PARISH DOCUMENTS (5th S. x. 427, 527; xi. 37; xii. 12).—*Delf* is apparently of wide use as a synonym for a quarry, as I have observed it in various common forms of grants or reservations of easements and appurtenances contained in leases and conveyances. The context in which the word occurs is generally more or less as follows, "all mines, delfs, and quarries of lead, coal, cannel, slate," &c.

NICOLAI C. SCHOU, Jun.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 248).—

"Though mean and mighty, rotting
Together, have one dust, yet reverence,
That angel of the world, doth make distinction
Of place 'tween high and low."

Cymbeline, Act iv. sc. 2.

MARS DENIQUE.

(5th S. xi. 468.)

"Sola fides sufficit."

From the last line of the fourth verse of the hymn,

"Pange, lingua, gloriosi
Corporis mysterium."

G. C. E.

The lines quoted by MR. AKERMAN from Budeus are an obvious parody, or rather skit, upon one of the stanzas of that noble hymn of the Church which is sung on Corpus Christi, *Pange Lingua*. The lines of the original to which they refer are,

"Fitque sanguis Christi merum;
Et, si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit."

E. WALFORD, M.A.

(5th S. xi. 509.)

"Their only labour was to kill the time,
And labour dire it is, and weary woe."

The lines (incorrectly quoted by C. P.) are by Thompson, *Castle of Indolence*, stanza lxxii. ll. 1, 2. T. L. A.

"Praise is the best diet for us all."

In J. Hain Friswell's *Familiar Words* this saying is ascribed to Sydney Smith, and the reference there given is to "W. W. p. 333."

MARS DENIQUE.

(5th S. xii. 9.)

"So comes a reck'ning when the banquet's o'er," &c., will be found in Gay's "Tragi-Com.-Past.-Farce," *What d'ye Call It*, Act ii. sc. 9.

A. GRANGER HUTT.

"Fall'n is the Baal," &c.

Young's *Love of Fame*, sat. ii. ll. 43-4. MR. BOUCHIER has slightly misquoted the first line. FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Cathedral: its Necessary Place in the Life and Work of the Church. By Edward White Benson, Bishop of Truro. (Murray.)

ALL who know Bishop Benson and his work at Lincoln and at Truro will recognize at once in this little book, small in bulk but pithy and full of interest, the earnestness and deep religiousness with which his name is associated. He desires to breathe a new life into old and venerable institutions, and to show that the functions of the cathedral are progressive, and as necessary now in the present state of our society as they ever were in bygone days. He is very hopeful that the dawning age will be an age of reconstruction, and that whilst all that is good in the ancient cathedral system should be carefully

preserved, there may be grafted upon the old stock new and vigorous branches, so that the great needs of the day may be satisfied and the grand cathedral may become, in fact as well as in name, the mother church of each diocese. Bishop Benson devotes the first section of his work to an account of what he terms "The Old Activity," and under this head he gives an able sketch of Lincoln Cathedral as it existed in the middle of the fifteenth century. He takes a special delight in pointing out that study and "higher education" were distinctly provided for; that the *prebenda* was to be a centre of civilization to its district; that, as Bishop Grosseteste says, a residentiary should feed his flock with the three necessities, "the word of preaching, the pattern of a holy conversation, and the devotion of single-hearted prayer"; and that nothing was further from the original idea of the cathedral than that it should merely supply so much patronage or enable so many dignitaries to live at their ease. A school of architecture, a school of music, a school of grammar, a school of theology—all these were to flourish beneath its shelter. He then proceeds to that which is, in fact, the central idea of the work, the relation of the chapter to the bishop. The cathedral chapter was intended to be, should now be, the bishop's council. He quotes, not without approbation, words of Bishop Wordsworth to the effect that "episcopal authority" in its present aspect "seems too much to resemble an inverted pyramid trembling on its apex. In an ancient diocesan synod it reposed quietly on its base." The essential character of the institution is, in his view, *conciliar*. In this characteristic he finds the best remedy for that isolation which he regards as one great cause of present episcopal difficulties. No one culture or experience can, he thinks, do justice to the increasing complications of modern life. Each class, every *contour-line* of society, needs its own representative man; a *πολυποίκιλος σοφία* is again demanded. The cathedral council is to supply this want: it must advise, it must recommend, it must formulate. The bishop "should seek its counsel, but does not need its consent; he is bound to ask, though not to follow." There may be grave doubts how far this kind of association could be maintained in actual practice. Would a bishop continue to consult a chapter whose views were at variance with his own? Would a chapter continue to advise a bishop who asked though he did not follow their advice? We must confess that we entertain serious misgivings upon this point. But the Bishop passes to other matters about which there will be less difference of opinion. The cathedral should be a home of theological learning; the English Church has always been, must always be, a learned church. Here may be found for theological students, for the younger clergy, a wise, broad, sympathetic teaching; here also a theological faculty, and here those who shall teach effectively pastoral divinity. A staff of *free preachers* may also be created. The great difficulty of carrying out these views appears to us to lie in the existing mode of presentation to cathedral offices. A canon dies—he has been the Professor of Pastoral Theology, let us say; a new canon is appointed—he knows little or nothing of pastoral theology; how is the work to proceed? No one, however, can rise from the perusal of Bishop Benson's book without admitting at once the deep interest of the subject, the clear and able manner in which it has been handled, and the large stores of archeological learning which are displayed throughout the volume.

Introduction to the Study of International Law. By Theodore D. Woolsey. Fifth Edition, Revised and Enlarged. (Sampson Low & Co.)

THOSE who remember the earlier editions of Dr. Woolsey's excellent manual will at once perceive that the words

"revised and enlarged" carry with them the expression of a reality, and are by no means a figure of speech. We have, indeed, now in our hands the latest and fullest manifestation of the distinguished author's views on many of the most interesting questions of the day, some of which have arisen since he first began to put into the hands of the public the thoughts embodied in his lectures to the *studiosa juvenentus* of Yale College. President Woolsey's book is even now, after all the additions which it has received, a comparatively small and concise work, and in this sense still merits the title of "Introduction," modest as that title seems for the author's high position as a master in his branch of juridical science. It is of course impossible that subjects should here be treated with the fulness of Wheaton or Halleck, but for that very reason many will probably be induced to read Woolsey's Introduction who would shrink from the more voluminous text-writers. There are some *lacunæ* which we should have liked to see filled in the present edition. With the prominence which the Suez Canal and the proposed inter-oceanic canal across the Isthmus of Panama have for some time been giving to the question, we should like to know Dr. Woolsey's views on the neutralization of such works. Copyright, again, which has formed the subject of discussion at recent congresses in Antwerp, Paris, and London, is undoubtedly coming to the front as an international question; and here, too, we miss what could not have failed to be an interesting exposition, whether we agreed with the views expressed or not. As a publicist, Dr. Woolsey is practical rather than theoretical. He does not believe much in schemes of international courts of arbitration, but he does believe in the advance of International Law, though not in an "easy or unopposed advance." The Christian law of nations is, in fact, spreading over the East in a way and to an extent which, as Dr. Woolsey points out, Wheaton could scarcely have thought possible. The study of so wide-spread a system of principles of justice cannot but be enlarging to the mind. We commend Dr. Woolsey's book to the attention of all who, whether intended for diplomacy, the Bar, the Senate, or simply for private life, are desirous of sharing to the full in the benefits of a liberal culture.

Gray's Poems. Edited by Edward Storr, M.A. (Rivingtons.)

Milton's L'Allegro, Il Penseroso, and Lycidas. (Same editor and publishers.)

Cowper's Tusk (Book I). Edited by the Rev. E. T. Stevens and the Rev. D. Morris. (Longmans & Co.)

Coleridge's Ancient Mariner. (Same editors and publishers.)

From one of his two prefaces it appears that between the Charybdis of Mr. Matthew Arnold's one note, and the Scylla of superfluity, Mr. Storr is somewhat embarrassed. In his practice, however, he inclines rather to the latter than the former. Surely, in the notes to Gray, to ticket poor Whitehead and Colley Cibber as "Arcades ambo!" can serve no purpose of instruction. Nor are his comments always unanswerable. Gray had no gifts for *vers de société*, he thinks. This is quite a matter of opinion. The "Long Story" probably set the tune to Præd; and one of its couplets,

"My grave Lord-keeper led the brawls;

The seals and naces danced before him,"

is nearly as well known as anything in the *Dard* or *Elegy*. But beyond the fact that Mr. Storr always spells the name of the antiquary Nichols wrongly, we have no further fault to find with these little books. Those of Messrs. Stevens and Morris are equally good, though we should have thought that the term "Lake poets," as applied to Coleridge, Southey, and Wordsworth, was

sufficiently exploded. The illustrations to these latter works might, we think, be omitted with advantage.

Memories: a Life's Epilogue. (Longmans & Co.) THE least happy thing about this volume is its title. It a little suggests those strains of pensive commonplace which are the despair of the reviewer, and, moreover, quite inadequately describes these very bright and various Spenserian stanzas. About the wisdom of writing a long poem in a metre and manner which so closely resemble those of *Childe Harold* there may be difference of opinion; but the author bears his burden lightly and seems to be thoroughly equipped with the odds and ends of information which lend so much vivacity to this particular fashion of verse. There are many pleasant and some powerful passages in the book. We suppose it would be heresy to say that any of them are worthy of Byron, but we have certainly happened upon one or two as good as any in Hood's excellent *Irish Schoolmaster*.

MESSRS. G. A. YOUNG & Co., Edinburgh, announce an *Analytical Concordance to the Bible*, on an entirely new plan, containing every word in alphabetical order, arranged under its own Hebrew or Greek original (with the literal meaning of each, and its pronunciation), exhibiting 118,000 passages more than Cruden's, marking 30,000 various readings in the Greek New Testament, with the latest information on Biblical geography and antiquities, by Robert Young, LL.D.

AMONGST Mr. Murray's list of forthcoming works are a *Life of Bishop Wilberforce*, by Canon Ashwell; a *New Dictionary of the English Language*, for practical reference and methodically arranged; *A Life of Albert Dürer*, with a History of his Art, by Moritz Thausing; a *Memoir of Edward and Catherine Stanley*, edited by their Son, the Dean of Westminster; a third edition, revised, of the *Handbook to St. Paul's Cathedral*, by the late Dean Milman; *The Student's History of Modern Europe, from the End of the Middle Ages to the Treaty of Berlin, 1878*; together with new and revised editions of many of the handbooks—both home and foreign—those indispensable companions of all travellers.

Notices to Correspondents.

We must call special attention to the following notice:

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

M. A.—With regard to queries 1 and 2, we should recommend you to apply to some foreign bookseller; 3, to Messrs. Smith, Elder & Co.

J. S. S. writes:—"Is there not recorded somewhere a famous speech made at a wedding breakfast? By whom was it made?"

LORD PALMERSTON.—COL. FISHWICK, F.S.A., writes:—"About 1830 one of the religious papers styled Lord Palmerston a 'Man of God.' A reference to the passage will oblige."

R. BACON.—Apply to Messrs. Strahan & Co.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, JULY 19, 1879.

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Notices to Correspondents, &c.

Notes.

LORD COLLINGWOOD.

I extract the following copy of a letter of Lord Collingwood's from the *Newcastle Daily Journal* for Nov. 17, 1876. I think it deserves a place in "N. & Q." Written shortly after the third battle of St. Vincent, on Feb. 14, 1797, the letter had not hitherto been published; it was addressed to Admiral Roddam:—

"Lisbon, March 1, 1797, Excellent.

"Dear Sir,—I am sure you will rejoice to hear we have had a most glorious fight with the Spaniards, in which I hope you and all the world will think we have well supported the British character. We were cruising with our little fleet off Cape St. Vincent, ten sail of us. On the 6th of February, Admiral Parker joined us from England with five sail, making up fifteen sail, including the Diadem, 64. On the 11th or 12th, the Admiral received information that the Spanish fleet was near us—27 sail of the line, 7 of them first-rates, nothing under 74, with 9 frigates—and with a spirit of gallantry which does him high honour resolved to fight them, trusting to the superior skill and ability of his officers and men to make up for the great disparity of force. On the night of the 13th our nearness to them was announced by hearing their signal guns. The morning of the 14th was fine, moderate weather, but thick and hazy. About seven the frigates to windward made the signal for seeing them, and soon after we discovered them not very far off, both to windward and leeward of us, and dashed

at them immediately, before they had well time to form their order of battle, or discover how few their assailants were. We cut through their line, which was not compact, and divided them into two distinct parts about noon; then tacking, and throwing our whole force upon the larger division of 18 sail, which adhered to their Admiral, Cordova, we stuck to them for the rest of the day. The Excellent was well and soon up with the enemy, and had her good share in the day's business. The San Ysidro of 74 guns, the first ship that surrendered, struck to us. We engaged her at the length of a half pike, the fire from our guns burning their beards. The Spaniards had not nerves to stand that long. I did not take possession of her, but making the signal to the Admiral to send a frigate to tow her off, he sent the Lively, and we made all sail up to the next, and came alongside the San Nicola, when she was abreast the Josef. I could have stepped from our sheet anchor on to hers before we fired, and when she luffed to avoid our boarding her, she clapped alongside the San Josef, so that our shot went through both ships. Commodore Nelson in the Captain and Trowbridge had been engaged with those ships, and as we shot ahead for want of means to back our yards—everything being shot away—the two Spaniards fell on board the Captain, when the Commodore at the head of his ship's company boarded them both, and they surrendered to him on their own quarter-deck, where he received their swords, one of his boat's crew bundling them up with as much composure as he would tie a faggot. We afterwards engaged the Spanish admiral in the Santissima Trinidad, of 132 guns, an hour, and she did us more injury than all the rest; but their fire was nothing compared to ours. In the evening, while the fresh unsoiled Spaniards came up, and the signal was made to discontinue the fight, we carried off four of their fine ships—two first-rates and two thirds—and left their admiral a wreck. Some say he struck, I did not see it. The day following the Spaniards lay to windward of us, but showed no disposition to come down. I suppose they held a council of war. We were employed in mending our rags, and we were not in a state to seek them and take care of our prizes at the same time. We carried them into Lagos Bay, and landed the prisoners. This victory is perhaps one of the most uncommon pieces of good fortune that ever happened to any commander. And what makes the thing better, he is well satisfied with everybody in the fleet. For the Excellent's part, he takes every opportunity of giving her commendation, and is making some of my people pursers, gunners, and boatswains. Our first lieutenant will certainly be made a captain by the Admiralty. God bless you, my dear sir, and all your family, and I am ever, with the most sincere regard and affection, your faithful, humble servant,

"CUTH. COLLINGWOOD."

EDWARD J. TAYLOR, F.S.A. Newc.

C. C. C. OXFORD: THE SACRAMENT IN ELIZABETH'S REIGN.—I have been examining the Computi of Corpus Christi College lately, especially from the accession of Elizabeth. Of course the college, like all such institutions, conformed to the changes which Elizabeth or her counsellors ordered in the ritual of the previous reign. The most remarkable change to the student of prices is the cessation of all purchases of wax, and a great diminution in those of wine. A few tallow candles are bought for dark days, and the wine needed for

the office is very small in quantity. But in C. C. C. it is bought for each communion, and it is plain that the purchases made indicate all the occasions on which the rite was administered. As the facts throw some light on religious offices in the Anglican Church for twenty years and more after Elizabeth's accession, as C. C. C. was reputed to have been strongly affected towards the older religion, and as Hooker was first a student and afterwards scholar and fellow of the college, it may be worth while to record some of these intimations from the college books. In 1557-8 the college, for the last time, buys half a hundredweight of taper wax. In 1558-9 the account records the purchase of a communion book, and in the next year two more such books.

Communion in 1567-8 : Christmas, Twelfth-tide, Easter, Whitsuntide, Trinity Sunday, second Sunday in August, second Sunday in October, second Sunday in November. 1571-2 : * Feb. 20, Good Friday, Easter Day, Whitsunday, All Hallows. 1578-9 : Dec. 7, Jan. 4, Feb. 1, Mar. 1, April 5, May 10, June 7, July 5, Aug. 2, Sept. 7, Oct. 10, Nov. 1. 1583-4 : only two communions, Easter Day, Sept. 1.

Hooker appears as junior scholar in October term, 1573. He had been a student for some time previously, it is said five years. J. E. T. R. Oxford.

DIVISION OF WORDS INTO SYLLABLES.—It is curious to observe the rules which have grown up for dividing English words into syllables. In practice these rules are ready and convenient enough, and as they serve the practical purpose of rendering books legible, there is no particular reason for altering them. But it may still be worth while to show that, from a theoretical or etymological point of view, they break down entirely, and constantly contradict common sense. A few examples will make this clear.

The rough and ready rule is, I suppose, in practice, this. Begin a new syllable with a consonant rather than a vowel, and if two consonants come together, put the former into one syllable, and the latter into another. I take up a well-known handy edition of the *Pickwick Papers*, and I find the following examples in the opening pages : Impera-tive, explana-tion, unques-tionably, asto-nishment, contin-ued, impu-dence, solilo-quize, peru-sal, pros-perity, fes-tivity, counte-nance, uncer-tain, distin-guished, plea-sure, par-ticle, princi-pals, indivi-dual. I omit others which are less odd. Nearly every one of these is, etymologically and theoretically, wrongly divided, as may easily appear to a Latin scholar. Even those who know no Latin must perceive that we should never think of writing *peru-se*,

feas-t, *plea-se*, *par-t*, or *divi-de*. In many cases the root or base is cut right in half. Thus, *continue* and *countenance* are from the base *ten*, *impudence* from *pu*, *soliloquize* from *loq*, *prosperity* from *spe*, distinguished from *sting*, principals from *cap*. These examples may serve to remind us that our present rules, doubtless convenient, easy, and sufficient, are nevertheless, when we come to theorize, completely and utterly indefensible. WALTER W. SKEAT.

LONDON SIGNS, AND A FEW IN THE COUNTRY.—I have noted the following in examining a large collection of old letters :—

1660. Mr Joseph Cuff at y^e rose in hand in S^t Swithunes lane.
 1661. The Golden ball in Lime Street.
 1662. Y^e Signe of the Boatswaine in Tower Street.
 1663. Y^e Sword in hand in Cornhill (Peter Smith).
 1664. The Cross keys Inn in Holbron.
 Y^e redd Lyon in Fetter lane neere fleet Street.
 Y^e 3 Stills upon Horsledowne (Rich^d Roffey, a strongwater man).
 Will. Pallisor at y^e Spurr in Southwarke.
 Mr Browneinge, a coocke neare the pompe on the Backside of the Exchange att the signe of Kinge James his head.
 A drugster liveth at the blue ancker in Lumbert Street.
 1665. Mr Charles Cooke, Turner, at y^e plow and harrow in little East Cheape.
 Y^e Kings Head upon Horsledowne (Mr. Lewis Boulden, a chandler).
 Mr Spencer Pigott, apothecary, at the greene dragon and talbot in Canon Streetc.
 Y^e Bull at Aldersgate.
 The Sun on Bunnhill (Simond Couse, tobacco pipe maker).
 Y^e Checquer upon y^e hill (near Rye, Sussex).
 Mr Rowland at y^e cross keys in Maidstone.
 The 7 Starrs, Fetter lane.
 1666. The blackamores hedd in the Strand over against the Exchange.
 George Batte at the White Swan in S^t Marten's lanc.
 Y^e White harte, Bromely; y^e Bell, do.
 1667. Y^e signe of the 3. marriners, a pastry cooks house at Ratcliffe crosse.
 The 3 hatts on Tower ditch.
 1668. Y^e ancker in sething lane nigh y^e Navy Office (Capt^m Newman).
 The three Boares heads over against the meale market in Southwarke.
 1669. The crosse daggers & horne in Morefeilds next doore to Long Alley end.
 1670. Next doore to the three twobacquo pipes Rose-marry Laine.
 1672. Y^e six bells in Princes Street near Covengarden (M^r Hancock's house).
 Y^e signe of the Blackboy and y^e Threc Tobacco boules in Southwarke near y^e Melle Market.
 1679. Walter Monke at the goate in Lothbury.
 Mrs. Christian's at the golden ball in Winchester Street.
 1680. Y^e sine of y^e Sune (Southwarke).
 1682. (A coach ran from) y^e bull in Tunbridge to London. Roger Williams at the Kings head in fleet street.

* The plague raged in this year, and many members of the college migrated to Culham. But some members were constantly resident.

* Peter Smith died of the plague in 1665. I should be glad to know his calling.

1682. The Angell, corner shop of fenchurch Street (Jnr Medley).
 M^r Richard Pope's at y^e blackboy in Southwarke.
 1683. M^r James Wightman, watchmaker, over against the Salutation Taverne in Lumber Street. The greyhound Inne in Southwarke.
 M^r Clagget at y^e signe of y^e black Swan in Cornhill.
 1684. M^r Tho^s Thorpe, a goldsmith at the goatt neare the tempell gatt in fleet street London.
 The sine of y^e Caley (galley?) near Stapell Inne.
 Sine of the heartey Chocke in Canone Street.
 1685. The monkes head in Maidstone.
 1689. M^r Ralph Birt's, the horse shoe taverne in Drury lane.
 1690. M^r Lismore (tailor) at y^e naked Boy in Earl's Court in Boar Street in Covent Garden.
 1694. Edw. Miller at M^r Hamilins Coffee House in Swithin's Allee.
 1697. The Nags head in Jewen Street.
 1716. Y^e sign of y^e Roebuck in Cheapside; also y^e sign of y^e Mug, under which is written, y^e Loyal Society of the Mughouse.
 1723. M^r Daniel Stringer at the Oyle Jar in Wallbrook.
 T. W. W. SMART.

ODD METRICAL ENGLISH VERSIONS OF THE PSALMS.—An amusing chapter of the curiosities of our literature might be compiled of the various whimsical metrical English versions of the Psalms which have been made from time to time. Perhaps not many readers even of "N. & Q." are aware that a portion of the 137th Psalm has been adapted to Sapphic measure as follows:—

"Fast by thy stream, O Babylon, reclining,
 Woe-begone exile, to the gale of evening
 Only responsive, my forsaken harp I
 Hung on the willow.

Gushed the big tear-drops as my soul remembered
 Zion, thy mountain paradise, my country!
 When the fierce bands Assyrian, who led us
 Captive from Salem,

Claimed, in our mournful bitterness of anguish,
 Songs and unseasoned madrigals of joyance:
 'Sing the sweet-tempered carol that ye wot to
 Warble in Zion.'

Dumb be my tuneful eloquence, if ever
 Strange echoes answer to a song of Zion:
 Blasted this right hand, if I should forget thee,
 Land of my fathers!"

This curious essay is copied from the *Panoramic Miscellany*; or, *Monthly Magazine of Literature, Science, and Art*, vol. i., 1826. Possibly Southey's youthful Jacobin effusions in Sapphic measure, so admirably, and withal so mercilessly, parodied by Canning, may have suggested the idea of attempting to improve upon Sternhold and Hopkins, by adapting one of the Psalms to the same kind of rhyme; but, however this may have been, it can hardly be allowed that the result as above is very felicitous.

A still more remarkable specimen of poetical vagaries in versifying the Psalms is given by Sir Egerton Brydges in his *Censura Literaria*, which readers of "N. & Q." who have not access to that work will probably be interested to see reproduced in this connexion:—

"PSALM I.

Blest is the man,
 Yea, happie than,
 By grace that can
 Eschew ill counsell and the godles gates:
 And walks not in
 The way of sin,
 Nor doth begin
 To sit with mockers in the scornfull sates:
 But in Jehovah's law
 Delites aright,
 And studies it to know
 Both day and night:
 That man shall bee
 Like to the tree
 Fast planted by the running river growes,
 That fruite doth beare
 In tyme of yeare,
 Whose leafe shall never fade nor rute unloose."

The scarce old book (a small 8vo. of sixteen leaves), from which these very odd "cuttit and clippit" verses are given by Brydges as a specimen, is entitled:—

"The Mindes Melodie. Contayning certayne Psalmes of the kingle prophete David, applyed to a new pleasant tune, verie comfortable to everie one that is rightlie acquainted therewith. Edinburgh: Printed by Robert Charteris, Printer to the Kings most excellent Majestie, 1605. *Cum privilegio regali.*"

What kind of "a new pleasant tune" such lines were "applyed to" does not appear, but it must have been quite as whimsical as the measure is "original."
 W. A. CLOUSTON.

PATRON SAINTS.—

"But worship be unto our Lady of the seven okes and St. Job of Wesemale, with al the glorious saints which are at Antwerp on the high alter, for there did happen some foresight, by the cunning of unfolding the booke of lies and causing kinges too beleeve that the Moone was made of greene Cheese."—*Beehive of the Romish Church*, 1580, bk. iv. c. i. fo. 272 b.

"St. Hugh and St. Eustace gotten the hunters in garde, St. Martin and St. Urban the aleknights, tavern-hunters, and drunkardes, St. Arnolde is Baal over the Millers, St. Steeuon over the Weauers. The carpenters doe vaunt of theyr patrone St. Euloge, the taylers doe cleaue to St. Goodman, the potmakers have elected St. Goare, St. Antonie must keepe the hogges, St. Loy the horses and kine, St. Hugh the dogges least they turne madde, St. Gallus gardes the geese, St. Wendelin the sheepe, St. Gertrude reegneeth ouer rats and myce, SS. Cosmus and Damian are good for al byles and swelling diseases, St. Clare doth cleare and heale the fry and red eyes, St. Petronella can drive away al maner of agues, St. Vincent and St. Vinden cause all things that are lost to be restored againe, St. Seruatius doth cause al thinges to be well kept, St. Vitus doeth direct all dauners, St. Otilia doeth gouerne the head, St. Katharine the tongue, St. Appollin the teethe, St. Blasius the necke, St. Erasmus the whole belle, St. Burgarde, St. Roche, St. Quirinus, St. John, and other more gouerne the thighes, the knees, the shinnes, and the feete—these saints with rose garlands with gaie coates," &c. (fo. 259 b-261).

Similar lists may be found in Becon's works and the Homilies, and in my *Sacred Archaeology*, p. 432.
 MACKENZIE E. C. WALCOTT.

THE ALDINE AND PICKERING ANCHOR.—Your book-collecting friends will know what pleasant memories are associated with the volumes bearing on them the device of the anchor used by the family of Aldus, printers who have achieved enduring fame for the beauty of their typography. Not less pleasant are the associations with the imitation of their device used by William Pickering, the most tasteful of English publishers. The Rev. John Mitford upon one occasion wrote a little impromptu, containing allusion to the devices used by several printers, and ending with well-deserved good wishes to William Pickering :—

“Impromptu. By the Rev. John Mitford.

[Here is Pickering's device.]

‘Let your emblems or devices be a dove, or a fish, or a musical lyre, or a naval anchor.’

Would you still be safely landed,
On the *Aldine Anchor* ride;
Never yet was vessel stranded
With the *Dolphin* by its side.

Fleet is *Wechel's* flying courser,
A bold and bridleless steed is he;
But when winds are piping hoarse
The *Dolphin* rides the stormy sea.

Stephens was a noble printer,
Of knowledge firm he fct his *Tree*;
But time in him made many a splinter
As old *Elzevir* in thee.

Whose name the bold *Digamma* hallows
Knows how well his page it decks;
But black it looks as any galleys
Fitted for poor authors' necks.

Nor time nor envy e'er shall canker
The sign that is my lasting pride;
Joy, then, to the *Aldine Anchor*,
And the *Dolphin* at its side!

To the *Dolphin*, as we're drinking,
Life, and health, and joy we send;
A poet once he saved from sinking,
And still he lives, the poet's friend.”

This bit of cardboard is now but rarely seen, and a transcript from it may be of interest to some of your readers.

WILLIAM E. A. AXON.

ROBERT FULTON.—It has recently been asserted that he was not a native of Pennsylvania, but of Scotland, and pretended to be an American for the purpose of obtaining from the Government of France some advantages for his inventions. A valuable periodical, called *The Register of Pennsylvania*, contains, in the number for February 5, 1831, a communication respecting him and John Fitch, from which the following account is taken :—

“I knew John Fitch and Robert Fulton. The latter was about the year 1780, and for several years, my school-mate in the town of L—r, Pennsylvania. We were then very small boys. His mother was a widow, and in straitened circumstances. I had a brother who was fond of painting. The war of the revolution, which prevailed at that period, made it difficult to obtain materials from abroad, and the arts were at a low ebb in the country. My brother, consequently, prepared and mixed colours for himself; and these he usually displayed on mussel

shells. His cast-off brushes and shells fell to my lot, some of which I occasionally carried in my pocket to school. Fulton saw and craved a part. He pressed his suit with so much earnestness that I could not refuse to divide my treasure with him, and in fact he soon, from this beginning, so shamed my performances by the superiority of his own that it ended in my voluntarily surrendering to him the entire heirship to all that came into my possession. Henceforth his book was neglected, and he was often severely chastised by the schoolmaster for his inattention and disobedience. His friends removed him to Philadelphia, where he was apprenticed to a silversmith, but his mind was not in his trade. He found his way to London, and placed himself under the patronage of his celebrated countryman West.”

The communication is signed Epoc, and was doubtless written by the late Thomas P. Cope, a native of Lancaster, who removed to Philadelphia and became one of our most eminent merchants. He established the line of packet-ships between Liverpool and Philadelphia which preceded the American line of steamers. UNEDA.
Philadelphia.

BARTUH, A HINDU PRINCE OF OUDH, KILLED IN BATTLE A.H. 623 (A.D. 1226).—

“Málik Násir-úd-dín Máhmúd was the elder son of Sultán Shams-úd-dín. He was an intelligent, learned, and wise prince, and was possessed of exceeding bravery, courage, generosity, and benevolence. The first charge which the Sultán confided to him was that of Hání. Some time after, in 623 H. (1226 A.D.), Oudh was entrusted to him. In that country the prince exhibited many estimable qualities. He fought several battles, and by his boldness and bravery he made his name famous in the annals of Hindustán. He overthrew and sent to hell the accursed Bartúh(?), under whose hands and sword more than 120,000 Musulmans had received martyrdom. He overthrew the rebels of Oudh and brought a body of them into submission.”—Sir Henry Elliot's *History of India*, edited by Prof. John Dowson, vol. ii. p. 328, “History of the Shamsiya Kings, a Branch of the Albari Tribes of Turkistán.”

If, as is by no means improbable, “the infamous Jasrath,”* or Dasa-ratha of the Khokhar, or more correctly Gahkar, branch of the Suraj-vansi dynasty, who in A.D. 1431 carried away the Málik Sikandar a prisoner to Jesrouta,† or Jesród, ninety-six miles north-east from Lábór, was the same person as Dasa-ratha, the father of Bharata of the *Rámáyana*,‡ and this date, as well as A.D. 1226 above given for the death of Bartúh, killed at Oude, is to be relied upon, it follows that the last mentioned could not have been Bharata, the son of Dasa-ratha, by whom the adjoining towns Bhurrut§ and Kukkee, in the Bunnoo dis-

* *History of India*, by Sir Henry Elliot, edited by Prof. J. Dowson, vol. iv. p. 74.

† Elphinstone's and Burnes's maps of Afghán-i-stán; *Thirty-Five Years in the East*, by J. M. Honigberger, vol. i. p. 128; *Travels in the Panjáb*, by Baron C. Hügel, edited by Major T. B. Jervis.

‡ French translation of the *Rámáyana*, by M. Hipolyte Fauche.

§ *A Year in the Panjáb*, by Major Herbert B. Edwards, C.B., vol. i. p. 338.

trict, were founded, and leaves it doubtful which of the two dates has the stronger claim to fixing the real period of the historical events recorded in the *Rámáyana*.
R. R. W. ELLIS.

Dawlish.

ENLIGHTENING PUBLIC OPINION.—Since writing the note on this subject (*ante*, p. 25), I have accidentally discovered that the paper distributed in every parish church through the country was written by the celebrated William Cobbett, in the summer of 1803, during the short ministry of Mr. Addington, and not of Mr. Pitt, as I had every reason to suppose. According to Cobbett this publication was issued by the Government, sent to all the parishes, distributed in the churches, and read from the several pulpits. My venerable informant would appear to have forgotten the last fact. I quote a couple of characteristic sentences from the number of Cobbett's *Political Register* which is dated June 14, 1809:—

"This paper was entitled, 'Important Considerations for the People of this Kingdom': it was in the newspapers attributed to Lord Hawkesbury, afterwards to Dr. Horsley, Dr. Rennell, and other learned and eloquent men; but the real author of it was myself. I wrote it; offered it to Mr. Addington through Mr. Yorke; he accepted of it, in which he showed his sense of duty to be above party pique: and it was published and distributed at the expense of several thousands of pounds."

G. H. W.

THE ISLE OF WIGHT.—Under the head of "Dilamgerbendi Insula" (*ante*, p. 34) MR. TEW would derive Wight from *Jute* or *Vite*, the people to whom the island fell on the Saxon invasion. In my memorandum book I have noted from somewhere or somebody (unfortunately I have not a reference) as follows: "Isle of Wight—this is tautology. *Wight* alone would suffice—holy island, from Gothic *we*=holy, and *ight*, or *igt*, or *igot*=eyot, an island." I should like to be corrected.

HIC ET UBIQUE.

THACKERAY AND CARLYLE.—The following passages from these authors are, I think, curious enough to be noted, especially considering the dates are so near. Both authors are speaking of Louis XIV.:—

"It is curious to see how much precise majesty there is in that majestic figure of Ludovicus Rex. In the plate opposite we have endeavoured to make the exact calculation. The idea of kingly dignity is equally strong in the two outer figures, and you see at once that majesty is made out of the wig, the high-heeled shoes, and cloak, all fleur-de-lis bespangled. As for the little lean, shrivelled, paunchy old man, of five feet two, in a jacket and breeches, there is no majesty in him at any rate, and yet he has just stepped out of that very suit of clothes. Put the wig and shoes on him, and he is six feet high,—the other fripperies, and he stands before you majestic, imperial, and heroic! Thus do barbers and cobblers make the gods that we worship."—*Paris Sketch Book*, "Meditations at Versailles," p. 285, July 1, 1840 (advertisement to first edition).

"No man can be a grand-monarque to his *valet de chambre*. Strip your Louis Quatorze of his king-gear, and there is left nothing but a poor forked radish, with a head fantastically carved; admirable to no valet."—*Heroes and Hero Worship*, "The Hero as Man of Letters," p. 170, read May 19, 1840.

ALICE B. GOMME.

"Sic vos," &c.—The invaluable rule, "In necessariis unitas; in dubiis libertas; in omnibus caritas," was referred by Canon Farrar, at Croydon Church Congress (1877), to Rupertus Meldemus, "an obscure German divine." In "A Crack about the Kirk for Kintra Folk," appended to the *Memoir of Norman Macleod, D.D.* (vol. i. p. 340), may be read, "It was a gude sayin' o' auld Mr. Guthrie, 'In things essential, unity; in things doobftfu', liberty; and in a' things, charity.'" But, as John Kinge remarked nearly three hundred years ago, "What needeth such curious learning to appoint every egge to the right hen that laid it, as some did in Delos?" ST. SWITHIN.

EIGHTY AND SEVENTY YEARS OF WEDDED LIFE.—The following paragraph has appeared, under the above heading, in the *Times*, July 3, 1879, and may, I think, fitly reappear in "N. & Q.":—

"Mr. T. Morgan Owen writes from Bronwylla, Rhyl, July 1:—'As of late we have read much concerning golden and silver weddings, the accompanying tomb inscriptions, to be seen in Llanefydd churchyard (a village about six miles from Denbigh), may interest your readers:—1. Whom one nuptial bed did containe for 80 years do here remaine. Here lieth the body of Elin, wife of Iohn Owen, who died the 25 day of March, 1659. Here lieth the body of Iohn Owen, who died the 23 day of August, 1659. 2. They lived amicably together in matrimony 70 years. Here lieth the body of Katherine Davies, the wife of Edward Iones, who was buried the 27 day of May, 1708, aged 91 years. Here the body of Edward Iones, son of Iohn-Ap-David, Gent., lyeth, who was buried the 14 day of May, 1708, aged 91 years.'"

ABIBBA.

CYMOGRAPH.—This is an instrument for sketching the mouldings of buildings. I have heard the word in conversation, but I do not think it has found a place in our dictionaries. I never saw it in print anywhere until to-day, when I met with it in the following passage: "I have a series of the profiles of these mouldings taken, for the most part, with the cymograph invented by Prof. Willis, and perfected by Mr. Edmund Sharpe of Lancaster, to whom I am indebted for them" (Mr. John Henry Parker, in *Archæologia*, vol. xliii. p. 90). K. P. D. E.

"SNICKUPS": "SWEDGE."—A labourer in Essex told me the other day that the turkeys in his neighbourhood were dying very much this season of the "snickups." By this he meant a kind of sneezing fit. He also said that "swedge" land was the best for keeping geese on. According to his explanation this is meadow land where it is easy to pull up the grass. See on "Sneck-up" or

"Snitch-up," "N. & Q.," 1st S. i. 467, 492; ii. 14; iv. 28; xi. 92.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

MOHAMMEDAN SYMBOLISM: AN OSTRICH EGG.—

"On leaving the monastery we rode to the principal mosque of the town. I was struck by seeing a large ostrich egg suspended from the ceiling by a silver chain. On my asking the Turk who showed me over the building why this egg was hung there, he replied, 'Effendi, the ostrich always looks at the eggs which she lays; if one of them is bad she breaks it. This egg here is suspended as a warning to men that, if they are bad, God will break them in the same way as the ostrich does her eggs.'"—Burnaby's *On Horseback through Asia Minor*, vol. i. p. 316.

E. H. A.

ST. SWITHIN'S DAY: CHRISTENING APPLES.—

In the neighbourhood of Gloucester a country damsel was heard to say that she should go up into the garden to-morrow (being St. Swithin's Day) to see "whether the apples were christened," christened, as I suppose, by the rain falling upon them. The belief prevails here that on St. Swithin's Day there is a change in the nature of the apples; whereas before they were vapid and tasteless, after they become fruity and grateful to the taste and are fit for use.

F. S.

Churchdown.

MRS. HANNAH SPARKE, SAID TO BE 107.—A kindly notice of my *Letter on Exceptional Longevity* which appeared in the *Illustrated London News* of June 21, in which the writer referred to a statement of mine "that I had never seen any evidence of a person attaining the age of 106," evoked a communication obviously intended to show I was wrong, by giving me evidence of a still greater age. The writer referred to a portrait of Mrs. Sparkes, of Wellingborough, "engraved by Bartolozzi after Hall," on which she is described as "Mrs. Hannah Sparkes, born October, 1678. Living at Wellingborough, August, 1785." The old lady did not long survive the taking of her portrait, for in the *Gentleman's Magazine* for 1785 her death is recorded under date September 18: "At Wellingborough, Northamptonshire, in her 107th year, Mrs. Hannah Sparkes, widow, mother of the late Havey Sparke, of Knuston." There is nothing in the portrait, which was not engraved until 1800, to show that Mrs. Sparke was of the exceptional age of 107. On the contrary, a medical friend, to whom I submitted it for his opinion as to her age, regarded it as the portrait of a well-nourished old lady of between seventy and eighty, and that is my own impression.

I have a great many portraits of centenarians and reputed centenarians, and I believe portraits, especially photographic portraits, furnish good evidence as to the approximate age of individuals.

I may have something more to say upon this point, and I should be greatly obliged if any

Northamptonshire genealogist or correspondent would investigate the age of the "mother of Havey Sparke of Knuston" and publish the result. It would be doing good service to the cause of biological truth.

WILLIAM J. THOMS.

40, St. George's Square, S.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.]

TWO SIMILAR EPITAPHS.—In Cuddesdon Churchyard is the well-known epitaph by Bishop Lowth on his daughter:—

"Cara, vale, ingenio præstans, pietate, pudore,
Et plus quam mate nomine cara, vale.
Cara Maria, vale, at veniet felicius ævum,
Quando iterum tecum, sim modo dignus, ero.
Cara, redi, læta tum dicam voce, paternus
Eja age in amplexus, cara Maria, redi."

On a monument in Brislington Church, near Bristol, there is this one on a son ("N. & Q.," 2nd S. ii. 417):—

"Care, vale, sed non æternum, care, valetio,
Namque iterum tecum sim modo dignus, ero.
Tum nihil amplexus poterit divellere nostros;
Nec tu marcesces, nec lachrymabor ego."

Besides the commencement and the similar sentiments, a line in each is almost exactly the same. Will any correspondent confer the favour of the dates of the two?

ED. MARSHALL.

Sandford St. Martin.

FRENCH ACCENTED "E."—Will one of your learned French scholars inform me by what rule the *e* in French is accented? Thus *ἔβειος* is *ébène*; why? *ἦρος* is also similarly accented *héros*, but the conditions of the two vowels are not the same. Again, *ἔκλειψ* is *éclipse*, *ἡρετικός* is *hérétique*, and so on, but I can perceive nothing in common in these different expressions of the letter *e*. I once thought that the accent might be divisional, but evidently *ébène* and *éclipse* require the consonant to be added to the initial vowel. I have asked many foreigners and many English scholars, but can obtain no satisfactory answer. I am told there is no rule, but this is not credible, and I have no doubt that this appeal will elicit an answer containing the information asked for. In regard to the grave accent, it is always given to an *e* when followed by one consonant and another *e*, provided the three letters are not contracted (as in *même*, *réce*), and that they make only one syllable, as *manière*, *ébène*, *Grèce*, *père*, *rappèlerent*, *commencèrent*, *mènent*, *présentèrent*, and so on. I am not aware that it occurs under other conditions.

E. COBHAM BREWER.

Lavant.

EXTINCT PEERAGE OF BENHALL.—What was the surname of the Baron Benhall summoned to Parliament in the 34th of Ed. III.? The arms were Gules, a *fer de moulin* argent, over all a bendlet azure (Sir C. Barker's *Heraldic Collections*). But these are the well-known arms of Sir Guy Fere, who was lord of the manor of Benhall in Suffolk in 25th of Ed. III. (Davy's *Suffolk Collections*). They are cited by Planché, Lower, &c., as a typical instance of "armes parlantes"—arms borne to mark and illustrate the bearer's name. A Sir John Fere accompanied Ed. I. to the Holy Land in 1270 (Rymer's *Fœdera*), and probably assumed the cross moline on that occasion. The arms are, therefore, clearly those of Fere, not of Benhall. How, then, came Sir Robert de Benhall to bear them? Was the name possibly Fere *de Benhall*?

Cape Town.

[The surname was Benhall, or, as it is written in Burke, Benhale. Of any descendants of the baron summoned by writ April 3, 1360, nothing appears to be known. Burke does not blazon the arms.]

"OTIA SACRA." Scarce volume of poems, printed for private circulation. By Mildmay Fane, second Earl of Westmorland. London, 1648, 4to.—I shall be obliged if any one can inform me where a copy can be acquired. The British Museum contains two prints. H. M. VANE.
74, Eaton Place.

"PATCHOCK."—Within the last two years there was in "N. & Q." a reference to a passage in Spenser's *Description of Ireland*, where it is said that some of the English settlers had become "as very patchocks" as the Irish themselves. I cannot recover the passage in "N. & Q." nor can I find it in Spenser. Can any one help me to the reference? H. WEDGWOOD.

LORD JOHN RUSSELL'S "DURHAM LETTER" first appeared on the 4th of November in the *Times*, and I believe in other morning papers also. Did the writer ever publish it in a *revised* form? Towards the end of the letter the following sentence occurs: "I will not bate a jot of heart or life, so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence." Thus I find it printed in the *Annual Register* (p. 199) and in Molesworth's *History of England* (1874, ii. 351). "Bate no jot of heart or *hope*" are Milton's well-known words. "Bate a jot of *life*" is nonsense. J. DIXON.

QUEEN ELIZABETH AND MELISSUS.—I have before me a charming vellum binding, powdered all over in gold, with the letter E crowned. It bears on one side the inscription D. ELIZABETHÆ ANGLIÆ REGINÆ D.D. MELISSUS, or possibly MEISSUS, the *l*'s and *e*'s being much alike. It

seems to be a fancy name of one of the courtiers. Is it known who he was? J. C. J.

HAWTHORNE'S "MOSSSES FROM AN OLD MANSE."—Who is Peter Rugg, the missing man of Boston, who acts as the Wandering Jew's doorkeeper in Hawthorne's curious sketch, *A Virtuoso's Collection*? All the curiosities in this museum, as those of your readers who are acquainted with the essay will remember, are, or are supposed to be, well-known objects, both animate (that is once animate) and inanimate, collected from all ages of history and fiction, *e.g.*, Una's lamb, Rosinante, the albatross transfixed by the Ancient Mariner's bolt, Burns's mountain daisy, the tub of Diogenes, King Arthur's sword Excalibar, Cowper's sofa, Peter Schlemihl's shadow, Goldsmith's peach-bloom suit, the Wandering Jew himself, and innumerable others. I do not, however, remember ever to have heard of Peter Rugg before. It has rather a Washington Irving sound. Is he in one of Irving's books? I bought lately a cheap copy of the *Mosses*, published by Routledge & Sons, which, although otherwise apparently complete, does not contain the above sketch. Why should this, and this alone, have been omitted?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

HOLMAN AND DE GYMNICK FAMILIES.—I am desirous of information regarding Sir John Holman, M.P., of Banbury, Bart., created June 4, 1663, alive 1698, second son of Philip Holman, of Warkworth Castle, Banbury. Sir John married Jane, daughter of Samuel Fortrey, of Kew, merchant. No family is shown to him in the pedigree in the writer's possession, but there is a picture of a Mary Ann Sophia Holman (marked so on back), companion oval picture to that of a Count de Gymnick, which I am anxious to identify as the link between the families, otherwise we cannot account for the old pedigree and pictures of the De Gymnicks in our family. Sir John's sister Mary married George Clarke, of Watford, Esq., M.P., an intended "Royal Oak Brother."

SCOTUS.

THE REGICIDES.—Can any of your readers afford information as to the birthplace and family of Colonel Robert Phaire, or Phayre, one of the three colonels to whom the death warrant of Charles I. is addressed? In 1658 he married the daughter of Sir Thomas Herbert of Tintern, Bart., as appears from a memorial brass to the latter in the church of St. Crux, York. At the Restoration he was committed to the Tower with the other regicides, but, strange to say, was released, after a short confinement, without trial or punishment. In 1666 he was again accused of plotting against the Government, but once more escaped without penalty, and died at an advanced age in 1682,

leaving 1,000*l.* to each of his eight children, besides the landed estates granted to him by Cromwell in Cork and Wexford, which are still held by his descendants. He bore the same arms as Sir Guy Fere of Benhall, in Suffolk, contemp. Edward I., viz., Gules, a fer de moulin argent, over all a bendlet azure. Bardsley and the author of the *Norman People and their Descendants* identify the Norman name of Fer, Fere, Ferre, with the modern form of Fair, Phayre, Phear, &c. : the latter author adds Farr.

Thomas Phaer, or Phayer, of Kilgerran Forest, Pembrokehire, who translated Virgil in 1558, was originally of Norwich, and the name occurs in Norfolk to this day. A Ricardus Ferr of Hereford is mentioned in 1583. Colonel Phaere is supposed to have belonged to one of the eastern counties. Cromwell's letter to him is given by Carlyle, and his name occurs frequently in the records of his time. It is an uncommon one, and I should be glad if more light could be thrown on its origin.

MINIVER.

MISS F. E. LACY : "SHOTOVER PAPERS."—Can any reader of "N. & Q." give me a few biographical particulars relating to Miss Fanny Eliza Lacy, author of the *Visitor in Grey* and many other works in prose and verse?

A literary miscellany was published between three and four years ago called the *Shotover Papers*, Oxford, 1875 (Mr. Vincent publisher). How many numbers of it were published? I shall be glad of any particulars.

R. INGLIS.

BUTLER, in his satire on the Royal Society, says:

"A learn'd society of late,
The glory of a foreign state,
Agreed upon a summer's night
To search the Moon by her own light
To take an inventory of all
Her real estate and personal,
And make an accurate survey
Of all her lands, and how they lay,
As true as that of Ireland, where
The sly surveyors stole a shire."

To what do the last two lines refer?

BELFASTIENSIS.

"THE OXFORD AND CAMBRIDGE MAGAZINE."—I have the volume of the above magazine for 1856 (published by Bell & Daldy), containing critical articles on Tennyson, Carlyle, Thackeray, Ruskin, &c., and some exquisite poems, e.g., "The Blessed Damozel," "The Burden of Nineveh," &c. Were any other volumes of this magazine published, and have the various contributions, other than those since included by Mr. D. G. Rossetti in his poems, been since acknowledged?

D. BARRON BRIGHTWELL.

PASSENGER POSTAGE.—A reference to a magazine article on "Passenger Postage," which appeared about ten years ago, is desired.

"THE DEATH WAKE."—Where could I procure a copy of *The Death Wake; or, Lunacy, a Romance in three Chimeras*, by Thomas Tod Stoddart, published about 1834?

HERMES.

"THE BEGGAR'S BENISON."—There existed in Fifeshire, towards the end of the last century, a society called "The Beggar's Benison." When was it instituted, and what was its object?

ORC.

'HE MUST NEEDS GO THAT THE DEVIL DRIVES.'—In Kit Marlowe's *Doctor Faustus* (Act iv. sc. 2) this expression occurs. Is this the original of it, or was Marlowe quoting a then familiar proverb?

H. FISHWICK, F.S.A.

GLOUCESTERSHIRE WEATHER, 1792.—The following short paragraph appeared in the Gloucester newspapers many years ago, and has been reprinted in the *Gloucester Mercury*, June 28, 1879:

"We are informed that a person who has been dead for more than half a century, who lived at the Bell, in Barton Street, kept a commercial diary, and at the same time a meteorologic register. From this it appears that on the 5th of June, 1792, Gloucester and the surrounding country was not only visited by an intense frost, but the surface of the ground was covered with a deep snow."

This was remarkable. Can any one supply particulars in confirmation of the statement?

ABHBA.

"ORARIUM": "SUDARIUM."—Is not the former rather than the latter the right word for the pastoral staff cloth? In the month of October, 1877, I searched for the word (in a book the name and the author of which have escaped me) for my dear friend the late John Hewitt, and *orarium* was certainly the term used.

E.

"PLOTTY."—Sir Charles Bell paid a visit to Campbell the poet at his little place at Sydenham. They rambled down into the then delightful village by moonlight, and, adjourning to the inn, took some "egg and plotty." Tom got glorious, and returned to his wife not drunk, but in excellent spirits. What is *plotty*?

C. A. WARD.

Mayfair.

SHELLEY AT GENEVA.—Where would it be possible to procure (by whom, too, was it published?) the *Six Weeks' Tour*, a little work containing an account of a tour taken by the Shelleys and Byron round the Lake of Geneva? This book is mentioned by Moore in his *Life of Byron*, p. 320 (Murray, ed. 1838), and was published circa 1817-18.

RICHARD EDGUMBE.

Hotel Beau Site, Aigle, Switzerland.

SIR TOBIE MATTHEW.—There was published in 1857 *Bacon and Shakespeare: an Inquiry touching Players, Play-Houses, and Play-Writers in the Days of Elizabeth*, by W. H. Smith, Esq.

Appended to this work is an abstract of a MS. respecting Tobie Matthew, containing a true historical relation of his conversion to the Holy Catholic Church, with the antecedents and consequents thereof. "The MS. itself," observes Mr. Smith, "could it now be traced, would make an interesting volume, worthy of publication by the Camden or any other literary society." Is anything known of this MS.—whether it is still in existence, and, if so, where it is preserved?

E. H. A.

MISS LANDON'S LETTERS.—In one of Miss Landon's letters she speaks of a "lively American writer, who in the amusing tale of the *Cacochætes Scribendi* encourages her whole family to write by the assurance that 'the printers would find them spelling and grammar'" (Blanchard's *Life of L. E. L.*, vol. i. p. 99). I am anxious to know what is the book quoted.

ANON.

GREAT TOM OF LINCOLN was cast in the minster yard in 1610. After hanging for over 200 years (the bell being cracked) it was recast in 1834 by Thomas Mears of London. Was there any "Great Tom" prior to 1610? and was the present appellation given as a diminutive of an ancient dedication of the great bell of the cathedral to St. Thomas? Any information or references to authorities will be acceptable.

MARTYN.

IN *The Life of Charles Lever*, vol. ii. pp. 288-9, it is stated that he was in the habit of getting his shoes from a descendant of the celebrated Count Lally, who cobbled at Lethkenny. Can any one inform me who that descendant was, and if he exists now?

ECLECTIC.

AUTHORS OF QUOTATIONS WANTED.—

"Nunc homines audite Deo chorus undique rumpit." Some years ago I saw scribbled on the woodwork of an organ in a small country church the above neat hexameter, which has lingered in my memory ever since. Is it original, or can any of your readers kindly refer me to the author?

MARS DENIQUE.

"Like five-harred gates their amplitude is seen
Less by the structure than the space between."

MARS DENIQUE.

Replies.

KEEPING SCHOOL IN THE PARVISE.

(5th S. xi. 366, 394, 472; xii. 37.)

There seems to be some confusion in the minds of your correspondents as to what the *parvis* of a church really was and as to what uses it was applied. CHANCELLOR HARINGTON (xi. 472) quotes from Staveley's *History of Churches in England* that a certain part of the church was anciently called the *parvis*. . . a *parvis pueris ibi edoctis*; that this *parvis* was also used for a sort of court consistorial; that

the lowest part of the church next the doors was called the *parvis*, and sometimes courts temporal were held there, and though the courts were discontinued the teaching and instruction of children was still continued, &c. It would be difficult to bring together within the same space statements equally misleading and unfounded. No part of the body of the church was ever called the *parvis*; the derivation of the word from "*parvis pueris ibi edoctis*" is childish and absurd. No courts, temporal or spiritual, were ever held therein; at least we have no authority that such was the case. If the remainder of Mr. Staveley's work is no better founded than these quotations, it must be exceedingly unreliable.

The history of the *parvis* possesses such interest for the antiquarian student that I offer no apology for attempting to put your readers on the right track for its investigation. For the origin of the word we must go a long way back. Xenophon, in his *Cyropædia*, i. 3, describes the enclosed parks or pleasure grounds of the Persian monarchs by the term *παράδεισος*, which is an ancient Persian or Zend word closely allied to the Sanskrit, in which *pāradaśa* signifies an outside enclosure. The same word was adopted by the LXX. as the equivalent of Heb. *gan* in describing the garden of Eden, Gen. ii. 8, *Ἐφύτευσεν ὁ Θεὸς παράδεισον ἐν Ἐδέμ*. Hesychius defines it *τοπος ἐν τῷ περὶ πύργου*, an ambulatory. In the early ages of Christianity the word was applied to the enclosure in front of the church, equivalent to the *προναός* of the Greek temple. Viollet-le-Duc, *sub voce* "Parvis," says: "Le parvis est évidemment une tradition de l'antiquité; les temples des Grecs étaient habituellement précédés d'une enceinte sacrée dont la clôture n'était qu'une barrière à hauteur d'appui."

The Romans imitated the Greeks. In front of the temple of Antoninus and Faustina at Rome, and in the temple of the Sun at Baalbec erected by the emperor Hadrian, there were forecourts or *parvis*, that at Baalbec of great magnificence.

The *parvis* of the mediæval cathedrals was merely a continuation of this tradition. They are alluded to from a very early period by ecclesiastical writers under the name of *paradisus*. Thus the Canon Romanus: "Dicimus *paradisum* nihil aliud esse, nisi locum ante basilicam." Anastasius, the librarian of the Vatican, writing in the ninth century, speaking of Donus I., says: "Hoc atrium beati Petri, quod *paradisus* dicitur, est que ante ecclesiam, magnis marmoribus struxit."

The enclosure of the *paradisus* was used for various public purposes. The sacred relics were occasionally exhibited there whilst the chapter intoned the *Gloria* from the exterior arcades of the church. Here also was erected the scaffold or pillory for the punishment of delinquent clerics. The *paradisus* of the Western churches differed

from the *narthex* of the Eastern. The latter was always a covered portico, where the catechumens assembled previous to their baptism. When infant baptism became generally adopted, the *narthex* was no longer required and fell into disuse. The *parvis* of the French cathedrals was always an open area, with an enclosure breast high merely to mark its limitation. Although these enclosures have been swept away, some of them remained down to the time of the Revolution, and the areas still exist at Paris, St. Denis, Amiens, Poitiers, and elsewhere. The change from Low Latin *paradisus* to modern *parvis* is very curious. Brachet (*Dictionnaire Etymologique*) gives the various stages of the transition. First the medial *d* is thrown out, as in many other words, such as *bénir* from *benedicere*, *choir* from *cadere*. It becomes then *paraïs*, softened into *pareïs*. The intercalation of *v* is common both in Latin and French, as *fluvius* from *fluere*, *pluvius* from *pluere*, &c. It is then *parevis*, which by the elision of *e* in rapid pronunciation becomes *parvis*.

The term was of course introduced into England from France, but the *parvis* in the French sense was not generally adopted amongst us. There is evidence that a *parvis* formerly existed at the west end of St. Paul's, and it is no doubt to this that Fortescue (*De laudibus Legum Angl.*, ii. 124) alludes when he describes the students from the Inns of Court after dinner "se divertunt ad *pervisum* et alibi consulentes cum servientibus ad legem et aliis consiliariis suis." It is probable that this passage has led some people to the conclusion that courts of justice were held in the *parvis*. For this there appears to be no foundation. The law students attended there to consult the serjeants, who frequented the *parvis* as a place of general resort, to see their clients and bring themselves before the public. It is in this sense that the hackneyed quotation from Chaucer's prologue is to be understood. The "serjeant at law ware and wise" frequented the *parvis* to see his clients. I should much like to know who are the "ancient writers" who describe "the pleadings of lawyers" and their subsequent prohibition. I have made a tolerably searching examination, but can find no evidence whatever for such a statement.

In the absence of any real *parvis* to the English churches, the church porch and the room over it, where there happened to be one, might be occasionally called by the name. Cotgrave, writing in the early part of the seventeenth century, interprets Fr. *parvis* as "the porch of a church," but adds, "more properly, the utter part of a Palacc." None of the instances quoted by your correspondents bear out the application of the term to a church porch. The will of John Gines, in reference to the porch of St. Sepulchre's, ignores the term. The minute book of Colyton, quoted by Mr. Rogers, calls the room "the chamber over the

church porch." Indeed, I can find no authority for styling either the porch or the room over it the *parvis* or *parvise*. It is wonderful what a goodly structure can be erected based on so frail a foundation as mere assertion and conjecture.

The keeping school in the room over the church porch has been common in all parts of the country until a very recent period, if it does not still prevail in some rural districts. J. A. PICTON.

Sandyknowe, Wavertree.

A very narrow street, close to the "Lady Church," at Calais, is entitled Les Parvis de St. Pierre. The church, however, as its English name implies, is dedicated to St. Mary; nor was there ever at Calais, to my knowledge, a church of St. Peter. HERMENTRUDE.

THE PALM (5th S. xi. 347).—Although a long chapter on the symbolism of the palm might be written, I hardly think that much of importance could be added to what MR. MARSHALL has already adduced as to the reasons why it has been universally accepted as the emblem of victory. The supposition of Aulus Gellius is the general and most plausible one. Thus Levinus Lemnius says:

"Cæterum quum hæc arbor oeri renitatur, nec prementibus urgentibus cedat, hoc insigne incertaminibus victori decerni, solet quod invictum animi robur palmæ naturam referat, ac sit rei fortiter atque animose gestum symbolum ac trophæum. Sic martyres qui invicto infractoque animo adversus Tyrannorum sevitiâ substitenter, amici stolis albis palmis manibus gestasse leguntur in victoria argumentum."—*Similitudinum ac Parabolarum que in Bibliis ex Herbis atque Arboribus desumuntur dilucida explicatio*, &c. Erphordia, anno M.D.LXXXI. 8vo., p. 53.

This learned little volume is, by the way, very rare, and not less so is the English version, dedicated to the Earl of Essex: "*Herbal for the Bible, an Explanation of the Similitudes, &c., borrowed from the Plants and Herbs mentioned in the Scriptures*. Drawn into English by T. Newton. E. Bollifant, 1587. 12mo."

I may cite an English writer of the same period:

"It is the nature of this Tree, tho' never so ponderous a weight were laid upon it, *creescere suo pondere*, not to yield to the burthen, but still to resist the heaviness of it, and to endeavour (as doth Chamomile the more 'tis trod on) to lift and raise itself upward, for this cause planted in Church-yards in the Eastern Countries, as an Emblem of the Resurrection; instead whereof we use the Ewe-Tree in these colder Regions: For the same reason (as also Palm Leaves being firm and durable) given by the Romans to their Victorious Combatants and Conquerors, in their Coronet, called *Palma Lemniscata* (because the Garland or Coronet was tied about with certain Woollen Ribbands called *Lemnisci*), and so from its repugnant Energy, and hardness, it is the Emblem or Hieroglyphick of a Soldier's Life."—*Historia Vegetabilium Sacra: or a Scripture Herbal, &c.* By William Westmacott, of the Borough of Newcastle under Line, in the County of Stafford, Physician. London, 1694. 12mo., p. 143.

The question is still further discussed by another writer :—

"Primus Theseus palmam donasse victoribus fertur in Græciâ, Plutarcho referente in Theseo, qui in Symposiac. i. 8, quæst. 4, causas exponit; cur cum alia certamina alias haberent coronas, palmam communiter omnia? an propter pulchritudinem? an inuitu longævitatatis, et quod nullum ex se natum folium obiciat? an quod sacra sit Apollini Pythio, certaminum præsidî? an quod, ut Babylonii cantant, cccclx. utilitum genera præbeat? aut quod se non sinat deorum premi imposito pondere, sed contra renitatur? Multa de his Cornel. à Lap. in Apoc. i. c. quæ videat, qui cupiet. *Palma datur palmæ* / laboranti, puta, certanti, vincit. Inde Paseratius de imagine Victorix notissimâ, ex nummis et Scriptis Romanorum :—

'Florentem pennata gerit Victoria palmam.'

P. 542.

—*Joh. Henrici Ursini Arboretum Biblicum, in quo Arbores et Prutices passim in S. Literis occurrentes, ut et Plantæ, Herbe, et Aromata, Notis Philologicis, Philosophicis, Theologicis, exponuntur et illustrantur, &c. Norimbergæ, 1699. 8vo., pp. 624, 276.*

The following Latin epigram by Charles Lamb and its accompanying English version are, I fancy, well known, but as I do not find them in my edition of his *Works* (Moxon, 1840) or in *Eliana, being the hitherto Uncollected Writings* (Moxon, 1864), their preservation here, in connexion with this subject, may not be thought inappropriate. They appeared in the *Champion* newspaper of May 7, 1820, and were republished in the *Annals of the Fine Arts* for that year, vol. v. p. 439, whence I transcribe them :—

"In tabulam eximii pictoris B. R. Haydoni, in quâ Soly-mæi, adveniente Domino, palmæ in viâ proster-nentes, mirâ arte depinguntur.

Quid vult iste equitans? et quid velit ista virorum
Palmifera ingens turba, et vox tremebunda Hosanna?
Hosanna Christo semper semperque canamus.

Palma fuit Senior pictor celeberrimus olim;
Sed palmam cedat, modo si foret ille superstes,
Palma, Haydone, tibi: tu palmas omnibus aufers.

Palma negata macrum, donataque reddit opimum,
Si simul incipiat cum famâ increscere corpus,
Tu cito pinguesces, fies et, amice, obesus.

Affectant lauros pictores atque poetæ.
Sin laurum invadeant (sed quis tibi?) laurigerentes,
Pro lauro palmâ viridanti tempora cingas.

CARLAGNULUS.

Translation of the above.

What rider 's that? and who those myriads bringing
Him on his way with palms, Hosannas singing?
Hosanna to the Christ, Heav'n—Earth—should still be
ringing.

In days of old, old Palma won renown;
But Palma's self must yield the painter's crown,
Haydon, to thee. Thy palms put every other down.

If Flaccus' sentencee with the truth agree,
That 'Palms awarded make men plump to be,'
Friend Horace, Haydon soon in bulk shall match with
thee.

Painters with poets for the laurel vie:
But should the laureat band thy claims deny,
Wear thou thine own green palm, Haydon, trium-
phantly. C. L."

WILLIAM BATES, B.A.

Birmingham.

[See editorial note, "The Yew," p. 54.]

CELTS AND SAXONS (5th S. xi. 5, 52, 213, 369, 469.)—If MR. SCOTT can *prove* that the "Uchtredus filius Scoti" mentioned by A. S. A., and said by genealogists to have been the ancestor of the Buccleuch and Ancrum families, was identical with the "Uchtredus filius Waldevi" of 1120, I must admit that he was a Saxon; but MR. SCOTT seems only to *suppose* that one person was described by these two names. In the absence of any certain or positive proof that this supposition is correct, I must continue to believe that "Uchtredus filius Scoti" was the son of an Irishman, a native of Scotia major or Scotia minor, by a Saxon wife, and that his name of Uchtred came from his maternal ancestors. Bede calls the Irish Scots, and says that, "issuing from Hibernia," they obtained by "friendship or the sword" settlements amongst the Picts and Britons which they retained in his time. From the ninth to the eleventh century the Irish frequently intermarried with the Danes and Saxons, and it seems a much more natural way of accounting for the name and nationality of "Uchtredus filius Scoti" to take him for the son of an Irishman and a Saxon woman than to follow MR. SCOTT in his wide researches all over England, the Lothians, Norway, Denmark, and Ireland in search of "sons of the tribute." These researches are far too wide for me, and I am afraid they will lead MR. SCOTT into a fierce battle with some of my learned countrymen, who will never admit that the west of Ireland was ruled by Danish kings from the ninth to the eleventh century, although a Danish prince or chief named Ivar may have possessed himself of the city of Limerick about that time. The English name of Scutt is probably derived from tax or tribute, and I suspect it has sometimes changed into Scott for the sake of "euphony" or "gentility"; but unless there is good proof to the contrary, I cannot but think we may fairly believe that a man living on the west coast of what is now Scotland, between the sixth and the eleventh centuries, and then described as "filius Scoti" or "Le Scot," was of Irish descent. And surely his descendants would be nearer akin to Wallace than to a Red Indian, the Irish of Scotia major and Scotia minor and the Welsh being only different branches of the Celtic stock. Of the friendly intercourse between the old Eastern and Western Gaels (unlike the O'Gormans and MacLarens of the present day at Westminster) we have a curious illustration in the unpublished "Annals of Innisfallen," in the Bodleian Library, which say: "A.D. 1104. The king of Scotland

sent a camel to Mortogh O'Brien as a present, and the people of Ireland were astonished at the enormous size of the animal." This Mortogh O'Brien, or, as he is called by the Irish genealogists, Mortogh More (the great), was the great-grandson of Brian Boru, who defeated the Danes at Clontarf (*v. Dr. Todd's Wars of the Gael with the Gaill*), and the sovereign of Munster from 1086 until 1116. His nephew, Donal O'Brien, was king of Man and of the Hebrides from 1104 to 1108, and it was in the former year that strange visitor the camel "astonished" the people of Ireland. Can the old monks on Innisfallen island have meant the Hebrides by Scotland? and was the camel sent from the Hebrides by King Donal O'Brien to his uncle, or from the mainland of Scotland by King Edgar? In Miss Gordon Cumming's delightful book *From the Hebrides to the Himalayas* (vol. i. p. 93), noticing the little island of Canna, one of the inner Hebrides, she says that the "little kirk-yard on it is a field of rank waving grass, dotted with grey rocks carried thither from the shore to mark the resting-place of the sleepers, while a broken cross of yellow sandstone guards this lone God's-acre. It is one of these stones," she adds, "that tells perhaps of ancient superstitions, for on it are carved divers emblems of unknown meaning, amongst others a camel, the sole instance in which that Eastern treasure appears in Scottish sculpture." The sculptured camel is probably a memorial of the Scottish gift to the Munster king when Donal O'Brien was king of the Hebrides.

MARY AGNES HICKSON.

"HALE-COAST" OR "HALE-CAUST" (5th S. xi. 468).—The herb is *alecost*, or, as written by Cotgrave, *alecost*. It was also called *costmary*, *balsamine*, or *balsam herb* (*Balsamita vulgaris*). In French it was known as *costamer*, *cost*, *coq*, *sauge romaine* (Cotgrave). *Alecost* occurs in all the old herbals. Its medicinal virtues may be read *in extenso* in Culpepper's *English Physitian Enlarged*, ed. 1671, p. 75. Culpepper speaks there of *alecost* as a very frequent and familiar herb in the gardens of his time, and he continues, "It is an especial friend and help to evil, weak, and cold livers." As to the etymology, the second element may be connected with *costus*, an Eastern shrub of noted aromatic properties, with which it somehow came to be confounded, though, of course, widely distinct, the balsam of which shrub Horace mentions in a familiar quotation from his *Odes* as *Acheminivum costum*. The Oriental spice root was known in England in 1440, for we find in the *Promptorium*, "*Cooste*, herbe : *Costus*, *cus*us radix dicitur *costum*," on which Mr. Way notes that "of the various virtues of *coste*, which is the root of an Indian plant, the early writers on drugs give long details." As to the *ale* portion of *alecost*, Skinner says, "*quia fortè cerevisie immissa gratum ipsi sa-*

porem odoremque conciliat, et est sanè jucundissimi odoris planta." And so in Johnson's edition of Gerrard, bk. ii. ch. ccviii. (cited by Nares), "*Costmarie* is put into ale to steep, as also into barrels and stands, amongst those herbs wherewith they do make sage ale." ZERO.

The plant referred to by HERMENTRUDE is probably that of *Pyrethrum tanacetum* of Linnæus, known also as *Balsamita vulgaris*. It is a composite plant, native, it is said, of Italy, but introduced into this country as early as 1568. It is a creeping, rooted, hardy perennial, growing to a height of from two to three feet, the leaves having a strong balsamic odour, in consequence of which they were formerly used to put into ale and negus, from whence is derived the old English name of *ale-cost*, which would seem to be the correct form of spelling. It is also known by the name of *costmary*, derived, it is said, from the old Latin name of *Costus amarus* or the French *coste amère*. Although the plant is generally found in cottage gardens, it is now seldom grown for culinary purposes, and even in France it is only used occasionally for mixing in salads. The particulars here given will be found in Lindley and Moore's *Treasury of Botany*, vol. i. p. 119, article "*Balsamita*." JOHN R. JACKSON.

Museum, Kew.

The following extracts from Dr. Prior will answer your correspondent HERMENTRUDE:—

"*Alecost*, from *L. costus*, some unknown aromatic, and *ale*, so called from its having formerly been esteemed an agreeable aromatic bitter, and much cultivated in this country for flavouring ale (see 'Costmary'). *Balsamita vulgaris*."

"*Costmary*, *L. costus amarus*, its name in Bauhin's *Th. Bot.*, p. 674. Fr. *coste amère*, misunderstood as *costus Marie*, from Gr. *κοστός*, some aromatic plant unknown. *Balsamita vulgaris*, L."

The Anglo-Saxon name was *cost*. See *Saxon Leechdoms*, lib. ii. lvi., &c., and Glossary, vol. ii. p. 377, and vol. iii. p. 320. G. O. E.

REV. JOHN ALLIN (5th S. xi. 467).—John Allen is mentioned in Wren's *Impeachment*, section 13, where it is stated that "the terror of [certain] proceedings hath caused other ministers to leave their cures and go away, viz. Mr. William Kirington [Herrington], Mr. Thomas Warren, Mr. John Allen, and others." These were all ministers in Ipswich. Brook, in his *Lives of the Puritans*, iii. 456, says, speaking of John Allen, born 1596: "A divine of his name, and probably the same person, was minister of Ipswich, who, during the oppressions of Bishop Wren, voluntarily departed from his cure and went to London." He refers to Wren's *Parentalia*, p. 96, and continues: "He went with many others to New England, &c. Died Aug. 26, 1671," &c. I should like to know on what authority T. W. S. says he was the

son of John Allin of *Wrentham, Suffolk*. The Rev. John Phillip was Rector of Wrentham from 1609 to 1638, when he was driven away by Bishop Wren, and he afterwards resumed his incumbency. During the interval the Rev. Robert Asty was instituted to the rectory, so that I see no place whatever for John Allen. I shall be glad to communicate with T. W. W. S., and meanwhile would refer him to my *History of Congregationalism in Norfolk and Suffolk*, pp. 88, 422, &c.

JOHN BROWNE.

THE ARMS OF SIR WM. AND DAME JANE MORETON (5th S. xi. 221, 412, 472, 518.)—I think both statements are incorrect: Sir William Moreton was not member for Brackley when he died, and there was an election for that borough between 1754 and 1761. I believe the facts are these. At the general election in 1754 the members returned for Brackley were Marshe Dickinson and Thomas Humberstone. The latter died the following year, and there was a new election for Brackley in Nov., 1755, when Sir William Moreton was elected without opposition, and continued member for the borough till the next general election in 1761, when he was not a candidate, and Marshe Dickinson and Robert Wood were returned without opposition. Sir William died two years subsequently.

May I suggest that the Index Society would do very good service if they would publish a complete index of Parliamentary candidates, showing those elected and those rejected, and indicating the places they represented and how long they sat?

EDWARD SOLLY.

The following extract from the list of Members of Parliament for Brackley given in Baker's *History of Northamptonshire* proves satisfactorily that Sir William Moreton represented that remarkably small constituency: "Nov., 1755. Sir William Moreton, Recorder of London, *vice* Humberstone, deceased." He apparently continued to do so until "21 May, 1 George III. (1761)," when there were returned "Marshe Dickinson, Esq., re-elected; Robert Wood, Esq., Under Secretary of State" (vol. i. p. 571).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE DE LAUNE FAMILY (5th S. xi. 468, 509; xii. 29.)—Gideon Delaune, the celebrated king's apothecary, was certainly the eldest son of William Delaune, "Preacher of the Word of God, and Physician" (as he described himself), being so named in his father's will, of which he was one of the executors. Gideon himself, and perhaps others of the family, was a native of Rheims. The will of his younger brother Paul, who disappeared so mysteriously, was dated Dec. 13, 1654, but not proved until June 6, 1657. Paul's only surviving son, Benjamin, was a London merchant, and at his death, in 1679, in the service of the H. E. I. Co.

abroad. By his wife Margaret, daughter of George Coney, he had, with other issue, a son William, who was afterwards Vice-Chancellor of Oxford University, and at his death had been President of St. John's College for thirty years. It was Mary Delaune (not Jane), only sister of the last William Delaune (the last surviving male descendant of Gideon Delaune's numerous family), who married Colonel Edward Thornycroft. Delaune and Delane are entirely distinct names. The first of the family in England wrote his name "De Lawne," and some of his descendants continued to do so.

J. L. C.

BIOGRAPHICAL (CIRCA 1600) QUERIES (5th S. xi. 468.)—T. C. asks what was the office of "ostiarium scaccarii." The office would appear to be that of the doorkeeper of the Scaccarium, and what that was the following extracts from Du Cange will, I think, explain:—

"*Scaccarium* etiam appellatum olim in Normannia Ducatu, *suprema Curia*, in qua appellationes ab inferioribus iudicibus *supremo jure* *dijudicabantur*. Hinc *Justiciarii superiores* dicuntur *Scaccarii Magistri*.—Bina autem *singulis annis* tenebantur *Scaccaria*, *primum* ad Pascha, alterum in festo S. Michaelis.—*Scaccarium* apud Anglos varie sumitur, interdum enim, et proprie dicitur *Curia*, in qua res *fisci* pertractantur.—*Scaccarii* were the judges in those courts, and were called *Barones Scaccarii* or *Scaccarii*. The King's Treasury also was called by the term *Scaccarium* or *Scaccarium*."—Du Cange, *s.v.*

Ducange derives the name from the public building in which the ultimate courts of appeal were held, so called from the pavement, which consisted of different coloured squares, similar to the squares (like a chess-board) of the *tabula*, "in qua *Scacis luditur*, *alternis quadris albi ac nigri coloris distincta*." E. C. HARRINGTON.

The Close, Exeter.

"KYBOSH" (5th S. xi. 508.)—The *Slang Dict.* gives: "*Kibosh*, nonsense, stuff, humbug; 'it's all kibosh,' *i.e.* palaver or nonsense; 'to put on the kibosh,' to run down, slander, degrade, &c.'" I suppose *kye-bosh* is the same word. In *Sketches by Box* ("Seven Dials") two women are described abusing one another: "'Hooroar,' ejaculates a pot-boy in parenthesis, 'put the *kye-bosh* on her, Mary.'" T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A. is in error in stating that in the expression "Giving a piece of work the *kybosh*" the meaning is that the job is being done in a hurried or careless manner. *To kybosh* a thing or give a thing the *kybosh* means to settle a thing in the sense of overthrowing or upsetting, as, for instance, it might be said the death of the young Pretender gave the *kybosh* to the hopes of the Jacobite party.

L. M. K.

GUY DE BEAUCHAMP, EARL OF WARWICK (5th S. xii. 27.)—His five daughters were: 1. Maud,

married, first, before 1359, to Geoffrey Lord Say; secondly, according to Dugdale, to Edmund —; she died between 1369 and 1372. 2. Emma, mar. Roland de Odingsseles. 3. Isabel, mar. John de Clinton. 4. Elizabeth, mar. Sir Thomas Astley. 5. Lucy, mar. Robert de Napton.

May I call your attention for a moment to a difficulty connected with a grand-daughter of Guy, Earl of Warwick? Is it stated in the Rous Roll that Agnes, daughter of Earl Thomas his son, married, first "... Cokesay, and secondly, ... Bardolf." This Agnes, with much surface probability, Mr. Stapleton, in a note to his *Liber de Legibus Antiquis*, identifies with Agnes, wife of Thomas Lord Bardolf, whose parentage has been hitherto unknown. I am painfully aware that I am committing great presumption in objecting to anything advanced by so eminent a genealogist; but I venture to suggest that I cannot quite reconcile this presumed identification with a passage on the Patent Roll of 11 Ed. III., Part 2, which refers to Agnes widow of Thomas Bardolf, *quæ de partibus Alemanarum extitit oriunda*. Can this passage mean otherwise than that Lady Bardolf was a German? and if so, how could she be a Beauchamp of Warwick?

HERMENTRUDE.

"LOTHE" (5th S. xi. 468; xii. 14.)—DR. BRUSHFIELD will find in Halliwell's *Archaic Dictionary*, under "Lithe (5)," a reference to "Kennett MS.," consequently there may be no printed authority for *lothe* meaning to offer for sale in Cheshire. The quotation is no doubt taken from Bishop Kennett's glossarial collection in the Lansdowne MSS. (No. 1033) at the British Museum.

I resided formerly for some years in Cheshire, and had opportunities for studying the dialect, but I never heard *lothe* used in the sense noted by the bishop. Such negative evidence, however, proves nothing, and the word may well have died out there since White Kennett's time. Grose gives as North-country words "*lathed* or *overbelathed*," strongly pressed or entreated over again," which may be connected in an assumed sense of importunately pressing goods or inviting one to buy. Wilbraham, in his *Cheshire Glossary*, 1826, gives *lathe*, to ask, to invite, marking it also as a Lancashire word. Halliwell, who copies Wilbraham for the word and its definition, marks it only as Cæstrian.

J. LEICESTER WARREN.

THE YEW (5th S. xii. 8.)—B. E. has asked a question upon an obscure point of antiquity in requesting information as to why and when the yew came to be planted in churchyards, and for what reasons it was considered sad and funereal. As to the latter point, its appearance and poisonous nature at an early time caused the epithet "sad" to be applied to it. Pliny states:—

"Similis his etiamnum aspectu est, nequid prætereatur, taxus, minus virens, gracilisque, et tristis, ac dira..... Mas

noxio fructu. Lethale quippe baccis, in Hispania præcipue, venenum inest..... Hanc Sextius smilacem a Græcis vocari dixit, et esse in Arcadia tam præsentis veneni, ut qui obdormiant sub ea, cibumve capiant, moriantur."—Lib. xvi. cap. x.

Cæsar says that Cativolcus, one of the rulers of the Eburones, poisoned himself with the yew (*De Bello Gall.*, lib. vi. cap. xxx.).

The earliest authority for the planting of the yew in the churchyard that I know of is Giraldus Cambrensis, who visited Ireland in A.D. c. 1184, and observed it in burial grounds and holy places:

"Præ teris autem omnibus quas intravimus, longe copiosius amaro hic succo taxus abundat, maxime vero in cœmeteriis antiquis locisque sacris sanctorum virorum manibus olim plantatas (*al.* plantatis), ad decorem et ornamentum quem addere poterant, arborum istarum copiam videas."—*Topogr. Hibern.*, dist. iii. cap. x., *Opp.*, Lond., 1857, vol. v. p. 153.

There was further an obvious reason for its being planted in churchyards, as affording a substitute for the palm:—

"But for encheson that we have none clyve that berith greene leef algate, therefore we take *eve* instede of palme and olyve and beren aboute in processyon, and so is this day callyd Palme Sondag."—*Liber Festivalis*, Domin. in Palm., sig. c.f.v., Caxton, 1483.

So far as it seems from this, the abundance and appropriateness of the yew as an ornamental tree for the churchyard caused it to be planted there, and it was afterwards found of convenient use in the ceremonies of the Church, and this includes its use at funerals. I am not aware of any authority, apart from conjecture, which proves more.

ED. MARSHALL.

I have always understood that the yew was grown in the churchyard that each parish might furnish a supply for purposes of archery, in days before the bow and arrow were superseded by gunpowder. I have no book of reference at hand to enable me to verify this, but doubtless many of your readers have.

FRANCES COLLINS.

5, New Burlington Street, W.

The "churchyard yew" is so called because yews were ordered to be planted in churchyards in order that yew bows might be provided for the archers of England, and as it is an excessively slow-growing tree it was to be planted in the richest soil obtainable.

J. R. HAIG.

[We shall be glad to hear from correspondents, who have sent replies since the above were in type, how far their communications are now superseded. The same will apply to "The Palm," p. 51.]

A DEFINITION OF METAPHYSICS (5th S. xi. 468.)—Since sending my query, I have noticed the following:—

"The blacksmith at Glammis was greatly reputed for his mother wit. He was the Ulysses and lexicographer of the district. A countryman asked him for an explanation of the word *metaphysics*. 'Weel,' said the blacksmith, 'I think I have hit on the meanin'. When ane is

speakin' in a way that naebody can understand, and when the speaker himsel' disna ken what he wad be at—that is metaphysics."—Dr. C. Rogers, *Familiar Illustrations of Scottish Life*, ch. vii. p. 127, eighth thousand, Lond., 1876.

ED. MARSHALL.

Sandford St. Martin.

Your correspondent might consult Christopher North—perhaps the *Noctes Ambrosianae*. See notes to Prof. Fowler's edition of the *Novum Organon*.

R. S. CHARNOCK.

Junior Garrick.

"HATTS," THE OLDEST HEREDITARY SURNAME ON RECORD (5th S. xi. 466.)—According to H. H. C. a competent authority has declared Hatts to be the oldest hereditary surname on record, apparently on faith of a document earlier than 1066. In the *Morning Post*, Jan. 2 last, it was stated that the Bannermans of Elswick boasted of being one of the earliest families in Scotland who used hereditary surnames. The statement was in the notice of the death of Lady Bannerman, widow of Sir Alex. Bannerman, first M.P. for Aberdeen, afterwards Governor of Newfoundland. It would be interesting to learn to what dates the surname could be satisfactorily traced, and whether Scotch or English families have the better claim to precedence.

HANDFORD.

H. H. C. may or may not be correctly informed as to what he tells us about the family of Hatt, but he has assuredly erred greatly in giving a vague reference. To tell us that something is to be found in the Cottonian manuscripts without giving any further help is about as wise as it would be to say that he had read it in a book. Does he know the number of articles contained in Sir Robert Cotton's collection? Planta's catalogue, p. xv, informs us that there are about twenty-six thousand.

K. P. D. E.

"SAMSON AGONISTES" (5th S. xi. 467.)—"The Philistines took him and put out his eyes." The Hebrew phrase in question signifies to extirpate the eye-ball. It also means to deceive, as in Numbers xvi. 14, "Wilt thou put out the eyes of these men?"

M. D.

FROGSHALL (5th S. xi. 467.)—There is a Frogshall between Dunchurch and Coventry on the great Holyhead road, where it is intersected by the Foss way. There is also a Frogshall at Norton-under-Cannock on Watling Street, and another near Cheadle in North Staffordshire. The first two are ancient houses; the last I do not know.

W. H. DUIGNAN.

HOW OF SUDBURY (5th S. xi. 468.)—MR. E. G. HOWE will find some scattered notices of How in Morant's *Essex*. Stonedon was purchased by Richard How, who had issue two sons, Richard, who died without issue, and John, who also pos-

sessed Great Ropers. He (John) was sheriff of Essex in 1730, and died in 1784. By his will Stonedon manor passed to William Taylor, who took the name of William Taylor How. The arms, as given in Edmondson's, Burke's, and Papworth's heraldries, are Argent, a chevron between three wolves' heads couped sable, for How, or Howe, of Suffolk and Essex. The arms assigned to this family by MR. E. G. HOWE, viz., Gules, a chevron between three wolves' heads erased argent, are to be found in Burke's *General Armory* and in Papworth's *Ordinary of British Armorial Bearings* as those borne by two Kentish families, Golding and Pettit.

F. RENAUD.

"TALENTED" (5th S. xii. 29.)—Have you space for this quotation from Coleridge's *Table Talk*, 1835, vol. ii. p. 63?—

"I regret to see that vile and barbarous vocable *talented* stealing out of the newspapers into the leading reviews and most respectable publications of the day. Why not *shillinged*, *farthinged*, *tenpenced*, &c.? The formation of a participle passive from a noun is a licence that nothing but a very peculiar felicity can excuse. If mere convenience is to justify such attempts upon the idiom, you cannot stop till the language becomes, in the proper sense of the word, corrupt. Most of these pieces of slang come from America."

WILLIAM WICKHAM.

Athenæum Club.

THEODORE HOOK (5th S. xi. 486.)—In the memoir of Theodore Hook in the *Gentleman's Magazine* (1841), vol. xvi. p. 434, it is stated, "We have also before us a prospectus of a contemplated history of the house of Hanover, which he had undertaken, but never lived to complete."

L. L. H.

JOHN TAYLOR, THE WATER POET (5th S. xi. 487.)—Charles Knight, in his biography of Taylor in the *Penny Cyclopædia*, says that "he was buried in St. Paul's, Covent Garden." The idea that he found his last resting-place at St. Martin's-in-the-Fields may have arisen from the fact that the southern side of the churchyard was called "the watermen's ground," from the number of Thames watermen buried there from the neighbourhood of Hungerford, York, and Whitehall Stairs, as stated by me in *Old and New London*, vol. iii.

E. WALFORD, M.A.

Hampstead, N.W.

ENGLISH VINEYARDS (5th S. xi. 185, 256.)—In the *Roll of the Household Expenses of Bishop Swinfield*, edited by the Rev. John Webb, mention is several times made of white wine from Ledbury—"Vinea de Ledebur." It is said that "this vintage had yielded during the preceding autumn (A.D. 1288) seven pipes (*dolia*) of white wine, and nearly one of verjuice. The wine was valued at eight pounds the pipe, or about half the

price of the foreign wine got from Bristol, and brought up the Severn to Howe." This Swinfield was Bishop of Hereford, and commenced a progress through his diocese in A.D. 1289, and has left a "Roll" of the expenses incurred in this visitation, which took him a year to go through. The editor of this *Roll* says: "A farm in the parish of Ledbury, on the Gloucester road, still bears the name of Vineyard, and in after times the descendants of Bishop Skipp had a vineyard on their estate of Upper Hall, in the parish of Ledbury. Towards the end of the seventeenth century, George Skipp, Esq., made both white and red wine from his plantation. The editor has often seen the site on which the vines grew" (*Roll of Bishop Swinfield*, vol. ii., note by the editor, p. cxxvii).

In the recently published *Herefordshire Pomona*, edited by Dr. Bull, it is said: "There is also a 'Vineyard' estate on the banks of the river Wye, one mile east of Hereford. This property was left to the Trinity Hospital charity, in the city of Hereford, in 1607, by Mr. John Kerry. The vines here grew on terraces, supported by stone walls, and one or two very aged vine-tree stocks exist there at this time." EDWIN LEES, F.L.S.

Worcester.

There is a chapel at Bath, belonging to the Countess of Huntingdon's Connexion, called the Vineyards Chapel. It is very possible, therefore, that in the mild climate there vines were grown formerly.

FREDERICK E. SAWYER.

Brighton.

ASSUMING ARMS (5th S. xii. 29).—It may remove T.'s doubt to be informed that in circumstances the same as his the Lyon office in 1850 assigned to my family arms similar to those which he carries, viz., the original paternal coat 1 and 4 quarterly, and that of the predecessor 2 and 3 quarterly. We retain the family name with that of the predecessor as a prefix.

A. C. S.

TUBBING (5th S. xi. 243, 390).—I can match A. J. M.'s anecdote. When a girl of fourteen I was one of a family party sojourning at a French watering-place, then rising into repute, where the English tourist was yet comparatively a curiosity. The solitary jug provided for the ablutions of two young ladies was of so minute a size that we were obliged to keep sending our English maid to refill it at the pump. "Please, miss," said she, one morning, "what does 'too-joo dee lo' mean? It's what Mariette says when she mects me." A few days later we had a ray of light thrown upon the Gallic estimate of our innocent actions. Our landlady stood conversing with friends exactly below our open windows, where she was unavoidably (as perhaps she intended) overheard. "Oh, my dear friends, you cannot imagine what these

English are like! They are so dirty, so dirty! The quantity of water which it takes to get those creatures clean every morning is something perfectly appalling."

HERMENTRUDE.

Rather more than fifty years ago I came up to Oxford from a public school to not by any means a low-class college. The provisions for washing in those days were of a very continental character, and I verily believe that there was no individual in the college who possessed or used a genuine and honest tub. Good Mr. Tuckwell, a well-known surgeon at that time in Oxford, was to me at least, and I believe to many others, the apostle of tubbing. I can even now well remember my astonishment when he counselled me to wash myself all over every morning with cold water, and I am truly thankful to say that I took his advice, and have obeyed it, at least as to its former part, through all these long succeeding days and years.

"Audi, et voti Phœbus succedere partem

Mente dedit; partem volucres dispersit in auras."

Within the last few years of a most healthy life a visitation of lumbago and the advice of one of our most eminent doctors have warned me to have the chill taken off, where sometimes, in my hot youth, I broke the ice.

B.

Here is an early instance. Eddi, c. xx., relates of St. Wilfrid of York that "corpus in aqua benedicta nocturnis horis inclementer, æstate ac hyme consuetudinarie lavavit." By "aqua benedicta" I do not understand holy water, but I presume it to mean rather that St. Wilfrid made the sign of the cross over his tub before tumbling into it, just as our Anglo-Saxon forefathers made the sign of the cross over their glasses before drinking the contents.

EDMUND WATERTON.

THE MYSTICAL MEANINGS AND ATTRIBUTES OF PRECIOUS STONES (5th S. xi. 426, 454; xii. 15) are treated of in numerous books; amongst others in the following:—

The Gnostics and their Remains. C. W. King. 8vo. London and Cambridge, Bell & Daldy, 1864.

The Philosophy of Magic, &c. E. Salverte (A. T. Thomson's translation). 2 vols. 8vo. London, Bentley, 1846.

Dactylitheca, seu annulorum sigillarum quorum apud Priscos tam Græcos quam Romanos usus. 4to., 1609.

Camilli Leonardi Speculum Lapid. et Petri Arlensis de Scudalupis sympathia septem metallorum accedit Magia Astrologica Petri Constantii Albini. Hamb., 1717.

Albertus Magnus de Secretis Mulierum item Virtutibus Herbarum, Lapidum et Animalium Amstelodami. 1662, 12mo.

Marbodus, sive Marbodus Gallus. Liber lapidum, seu de gemmis, varietate lectionis et perpetua annotatione illustratus a Joh. Beckmanno, additis observationibus Pictorii, Alardi, Cornarii. Gottingæ, 8vo., 1799.

The title of the work which Mr. WALFORD (5th S. xi. 454) could not remember is *Stories in Precious*

Stones, by Helen Zimmern, with six illustrations, third ed., post 8vo., London, H. S. King, 1873.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

THE INITIAL FF IN NAMES, &c. (5th S. xi. 247, 391).—From a recent examination of some MSS. of the seventeenth and eighteenth centuries, I am led to believe that Mr. A. H. A. HAMILTON is correct in his conclusion that it was not originally "intended to spell any name with two initial *f*'s," and that the single capital *F* was formed by two small ones. For instance, under date 1697, the following entry appears in one of our parish records: "To ffletcher's charges to y^e Visitation—00 06 08." The Christian name Francis was at the same period written with two small *f*'s; indeed, it does not appear that the capital *F* came into use in writing till towards the close of the last century.

The well-known family name of Folliott, the first of whom in this country was created Baron of Ballyshannon in 1619, and whose descendants continued to occupy a prominent position in this neighbourhood as chief landowners, was always written with two small *f*'s, as the many specimens of their signatures which still exist testify. The present representative of the Folliott family—Lieut.-Col. John Folliott—still retains the old form of writing the family name with two small *f*'s.

H. ALLINGHAM.

Many years ago I saw an old concordance of the Bible, published early in the last century, which had belonged to the father of Benjamin Franklin. His name was written on a fly-leaf thus, "Josiah ffranklin." The book was lent to a lady who lived in a boarding-house, and was returned without the part of the fly-leaf which contained the name.

UNEDA.

"NAPPY": "NAP" (5th S. xi. 106, 470; xii. 16).—The well-founded suggestion of G. F. S. E. that the meaning of "nappy ale" is foaming ale, ale that carries a good head in the tankard, may be illustrated by the following quotation from Palsgrave, "*Noppy*, as cloth that hath a grosse woffe—*gros*. *Noppy*, as ale is—*vigoreux*." The coating of foam is naturally compared to the soft nap of shaggy cloth.

H. WEDGWOOD.

A CUSTOM AT THE COMMUNION SERVICE (5th S. xi. 466, 495; xii. 11).—This custom was observed at Glatton, Huntingdonshire, from 1850 to 1854, and previous to that date. I cannot tell if it is still in use in that church. The chancel is large, and all the communicants had room to kneel on hassocks placed in rows, or if from age or infirmity they were unable to kneel for so long a time, they sat on the old stone seats on either side of the chancel.

CUTHBERT BEDE.

A "KNOTTING-BAG" (5th S. xi. 469; xii. 31).—The "article of boxwood" described by Mr. BLENKINSOPP is familiarly called a shuttle. It is much larger than those used for tating, and is often of more costly materials. I have two beautiful ones, ivory and tortoiseshell inlaid with silver. It is a mistake to suppose that the knotted twine or cotton was only used to tie parcels. I have a quantity of fringe for toilette covers, made by looping the thread and working a firm head. One of my ancestresses, who was renowned for her skill in every kind of needlework, made an elaborate trimming for a brocade stomacher in ribbons and silk knotting, so I beg to consider that there was some use in this process.

THUS.

SWIFT ON FLEAS (5th S. xi. 248; xii. 14).—If, instead of trusting to treacherous memories, we turn to the original, *Poetry, a Rhapsody*, by Jonathan Swift, we shall find the passage to run thus:

"So naturalists observe, a flea
Has smaller fleas that on him prey;
And these have smaller still to bite 'em,
And so proceed *ad infinitum*."

J. C. M.

PLOUGHING (OR RATHER HARROWING) BY THE HORSE'S TAIL (5th S. x. 366, 503; xi. 77; xii. 35) was not obsolete in Cavan thirty-five years ago, as I distinctly remember an instance mentioned at dinner on the evening of the day when it was observed. One of the company remarked that it was by no means uncommon.

E. C. G.

"SLAD" OR "SLADE" (5th S. xi. 348, 495; xii. 18).—In this parish of Rous Lench is a wood clothing a good deal of the side of a long, curving, and abruptly-rising hill. Formerly it extended further than it does now. What remains is called "The Slad," and is a favourite fox covert. Strictly speaking three names belong to it, viz., "Kitchen Coppice," "The Holt," and "The Slad." But the divisions are undistinguishable except to one who knows the locality accurately, being merely little grips, noticed only when walking in what is practically one wood. It is universally known as "The Slad." In the hamlet of Sheriff's Lench (contained in the parish of Church Lench), about three miles off, is another wood, similarly placed, also called "The Slad."

W. K. W. CHAFY-CHAFY.

Rous Lench Court, Evesham.

"GINNEL": "VENNELS" (5th S. x. 388; xi. 97, 137, 197).—*Vennel* comes directly from the Lat. *venella* or *venilla*, of which the primary meaning is a little vein, and the secondary one a lane or side street leading out of a main thoroughfare. The latter meaning is exhibited in the following quotations from the *Annales* of J. de Amundesham, vol. i. (Rolls Series):—

"In hebdomada Palmarum quidam homo, tenens Episcopi Eliensis, assuetus latrociniiis bovium et ovium, apud

Hertforde morti fuit adjudicatus, et cum illo mulier quædam, quæ maritum suum interfecerat in Parochia de Hatfeide : qui usque ad quamdam venellam juxta Hatfeide adducti, poenam suspensionis, novis fureis erectis, vir facinorosus sustinuit, et mulier criminosa ibidem conflagrata ignis incendio migravit ab hoc sæculo."—P. 62.

"Est equidem inter semitam quæ ducit a venilla, 'Nova' nuncupata, usque Sopwellane, quædam fossa defensiva, satis profunda et alta."—P. 428.

St. Albans.

R. R. LLOYD.

Venella is the old Latinism used by Wheat-hampstede for a passage or lane at St. Albans. Thus, too, we have in English *Winnales* at Winchester and St. Richard's *Wyne* at Chichester. The Scottish *wynd* is another form. The origin of the word is the French *venelle*. It sometimes, as at Norwich, is the synonym for gate or street : "Una venella appellata Bew Gate" (*Monasticon*, iv. 14), in distinction to the highway, "communis via."

MACKENZIE E. C. WALCOTT.

Gain alley : a possible solution of the derivation. North-country people alone use the word *ginnel*, and speak of the "gainest way," *i.e.*, the nearest road.

E. H.

"A HOUSE TO LET" (5th S. x. 496 ; xi. 19, 235.)—On the question as to whether the phrase "to be lett" (so spelt) be erroneous this seems in point, taken from Swift's poem of *Stella at Wood-Park* :

"Her Quarter's out at Lady-Day,
She vows she will no longer stay,
In lodgings, like a poor *Grizette*,
While there are lodgings † to be lett."‡

Cotgrave, 1632, has under "Loué" "rented, farmed, *letten*, or taken upon rent." A.

JAMES WRIGHT (5th S. xi. 349 ; xii. 18.)—Sir James Wright, of Woodford, co. Essex, was Resident, or Ambassador, from England to the Republic of Venice, 1765 to 1773 ; created a Knight-Bachelor, by King George III., July 3, 1766, and a Baronet of England, it is generally stated, Sept. 19, 1772, but this seems very doubtful. Burke, in his *Extinct Baronetage*, makes no mention of the creation ; neither does Courthope, in his accurate *Synopsis of the Extinct Baronetage of England* (8vo. 1835). The latter writer gives, at the end of that work, "A complete List of all the Baronetcies of England, from their first institution to the present time, distinguishing those which have become extinct from those which are in existence ; the latter being shewn by *italic* print." Under 1772 there is no such creation, the earliest being on Oct. 7 ; but on Dec. 8, 1772, there is a Wright of Georgia, a baronetcy then

created, and still existing, which was originally conferred on a James Wright, who was Governor of Georgia, in North America, 1760-71. Abp. Moore, of Canterbury, was first married to a sister of the Resident at Venice, but she died before 1770, apparently issueless.

A. S. A.

Richmond.

BARONETESSES (5th S. xii. 38.)—On Sept. 9, 1686, General Cornelius Speelman of the United Provinces was created a baronet, with a special clause in the patent according to his mother the rank and title of a baroness of England. (See "N. & Q.," 1st S. xi. 103 ; 2nd S. xi. 129, 196.)

J. WOODWARD.

BISHOPS' WIVES (5th S. xi. 448 ; xii. 32.)—There certainly were some strong efforts made in the last century to get the wives of the Lord Bishops "my lady"-ed, but the tone of Article XXXII. was too strong for the movers, and the attempt deservedly failed. As to "bishops' ladies," I have always heard the story in connexion with Mrs. Whately. Shortly after the archbishop's appointment to Dublin, she was shopping at a silk-mercier's, and desired a quantity of goods to be sent for approval to her house. The mercer objected. The lady asked, "Do you know who I am ?" He answered, "No, I do not." "I am the archbishop's lady." "Madam," rejoined the trader, "I could not if you were the archbishop's wife." The mercer was evidently a disbeliever or a Catholic.

NOTE HURST.

DANTE'S VOYAGE OF ULYSSES : "INFERNO," C. XXVI. (5th S. xi. 148, 190, 351 ; xii. 17.)—I made the statement on the authority of an intelligent annotator to Dante, Pietro Fraticelli, who, commenting on this episode in the *Inferno*, says : "E detto secondo Plinio e Solino, i quali narrano che P Itacense morisse navigando per P oceano." I regret that I am unable to point out any passage in Solinus to verify that statement. B. D. M.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213, 298, 416 ; 5th S. i. 16, 58 ; xi. 377.)—In addition to the cases referred to I beg to furnish an account of one that occurred in 1840, *viz.*, *Particulars of a most Singular Penance, performed in St. Peter's Church [Liverpool] this [Wednesday] Morning [Feb. 19, 1840] :—*

"For some time past the fish market in Liverpool has been in a state of the greatest confusion and uproar, owing to a dispute between two well-known characters in the fish line. We are told that the parties some time since had a regular row, in the course of which Mrs. Hutton had the unwarrantable audacity to call Mrs. Newton the very impertinent and opprobrious name....., for which offence Mrs. Newton instituted proceedings against her in the Ecclesiastical Court. These proceedings were last week brought to a trial, and Mrs. Hutton was found guilty of scandal, and adjudged to pay all expenses, and afterwards to stand in a sheet in St. Peter's

* Elsewhere Englished as "Newlane."

† Probably Swift wrote *houses*, not *lodgings*, in the last line, which the sense seems to require.

‡ Swift's *Works*, in 4 vols., Faulkner, Dublin, 1735, 12mo. ; see vol. ii, p. 143.

Church and make a public declaration of her assertions being false. Accordingly this day, Wednesday [Feb. 19, 1840], was appointed for the ceremony to take place. For some time before the appointed time a vast number of persons of all grades had assembled in the neighbourhood of the church, and when the doors were opened an immense number entered the church in order to have a glimpse of the degrading ceremony. All was suspense for a time, but at length the woman made her appearance, attired in a white sheet, walked up the aisle, and after some ceremony being performed by the officers of the court she made a public recantation of the expressions she had made use of, and declared that she was sorry for what she had said.

"The whole of Church Street was by this time literally crammed with spectators, so much so that it was with difficulty that either a coach or cart could pass. When the ceremony had concluded each party withdrew, attended by their respective friends."

This account was published in a chap-sheet at the time. Chap literature is an interesting subject to many, and it would be well if some one would write a regular history of it. It was not below the thought of Sir Walter Scott, and he had some correspondence respecting it with William Motherwell, the Scotch poet. The latter intended to write a history of it, and with that view had made, or was making, a collection of chap-books, but unfortunately while showing them to certain friends some were pocketed or stolen, and the history was not written. He was naturally much annoyed by his loss, and said that such pilferers ought to be "cut above the breath," an expression I would feel obliged to any correspondent to explain.

D. WHYTE.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 449).—

"Master Huggett and his man John
They did make the first cannon."

"In 1543 the first ordnance ever manufactured in England was cast at Buxted in Sussex by Ralph Hogge. The site of his furnace, corrupted into 'Huggett's Furnace,' by which name it is yet known, can even now be readily traced. The distich is preserved by the peasantry."—Extract (unpag'd) from an article on "The Sussex Ironstone" in the *Practical Mechanic's Journal*. More information would probably be found under "Buxted" in Horsfield's *Sussex* and the *Sussex Arch. Coll.*

ED. MARSHALL.

(5th S. xii. 29.)

"Throwing oil," &c.

See Dr. Brewer's *Phrase and Fable*, s. v. "Oil." The fountain head of the thought seems to be Biblical, e.g., Ps. cxliv., cxli. 5; Prov. xv. 1; Is. lxiii. 5; and, I may add, *passim*.

F. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

English Men of Letters. Edited by John Morley.—*Thackeray*. By Anthony Trollope. (Macmillan & Co.) NOTHING of fitting importance has yet appeared in the way of a biography of Mr. Thackeray. The "studies" and biographical sketch by his old friend James Hannay were able and sympathetic, but necessarily brief, being intended respectively for a magazine and a daily paper; while the charming essay by Dr. John Brown of Edinburgh and the late Mr. Lancaster, which appeared

in the *North British Review*, was more critical than biographical. We had always hoped that Thackeray's surviving daughter, Mrs. Richmond Ritchie, who inherits so much of the gentler side of her father's character, would one day give us a precious little memoir, which should be a typical example to after times of "the truth told lovingly," and satisfy us all. It appears, however, that to have undertaken such a task would have been against the expressed wish of her father; and it is not likely, under these circumstances, that it will be performed by any of his family. We must therefore console ourselves with the sketch now given us by Mr. Trollope, and rejoice that it has not fallen into meaner hands. Mr. Trollope knew Mr. Thackeray well in the latter part of his life; and, if we remember rightly, wrote charmingly of him in that famous magazine of which he himself was so long a mainstay. He writes charmingly of him here—amiably yet frankly of his character, keenly and enthusiastically of his works. Perhaps too much space is devoted to reiteration of the statement that Thackeray was not a cynic, which no one who is worthy to read and admire him ever believed for an instant; but something, we suppose, must be conceded to the pertinacity of the wrong-headed in this matter. The account of his habits and way of work is in the highest degree interesting, though it leaves us more and more astounded at the capacity of the mind which, under such conditions, could produce what Mr. Trollope rightly calls "a sufficient life's work." Our only regret is that there should have been so few personal utterances in this delightful book. We do not doubt the portrait by Mr. Trollope—there will probably never be a juster or kinder; yet who of us that loved the Fielding of the nineteenth century does not crave some new memento of him—some "memorandum" or "note"? It has been said that there were too many of Kingsley's letters in his recently published *Life*; but surely it is hard to have none at all of Thackeray's, especially when we remember how many of those "pearls" his biographer speaks of were prodigally consigned to his fugitive correspondence.

The History of English Dramatic Poetry to the Time of Shakespeare; and Annals of the Stage to the Restoration. By J. Payne Collier, F.S.A. A New Edition. 3 vols. (Bell & Sons.)

THERE are sundry excellent reasons why we should give an early though necessarily a very brief notice of these three goodly quartos. The first of these is our regard for our old friend the editor, who, when "N. & Q." was started, came forward to give it the benefit of his long literary experience. The next is that the book is issued by George Bell, who was our first publisher, and continued to publish for us for the first fourteen years of our existence. And the last and best reason of all is because the work is one to justify our hearty commendation of it to the notice of our readers. If they do not find this history of our dramatic literature a complete and exhaustive book on the important subject to which it refers, it is not from want of time and pains bestowed upon it by the writer, who had devoted many years to the preparation of the first edition, which appeared as long since as 1831; while, as we learn from the preface to this new and enlarged edition, Mr. Collier has always kept a copy at his elbow, in which he has inserted every new fact connected with our early stage and its literature which he has come across in the course of his kindred studies during the nearly half century which has elapsed since the work was first given to the world. A curious proof of this is furnished in the preface to the book before us, where Mr. Collier announces the recent discovery in the Registers of the Stationers' Company that Richard Burbage, the original actor of Shakspeare's Hamlet,

Macbeth, Othello, &c., and his brother Cuthbert Burbie or Burbage, the stationer who put forth so many correct texts of Shakspeare's dramas, were not of Warwickshire, as has hitherto been supposed, but sons of "Edmond Burbie, husbandman, of Erlsey, in the county of Bedford." Mr. Collier does not seem to have searched the registers of Erlsey (which is no doubt Arlesley near Baldock), which we have reason to believe are still in existence. Cuthbert Burbie or Burbage was apprenticed in 1584, and he was therefore probably born about 1570, and if any correspondent of "N. & Q." who resides in the neighbourhood will take the trouble to inspect the registers, and furnish us with the dates of birth and baptism of Richard, the great tragedian, and Cuthbert, the worthy publisher, he will have our best thanks, and no doubt those of all our readers who take an interest in anything connected with Shakspeare.

Primitive Manners and Customs. By James A. Farrer. (Chatto & Windus.)

THIS book is very good of its kind—that is, as a popular exposition of some phases of primitive life; and it has the advantage of being arranged under subjects which, more or less, place before the unpractised eye a very good outline of what the primitive life of mankind was, according to modern reading of the evidence on the subject. The weakest point in the work is that of attempting too much on a limited scale. The chapter on "Comparative Folk-Lore" is a good example of what we mean. Under a title that belongs to a separate department of study, a few pages are loosely thrown together to illustrate the theory that "the people from whom we inherit our popular traditions were once as miserable and savage as those we now place in the lowest scale of the human family." Mr. Farrer had unfortunately formed a strong *à priori* theory before setting out upon his work; and this, it appears to us, produces a constant strain upon his language, and forcibly suggests that there is more evidence which does not fit in well with that which is adduced. One other blemish we feel bound to point out, namely, that Mr. Farrer does not always quote his authorities. Even popular books should bear on their pages unmistakable proof of their thorough reliability; and if it is not worth while placing before the popular as distinguished from the scientific reader, all the means by which, if he chooses, he can approach the subject from a higher ground, one of the chief uses of popular books will have been abrogated. Let us, however, say that if we have pointed out what appear to us to be some shortcomings, we do so with the belief that the book is worthy the attention of our readers.

Epochs of English History. Complete in One Volume.

Edited by Rev. M. Creighton. (Longmans.) MR. CREIGHTON has done well for schools in republishing the series of *Epochs* edited by him compactly bound in a single volume of moderate size. But we regret that his own *Shilling History of England* does not find a place in the collection. For it might have been considered as summing up the general teaching of the series, though in itself an entirely independent work. The language of some of the *Epochs* is rather too much on the lines of the *Saxon Chronicle* to be free from an appearance of affectation. We think Mrs. Creighton's view of King John's character is more in accordance with the verdict of his contemporaries than that to which we took some exception in noticing Mr. Creighton's *Shilling History*. We are glad to find that Mr. York Powell allows Alfred the Great to have been a "very learned man for his day": the qualification is worthy of notice. The maps, plans, and pedigrees which are reproduced add to the value of the volume as a manual for the use alike of teachers and students.

SHAKSPEARE AND THE BIBLE.—In your number for July 5 (*ante*, p. 20) you take notice of a book by the Rev. C. Bullock on *Shakspeare's Debt to the Bible*, which you justly characterize as "almost a work of supererogation," and proceed to make mention of my volume, *Bible Truths and Shakspearean Parallels*, and that of Bishop Wordsworth on *Shakspeare's Knowledge and Use of the Bible*, as two books that preoccupy the ground. I have already pointed out in one of your contemporaries the extent to which, page after page, Mr. Bullock has availed himself of my work. You say that my volume "has already gone through three editions at least." I may mention that of the present (fourth) edition, forming one of Mr. Gent's admirable series of handbooks, upwards of 4,000 copies have already been disposed of. Will you also allow me to add that when Bishop Wordsworth's work was announced the second edition of my volume was in the hands of the printer. J. B. SELKIRK.

THE coloured drawings copied in fac-simile from the fresco paintings in St. Gabriel's Chapel, Canterbury Cathedral, were exhibited during the present week in the Library of Lambeth Palace. They will be issued in a reduced form in the forthcoming number of the *Archæologia Cantiana*.

Notices to Correspondents.

We must call special attention to the following notice:

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

H. D. C. writes:—"May the speech inquired for by J. S. S. (*ante*, p. 40) have been made not at a wedding breakfast but at a coming of age? I find in a cutting from the *Family Herald* of October 14, 1854:—"One of the best speeches perhaps ever delivered on a festive occasion by a gentleman in proposing the toast of 'The Ladies' was made at a meeting at Hampton Court, Herefordshire, to celebrate the coming of age of the eldest son of Mr. Arkwright. The speaker was the Rev. E. B. Hawkshaw, whose wife is sister to Mrs. Arkwright.' The speech is given not quite at length."

A. C. B. ("Quorum.")—The Latin form of the commission issued to justices of the peace ran, "Quorum unum A B esse verulum."

Lord Palmerston (*ante*, p. 40) was called the "Man of God" not in 1830, but about the year 1857, when he nominated Drs. Bickersteth, Baring, &c., to bishoprics.

J. P. writes that his remarks (*ante*, p. 18) as to the monitor apply to eight years ago. By some slip *thirty-eight* had crept into his MS.

D. B.—You are quite mistaken. Our own view of the matter entirely accords with MR. WALFORD'S. See "N. & Q.," 5th S. xi. 360.

F. T. C.—The phenomenon referred to has already been remarked on by us. See "N. & Q.," 5th S. xi. 479.

D. P.—Sorry not to have seen you.

T. S. N. ("Homer and the Razor.")—See 5th S. xi. 358.

J. P.—As soon as possible.

Various letters forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, JULY 21, 1879.

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Notes.

THE FATHER OF THOMAS DE QUINCEY.*

There are several interesting references to his father scattered through the autobiographical writings of the opium-eater. In one of them he refers to a book written by the elder De Quincey. This anonymous work has hitherto eluded the search made for it. MR. JAMES CROSSLEY, F.S.A., however, in an article which appeared in "N. & Q.," 5th S. iv. 407, called attention to some articles by T—Q—, giving a narrative of a tour in the midland counties in 1772, which appeared in the *Gentleman's Magazine* of 1774. It seems very probable that this is the missing work, although "the style would rather seem to indicate the writer to have been a man of mature years and experience." Whilst assuming it to have been written by Thomas Quincey, it would be published when he was twenty-one. There is nothing so common in literature, except bad writing, as the assumption of an elderly style. Thomas Quincey's success as a business man shows that he must early have acquired a knowledge of the world and a keen power of observation. As strengthening Mr. CROSSLEY's surmise, it may be mentioned that the

Tour attained an independent existence, and thus might well justify De Quincey's description of his father as an anonymous author. The editor of the *Gentleman's Magazine*, in the plenitude of his power, made a number of alterations in the MS., greatly to the disgust of T—Q—, who therefore printed it in an independent form. The title is:—

"A Short Tour in the Midland Counties of England, performed in the Summer of 1772. Together with an Account of a similar Excursion, undertaken September, 1774. London: printed by M. Lewis, for the Author: and sold by J. Bew at No. 23, Paternoster Row, MDCCCLXXV. Price One Shilling and Sixpence."

It forms an octavo volume of 108 pages.

The passage referring to his father's book in De Quincey's *Autobiography* stands thus in its original form in *Tait's Magazine* for Feb., 1834:—

"He wrote a book: and though not a book of much pretension in its subject, yet in those days to have written a book at all was creditable to a man's activity of mind, and to his strength of character, in acting without a precedent. In the execution this book was really respectable. As to the subject, it was a sketch of a tour in the midland counties of England, in one octavo volume. The plan upon which it was constructed made it tolerably miscellaneous; for throughout the tour a double purpose was kept before the reader, viz., of attention to the fine arts, in a general account of the paintings and statues in the principal mansions lying near the line of his route; and, secondly, of attention to the mechanic arts, as displayed in the canals, manufactories, &c., then rising everywhere into activity, and quickened into a hastier development, by Arkwright and the Peels in one direction, and in another by Brindley, the engineer, under the patronage of the Duke of Bridgewater....In the style of its execution, and the alternate treatment of the mechanic arts and the fine arts, the work resembles the well-known tours of Arthur Young, which blended rural industry with picture galleries, excepting only that in my father's I remember no politics, perhaps because it was written before the French Revolution."

De Quincey was writing from memory, and the fact that he greatly toned down this description of his father's book when he revised these articles for republication may perhaps be taken as an indication that he felt it to be somewhat overcharged. In the *Short Tour* very little attention is paid to any of the fine arts except architecture, but manufactures which were then just rising into importance are often described.

In a preface of eight pages he descants on the critical sins of the editor, affirms that

"Mr. Corrector, the manufacturer of the periodical work in question," had "taken such liberties with the author's performance as scarcely to leave him the satisfaction of knowing his own meaning.... Besides—as the piece has been honoured with much more attention (especially in a certain local situation) than could reasonably be expected, the author was desirous of making, though not an agreeable regale, a less sporific potion for the mental taste of his friends; and notwithstanding he is confessedly allied to ignorance, is yet unwilling to be the fosterer of untruth."

He then proceeds to discuss the right of an

* Read to the Manchester Literary Club.

editor to alter the phrases and sentiments of his contributors. This is still a burning question, and the echo of this old grievance may not, after all, be uninteresting:—

“Not every one,” observes T. Q., “who attempts to write has genius to render him successful, nor have those who pretend to correct always an ability for the undertaking. I am not qualified for an amender, nor am, Heaven be praised, a cobbler of the works of others; but were I obliged to revise the journal of a traveller for instance, I should be cautious how I advanced any thing with the least deviation from truth; I might perhaps, in such a case, be scrupulous of asserting that ‘we have more wool than we can *make up* in manufactures,’ and without a total deprivation of memory should hardly make the streets of a city *well-peopled* in one page, and instantly dispeople it in the next; nor would I bestow the epithet of *wretched* on a village upon which reality and the writer had not dared a stigma: if the buildings of a town were remarked as good ones or neat, I should account it not very proper to say that ‘the church, however, is handsome,’ any more than to induct so much modesty into my author as to force him to call his own remarks *curious*. Numberless incongruities like these, *which are to be met with*, would, or ought to, teach me to avoid faults of this nature; if, through my inadvertency or that of the printer, any mistakes were found at last, I should not then, I hope, let pride so far obtain the ascendancy over my reason as to refuse a necessary reparation for the detriment, the subjoining a catalogue of such *errata*. Yet, be this as it may, such refusals have actually happened; performances have been *corrected* whilst they became the distorted shadow of a shade, and, in consequence, writers have been injured and the public insulted.”

The work gives an interesting sketch of the condition of the parts visited, the writers of guide-books coming in for a share of criticism, and the effect of the enclosure of commons being fully discussed. At Worksop he was told that the expense of making the “navigation” (the canal then being cut) was so great that it would never pay the subscribers. The crooked spire of Chesterfield “disgusted” him. At Derby, he says, the silk mills employ “between three and four hundred hands, mostly women and girls, the earnings of the latter being only from twopence to threepence a day.” Some of the motive power was obtained by children working inside the wheel.

The second excursion was taken two years later, in 1774. He sailed from London to Boston, and he admires the seat at Rufford “of that philosophical and truly patriotic baronet, Sir George Saville,” and commends his planting and road-making.

The sight of the subterranean canal at Norwood, with the “complication of locks” by which the boats change levels, gives rise to a burst of verse, in which Brindley, the engineer, is coupled with Shakspeare as “the darling heirs of fame.” On the return journey he notices that “the seventeen miles from Hodsdon to Shoreditch is almost a continual street of good houses or handsome villas of the citizens; those, while they create a crowded confusion in the landscape, give a sketch of the

luxury of the age and of the opulence of this immense city, the most favoured emporium of commerce, the metropolis of the modern world.”

The book, it will be seen, is a plain and often trivial narrative, marked by an evident desire for accuracy and a praiseworthy minuteness as to the size and “dimensions of remarkable buildings,” and only here and there a glimmer of ambition in the style of treatment. The preface shows that under the stimulus of wounded pride the writer could be vigorous and trenchant, and many incidental remarks on enclosures, emigration, and other topics show him to be a man accustomed to think. It must, however, be at once admitted that the matter-of-fact style of this work of Thomas Quincey the father—if it be his—contrasts very strangely with the brilliant power and erratic force of the writings of Thomas De Quincey the son.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

“COUNT LUCANOR” AND “HOWLEGLAS.”

In a very charming little volume entitled *Count Lucanor*, translated from the Spanish of Prince Don Juan Manuel (A.D. 1335-1347) by James York, M.D., and published by B. M. Pickering in 1868, there is a story told of the “Invisible Cloth” (chap. vii.). “My lord,” said Patronio, “three impostors came to a King, and told him they were cloth-weavers, and could fabricate a cloth of so peculiar a nature that a legitimate son of his father could see the cloth; but if he were illegitimate, though believed to be legitimate, he could not see it,” &c. A similar story is told in Mr. Frederic Ouvry’s privately printed English version of *Howleglas*, published by William Copland (besides Mr. Ouvry’s preface, see Mr. Collier’s *Biblio. Accl.*, vol. i. p. 379, for particulars of this book). As only a very few copies of this highly curious book were reproduced, I may perhaps be pardoned for transcribing the following chapter (p. 25):—

“¶ *How Howleglas tooke upon him to be a painter, &c.*

“Than it fortuneth that Howleglas myght no longer tary in the land of Sassen for hys knaushenness: thā departed he into the lad of Hessen to Marchborough to the earle, and he asked Howleglas what ocupacion he was of? Then answered Howleglas worshipfull lord I am a painter, my cunning doth exell al other, for in no land is not so cunning as I. Then answered y^e erle, haue you here any ensaïle of your work? Then answered Howleglas to the earle yes my lord, | Then had he be in Flaunders, & brought with him diuers ymages that pleased the erle wonderful well. Then sayde the earle to Howleglas Master what shal I geue to you to take vpon you to paint vpo the wal in my hal, al the lordes, & knightes of my progeny, fro the fyrst vnto y^e last in y^e good lyst and fayrest maner y^e y^e can with al the erles of Hessen and their ladies with them, and how our forfathers were maricd to ladies of straunge lands. And al this must you cast that it may be vpo the wales of my hall. Then answered Howleglas to the earle, worshipfull lord: if it please you y^t you wyll haue all thys y^t you

haue rehersed to me to be painted so costli & richly as you speake of, then would it cost, onely the colours y^e should long therto aboue, iii. c. golde geldens. Then answered the earle to Howleglas and sayde make yt well, and in the beste maner that you can & we twaine shal agree after the beste maner. And also I shall doo youe greater pleasure then all that come the to. And then toke Howleglas the worke vpon hym, but he sayd to the lord, that he must needs haue an. c. gildens i earnest to haue the colours y^e belonged thereto and for his mens wages. And then bad the earle the rent maister geue to Howleglas an. c. gildens, and so he did. Then wente Howleglas and gat him thre felowes, and then came he again to the earle & asked him a bone before he begā to worke: & the erle graūted him and then he did aske of the earle, that there should no person be so hardy to come into the hall to trouble him and his workemen, without they aske hym lycence. And the erle granted his desire: and thā went Howleglas into the hal with his seruantes & when he and they were in the hall, Howleglas set a paire of tables before them, and he bad the play but he made them before to swere that the shoulde not bewraye him: and the felowes had good pastime, wherewith they were wel content, & glad that they might haue meat, drinke, and cloth, and doo no other thinge, but play and passe the time in that maner. And Howleglas did no other thinge, but hang a white cloth before y^e wall. That done, he cam & plaied with hys seruantes: In meane tyme longed the earle greatly to see his worke, if it were so goodly as the copy was, and to se if the coloures were good, and so he departed ad came to Howleglas & said: Good maister painter, I pray you let me go with you to see your worke. Then said Howleglas to the lord, worshipfull lord before y^e you see mi worke, I must shew to you one thinge. He the which is not borne in wedlocke, may not see my painting. Then sayd the erle that wer a merueyous thinge. And then went he with Howleglas into the hall and there had he hanged vp a whit cloth that he should haue painted. And he had in his hande a whit rod & he did awaye the cloth that hāged vpon y^e wal and pointed vpon the wall with his whit rode, and shewed the erle that that was the first lord of y^e land and erle of Hessen, And this is y^e erle of Rome he had a wife that they called Justine, the Dukes daughter of Benem. And after he was made Emperour, And of y^e daughter of him came Adulphus. And of a dulphus came william the swarte. And this william had one Lewis, so forth to your noble grace. And I know well that there is no parson liuing that can deproue mi workes, so curiously haue I made, and with faire colours, but the Lord saw no worke, but y^e plain wal. Then thought he in his minde am I a bastard is my mother a hore? I see nothing but the whit wal. And for because that he would not be knowē for a bastard he said to Howleglas, maister your worke pleaseth me merueylosly well, but my vnderstandinge is very small therin, And with that he went out of the hall, & came to his wife & she asked him how that work did please him? he said I haue shrewed trust in him. Thā said the erle, I like it well, shall it please you to looke theron, and she granted, And when she desyred Howleglas that she might se his worke, & he graūted her & then sayd vnto her secretly, as he had sayd before to her lorde & shewed her the lordes vpon the wal wth the white rod in his hande: as he did to the lord and there stode one folishe gentilwoman with the lady & she said, that she saw no painting on the wall and the other speake not on worde, And thē thought Howleglas wyl this foole tel trūthe: then must I needes depart. Then hanged he vp the white cloth and so departed the lady. And when she was come to her lord he asked her how she lyketh the worke, she saide how y^e it liketh me, it lyketh not my

folishe gentlewoman & she sayd that some of her gentle women sayd that it was but deciete & so thought the lord; then sayde the lord to Howleglas, y^e he should make redy his worke that he & his lords might se it to morrow y^e he might know which of them were borne in wedlocke and which were not, for he that is not borne in wedlocke all his land is forfet to me. Then answered Howleglas, I wyl do it with a good wyl. Then went he to the rent maister, and receiued of him a. c. gold gildes. And when he had receiued the mony, he sayde to hys seruants, Now must we all departe and gaue them mony, of the which they were contente, & so departed. Then on the morow came the earle with his lodes into the hall and the asked wher the maister painter was and his company, for he sayd he would see the worke. Then turned he vp the cloth and asked thē & the sawe any worke and they sayde nay. Then sayd the erle, we be deceiued, He sayd we haue sore longed to se Howleglas and nowe he hath begyled vs, but it maketh no great mater for the mony. But let vs banishe him fro our land for a begiler of people, and so they did. And so departed the earle with hys lodes." S.

AUSTRALIAN HERALDRY.

(Concluded from 5th S. xi. 484.)

Ipswich, Qld., Town of.—Arg., on a cross quarterly az. and gu. four mullets of the field: 1, a fleece, round the body a collar with ring; 2, a pick and spade in saltire and a bucket; 3, a plough and two wheatsheaves, with a view of the town in the background; 4, a paddle steamer on waves of the sea, and in the background a hilly coast-line, all ppr. Motto, Confide recte agens.

Launceston, Tasm., Town of.—No arms.

Melbourne, Vict., City of.—Arg., on a cross gu. an imperial crown: 1, a fleece, round the body a collar with ring; 2, a whale spouting; 3, a bull standing in grass; 4, a ship in full sail on waves of the sea; all ppr. Crest, A kangaroo's head erased below the fore paws or. Motto, Vires acquirit eundo.

Melbourne, See of.—Az., on a chevron arg. an open book ppr.; in chief a crossier and a palmer's staff with scrip, both erect; in base four mullets of six points in cross arg.

Melbourne, R.C. Archdiocese of.—Per fess az. and arg., in chief four mullets in cross arg., in base a Bible supporting a heart emitting flames and (the heart) surmounting a crossier in bend.

Melbourne, University of.—Az., a winged female figure, intended to represent Victory, robed and attired ppr., the dexter hand extended, holding a wreath of laurel or, between mullets of eight points arg. Motto, Postera crescam laude. (Assumed *ante* 1863.)

Melbourne, Trinity College (C. of E.).—Arg., a chevron gu. between three trefoils slipped vert. Crest, A fleur-de-lis arg. Motto, Pro ecclesia, pro patria.

Melbourne, Ch. of Eng. Grammar School.—Arg., in chief an inescutcheon az., charged with four mullets in cross arg., between a mitre and a fleur-

de-lis of the second (az.); in base an open book with three seals ppr., on the leaves the words "Ora et labora."

Nelson, N.Z., See of.—Or, a Calvary cross az., on a canton of second three mullets of six points arg. (Assumed 1867.)

New South Wales, Colony of.—Badge or emblem, corn stalks or wheat.

Perth, W.A., See of.—Az., two crosiers in saltire arg., crooks or, between four mullets pierced and radiated or.

Richmond, Vict., Town of.—No arms. Motto, *Famam extendere factis*.

Sandhurst, Vict., City of.—Arg., quarterly: 1, . . . in bend; 2, spade and pick, head upwards, in saltire; 3, garb; 4, a bunch of grapes, stalked and leaved; all ppr. Crest, Out of a mural crown or, a flagstaff, the flag therefrom charged with five stars. Supporters—D., a horse; S., a bull. Motto, *Progress*.

Sandhurst, R.C. See of.—Arg., a Bible supporting a crozier in bend sinister, surmounted by a heart emitting flames, pierced from behind by a barbed arrow in bend dexter, all ppr. (Assumed 1874.)

Sandridge, Vict., Borough of.—Quarterly, gu. and arg.: 1, a beehive; 2, woolpack; 3, a kangaroo sejant erect; 4, a cabled anchor in bend. Crest, A ship in full sail on waves of sea ppr. Supporters—Two sailors, the dexter holding a cutlass and the sinister an oar, blade upwards, ppr. Motto, *Post tot procellas portum*.

Stawell, Vict., Borough of.—Motto, *By industry*.

Sydney, N.S.W., See of.—Az., four mullets of eight points in cross arg.

Sydney, N.S.W., University of.—Arg., on a cross az. an open book between four eight-pointed mullets arg., and on a chief gu. a lion passant gardant or. Motto, *Sidere mens eadem mutato*.

Tasmania, See of.—Az., a crozier in bend dexter surmounting a key in bend sinister or, between four mullets of eight points arg. (Assumed *ante* 1847.)

Victoria, Colony of.—Az., five stars, representing the constellation of the Southern Cross, arg. (see *Gov. Gazette*, March 26, 1877, p. 629). The top mullet has seven points, the left-hand eight, the bottom nine, the right-hand six, and the intermediate five points. Badge, Five white stars, representing the Southern Cross, as in the arms (see *Gov. Gazette*, Feb. 3, 1870, p. 225).

Western Australia, Colony of.—Arg., a swan sable, beaked and membered gu., swimming in water ppr. (Assumed *ante* 1858.) Badge, A swan, as in the arms. JAS. SIM.

Melbourne, Victoria.

HAYDON'S ALLEGED APPLICATION TO THE DUKE OF WELLINGTON IN 1830 FOR EMPLOYMENT.—A strange blunder has been made in the *Corre-*

spondence and Table-Talk of B. R. Haydon (Chatto & Windus, 1876) in reference to an application from the painter for employment made in 1830. In the account (*Corr. and Table-Talk*, Memoir, pp. 154, 155) of the correspondence in that year between Haydon and the Premier, on the public encouragement of historical painting in England, it is stated (p. 155) that "Haydon replied" (to the duke's letter of October 12, 1830) "on the 14th, in a sad letter, that lays open to us the condition of his mind. He describes his life and labours and his actual position to the duke. Then he adds: 'This perpetual pauperism will in the end destroy my mind. I look around for help with a feeling of despair that is quite dreadful.'" The editor continues to quote the remainder of this "sad letter" (and truly sad it is), not, however, adhering to the words of the copy preserved in Haydon's MS. Journal, which is undated. He goes on: "The duke, I regret to say, never replied. Perhaps, as he sat behind his iron blinds, he felt a certain touch of scorn for the man who could make such a fuss over being starved," and adds a footnote illustrative of the duke's love of "little gains," and good bargains, and of his dislike to parting with his money.

Now if Mr. F. W. Haydon had examined his father's journal, not to say with care, but even in the most ordinary way, he would have found that as this "sad letter" was addressed to the duke of Bedford, and not to the Duke of Wellington, all his own fine writing about the Field-Marshal's "iron blinds," contempt for the "fuss" made by Haydon "over being starved," love of money, and all the rest of it, was utterly out of place. Mr. Tom Taylor has published the letter (*Life*, 2nd ed. vol. ii. p. 288), and dates it October 14. Though he does not give the name of the duke to whom it was addressed, he does not imply that it was written to the Duke of Wellington, who was, by the way, remarkably scrupulous in replying to communications made to him, even of the most trivial character. Mr. F. W. Haydon has himself printed the correspondence between the duke and the painter on the public question in his second volume (pp. 225-7), and has there given his father's answer to the duke's letter of Oct. 12, 1830. Though dated, as the editor of the *Correspondence and Table-Talk* has dated the "sad letter," on the 14th of that month, it deals, not with Haydon's necessities, but with the duke's arguments (in his letter of the 12th) against the possibility of encouraging historical painting in England by a grant of public money. In the memoir (p. 155) we are informed that "in a few days"—a few days, that is, after the "sad letter" of Oct. 14, 1830—"Haydon appealed again to the duke for public employment and received for answer an assurance that Haydon's 'own good sense must point out how impossible' it was for the duke to comply with

the request." This appeal to Haydon's "own good sense" is made in the duke's answer, dated Oct. 15, to Haydon's letter to him of the 14th, and not in his answer to a letter from Haydon of "a few days" after that date (*Corr. and Table-Talk*, vol. ii. p. 227). It is not very easy to see, in fact, how a letter written on the 15th of a month could well have been a reply to a letter dated "a few days after" the 14th.

H. S.

MR. NICHOLLS : CHARLOTTE BRONTË.—I have lately read for the second or third time the *Life of Charlotte Brontë* by Mrs. Gaskell. Few books are so interesting or so melancholy. Great original genius oppressed by sickness, domestic misfortunes, and poverty fully illustrated the sentiment of Juvenal :—

"Haud facile emergunt, quorum virtutibus obstat
Res angusta domi."

However, Currer Bell rose superior to all.

My object is at present to correct some mistakes as to the Rev. Patrick Brontë, incumbent of Haworth. The author states that he was tutor in the family of the Rev. Mr. Tighe. This is a mistake. The Rev. Thomas Tighe was rector of Drumgooland and Drumballyrone in the county of Down. He was my grand-uncle, and from his son, who was one of the best friends I ever had, I have heard the facts which I now state.

I remember my uncle's establishment, Parson's Hill, near Castle Wellan. Though his elder brother could return either two or three members to the Irish Parliament, my uncle lived in a cottage not as good as the residence of a gentleman's steward. A parlour and two bedrooms, a kitchen and servants' room, and a housekeeper's room formed the whole house. Mr. Tighe was most hospitable. I have been with him as a child, along with my father and mother. I suppose he sent his sons to some farmhouse to make room for us. I have been told he used to have clerical meetings at his house, and to lay down mattresses in the parlour for his guests as on board ship. He lived several miles from any town. One of his curates was the Rev. Benjamin Williams Mathias, afterwards the most popular preacher in Dublin. He had very fine offices, including a room fitted up for a study. He bought the property intending to build, but his wife died young, and he continued to live in the original cottage. He was looked upon as a patriarch in the country, and is still remembered. I mention these facts to show the style in which some of our gentry lived in Ireland during the last century. Mr. Tighe died just after the king's visit in 1821.

His son told me that he remembered Mr. Brontë well. He was a child when Mr. Brontë was a young man. He was then known as Paddy Prunty, and had a school in one of his father's parishes. I remember some such schools, just emerging from hedge schools, and taken up by the more diligent

of our clergy. My uncle saw the young man's ability, and took great pains to teach him, but he (Mr. Brontë) never taught my cousins anything. Mrs. Gaskell tells us Mr. Brontë entered St. John's College, Cambridge, in July, 1802. I suppose Mr. Tighe thought him unable to get a sizarship in Trinity College, Dublin, which till lately depended on classics. I should like to know something of his entrance and degree. He was probably a good mathematician, and was advised to seek a place where mathematics were more appreciated. H.

TENNYSON AND WASHINGTON IRVING.—I gather from the many parallel passages cited in "N. & Q." that I am by no means singular in feeling a strong interest in such matters. It is, perhaps, rather a contrast than a parallel to which, with your permission, I draw attention. Washington Irving's "Pride of the Village," in his *Sketch Book*, has for its backbone the pathetic story of a blasted life and a broken heart, but it is just possible that it may have afforded to our sweet singer the suggestion for his exquisite *May Queen*, inasmuch as Irving's *Pride of the Village* was also *Queen of the May*, "crowned with flowers, and blushing and smiling in all the beautiful confusion of girlish diffidence and delight." And then in a later scene we see her wasted and hectic. "She felt a conviction that she was hastening to the tomb, but looked forward to it as a place of rest. The silver cord that had bound her to existence was loosed, and there seemed to be no more pleasure under the sun." Our *May Queen* is touched by the sweetness of "all the land about and all the flowers that blow," and Irving's *Pride of the Village* would "totter to the window, where, propped up in her chair, it was her enjoyment to sit all day and look out upon the landscape." Our *May Queen* exults in the honeysuckle that "round the porch has woven its wavy bowers," and she is anxious that when she has gone little Effie should "train the rose-bush that she set about the parlour window," and to Irving's *Pride of the Village* "the soft air that stole in [through the lattice] brought with it the fragrance of the clustering honeysuckle which her own hands had trained round the window." Our *May Queen* reaches forward to view her grave "just beneath the hawthorn shade," and wills that Effie shall not come to see her till it be "growing green," and in Irving's sketch "evergreens had been planted about the grave of the village favourite, and osiers were bent over it to keep the turf uninjured." The coincidences, at most, are trivial, and the treatment in each case is so distinctive and characteristic that they may well be accidental.

D. BARRON BRIGHTWELL.

CABRIOLET : CAB.—Those who can look back to the introduction of the hired cabriolet into London will remember that it was a humble copy of the private carriage of that name. It carried

one passenger, who sat beside the driver. Soon this close companionship was found unpleasant, and two persons sat inside, the driver being perched on a sort of outrigger seat, overhanging the off wheel. Next, a closed carriage was invented, in which two persons sat, facing each other, and riding sideways, the door being behind. But it was found that a dishonest passenger could slip out of this carriage unknown to the driver, and the *duobus* was superseded by the present four-wheeler. "Hansom's patent safety" came into use in 1837 or 1838.

I remember when it was thought vulgar to call a cabriolet a *cab*. Now the word is recognized English, and is known all over the world; and a servant would stare if he were told to fetch a cabriolet. The original carriage, copied from that in use in France, was introduced among us in 1828 or 1829. I have a very retentive memory for all sorts of rubbish, and can call to mind a comic song of about that date, *The Good Old Days of Adam and Eve*, which set forth how

"In days of yore, when folks got tired,
A hackney coach or a chariot was hired;
But now along the streets they roll ye
In a *shay* with a *kiver* called *cabriolet*."

The other day, in reading Macaulay's *Life and Letters*, I met with an illustration of the transition from the original word to the new one. Macaulay is describing the division on the first Reform Bill, in March, 1831, and tells how, on leaving the House, he "called a cabriolet." Only two months later he tells his sister that he "called a cab, and was whisked away to Hill Street." JAYDEE.

A DOG-HOLE AND A DOG'S KENNEL.—In the *History of English Literature*, by H. A. Taine, D.C.L., translated by H. Van Laun (Chatto & Windus), is the following passage: "One Dr. Leighton was imprisoned fifteen weeks in a *dog's kennel*, without fire, roof, bed, and in irons" (bk. ii. chap. v.). This is probably a correct translation of the French; but in the work from which M. Taine derived his information, Neal's *History of the Puritans*, vol. ii. ch. vii. p. 367 (see note to Taine, bk. ii. ch. vi.), Dr. Leighton himself makes his petition thus:—

"That the gaoler of Newgate being sent for, clapt him in irons, and carried him with a strong power into a loathsome and ruinous *dog-hole*, full of rats and mice, that had no light but a little grate, and the roof being uncovered, the snow and rain beat in upon him, having no bedding, nor place to make a fire, but the ruins of an old smoaky chimney. In this woeful place he was shut up for fifteen weeks," &c.

It would appear that the familiar English phrase, "a dog-hole of a place," had deceived M. Taine.

CUTHBERT BEDE.

DEAD HORSE DAY.—A friend of mine, who sailed for Melbourne in the spring, writes in the journal of his voyage:—

"April 8, 1879. Having been a month out this day the sailors have a sort of jubilee, called Dead Horse Day, which means that they manufacture an imitation horse of sacking, &c., and put a man dressed up on him. A procession is then formed round the ship, the sailors saying a refrain somewhat as follows: 'Poor old man! your horse will die; we think so and we hope so.' At a certain stage in the proceedings the horse falls down sick, and a man arrayed in green spectacles and tall black hat is called in, and administers physic—alas, to no avail, as the poor old horse is very soon pronounced dead. Another man, dressed up, then acts as auctioneer. This used to be done to get the passengers to subscribe a certain sum to bid for it, the horse not being knocked down until a sufficient sum had been offered; but the skipper of this ship would not let us subscribe, as he says it usually produces a good deal of drunkenness. A ration of grog was served out to each man instead. After the horse is sold he and his rider are hauled up to the yardarm, and at a given signal rockets and blue lights are let off, and the horse falls into the sea, the man coming down by the rope on to the deck. To a landsman's eye it looks rather dangerous, as the yard is a good height, and the end where man and horse are suspended is a long way over the side of the vessel. The rider has been known to cut the wrong rope and drop into the sea with the horse."

In the above journal there is no record of any ceremonies connected with crossing the Line.

ST. SWITHIN.

KIT'S COTY HOUSE FOLK-LORE.—A belief was current in the neighbourhood of these stones—say in Rochester, &c.—some forty-two years ago, that there was on Kit's covering stone a basin of water that, ladle it out as you would, could never be emptied. Two of us, curious boys, mounted the flat roof and found, not one basin, but two, or one cavity divided by a septum. Commencing on Baconian principles, we carefully examined these, and the murder soon seemed out. The septum had a communicating hole below, and our minds were satisfied with the theory that, not caring to take the trouble of throwing the water over the stone, some one had ladled it from one basin into the other, with the result, of course, of everything remaining *in statu quo*.

Not far off were some scattered stones that never could be counted twice alike; but our belief in the bucolic intellect was shaken, or it may be confirmed, and our half holiday was short.

B. NICHOLSON.

MOSQUITO NETS.—Mosquito nets are well known to persons who have travelled, but I believe it is not generally understood that a similar convenience has been used in this country. In Kerby and Spence's *Introduction to Entomology* we read that

"In marshland in Norfolk, as I learn from a lady who had an opportunity of personal inspection, the inhabitants are so annoyed by gnats that the better sort of them, as in many hot climates, have recourse to a gauze covering for their beds, to keep them off during the night. Whether this practice obtains in other districts I do not know."—Edition 1843, vol. i. p. 90.

It did obtain at the Cistercian abbey of Sawtre, for in the inventory taken at the Dissolution we find in "The New Chamber" that there was a "headstead with a net for knatts" (*Archæologia*, xliii. 240).
K. P. D. E.

CURIOUS NAMES.—In a Wigtownshire newspaper, the other day, I saw the marriage announced of a lady named Christian Pagan. The combination is sufficiently marked to at least call for chronicle.
W. M. L.

HAMLET'S GARDEN.—In a MS. volume of a tour in Iceland, in 1818, in Mr. Petreus's vessel, the Experiment, there is the following:—

"On the 2nd of June we found a good inn at Elsinore, from which we walked to Hamlet's Garden, so called from the whim of the inhabitants of Elsinore, as it joins a small palace, and is the only place in this vicinity that can be likened to Shakespeare's account. No memoir of Hamlet is to be found in Danish history, but a prince of that name is recorded in the history of Jutland."

GEORGE ELLIS.

St. John's Wood.

FOLK-LORE.—Allow me to call the attention of such of your readers as take an interest in the folklore of our rural districts to a series of articles in the last three or four numbers of the *Queen* newspaper, under the title of "How to Count Twenty." They are by various hands and very curious.

E. WALFORD, M.A.

Hampstead.

CHRISTIAN NAMES.—I think MR. BOUCHIER will find (*ante*, p. 26), as a general rule, that "Easter" is simply a corruption of Esther. Among such as speak the Lancashire dialect this is the usual pronunciation.
HERMENTRUDE.

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 CHRISTIAN PATTERN, OR THE IMITATION OF JESUS CHRIST. Translated from the Original Latin, and recommended by George Hickes, D.D. London, Printed for John Nicholson at the King's Arms in Little Britain, &c., 1707."—Who was the translator of this book? It begins with a letter "To the Honourable Sir William Boothby, Bart., of Ashborn-Hall, in Derbyshire":—"Sir,—The Author of this Translation is a worthy Gentleman of my acquaintance, but one so very modest and bashful that I cannot persuade him to publish his Name with his Book, though he hath easily prevailed with me to introduce it into the World with mine," &c.

Who was Robert Keith, who translated the *Imitation of Christ*, and *The Valley of Lilies* and

Soliloquy of the Soul, by Thomas à Kempis, into English? and when and where was the first edition published? The copy I have seen was printed in Edinburgh, in 1801, by Mundell & Son for J. Fairbairn, Ogle, and Aikman, and C. Dickson, but reference in it is made to another edition.

EDMUND WATERTON.

THE CLARKE FAMILY AND THE DUC DE FELTRE.—I should be glad of some information concerning the connexion, if any, between Henri Jacques Guillaume Clarke, born at Landreecies in 1765, afterwards Duc de Feltre, and the family of Clarke (formerly Woodchurch) of Notts, now represented by Sir Philip Haughton Clarke, Bart. The various books which mention the Duc de Feltre—be they for or against the first Napoleon's usurpation—agree in ignoring the name of the Duc de Feltre's father. But the Duc and his sons (now dead) bore the arms of the Woodchurch-Clarks, viz., Gules, three swords erect in pale. I have heard it asserted that the "Irish adventurer," as he was called, was descended from the Clarks of Port Hall, near Lifford, Donegal, whose relatives were in the West Indies at the same time as Sir Simon Clarke, the well-known planter and *virtuoso*. Another attempt at genealogy derives him from the natural son of Robert, son of Henry Luttrell and Elizabeth Clarke, born in 1708. This Robert is said to have "died abroad," and his brother Simon succeeded to the estates, and was created, in 1785, Earl Carhampton. The story of the family would be worth recording, for it appears that the Clarks of Lifford assert that they are the representatives of a younger brother of Simon Clarke, who was created a baronet by Charles II. for his services to the Royalist cause. This younger brother was a Cromwellian, and was rewarded or paid by Oliver with the lands of Port Hall at the close of the Irish rebellion. From one or other of the branches descended the Duc de Feltre, who betrayed every cause he served, being first a traitor to the Directory, and then a traitor to Buonaparte.
M. C.

Melbourne.

LADY ELIZABETH HOWARD.—When Elkanah Settle's tragedy *The Empress of Morocco* was acted at the Court of Charles II. in 1673, the "first" prologue, "written by the Lord Mulgrave," was spoken by "the Lady Elizabeth Howard" (see *The Empress of Morocco*, a Tragedy with Sculptures, by Elkanah Settle, servant to His Majesty, London, 1673). Now Dryden, in 1663, married a "Lady Elizabeth Howard." Was Dryden's wife, then, the "Lady Elizabeth Howard" who spoke the prologue? This seems at first sight scarcely probably, as Settle's tragedy, it is well known, was recommended at Court by the Earl of Rochester with the sole object of wounding Dryden, and the Laureate's wife could hardly with propriety, I

think, have resumed her maiden name. But still I should like to have positive proof that she was *not* the lady in question, and would therefore ask those of your readers who are better versed than I am in the peerage whether there was in 1673 another Lady Elizabeth Howard who could have spoken the above-mentioned prologue.

A. BELJAME.

Paris.

ST. EDMUND'S BURY.—Will any of your correspondents, acquainted with the history of this place, have the goodness to tell me—First, whether there was any nunnery (not monastery) there in the years 1236-43, with details of it if there were? namely, to what order it belonged, the name of the abbess, and the style of architecture. Secondly, whether there is any trace of a residence of Hubert de Burgh, Earl of Kent? His last wife, Princess Margaret of Scotland, was there on two occasions, the circumstances of which seem to indicate something more than a passing visit. I wish to ascertain whether she had a home in this locality, whether she was probably visiting a friend, or whether there was a nunnery at which she might be staying. If probabilities seem to point to the friend, who was that likely to be? I have vainly consulted several books before troubling you.

HERMENTRUDE.

SAMBDEN'S "GREEK GRAMMAR" AND "POSELII COLLOQUIA" (GREEK).—Can any one kindly give me information about these books? They are among the list prescribed for study in King Ed. VI.'s Grammar School, Southampton, by Bishop Morley's statutes of Feb., 1674-5.

J. SILVESTER DAVIES.

Woolston, Southampton.

BUNN'S "LIFE AND RECOLLECTIONS."—It is believed that Alfred Bunn published, or printed for private circulation, a book under this or some similar title, although no record of such publication can be found. Did he do so, or did he write any book, autobiographical or otherwise, *later than* 1845, other than the following, noted in Allibone and the *London Catalogue*?—"The Stage both before and behind the Curtain," 3 vols., London, 1840; "Old and New England," 2 vols., London, 1853?

G. W.

BURNS.—Many years ago I lost a copy of *Burns's Life, Correspondence, &c.*, in four volumes, in one of the foot-notes of which were some beautiful verses which had been published anonymously, and were ascribed to him, but he disowned them with very strong expressions of admiration of them. Since then I have examined many editions of Burns and copies of miscellaneous collections of poetry, and made sundry inquiries of his countrymen and admirers after these verses, in vain. They began:—

"The wind blaws cauld o'er Dunnet Head,
The snaw dri's snelly thro' the dale,
The gaberlunzie tirls the sneck,
And shivering tells his wa'fu' tale:

My Effic's voice, oh! wow 'tis sweet,
E'en tho' she bans and scauld's a wee;
But when 'tis tuned to sorrow's din,
Oh haith 'tis doubly sweet to me."

Much of it, I am very sorry to say, has escaped my memory, and I am desirous, if possible, to be informed where a copy may be obtained, and shall be greatly obliged by your assistance herein.

H. STRUTT.

AUTHOR WANTED.—Is anything known of the author of the following work? It cannot be very common in this country:—

"Select | Translations | and | Imitations | from | the French of Marmontell and Gresset. | By an Officer of the Army, | who fought for America under Gen. Wolfe | at the taking of Quebec. | Copyright Secured. | New York, | printed for Samuel Campbell, | No. 124, Pearl Street, | 1801."

It contains the "Ver Vert" of Gresset, which has been noticed a good deal lately. The author says he has studied the spirit and not the expression of the author. At p. 147, in his translation of "Laurette" by Marmontel, he has made use of Shakespearian phraseology:—

"A robber and murderer is broke on the wheel, because he takes our *gold*, which is but *trash*. And you who *relish* from us our *good name*, our *innocence*, and *peace of mind*, jewels that all the wealth of India could not purchase, what is it you *deserve*? You have not enriched yourself; but you have made us poor indeed."

The italics are the translator's. A. H. BATES.

Edgbaston.

DICTIONARY WANTED.—Name or publisher of a good German and English dictionary of scientific terms, for the use of readers or translators of works on zoology, archæology, &c.

NELLIE MACLAGAN.

[The following may meet your requirements:—*Technologisches Wörterbuch in Französischer, Deutscher und Englischer Sprache.* Von Alexander Tollhausen. 3 parts. Leipzig, Tauchnitz. This work was reviewed in the *Athenæum* for Oct. 14, 1876. See also "N. & Q.," 5th S. iii. 370; iv. 73, 109, 134, 238.]

GENIUS AN "INFINITE CAPACITY FOR TAKING PAINS."—Who was it that thus defined genius?

R. F. S.

OWEN SWIFT.—I shall be very thankful if any one will kindly give me information concerning him.

ALMAMO.

BOOKS PUBLISHED BY SUBSCRIPTION.—What is the date of the earliest English book containing a list of subscribers to its publication? ZERO.

PEPPER.—I want a short quotation in verse or prose on the subject of pepper, in Spanish or Eng-

lish, to engrave on a pepper pot. Can any of your contributors supply me with one? C. R. W.

"PETER'S FARTHYNGES."—The query by C. T. B. respecting "Peter-pence" (5th S. xi. 506) reminds me that in the "Parish Expenditure of Milton Abbot" (see *ante*, p. 31) the heywarden's "accownte" for 1588 contains the item, "For Peter's farchynges, vjd." In "N. & Q.," 3rd S. iv. 104, MR. ELLACOMBE stated that the "old Churchwardens' Accounts of Tallaton, Devon," contained the entry, "1610. Paid for Peter's Farthynge, xd.," and he asked, "What was this payment?" As the query remains unanswered I beg to repeat it.

WM. PENGELLY.

Torquay.

[See p. 74.]

"LABURNUM."—I have been searching lately for the meaning and derivation of this word. I do not feel quite satisfied with the only one I have found, and should be glad to know if there be not some other than that which Dr. Prior gives in his volume on the names of English plants and trees. He gets "laburnum" from *labor*, the *hours* of man's *labour* being expressed by the opening and closing, by day and at eventide, of the leaflets of the tree. Is this correct? GIBBES RIGAUD.

18, Long Wall, Oxford.

"SKYRACK."—At Headingley, near Leeds, there used to be a public-house called "The Skyrack Inn." The name was said by local antiquaries to be a corruption of "shire oak." Is this philologically probable? And was it ever the custom for the place of county gatherings (shire motes, hundred motes, &c.) to be marked by a tree?

CYRIL.

SIR CHARLES WETHERELL.—Sir Charles Wetherell died from some accident at Preston Hall, near Maidstone, on Monday evening, Aug. 17, 1846. What was the accident, and where was he buried? J. R. B.

OLIO.—In Richardson's *Dictionary* it is said that Milton, in his *Answer to Eikon Basilike*, sect. 15, accuses some one, presumably the author of that work, of writing *oglio* instead of *olla*, which is the true Spanish spelling. I wish for the reference to the passage which Milton criticizes.

WALTER W. SKEAT.

HENRY NUGENT BELL, AUTHOR OF THE "HUNTINGTON PEERAGE CASE," 1820.—I find the following in Archdeacon Wrangham's Catalogue of the English portion of his books, p. 621, in reference to this work: "This appears to have been compiled by the late Mr. John Macken, whose literary *nom de guerre* was Ismael Fitzadam." I should like to know *why* this so appeared to the archdeacon. It appears to me not to be the case. Mr. H. N. Bell

describes himself on the title-page as a "student of the Inner Temple." As his name is not in the Law Lists, I presume he was never called to the bar. Is he still alive? Assuming he was about twenty when the above, the only book I find he wrote, was published, he would be about eighty now.

OLIPHAR HAMST.

TEMPLE BAR.—Can any reader of "N. & Q." inform me what large building formerly stood on the site of the Marygold, *i.e.* Child's Bank? In the course of demolition a pier, having four arches springing from it, has been brought to light; they are composed of upper greensand, *i.e.* firestone blocks, and various architects agree that it must have been a portion of an ecclesiastical building of the thirteenth century. A wall of chalk about two feet and a half in thickness, cased with ragstone, runs north and south through the whole area, which may possibly be a portion of it. Two sides of the old arches were visible in the cellars of the old bank, and beneath them is a well. Did the Temple ever extend so far as this towards Fleet Street?

F. G. HILTON PRICE.

Temple Bar.

THE PAUNCEFOTE FAMILY.—I have a copy of *Genealogical Notes of the Family of Pauncefote, of Stoke-Hall [Nottinghamshire] and Carswells [Gloucestershire]*, pp. 12, 4to., with an engraving of arms "presented to this work by Sir George Pauncefote, Bart." This would seem to be a private impression of pp. 9-20 of vol. iv. of a large publication. Can you oblige me with the title of the work, the name of the author, and the date? Sundry particulars of this family, which was "long and closely connected with the history of the county," have been given in *Gloucestershire Notes and Queries*, No. xxvii., p. 15. ABHBA.

"BEAU" BRUMMELL.—Can any one inform me where I can procure an engraving of "Beau" Brummell? I have tried nearly all the old print shops in London without any success; but I know that there are some few engravings still in existence.

JAMES W. DANIELL.

8, Bolton Gardens, South Kensington.

AUTHORS OF BOOKS WANTED.—

Address to Old Maids. By One of the Sisterhood. It begins thus:—

"Hail, sober state which all the world contemns,
The dread of woman and the pest of men." A. F.

AUTHORS OF QUOTATIONS WANTED.—

"When St. Barnabe bright shines night and daie,
Poor Ragged Robin blooms in the hay."

These lines are given as the description of picture No. 44 in this year's Academy exhibition.

GEO. L. APPERSON.

"To snatch from time what time would fain destroy."
HERMES.

Replies.

THE WITCHES OF WARBOYS AND THE HUNTINGDON SERMON AGAINST WITCHCRAFT.

(5th S. xii. 8.)

The annual sermon at Huntingdon, of which Dr. Johnson speaks, had its origin thus. The three unfortunate members of the family of Samwell or Samuel, who were tried and executed at Huntingdon, April, 1593, for "bewitching" several persons, including "the Lady Cromwell," and causing her death, after a lingering illness, had their little property at Warboys seized and forfeited to the lady's husband, Sir Henry Cromwell, who was lord of the manor of Warboys. The goods amounted in value to about forty pounds; and Sir Henry, being unwilling to enrich himself thereby, gave (says one of the Corporation books) "goods to forty pounds value of the said goods to the said Corporation to pay Queen's College, Cambridge, for a sermon to be preached yearly, upon Lady Day, by a Doctor or Bachelor of Divinity, that should inveigh and preach against Sorcery; for which he should have forty shillings, but should distribute to the poor ten shillings thereof; and if they fail, then the Rent-charge should cease." An indenture, dated Sept. 28, 1593, was made to this effect between the Corporation of Huntingdon and Queen's College, Cambridge; and the sermon would appear to have been annually preached in All Saints' Church, Huntingdon, for a period of more than two centuries, up to about the year 1814. The late Mr. Robert Carruthers, who was a junior master in the Grammar School, when he published his *History of Huntingdon* in Nov., 1824, says that the preaching of the sermon "was very properly discontinued about ten years ago."

Brayley, in his *Huntingdonshire*, published in April, 1808, appears to speak of the sermon as being at that date preached annually; but he adds:—

"May not this sermon have tended to encourage that strong belief in witches which is still current among the common people of this county, and which, as some recent events at Great Paxton evidently prove, cannot always be restrained to the mere abuse of the presumed criminal? It would certainly be more to the credit of parties now concerned if the discourse or sermon were constantly employed to *discountenance* the vulgar belief in witchcraft, which, whatever may be the opinion of those who give the tone to colloquial expression in the upper ranks of society, is still by far too general among the lower classes in many parts of this kingdom."

The incident to which Brayley referred—though he does not mention it elsewhere—was the conviction and imprisonment in Huntingdon Gaol of four women and five men for committing two violent assaults upon Anne Izzard, a poor harmless old woman of Great Paxton, under the belief that she dealt in witchcraft.

Sir Walter Scott, in his *Demonology and Witchcraft* (letter viii.), speaks of the witches of Warboys and the annual sermon, although he is in error in attributing the endowment of the "lecture" to Sir Samuel Cromwell. Noble, in his *Cromwell* (vol. i. p. 25), says:—

"It is with real concern that I acquaint the reader that there is still an annual sermon against witchcraft in Huntingdon, by a divine sent from Queen's College, for which he receives 2*l.*, but is obliged to distribute ten shillings to the poor, and by custom to treat part of the Corporation to a dinner. This is the more extraordinary as all the penal statutes against this supposed crime of witchcraft have been repealed by an Act of Parliament, which is tacitly declaring that there are no such beings as witches, nor crime as witchcraft; it would, therefore, be highly commendable in the Corporation of Huntingdon and Queen's College to agree that, if a sermon must be preached, the subject of it should, instead of being levelled at the pretended sin of witchcraft, be an address to the people, cautioning them against falling into such errors and prejudices as made their forefathers involve the unhappy and immeasurably injured Samwells in ruin and destruction."

In Mr. J. PAYNE COLLIER'S notes on "The Registers of the Stationers' Company," published seventeen years ago in this journal (3rd S. i. 401), will be found one (No. 30) relating to Judge Fenner's "arraignment, judgement, and execution of three wyches of Huntingdonshire," concerning which Mr. PAYNE COLLIER says: "No other record of these witches, that we are aware of, has descended to these times."

In my collection of Huntingdonshire books I have a copy of the following work, in 129 pages:

"The Iniquity and Mischief of Vulgar Superstitions. Four Sermons preached at All-Saints' Church, Huntingdon, on the 25th Day of March, in the Years 1792, 1793, 1794, 1795, by M. J. Naylor, M.A., Fellow of Queen's College, Cambridge, and Lecturer at the Parish Church of Wakefield, Yorkshire. To which is added some account of the Witches of Warboys. Cambridge, B. Flower; London, Rivingtons, &c., 1795."

In the preface to this book Mr. Naylor makes a vigorous reply to the observations of "the reverend and learned author of the *Memoirs of the Protectoral House of Cromwell*," and defends "the society of Queen's" from the supposition that they were the slaves of superstition, and that any member of their body should do otherwise than deprecate the lamentable effects of the miserable delusions attendant upon a belief in witchcraft. No express reference is made to the witches of Warboys in these four sermons, but appended to them is an abridgment of the narrative of

"The most strange and admirable Discovery of the Three Witches of Warboys, arraigned, convicted, and executed at the last Assizes at Huntingdon, for the Bewitching of the Five Daughters of Robert Throckmorton, Esquire, and divers other persons, with sundrie Divellish and grievous Torments: and also for the Bewitching to Death of the Lady Cromwell. The like hath not been heard of in this Age! London, 1593."

The Rev. Mark Noble, who died in 1827, pub-

lished his two-volume work, *Memoirs of the House of Cromwell*, in 1784, and from the passage I have already quoted it would appear that it was the custom at that time for the preacher of the annual sermon against witchcraft and sorcery, not only to present to the poor of Huntingdon the sum of ten shillings out of the two pounds that he received for his sermon—entailing the journey from Cambridge—but that he also had to treat part of the Corporation to a dinner. So that, "honour and glory" excepted, he would not be much the gainer by the *douceur* of the two pounds. Within my own knowledge, at the present time, the preacher of the sermon to a benefit club is, after the annual dinner, presented by "the Father of the Club" with a golden sovereign, as an acknowledgment of "his admirable, &c., discourse." Nevertheless, the poor parson is none the richer for the gift, and cannot even keep it for show, like the sovereign of the Vicar of Wakefield's children; for he would altogether lose caste if he did not, in returning thanks for the one pound, say that it had given him "great pleasure, &c., to preach for so excellent a society, &c., and that he begged to be allowed to present the one pound as a donation to the funds of the society." It would appear that there is nothing new under the sun, and that the preacher of the Huntingdon sermon was, peculiarly, no gainer thereby. CUTHBERT BEDE.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36).—I send a few more descriptions to add to those given, *ante*, p. 36 :—

3. "The Narrative of Dr. Robert Norris, concerning the Strange and Deplorable Frenzy of Mr. John Denn... An officer of the Custom House: Being an exact account of all that past betwixt the said Patient and the Doctor till this present Day: and a full Vindication of himself and his Proceedings from the Extravagant Reports of the said Mr. John Denn...."

'Excludit sanos Heliconæ Poetas
Democritus.....' *Hor.*
London, Printed for J. Morphew." 8vo., pp. 24.

The date (1713) is unfortunately cut off. This little volume is very rare. It was for a long time attributed to Pope, who was supposed to have written it in reply to Mr. Dennis's criticism on Addison's *Cato*. A letter written by Steele, at Addison's desire, to Mr. Lintot, repudiating all knowledge of *The Narrative*, and expressing disapproval of its contents, was always stated to have been the cause of the breach between Addison and Pope. Mr. Dilke, in *The Papers of a Critic* (1875, 2 vols., 8vo.), vol. i. pp. 253-65, shows that Steele's letter to Lintot was a forgery, and gives it as his opinion that the pamphlet was written by Steele.

4. "Verses addressed to the Imitator of the First Satire of the Second Book of Horace. By a Lady. London,

Printed for A. Dodd, and sold at all the Pamphlet Shops in Town. Price Six Pence." Fol., pp. 8.

This poem is generally included in the works of Lady Mary Wortley Montagu. Mr. John Wilson Croker saw a copy of it at Ickworth in the handwriting of Lord Hervey. It was probably their joint production.

5. "A proper Reply to a Lady, occasioned by her Verses addressed to the Imitator of the First Satire of the Second Book of Horace. By a Gentleman. London, Printed for T. Osborne, in Gray's Inn, near the Walks. Price Six Pence." Fol., pp. 8.

I am unaware who was the author of this pamphlet.

6. "An Epistle from A Nobleman to a Doctor of Divinity: In Answer to a Latin Letter in Verse. Written from H—n C—t, Aug. 28, 1733. London, Printed for J. Roberts, near the Oxford Arms, in Warwick Lane, MDCCLXXXIII. Price Six Pence." Fol., pp. 8.

Written by Lord Hervey.

7. "Tit for Tat. Or An Answer to the Epistle to [should be 'from'] A Nobleman.

'Remember Milo's End,
Wedged in that Timber, which he strove to rend.'
Roscom.

London: Printed for T. Cooper, at the Globe in Ivy Lane. MDCCLXXXIV." Fol., pp. 8.

Author unknown.

8. "Tit for Tat.
'Remember Milo's End,
Wedged in that Timber which he strove to rend.'
Roscom.

To which is annex'd An Epistle from A Nobleman to a Doctor of Divinity. In answer to a Latin Letter in Verse. Also the Review; or, The Case fairly Stated on both Sides. Wherein is shewn the true Cause of the foregoing Poems. Honit soit qui mal y Pense. Motto of the Garter. London: Printed for T. Reynolds, in the Strand, and sold by the Booksellers in Town and Country. MDCCLXXXIV. Price One Shilling." Fol., pp. 12.

Nothing is known for certain of the origin of Pope's quarrel with Lady Mary Wortley and Lord Hervey. The famous lines on Sporus are probably the bitterest satire in our language, and were not entirely undeserved, but nothing can excuse the coarseness of the abuse with which he attacked Lady Mary in almost every piece he produced after 1731. The idea that Pope's hatred arose from disappointed love is very improbable. Mr. Dilke suggests that the cause of the quarrel was a pair of sheets, which Lady Mary returned to Pope without having had them washed. F. G.

KENSINGTON PALACE CHAPEL (3rd S. iv. 326.)—I gathered up the following particulars concerning this royal chapel from the late highly esteemed chaplain, Mr. Bullock :—

1. The register commences in 1721.

2. The chapel was originally between the great staircase and the council room, and can still be traced there, the large east window obtaining light from a very small quadrangle. Here, doubtless, the famous Richard Bentley, Master of Trinity College and Chaplain to George I., officiated, and

"was afraid to go from Kensington Palace to St. James's (where he lived and was keeper of the Royal Library) after evening prayers, which were not over till 10.30, as the road was not safe" (see Dr. Wordsworth's *Life of Bentley*). Here, too, the learned Dr. Waterland, Archdeacon of Middlesex, acted as chaplain. The following letter is published in Bishop van Mildert's life of him :—

"Magdalen Coll., Aug. 30, 1720.

"Sir,—I can now acquaint you that I shall not be in waiting at Kensington before the 16th of December. I intended to be there at the beginning of the month, but my wife being ill I wrote to my brother chaplains to take care of the fortnight, and they will be so kind as to do it. I shall be very glad to see you at Kensington any time after the 16th. There are lodgings provided for the chaplains as I well know, having so found it the last year. The lodgings are in or near the Square, which is all I remember of them. I thank you for the favour of your last, &c.

Sir,

"Your most humble servant,

"DAN. WATERLAND.

"To Mr. Stanton."

Dr. Doran, in his interesting book *Lives of the Queens of the House of Hanover*, says, "The Queen, Caroline wife of King George II., attended divine service regularly in the chapel in Kensington Palace."

In 1834 H.R.H. the Duchess of Kent, requiring the space, shifted the chapel to the present site at the north-west corner of the palace, and the Bishop of London, Dr. Blomfield, declined to reconsecrate, as it was still in the same building. In the earlier chapel people still living remember seeing the Princess of Wales, afterwards Queen Caroline, at church on Sunday in the gallery.

3. The resident chaplains :—

(1) Rev. Robert Blakeway, 1721-1736.

(2) Rev. Richard Ward, 1736-1756. "Rev. Mr. Ward, Reader of Kensington Church and Chaplain of His Majesty's Palace there" (*Gent. Mag.*, March 21, 1756).

(3) Rev. J. Dimsdale, 1757. There is a monument to Rev. Jeffery Dimsdale in Kensington Church, 1774.

(4) Rev. Seth Thompson, D.D., 1805. Rector of Foxley, Wilts, and preacher at Brompton Chapel (*Gent. Mag.*, 1805, a long memoir).

(5) Rev. John Wetherall, LL.D., 1807-1833. Rector of Streatley, Berks, and domestic chaplain to the Duke of Kent.

(6) Rev. Joseph Jackson, 1833-1854.

(7) Rev. John Barlow, F.R.S., 1854-1867.

(8) Rev. W. T. Bullock, M.A., 1867-1879. Prebendary of St. Paul's, Secretary to the S. P. G., &c.

(9) Rev. W. C. Bromehead, M.A., 1879.

4. The church plate is very handsome :—A large flagon, A.R., 1660 ; a chalice, A.R., 1664 ; a small flagon, W.R., 1692 ; a paten, G.R. I., 1714 ; a paten, G.R. II., 1736 ; an alms dish, G.R. II.,

1736. It will be observed the dates do not agree with the initials of the reigning sovereigns.

A. O. K.

"ADAMANT" (5th S. xi. 449.)—Sir Thomas Browne combats the opinion adopted by the Rev. R. Johnson, and supplies the information Mr. WALFORD desires :—

"We hear it in every mouth and in many good Authors reade it, That a Diamond, which is the hardest of stones not yeelding unto Steele, Emery or any thing, but its own powder is yet made soft or broke by the bloud of a Goat. Thus much is affirmed by Pliny, Solinus, Albertus, Cyprian, Austin, Isidore, and many Christian Writers ; alluding herein unto the heart of man and the precious bloud of our Saviour ; who was typified indeed by the Goat that was slain and the scape Goat in the wilderness ; and at the effusion of whose bloud not only the hard hearts of his enemies relented but the stony rocks and vail of the Temple were shattered. But this I perceive is easier affirmed than proved. For Lapidaries, and such as professe the art of cutting this stone, doe generally deny it ; and they that seem to countenance it, have in their deliveries so qualified it that little from thence of moment can be inferred from it. For first the holy Fathers without further enquiry did take it for granted, and rested on the authority of the first deliverers. As for Albertus he promised this effect but conditionally, not except the Goat drink wine, and be fed with *Siler montanum*, *petro selinum*, and such herbs as are conceived of power to break stone in the bladder. But the words of Pliny, from whom most likely the rest at first derived it, if strictly considered doe rather overthrow then any way advantage this effect. His words are these : 'Hircino rumpitur sanguine nec aliter quam recenti, calidoque macerata et sic quoque multis icibus, tunc etiam præterquam eximias incedes malleoque ferreos frangens.' That is it is broke with Goat's bloud but not except it be fresh and warm, and that not without many blows ; and then also it will break the best Anvills and hammers of Iron. And answerable hereto is the assertion of Isidore and Solinus. By which account, a Diamond steeped in Goat's bloud, rather increaseth in hardness than acquireth any softnesse by the infusion ; for the best we have are comminible without it ; and are so far from breaking hammers that they submit unto distillation, and resist not an ordinary pestle.'—*Vulgar and Common Errors*, bk. ii. chap. v.

ST. SWITHIN.

Pliny, in his *Natural History*, bk. xxxvii. chap. iv. (Holland's translation, 1634), says :—

"This invincible mineral (against which neither fire nor steele, the two most violent and puissant creatures of natures making, have any power, but that it checketh and despiseth both the one and the other) is forced to yield the gantelet and give place to the bloud of a Goat, this only thing is the means to break it in sunder, howbeit care must be had, that the Diamant he steeped therein whiles it is fresh drawn from the beast before it be cold.....I would gladly know whose invention this might be to soake the Diamant in Goats bloud, whose head devised it first, or rather by what chance it was found out and known?"

All subsequent writers have adopted this tale as a fact, and have given it with many curious variations. Arnoldus de Villanova held that the virtue was proper to the goat and not to his blood alone, and that he was most potent at certain times and

after eating particular food. Albertus Magnus asserts that the goat's blood is only efficacious if he has drunk wine. Brown has in his *Vulgar Errors*, bk. ii. chap. v., some good remarks upon this strange fiction.

EDWARD SOLLY.

The adamant is here the *adamas* of the Greeks and Romans, in other words the diamond. The fable that it could be softened by the fresh warm blood of goats is at least as old as Pliny (*N. H.*, lib. xxxvii. ch. iv.), and was not infrequently alluded to in after times. Bartholomew Glantville, 1360, repeats it, and adds, "The bloude of a Goat buck, that is fedde with Ivie breaketh wonderfully the stone both in the bladder and in the reins as he [Pliny] saith." And Batman, 1582, adds from himself, "Diuerse authors affirme, that the hot blood of a Goat bucke dissolueth a flint stone into softnesse."

B. NICHOLSON.

Littleton notices this property of goat's blood. Facciolati and Forcellini (*sub voce* "Adamas") say: "Is tamen hircorum calido, et recenti sanguine perfusus facile frangitur. Hæc ex Plin., lib. xxxvii. cap. iv., ubi alia plura ad hanc rem."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

THE ABBACY OF CAMBUSKENNETH (5th S. xii. 21.)—MR. D. WHYTE gives extracts from Nimmo's *General History of Stirlingshire*, 1777. A better authority for the information they contain would have been *The Cartulary of Cambuskenneth*, a sumptuous volume, edited by Mr. William Fraser for the Grampian Club in 1872, at the cost of the Marquis of Bute. MR. WHYTE's object is to show "to what an enormous extent of wealth" the abbacy attained. Mr. Fraser, in his introduction (p. 22), remarks:—

"The possessions of the abbey were widely scattered, and a glance at the miscellaneous character of its property will show the difficulty which persons constantly resident in the monastery must have experienced in managing it profitably."

And further (p. 26):—

"It is a commonly received opinion that the abbays of Scotland were very opulent, and that the monks lived in the greatest luxury. But the nature of the property of Cambuskenneth was such as to render the management of it expensive and difficult, and their register reveals that the community were often in indigence. Their extreme poverty is referred to in several of the grants as a special reason for giving the canons relief in various forms."

These statements are confirmed by the documents printed in the *Cartulary*.

N. CLYNE.

Aberdeen.

HANNAH MORE'S LIFE (5th S. xi. 486.)—Under this heading Lowndes notes "*Life of H. M.*, by Sir A. M'Sarcasm, Bart. (Satirical)," Bristol, 1802, and "*Life, with a Critical Review of her Writings*, by W. Shaw," London, 1802, upon which I would

observe that, with the exception of the name of Shaw thereon, the second is the exact title of the first, now before me, which, although printed at Bristol, is a London publication; and as the date ascribed to both is 1802, and the "*Life of H. M.*, by W. Shaw," an otherwise unknown book, I venture to assert that no such biography exists. Keeping the above in view, it is not difficult to suppose that this name of Shaw in connexion with H. More may through some confusion have found its way into Mr. SOLLY's copy of the satire, or it may really indicate, as believed by him, the name of the masked satirist. As to Shaw, looking to the fact that he figures as one of the supporters of the Curate of Blagdon against "good Mrs. Hannab," I am inclined to believe him to have been the man, and therefore now post his name in my copy as that of the disguised Sir Archy M'Sarcasm. A foregone conclusion induced me some time ago to bind up this book with another satire, "*A Poetical Review of Miss H. M.'s Structures upon Female Education, in a Series of Anapestic Epistles*. By Sappho Search," i.e., the Rev. Jno. Black, of Butley, Suffolk, 1800. The same spirit pervades both, and both are "printed for T. Hurst"; but I think they are now rightly assigned to their real authors.

J. O.

RARE EDITIONS OF SHAKSPEARE (5th S. x. 511; xi. 95, 114, 170.)—In my first communication I erred in assigning only eighteen volumes to the Billy Jones Shakspeare. My copy lacks vols. xix. and xx.; and though it is credible that the issue may have stopped at vol. xviii., yet I think there is evidence to show that it did not. I lately purchased "the Leipsick edition" in twenty volumes. On its receipt I was not a little surprised to find that the first eighteen volumes were page for page, save the title-pages, the same as the Billy Jones edition; besides, it has the same portrait, and is printed (with the same misprints) on the same coarse German paper. The first title-page of this edition runs thus: "The Plays of William Shakspeare, accurately printed from the Text of Mr. Steeven's [*sic*] Last Edition, with a Selection of the most important Notes. Vol. I. containing, &c. Leipsick: Printed for Gerhard Fleischer the younger. 1804." The twentieth volume has the date 1812, the intermediate volumes having the dates of the intermediate years. Bad copies of the plates to Bell's edition illustrate these volumes. So at length, I think, we have run the fox to earth. The Vienna edition, 1814, and the Billy Jones edition, 1826, are merely reissues of the Leipsick edition.

C. M. INGLEBY.

Athenæum Club.

THE CUCKOO "CHANGES HER TUNE" (5th S. xi. 403; xii. 38.)—Among some notes by Mr. Markwick on passages in White's *Natural History of Selborne* (see Bell's edition, vol. i. p. 483) occurs

the following, from the seventh volume of the *Transactions* of the Linnean Society: "The cuckoo begins early in the season with an interval of a *minor third*; the bird then proceeds to a *major third*, next to a *fourth*, then a *fifth*, after which his voice breaks without attaining a *minor sixth*." Mr. Markwick continues:—

"This curious circumstance was however observed very long ago, and it forms the subject of an epigram in that scarce black-letter volume the *Epigrams of John Heywood*, 1587:—

'Of Use 95.

Use maketh maistry, this hath been said alway,
But all is not alway, as all men do say,
In Aprill, the koooco can sing her song by rote
In June of tune, she cannot sing her note
At first, koo coo, koo coo sing still can she do,
At last kooke, kooke, kooke; six kookes, to one koo!"

According to the letter cited by Mr. W. F. MARSH JACKSON the cuckoo opens her bill on April 23 about Killarney. In East Sussex she is expected on or just after the 14th, when it is supposed an old woman lets the bird out of a bag at Heathfield Fair: so says Archdeacon Parish (*Dictionary of the Sussex Dialect*). Mrs. Latham's account of the West Sussex nursery belief is that

"A certain old woman of irascible temper has charge of all the cuckoos, and that in the spring she fills her apron with them, and if she is in a good humour allows several to take flight, but only permits one or two to escape if anything has happened to sour her temper. This spring [1868?] a woman of the village complained quite pathetically of the bad humour of the cuckoo-keeper, who had only let one bird fly out of her apron, and 'that 'ere bird is nothing to call a singer.'"—*The Folk-Lore Record*, vol. i. p. 17 (Folk-Lore Society).

Archdeacon Parish further tells us that in Worcestershire the cuckoo is not expected to make itself heard before Tenbury fair (April 21) or after Pershore fair (June 26); he quotes from the *Deutsche Mythologie*, p. 691:—

"Our Lord was one day passing a baker's shop, when, feeling hungry, he sent in one of his disciples to ask for a loaf; the baker refused it, but his wife, who with his six daughters was standing at a little distance, gave him the loaf secretly, for which good deed they were placed in heaven as seven stars—the Pleiades; but the baker was changed into a cuckoo, which sings from St. Tiburtius Day (April 14) to St. John the Baptist's Day (June 24), that is, as long as the seven stars are visible."

This legend reminds one of Ophelia's "They say the owl was a baker's daughter. Lord, we know what we are, but we know not what we may be," a piece of un-natural history fully commented upon by Mr. Thoms in his *Noticlets on Shakespeare*, pp. 108 *et seq.* ST. SWITHIN.

"FOUR WENT WAYS" (5th S. xi. 485).—There is a pond on Holmwood Common in the parish of Dorking called the Four Wents Pond. It lies at the crossing of the Dorking and Newdigate road with the road from Holmwood Church to Leigh.

J. P. STILWELL.

Yateley, Hants.

MADAME ROLAND (5th S. xii. 29).—In vol. xiv. of the Philobiblon Society's *Miscellanies*, which contains a few pages of "An Unpublished Diary of Madam Roland," A. F. will find a discussion as to the circumstances of her death and her last words. H. A. B.

TRENCHMORE (5th S. xi. 488).—An English dance of the sixteenth and seventeenth centuries, of which nothing certain is now known, except that it was a lively movement. Kemp, in his *Nine Daies Wonder*, 1600, says, "Some swears, in a trenchmore I have trode a good way to winne the world." Taylor the water poet writes, "Nimble-heeled mariners . . . capering . . . sometimes a Morisco or Trenchmore of forty miles long."

EVERARD HOME COLEMAN.

71, Brecknock Road.

PETER-PENCE (5th S. xi. 506).—Peter's farthings are mentioned in the parish documents of Hartland, Devonshire, as late as the year 1613 (see *Historical MSS. Rep.*, v. 573).

EDWARD PEACOCK.

[See p. 69.]

ENVELOPES (5th S. xii. 26).—I have a large collection of franks, and among them are very many envelopes, all, of course, older than the introduction of the penny post in Jan., 1840. I cannot, however, find any of earlier date than 1835-6.

E. WALFORD, M.A.

Hampstead, N.W.

T. OR J. ERSKINE (5th S. xii. 29).—There can hardly be any doubt that the vol. of MSS. mentioned by HERMES was the property of the Hon. Thomas Erskine (third son of the tenth Earl of Buchan), afterwards Lord Chancellor of England. As is well known, he served as a midshipman before he joined the army. In the *Army List* for the year 1769 I find his name as junior ensign, of date Sept. 14, 1768, of the 2nd Battalion of the 1st Royal Regt. of Foot, then serving at Minorca. "Frances" was doubtless his wife, a daughter of Daniel Moore, Esq., M.P. They were married in May, 1770. Amongst Lord Erskine's published writings are "Armata," a prose piece, in the style of Swift, and "The Farmer's Vision," a poem written about 1813, and many "verses."

ALEX. FERGUSSON, Lieut-Col.

United Service Club, Edinburgh.

FOLK MEDICINE (TRANSVAAL) (5th S. xii. 9), by which German or Dutch name (translated into English) I presume MR. BLACK means "People's Medicine." I have had a relative out there for twenty years, and I beg leave to observe the whole story sounds like a myth; probably the writer has a fertile imagination. ENGLISHMAN.

P.S.—It was probably the usual formality practised out there in funeral rites.

A MEZZOTINT: DUCHESS OF BEDFORD (5th S. xi. 508).—John, the sixth Duke of Bedford, 1766-1839, was twice married. His first wife was Georgiana, daughter of the fourth Viscount Torrington, who died in 1801, and was the mother of the late Lord John Russell (Earl Russell). The duke subsequently, in 1803, married Georgiana, daughter of the fourth Duke of Gordon, who died Dowager Duchess of Bedford in 1853. The mezzotint of Reynolds after Hoppner is a portrait of this lady. She was born in 1781. Particulars of this and of other engraved portraits of her are given in Evans's valuable *Catalogue of Engraved British Portraits*.
EDWARD SOLLY.

TOASTMASTERS (5th S. xii. 26).—These officials were employed in the City long before the late Duke of Cambridge was "partial to dining in the City." During the short-lived Peace of Amiens, 1802-3, the chairman at a banquet proposed "The Health of the Three Consuls." The toastmaster announced the toast as "The Health of the Three per cent. Consols," which the guests doubtless would drink with enthusiasm.
W. G.

SHELLEY AT GENEVA (5th S. xii. 48).—Permit me to inform MR. RICHARD EDGUMBE that the *History of a Six Weeks' Tour through a Part of France, Switzerland, Germany, and Holland; with Letters descriptive of a Sail round the Lake of Geneva and of the Glaciers of Chamouni*, was published in 1817 by T. Hookham, jun., Old Bond Street, and C. & J. Ollier, Welbeck Street. MR. EDGUMBE will find it reproduced in Mrs. Shelley's collected *Works of Shelley* (published by Moxon). To the volume published in 1817 was appended Shelley's magnificent poem, *Mont Blanc: Lines written in the Vale of Chamouni*.

JOHN WATSON DALBY.

Richmond, Surrey.

History of a Six Weeks' Tour, &c., is not a rare volume, and I have seen it in book catalogues at least thrice during the last six months, at prices from eight to sixteen shillings. I could put MR. EDGUMBE in the way of procuring a copy, or, if he visits London, will readily lend him mine.

ZERO.

The original edition of the *Six Weeks' Tour* (1817) is not particularly scarce. There was a copy offered for sale by Dobell, of Queen's Crescent, Haverstock Hill, lately. Mrs. Shelley made a few alterations when she reprinted the book among Shelley's works. They are recorded in my forthcoming edition of Shelley's prose works, which will comprise Mrs. Shelley's portions of the *Tour* as well as Shelley's.
H. BUXTON FORMAN.

38, Marlborough Hill, St. John's Wood.

A DISSENTING MINISTER A CENTENARIAN (5th S. xi. 509).—The Dissenting minister referred to

was in all probability a Mr. George Fletcher, who was preaching a good deal in small chapels in London and its vicinity about twenty-five or twenty-six years ago. He was usually announced in the advertisements as 105 years of age, and this fact it was that proved a source of attraction when he officiated. He was not a regular minister, but a lay preacher in some denomination—I think the Baptist. When he died, as he did shortly after the time named above, it was, I believe, discovered that he was not nearly so old as he had represented himself to be—in fact, so far as I can now remember, he was not much over eighty.

GEORGE SEXTON, LL.D.

"THE OXFORD AND CAMBRIDGE MAGAZINE" (5th S. xii. 48).—Of this monthly magazine only one volume (1856) was published. FAMA.
Oxford.

"DEAD AS CHELSEA" (5th S. xii. 29).—As dead to the service as a pensioner in Chelsea Hospital.
A.

BUTLER ON IRISH SURVEYORS (5th S. xii. 48).—The expression used by Butler in the *Elephant in the Moon*,

"As true as that of Ireland, where
The sly surveyors stole a shire,"

refers to Dr. Petty's survey of the confiscated lands. In 1652 he was appointed surveyor of forfeited estates in Ireland, at a salary of 365*l.* per annum. Wood (*Ath. Ocon.*, iv. 215) says: "Tis said that by this employment he obtained an estate in Ireland worth about 10,000*l.* per annum, but a great part being refunded, because their former owners were declared innocent as to the then late rebellion." This was done in the Court of Claims, established at Dublin in 1662 to judge of the qualifications of *nocent* and *innocent*. Dr. Petty was elected by the burgesses of Westlow, in Cornwall, in 1658, and the same year was impeached for mismanagement in the allotment of the Irish lands. Dr. Petty was Gresham Professor of Music from 1650 to 1660, was knighted in 1661, and appointed Surveyor-General for Ireland (see Ward's *Lives of the Gresham Professors*, 1740, pp. 217-27; and his own books entitled *A Brief of Proceedings between Sir Hierome Sankey and Dr. Petty*, folio, 1659, and *Reflections upon some Persons and Things in Ireland*, 8vo., 1660). Dr. Petty was very active in the formation of the Royal Society, and many of the earliest meetings of the Fellows were held in his lodgings, "over an apothecaries shop." Sir H. Sankey never forgave Dr. Petty, for, having quarrelled, Sankey challenged him, and left place and weapons to Petty's selection. The latter appointed the meeting in a dark cellar, the weapons woodmen's axes. This brought much ridicule on Sir H. Sankey. Butler only considered Petty as one of the ringleaders of

that scientific club, in which it must be admitted many marvellously quaint, and some ridiculously absurd, schemes were introduced and discussed with the most amusing panegyry.

EDWARD SOLLY.

BATTLE OF LEPANTO (5th S. xi. 309, 417).—I find in the *Picture Collector's Manual*, by J. R. Hobbes (London, T. & W. Boone, 1849), that one Filippo Gherardi, who was born at Lucca, painted two pictures—the battle of Lepanto and the triumph of Marc Antonio Colonna. He died in 1704.

MARS DENIQUE.

EARLS OF CORNWALL (5th S. xi. 469 ; xii. 33) : RESTORMEL CASTLE (5th S. xi. 407, 454).—Papers were read at the Congress of the Archaeological Association at Penzance, in August, 1876, on the "Earls of Cornwall" by Mr. J. R. Planché, Somerset Herald, and on the "Duchy and Dukes of Cornwall" by Mr. S. I. Tucker, Rouge Croix, both of which are published in vol. xxxiii. pt. i. of the *Journal*. At the same Congress a visit was paid to Restormel Castle, on which a paper was read by a local archæologist, Dr. Couch, and a photograph of the interior of the keep was taken and published.

J. T. M.

REV. HENRY CHRISTMAS (5th S. xi. 68, 373, 394).—In 1864 I had several interviews with Mr. Christmas in London and in Devonshire, where he lectured upon wit and humour, the Seven Churches of Asia Minor, &c. Subsequently he forwarded to me a prospectus of the Society for Lecturers, &c., and I endeavoured in 1865 to find him in London, but he had taken another name, and I could not ascertain his address in London until his death in 1868. He stated to me his belief in astral and phrenological science, which he derived from my *Plea for Urania*, 1854, and otherwise. In the *Clergy List* for 1868 he appears as Henry Noel-Fearn. I understood from him that he had edited the *Literary Gazette* and other publications, besides being a critic and industrious author. He was opposed to capital punishment, and he attended the large meeting at Exeter Hall (on the evening of April 29, 1846), speaking, with Messrs. O'Connell, J. Bright, Fox, &c., in favour of its abolition. Mr. Christmas was a genial and liberal man.

C. C.

A WEDDING SPEECH (5th S. xii. 40, 60).—Doubtless the wedding speech which is inquired after is that of the Chief Justice Cockburn on proposing the health of the bridesmaids at the wedding of the Baroness Ferdinand de Rothschild, 1866 (the bride, alas, did not survive the year). He said that interest and attraction centred rather in the bridesmaids than the bride. As they were between Epsom and Ascot he would borrow a word from the turf and say, "She is no longer in the betting—she has been made safe," &c.

W. G.

This, I think, was a speech by Mr. Bernal Osborne at the wedding breakfast of Miss Annie de Rothschild and the Hon. Elliot Yorke—certainly one of the cleverest and most amusing of speeches. It was quoted *in extenso* in all the papers the next day. As the marriage took place on Feb. 12, 1873, it can easily be referred to.

CROWDOWN.

FIELDING THE NOVELIST (5th S. xi. 484, 509 ; xii. 30).—Your correspondent I. P., in mentioning the publications concerning the case of Elizabeth Canning, says, "Fielding's pamphlet, 1753, p. 30 ; Dr. Hill's pamphlet, p. 66." My edition (1753) of the pamphlet "by Henry Fielding, Esq.," has sixty-two pages, and Dr. Hill's pamphlet (1753) has fifty-three pages. They appear to be the first editions. Elizabeth Canning is said to have married "advantageously" during her enforced residence abroad. Is this correct ?

CUTHBERT BEDE.

OBSCURE EXPRESSIONS (5th S. x. 267, 409 ; xi. 58, 176).—Unless I mistake what F. W. J. means, he represents, by his comparison with *Meles*, that the term "badger," as applied to travelling dealers, is derived from the habits of the badger. Junius certainly, as cited in Johnson, takes it so, but others, so far as I have seen, are opposed to so fanciful a derivation ; e.g. Minshew has (not under the same word as the animal), "Badger, or carrier of corne, or like necessary provision, fortè à Gall. *bagage*, i. Ang. baggage, luggage." Blount, *Law Dict.*, derives it from the French "*bagagier*, i. a carrier of luggage," and defines the "badger" as "one that buys corn or victuals in one place and carries it to another to make profit by it." Others derive it from *bajulus*, or the A.-S. to buy. *Baga* was used in Low Latin for articles of easy transport. Mr. Wedgwood traces it to the French *bladier*, a corn dealer, and gives examples of a similar process of transmutation.

ED. MARSHALL.

FROGSHALL (5th S. xi. 467 ; xii. 55).—Frog Hall was a well-known spot on the edge of Whittlesey Mere, and Frog Hall Farm and Frog Hall Mill are still in the Ordnance map. I do not know if either of these represents the original Hall. In Dean Duport's humorous Latin version of a water party at Whittlesey Mere in 1669, thus headed, *In Convivium Navale quo Episcopum et alios e Clero Petriburgensi in Stagno Vitelsiano excepit Nobilissimus Vir Guilielmus Pierrepontius Mense Augusto, 1669*, I find this reference to the place :

"Non procul hinc magno stabant paltatia Regis
Ranulphi, qui jam senio confectus et armis
 Fluminis in ripa vitam ducebat inertem.
 Nempe illum, ut fama est, post Batrachomyomachiam
 Ranarum Dux egregius Simeoentis ad undas
 (Credere si fas est) genuit *Physignathus* olim :
 Qui cum *Troxarten* acie jam fuderat hostem,

Victor ovans, tumidis inflavit cornua buccis,
Denique et hanc Aulam Ranarum erexit et Arcem,
Murinæ cladis monumentum, ac grande tropæum;
Murium item atque hominum longe vestigia vitans,
Urbe procul, sedes extremo in littore fixit."

W. D. SWEETING.

Peterborough.

CHARLES COLLINS, PAINTER (5th S. xi. 427, 474).—There were two portrait painters of the name of Collins, but neither of them called Charles, but Richard and Samuel. The former exhibited his first picture at the Royal Academy in 1777. In 1789 he was appointed painter on enamel to the king. He also painted on ivory, and divided with Cosway and Shelley the fashionable sitters of the day. He died about 1831, aged nearly eighty years. Samuel Collins was a miniature painter of great excellence in the reign of George III.

EMILY COLE.

Teignmouth.

A SHILLING OF CHARLES I. (5th S. xii. 9).—The reason why S. H. A. H. cannot identify his coin is because it is no doubt a *half-crown* of Charles I. much clipped by contemporary possessors or money-changers, the legends being entirely cut off, and the whole piece greatly reduced in size. As far as I can tell from the description given, it appears to be of the very rare type of the Tower (London) mint mentioned as "Type 2 b" on p. 320 of the new (1876) edition of Hawkins's *Silver Coins*, and very similar to the crown in Folkes's and Ruding's plates, xviii. 2. If with the rose as mint-mark the date would be 1631. This type of half-crown (with the plume between c. r. above the shield) was unknown to Hawkins when his first edition was published, and also to me when I issued my *Guide* in 1869-70. S. H. A. H.'s piece would have been a valuable coin if not so much clipped; but very many of Charles I.'s coins were greatly mutilated by clipping in the hard and troublous times of the civil wars.

HENRY W. HENFREY.

"SILVESTER TRAMPER" (5th S. xii. 27).—Was not George Walker the elder, father of George Walker, the distinguished chess player and writer on chess, the author of *Silvester Tramper* and many other books that amused and instructed youth some three quarters of a century ago? Mr. Walker wrote *The Three Spaniards* and several romances of that class, much enjoyed by lovers of the *Mysteries of Udolfo*, *Castle of Otranto*, and romanticists generally. He died in the north-east corner of Soho Square in a house on the north side. A clever, worthy man he was, and greatly respected.

NOTE HURST.

CELTS AND SAXONS (5th S. xi. 5, 52, 213, 369, 469; xii. 51).—An article on the name of Wallace will be found in the volume entitled *The Norman People*,

p. 437 (H. S. King & Co., 1874), from which I send you the subjoined extract:—

"Wallace or de Corcelle, of Normandy.....The family of Walensis, originally de Corcelle, derived from William Walensis, who c. 1160 granted lands to Melrose Abbey. This family came from Salop with the Fitz Alans. Blakeway (*Sheiffs of Shropsh.*) remarks on the name in the Fitz Alan charters as an evidence of the Shropshire origin of the latter. And Eytton (*Hist. Salop*, vii. 225) observes the name of Walensis as from Shropshire. The family were tenants of the Fitz Alans of Salop, for Roger Walensis held from them in 1165 (*Lib. Niger*)."

SHEM.

THE STORY OF A MAN WHO SOLD HIS SOUL (5th S. xi. 508).—"The Transylvanian Anatomie!" by R. B. Peake, published in *Bentley's Miscellany*, 1840, vol. viii. p. 288.

W. G. STONE.

Walditch, Bridport.

LOST—A PLAY OF OTWAY (5th S. xi. 509).—The advertisement in question was printed in the *Observer*, Nov. 27, 1686, and again on Dec. 4. It is worded thus:—

"Whereas Mr. Thomas Otway sometime before his Death made four acts of a Play, whomever can give Notice in whose hands the Copy lies, either to Mr. Thomas Betterton, or Mr. William Smith at the Theatre Royal, shall be well Rewarded for his pains."

This advertisement is also to be found in the *Biographia Dramatica*, 1812, vol. i. p. 555, and in Chalmers's *Biographical Dictionary*, vol. xxxiii. p. 424. In the latter it is stated that Otway was said to have had with him at the time of his death a copy of a tragedy which he had sold to Mr. Bentley the bookseller. Chalmers adds, "It does not appear that this play was ever discovered, but in 1719 a tragedy was printed entitled *Heroic Friendship*, and attributed to him without any foundation."

EDWARD SOLLY.

The advertisement is printed in Cunningham's edition of Johnson's *Lives of the Poets*, vol. i. p. 214, note: "He left an unfinished tragedy, referred to in an advertisement in *L'Estrange's Observer* of Nov. 27, 1686. . . 'Some pretend, says Giles Jacob, 'that he [Otway] left a finished tragedy behind him; but that piece is a poor performance, not in Mr. Otway's hand, and very unworthy of him' (Jacob, *Lives*, 8vo., vol. i. p. 194)."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

"HYDRAULIC" MUSIC (5th S. xi. 508).—The following, from Liddell and Scott's *Lexicon*, may be of use to ZERO in his investigation of this subject: "ὕδραυλος, a hydraulic organ, invented by an Egyptian named Ctesibius, Aristod. *ap. Ath.*, 174 B; described by Hedyll, *ib.* 497 D; also ὕδραυλος, ὄ, Schneid. *Ecl. Phys.*, 310, 97; *hydraulius* in Cicero [3 *Tuscul.*, c. 18]; so τὸ ὑδραύλικον ὄργανον, *Ath.*, 174 C." Pliny describes the *hydraulius* as "instrumentum musicum

aque decursu sonum reddens" (l. ix. c. 8). Other references to the word may be found in Facciolati and Forcellini.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

A LOTTERY, 1673: JOHN OGILBY (5th S. xii. 7).—John Ogilby, 1600-76, dancing master, poet, printer, and master of the revels under Charles II., printed many splendid books, mostly in folio, several of which were illustrated by Hollar; and to facilitate the sale of them he established, about 1664, under royal patronage, a lottery in which all the prizes were books of his own editing and printing or publishing. The Plague and the Great Fire of London seriously interfered with the working of this scheme; and he subsequently opened a new "standing lottery," the prospectus of which is to be found in the *Gentleman's Magazine*, 1814, pt. i. p. 646, in which he quaintly complains that his subscribers do not pay. He says: "Promisers, though seeming well resolved and very willing, yet straining courtesie not to go foremost in paying their moneys, linger out, driving it off till near the time appointed for drawing . . . his only advantage a speedy vendition . . . hazy humours magnifying, medium shillings loome like crowns." Ogilby was a man of untiring energy. Wood, in the *Athenæ Oconienses*, iii. 739-44, gives the main facts of his life, and states that after the fire in 1666 he had to begin the world again with only 5*l*.

EDWARD SOLLY.

ETYMOLOGY OF "SIPPET" (5th S. xi. 387; xii. 33).—An instance of this word in the sense of shreds or little pieces occurs in the *Musarum Deliciæ*, where a writer who is attacking the female fashions of the day, particularly that of wearing "spots" or patches, says:—

"Has beauty, think you, lustre from these spots?
Is paper fairer when 'tis stain'd with blots?
What! have you cut your masks out into sippets,
Like wanton girls, to make you spots and tippets;
As I have seen a cook that, over-neat,
To garnish out a dish hath spoil'd the meat?"

*Upon the Naked Bedlams and Spotted Beasts
we see in Covent Garden.*

Butler uses *sippets* in the same sense:—

"Witches simpling, and on gibbets
Cutting from malefactors *sippets*."

Hudibras, pt. ii. canto ii. ll. 823-4.

This last word comes near the other in sound as well as sense, but its derivation is obviously different.

G. F. S. E.

SIDEMEN (5th S. xi. 504; xii. 31).—In the *Annals of Cartmel*, by James Stockdale, p. 34, I find the following:—

"In Cartmel parish the care of the poor and of parochial affairs generally was intrusted to twenty-four persons, the most considerable landowners in the parish for the time being, chosen from the seven townships of the parish, who were called the *twenty-four sidesmen*. The following is

a list of the names of the first twenty-four sidesmen *on record*, taken from an old book in the vestry chest dated 17 May, 1597."

Carke-in-Cartmel.

G. W. TOMLINSON.

REV. WILLIAM SHAW, D.D., F.S.A. (5th S. xi. 486).—He died Sept. 16, 1831 (*Gentleman's Magazine*, 1831, vol. ci. pt. ii. p. 378).

L. L. H.

PRAYER TOWARDS THE EAST (5th S. xi. 427, 490).—Jews do not pray towards the east except when they happen to be west of the Holy Land. See Solomon's prayer, 1 Kings viii., especially vv. 46-48, *et seq.*

M. D.

SIR THOMAS STEUART AT UTRECHT (5th S. xi. 448, 493).—The list of persons given as being in exile with Sir Thomas Steuart ("Bible Coltness" he was called by William Penn) is so far correctly taken from the *Coltness Papers*. In another part of that collection, however, mention is made of a very remarkable man as being then in exile, namely Mr. William Carstaires, the most distinguished minister of the Scotch Church at that time, and who attended William on his landing in England. Mention is also made of Mr. Alex. Pitcairn, a refugee minister who was called upon to baptize Sir T. Steuart's child (*Coltness Coll.*, pp. 78-9). From another source, namely, *Life of Fletcher of Saltoun*, by David, Earl of Buchan, I gather that at the time in question (*circa* 1683) there were in exile, besides those gentlemen already named, Lord Cardross, Fletcher of Saltoun, Dr. Burnet, and Mr. Cunningham, editor of Horace and author of a *Latin Hist. of Great Britain*.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

THE PIED PIPER OF "HAMELIN" (5th S. vi. 51, 175, 338; vii. 19; xi. 497).—I should say the reason why the name of this town is spelt "after this strange fashion" is that it is almost the only way in which an Englishman can pronounce it, as for us it seems to require either an *i* or an *e* between the *l* and the *n*.

J. J. R.

THE FARTHING PIE HOUSE (5th S. xii. 28).—This house, of which I have a drawing, stood by the Farthing Pic Gate on the New Road, Mary-lebone, towards the "Yorkshire Stingo" end. I have no map by me at present, so, though I well remember the gate, I cannot name the precise spot. The first time I went through—the gate, not the house—as a boy, I recollect being mightily tickled by the name on the ticket, and shouting it out lustily on returning. The tollman laughed.

NOTE HURST.

The "Green Man" public-house, in the Euston Road, opposite Osnaburgh Street, formerly bore this inscription on its front. It was removed a few years back.

G. D. T.

SCHILLER'S "FIESKO" (5th S. xii. 8).—If, as JAYDEE says, the letter *k* does not exist in Italian, so must it also be remembered that *c* does not, strictly speaking, exist in German as an independent letter, but only as an element in the compounds *ch*, *sch*, and *ck*. We often, it is true, find it used in proper names, as Carl, Coeln, Crefeld, Cleve, &c., but all these would be more correctly written with a *k*. There has always been an inclination among Germans to substitute a *k* for a hard *c*, and a *z* for a soft *c*, in imported words; thus *Elektrizität* is orthographically correct. As regards JAYDEE'S inquiry, I am afraid it must be admitted that Schiller did violence to the Italian language in thus mutilating a proper name, and of this mutilation JAYDEE will find another striking instance in the same play, *Kalkagno* being substituted for *Calcagno*, although in the name of Sacco (another conspirator) the Italian orthography is left unchanged. Probably the alteration to which JAYDEE refers was a mere whim of Schiller's, for in his adaptation of *Macbeth* he retains the *c* not only in *Macbeth*, but also in *Macduff* and *Malcolm*.

H. F. R.

"AKIMBO" (5th S. xi. 48, 212; xii. 16).—The *Second Merchant's Tale*, falsely attributed to Chaucer, was edited for the Chaucer Society, in 1876, by Mr. F. J. Furnivall, under the title of *The Tale of Beryn*. The passage to which your correspondent refers will be found at p. 57, l. 1838, of that edition.

S. J. H.

"PATCHOCK" (5th S. xii. 47).—MR. WEDGWOOD, on referring to p. 636 of the *Globe edition* of Edmund Spenser's *Complete Works*, 1869, will find the following, viz., "I meane such English . . . are degenerate and grown to be as very patchockes as the wild Irish."

H. G. H.

Freegrove Road, N.

WELLINGORE (5th S. xi. 148, 492).—We are entertained, if not instructed, by E. A. B. stating that the simple division of this name into three words shows the derivation: "Well in gore" at once declares the existence of a well and describes its position." Such valuable etymology should be multiplied. *Alexander the Great*: divide it into words, and it means "all eggs under the grate." *Antinous* similarly means "ants in house." *Vacination* then means "facts in agitation." Enough of such child's play. *Gore* is a crux to all your correspondents. Not one approaches the meaning of the word. Besides "Gore Inn," near Taunton, there is "The Old Gore Inn," near Ross. *Gower* (the same word) is the name of a district in South Wales. *Goragh*, near Newry; *Goragh Wood*, name of a railway station; *Ballynagore* and *Logore*. Besides these Irish *gores*, we have Scotch ones—*Ardgower*, *Glengower*, *Lochgower*, *Rienagour*,

near Aberfoyle, and *Arienagour*, in the island of Coll. All these *gores*, and many more, your correspondents would teach your readers mean a narrow strip of land or a ridge of land.

The word *gore* is the Anglicized form of the Gaelic *gabhar*, a goat. *The Gaelic Dictionary of the Highland Society* gives, "*Gabhar*, a goat—*capra*." "*Gower* and *Gowrie* often occur in Scottish topography," says the late Colonel Robertson, "and they are all derived from *gabhar* or *gabhar*, which means a goat."

WILLIAM GIBSON WARD, F.R.H.S.

Ross, Herefordshire.

Miscellaneous.

NOTES ON BOOKS, &c.

Church Work and Life in English Minsters. By Mackenzie E. C. Walcott, B.D., F.S.A., Præcentor of Chichester. 2 vols. (Chatto & Windus.)

THE task which Mr. Mackenzie Walcott has set himself in this work is one of no common difficulty. To condense into two volumes of very moderate dimensions, and, we may add, of very moderate cost, the enormous mass of material which he has garnered during many years of study in this special field of labour would have simply appalled a less earnest worker. The pages are crowded with facts, and, in many places, with references to standard books and even to detached papers in archaeological journals which will be almost invaluable to younger and inexperienced students; even practised antiquaries will hail with satisfaction many of the references to manuscripts and other less obvious sources of information. As Mr. Walcott designs his work "to meet the requirements of persons of all classes and opinions," he has been very careful to avoid irritating topics; and whilst he has re-peopled desolate sites and has "treated architecture under its highest form of beauty, namely, as expressive of devotional feeling," and has touched with a loving hand all portions of his subject, he has refrained from dealing with doctrinal matters, and has abstained from religious controversy altogether. The first volume is divided into four parts. First, a brief architectural exposition, of which the most valuable portion seems to us to be that which discusses the ground plan, symbolism, furniture, and arrangement of the earlier and later cathedrals. Secondly, a paper on "The Daily Life of Seculars and Conventuals," crowded with the most minute information as to costume, religious services, secular work, furniture, diet, and mode of life. No detail, however small, has been thought unworthy of notice, and the minute touches which abound on every side complete a picture of real interest. We suspect that very many who talk freely about the old monastic life have very little idea of its duties or its occupations, or of the activity which prevailed in the great religious houses of England. Mr. Walcott opens the harred doors for us, and allows us to see the busy life within. The brethren transcribing chronicles, illuminating church books, carving in wood and stone, painting glass windows of gorgeous hues, composing treatises, or studying the works of bygone sages, are there in their habit as they lived. The busy chamberlain with his multifarious duties, the active kitchener preparing to feed so many hungry mouths, the stately prior ruling and governing with no feeble hand, the pitanciar with his dainty dishes, the cellarer with his store of provisions, the infirmarer visiting the sick, the

almoner giving doles to the poor, the præcentor with his tuneful choir—all these and many others pass before us in long procession through the stately cloister. We would fain linger over this section, for it has a special charm of its own. But we must hasten on to the third section, which treats of the foundation of the cathedrals, secular and conventual, and to the fourth section, which is, in effect, a condensed handbook to all the English and Welsh cathedrals, both of the Old and of the New Foundation. To these Manchester and Ripon are added, and a brief space is found for Truro, the last addition to the goodly list.

The second volume opens with two papers, the first on the origin and development of monasteries in England, the second on the relations of monasteries to the outer world, including under this comprehensive phrase the relation to the bishop, to the parish churches, to the cathedrals, to the people at large, to education, to the national taste. This is followed by "The English Student's Monasticon," which purports to contain an alphabetical history of all the monasteries, convents, collegiate churches, friaries, and hospitals in a very condensed form. Here, in about two hundred pages, is presented to us a mass of information which has probably never been offered before in so small a space, for Mr. Walcott gives us the dedication of each religious house, the order to which it belonged, details as to the style of architecture and dimensions, its net income at the Dissolution, the name of its founder and (where that is known) the date of foundation, the number of its inmates at the Suppression, in the case of many of the churches anecdotes connected with their history, and, what is certainly not the least valuable portion, reference to MSS. illustrations, books, and special monographs. Ground plans of several of the cathedrals, and of Newark, Esseborne, Bayham, Lewes, Charter House, Rievaulx, and Byland, add to the interest of the volume. Where the feast is so plentiful the guests may not complain; but yet we cannot but regret the absence of a general index (although the alphabetical arrangement of two large sections of the work renders this omission of somewhat less importance) and the want of an index to the words which are explained in the text. We will take some of the words which occur on only two pages (pp. 33 and 45 of the first volume). It would have been a real benefit to young students to know that here they would find interpreted such words as *amictus*, *pylche*, *ocrea*, *staminia*, *brjggerdel*, *brachile*, *lumbare lineum*, *peâules*, *sotulares*, *calabre*, *stragula*, *strayls*, *furril-pane*, *coopertorium*, *capitale*, *pulsinar*, *excubitores*, *absconsa*, and many others. The list would make a good examination paper for a novice in English ecclesiastical history. Every student has not Ducange at his elbow, and if he had would often turn empty away from that vast book. But our very blame is praise; this criticism does but reveal the large amount of archaeological lore profusely scattered throughout the work. We cordially recommend the book to our readers; it evidences at every turn original research and independent study.

A Visit to the Court of Morocco. By Dr. Leared. (Sampson Low & Co.)

DR. LEARED acted as physician to the Portuguese embassy which was sent in the summer of 1877 to congratulate the Sultan of Morocco on his accession, and therefore had exceptional facilities for acquiring a thorough knowledge of Morocco and the Moors. He has used these advantages well, and his book is singularly free from guide-bookism, being unpretentious, accurate, and observant. But what could have induced him to use an entirely distinct method of orthography in his explanatory map from that which he employs in the text? It

makes his map worthless in following his route, and absolutely puzzling to the general reader. Barring the map, there is not a single drag in the book. From Tangier to Alcassar, where the boy-king Sebastian lost his life and his army at the Battle of the Bridge in 1578, past Muley Edris, untrodden by Christian foot, to Mequinez, the favourite city of the Sultan, we accompany the ambassador's party as we read. The Moorish fashion of transacting the high business of state is peculiar. "To realize the situation," says Dr. Leared, "imagine the Duke of Cambridge and Sir Stafford Northcote seated on the floor of a dark room, say, in the Custom House, crowded with merchandise, and Lord Beaconsfield squatted on a rug in a cellar, or in Palace Yard, while conducting the business of their respective departments."

Goethe's Faust. Translated by W. D. Scoones. (Trübner & Co.)

"MANUM DE TABULA" is what we should call to all intending *Faust* translators. Goethe's immortal work can scarcely be adequately rendered into English; of second and third rate attempts enough exist. It is possible that some day a great poet may arise who will be able to interpret the German bard, but that day does not yet seem to be near at hand. Mr. Scoones's verse translation, though fairly accurate, is prosaic in tone, and lacking in elegance.

THE British Archaeological Association announces its thirty-sixth annual meeting, to be held at Great Yarmouth and Norwich, from the 11th to the 20th of August, under the patronage of the Prince of Wales, and presidency of Lord Waveney. A goodly programme of churches, castles, camps, and excavations, is already put forth to whet the appetite of the archaeologist, so that the meeting has every prospect of being both interesting and successful.

THE August number of the *Law Magazine and Review* will contain an article on the Capitulations of Lesser Armenia, giving some new details of the history of the Capitulations and of the Consular jurisdiction in the Levant.

Notices to Correspondents.

We must call special attention to the following notice:

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

R. C. A. P. (Taunton).—For "Mother Shipton," see "N. & Q." 1st S. v. 419; 2nd S. xi. 33, 96; 3rd S. ix. 139, 229; 4th S. i. 391, 491; ii. 83, 117, 235; iii. 405, 609; iv. 213; v. 353, 475; vii. 25; x. 450, 502; xi. 60, 206, 355.

W. H. A.—You will find the tradition, and many others, referred to in "N. & Q." 5th S. ix. 8, 111, 218, 478, 516; x. 38, 276.

E. H.—Thanks for your letter. We shall be glad to forward your communication to our correspondent.

J. B. H.—See "N. & Q." 5th S. xi. 466, and p. 55 of our present volume.

F. H. V.—Parchment.

B. D.—Forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, AUGUST 2, 1879.

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Poets.

DID SIR WALTER SCOTT TRANSLATE "GOETZ VON BERLICHINGEN"?

On what authority rests the assertion that Sir Walter Scott translated the *Goetz von Berlichingen* of Goethe? I am aware that the translation of this play appears in some collected editions of Scott's works published after his death, that it is attributed to Sir Walter in Lowndes's *Bibliographer's Manual*, and that the same writer is credited with the authorship in the translation of Goethe's dramas which forms a volume of "Bohn's Standard Library." In the editions of Scott which I have seen his claim to it is substantiated by what I have a right to believe a misquoted title-page, and in the volume of Bohn's Library a preface originally unsigned is supplied gratuitously with his signature.

It is time that this matter should be set at rest, unless an error is to be transmitted to future times and Sir Walter is to be burdened with the responsibility of work which is generally pronounced unworthy of him. My reason for questioning the authorship shall be stated. A few days ago, looking over the attractive book-stall of Mr. Maurais, in Goodge Street, I picked up a volume of plays. It consisted of four dramas, all translated from the

German—the *Piccolomini* of Schiller and the *Death of Wallenstein* of the same author, both in S. T. Coleridge's rendering, and both printed for T. N. Longman & G. Rees, 1800; *Otto of Wittelsbach*; or, *the Choleric Count*, translated from the German of James Marcus Babo by Benjamin Thompson, Esq. (Vernor & Hood, 1800); and the play in question. The title-page of this I reproduce:—

"Goetz of Berlichingen, with the Iron Hand, a Tragedy. Translated from the German of Goethe, author of 'The Sorrows of Werter,' &c. By William Scott, Esq., Advocate, Edinburgh. London: Printed for J. Bell, No. 148, Oxford Street, opposite New Bond Street, 1799."

Now, this is the same play which is attributed to Sir Walter; the date is the same and the preface is the same. The preface, however, to which the signature of Walter Scott is affixed in Bohn's Library, is followed only by a place and date, Edinburgh, 3d February, 1799. Is it possible that two editions of a play which appears to have been practically still-born can have appeared in the same year? or how otherwise came the editors of Scott to substitute the name Walter for William? I may add that Baker, Reed, and Jones, in their well-known *Biographia Dramatica*, under the head of the play, assign *Goetz of Berlichingen with the Iron Hand* to William Scot (*sic*), while under the head "Scott," with commendable impartiality, they credit Sir Walter with its authorship. Not a very trustworthy authority is, of course, the *Biographia Dramatica*, which attributes Lamb's *Mr. H.* to the Hon. George Lambe. *Otto of Wittelsbach*, which appears in the same volume, is the most successful of the many imitations of *Goetz von Berlichingen* which were issued within a few years of its appearance. To the name of Benjamin Thompson, the translator, is affixed, in the *Biographia Dramatica*, a list of no less than twenty-one plays, all from the German. Among these may be counted *The Stranger*, which still, in a sense, holds possession of the stage. The two translations of Schiller by Coleridge are of course the first editions.

JOSEPH KNIGHT.

A VISIT TO NASEBY FIELD.

An inspection of an old hall, church, castle, or battle-field has to me ever, from my earliest days, possessed an inexpressible charm, and many a visit has been paid and many a long summer day spent, "fleeting the time" carelessly as they did in Arden's shade, in places renowned in history or celebrated by old romaunt and song. Where can be found the district in England unhallowed by many such places, with their interesting associations and memories of the past? Second to none stands Northamptonshire, the "county of spires and squires," and equally as rich in historical memories as in ecclesiastical structures. Believing that a

little account of an afternoon visit recently paid to a place certainly not one of the least celebrated in England—Naseby Field—will prove of interest, it is forwarded for insertion in your pages.

Naseby is a large parish situated locally in the county of Northampton and nearly in the centre of England, and the place where the battle was fought is said to be six hundred feet above the level of the sea. Of Naseby Thomas Carlyle observes: "It stands nearly in the heart of England. Gentle Dulness taking a turn at etymology sometimes derives it from *navel*; Navesby, *quasi* Navelsby, from being, &c." And alluding to the remarkable watersheds he continues: "Avon Well, the distinct source of Shakspeare's Avon, is on the western slope of the high grounds. Nen and Welland, streams leading towards Cromwell's Fen country, begin to gather themselves from boggy places on the eastern side." It may here be remarked that Carlyle in company with Dr. Arnold of Rugby visited the battle-field about six weeks before the death of the latter in 1842. The country is now brought so much under cultivation as to make it difficult to identify many of the spots described in contemporary accounts of the battle; however, some of the physical features yet remain. There are still Mill Hill and Dust Hill and Rutput Hill, and a place called Broadmoor was the scene of the battle, partly arable, partly moor land, but all at that time open and unenclosed. Standing upon the battle-field, on every side an immense tract of open country is seen.

King Charles I. left Market Harborough, a little town in Leicestershire, about six miles distant from Naseby, at seven o'clock on Saturday morning, June 14, 1645, marching through Sibbertoft, an intervening village. His army consisted of about 11,000 men, half of whom were cavalry and the rest infantry, whose principal weapon was the pike. In those days the bayonet had not been invented, and each infantry regiment was divided into two divisions, called pikemen and shotmen, the former armed with a pike some twelve feet in length, and the latter with a heavy musket. The king was dressed in complete armour, as depicted in the noble portrait of him by Vandyke yet existing; and a glorious sight it must have been as the royal army came over the brow of the hill, with their corslets and steel caps mirroring back the morning sun. There, too, might have been seen the royal standard of England floating proudly on the wind, and the notes of the trumpets might have been heard sounding what was called "the points of war."* The cavalry formed the wings, the right commanded by Prince Rupert and the left by Sir

Marmaduke Langdale. The centre, composed of infantry, was led by Sir Jacob Astley. He it was who thus prayed prior to the battle of Edgehill, "O Lord, thou knowest how busy I must be this day. If I forget thee do not thou forget me. March on, boys!" No doubt on this fatal day he breathed the same brief prayer.

Sir Thomas Fairfax, then only thirty-three years of age, was chief in command for the Parliament, and led the centre of their army, with stout-hearted Philip Skippon as his lieutenant, though Fairfax for a time headed his right wing in the charge, leaving the finishing of the pursuit to Cromwell. Henry Ireton, afterwards Cromwell's son-in-law, commanded the left wing, fronting Prince Rupert, and Oliver Cromwell led the right, opposing Sir Marmaduke Langdale. The word of the Parliamentarians was "God our strength," that of the Cavaliers "Queen Mary." The right and left wings of both armies charged at once. Two or three stanzas from a stirring lyric written by Macaulay in his very early days may here be quoted as descriptive of the charge, purporting to be the composition of Obadiah Bind-their-kings-in-chains-and-their-nobles-with-links-of-iron, sergeant in Ireton's regiment:—

"They are here; they rush on. We are broken—we are gone;

Our left is borne before them like stubble on the blast.

O Lord, put forth thy might! O Lord, defend the right
Stand back to back in God's name, and fight it to the last.

Stout Skippon hath a wound:—the centre hath given ground:—

Hark, hark! What means the trampling of horse men on our rear?

Whose banner do I see, boys? 'Tis he, thank God, 'tis he, boys;

Bear up another minute, brave Oliver is here.

Their heads all stooping low, their points all in a row
Like a whirlwind on the trees, like a deluge on the dykes,

Our cuirassiers have burst on the ranks of the accurst
And at a shock have scattered the forest of his pikes.

Ireton's division at first gave way before the impetuous charge of Prince Rupert; his horse was shot, and he was wounded and taken prisoner. Rupert pressed onwards in search of plunder, and the chance of rallying was given to the Parliamentarians. Fairfax and Cromwell defeated the left wing of the royal army, but the main struggle was in the centre—a deadly one for about an hour—and at last the Royalists gave way. Rupert and his cavalry, having gone beyond the village of Naseby for the purpose of plundering, did not return until the battle was lost. It is stated that about 1,000 Royalists were slain, 700 in the battle and 300 in the pursuit, for Cromwell and his Ironsides chased the fugitives nearly as far as Leicester; 4,500 men were taken prisoners, whilst the loss of the victors is set at only 150 or 200

* Johnnie Mortsheugh, the sexton, in narrating his campaigning experiences at the battle of Bothwell Brigg, observes to the Master of Ravenswood, "And to be sure I blew sic points of war, that the scraugh of a clockin hen was music to them" (*Bride of Lammermoor*).

men. The battle of Naseby was fatal to the fortunes of King Charles I., and to it rapidly succeeded the investment of Bridgewater, the surrender of Bristol and Oxford, the storming of Dartmouth, and the siege of Colchester, each of these losses more effectually and more surely weakening the royal cause. Cromwell wrote as follows to William Lenthall, Speaker of the Commons House of Parliament, in reference to the battle of Naseby and the conduct of the General-in-Chief, Sir Thomas Fairfax:—

“Harborough, 14 June, 1645.

“Sir,—This is none other but the hand of God: and to Him alone belongs the glory, wherein none are to share with Him. The General served you with all faithfulness and honour; and the best commendation I can give him is, That I daresay he attributes all to God, and would rather perish than assume to himself. Which is an honest and a thriving way; and yet as much for bravery may be given to him, in this action, as to a man. Honest men served you faithfully in this action. Sir, they are trusty: I beseech you, in the name of God, not to discourage them. I wish this action may beget thankfulness and humility in all that are concerned in it. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience, and you for the liberty he fights for.”—Letter xxix., Naseby, Carlyle's *Cromwell*.

The village of Naseby is about one mile distant from the scene of the battle, and is in much the same condition now as it was then, though some excellent modern cottages have been erected by Lord Clifden. The church is a handsome structure, consisting of nave with side aisles and chancel, having at the west end a lofty tower surmounted by a spire, and in the churchyard are some remarkably fine sycamore trees. At a short distance from the village of Naseby, and about a mile from the battle-field, is an obelisk of stone surrounded by a moat, erected in 1825 by John and Mary Frances Fitzgerald, lord and lady of the manor of Naseby. Upon the base of it a very singular inscription is engraved, and upon the sides of it the British holiday-makers have everywhere inscribed and scratched their names, as they invariably do on all public monuments to which access is permitted.

In 1647 Charles I. was again in Northamptonshire, in confinement at Holmby House, some six miles distant from Naseby field, a mansion built by Sir Christopher Hatton in the reign of Queen Elizabeth. The terraces are still in existence where he took exercise and played at bowls, and from them a very fine prospect of a rich champaign country is commanded, bounded by the noble woods of Althorpe. There is another lordly mansion in Northamptonshire built by the same Sir Christopher Hatton, the dancing Chancellor*—

* “Full oft within the spacious walls,
When he had fifty winters o'er him,
My grave Lord Keeper led the brawls;
The seals and maces danc'd before him.”

Gray.

If Sir Christopher danced at Stoke Pogis, why should he

Kirby Hall, at present hastening fast to decay. Close to the terraces of Holmby is the quiet churchyard, where the mortal remains of a former pastor repose, a man once renowned for his antiquarian tastes and bibliographical knowledge, Charles H. Hartshorne. To him G. J. Whyte-Melville appropriately dedicated his charming novel descriptive of Northamptonshire in days of yore, entitled *Holmby House*, in which the surrounding scenery is so graphically described, and the troublous times in the days of King Charles I.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE FATHER OF EUSTACE FITZ JOHN.

The following is perhaps worthy of being made a note of in the pages of “N. & Q.,” where, by the admirable indexes, it may be more available for the use of future inquirers.

Every one interested in genealogical researches knows that John, father of Eustace and Pain,† favourites of Henry I. and prominent personages in the troublous times of King Stephen, was said by the heralds to have been son of Eustace, “Baron of Tonsburgh in Normandy,” younger brother of “Harlowen de Burgh, ancestor of the De Burghs and Irish Burkes”; and, on the authority of Glover, to have been called “Monoculus” from the loss of an eye. The Stemma Fundatoris of the monks of Malton states that he was a brother of Serlo de Burgh, but there is no proof of this, I believe ‡ (*Mon. Angl.*, ii. 819). What I submit for consideration is this. “Johannes nepos Walerami,” it appears by Domesday Book (i. fo. 265 b), held *in capite* that manor in Saxlingham, Norfolk, to which the church appertained. In the same place Edric, freeman of Stigand, had held under him, in King Edward's time, a carucate and a half with soke and sac. After the Conquest, Edric was a captive in the hands of Waleram, and to ransom himself pledged this land to (the abbot of) St. Benedict at Holme, for a marc of gold and

not also have “led the brawls” at Holmby House and Kirby Hall, his own mansions?

† There was a third brother William. All three were at Court at Cambridge, and witnessed the charter of Henry I. granting Bichenouer to Milo de Gloucester, his constable (Roy Ch. No. 7, Duc. Lanc.). It was probably on the same occasion they also tested the king's charter founding Cirencester Abbey, therefore in 1133 (*Mon. Angl.* ii. 136).

‡ It is true Eustace fitz John obtained the farm of the royal manors of Burg (*i.e.* Aldburgh) and Knaresburg, with no doubt the custody of the castle at the latter place, in 1131, after Serlo de Burg, but not as his heir. Serlo had his name evidently from Aldburgh, then simply “Burg” as in Domesday Book; whereas it was his contemporary Robert de “Burch,” of Burgh in Norfolk, who was ancestor of Hubert and the Irish Burkes. Eustace might have been named after Eustace, the viscount of Huntingdonshire, under whom a certain John held six bovates in Stickleton, 1086.

seven pounds (of silver). Now (1086) "Johannes nepos predicti Walerami" holds this of St. Benedict in fee (*ib.*, fo. 217). All this is from the Survey. The same John "nepos Walerani" held also a manor in Elsenham, in Essex, in which county there was likewise a considerable tenant *in capite* named "Johannes filius Walerami," a first cousin, although John, the "nepos," seems to have been Waleram's heir and successor, at Saxlingham at least. "Nepos" more generally meant nephew than grandson at this date, but it is impossible to say whether John was a brother's or a sister's son of Waleram. However, I think there need be no doubt that it was he himself who, as "Johannes filius Ricardi," gave the tithes of Saxlingham to the abbey of St. Peter at Gloucester, Eustace fitz John adding 20s. yearly from the same place. Both these gifts are referred by the compiler to the time of Abbot Serlo, 1072—ob. March 3, 1104 (*Hist. et Cart. Mon. S. Petri de Glouc.*, vol. i. p. 114). A copy of the charter is, however, not preserved. This gift to Gloucester was unknown to Blomefield, but some further particulars of John's descendants, unrecognized, however, as such, may be found in his *History of Norfolk* (vol. v. p. 497). As to the fee in Saxlingham held by John of the abbot of St. Bennet, Holme, it appears in the time of King Stephen, Abbot Hugh, who was that monarch's nephew, with the consent of the whole convent, granted it as half a knight's fee to John fitz Robert and his heirs, unless the heirs of Payne fitz John should recover it (Cartulary, Cott. MS. Galba, E. ii. fo. 28 b). This was probably after the death of Payne, without heirs male, before 1139. He left two daughters and coheirs, then unmarried: Cecilia, given by the king to Roger, son of Milo, Earl of Hereford (Earl Roger died without issue, 1154); and Agnes, who as widow of (Hubert) de Montcheney was in 1185 *æt.* 60, and again in the king's gift. She had at that date three sons, Sir Ralph, Sir William, Hubert a clerk, and two daughters, one the wife of Stephen de Glanville, the other of William Fainel.

As to Waleran, the father of John, it seems to me very probable he was that Walleran fitz Rannulf who had given the manor of Penfield in Essex, land in London, near St. Peter's Church (in Wood Street), and the tithes of all his lands in England, to the abbey of St. Stephen at Caen, founded by William the Conqueror, who himself confirmed this donation among others by his charter by or before 1077.* This, however, is not all that is recorded of this Waleran, for it appears in that memorable year 1066, before the expedition, the "Countess" Mauida, arranging for the endowment of the sister abbey of the Holy Trinity at Caen, recently founded by her, bought a carueate of land,

opposite the church, of Walleran, son of Ragnulf the moneyer, together with a mill and land in Amblida, which *his brother* Conan held, for the sum of twenty livres and a mark of gold.† In 1094 John, son of Waleran, consented to Roger his knight giving the tithes of Fifehide, in Essex, to Bermundsey Abbey (*Mon. Angl.*, i. 640).‡

A. S. ELLIS.

Westminster.

ON SOME OF THE REFERENCES IN THE
"CHRISTIAN YEAR."

Christmas Day.—"Towards men of love": this is the reading of the text in Tregelles and Tischendorf.

Sixth Sunday after Epiphany.—"Ἐν δὲ φάει καὶ ὀλέσσοι" (cor. ὀλεσσοί): *Hom.*, *Il.*, xvii. 647.

Third Sunday in Lent.—"Gray": *The Progress of Poesy*, vv. 73-4. "The sword in myrtles drest": from Callistratus, in *Athenæus*, lib. xv. p. 695. The English line occurs in Collins's *Ode to Liberty*, where the Greek ode is wrongly ascribed to Alæcus, who flourished earlier than the heroes celebrated in it. "There's not a strain to memory dear," and note, "See Burns's *Works*, i. 293, Dr. Currie's edition": the reference is to a poetical epistle addressed by Mr. Telford, of Shrewsbury, to Burns, and found with his papers after his death. A large portion of it was printed by Dr. Currie (*Burns's Works*, Montrose, 1816, vol. i. p. 293). The following is an extract from it:—

"Pursue, O Burns, thy happy style,
Those manner-painting scenes, that while
They bear me northward mony a mile
Recall the days,
When tender joys, with pleasing smile,
Blest my young ways.

No distant Swiss with warmer glow
E'er heard his native music flow,
Nor could his wishes stronger grow
Than still have mine,
When up this ancient mount I go
With songs of thine."

Fifth Sunday in Lent.—"Wildering": see Keble's letters on this expression in Coleridge's *Memoir*, pp. 161-2, Ox., 1869.

Wednesday before Easter.—There is a reference to Jer. Taylor's "*Holy Living*, e. xi. § 3" (cor. ch. ii.), for the "coronet or special reward." Taylor notices this in another place, in the *Life of Christ*

† *Gall. Chr.*, vol. xi. Instr. pp. 60-7. The land opposite the church is first described as "terra unius carruce," afterwards as fifty acres, and held of the fief of Radulf the chamberlain (? de Tancarville). Amblida I take to be Amblie in the canton of Creully, not far from Caen.

‡ Now by Domesday Book we find another Fifhide, parcel of the barony in Dorset of a Waleran, who in Wilts and in the index list of Dorset is styled "Venator." This barony eighty years after was in the possession of his descendant, Walter Walerand, among whose knights we find the name of John de Fifhide (*Liber Niger*, i. 108).

* *Gall. Chr.*, vol. xi. Instr. p. 67, and *Mon. Angl.*, ii. 957.

(vol. ii. p. 660, Eden's ed.), but at neither place is there any authority assigned for this, which he (p. 660) calls the "pious opinion of the Church." It may be stated that Ludolph of Saxony (*Vita Jesu Christi*, pt. ii. c. lxxxviii. § 7) has:—

"Aureola vero est præmium accidentale, non tamen quodlibet accidentale, sed illud quod respondet operi excellenti, scilicet, martyrio, virginitati, et prædicationi ... Unde versus isti:—

'Aureolam si ferre volam: fore virgo studebo,
Martyriumve subibo pium, populosve docebo.'

Et iterum:—

'Aureolam martyr, doctor, virgoque meretur.'

A comparison of the remarks of Taylor in vol. ii. u.s. will show how closely he follows the view contained in the passage of Ludolphus. Bp. Heber enters upon the question how far Jer. Taylor, in his *Life of Christ*, was indebted to Ludolphus, and this may very well be one of the passages in which Taylor may have gained something from him. See Heber, *Life of Taylor*, vol. i. pp. cxxxii-iii, Eden's ed. St. Thomas Aquinas considers the relation of the *aureola* to the *aurea*, or essential reward, in *Summa Th.*, suppl. quest. xevi.

Third Sunday after Easter.—"Like Thracian wives": Herodotus, v. 4.

Fifth Sunday after Easter.—"For what shall heal when holy water banes?" Aristotle, *Eth. Nic.*, vii. ii. 10, *ὅταν τὸ ὕδωρ πνίγη, τὶ δὲ ἐπιβίβειν*;

Sixth Sunday after Trinity.—"Herbert's Poems, p. 160": *The Flower*, v. 16, p. 160, Lond., 1660.

"And all this leafless and uncoloured scene
Shall flush into variety again." *Cowper*.

This is taken *memoriter* from the *Task*, vi. 178-80:

"And all this uniform uncoloured scene
Shall be dismantled from its fleecy load,
And flush into variety again."

See "N. & Q.," 4th S. xi. 235.

Thirteenth Sunday after Trinity.—"*Pensées* de Pascal, part i. art. viii.": is it to § 18 of this article?

Nineteenth Sunday after Trinity.—"The first lorn hour": in the reprint of the first edition this is printed "the first torn hour," it must be presumed in error. The same expression, "lorn hour," occurs in the poem on the Accession service.

Twenty-first Sunday after Trinity.—"Calm decay' is borrowed from a friend": George James Cornish. See *Memoir*, u.s., p. 31.

Twenty-fourth Sunday after Trinity.—"Je mourrai seul." *Pascal*: is this expression in Pascal? The sentiment is in the *Prière*, *Pensées*, pt. ii. art. xix. § 3, "Car, Seigneur, comme à l'instant de ma mort je me trouverai séparé du monde, dénué de toutes choses, seul en votre présence..."

ED. MARSHALL.

JESUS COLLEGE, OXFORD, 1599.—The following letter and account refer to the entering of a young gentleman at Oxford nearly three centuries ago.

The original is preserved at Brogyntyn, Oswestry, the seat of Lord Harlech, a descendant of the "Wor'll mr. William Maurice, Esquire" (afterwards Sir William Maurice), addressed in the document.

"Jesus.

"Wor'll Sr I rec'd lres and xl^s in money by the handes of this bearer, and I have sent here Inclosed the Particularies of his expences hitherto, wch must be discharged quarterly, and by half yeares, according to the custome, order, and many wantes of our towne, in regard whereof I am instantly to desire y^u to furnish vs wth all such necessaries, rather befor^r the time then any waye after^r; the youth will doe well I doubt not, by the grace and assistance of the Almighty, to whose blessed tuition I hartely recom^dend y^r wor. as also mr. and m^resse Brynkir.

Junii 11 [or 17] 1599.

Your Wor. most readie

C [or G.] OWENS.

Addressed:—To the Wor'll mr. William Maurice, Esquire, at the Clenene, give these.

Sm'a receipt ... vijⁱ 10^s

Soluta.

Imprimis fo'r his admission ...	...	iiijs ^s	x ^d
Ite' to buy bookes ...	...	iiij	
Ite' for shoes ...	...	xx ^d	
Ite' to ride to my L. Bishop ...	...	ij ^s	
Ite' his studie chamb'r & teach'ng ...	...	xx ^s	
Ite' the stuffe and makeing of his hose ...	...	xvijij ^s	
Ite' his landr'es ...	...	xx ^d	
Ite' his batt'es ...	...	lix ^s	v ^d

Sm'a solutor' est v^{li} xj^s i^d

Endorsed:—William Brynkirs note of expences."

A. R.

Croeswylan, Oswestry.

CURIOUS ENTRIES IN A PARISH REGISTER.—

1658, Nov. 14. Thomas Matthew died the 12th day of November and was buried the 14th day of November 1658 in his garden Late taken out of his orchard.

1663, Oct. 8. Anne White widow buried in the quakers' burying-place by Edmund White, ye Anabaptist contrary to law.

1663, March 13. Gulielmus Shakespeare de Fancot, sepultus erat.

1719, Dec. 31. William Norman put in ye ground, being an Anabaptist.

1725, March 21. Bernard Stoniford, Bricklayer hurl'd into a grave.

1727, Aug. 30. Harris, Widd. hurl'd into ye ground.

1727, Jan. 9. Olney's child hurl'd into ye ground.

1728, Aug. 26. Mary Shaw, Widdow, hurl'd into ye ground.

1730, May 25. James son of a young w... who lodges at John Waters's at Herne. She calls herself by ye name of Mary Arnold & sais ye name of ye child's Father is John Deverill. I'm told they both came from Winslow in ye County of Bucks or thereabout.

1737, Jan. 26. Ann, Dâter of Mary ye wife of John Quarington w^o thought fit to get marry'd to one Daniel Search & burying him is now marry'd as is said to one Samuel Purton by whom she has this Dâter Ann Baptis'd Jan. 26. her Husband John Quarington uow living in ye Towne.

1738, May 29. John, a male child laid & found in a Neighbour's cart conditionally baptis'd—this child is about 6 months old.

1743, June 17. Elizabeth, daughter of John & Jane Willison of Hern Dary man, Baptized. N.B. This child has 5 compleat fingers on ye right hand beside ye Thumb.

1751, Sept. 6. Samuel Harris hurl'd into the ground.

1766, June 7. Isabella Louisa Grimaldi, an infant, baptis'd.

I send the above extracts from the parish register of Toddington, co. Beds, trusting they will find a corner in "N. & Q." The expression "hurl'd into a grave" is so quaint and forcible that, not having met with it before, I trust some of your readers will note the same, as it would be interesting to know whether it was in general use at that time or merely local. I have also included the names of Shakespeare and Grimaldi, as they are quite exceptional in this neighbourhood.

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

A GERMAN EXECUTIONER'S SWORD.—A fine example of this weapon is in my collection, inscribed on both sides of the blade with the following doggerel, in Roman capitals and old German, which I have endeavoured to render into English doggerel:—

The wise will mark his fellow's fate;
 Death follows sin indeed;
 And deeds of ill are followed still
 By dying for their meed.
 Yet by the sword 'tis better far
 By law adjudged to die,
 Than with a skin unscathed to be
 Condemned eternally.

There is a notice of this sword in the *Journal of the Archaeological Institute*, vol. xx. p. 78.

WER KLUG IST SPGLF SICH
 ANDERER VERTERBEN
 AYP SINDE VOLGT DER TOD
 AYP MISSETAD DAS STERBEN.
 DOCH IST ES BESSER HIER
 MIT RECHT DURCHS
 SCHWERDIGE STORBEN ALS
 EWIG SONDER RV MIT GANTZER
 HAVT VERLORBEN.

IOHANNES HEIN KIHN.

On the blade is also seen a cross of Calvary, the imperial mound, ensigned with a patriarchal cross, and the date 1589. The broad double-edged blade shows signs of grinding at the points of percussion, evidence of much use. The cross guard and pommel are of brass, the latter in the form of a funeral urn. W. J. BERNHARD-SMITH, Temple.

WEYMOUTH AND MELCOMBE REGIS.—I submit that it behoves "N. & Q." to take some cognizance of an advertisement which appears on the cover of its number for July 19, 1879. This advertisement states that certain auctioneers will offer for sale at Weymouth, on August 1, a collection of documents which they call the "Sherren Papers," forming the archives of the ancient borough of Wey-

mouth and Melcombe Regis for upwards of 500 years. Now the "United Borough and Town of Weymouth and Melcombe Regis" has only existed under that name and style since the time of Elizabeth; but each of the two towns, Weymouth and Melcombe Regis, has been a borough, I believe, ever since the days of Edward II., and it would seem, therefore, that these "Sherren Papers" cover nearly the whole period since the two towns were incorporated. It is difficult to understand how the municipal archives of two not unimportant boroughs can have become "Sherren Papers," whatever that may mean. And it appears incredible that the mayor and corporation of the united borough should allow their own archives to be sold by auction in their own town, unless, indeed, they mean to buy them back again. If they do not, I think they will deserve to be sent in a body to the neighbouring isle of Portland. A. J. M.

DROUGHT IN SCOTLAND.—It may be worthy of note that, notwithstanding the continuous and pitiless rains that for months have prevailed throughout the length and breadth of the land, there should be one district which not only has been exempt from this extraordinary downfall, but positively suffered from long-continued drought. I give below an extract from a letter received the other day from a gentleman residing at Paisley, and also send the "public notice" referred to therein, from which, if deemed too long for insertion, extracts can be made:—

"Paisley, July 12, 1879.

"But now we have had some rain and expect to tide over the water famine. It is rather curious that with Europe, and even England, nearly drowned, we here should have had fifteen months with hardly rain enough to lay the dust of the streets. I enclose a public notice which in the midst of the surrounding deluge is a curiosity in its way."

F. D.

Nottingham.

[The notice, dated May 22, 1879, is issued by order of the Commissioners. They state that, owing to the "long-continued drought," it has been found necessary to curtail the supply of water from the Paisley Waterworks for general purposes, and to discontinue it entirely for many others.]

WICKET.—This word, as a cricket term, has come to be applied (how recently one would be glad to learn) not only to the pitched stumps that resemble nearly enough a "wicket"—i.e. a little gate*—but to the ground covered by the bowling.

* The corresponding French term *guichet* is limited to a little door placed for convenience within a larger gate. As to derivation, while Wedgwood sees in wicket the notion of rapid movement to and fro—*wik*, a start, *wicken* (Dutch), vibrare, *wink*, &c.—Littré gives for the old Scandinavian *wik* the meaning "retreat," "hiding-place," a sense which, perhaps, more readily connects itself with the little fortress (*et* being the familiar diminutive) a gate supplies than that of swaying to and fro.

This extension of meaning, resulting from the scientific development of our national game, is of itself worthy of note; but what is more remarkable is the lack this extension illustrates of what would be a very useful word. The word we want would correspond with the German *Bahn* (way, path, road, course). Ask the hockey-player what he calls the bounded strip between the goals, or the skittle-player to name the course over which his ball is rolled or thrown, and he will be found at a loss.

HENRY ATTWELL.

Barnes.

"THE FOX'S BRUSH" INN, ROPSLEY.—In Hotten's *History of Signboards* is this paragraph:—

"It is certainly somewhat strange that, in this sporting country, the sign of the Brush, or Fox's Tail, should be so rare; in fact, no instance of its use is now to be found, although, beside the interest attached to it in the hunting field, it had the honour of being one of the badges of the Lancaster family" (p. 170).

"The Fox's Brush" Inn may be found, in the midst of the Duke of Rutland's country, at Ropsley, Lincolnshire. On the next page of Mr. Hotten's work it is stated that

"At the White Horse, near Burleigh-on-the-Hill, the noted Villiers, Duke of Buckingham, spent the last years of his life and died" (p. 171).

If this refers to Burley-on-the-Hill, near Oakham, Rutland, the author greatly blundered.

CUTHBERT BEDE.

A CENTENARIAN.—The following, I think, deserves a corner in "N. & Q.":—

"There died at Worcester on Sunday last Mrs. Hartshorne, at the age of one hundred years and eleven months. Mrs. Hartshorne was twice married, first to Dr. Nash, of Worcester, and secondly to a Staffordshire gentleman, whom she survived for many years. She retained her faculties to the last, and up to a few weeks before her death was to be seen occasionally walking with an attendant in the streets of Worcester."—*Sunderland and Durham County Herald*, July 4, 1879.

EDWARD J. TAYLOR, F.S.A. Newc.

OPEN MAGDALEN, HEADINGTON.—

"An attempt to revive the old question of the right to Open Magdalen was made on Monday, a meeting having been announced to be held in the Union Square, Old Headington, for the purpose of taking proceedings at once by claiming a right as owners of Open Magdalen, and other rights belonging to the said parish of Headington." The business consisted of the reading of extracts from an old Act of Parliament referring to the matter, and relating to stone, sand, and gravel pits, allotments for the poor, and a section which stated that small allotments may be laid together and enjoyed in common."—*Oxford Chronicle*, July 19, 1879.

A. L. MAYHEW.

Oxford.

FRENCH LEAVE.—Dr. Brewer says this "allusion is to the French soldiers, who in their invasions take what they require, and never wait to ask permission of the owners." Mr. Hotten says it means

"to depart slyly, without saying anything." In a newspaper bearing date Oct. 16, 1805, I read, "On Thursday last Monsieur J. F. Desgranche, one of the French prisoners of war on parole at Chesterfield, took *French leave* of that place, in defiance of his parole engagement." This would imply that, seventy years ago, Mr. Hotten's definition was an accepted one.

A. R.

Croeswylan, Oswestry.

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.]

TEMPLE BAR STATUES.—Probably I am not the only reader of "N. & Q." who deeply regretted the destruction of Temple Bar; and most certainly there are many who will feel an interest in its future history, now that it has been "improved away" from Fleet Street. I am told that what was Temple Bar is now a pile of dirty stones in a piece of waste ground in Farringdon Street; that the time-honoured old wooden gates, at which the carriage of royalty had so often to wait, and which old citizens used to regard with feelings of pride and pleasure as the visible evidence of important rights and privileges, are now lying rotting on the ground. What has become of the statues I did not hear. I should be very glad to learn that I have been misinformed in this matter, and thankful for any information as to where Temple Bar now is, in whose custody it rests, and what is intended to be done with it. EDWARD SOLLY.

THE MYSTERY OF BERKELEY SQUARE.—The following is a cutting from *Mayfair* of May 10, 1879. What is the mystery connected with the house in Berkeley Square?

"The mystery of Berkeley Square still remains a mystery. We were in hopes that during the last fortnight a full, final, and satisfactory answer would have been given to our question; but we have been disappointed. The story of the haunted house in the heart of Mayfair is so far acquiesced in by the silence of those who alone know the whole truth, and whose interest it is that the whole truth should be known. That story can be recapitulated in a few words. The house in Berkeley Square contains at least one room of which the atmosphere is supernaturally fatal to body and mind. A girl saw, heard, or felt such horror in it that she went mad, and never recovered sanity enough to tell how or why. A gentleman, a disbeliever in ghosts, dared to sleep in it, and was found a corpse in the middle of the floor, after frantically ringing for help in vain. Rumour suggests other cases of the same kind, all ending in death, madness, or both, as the result of sleeping, or trying to sleep, in that room. The very party walls of the house, when touched, are found saturated with electric horror. It is uninhabited save by an elderly man and woman who act as caretakers; but even these have no access to the room. That is kept locked, the key being in the hands of a

mysterious and seemingly nameless person, who comes to the house once every six months, locks up the elderly couple in the basement, and then unlocks the room, and occupies himself in it for hours. Finally, and most wonderful of all, the house, though in Berkeley Square, is neither to be let nor to be sold. Its mere outside shows it to be given up to ghosts and decay. Readers who feel curious about the matter are referred to our issue of a fortnight ago for the details, of which the above account is a *résumé*."

W. E. HOWLETT.

Kirton-in-Lindsey.

AVOURS.—"Round his [Henry VII.'s] tomb stand his nine accustomed *Avours* or guardian saints, to whom he calls and cries," &c. (Stanley, *Westminster Abbey*, p. 158). I should be glad to know the etymology of *Avour*, and to hear of other instances of the use of the word.

A. L. MAYHEW.

Oxford.

SUB-SIZAR: HOUND.—In the *Anecdotes of Bowyer* it is recorded of one Richard Jenkin that he was "admitted a sub-sizar for the Master of St. John's College, Cambridge, Dr. Tanner." In the same work we are told that a "hound" of King's College, Cambridge, is an undergraduate not on the foundation, nearly the same as a "sizar." A more distinct explanation of the above terms is required. The same question was asked in the *Gentleman's Magazine* in Sept., 1813, but it seems to have elicited no reply. E. WALFORD, M.A.

Hampstead, N.W.

"THE IMITATION OF CHRIST."—Who was the author of the translation into English of the *Imitation of Christ* printed by Eliz. Redmayne, London, 1684? Another edition of the same was also printed by "Eliz. Redmayne in Jewen-street, London," 1705, and reprinted in 1831 by T. C. Hansard, Paternoster Row, and sold by Longman, Rees, Orme & Co.

EDMUND WATERTON.

MARLOWE AND MR. — OF DOVER.—In Mr. Collier's *Bibliographical Catalogue*, vol. i. p. 521, he describes a copy of Marlowe's *Hero and Leander* with MS. notes, in which allusion is made to Marlowe's acquaintance with "Mr. — of Dover, whom he made become an [atheist]." This Mr. Blank was otherwise a remarkable person, for we learn that he "learned all Marlowe by heart and divers other books: he would never have above one book at a time, and when he was perfect in it hee would put it away and get another, Hee was a very good scholar." Is it possible to recover his name? BIBLIOTHECARY.

HARVEY OF WANGEY, CO. ESSEX.—In "N. & Q.," 3rd S. iii. 103; iv. 529; v. 42, 247, 326, are some interesting particulars respecting this family. I shall be glad of any further information either as to the ancestors or the descendants of Sir James

Harvey, Lord Mayor of London, and particularly as to the father of George Harvey, sworn assistant of the Feltmakers' Company, Oct., 1656. It appears that of this family were Sir Walter Harvey, Lord Mayor 1273, and Sir William Harvey, Clarencieux.

E. B.

LOCAL OFFICES.—I want to carry out the hope expressed by the *Athenæum* (July 12, 1879, p. 41) for an "annotated catalogue of English officials, which shall take in not those of the towns only, but of the manor, the parish, and the hamlet also." I had, indeed, already contemplated such a catalogue, and have made considerable collections. But such a work requires the help of "N. & Q.," and I hope I may ask this. I may add that I have already been favoured with notes from Mr. Charles Jackson and Dr. A. Laing.

G. LAURENCE GOMME.

BELGRAVIA OR BELGRADIA.—On examination of two old maps of London in the Crace collection, I find that the line of thoroughfare running from Pimlico to Chelsea is marked in one part Upper and Lower *Belgrade* Place. Belgrave Square, as it is now called, was not then built, for the "Five Fields" then occupied the site of that and other squares and streets which form the most aristocratic district of the West-End. Was this really the original form of the name, or was it an error on the map-maker's part?

J. R. S. C.

"PHILATELY" AND "PHILATELIST."—What may be the meaning of these much-used terms, which I have not as yet been able to find in any of our many dictionaries, old or new? *Unde derivantur?*

ABHBA.

"ROBIN HOOD AND THE BISHOP OF HEREFORD."—Can any one refer me to a copy of this old ballad?

M. A.

Ledbury.

"REYNARD THE FOX."—Is there any evidence, and if so what, that the story of *Reynard the Fox* was known in England before the publication of Caxton's version of the tale in 1481? ANON.

PORTRAIT OF MRS. GARRICK.—In the Shakspearian Library and Museum at Stratford-upon-Avon is a portrait in oil, remarkably well painted, of Mrs. Garrick, representing a very beautiful woman in the prime of life. Gainsborough is said to have been the artist, but it is merely a supposition. In *The Catalogue of the Shakspeare Museum* this portrait is merely mentioned, and numbered eighty-two, amongst the many valuable gifts of Miss Wheler. On what authority is this portrait assigned to Gainsborough? If he was not the artist, who was?

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

DANIEL JONES.—A large plaster bust has come into my possession with the following inscription upon it as the name of the subject and the sculptor: "Daniel Jones, Esquire. J. E. Thomas sculptor, London, 1838." Can any of your correspondents give me a clue to the identity of the said Daniel Jones, Esq., as I am unable to trace him in the ordinary biographical dictionaries?

W. H. K. W.

"STRANG"—TO WONDER OR FEEL SURPRISE AT.—Is this an English word? I find it in a MS. written about 1693 by a person (probably a Dutchman) imperfectly acquainted with the English language. Here are some extracts showing the context:—

"And therefore he could not but *strang* so much the more of the lame and insufficient report which that General person had given."

"Both thos who know the cuntries of Flanders and Brabant need not *strang* at the Prince of Orange not obliging us," &c.

"Which I often did much *strang* att nether could I ever know the reason thereof."

"We cannot therfor but *strang* why that prudent prince," &c.

"All the advantages being rightlie considered, we cannot but *strang* that the Prince of Orange did not," &c.

J. H. COOKE.

"UPON THE SQUARE."—What is the earliest known use of this phrase? It occurs in Scott's *Fortunes of Nigel*, ch. xiii.: "Wbile Lord Glenvarloch chose to play, men played with him regularly, or, according to the phrase, upon the square." D. BARRON BRIGHTWELL.

ENGRAVINGS.—I have a collection of old engravings. Where could I get a treatise upon engravers and their work? Which is the best work on the subject? HERMES.

HERALDIC.—Can any of your readers inform me to what family the following crest belongs?—A dexter hand, vested, bolding up a skull. On the same paper under the crest are the letters H. B. M. The complete arms and any particulars of the family will be very acceptable. KHAN.

ORRERY.—Orrery is said to be a place in Ireland. Whereabouts is it? It is not in Black's larger atlas. WALTER W. SKEAT.

Cambridge.

ROCK FIGURES.—It appears from La Billardière's *Voyage à la Recherche de la Peyrouse* that there is a rock close to, or one of, the Eddystone rocks like a vessel in full sail, that has deceived English and French navigators. Is this mentioned in English books, and is the resemblance still existing? Eusèbe Salverte, in his *Sciences Occultes*, p. 19, gives an account of this and of a rock of similar description at Corfu. This rock, described by Pliny and confirmed as still existing by the

Bibliothèque Universelle, was fabled by the Greeks of old to have been the Phœnician vessel in which Ulysses was returning home till Neptune, in jealousy, and to thwart him, turned it to stone. The rock of Niobe, on the side of Mount Sipylus, is like a woman weeping when seen from a distance, but when approached the resemblance disappears. Salverte thinks that this, dressed up in the fashion of a myth, has been shaped into the legend of Niobe. C. A. WARD.

Mayfair.

SIR ROBERT SUTTON, CREATED LORD LEXINGTON Nov. 21, 1645.—Information is requested respecting him; also respecting his ancestors and descendants, both direct and collateral. Why was he given that title? Sir Robert was the son of Sir William Sutton, of Aram, co. Notts. M. T.

MEANING OF "HIBERNIA."—Might I ask some help in determining what is the exact force of "Hibernia" at various periods of history? I read that the poem on the Argonautic expedition attributed to Orpheus may be as old as the reign of the first Darius, who died B.C. 485. There the appellation Iernian seems applied to all our group of islands (ed. Leipzig, 1764):—

νήσους Ἰερνίαν ἄσπον ἰκομαι.

What is there to show that "Hibernia" thus covered more space than the modern name Ireland? And if so, how am I to follow historically the process of its restriction to

"The first flower of the earth and first gem of the sea"?

H. L. L. G.

AUTHORS OF BOOKS WANTED.—

English and Scottish Sketches. By an American. London, William White, 1857.

Evenings with the Poets. By the Author of *Success in Life, Memorials of Early Genius*, &c. London, T. Nelson & Sons, 1860.

A Winter with Robert Burns. Being Annals of his Patrons and Associates in Edinburgh in the Years 1786-7, and Details of his Inauguration as Poet Laureate of the Can. Kil. Edinburgh, Peter Brown, 1846. J. G.

AUTHORS OF QUOTATIONS WANTED.—

"Applause seasonably declined returns with accumulated force." A parallel might be "Cast thy bread upon the waters," &c. IVORY.

Replies.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS.

(5th S. xii. 6, 36, 71.)

In following the good example set by F. G. let me explain that I write Popiana advisedly, following the form adopted by the compilers of the miscellanies connected with Menage, Voltaire, and Walpole (whose names, like Pope's, ended with a

mute *e*), who wrote *Menagiana*, *Voltaireiana*, and *Walpoliana*, examples followed by Southey, who called his two little volumes *Omniana*.

I think the first in the following list is one of the earliest attacks on Pope. It is in some parts more clever than decent.

9. "Esop at the Bear Garden. A Vision. By Mr. Preston. In Imitation of the *Temple of Fame*, a Vision by Mr. Pope. London, Sold by John Morphew, near Stationers' Hall, 1715." 8vo.

An advertisement occupying two pages is followed by a quizzical announcement, which commences:—

"The first Book of Tom Thumb, transform'd from the original Nonsense into Greek Heroicks, is so near finished that the Undertaker hopes to be able to deliver it to the Subscribers by the first of April next," &c.

The poem commences on p. 9 and ends on p. 32, pp. 33-8 being occupied with notes which contain some curious allusions to the Bear Garden and its slang.

10. "A Complete Collection of all the Verses, Essays, Letters, and Advertisements which have been occasioned by the Publication of Three Volumes of *Miscellanies* by Pope and Company. To which is added an exact List of the Lords, Ladies, Gentlemen, and others who have been abused in these volumes. With a large Dedication to the Author of the *Dunciad*, containing some Animadversions upon that Extraordinary Performance.

These, great Scriblerus, Malice still inspires,
And with cold Venom damps the Poet's Fires:
A snarling Elf who breaks the Critick's Trust,
With Spleen condemns, and always is unjust:
Whose own Example best explains his Laws,
And is himself the vast Profund he draws.

London, Printed for A. Moore near S. Paul's. MDCCLXXVIII. (Price One Shilling.)" Pp. 52.

With a frontispiece, an imitation of the owl frontispiece to the *Dunciad*: Pope on crutches, standing on a pile of books lettered "Pope's Homer," "Pope's Shakespeare," "Miscellanies," "The Profound," and surrounded by owls, with a label over his head, "Hic est quem queris."

11. "Durgin, or a Plain Satyr upon a Pompous Satyrist. '.....In trutinâ ponetur eadem.' Hor.

Amicably inscribed by the Author to those Worthy and Ingenious Gentlemen misrepresented in a late invective Poem, call'd The *Dunciad*. London, Printed for T. Warner at the Black-Boy in Paternoster Row. MDCCLXXIX. Price 1s."

Address to the Reader, pp. iv. The Address to the Reader is followed by the

"Postscript.

The Reader is desired to observe that the beginning of the Poem turns upon the following Quotations:—

'Or ship'd with W—d to Ape and Monkey Lands.'

Dunciad, Book i. p. 11.

'E. W.—poetical Son of John Taylor.' *Profund*, Chap. 9."

12. "A Collection of Pieces in Verse and Prose which have been publish'd on occasion of the *Dunciad*. Dedicated to the Right Honourable the Earl of Middlesex by Mr. Savage. London, Printed for L. Gilliver at Homer's Head against S. Dunstan's Church in Fleet Street. MDCCLXXXII."

In the Dedication to the Earl of Middlesex, which occupies pp. iii-vii, and is signed "R. Savage," Savage speaks of the only part in the volume to which he had claim being the "Author to be Let," "having no title to any other, not even the small ones out of the Journals." The Dedication is followed by—

(a) "Two Epistles to Mr. Pope concerning the Authors of the Age. By the Author of the *Universal Passion*."

(b) "An Essay on Satire, particularly on the *Dunciad*. By W. Harte of S. Mary Hall, Oxon."

(c) "Harlequin Horace or the Art of Modern Poetry."

(d) "An Epistle to Mr. Pope from a Young Gentleman at Rome. London, Printed in the Year MDCCLXXX."

(e) "Certain Epigrams in Laud and Praise of the Gentlemen of the *Dunciad*."

(f) "An Author to be Let."

(g) "Essays, Letters, and other occasional Pieces relating to the late War of the Dunces."

The copy before me would appear to be imperfect, for it commences with the fourth article in the table of contents, "An Epistle to Mr. Pope," which is followed by the "Epigrams," "An Author to be Let," and the "Essays." I have a separate copy of the first three, of which the following are the titles:—

(a) "Two Epistles to Mr. Pope concerning the Authors of the Age. London, Printed for Lawton Gilliver at Homer's Head against S. Dunstan's Church in Fleet Street. MDCCLXXX." Pp. 54.

At the end a curious list of four pages of books printed for L. Gilliver.

(b) "An Essay on Satire, particularly on The *Dunciad*. By Mr. Walter Harte of S. Mary Hall, Oxford. To which is added a Discourse on Satires arraigning Persons by Name. By Monsieur Boileau. London, Printed for Lawton Gilliver at Homer's Head against S. Dunstan's Church in Fleet Street. MDCCLXXX." 8vo., pp. 46.

(c) "Harlequin Horace or the Art of Modern Poetry. Tempora Mutantur et nos mutamur in illis. London, Printed for Lawton Gilliver at Homer's Head against S. Dunstan's Church in Fleet Street. MDCCLXXXI. Price 1s." Pp. 59.

Dedication to J—n R—h, Esq., 6 pages.

The last three (e, f, and g), which are uniformly and very neatly printed, are separately paged, but have no distinct title-pages. "Certain Epigrams in Laud and Praise of the Gentlemen of the *Dunciad*" is the heading of p. 1 of the collection, which ends on p. 14. This is followed by a bastard title of "An Author to be Let," which is word for word the same as that of the quarto edition of 1729, described by F. G., *ante*, p. 36, with the omission of "Numb. I. To be continued," &c., and occupies twelve pages, besides five pages of preface not paged; while the "Essays, Letters, and other occasional Pieces relating to the late War of the Dunces" commences with a half-title and fresh pagination, which extends from p. 1 to p. 41.

13. "A most proper Reply to the Nobleman's Epistle to a Doctor of Divinity. To which is added Horace versus Faunius or a Case in Point, as reported by Ben Johnson and The Beliman of S. James' Verses. London

Printed: Sold by J. Huggonson near Serjeant's Inn in Chancery Lane, 1734. Price 6d.

The "Proper Reply" occupies twenty pages, very large type, is dated from Chichester, Childermas Day, 1733, and is signed "W. Sh—w—n."

P. A. H.

I beg to refer F. G. to Dr. Warburton's edition of Pope's *Works*, 1757. In vol. viii. p. 234, there is a letter, dated July 20, 1713, from Pope to Addison, in which this occurs, in relation to Dennis: "You may conclude from what I here say, that 'twas never in my thoughts to have offered you my pen in any direct reply to such a critic, but only in some little rallery; not in defence of you, but in contempt of him," &c. This explanation is given in a foot-note: "This relates to a paper occasioned by Dennis's Remarks upon Cato, called Dr. Norris's *Narrative of the Frenzy of John Dennis*." In vol. ix. and in *A Letter to a Noble Lord* (Hervey), p. 231, Pope states it as his belief that in the *Verses on the Imitator of Horace* "both sexes had a share in the composition; that is, his lordship and a right honorable lady" (Lady Mary Wortley Montagu). Dr. Johnson asserts that the *Letter* was never sent to Lord Hervey, and that to "a cool reader of the present time it exhibits nothing but a tedious malignity." "Popad," sic in Warburton's edition.

FREDK. RULE.

KEEPING SCHOOL IN THE PARVISE (5th S. xi. 366, 394, 472; xii. 37, 49).—I am sorry that Mr. PICTON does not appreciate the authority of Thomas Staveley, whom I have been accustomed to regard as a high authority in matters antiquarian. I have read Mr. PICTON's letter with interest, nor do I write with a view of combating his position; for, in fact, on referring to Dr. Cowell's *Law Dictionary*, I find that the position which Mr. PICTON has taken is endorsed by that learned doctor. Still, I am anxious to remove the impression that I have endeavoured (ignorantly or intentionally) to palm upon the readers of "N. & Q." a worthless and "unreliable" authority. I therefore venture to submit the following extracts from Chalmers's *Biographical Dictionary* to the candid reader:—

"Staveley (Thomas, Esq.), a learned gentleman of Cussington, Leicestershire, after having completed his academical education at Peterhouse, Cambridge, was admitted of the Inner Temple in 1647, and called to the bar in 1654. He passed the latter part of his life in the study of English history, and was esteemed a diligent, judicious, and faithful antiquary....His *History of Churches in England*, &c., was first published in 1712, and reprinted in 1773. It is a work of considerable research and learning, the result of having carefully examined many books and records, and contains a complete account of the sacred furniture of churches from the earliest origin," &c.

Staveley was also the author of the celebrated *Romish Horseleech*, printed in 1674 and again in 1769, and of many other works (see Rose's *Biographical Dictionary*). Should a perusal of

Staveley's *History of Churches in England* be desired, I shall be happy, since the work is scarce, to lend my copy, as a vehicle for imparting information on the interesting subjects discussed therein.

E. C. HARINGTON.

The Close, Exeter.

In Matthew Paris's *History of the Reign of Henry III.*, under the year 1250, occurs this passage, showing clearly that the *parvis*, whatever that may mean, was used as a place of education more than six hundred years ago: "Unde pro illa substantiola persolvenda cogebatur ille pauperculus, multis diebus scholas exercens, venditis in parvisio libellis, vitam familiaricam et codrinam protelare." The gloss upon which is, "Sane aliquando pars quadam in inferiore navi ecclesie scholæ exercendæ destinata, à parvis pueris edoctis, parvis vel parvisium, the *parvis*, dicebatur." From which it will be seen that, however "childish and absurd" the derivation may be, it is not justly chargeable either upon Staveley or his follower CHANCELLOR HARINGTON. *Parvis*, to a certain extent, is a synonym of *paradisus*, as the latter word is used by mediæval writers; but whether it is a derivative of it is, to my mind, more than questionable. All that Du Cange ventures to say is, "Nostris vulgo parvis." No doubt, as Mr. PICTON says, we get it from the French, but where the French get it from is not so easy to decide.

EDMUND TEW, M.A.

BIOGRAPHICAL (CIRCA 1600) QUERIES (5th S. xi. 468; xii. 53).—"Bilsbye ostiarius scaccarii" was a Lincolnshire man, in whose family the office of Usher of the Exchequer had been hereditary for several generations. At the death of John Kenermond,* Dec. 16, 1435, it descended to his sole daughter and heir Agnes, then aged thirty-two, and the wife of Thomas Billesby, of Billesby, co. Lincoln (Inq. 14 Hen. VI., No. 15). There was power to discharge the duties by deputy, so that Agnes Billesby continued to hold this office up to the date of her death, Aug. 4, 1470, when that event transmitted it to her grandson and heir John, son of Richard Billesby,† who predeceased his mother Nov. 23, 1459 (Inq. 38, 39 Hen. VI., No. 35). By inquisition taken at Westminster, Sept. 1, 10 Edw. IV. (1470), the jury found that

"Predicta Agnes in dicto brevi nominata tenuit die quo objit in dominico suo vt de feodo officium hostiarj

* Not Kennermond, as by the Visitation of Lincolnshire (1562-4), printed in the current number of the *Genealogist*.

† His proof of age (Inq. 19 Hen. VI., No. 48), taken at Alford, co. Lincoln, Nov. 1, 1441, shows that Richard was born at Bilsby, and baptized there in the church of Holy Trinity, April 25, 1420. Among other local occurrences on his birthday, it is stated that Cadeby steeple fell to the ground by reason of high wind (fuit tam validus ventus quod campanile de Cadeby cecidit ad terram), and Richard Haghe held a court of the Duchy of Lancaster at Bilsby.

de scaccario domini Regis cum alijs diversis officijs dicto officio spectantibus et pertinentibus, videlicet, officijs hostiariorum et proclamatorum in communi Banco Marescallorum hostiariorum proclamatorum et Baccariariorum in singulis Itineribus Justiciariorum Itinerarium infra regnum Anglie, vna cum quinque denarijs quolibet die in Recepta Scaccarij predicti percipiendis in dicto officio hostiarij in dicto Scaccario de quibus eadem Agnes obiit seista in dominico suo vt de feodo in Balliva supradicta."—Inq. 9 & 10 Edw. IV., No. 55.

The said office, with the others above set out, was held of the king by the service of great serjeanty, and was worth twenty marks yearly, "juxta verum valorem ejusdem." Madcx (Thomas), in his *History and Antiquities of the Exchequer*, states that the post was one of high antiquity, and he makes frequent allusion to those who held it in the early periods of English history. See "Ostarius" in his index.

JOHN A. C. VINCENT.

WHISTLING (5th S. xi. 186, 275, 336).—Nothing but a tender regard for the susceptibilities of the gentler sex has hitherto prevented me from submitting an humble word on this subject; for whistling is not generally thought to be an excellent thing in woman, and there is a discouraging proverb, known to "N. & Q.," about a whistling woman and a crowing hen. In spite of all which, I may now venture to offer a hope that others who have met with whistling women will add their testimony to the *consensus* referred to above. Any instance showing that the powers, physical or mental, of man are also fully possessed by woman is surely valuable; and so I confess to a special interest in the case of that excellent young woman whom SCOTUS, using a good north-country phrase, describes as his servant lass. For myself, I have heard a young lady, at an evening party, whistle the song of *The Mocking Bird* with a most sweet and resonant clearness; I know of two young ladies (a clergyman's daughters) in Shropshire, whose whistling was the chief attraction of a fashionable charity concert, lately held in that county; and I can point also to my fair friend Sally Mempus, aged two-and-twenty, whom I have seen whistling after her work to the passing ships, as she sat, a hundred feet above them, upon a narrow ledge half-way down the cliff—a spot which no one save a daring climber like Sally could reach or escape from.

A. J. M.

DR. HYDE CLARKE is quite right. There is much less whistling among farmers' men than forty or fifty years ago, and less singing also. When I was a boy, most of the men sang at plough and with their teams. Their voices borne over the hills by the breeze were one of the charms of a country ramble. They mostly sang love songs or sentimental ditties. I remember *The Mistletoe Bough* was a great favourite with one of my father's men. Some time ago I remarked to the

rector of a neighbouring parish how very seldom I heard men singing at the plough, compared to when I was a boy. He replied, "That is because you were bred among the hills, and now live in a flat country; men don't sing in flat countries." I felt this was correct. Milkmaids sang to their cows, without which it was believed they would not "give their milk down." If you meet a country girl nowadays, and ask her, "Where are you going to, my pretty maid?" you can never say the reply was, "A-milking, sir," for maids no longer milk, but leave it to be done by men called "garthmen." At the "clippings" all the men were expected to sing, but those who could not might whistle, as I have heard them more than once. Like milkmaids, "clippings" have all vanished. Those kindly gatherings, where the master and his neighbours and his men all made merry together, have all gone, and we have steam ploughs, and reaping machines, and labourers' unions instead. Although there is yet more singing and whistling in hilly than in flat countries, it is certain that farmers' men neither sing nor whistle half as much as they used to do. As far back as I remember, our middle classes considered whistling vulgar (as boys we were not allowed to whistle). It is possible the labourers have now got to think so too. Railway trips, and more ready access to towns, are bringing everything to a dead level, and gradually effacing the old-fashioned country ways.

R. R.

Boston.

Certainly "the wisdom of our ancestors" seems to have regarded whistling as one of the prerogatives of the superior animal, man, and which woman, the weaker vessel, had no right to usurp or appropriate. Instance the old rhyme—

"A whistling woman and a crowing hen
Are neither good for God or men."

Or thus varied in Hazlitt—

"A whistling wife and a crowing hen
Will call the old gentleman out of his den."

So in French, "Une poule qui chante le coq et une fille qui siffle portent malheur dans la maison."

ZERO.

In the programmes of entertainments to be given by the Blandford Institute in the Corn Exchange of that pleasant Dorsetshire town, there is frequently the announcement of "an air to be whistled by Miss —." This young lady whistles such airs as *The Blue Bells of Scotland*, &c., most accurately and musically, and is always called upon for an *encore*.

W. R. TATE.

New Athenæum Club.

I once knew two ladies who whistled admirably; I have often listened with delight to their duets. I agree in the opinion that one does not often now hear artisans and boys whistling in the streets. The reason is not far to seek: this class is almost

invariably smoking. The cigar and tobacco pipe have quite banished the cheery notes once so common.

H. E. WILKINSON.

Anerley, S.E.

After attempting in vain to get my dog to obey orders to come into the house, my wife essayed to whistle, when she was suddenly interrupted by a servant, a Roman Catholic, who exclaimed, in the most piteous accents, "If you please, ma'am, don't whistle. Every time a woman whistles the heart of the Blessed Virgin bleeds." Is this merely a local or a general belief among Roman Catholics?

TOWNLEY.

Hull.

Whistling gone out! Of course it has; tobacco has come in. One pipe has put out the other. We can't both smoke and whistle. I knew a lady who whistled exquisitely, introducing certain musical graces; the shake was not to be forgotten. She accompanied herself on the piano by preference. I have known others who whistled tolerably well.

P. P.

"A whistling maid and a crowing hen
Are liked by neither gods nor men."

So runs an old adage. The reason in the first case is that a woman stood by and whistled while she watched the nails for the Cross being forged. The latter instance of antipathy is probably only given for the sake of the analogy.

ALEX. FERGUSSON, Lieut.-Col.

A few weeks since I heard a very spirited, powerful whistle (of a tune) approaching me, and when the whistler turned the corner and came in sight, I was surprised to see that she was a girl of some fourteen years. I never heard man nor boy whistle better, nor in a fuller and deeper tone.

HERMENTRUDE.

Last February I was present at a torchlight skating party, on an old wood-surrounded dam, when a young lady (native of Jamaica) whistled *Sir Roger* with great *verve*; her tone and execution were particularly good.

JÆLBOIS.

SCOTCH TERRITORIAL NAMES (5th S. xi. 488).—ARGENT's mistake begins with the very title of his query. The Highland names he mentions are *not* territorial. Thus Mackintosh of Mackintosh is not a contraction for Mackintosh, proprietor of an estate called Mackintosh, but Mackintosh, chief of Clan Mackintosh. "This title, indeed, as used in the Highlands," says Dr. Jamieson (*Scot. Dict.*, art. "Ilk"), "seems more generally to signify that he to whom it belongs is chief of the *name* or clan distinguished by the name than to respect the lands possessed by him." Jamieson might have said "always signifies," for in the whole Highlands I do not know one exception to this rule. Of course there are many territorial "of's" in the North,

such as Brodie of Brodie, where name and estate are the same; but in these cases Camden's rule most probably applies, that the family name has been derived from the land, and not the reverse.

Each Highland clan had its "country," but the chief, as the name of course implies, was chief of the *men*, not of the *land* they dwelt on. Indeed, possession of estates, in the sense of getting any rent but "hosting and hunting," is quite a recent thing in the Highlands. Any clan map of Scotland will remove ARGENT's "gravel doubts regarding the existence" of the tracts of country known by the names he mentions, but, of course, these enormous districts are not the property of the chiefs. Territorially, Mackintosh is Mackintosh of Moyhall, near Inverness; Macleod, Macleod of Dunvegan in Skye, &c.; but though they should unfortunately lose every acre to-morrow they would not one whit the less be "of." Highlanders, when they used a surname at all, spoke of a chief in Gaelic as (say) Mackintosh, or, as it is now generally translated, "the Mackintosh," and so we find it in old records. Thus in the "Roll of ye Names of ye Landislordis . . . in the Hielands quhair brokin Men hes Dnelt and presentlie Duellis," appended to Act of Scots Parliament of 1587, are included "Mackintosche," "Mackanzie," &c.; but later on Parliament and Privy Council adopted the Lowland style and generally called the Highland chiefs "laird of," as, to give one of the innumerable examples, "Lauchlan M'Intosh, brother to the Laird of M'Intosh," in a Scots Act of 1646. Probably the present style is a combination of these two ways. Of course the commonest of all forms of what Scott calls "territorial appellation" in Scotland is to speak of a man simply by the name of his estate. Thus Sir Walter, in his introduction to the *Legend of Montrose*, speaks of James Stewart nearly always as "Ardoirlich." This practice is not, however, confined to actual ownership. Farmers are known in the North by the names of their farms, and even clergymen are sometimes spoken of by the names of their parishes.

R. R. MACGREGOR.

Edinburgh.

SITWELLS OF RENISHAW (5th S. xii. 8).—Though I do not know the whereabouts of the pedigree in question, I can furnish A. C. S. with some information which may be of service to him, either in extending or verifying the pedigree in Gatty's *Hunter*. I have references to a number of bills and answers in the Exchequer (*temp. Elizabeth*) respecting the Sitwell family. These I should be glad to send to A. C. S. I have also a complete copy of some depositions by commission (July 1, 41st Eliz.) in a suit in which Elizabeth Sitwell was plaintiff, and Francis Sitwell and George Sitwell defendants. It is of great length, and contains much information, both genealogical and

historical, respecting this family. I subjoin the following extract :—

“ Robert Sytwell of Gannow, in the countie of Derby, yeoman, aged xxxvj yerres or ther about, sworne and examined, sayeth he knew Robert Sytwell deiced, but he certenly knoweth not whether the saide Elizabeth was ever married to the said Robert Sytwell accordinge to the lawes of holy church, but he hath credibly hard that at the tyme of the supposed mariage the said Robert Sytwell deiced wepte and wronge his hands, sayinge, Alas ! that ever I saw that day.”

S. O. ADDY.

Sheffield.

If A. C. S. will look to No. 6673, fo. 210, of the Additional Manuscripts in the British Museum, he will find there a pedigree of Sitwell. The said MS. is part of Rev. — Wooley's collections for Derbyshire. I have not seen the pedigree, taking it only from my own index to these collections, so that I cannot say whether it will be of any use to your correspondent, but I hope that it will prove satisfactory to him.

JULES C. H. PETIT.

“ AKIMBO ” (5th S. xi. 48, 212 ; xii. 16, 79).—The etymology is given in my *Etymological English Dictionary*, part i. I did not like to mention this sooner ; but, as S. J. H. now supplies the reference to *Beryn*, I think it only fair to say that Mr. Wedgwood gave this reference long ago, but to Urry's edition, in which it is l. 1105. That edition was, till lately, the only one available ; but as soon as Mr. Furnivall's edition appeared I noted the word, and so was enabled to give the reference to both editions, which I have done.

WALTER W. SKEAT.

THE WHITE HORSE OF KILBURN (5th S. xi. 289, 310).—The replies to this query need correcting. Firstly, the hills are called Hambleton, not Hamble-don. It is true there is a scar above a pool called the White Mere, a little way from where this white horse is cut out, but the name of the mere has no more to say to a white mare than pea-soup has to Magna Charta. The only authority for such a legend is a vilely painted modern signboard attached to a public-house in the outskirts of Thirsk, where a jockey is going up in the air like a balloon, and a grey mare descends to the Inferno.

Although I have been a subscriber to “N. & Q.” for upwards of twenty years, and have all your volumes during that period in my library, I cannot lay my hands on the particular volume, but you will see that the White Mere of Hambleton has been exhaustively discussed in your pages. I always understood that it was a mason from the Vale of White Horse, working at a neighbouring church, who sculptured this grand horse. It may, however, have been a native of Kilburn returning home after seeing the one in Berks. It was cut about 1855, and some fourteen years after an urgent appeal was made to the public for subscriptions for its

restoration, which was nobly responded to. Another appeal is now made, as the heather never ceases to grow, and a donation sent to any of the York local papers I feel sure will be gratefully received.

EBORACUM.

THE MONITOR OR BACKBOARD (5th S. xi. 387 ; xii. 18).—This appliance may have been “long ago discarded by men,” but I can assure J. R. S. C. that it was in daily use in the very respectable day and boarding “preparatory school” at which I received my early education. With this was associated the “stocks,” a standing board, by which the feet were kept at right angles, and to the use of which I would fain attribute the elegant podalic divergence which (if I do not flatter myself) marks my gait, and differentiates it from the in-turning footfall of the awkward young loobies of a later generation. This would be about the year—well, I will take excuse for not putting too fine a point upon it, and content myself with saying that my revered preceptresses are still alive, far advanced in the old red sandstone period and the more external graces of grey front curls and knitted mitts. It is a gross exaggeration to speak of these things as “instruments of torture.” Their use is not associated in my memory with any ideas of pain or even discomfort, but rather as affording relief from intellectual strain ; for when the hands were pinioned by the “backboard” they could not hold the Eton Grammar, and some confusion about “recurring decimals,” pure or mixed, might be excused in a lad whose feet had been imprisoned in the “stocks.”

There is a well-known series of four clever etchings by George Cruikshank, entitled “The Dancing Lesson,” originally published in 1824, reissued by T. McLean, of the Haymarket, in 1835, and at a still later period included in the folio volume known as *Cruikshankiana*. In plate ii. we see a little girl, presumably, from her constrained attitude and expression, standing in the “stocks,” though her feet are hidden by the box-like character of the instrument ; and in plate iv. we get a capital view of a “backboard,” by which is rigidly pinioned another little girl, so standing that her heels touch and her toes point in exactly opposite directions, while a juvenile disciple of Terpsichore, of what was then the ruder sex, is dancing a sailor's hornpipe to the enlivening accompaniment of the professor's kit.

WILLIAM BATES, B.A.

Birmingham.

J. R. S. C. will be astonished to hear that the instrument of torture, as he calls it, was not discarded even by men so very long ago—in fact, I much question if it be discarded yet. About four years since I was serving on a jury at the Chester Assizes, and in the large open space in front of

the courts, where the soldiers exercise, I saw several (I suppose) recruits, whose figures wanted improving, marching backwards and forwards holding backboards on their shoulders. I think it probable they use them there still; but I have, fortunately, not had to pay a compulsory visit to the courts of Chester since that time, and I have had no further opportunity of watching the soldiers exercise. I should think there must be many girls' schools where backboards are still in use. My daughter had to use one at school fifteen months since; and though she, of course, says they are "horrid things," I cannot say they appear to me to be instruments of very great torture, any more than dumb-bells or calisthenic poles are; that is, if those I have seen used are of the same construction as the backboards which J. R. S. C. speaks of, and if their use is not too prolonged. They consist of a flat board some eight or nine inches wide, tapering off at each end so as to be easily grasped by the hand. The board is worn against the shoulder-blades, and is held in its position by the wearer's hands. The most objectionable feature in the use of the backboard seems to me to be the position of the hands, which tends to check the circulation of blood in the arms.

ROBERT HOLLAND.

Norton Hill, Runcorn.

SALES BY AUCTION (5th S. xii. 28.)—Under its older English names of an *outroupe*, an *outcry*, or a *portsale*, there are numerous allusions to the auction in our early literature. So in the *Nomenclator* of Adrian Junius, 1585, "To make open sale or *portsale*, to sell by the voyce of the common crier, for who gives most." Again, in the *Alvarie*, 1580, a little earlier, "To sell publicly or by *portsale*, as they sell by the crier," &c. In Cotgrave, 1611, we read, "*Vendre à Venant*, to sell by *portsale* or *outroupe*. Proverbe, *En un encant tiens la bouche coye*. Be not hasty to overbid another." "*Enchere*, any *portsale*, *outroupe*, or bargaining, wherein he that bids most is to carry it." Compare also Dekker's *Dead Tearme*, 1608 (cited by Nares), "As at a common *outroupe*, when household-stuffe is to be solde, they cry, Who will give more?"

As regards book auctions, the kind of auction in which a large section of your readers are perhaps most interested, I find no book auction catalogue earlier than the Restoration. Here is one: "Catalogus Librorum Bibliothecæ Lazari Seaman, quorum auctio habebitur Londini, &c., curâ G. Cooper, 1676." Such catalogues of the seventeenth century are all now scarce, still a good number of them are known to exist. I only possess one myself, viz., that of the library of John Lloyd, Bishop of St. Davids, sold by auction at Tom's Coffee-house by John Bullard, 1699. A.

In my copy of Raymond's *History of England*, fo., 1787, p. 419, it is stated, among the remark-

able occurrences in the reign of William III., "1700. The first auction in England by Elisha Yale, Governor of Fort St. George in the East Indies, who sold the goods he brought from thence in that manner."

WILLIAM WING.

Steeple Aston, Oxford.

LIEUT.-GEN. FIDDES (5th S. xii. 9.)—Thomas Fiddes entered the military service of the late East India Company, as a cadet of infantry on its Bengal establishment, in 1803, and landed at Calcutta in 1804. He was never an ensign, successively attaining the rank of lieutenant, April 12, 1805; captain, Jan. 1, 1819; major, June 16, 1826; lieutenant-colonel, June 19, 1831; colonel, Aug. 9, 1843; major-general, —, 18—; and lieutenant-general, Sept. 15, 1856. He served in the following campaigns—Indore, 1805-6, Java, 1811, and Burmah, 1824-5; was latterly in command of 45th Regt. Ben. Nat. Infantry, and in 1841-2 officiated as a member of the Military Board at Calcutta, becoming colonel of the 42nd Light Infantry, and on obtaining his "off- reckonings," or colonel's allowances, finally returned to England on permanent furlough, Feb. 10, 1845. He died at his residence, Oakfield, Cheltenham, April 13, 1863, at the age of eighty-one. He was of an old Scottish family, Fiddes, Futhes, or Fuddes, and was, I believe, married (cf. *Genl. Mag.*, N.S., vol. xiv. p. 673, and *Army List*). A. S. A.

Richmond.

The Christian name of this officer was Thomas only. A very short obituary notice of him appears in the *Cheltenham Examiner* of April 15, 1863, which speaks of him as "Major-General Fiddes." According to this paper he had been a resident in Cheltenham for nearly twenty years. A cadet of 1804, he became colonel (regimental rank) Aug. 9, 1843, and lieutenant-general in the army Sept. 15, 1856. At the time of his decease he is entered as colonel of the 5th Regiment Bengal Native Infantry and "on furlough" (*Indian Army and Civil Service List*, 1863). JOHN A. C. VINCENT.

In the *Army List* of March, 1863, I find in the list of Indian officers Lieut.-Gen. Thomas Fiddes; date of commission as major-general, June 20, 1854, as lieutenant-general, Sept. 15, 1856. B. B.

WALLFLOWERS (5th S. xi. 506.)—MR. HEMS does not seem to be aware that Halliwell has already given "bloody warrior" as pertaining to the West. I resided in Taunton thirty years ago, and then the term was very commonly used in that district, although I observe the Somersetshire Archaeological Society in its collection of words has overlooked it. In the first part of the *Shropshire Word-Book*, compiled by Miss Jackson, she gives the same term for the dark variety of wallflower as in use in some parts of Salop; but I

fancy its use is by no means common in the border county. A. R.

Croeswylan, Oswestry.

ANN LYNE (5th S. xii. 25.)—I think that Chaloner's *Missionary Priests* or Dodd's *Church History* will give Mr. R. E. LYNE the information which he wants. E. C. G.

IRISH PARLIAMENTS (5th S. xii. 22.)—Nearly the last proceeding of the Parliament of Ireland, after the Act of Union was agreed on, was to pass a special bill to arrange the election. It was entitled:—

“An Act to regulate the Mode by which the Lords Spiritual and Temporal, and the Commons, to serve in the Parliament of the United Kingdom on the part of Ireland, shall be summoned and returned to the said Parliament.”

In this Act the thirty-six cities and boroughs to send representatives are specified. I suspect that the name of Henry Sadleir Prittie as member for Carlow borough is a mistake. He lost his father on January 3, and became Lord Dunally three weeks prior to the meeting of Parliament. The first member who sat for Carlow, according to H. S. Smith (*Hist. of Parliaments*, 1850, iii. 192), was Charles Montague Ormsby. The same writer gives John Ponsonby as member for Galway town, and not St. George Daly. There was some irregularity respecting the writs for Dundalk and Clonmel, but the Right Hon. Isaac Corry sat for the former, and Col. William Bagwell for the latter borough, according to Debrett's *Royal Kalendar* (April 25, 1801). In all lists of members which I have seen the representative of Lisburn is said to be George Hatton, not Hutton.

EDWARD SOLLY.

MR. LARPENT'S query is interesting, and I regret I cannot fully answer it, but I am strongly of opinion that, upon the Act of Union with Ireland receiving the royal assent, the then Irish House of Commons was dissolved, and that an election for counties and boroughs in Ireland permitted to return members to the Imperial Parliament took place. I have documentary evidence that the twenty-eight representative peers were elected in July, 1800. There was a general election in August and September, 1802, when no less than twenty-eight gentlemen were elected in Ireland who had no seats in 1800, at least in that part of the United Kingdom. One of these was George Canning, returned for Tralee, described in a *Red Book* for 1803 as “Rt. Hon. a Privy Councillor and Receiver General of the Alienation Office,” whatever that might be. This historic name reminds the reader of Canning's premature death almost immediately after he became Premier in 1827.

WILLIAM WING.

Steeple Aston, Oxford.

Will you permit me to make one or two corrections in the list of the members sent from Ireland to the first Imperial House of Commons, printed with my query respecting Irish Parliaments? The member for Downpatrick was not Samuel Campbell Rowley, but Clotworthy Rowley, and the member for Dungannon was not Sir Charles Hamilton, Bart., but Hon. John Knox. The member for Youghal, John Keane, was not created a baronet until Aug. 1, 1801, and the members for Queen's County should have been described as Hon. William Wellesley-Pole and Right Hon. Sir John Parnell, Bart. The members for Carlow county were Sir Richard Butler, Bart., and William Henry Burton. FREDERIC LARPENT.

“PATCHOCK” (5th S. xii. 47, 79.)—Mr. Edward B. Nicholson identifies Spenser's “very patchocke” with Shakespeare's “very pajock,” and he interprets the word as being a form of *pad-jock*, i.e. *pad-ass*. I do not endorse that explanation, but I cannot help thinking that we have in Spenser the key to Shakespeare's word. Will MR. WEDGWOOD tell us what a *patchocke* is?

C. M. INGLEY.

Athenæum Club.

P.S.—Since writing the above I find that in “N. & Q.” 4th S. viii. 255, is the note that MR. WEDGWOOD probably alludes to. It is signed “T. McGrath.”

TUBBING (5th S. xi. 343, 390; xii. 56.)—Tubbing was not at all commonly practised before 1850. Sponge, hip, and other baths began to appear in the ironmongers' shops a few years before that time; even daily sponging was not common in the early part of this century. I remember a part of one of Sir Astley Cooper's lectures being quoted in the newspapers, in which he recommended sponging daily in cold water (as was his practice) as being very favourable to the general health and a great preventive of cold. He spoke of his own immunity from cold, going out in the evenings and to the lectures in his dress of knee-breeches and silk stockings. Up to 1833 I bathed frequently—I may say daily—in the river when the weather permitted, and had the opportunity of a warm bath at all times. After that time, removing to a distance from river or baths, I took to sponging, which I pursued till about 1845, when I began tubbing, and I have since daily “tubbed,” though getting very nearly to the end of my fourth score of years. Some few years ago, however, my doctor told me that, in consequence of the sluggish action of my heart, I must take the chill off the water. Before that time I frequently broke the ice. In 1860 I went into a furnished house where there was no arrangement for tubbing. I had taken linen and plenty of towels with me, and till I could get a bath I sponged myself, using plenty of water.

In the course of the first week, passing by the kitchen door through a back door into the garden, I heard the housemaid say to the other servants, and as I thought showing my towels, "Look here! I do believe he washes his body from head to foot every morning." This shows that such an operation was then considered very uncommon.

ELLCEE.

Craven.

HOGARTH'S "LAUGHING AUDIENCE" (5th S. xii. 20).—Allow me to correct and add to your editorial note in reply to E. B. The original engraved picture was last heard of as lot 3 in Mr. Richard Sanderson's (of Belgrave Square) sale at Christie's, June 17, 1848, and sold for forty-nine guineas, having in Mr. G. Watson Taylor's sale brought only twenty guineas. It was exhibited in 1814 at the British Institution, and originally belonged to R. Brinsley Sheridan. The original sketch in oil on canvas (size 19½ in. by 16 in.) of the old beau and orange girl for this picture is in my collection.

W. J. HARVEY.

33, Edithna Street, Stockwell.

THE CLARKE FAMILY (5th S. xii. 67).—I am desirous of obtaining additional information respecting a family of this name, of which I possess the following particulars. Capt. Robert Clarke of Inniskilling (son of Robert Clarke of the same town), baptized in 1654 (Bradshaw's *Inniskilling Long Ago*, p. 69), was one of the five who first proposed to defend that town against King James's troops, and raised a company for the purpose (McCarmick's *Farther Impartial Account of Actions of the Inniskilling Men*, Lond., 1691, pp. 3, 14), of which he was captain. He was consequently attainted by King James's government in 1689. He married Elizabeth, daughter of Jas. King, Esq., of Corrard and Gola, co. Fermanagh (by Nicholis Johnston his wife), and died 1717, leaving issue [with daughters, (1) Elizabeth, (2) Anne, married first John Archdall, Esq., of Drumin, co. Louth, and had by him, who died 1703, a posthumous child John, died unmarried June 13, 1787, and secondly—Johnston of Fermanagh, and by him had three sons] a son, Jas. Clarke, Esq., of Athboy, co. Meath, married Mary, daughter of Henry Ball, Esq., of Donegal co. (by a sister of Wm. Conolly, Esq.), and aunt of Gen. Sir Guy Carleton, first Lord Dorchester (she died July, 1760), and he died (will dated Aug. 2, 1742, proved Feb. 28, 1746), leaving issue (1) Robert Clarke, 'a headstrong and disobedient child,' cut off by his father with five shillings, and living in London n 1750; (2) William Conolly Clarke; (3) Katharine, married Samuel Forster, of Athboy. A Robert Clarke was a Commissioner of the Revenue at Galway 1652, and obtained lands there.

C. S. K.

Kensington, W.

GENIUS "AN INFINITE CAPACITY FOR TAKING PAINS" (5th S. xii. 68).—The following references may help to supply the answer:—

1. "Man of genius, that is to say, man of originality and veracity, capable of seeing with his eyes, and incapable of not believing what he sees."—Carlyle's *Frederick the Great*, second ed., in 4 vols., Lond., 1858, vol. i. p. 27.

2. "The good plan itself, this comes not of its own accord: it is the fruit of 'genius' (which means transcendent capacity of taking trouble, first of all), &c.—Carlyle's *Frederick the Great*, vol. i. p. 407.

A little further on Carlyle says (p. 411): "I find, except Samuel Johnson, no man of equal veracity with Friedrich Wilhelm in that epoch: and Johnson too, with all his tongue-learning, had not logic enough." I do not know whether Carlyle had in his mind the following passage from Madame D'Arblay's *Memoirs of Dr. Burney* (vol. iii. p. 5), where she reports Dr. Johnson as saying, at an interview on Nov. 25, 1784, "But there is nothing so little comprehended as what is genius. . . . Genius is, in fact, *knowing the use of tools.*"

C. W. PENNY.

Wellington College.

The quotation is, I think, not quite correct. I believe it should be "an infinite capacity for hard work," and that it is taken from Goethe.

L. M.

"BEAU" BRUMMELL (5th S. xii. 69).—In the Print Room of the British Museum there is a portrait of "Beau" Brummell, from the original miniature by John Cook. Not long ago a gentleman wrote to me from Paris asking me to purchase him one. In vain I searched in several print shops. I got him one of ours photographed.

LOUIS FAGAN.

Reform Club.

There is a portrait of Brummell in his *Memoirs* by Captain Jesse (first edition in 1844, second in 1851).

EDWARD H. MARSHALL.

ASSUMING ARMS (5th S. xii. 29, 56).—A. C. S. has only partially elucidated my difficulty. His arms are quartered in the same way as mine, and this, as authorized as he states, is no doubt all correct; but he says he puts his family name *last*, thus running counter to his blazon, which I avoid by putting my family name *first* and my assumed *second*.

T.

SIR JAMES WRIGHT (5th S. xi. 349; xii. 18, 58).—The statement as to the creation of Sir James Wright, Kt., a baronet, taken from the *London Gazette*, appears so clear and distinct that it seems hardly to admit of doubt. The confusion which has arisen from the creation of two baronets having the same name, in one year, may perhaps have led to the belief that only one had been created. In Beatson's *Political Index*, 1806, the two creations

are thus given:—"No. 1109. Sept. 19, 1772. Sir James Wright, Kt., of Woodford"; "No. 1113. Dec. 5, 1772. James Wright, Esq., of Georgia"; and with the note that the latter is extinct. This is evidently a mistake; perhaps it was intended to apply to the Woodford title. Sir James Wright of Georgia died Nov., 1785, and was succeeded by his son Sir James, who died in 1816, and was succeeded by his son, the third Sir James. Sir James Wright of Woodford, according to Townsend, died about 1786. His name ceases to appear in Debrett's *Royal Kalendar* after 1785. Has W. P. any evidence that he was alive in 1800, and that he left a son? EDWARD SOLLY.
Sutton, Surrey.

FOLK MEDICINE (TRANSVAAL) (5th S. xii. 9, 74.)—May I be permitted to whisper to ENGLISHMAN that his forefathers used the word *folk* (*folc*) long before they learned to speak of *people*? This fact rather detracts from the sarcastic force of his first sentence. Perhaps he will kindly point out the logical force of his second. I am quite unable to see how the circumstance of ENGLISHMAN'S having had a relative out in Transvaal for twenty years can of itself invalidate Mr. Krapf's claim to credit. ST. SWITHIN.

DE LAUNE FAMILY (5th S. xi. 468, 509; xii. 29, 53.)—Mary Delaune, the heiress of the family, by her husband Colonel Edward Thornycroft, had issue a son Gideon and three daughters, Dorcas, Anne, and Elizabeth, the last the wife first of George, twelfth Lord Abergavenny, and afterwards of Alured Pincke. The son Gideon Thornycroft succeeded his uncle William Delaune in the estate of Sharsted, and, dying *s.p.* in 1742, left the same to his mother, who at her decease, two years later, bequeathed it to her two unmarried daughters, Dorcas and Anne. The survivor of these ladies, Anne Thornycroft, died at an advanced age in 1791, when Sharsted devolved upon her nephew Alured Pincke, the only son of her sister Elizabeth by her second husband. Mr. Pincke dying in 1822, aged ninety-one, his widow Mrs. Mary Pincke (*née* Faunce) succeeded, surviving her husband until 1839, when she died at the advanced age of nearly or quite one hundred years, having long outlived all her issue. Since then the estate has been held by the Faunce family, now Faunce-Delaune. My question is, when and where was the marriage between Elizabeth, Dowager Lady Abergavenny, and Alured Pincke, sen.? Lord Abergavenny, her first husband, died in 1723. According to the peerages his widow afterwards married John, first Earl Delawarr, who survived her. Unless this is a mistake, Lord Delawarr must have been her third husband. There is not, I believe, the shadow of a doubt as to her marriage with Alured Pincke, inasmuch as it was through this marriage her son Alured inherited Sharsted, as heir of the Delaunes. The Pinckes

of Sharsted were a branch of Pincke of Kempsholt, Hants, derived from William Pincke (grand-nephew of Dr. Robert Pincke, Vice-Chancellor of Oxford *temp.* Charles I.) and his wife Jane, daughter of Colonel Alured the regicide.

Leigh, Lancashire.

W. D. PINK.

I should be glad to know who was the Colonel Delaune who married Anne Hugessen, and what was the date of the marriage. C. T.

THE PIED PIPER OF "HAMELIN" (5th S. vi. 51, 175, 338; vii. 19; xi. 497; xii. 78.)—The tongue-tied Englishman, for whose sake J. J. R. thinks that Hameln should be spelt *Hamelin*, might plead for a remodelling of all foreign words. Any one seeing *Hamelin* for the first time would take it to be a French name rather than a German one. How does the Englishman manage to pronounce *kiln*? JAYDEE.

"THE BEGGAR'S BENISON" (5th S. xii. 48) was instituted at Anstruther during the last century as a club for collecting *faciæ*. The entry fee was 10*l.* 10*s.*, and the club was composed of the very *élite*, from royalty downwards. At the death, two years ago, of M. F. Conolly, the oldest town clerk in Scotland, the entire hypothec came into my possession. This consists of a large mahogany box, diplomas, silk sashes for the sovereign and other officers, silver-gilt medals, two extraordinary seals, &c. At the same time I heired the relics of the Musomanik Society, patronized by Sir Walter Scott, the Ettrick Shepherd, &c.

J. F. S. GORDON, D.D.

8, Stonefield Terrace, Glasgow.

"HODIE MIHI, CRAS TIBI," &c. (5th S. x. 155; xi. 492; xii. 35.)—I lately bought for a book-plate (being a collector of such gear) a small engraved emblem or vignette with this inscription; but I now think that this is not an *ex-libris*, but an illustration cut from some book of emblems, or perhaps the headpiece of a funeral card. The date seems to imply some special allusion. The subject is this. From a rent and ruined square-built sepulchre lovely flowers, tulips and anemones, are springing, intermixed with taller ears of grain, about whose stems dodder (*Cuscuta*) is entwined. To the right, on the tomb itself, lies an enormous skull. To the left a stony pedestal is raised, on which rests a winged hour-glass. One wing is a bat's (for night),* the other a bird's (for day). On this, again, lies an antique lamp, the beaten-down smoke of which wavers away far into the sky behind.† Across the stonework of the tomb is written "hoDIE MIHI Cras tIBI." It will be seen

* So Tennyson, "The black bat night has flown."

† Note that we here also have the *flos, fumus, and arista* associated *supra* (p. 35) with "Hodie mihi," &c.

that the elongated letters of this motto constitute a chronogram, which is, I suppose, MDCIII. The design, however, which is fine and striking, seems of later date—say a century later, 1705. Will some of your readers, skilled in sorting such numerical puzzles, say what the date should be? The art is probably German. A.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 509).—

The Stoic inquired about by MR. SPENCE is Cleanthes, who says in his hymn to Zeus, *ὅς σου γὰρ γένος ἔσμεν*. It is the passage quoted by St. Paul at Athens, Acts xvii. 28: *Ὁς καὶ τινες τῶν καθ' ἡμᾶς ποιητῶν εἰρήκασι, τοῦ γὰρ καὶ γένος ἔσμεν*. K. N.

Renan or his editor is quoted as saying, "A Stoic was the first to speak the word that all men are brothers, all having God for their Father." Surely he must have overlooked the passage in Malachi ii. 10, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" It is not impossible that the philosopher might have gained the idea from the Septuagint, though certainly more probable that it was the result of his own reflection, being a truth that is not only revealed, but one that is also discoverable by reason if only the unity of God be first predicated. In either case it is not accurate to claim for the Stoic priority in the expression of the truth.

J. W. HALL.

Miscellaneous.

NOTES ON BOOKS, &c.

English Men of Letters. Edited by John Morley.—*Robert Burns*. By Principal Shairp. (Macmillan & Co.) ACCORDING to Principal Shairp, every decade since the death of the Ayrshire ploughman has produced at least two biographies of him. If we may judge by the interest still taken in the subject, as evidenced by the publication of a sumptuous edition of his works, and the appearance of his commonplace book in a popular magazine, it seems probable that this periodical issue may continue for as many decades more. But of Burns as a man we surely know enough—perhaps too much; and it is to be hoped that the inevitable biographers of the future will devote themselves more to his "works" than his "life." We gather that Principal Shairp is of the same opinion. In the concluding chapter, which is the freshest and the most interesting part of his book, he says, "How often has one been tempted to wish that we had known as little of the actual career of Burns as we do of the life of Shakespeare, or even of Homer, and had been left to read his mind and character only by the light of his works." This, we think, is incontestable. Of all persons, the poet, with his exaltations and depressions, his strength and weakness, his endless fine contradictions and inconsistencies, can least bear the prying and often distorting pocket-glass of a Boswell. If William Shakspeare ever indulged in that over-enlivening "nappy" which has recently exercised the readers of "N. & Q.," no one, save perhaps one popular American divine, has been found bold enough to assert, upon the doubtful evidence of the Vicar of Stratford, that he died from the effects of a drinking bout; and as for Homer, in our absolute ignorance of his personal merits or defects, we may safely use him as a *tabula rasa* to write all the virtues on. It is not so with poor "Rhymer Robin," whose heritage of song seems doomed to come accompanied

with the "thoughtless folly" that "stained his name." Professor Shairp's little book will aid the reader to weigh both impartially, and it is full of the selective insight which we expect in the Oxford Professor of Poetry. That the austere and reticent writer who recently issued a "Macmillan's Primer" on composition would always approve of the style we are not prepared to say. Speaking of the production of *Tam O'Shanter*, the professor describes the poet as "agonized by an ungovernable access of joy" (!). We prefer Mrs. Burns's account of his condition: "He was in such ecstasy that the tears were happing down his cheeks." But even here "ecstasy" has a factitious look, and we doubt if Mrs. Burns used this particular word.

Dramatic Idyls. By Robert Browning. (Smith, Elder & Co.)

MR. BROWNING gives us six poems, curiously varied in subject, curiously alike in the scientific element of the poet's mode of thought. *Martin Relphe* is the story of a man who, witnessing the execution of a girl in the days of the Pretender, was powerless to speak and stop it, though he alone saw the lover coming with the proofs of innocence, and who, in after years, goes through much unreasonable self-accusation in a very natural way. *Pheidippides* runs from Athens to Sparta for help against the Persians, meets with Pan and gets promise of Pan's help on his way home, and is to have release from the runner's business for reward; when Athens is saved, he is sent on one last errand of speed—to tell Pan; he starts, arrives, shouts "Athens is saved!"—and earns his release in death. Halbert and Hoh are "two wild men," father and son, living together; they quarrel, fight; the son is turning the father out of doors, but desists on hearing that the father had done the same on a similar occasion by his father; on the morrow the old man is found dead, and the young one, after the burial, "tottered, muttered, numbled, till he died, perhaps found rest." *Ivân Ivânovitch* is very powerful, and has more of the purely artistic element than any in the book except *Pheidippides*, which is mainly artistic and comparatively little scientific. *Ivân Ivânovitch* is our old friend the Russian carpenter who lynched a woman because she had let the wolves get her three children away from her on a sledge-drive from one village to another. The description of the wolf-chase is magnificent, and all that is descriptive is in the poet's best manner; while the argument on the informal execution is thoroughly characteristic in subtlety and exhaustiveness. The character of *Ivân* stands out finely life-like amidst greatly handled accessories. *Tray* is a rather thin contribution to anti-vivisection literature; and *Ned Bratts* is an extraordinarily powerful treatment of a subject far from taking,—the conversion of a dreadful pair of miscreants through the influence of Bunyan and *The Pilgrim's Progress*, which leads them to confess sundry crimes, and to beg and obtain the meed of being hung—their only safe road to salvation, in their own opinion. The psychological element here is very strong, the atmosphere quite overpoweringly heated, which, though not gratifying, is appropriate, as the time is Midsummer Day, the place Bedford Assize Court.

Sketches and Studies in Italy. By J. Addington Symonds. (Smith, Elder & Co.)

To those who know and love Italy this new volume of word-pictures of the sunny South cannot fail to be a welcome companion. It should go with them on their travels, and lead them from town to town, from valley to mountain, from Crema to Amalfi, from Larian shores to Euganean heights. For such purposes few books could be better adapted to the needs of the cultured traveller. But it is not every kind of culture which can go all lengths

with Mr. Addington Symonds. In reading these sketches and studies, as they are now for the first time collected together, we can trace the thread of the Neo-Classic spirit which runs through them all more distinctly than we could when they appeared, sporadically, in the periodical literature of the day. We now see, perhaps more clearly than before, the reason why, with all his critical knowledge of the subject, Mr. Symonds had yet seemed to be so strangely wanting in warmth when treating of Dante. It is the intense mediævalism of the *Commedia*, we believe, with which the author of the sketches entitled "Antinous" and "Lucretius" could never be in sympathy. With the humanism of Petrarch, or Politian, with the ironic smile of Berni or Ariosto, Mr. Symonds is at once at home. He would greet Boiardo and Ariosto's travesty of the chivalrous epic with a "Sic Genius!" He would analyze with delight every detail of that truly beautiful Renaissance façade of the Certosa at Pavia, while the "dim, religious light" of the interior of Milan Cathedral would in all probability oppress him with a sense of mediæval austerity. There are many touches in Mr. Symonds's book which remind us of the doctrine underlying the equally exuberant language of Mr. Pater's *Studies in the Renaissance*. That doctrine seems to be summed up in these words: "Get all the sensations you can out of this life, and enjoy them to the full, for beyond the grave there is nothing." It is natural that a writer of this school of thought should take delight in "tender half-tones of violet and russet paling into greys and yellows," and that he should fairly revel in the delicate beauty of the Italian sunset hour, the hour after "Ave Maria." It is natural that to Mr. Symonds, spending Christmas in Rome, St. Peter's and St. John Lateran should be but the "dust of decaying shrines." It would have been more true, we think, to the under-tone of his *Sketches and Studies* had they ended on the Monte Generoso, where he wonders "how this phantom show of mystery and beauty will pass away from us—how soon—and we be where, see what, use our sensibilities on aught or nought?"

Scotter and the Neighbourhood. By Edward Peacock, F.S.A.

THIS little tract of thirty-six pages, printed at Hertford by Stephen Austin & Sons, is a lecture delivered in the Scotter Reading Room in 1878, and published by the members of the local Reading Room and Lending Library Society. Of course everybody knows that whatever Mr. Peacock does, he does well; but probably no other living man could have produced such a charming account of one of the average agricultural parishes of Lincolnshire. Mr. Peacock has evidently thrown his heart into the work, and his lecture, brief as it is, has been elevated by his remarkable knowledge and skill into a narrative of permanent historical importance.

Artists of the Nineteenth Century and their Works, by C. E. Clement and L. Hutton (Trübner & Co.), promises to be an exceedingly useful work of reference, whose utility to themselves, moreover, its many possessors might considerably enhance by having it interleaved and "posting up" to the day.—We have received *Dreams of my Solitude on the Mysteries of the Heavens*, by J. Prusol (Reeves & Turner); *An Introduction to the Study of Heat*, by J. Hamblin Smith, sixth edition (Rivingtons); also *The Skin and its Troubles*, "Health Primers" (D. Bogue). Dr. Mackay's very useful *Facts and Dates* (Blackwood & Sons) has reached a third edition.

THE July number of the *Edinburgh Review*, among other articles of importance, has one to which we would especially call attention—that on "Norwich Worthies," evidently from the pen of a writer who is not only

thoroughly "up" in his subject, but has taken no little pains to inspire his readers with an interest in the history of the old city and the many "worthies" who in bygone days were born within its walls, or who, not being actual natives, have been so closely connected with it "as to leave their fame and memory in the place in which they found their field of action or of suffering."

SPECIAL COLLECTIONS OF BOOKS.—The Council of the Library Association have decided to help in obtaining information relative to special collections of books throughout the country. The undertaking is one of great difficulty, and it can only be accomplished (even partially) by associated effort. The difficulty is, of course, greatest in regard to the special collections in the possession of private owners. It has been thought desirable, in the first instance, to see what can be done in a defined district, and to begin with the counties of Lancaster and Chester. Mr. J. H. Nodal will read a paper on the subject at the approaching meeting of the Library Association at Manchester; he will endeavour to present as complete a view as possible of the different special collections which are known to exist in Lancashire and Cheshire, and any information will therefore be gratefully received by him, at The Grange, Heaton Moor, near Stockport.

Notices to Correspondents.

We must call special attention to the following notice:

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

SUPINE.—The book to which you refer is printed in at least two modern editions of Milton's Works, viz., by Rev. Dr. Symmons (7 vols., 1806) in his third volume; and by Rev. John Mitford (8 vols., 1851) in his sixth volume. It is entitled an *Accidence or Commenced Grammar*. Our correspondent Mr. Kerslake, of Bristol, could probably tell you all about its rarity and price.

ONE LESS IGNORANT THAN PERPLEXED would like to be told of a book which would give him information about the "make-up" of a newspaper and the routine work of the daily press. [We are of opinion that a real knowledge of editorial duties can only be acquired by *practical experience*.]

JAMES NICHOLSON.—The custom of "well dressing" prevails also in Derbyshire. You will find a full description in Thiselton Dyer's *British Popular Customs*, p. 211. See *Genl. Mag.*, 1794, lxiv. pp. 115, 226; *Jour. of the Brit. Arch. Assoc.*, 1852, vol. vii. p. 205; *Times*, May 19, 1874; also, "N. & Q." 1st S. vii. 280; 5th S. i. 428, 473.

Our good friend the REV. W. D. PARISH writes:—"My name appears sufficiently often in "N. & Q." to make me anxious to correct ST. SWITHIN, who styles me Archdeacon Parish. I am not Archdeacon, but Chancellor of Chichester."

H. J. H. (Bishop's Stortford).—We shall be happy to forward a prepaid letter to our correspondent.

F. T. should refer to Mr. Collier's *Annals of the English Stage*.

R. W. O'BYRNE.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, AUGUST 9, 1879.

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Notes.

SHAKESPEARE IN GLOUCESTERSHIRE.

That period of Shakespeare’s life between 1586, when he left Stratford, and 1589, when he appears in London, has long puzzled biographers. Local research has lately brought out facts which go a long way towards proving that within this dusky interval Shakespeare paid a visit to certain people, his relations, at Dursley in Gloucestershire. In 1868 the Rev. R. W. Huntley, in a note to his *Glossary of the Cotswold Dialect*, pointed out this fact. In 1877 the Rev. J. H. Blunt, in a book entitled *Dursley and its Neighbourhood*, confirmed and added to the existing evidence of Shakespeare’s visit to Dursley. It is known that Oldys once agreed to furnish an account of ten years of Shakespeare’s life, containing much new matter. Unfortunately circumstances prevented Oldys from performing his promise. We are, therefore, unable to say whether he had gained some idea of Shakespeare’s Gloucestershire connexions. The object of the present sketch is to state the collected facts of the two previous writers, and to add some conjectures as to Shakespeare’s connexion with other dramatic authors of his time following from this visit.

A family named Shakespeare formerly resided

in Dursley and the neighbourhood, for James Shakespeare was buried at Bisley on March 13, 1570. Edward, son of John and Margery Shakespeare, was baptized at Beverston on Sept. 19, 1619. It is said that a John Shakespeare was married to a Margery Roberts at Stratford, Nov. 25, 1584. The interval is great between the two dates above, or we might have said they were the same people whose son was baptized as above. Thomas Shakespeare, weaver, was married to Joan Turner at Dursley Church, March 3, 1677-8, and of their children, Edward was baptized on July 1, 1681; Mary, 1682; Thomas, 1685; and Mary, 1691. John Shakespeare was a mason in Dursley from 1704 to 1739, and Thomas Shakespeare had a “seat place” assigned to him in 1739. Betty Shakespeare received poor’s money from 1747 to 1754. Some of this family “still exist as small freeholders in the adjoining parish of Newington Bagpath and claim kindred with the poet.” The name of Hathaway is not at all uncommon in the Beverston registers, and is still in existence in the neighbourhood.

In the second part of *Henry IV.*, Act v. sc. 1, “Gloucestershire Davy” says to Justice Shallow, “I beseech you, sir, to countenance William Visor of Woncot against Clement Perkes on the Hill.” This Woncot, as Mr. Steevens supposes in a note to another passage in the same play (Act v. sc. 3), is Woodmancot, still pronounced by the common people Womcot, a township in the parish of Dursley. This township lies at the foot of Stinchcombe Hill, still emphatically called “The Hill” in that district, on account of the magnificent panorama which it commands. On Stinchcombe Hill there is the site of a house wherein a family named Purchase or Perkis once lived. It is thus reasonable to suppose that this Perkis of Stinchcombe Hill is identical with “Clement Perkes of the Hill.” The family of Visor were also undoubtedly the ancestors of the Dursley family known in more recent times by the name of Vizard. Arthur Visor or Vizard was bailiff of Dursley in 1612, and the descendants have been there to this day. Mr. Blunt’s book contains their pedigree. A pathway in the woods near Dursley is traditionally known as “Shakespeare’s Walk.” In *Rich. II.*, Act ii. sc. 3, the description of a wild prospect in Gloucestershire, which takes in the view of Berkeley Castle, exactly answers to the view on which the eye still rests when the spectator stands on Stinchcombe Hill:—

“How far is it, my lord, to Berkeley now?” &c.
“There stands the castle by you tuft of trees.”

This knowledge of local names, local disputes, and local scenery could not have belonged to a stranger. It would be hard to say how Shakespeare became possessed of such knowledge unless he had paid a personal visit to the district. There is a strong consensus of opinion that he went to Scotland for his *Macbeth* vividness of detail; why

not as likely to have gone to Gloucestershire? Again, there is a vague tradition that Davenant's mother was an innkeeper's daughter in one of the vales, perhaps of Evesham, still more probably of Berkeley, where Shakespeare may have become intimate with her.

The separate individual work of Marlow and Shakespeare in certain plays which appeared between 1589-92 is difficult to point out, although two hands are known to be there. *Edward II.* (1590) has always been given wholly to Marlow. But allow the hypothesis that Shakespeare had a hand in it and we get certain things much clearer. In 1589 Shakespeare was in London, fresh from his Gloucestershire excursion, full of the weird interest and history gathered around Berkeley Castle, and impressed with the tones of its local dialect. He is but a country lad, full of power. He meets with Marlow and an acquaintance begins. Shakespeare advises Marlow, already a dramatic writer of repute, to work up the history of the unfortunate Edward II. into a play, which appears in 1591. Throughout this play are lines with a hitch in the metre, apparently lines with a syllable wanting, as Act i. sc. 1:—

"Were *sw'orn* to your father at his death."
 "*Earl* of Cornwall, King and Lord of Man."

Some thirty other examples occur in the whole play. The critics have found great difficulties in assigning reasonable cause for the deficiency, and various are the opinions. My hypothesis is this. Shakespeare, receptive, appreciative—a man of the *homo sum* type—did not come away from Gloucestershire empty. He was tainted with the dialectical pronunciation. Ask a Berkeley rustic of to-day to read the lines above, and you will find him make ten syllables of each. *Sw'orn* will become *swu-orn*, *Earl* will become *Ye-arl*, and so on. This diphthongal elongation of the vowel is the strongest point in the Gloucestershire dialect. In his native Warwickshire Shakespeare had none of it, but conceiving himself as assisting Marlow in composing a peculiarly Gloucestershire subject, he adopted this dialect from the strength of recent impressions. It is probable that the short lines in the undoubted plays of Shakespeare might be amended by such a system of reading. It was often common in prose in the Elizabethan writers to lengthen the vowel, as in *foorthe*, *woork*, *woorth*, &c. Many strong provincialisms current in the Cotswolds are to be found in Shakespeare. When he first joined with Marlow he was young in the literary and dramatic world. Use and success worked off his early rusticity and gave him polished language. It is generally asserted that Shakespeare and Marlow wrote together the *Taming of the Shrew* in 1589. We cannot think they so soon broke off the connexion as not to write in company in 1590.

ADIN WILLIAMS.

Kempford.

THE RIDDELLS OF THAT ILK.

The late John Riddell, the most eminent consistorial and genealogical lawyer of his day, was a cadet of this family, and proud of the fact, with good reason, as it is, or rather was till 1819, when "ancient Riddell's fair domain" was sold, one of the oldest landed families in Scotland. Mr. Riddell, in one of the literary disputes he had with the late Mr. Cosmo Innes, who was equally eminent in his own line of research, took that gentleman severely to task for asserting, in his preface to the *Chartulary of Melrose* (p. xiv), that the Riddells only acquired their surname from their lands in Roxburghshire instead of *giving* it to the estate. In a work which he published in 1843, called *Stewartiana*, Mr. Riddell (at pp. 108-16) treated the subject with his usual fulness of illustration, and from it I quote without more particular reference. The original charter to the family was granted by David I. (1124-53) to Walter de Riddale of the lands of Whittunes, Lilsive, &c., to be held as one knight's fee. When Mr. Riddell wrote, it was said by him to be in the Riddell charter chest. From Walter, the grantee, there is an unbroken descent to the present Sir Walter Riddell of that ilk. But Mr. Riddell, in his arguments and proofs as to the strictly *personal* character of the surname, instanced Gervase *Ridel*, a witness to the Inquisition of the same David when Prince of Cumbria, A.D. 1116, as of the same family with Walter de *Riddale*, and treated the *Ridels* and the *de Riddales* as closely connected—in fact, of the same stock; for he speaks, on the authority of Chalmers's *Caledonia*, of the Roxburgh *Ridels* as spreading into Mid Lothian, and *giving* their name to Cranston-Ridel in that county. Now it is a curious and rather remarkable fact that while the Riddells (now of that ilk) in deeds and monastic records, for several centuries from their first appearance in Scotland, are invariably* styled "de *Ridale*," the other stock, commencing with Gervase or Geoffrey "*Ridel*," always have their surname thus spelt, and never with the prefix "de." *Ridel* with them, as it is in Normandy at this day, is strictly a personal surname, not territorial. This seems, therefore, to point at a distinct origin for these two ancient families. The English stock, which I identify with the Cranston-Ridel family, sided with England in the wars of the succession, and thus lost their Scotch estate; the *de Riddales*, who, strangely enough, do not appear prominently at that era, though they lived near enough to the Border, retained theirs till a recent period. Sir Hugh *Ridel*, of Craneston, is on the Ragman Roll, but none of the other family appear there.

* There is one exception. "Walter *Ridel*" witnesses a charter by William the Lyon (Acts of Parliament, vol. i.).

The Ridels of England were chiefly connected with Northamptonshire and Essex, and in the Pipe Roll, 34 Hen. II., Hugh Ridel is found in possession of the land of Witering in the former county. In 3 Ric. I. Richard Ridel is the owner. A century later Hugh Ridel petitions Edward II. (8 of his reign) that these lands of Witering, which had been taken from him by Edward I., because, at the request of Simon Frisel, he stayed in Scotland with John de Balliol, and had been given to the petitioner's son Geoffry during the king's pleasure, might be restored to him (*Rot. Parl.*, i. 309 a). And thirty years afterwards, 21 Ed. III., another Hugh Ridel, son and heir of "Mons^r Geffrei Ridell," petitions Edward III. for restoration of his manor of "Crane-ton in Loudion," out of which his father had been expelled by the Scots for his allegiance to the English crown, styling it the heritage of his ancestors (*Jb.*, ii. 190 b). The probability is it was never restored, and thus the connexion of this family with Scotland ended. According to Bridges, they held Witering till the reign of Edward IV., when the family ended in an heiress.

At the very time when these *Ridels* of Witering and Cranston appear in the Pipe Rolls of Henry II. and Richard I. the *de Riddales* of Lilisclive are found in the chartulary of Melrose. One deed (p. 152 of that record) gives very remarkable evidence of four generations coexistent in the twelfth century. Patrick de Ridale, Walter his son and heir, William the son and heir of Walter, and William the son of William and grandson of Walter, all appear in this grant to Melrose. The deed that follows it (p. 154) is a confirmation by Eustace de Vesci, their overlord, of the *de Riddales'* grant. One of the witnesses singularly enough is Gaufridus *Ridel*, and he is not styled consanguineus, as he would have been had he been related. Hugh "Ridel" also attests a confirmation by William the Lyon of a grant by Patrick "de Ridale" to Melrose (p. 157). At this same period the Pipe Rolls show that a Patrick and Roger de Riddale flourished in the county of York. It has been said by Chalmers that the first of the Scotch *de Riddales* came from this quarter. The Christian name of Patrick certainly favours this origin.

I think it has been clearly shown (1) that the two families spelt the surname quite differently; (2) that no relationship is asserted between them in the deeds where members of each appear as witnesses; and (3) that the *de Riddales* never left Roxburghshire after their original settlement, while the *Ridels* owned lands both in England and Scotland. Mr. Riddell, in the disquisition on his family above referred to, while discarding the errors of Douglas's *Baronage*, which are many, has mixed up the two surnames so that an ordinary observer could not detect the real distinction between them—the spelling, a very remarkable thing at that early

date, and the invariable omission of the "de" in the surname of the English family. The arms of the families were different, though this by itself would not prove a different origin, the Riddells of that ilk bearing a chevron between three ears of rye, and those of England three or five bars wavy. These last appear on the shield of Jordan Ridel, of Tilmouth in Northumberland, in 1230 (*Raine's N. Durham*, p. 325). But the consistent differences in the spelling of the surname, so rare at that early date, indicate a distinct origin for the two families, as has been shown in this note. The point had not occurred to me till I lately observed a remark by my friend A. S. A. to the effect that the Riddells had originally come from Ridale in Yorkshire, an origin only applicable to one of these two stocks—the strictly Scotch one of that ilk. The history of the old families of a country is a part of its general history, as has been well observed, and it is remarkable that two families of such early standing in the south of Scotland, and so nearly of the same surname, should have a different origin, as is attempted to be shown here. ANGLO-SCOTUS.

EARLY BOOK AUCTIONS: RARE CATALOGUES.

—In connexion with this subject (*ante*, p. 95) the following interesting list, from one of Mr. Daniell's recent catalogues, seems worthy of preservation in "N. & Q." As far as my experience goes, such items are very uncommon in booksellers' catalogues.

"Dunton.—Catalogue of the Libraries of Henry Stubbs, late of London.—Dr. Dillingham, of Oundle, Northamptonshire—Thomas Vincent, London—Tho. Cawton, of Westminster—and John Dunton, father of the bookseller, and sold by auction in Warwick Lane—Dawson Turner's copy, with autograph and note, in 1 vol. 4to. bds., 26s. 1682. Thomas Parkhurst, the auctioneer, professes to deliver the catalogues gratis 'at the Bible on London Bridge,' and elsewhere. 'As it is the largest, so the choicest, collection of books that hath hitherto, or perhaps may again, be exposed to sale by auction' (Address to Reader).

"Catalogue of the Massanne Library, sold at the sign of the Black Swan, over against the south door of St. Paul's Church (amongst the woollen-draper's), St. Paul's Churchyard, by Millington, with a curious preface, 4to. bds., Dawson Turner's copy, with autograph and MS. note, large paper, 21s. 1657.

"Catalogue of all the Books printed in England since the dreadful Fire of London, 1666, collected by R. Clavell, 4to. wrap., 8s. 6d. 1673.

"Catalogue of the Library of John Humphrey, of Rowell, in Northamptonshire, sold at Jonathan's Coffee House, Cornhill, by Cooper, 4to. wrap., 8s. 6d. 1682.

"Catalogue des Diverses Liures Francois Recueilles dans la France par Robert Martine Libraire de Londres, apres du quel ils se vendent, a l'Enseigne de Venize, en la Rue nomme, Old Bayly, sm. 4to. wrap., 8s. 6d. 1640.

"Catalogus Librorum tam Impressorum quam Manuscriptorum, Quos Ex Roma, Venetiis aliis que Italiae locis Selegit Robertus Martine Bibliopola Londinensis, sm. 4to. wrap., 8s. 6d. 1632.

"Catalogue of the Library and Choice Manuscripts of a Person of Honour, sold by Bateman, at the Bible and Crown, Paternoster Row, 4to. wrap., 8s. 6d. Date about 1650.

"Catalogue of the Library of Robert Scott, sold at Ave Maria Lane, by Walford, 4to. wrap., 8s. 6d. 1687.

"Catalogue (priced in MS. of the period) of Books sold at Cambridge, at the Black Bull in Trumpington Street, by Millington, 1700, prices in MS., not quite complete and mended, 4to. mor., curious, 8s. 6d. 1700.

"Catalogue (priced and named in MS. of the period) of the Household Goods of the Duke of Richmond and Lennox, of Cobham Hall, Gravesend, sold at St. James's Square, with MS. notes on the margin, fol., folded wrap., 16s. 6d. 1703.

"Catalogue (curious manuscript, priced) of Books in the Warehouse at Stationers' Hall, at Little Britain, and at Pelican Court, belonging to D. Midwinter and Aaron Wood, 35 pp., very neatly written, sm. 4to. wrap., 8s. 6d. 1732.

"Chelsea Don Salteros Coffee House, catalogue of the rarities, 8vo., curious, 2s."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

CENTENARIANISM.—As the subject of centenarianism, its probability in certain cases and its possibility in many others, finds a place still in "N. & Q.," I venture to put on record a fact within my own experience which, though now sixty years old, lives very distinctly in my memory.

In the latter part of 1819, when I was seventeen years old, I went with my brother, the Rector of St. Botolph, Bishopsgate, to the London Workhouse to see an old woman, an inmate there, who was reported to have attained the extraordinary age of 108. We found her sitting bolt upright in her chair, but with every appearance of very advanced age. Her skin was dried and shrivelled like brown parchment or leather, and her eyes were dim and sunken, though the sight of them was not destroyed. But her voice was clear and strong, and her general vigour considerable, as she had walked down to Greenwich on the previous day to see "her youngest lad," as she termed him, a pensioner of the Hospital, aged eighty-five, as registered in the books of the Hospital. He was the youngest of three children, the two elder ones being dead.

The old lady was born somewhere in the north of England, but had in early life come up to London, and had been for a long period employed in the market gardens of Brompton and Fulham as a gatherer and carrier of fruit and vegetables to Covent Garden Market. She carried them on her head, and thence acquired that habit of holding herself upright which she retained in her extreme age. She seemed to have little or no memory of any special events which occurred in the course of her long life, with one exception, and that was the execution of the Scotch lords on Tower Hill in 1746. She was a spectator of that beheading, and followed the mob to see the heads placed on Temple Bar, and she added, "A brave mob it was."

Now as to the authenticity of the statement of

her being 108 years old. It seems to be established chiefly by the age of her third son, as proved by the register of Greenwich Hospital. According to that he was born in 1734, and was eighty-five in 1819. Consequently the marriage of his mother, who had given birth to two sons previously, must have been as far back as 1731, and supposing her to have been then about twenty, the date of her birth would be, as she stated it to be, 1711, three years before the death of Queen Anne; so that she and the *Spectator* came into the world in the same year, the first paper by Addison being dated Mar. 11, 1711. It is something to be able to say that I have seen and conversed with a person who was contemporary with Addison, Steele, Pope, Swift, and other heroes of that Augustan age; one who, born in the reign of Queen Anne, survived to that of George IV. I believe that she lived three years after I saw her, and died, truly "full of years," at the age of 111 in 1822. G. B. B.
Mollington Hall, Chester.

A HOWARD MARRIAGE.—In Mr. Hepworth Dixon's *Two Queens*, vol. iv. p. 21, speaking of the marriages of the daughters of the then Earl of Surrey, he says, "The youngest, Catherine, married Sir Rhese ap Thomas of Wales"; and again, in vol. vi. p. 34, he tells us that the only one who raised the banner of revolt in behalf of Queen Catherine and the Pope was Sir Rhese ap Thomas, brother-in-law of the Duke of Norfolk, who was taken and executed for his treason in 1531. These statements repeat, and give the currency of Mr. Dixon's well-deserved popularity to, an old and curious error. Sir Rhese ap Thomas, K.G., it may be seen from the account of him in my own *Genealogical Notes* concerning the Thomas family,* was married thrice; first to a daughter of Sir John Ellis, descended from Sir Henry Elys, of Yorkshire; secondly to Eva, only daughter and heiress of Henry ap Gwilym, of Court Henry,† who bore him his heir in 1478; and thirdly to Elizabeth, daughter of Sir William Thomas, of Ragland Castle, and sister of Sir William Herbert, first Earl of Pembroke of that family,‡ who was the widow of Sir Harry Stradling, Knt., of St. Donat's Castle, Glamorganshire, and survived her second husband, dying at Picton, in Pembrokeshire, Feb. 5, 1535. Sir Rhese himself died in 1527, probably in June, his will being probated July 5 of that year.§ His only legitimate son, Sir Griffith ap Rhys, K.B., married, about 1504, Katherine, daughter of Sir John St. John, and aunt of the first Lord St. John of Bletshoe,||

* *Genealogical Notes*, pp. 9-16, 95, 134.

† Collins's *Peerage*, vol. vii., p. 506, Brydges's edition.

‡ Tomb of Thomas Stradling in the chapel of St. Donat's.

§ Anstis's *Register of the Garter*, vol. i. p. 292.

|| Collins's *Peerage*, vol. vi. p. 742; Habington's *Antiquities of Worcester*, p. 21.

and died in 1521, leaving issue—1. Agnes, married first William, sixth Lord Stourton, who died in 1557, and secondly Sir Edward Baynton, Knt., of Rowden, in Hertfordshire, and died in 1574. 2. Rice, born about 1508, who succeeded his grandfather, and married Lady Katherine Howard,* daughter of the second Duke of Norfolk of that family, and having been imprisoned in the Tower since before Oct. 3, 1531, was beheaded on Tower Hill, Jan. 4, 1531-2, and one of his servants was hanged and quartered.

The confusion of identity between Sir Rhese and his grandson Rice first appears, I think, in Collins's *Peerage*, Sir Egerton Brydges's edition marrying Lady Katherine in the Norfolk pedigree to Sir Rhese ap Thomas and in the Dynevor pedigree to Rice ap Griffith Fitz Uryan. The date of Sir Rhese ap Thomas's death being certain from the proof of his will, we find in the *Calendar of State Papers, Reign of Henry VIII.*, published under the direction of the Master of the Rolls, abstracts of several letters written by Lady Katherine Ryx, as she signs herself, speaking of her husband as living and young in 1528 and 1529.* Also in the Act of Attainder of Rice ap Griffith (in the *Statutes of the Realm*†), passed by Parliament at its session of Jan. 15, 1531, we find her called "Lady Kateryn, Wydowe, late the Wyff of the sayde Rice ap Gruffith." And in the Act of Attainder of Queen Katherine Howard and her "complices," 33 Hen. VIII. c. 21,† she is spoken of as Katherine, Countess of Bridgewater. In the first Act of Attainder Sir Rhese ap Thomas is mentioned by name as grandfather of Rice ap Gruffith, and deceased. Burke's *Peerage* annually repeats Mr. Collins's error in the Norfolk pedigree, and its reappearance in Mr. Dixon's book I think justifies this public correction.

LAWR. B. THOMAS.

Baltimore, U.S.A.

"THE HARMONIOUS BLACKSMITH."—In the *History of the Ancient Parish of Prestbury*, one of the Chetham Society's publications (issued in 1876), by Frank Renaud, M.D., occurs the following statement, which is, I think, erroneous :—

"Charles Legh was a colonel of militia, and served the office of sheriff for Cheshire in 1747. He built the brick front of Adlington Hall, the left wing and chapel, and in many other respects added to and adorned the mansion, park, and grounds. He also rebuilt the north aisle of Prestbury Church. He was a friend of Handel, who composed the *Musical Blacksmith* whilst on a visit to Adlington. Mr. Legh had asked for an original composition whilst the two were out walking. The request was made when they were near to Hollingworth smithy, and whilst they walked home through the park Handel whistled the tune, and afterwards wrote it down. The

whole originated in the natural music made by the smiths in plying their trade. Handel also left behind the music of a hunting song, the words of which were composed by Mr. Legh, and which is yet preserved in the family."—Pp. 109-10.

I have, however, always understood that the original "harmonious" blacksmith, a term presumably identical with "musical," lived and died at Little Stanmore, or, as it is now more usually called, Whitechurch, in Middlesex, within a mile of Edgware. When on a visit, in the autumn of 1877, to my old friend the Rev. J. B. Norman, the Rector of Whitechurch, he pointed out to me the grave in that churchyard of William Powell, said to be the "harmonious blacksmith," who died in 1780, with its recently erected monumental stone, which had been put up by subscription and replaced a much older one, consisting of the old-fashioned horizontal board between two upright posts, which had fallen into decay. The present church was built about 1715, by the then Duke of Chandos, and contains an organ upon which Handel used to play when visiting at Canons, the stately ducal seat, now pulled down. The ceiling and walls were painted by Laguerre and are still in excellent condition. On the north side of the altar is the large chapel of the Brydges family with the sepulchral vault underneath, now closed up and concreted. Surely the evidence seems greatly to preponderate in favour of Whitechurch having been the residence of the blacksmith and the place of the composition of this piece of music, rather than Adlington, which is a township in the extensive parish of Prestbury, in the county of Chester.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SWEDENBORG ON THE "IGNIS FATUUS."—A piece of Swedish folk-lore about the *ignis fatuus* is mentioned by Swedenborg in his essay on phosphorescence :—

"Marshes produce the most brilliant wild fires; I have seen some of these wandering flames as large as a lamp, which sometimes went out and then were lit again, moving about from place to place, and two or three visible at once over snow and water, and more vivid and ruddy in the coldest air than at other times. I have often watched them with delight for a long time at a distance of a hundred and twenty feet. These fires are commonly called fire-dragons, and treasures are thought to be concealed under them."—*Miscellaneous Observations connected with the Physical Sciences*, by E. Swedenborg (translated), London, 1847, p. 103.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

POETICAL VERSION OF THE MIRACLE AT CANA IN GALILEE.—I have seen it stated in the biography of one of the English poets—Dryden, so far as my memory serves—that the prize was awarded him, at a college competition or for a school exercise, on the subject of the miracle at Cana, on his production of the following very beautiful couplet :—

* Collins's *Peerage*, vol. vii. p. 506; *Papers Foreign and Domestic, Reign of Henry VIII.*, vol. iv. pp. 2356, 2372, 2511-12, &c.

† *Statutes of the Realm*, vol. iii. pp. 415, 857.

"The modest water owned a power divine,
Confessed its God, and blushed itself to wine."

It is perhaps not known to many of the readers of "N. & Q." that the *idea* at least of the above is not new or original, and that the words themselves are nearly identical with those which occur in a passage from an ancient Latin hymn. The hymn referred to is that of the Irish poet and prose writer Sedulius, who flourished in the fifth century, and who is distinguished by the title "Scotus Hybernicus." This hymn, commencing "A solis ortus cardine," is given in full in the *Lyra Hibernica Sacra*, the second edition of which has just appeared, the stanza alluded to being as follows:—

"Novum genus potentiae,
Aquaë rubescens hydriæ
Vinumque jussa fundere,
Mutavit unda originem."

This stanza is rendered into English verse as follows by the editor of the *Lyra*, Canon Mac Ilwaine:—

"The water owns a power Divine,
And conscious blushes into wine;
Its very nature changed displays
The power Divine that it obeys."

M. E.

P.S.—Since the above was written I have been reminded that Richard Crashaw (1634) was the author of the following Latin epigram:—

"Nympha pudica Deum vidit et erubuit."

which he translated as follows:—

"The conscious water saw its God and blushed."

The anecdote, however, sent herewith is fresh in my memory, and may have met other readers of "N. & Q." It is also worth suggesting whether Crashaw may not have borrowed his epigram without acknowledgment from Sedulius.

DIPROSE'S HISTORY OF ST. CLEMENT DANES.—Several of the obituary notices of Mr. Diprose, who died a few weeks ago, spoke of his *Account of the Parish of St. Clement Danes* as having been published in two volumes. My own opinion is that one volume duly appeared in 1868, but that the second volume, though the greater part, if not the whole, was printed, has not yet been issued. For the sake of future bibliographers it is desirable that this doubt should be removed.

W. P. COURTNEY.

15, Queen Anne's Gate.

JOB xxx. 18.—"It bindeth me about as the collar of my coat." This version curiously mixes the modern description of dress with ancient ideas. There is no obscurity in the Hebrew, כָּפִי כְתָנִי, (as Gesenius understands it, *s.v.* כָּפִי (4), ed. Treg.), nor the Septuagint, *ασπερ τὸ περιστόμιον τοῦ χιτῶνος περιέσχε με*, where the opening of the tunic for the neck supplies the metaphor. On

looking at such versions as I have to see how the translation "collar of my coat" came in, I have noticed the following:—

Coverdale has, "And [they] gyrded me therwith, as it were with a coat," understanding it rather differently.

The Geneva and Bishops' Bibles have, "Which compasseth me about, as the collar of my coat." And in the Bishops' Bible (ed. 1695) there is the following explanation: "It is the manner among the Hebrues to have their garments sowed round in euery part, sauing a hole onely in the highest of it to put forth the necke."

It appears, so far, that the A. V. is principally due to the Genevan, from which the word "collar" comes. This may be derived from the "capitio tunicae" of the Vulgate, which in Ducange has these significations: "Capitium, ea pars tunicae qua caput immittitur. Tegmen capitis, capucium, capuchon" (Migne's edition, Paris, 1866).

ED. MARSHALL.

CORPORATION DOCUMENTS OFFERED FOR SALE.—The following, from the *Pall Mall Gazette* of the 2nd inst., should appear in reference to A. J. M.'s communication, *ante*, p. 86:—

"At Weymouth yesterday a large number of documents, being the archives of the borough for above 500 years, were offered for sale by public auction. They had originally belonged to the Corporation, but by some means had got into the possession of the late Mr. Sherren, and had since been known as the Sherren papers. Mr. Sherren's successor offered them for sale, after refusing to transfer them to the Town Council for 100*l.* Yesterday the auctioneer explained that the late Mr. Sherren bought the papers with other matter in "a barbarous state of mutilation," as reported by the Record Committee forty years ago. Mr. Pelly Hooper, solicitor, attended on behalf of the Corporation, and in their names protested against the sale, the documents being, as he said, the property of the Corporation. The auctioneer, Mr. Milledge, denied this, and said the papers were a valuable possession, extending over 500 years. He had received notice from the town clerk that the Council would proceed against him for any loss sustained by the sale. Mr. T. B. Groves, a member of the Council, said he had received a letter from Mr. H. Edwards, M.P. for Weymouth, stating that Mr. Sherren had no legal right to sell the papers, and that opinion had backed up by Mr. Riley, of the Record Office, who said that public documents could not be held by private persons, no matter how long they had been acquired. Mr. Groves said that only the previous day he had read of some tons of Government papers being sold at about 5*s.* a ton. Mr. Alberman Thomas said the Sherren papers were brought before the public by Dr. Black, of the Royal Archaeological Society, upon their visit to the town. As no one would bid above 300*l.*—the reserve price—for the papers, no sale took place."

H. Y. N.

"PLAYING THE BEAR."—Our gardener observed yesterday that the weather had "played the bear" among the mustard and cress. Is this expression known to any of your correspondents? The gardener has never left Northamptonshire. F. C.

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.]

LYNE FAMILY.—To assist a genealogical investigation at present being made, information as to the Lyne family in general, and more particularly as to the Warwickshire, Oxfordshire, and Wiltshire branches of the family, will be most acceptable; also, as regards any of the following:—

Richard Lyne, or Lynes, Rector, Feltwell, Norfolk, 1290.

Richard Lyne, Vicar, St. Nicholas, Kenilworth, Warwickshire, 1291.

John Lyne, Vicar, Allesley, Warwickshire, 1337.

Wm. Lyne, Rothersthorp (Vicar), Northamptonshire, 1398.

Reginald de Lyne, Shortcombe, Devon, *temp.* Edw. I.

Thomas Lyne, Corley, near Fillongly, Warwickshire.

John Lyne, Mayor of Theftord, Norfolk, *temp.*

Henry VIII., 1486.

Sir Wm. Lyne, Vicar, Haldebury or Aldbury, Herts, 20 Richard II.

Robert Lyne, Rector, Pitchcott, Bucks, 1507.

John Lyne, Rector, Erpingham, Norfolk, 1403.

John Lyne, or Lynes, Rector of St. Mary's, Ellingham, Norfolk, 1400.

Simon Lyne, of Guildford, Surrey, 30 Henry VIII.

Wm. Lyne, Rothersthorp (Vicar), Northamptonshire, 1398.

Lady Alicia Lyne, owner of a portion of Whitwick manor, settled upon her by Sir John Knyvell in 8 Henry VIII.

John Lyne, Rector, Brixworth, Northamptonshire, 1706.

John Lyne, Rector, Lamport, Northamptonshire, 1721.

Mrs. Elionor Lyne,* buried in Westminster Abbey, June 5, 1648.

Thomas Lyne, Vicar, Ryburgh Parva, Norfolk, 1532.

Sir George Lyne, Knt., who married Ann, daughter of Sir Wm. Goring, of Burton, Sussex.

John Lyne, Esq., who married Grizel, daughter of Thomas Gent, Esq., one of the Barons of the Exchequer, 1588.

The Rev. Dr. Lyne, Fellow of Eton College, who died in July, 1767.

The Rev. R. Lyne, made Chaplain in Ordinary to His Majesty, Oct., 1744.

The Rev. — Lyne, Chaplain to the Embassy, Aix-la-Chapelle, 1748.

The Rev. Richard Lyne, Rector, Eynesbury, Hunts, 1748.

Sir Humphrey Lyne, son of Cuthbert Lyne, whose daughter Margaret married Henry Hooke, Esq., of Bramshott, Hants, in 1634.

Henry Lyne, of Little Compton, Gloucestershire, born about 1680-90.

R. E. L.

SIR WALTER SCOTT.—In Lockhart's *Life of Sir Walter Scott*, he mentions that when in Italy in April, 1832, a lady requested Sir Walter to do something for her to which he had a great repugnance,

[* See Col. Chester's *Westminster Abbey Registers*, p. 142.—Ed.]

but with which request he nevertheless promised compliance. On being asked why he had done so, he answered, "That as he wasn't good for much now he thought he should try and oblige everybody." Who was the lady? In looking over some manuscripts some time ago, I found some verses written by Sir Walter when in Italy "at the request of the Countess of Wallinglass (?), a Russian lady." Would this be the lady mentioned above, and would the verses be the "something" to which he had such repugnance? The writing is very cramped and difficult to decipher, hence my uncertainty about the lady's name. If any correspondent would kindly give me a clue to the proper name of the lady I should be much obliged. Here are the first eight lines:—

"Lady, they say thy native land,
Unlike this clime of fruit and flowers,
Loves, like the minstrel's northern strand,
The sterner share of nature's powers.
Even Beauty's powers of impressing (?)
Decay in the decaying hours,
Until even you may set a task
Too heavy for the poet's powers."

What is the proper word at the end of the fifth line? Have the verses ever been published?

HERMES.

HERALDIC.—Can any of your readers tell me the names of the families to whom the following three coats belonged? 1. A chevron betwixt three bucks trippant, on the chevron three fusils (or lozenges). 2. Ermine, a fess engrailed betwixt three horses' heads coupé. 3. A chevron betwixt three trefoils. With the exception of the field of No. 2, no tinctures are given. I found the arms in an old sketch; the coat preceding them is that of Maxey, followed by that of Crispe. I believe them to be the arms borne by Nathaniel Maxey, of London, who married the daughter and heiress of Sir Rowland Crispe. Nathaniel Maxey died in 1708. He bore the same arms as the Maxeys of Salnighall, co. Essex, and was presumably of that family. Sir Rowland Crispe was the son of Dr. Tobias Crispe by his wife Mary, daughter of Rowland Wilson. Dr. Tobias Crispe was son of Ellis Crispe, of London, who married Hester, daughter of John Ireland. She, after her husband's death, married Sir Walter Pye, Kt., Attorney of the Court of Wards. Ellis Crispe died Sheriff of London in 1625. Any information as to the ancestors of Nathaniel Maxey would be gratefully received.

G. H.

"**MONFETI THEATRUM INSECTORUM,**" London, 1634.—I have a book thus entitled about which I am desirous of obtaining particulars. The volume is particularly interesting to me as an entomologist, being, I believe, the first book published in England devoted wholly to insects. Can any correspondent say how many copies were printed, and at what price it was sold, and whether the book

is now generally to be met with, or give me any other particulars? Was any book published on the Continent prior to this date (A.D. 1634) on insects?
W. GARDNER.

GABRIEL HARVEY.—Does there exist any authentic portrait of Gabriel Harvey, the friend of Edmund Spenser?
A. GRANGER HUTT.

THE GARDENS OF HOLYROOD are said to have been greatly enlarged and improved in the days of Mary Stuart. Is there any contemporary account of them still extant, and where? And what was the fate of the Lady Elizabeth, the wife of that Earl of Huntley who rebelled in 1562 and fell in the battle of Corrichie Burn, or died very shortly after? She was a daughter of Robert, Lord Keith, and a sister to William, fourth Earl Marischall of Scotland.
W.

"ANCIENT CLASSICS FOR ENGLISH READERS."
—In Collins's *Cicero*, p. 27, edit. of 1871, occurs the following passage: "The fruitless appeal . . . will be always remembered as having supplied Lord Palmerston with one of his most telling illustrations." Will one of your numerous correspondents oblige me by quoting the "illustration" referred to?
C. M. B.
Calicut.

IMPRISONMENT IN THE HOUSE OF COMMONS.—Some time since, turning over a file of old newspapers, circa 1833, I came across a brief notice that "Lady Briscoe was imprisoned [or committed] yesterday by order of the House of Commons." What were the circumstances and who was the lady?
H. M.

A DEED OF DENIZATION.—I have in my possession a deed of denization granted in the thirty-eighth year of James I. "Godfrō Richarde in Wassenburgh in Ducatu de Gulick in partibus Belgie oriund," &c. Can any of your correspondents kindly identify the above localities?
H. C. F.

COWPER'S "ILIAD."—I have recently seen it stated in print that Cowper, in a note on bk. i. l. 502, &c., of the *Iliad* (lines about 625 of his translation), refers to Homer's speaking of prayers as "the daughters of Jove" "in the most striking passage on prayer in heathen literature." Can any one who has access to an old annotated edition of Cowper's *Iliad* contribute enough of the note to show the exact words to which Cowper refers, and how they bear the translation he gives and the comment he makes?
H. N. CHAMPNEY.

ESSENDINE, WHISSENDINE, WINTERDINE, &c.—Whence comes the last syllable in the names of these English localities? Has it any affinity to the same in Engadine, for example?
C. W. BINGHAM.

THE SPANISH ARMADA.—A thin large quarto volume was printed at the end of the last or the beginning of the present century, containing a list of the names of those persons who subscribed money for the defence of the country when the Spanish Armada was expected. I should be glad to know the title of this work, and where a copy may be seen.
ANON.

REV. THOMAS PARKER, pastor of the church at Newbury, Mass., and author of *The Visions and Prophecies of Daniel Expounded* (London, 1646) and other works, was born and baptized on Whit-sunday, June 8, 1595, according to a memorandum of his friend Judge Sewall, and died at Newbury, April, 1677, in his eighty-second year. Notices of him will be found in Drake's *Dictionary of American Biography*, Allibone's *Dictionary of Authors*, Coffin's *History of Newbury, Mass.*, Allen's *American Biographical Dictionary*, and Brook's *Lives of the Puritans*. None of these writers give the place of his birth. Can any reader of "N. & Q." furnish it? His father, Robert Parker ("N. & Q.," 2nd S. xi. 243; 4th S. vii. 475), a Puritan minister, preached at Wilton, Wilts, about the date of the son's birth.

JOHN WARD DEAN.
Boston, Massachusetts, U.S.A.

PENANG LAWYERS.—Lieut.-Col. Bridges, in his *Round the World in Six Months*, says that on his arrival at Penang he "made particular inquiries for Penang Lawyers, big canes, which I had always heard of as one of the products of the place, but not only could I not get one, but could not even hear of one." Can any reader of "N. & Q." inform me what is the origin of the name or where these canes are grown?
ULRICH.

A "CORPUS INSCRIPTIONUM LATINARUM GALLIÆ."—Can any of the readers of "N. & Q." inform me whether there exists a "Corpus Inscriptionum Latinarum Galliæ," or give me the title of any work where I may find a collection of them? I am acquainted with Boissieu's *Antiquités de Lyon* and Spon's *Ant. de Lyon*.
V. S.

VIRA NONAMBA OR NOLAMBA, CHAKRA-VARTI (*Indian Antiquary*, 1879, vol. viii. p. 94).—Nonamba, who belonged to the Chálukya branch of the great Chandra-vansi dynasty, made a grant of lands, dated Sáka, 366, which, if Sáka Yúdish-thira is, as appears to me probable, intended, would be equivalent to A.D. 1776. What is the most recent, as well as the earliest, mention of Nonamba or Nolamba in Indian records?

The name No-namba or No-lamba is synonymous with Sikh-lamba, meaning supernumerary recruits on regimental muster rolls, for whom full pay was not drawn. According to one account there were only six Chakra-vartis, or Buddhist district officers,

viz., Bén, Bali, Dhúndh-Már, Aji-pál, Púriravás, and Mándhata, in which list neither Nala, Chakravarti of Náwar (forty miles south-west from Gualior), nor Nolamba of the valuable grant referred to, is mentioned.

R. R. W. ELLIS.

Dawlsh.

“MODUS VIVENDI.”—This formula is in daily use to express a practical compromise. How came it to be introduced, and what is the origin of it? Does it occur in any remarkable passage in any classical writer? The nearest expression that I can point to is “*Conditio vivendi*,” in Horace. Was it simply an imitation of the earlier expression in common use—“*Modus operandi*”?

ED. MARSHALL.

Replies.

RESTORMEL CASTLE.

(5th S. xi. 407, 454.)

I have still to thank your correspondents for so kindly answering my query. SIR J. MACLEAN thinks I am under a misapprehension respecting Restormel. But I was referring mainly to the twelfth century, SIR J. MACLEAN apparently almost exclusively to the fourteenth, &c. I will give my authorities; but first wish to say with regard to the family name, now spelt Denham, that I believe it was originally taken from Dine and Dinan, Dine from their castle and Dinan from their barony in Brittany, *ham*, of course, being the old form of home, dwelling-house. Stowe, in his Battel Abbey Roll, which he appears to have copied from the original, spells the name Dine. The prefix of Car-for Caer- to the name, Cardin, Cardinan, is said by Dr. Nicholas to mean fortress. Denham Castle was probably built by Robert de Dinan, who is the first, I think, I have met with called de Cardinan: “*Robertus de Cardinan debet x marcas, probahendo foro apud Lostwetel*” (*Madox, Hist. of Excheq.*, 274, 6 R. I.). Before this date Madox always speaks of the family as “de Dinan,” and Dugdale speaks of the treasurer (H. VII.) as “de Care-Dinham.” Robert apparently built his castle *temp.* R. I., and with the parish, which had previously been called Glin, named it after Dinan in Brittany, the ancient home of his family. It is of this Robert Leland was probably speaking where he says, “One Dinan, a great lord in Cornewaule, made a church at Pendasin.” Thus much may suffice to correct such statements as that in Gilbert’s *Cornwall*, viz., that Car-din-ham means “the rock man’s home or habitation.”

Restormel and Lostwithiel were both settled *cir.* 1338 by Ed. III. on the Dukes of Cornwall (Carew, p. 438); both committed *cir.* 1307 by Ed. II. to the custody of his seneschal, Thomas De-la-Hyde (*Madox*, p. 638). According to Lysons (*Mag. Brit.*, iii. 176), Edmund, Earl of Cornwall, died seized of

Restormel in 1300. William of Worcester speaks of Restormel as having been the residence of this earl, and Lysons says:—

“It is probable that, as he seems to have been the first earl who possessed it, he was the only one who inhabited it. . . . Restormel Castle, the ancient seat of the baronial family of Cardinan, came into the possession of the Earls of Cornwall towards the end of the thirteenth century. . . . Restormel Castle was a seat of the Cardinans, and was probably built by them. We find it in the year 1264 in the possession of Thomas Tracy, who married the heiress of that ancient baronial family. Among the documents of the Arundell family is a deed dated at Restormel, by which the said Thomas Tracy surrendered the castle of Restormel and the barony of ‘Kardinan’ to Ralph Arundell, to be held on behalf of Simon de Montfort as a security against his enemies, who had threatened them with destruction.”

Isolda, the heiress of the Cardinans, survived her husband De Tracy, and “in her widowhood conveyed Cardinan Castle and manor, in or about the year 1259, to Oliver de Dinan.” The date is clearly wrong, for, as we have seen, De Tracy was apparently alive and residing at Restormel Castle in 1264; but the fact that no mention in this deed of conveyance is apparently made of Restormel appears to show that it had then ceased to belong to the family.

With regard to the barony. My uncle, the late Rev. C. B. Cooke, more than once told me that an application was formerly made by the family of my grandmother, the heiress of Mr. John Denham of Kent, to the Herald’s College anent the barony of Denham, and that the answer of the College was that the descendants of the coheirs of the Lord Treasurer would take any rights yet remaining before the heir general, who, failing these, would come after. Sir H. Nicolas says much the same (*Hist. Peer.*). From the wills of the Treasurer’s mother (1496) and brother-in-law (1485), Sir T. Arundell, it is clear that at the dates given three coheirs, the Ladies Carew, Zouch, and Arundell, had issue. Whether the Ladies Carew, Zouch, and Fitzwarin, the other coheir, have descendants now living I cannot at present say, but it appears certain that Lord Arundell of Wardour is the lineal descendant of the above Lady Arundell. I am a staunch stickler for the preservation, as far as may be, of old titles, for I think it highly desirable in an hereditary monarchy to encourage hereditary associations.

The family of Denham is ancient and not undistinguished. They are said to have been Barons of Dinan in Brittany before the Conquest. Fulke, *temp.* William I., was the first English baron (Sir H. Nicolas). Alan, the second, received from Hen. I. the English barony of Burton for slaying (Camden says at Gizors) the Champion of France in single combat (*Testa de Nevil*). “Oliver de Dinan . . . was also a famous souldier in the British warres, and after he was reconciled to Hen. II. was much esteemed of hym” (*Pole’s Collections*,

p. 82). Robert, *temp.* Ric. I., is mentioned as having "undoubtedly the greatest estate [seventy-one knights' fees] then pertaining to any private man in the province" (Gilbert). John, "which attended Henry 7 out of his exile, for that-tayning the Crowne, was made Lord Thresorer" (Pole); and last, not least, Sir John Denham, the poet's father, appears at different times to have been Lord Justice, Lord Commissioner, Lord Chief Baron, and Lord Chief Justice of Ireland, and Baron of the Exchequer in England. How Sir John performed his various duties we gather from Lord Chancellor Bacon's charge to his successor, Sir W. Jones, in which he recommends him to imitate "the care and affection to the Commonwealth, and prudent and politic administration of Sir John Denham." When in Ireland Sir John was so good an "administrator of the revenue" (Bacon) that he set up the customs, which had previously produced only 500*l.*, until, before his death, they were let for 54,000*l.*

H. W. COOKES.

Astley Rectory.

I find that I was in error in stating, at the reference last quoted, that Restormel Castle never belonged to the Dinham family. My friend Mr. George Freeth, of Duporth, co. Cornwall, who was for many years an officer of the Duchy of Cornwall, informs me

"that Isolda de Cardinan, daughter and heir of Andrew de Cardinan, by her charter granted to the most Serene Prince Lord Richard, by the grace of God King of the Romans, her castle at Restormel with her demesne there, which lies near the castle on the east side of the king's highway, which extends from Bodmin to Lostwythiel, with the freemen and villans, the whole of her wood there with the villans of Lostwythiel, three mills belonging to the town and castle, the water of Fawe and fishery of the same, and all liberties and free customs, &c., as freely as she held the same, to hold to him and his heirs for ever, so that he or his heirs may not exact or occupy anything on the west side of the king's highway by reason of that feoffment."

Mr. Freeth is unable to give me the date of the document. He adds, "To this day the manor of Restormel claims nothing on the west side of the Bodmin Road." I may add that this correction does not affect my other statements.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89.)—I send descriptions of a few books relating to Pope's quarrel with Cibber. Of Pope's literary controversies this was the most unfortunate. Cibber gave as good as he received. A son of Richardson the painter describes Pope's features as writhing in anguish while he was reading one of Cibber's satirical pamphlets. Pope's dislike for Cibber was originally caused by some

remarks made by the latter when taking the part of Bayes in *The Rehearsal*. A certain licence was allowed to the actor in this part, and it was usual to introduce original observations referring to the topics of the day. Cibber took advantage of the opportunity to ridicule *Three Hours after Marriage*, a feeble comedy by Gay, to which Pope and Arbuthnot had also contributed. The quarrel was subsequently embittered by the publication of Cibber's play, *The Non-juror*, which was very offensive to the High Church party and to the Roman Catholic families, the Carylls, the Stonors, and the Blounts, with whom Pope was on intimate terms.

A conspicuous place was given to Cibber in the *New Dunciad*, and in 1743, when a complete edition of the poem, in four books, was published, Cibber was substituted for Theobald as hero of the poem. Pope died the next year, and Cibber wrote an unfriendly epitaph on his antagonist, of the tone of which the following lines will give some idea:—

"Readers might think that none but good men die.
If graves held only such, Pope, like his verse,
Had still been breathing and escaped the hearse,
Though fell to all men's failings but his own."

14. "A Complete Key to the Non-Juror. Explaining the Characters in that Play, with observations Thereon. By Mr. Joseph Gay.

'Moveat Cornicula risum,
Furtivis nudata coloribus.'

Hor.

The Second Edition. Printed for E. Curll. London 1718." 8vo., pp. 26.

Mr. Carruthers, in his *Life of Pope*, rashly states, p. 158 (second edition, London, 1857), that this pamphlet is "without doubt" the work of Pope.

15. "The Tryal of Colley Cibber, Comedian, &c., For writing a Book intitled 'An Apology for His Life,' &c. Being A thorough Examination thereof; wherein he is proved guilty of High Crimes and Misdemeanors against the English Language, and in characterising many persons of distinction. Lo! He hath written a Book! Together with An Indictment exhibited against Alexander Pope of Twickenham, Esq.; for Not exerting his Talents at this Juncture; and The Arraignment of George Cheyne, Physician at Bath, for the Philosophical, Physical and Theological Heresies, uttered in his last Book on Regimen. London: Printed for the Author; and sold by W. Lewis in Russel-Street; and E. Curll, in Rose-Street, Covent-Garden; Messrs. Dodsley, Jackson, Jolliffe and Brindley, in St. James's and Bond-Street, and at all Booksellers in London and Westminster, 1740. Price One Shilling." Title, six pages of introduction; text, 1 to 40.

16. "A Letter from Mr. Cibber, to Mr. Pope, Inquiring into the Motives that might induce him in his Satyrical Works, to be so frequently fond of Mr. Cibber's Name.

'Out of thy own Mouth will I judge thee.'

Pref. to the *Dunciad*.

Printed and Sold by W. Lewis. Price 1*s.* London, 1742." 8vo., pp. 66. (a) An engraving, oblong fol., of Pope's misadventure related on p. 48 by Gravelot. (b) Ditto, reverse copy reduced 5½ in. by 3¼ in.

17. "A Blast upon Bayes; or a New Lick at the Laureate. Containing Remarks upon a Late Tatling Per-

formance, entitled, *A Letter from Mr. Cibber to Mr. Pope, &c.*—“And lo there appeared an old woman!—Vide the Letter throughout.” The Second Edition. London: Printed for T. Robins, in Fleet-Street, and sold at all the Booksellers, and Pamphlet-Shops in Town and Country, 1742. Price Sixpence.” Title-page and pp. 26.

18. “A Letter to Mr. C . . . b . . . r. On his Letter to Mr. P

‘Tu ne cede malis sed contra audentior ito.’

Virg.

London: Printed for J. Roberts, near the Oxford-Arms in Warwick-Lane, 1742.” Half-title, title, pp. 26. By Lord Hervey.

19. “Another Occasional Letter from Mr. Cibber to Mr. Pope, wherein The New Hero’s Preferment to His Throne in the Dunciad, seems not to be Accepted. And the Author of that Poem His more rightful Claim to it, is Asserted. With An Expostulatory Address to the Rev. Mr. W. W—n, Author of the new Preface, and Adviser in the curious Improvements of that Satire. By Mr. Colley Cibber.

Remember Sauney’s Fate!

Bang’d by the Blockhead, whom he strove to beat.

Parodie on Lord Roscommon.

London, Printed: And Sold by W. Lewis in Russel-Street, Covent-Garden, 1744. Price One Shilling.” Pp. 56.

F. G.

In the appendix to the *Dunciad* Warburton in his edition (1757) gives in his list, which is chronological, two attacks on Pope, both of which, I infer, preceded *Æsop at the Bear Garden*, 1715 (included in Warburton’s list). The first two attacks given in the Appendix are:—

20. “Reflections critical and satirical on a late Rhapsody, called, *An Essay on Criticism*. By Mr. Dennis. Printed by B. Lintot. Price 6d.”

21. “A New Rehearsal, or Bays the younger; containing an Examen of Mr. Rowe’s plays, and a word or two on Mr. Pope’s Rape of the Lock. Anon. [by Charles Gildon]. Printed for J. Roberts, 1714. Price 1s.”

I think it is a fair conjecture that the above both appeared in 1714, as they precede four attacks on Pope in 1715, of which one is *Æsop at the Bear Garden*. “*Durgen: a Plain Satire on a Pompous Satirist*. By Edward Ward, with a little of James Moore,” is also in Warburton’s list.

FREDK. RULE.

CURIOUS COINCIDENCES (5th S. x. 385, 502; xi. 32, 72, 296, 474).—The following curious coincidence occurred some years ago. To ensure accuracy I send the account of it in the words of H. E., to whom it happened:—

“I had bought a book (a Macchiavelli) in London just as I was starting for Florence, and it was packed up with my things in the paper parcel in which it was sent from the bookseller’s, and which was not opened till some weeks after we got to Florence, when we were living in the Palazzo Boutourlin (*ci-devant* Nicolini), No. 15, Via de’ Servi. When I opened the parcel and the book, a paper tumbled out of it, evidently a fragment of an Italian exercise, one sentence of which was, in questionable Italian, ‘Conduct me to the Palazzo —, No. 15, Via de’ Servi,’ the precise house to which it was taken. I pasted the paper into the volume, with a note of the circumstance, and there it is now, for the coincidence was so strange that I thought it worth preserving; and

you are welcome to perpetuate it, and to make the most of the fact of a blank having been left for the name of the palazzo, which had recently changed owners.”

G. F. S. E.

When Surgeon-Major B. Hinde, M.D., of the Army Medical Staff, was in charge at Bathurst, Gambia, I regularly sent to him by post the *Saturday Review*, which was always handed for perusal to the Governor, Colonel D’Arcy. In one of these papers a letter was found, which was duly returned to me. It was addressed to a lady at Lyme Regis. I recognized the writing of a friend, Mr. R. Damon, F.G.S., of Weymouth, to whom I returned it. Colonel D’Arcy was afterwards appointed Governor of the Falkland Islands, and I continued to forward the *Saturday Review* to him. Enclosed in one of these papers was found a letter addressed to a firm in London, which he returned to me. I immediately recognized it as having been despatched from a department in the company in which I am myself engaged. It contained a document of some importance as a security. In both instances my papers had of course been posted in the same office as the letters which got shuffled inside them in the post bag.

HUGH OWEN.

The following curious coincidence occurred not long ago at the Huddersfield Savings Bank. Two depositors were at the counter together, one named Cain Quarumby and the other Abel Quarumby. It was naturally supposed that these men were relatives, but on inquiry it was found they were strangers to each other, never having even met before. The somewhat unusual name of Quarumby is local; there is a village of that name near Huddersfield, formerly the seat of the De Quarumbys, a family which has been extinct for many centuries. The name used to be spelt Whenby, then Queneby, Querneby, and finally Quarumby. I may also remark that the name Cain is by no means uncommon in the neighbourhood of Huddersfield.

G. W. TOMLINSON.

Carke-in-Cartmel,

I think I may fairly claim the following as a very curious coincidence; certainly it is one of the most remarkable that have ever occurred to myself. Till within the last few years the *Clergy List* contained the name of a highly respected gentleman, in no wise related to me, but bearing, and called by, the same first Christian name as myself. We had been introduced to each other, but had had no opportunity of cultivating each other’s acquaintance. It chanced that in 1867 I was visiting the Paris Exposition, and passing one morning through the building, my attention was arrested by the kind of trophy of Bibles which was raised in the centre of one of the alleys by the British and Foreign Bible Society. On the opposite side stood an English gentleman, who was engaged in a

similar survey, and as our eyes fell from the object of our gaze they met each other, and a slight smile of recognition gradually lighted up both our countenances. We advanced towards one another and shook hands; but it was obvious from his manner that we were in precisely the same case—were aware that we had met elsewhere, but had no recollection whatever as to who we respectively were. "I beg your pardon," was our common exclamation, "but I cannot at this moment remember your name." I forget which was the first to reply, but the answer was identical: "My name is the Rev. Charles Bingham" and "My name is the Rev. Charles Bingham."

I am no calculator, but I fancy it would be a very difficult task to estimate the amount of improbability involved in the circumstances above recorded. C. W. BINGHAM.

It may tend somewhat to abate the wonder of the coincidence as to the tarts mentioned by DR. CHANCE (5th S. xi. 296) to remind him of what was very probably in his mind, even if unconsciously, at the time, viz. that he was in the very country of pastry and cream tarts. It is, I believe, a fact that the pastry *chefs* in clubs, hotels, and mansions, all over Europe, are from the Engadine, and that a large number of the confectioners with Italian names (*e.g.* Gatti) are Swiss from the Italian provinces. Large numbers of these persons return to spend their latter days in their own valleys, erecting villas which are ornamented on the lines of the sugar applied to "French" pastry.

W. C. J.

GLOUCESTERSHIRE WEATHER, 1792 (5th S. xii. 48).—I have looked through the *Gloucester Journal* for the summer of 1792, and can find nothing to corroborate the statement of such severe weather in June of that year: on the contrary, I find evidence which goes to contradict it. On the day mentioned (June 5) there was an open-air entertainment at Frampton-on-Severn, a village a few miles from Gloucester, with a dinner on a lawn and a dance in the evening, and nothing is said about the weather. In some remarks in the *Journal* of June 25 on the prospects of the harvest the only allusion to the weather is that, owing to the wet and coolness of the summer, the barley suffered a little on the colder lands.

J. SAWYER.

Journal Office, Gloucester.

The summer of 1792 was remarkably cold and ungenial all over England. A note in the *Gentleman's Magazine* for October, p. 883, describes it as uniformly wet, windy, cold, and dark, excepting only one dry week in August, when the heat was so excessive as to cause many deaths, and at the commencement of September all thoughts of summer were finally annihilated by the severe frosts. In the same volume, p. 667, there is an

account of a severe storm in the Cheviot Hills on June 23, when the snow and hail covered the ground to a depth of half a foot. In Sykes's *Local Records*, i. 361, there is an account of a similar storm at Sedgfield in Durham on July 17, when the depth of ice was two feet, the corn totally destroyed, and the trees were stripped of their leaves.

EDWARD SOLLY.

I have searched the *Gentleman's Magazine*, but have not found any confirmation of this frost and fall of snow. There is no communication from Gloucester or elsewhere (under "Country News") respecting it. At the beginning of the number for July, 1792, there is the meteorological register for June, and, on the whole, the month was a fine one, but there were some violent storms about the 8th, between 16th and 19th, and on the 23rd and 30th. The storm of the 23rd is only mentioned in connexion with the Cheviot Hills, but the effects there are recorded of the discharging of a waterspout, and the destruction done by hailstones of an extraordinary size and snow is spoken of. The hailstones are said to have remained on the ground for two or three days, and to have been then as large as marbles. With so much atmospheric perturbation there may have been frost and snow in June at Gloucester.

GIBBES RIGAUD.

18, Long Wall, Oxford.

Your quotation from the *Gloucester Mercury* called to my remembrance a pamphlet I have, *Causes of the Scarcity investigated, with an Account of the most Striking Variations in the Weather from Oct., 1784, to Sept., 1800* :—

"1791. No frost either in winter or spring, but on the 12th of June (Whitsunday) snow fell in various parts, and in a few days after the thermometer was at 75°."

"1792. Spring and summer very wet and cold; hay and corn bad; wet winter, but neither frost nor snow."

The author was the Rev. Samuel Hopkinson, B.D. Printed by Newcomb, Stamford, 1800. I (now in my eighty-fourth year) knew in after years Mr. Hopkinson.

J. HOW.

The Retreat, King's Langley.

THE YEW (5th S. xii. 8, 54).—I like my friend MR. MARSHALL'S reply, but would wish to declare my doubts as to the notion, so often expressed, of the churchyard yew being planted to supply the parish with bows. It is seldom the case that more than one yew tree exists, and that shows no signs of its limbs having been lopped off to make bow staves; nor am I sure that the branches of the churchyard yew would serve the purposes of the parish. Bows were made of English yew doubtless, but it was very inferior to the foreign yew. Even in the earlier times we know of no ordinance ordering the parish to plant the yew for the purpose. These ordinances would range from the thirteenth to sixteenth centuries, and the price of a bow in the time of Edward III. was from 1s.

to 1s. 6d. This might perhaps denote that they were all made of English woods, among which there was no great difference in value. In the time of Henry VIII. the prices of bows varied by law from 6d. to 3s. 4d.; and he enforced the importation of foreign bow staves in every shipload of merchandise in proportion to cargo. Very long bow staves were admitted duty free; and for fear lest the supply should be too easily used up, bowyers were ordered to use elm, ash, and wych-hazel in certain proportions to yew. This again seems to me some proof that yew staves were not easily procured from English trees.

The Acts of Hen. VIII. were repealed in the third year of Queen Mary, and Parliament settled the prices of bows as follows: for a bow made of best foreign yew, 6s. 8d.; for an inferior sort, 3s. 4d.; and for one made of English yew, 2s.

Neither Stow, nor Strutt, nor Brand mention the churchyard yew tree as the source of bow staves; nor am I aware that parish records or accounts show any sale or provision of bow staves from the tree. But the parish was often charged with making and repairing butts, and the payments are recorded.

I am inclined to think that the notion of the parish yew tree providing the bucolics of the period with bow staves has been accepted and promulgated on insufficient grounds; but I may be wrong, and shall be obliged if proof of my error is given.

GIBBES RIGAUD.

18, Long Wall, Oxford.

This tree, from its poisonous properties, being injurious to cattle, could only be cultivated in an enclosed site; and as the only available enclosures in archery times were the little pieces of ground on which the churches stood, afterwards enlarged as burial-grounds, it is but reasonable to suppose that the epithets applied to a churchyard should soon come into use when speaking of the yew tree.

ALEX. GRAHAM.

Carlton Chambers, S.W.

Thanking Mr. MARSHALL for his reply, the latter part of which was unknown to me, would your other correspondents allow me to say that what I wanted was *authority*? Giraldus, as quoted by Mr. MARSHALL, disposes, I think, of the view that the "churchyard yew" was due to an ordinance or law that yews were to be there planted for archery purposes. In a work of the sixteenth century (foreign) I read that they were so planted in England for shade and "conciones," which I took at its worth.

B. E.

A DEFINITION OF METAPHYSICS (5th S. xi. 468; xii. 54).—If Archdeacon Denison is quoted correctly, I shall be glad to have Cicero's words to see whether they apply to what we call metaphysics. The word "metaphysica" is not in

Ernesti's *Clavis*, and in Riddle and Arnold's *Latin-English Dictionary* it is marked as not found in any classical author. The definition is old. I have heard it ascribed to Voltaire, but Cicero and Voltaire are rather wide references, and I have not time to make diligent search. Here, however, is a passage in a similar spirit:—

"On peut être métaphysicien sans être géomètre. La métaphysique est plus amusante; c'est souvent le roman de l'esprit. En géométrie, au contraire, il faut calculer, mesurer. C'est une gêne continue, et plusieurs esprits ont mieux aimé rêver doucement que se fatiguer."—*Quest. sur l'Encyclopédie*, "Métaphysique."

Mathews, in one of his "At Homes," introduced a Scotch professor—said to be Dr. Birkbeck—delivering an introductory lecture at a mechanics' institution. He put on a plaid wrapper, and spoke with a Scotch accent, which I shall not attempt to give in writing. All which I remember is:—

"Gentlemen mechanics,—Phrenology is the science which is taught in free schools, where the heads of the scholars are sure to be well bumped. Metaphysics, gentlemen mechanics, is when one man explains to another man what he cannot understand himself, and argues about it."

This I heard, and I believe more is preserved in one of Duncombe's piratical reports, most of which I have, but not that which I now want. Perhaps some more fortunate possessor will correct me if my memory is inaccurate as to what I heard fifty years ago.

FITZHOPEKINS.

Garrick Club.

THE MASTER OF ARTS GOWN, OXFORD (5th S. xi. 273).—I have not noticed any reply to Mr. PICKFORD's question, which he says he has frequently asked, but which has never been answered, as to the time when the dress gown of the Oxford M.A., made of black stuff with ample velvet sleeves, now confined exclusively to the proctors, ceased to be worn by all masters of arts on state occasions. May I be allowed to ask, did masters of arts ever wear such a gown? I have before me Logan's *Oxonia Illustrata*, published about 1673 (it has no date on the title-page). In the plate of "The Habits of the several Degrees of the University" the master of arts is thrice represented: first, in a long-sleeved gown; secondly, with a hood on his back; and thirdly, "toga lugubri indutus." The last resembles a preaching gown, having short sleeves, tied round the wrist. The proctor, on the other hand, is represented in a gown with short, loose sleeves of velvet. Again, in Williams's *Oxonia Depicta*, undated, but published in 1733 (*vide* Hearne's *Remains*, vol. ii. p. 784), in the procession to the House of Congregation of the *cumulator* the proctors are represented in their short sleeves of velvet, and the master of arts in an unmistakable master's gown, with the horse-shoe-cut at the bottom of the long hanging sleeve. If the proctor's gown with short velvet sleeves were ever

worn by masters of arts it would appear to have ceased to be worn before Williams and Loggan. In the all but fifty years that I have known Oxford, and twenty-five of residence, I never heard of any master of arts affecting the proctor's ample loose velvet sleeve unless in his year of office. I am inclined to think that MR. PICKFORD is possessed of one of those myths which float about junior common rooms and are believed by undergraduates only. Will MR. PICKFORD produce some tangible evidence of the proctor's velvet sleeves having been worn by masters of arts on state or any other occasion?

DEO DUCE.

STRAWBERRY LEAVES (5th S. ii. 129; v. 75).—In an interesting paper on strawberries in the July number of the *Gentleman's Magazine* there are the following remarks:—

"The only allusion to the strawberry in the whole series of *Notes and Queries* is the following question, which remained unanswered by any correspondent, nor was light thrown on the subject by any editorial suggestion. ST. SWITHIN inquires, Why were these leaves chosen to decorate ducal and other coronets? The question cannot be answered in this form, because strawberry leaves were not chosen to decorate coronets, but a certain number of conventional leaves were used to ornament the crowns of the nobility as early as the reign of Edward III., and these leaves, which in early coronets are very unlike a strawberry leaf, did not receive their modern name till a much later epoch, and the reason of their being so named is unknown to us. It is only in quite recent times that such expressions as 'He aspires to the strawberry leaves,' &c., occur in our literature; and it may be remarked that the Earl of Beaconsfield has made frequent employment of the metaphor in his early novels, two examples of which are quoted in Latham's *Johnson's Dictionary*. The ducal coronet is ornamented with eight of these conventional leaves, as they are guardedly called in the new edition of the *Encyclopædia Britannica*, five of which are shown in illustrations. When the ducal coronet serves as a crest coronet, it only displays three strawberry leaves. The coronet of a marquis is heightened by four strawberry leaves, three being visible in drawings, whilst that of an earl has eight, with four represented in illustration. The coronets of viscounts and barons have no ornamentation of strawberry leaves, and it was only since as late as the reign of Charles II. that baronets were entitled to a coronet at all. Since 1715 the base of an archbishop's mitre has been a ducal coronet, consequently the strawberry leaves are present. Fleur-de-lis are substituted for strawberry leaves in the imperial crown of England and in the coronets of the Prince of Wales and younger sons of Her Majesty, but that of the Duke of Cambridge bears strawberry leaves."

In alluding to "N. & Q." the writer appears to have overlooked MR. RULE'S communication in 5th S. v. 75, where he asks why, and on whose authority, the trefoil floral ornaments of ducal coronets were ever called *strawberry leaves*.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

CELTS AND SAXONS (5th S. xi. 5, 52, 213, 369, 469; xii. 51).—Allow me to state that in my remarks, under the above head, of May 10, 1879, by

a slip of the pen I wrote "west" instead of "east" as the locality of Danish occupation and conquest in Ireland in the tenth and eleventh centuries; but as regards MISS HICKSON'S challenge for asserting that Uchtred, son of Waltheof, was likewise termed Uchtred, son of Scot, I beg to refer her to the chartulary of Glasgow Abbey, in which about the year 1116 we find as witnesses Uchtred, son of Waldef, and under the same date, and doubtless referring to the same person, Uchtred, son of Scotus or Scot. I would likewise most distinctly say that Waltheof, Earl of Northumberland, the Waldef in question, was Danish and not Saxon in his paternal descent, and in right of such descent was Earl of Danish Northumbria and Earl or Jarl of Northampton and Huntingdon, in direct descent from Guthrum the Scald, first Jarl of Huntingdon by the creation of Alfred the Great, who in 867 divided England with that royal Dane, assigning him the district called the Danelagh, north of Watling Street from Dover to Chester, and ending in the northern Roman wall between "Scotwater" and "Skotland's firth." It must also be borne in mind that Waltheof's son-in-law David, King of Scotland (who had married Maud, eldest daughter of Waltheof, Earl of Danish Northumbria and Huntingdon, and became in her right entitled to these possessions), was the first of Malcolm Kanmore's race mentioned under the name of "Scotus," doubtless from the Danish idea of that locality, as situated between the Tyne and the Firth of Clyde, and in the ninth and tenth centuries in the occupation and under the rule of the royal Skiolding, Dubhgall, or Lowlander Scot, a race whose dialect to this day bears a strong affinity to Low Dutch as spoken in Jutland, and whose customs likewise are more Danish than Gaelic.

JAMES R. SCOTT, F.S.A.

Cleveland, Walthamstow.

Your fair correspondent quotes Miss Gordon Cumming as mentioning that a sculptured camel in the kirkyard of Canna, in the Hebrides, is "the sole instance in which that Eastern treasure appears in Scottish sculpture." It is not strictly the only instance. John Stuart, in his *Sculptured Stones of Scotland*, besides the Canna camel, mentions and figures a camel represented as "kneeling on its forelegs on the cross slab at Meigle in Perthshire." Stuart quotes the *Annals of Ennisfallen* in these words: "In this year (A.D. 1105) a camel, which is an animal of wonderful size, was presented by the King of Alban to Mucertac O'Brien." Your correspondent says by the King of Scotland. Which is correct I have no means of ascertaining, but I call attention to it, as the period when the name *Scotland* was confined to what we now call Scotland is still, I believe, questionable.

J. C. M.

In her interesting communication MISS HICKSON

quotes a passage in Miss Gordon Cumming's book in which, mentioning one of the stones in the little kirkyard of the island of Canna, she states :—

"It is one of those stones that tells perhaps of ancient superstitions, for on it are carved divers emblems of unknown meaning, amongst others a camel, the sole instance in which that Eastern treasure appears in Scottish sculpture."

This is not, however, the sole instance of the appearance of the camel on the sculptured stones of Scotland, as I have before me a rubbing I took of the Dunfallandy stone, on which the figure of the camel is clearly portrayed, and its being found so far inland is, I think, even more extraordinary than its occurrence on the coast.

A. A.

Pitlochry.

THE ARMS OF THE MORETON FAMILY (5th S. xi. 221, 412, 472, 518; xii. 53.)—The Moreton family seem usually to have borne as arms, Argent, a greyhound courant sable, and as a crest a dog's head coupé argent, and these are given in the pedigree of Moreton of Little Moreton in Ormerod's *History of Cheshire* and Burke's *History of Commoners*. But they sometimes bore the above arms quartering Macclesfield, Gules, a cross engrailed ermine, on account of Richard, the son of Eralam de Moreton, having in the reign of Edward III. married Margaret, the daughter and heiress of Jordan de Macclesfield, and as a crest occasionally a wolf's head erased sable. The arms of Macclesfield may yet be seen incised on a stone shield on St. Michael's Church in that town; and the latter crest is yet remaining on an old service of pewter at Little Moreton Hall. I have recently paid a visit to the old Hall of Little Moreton—the ancient home—and found it most rapidly going to decay—in fact, it may now be doubted whether any amount of money would restore it. The moat was choked up with mud, the floors of the rooms giving way, the chapel filled with potatoes, and, in fact, such a picture of desolation it has rarely been my lot to witness. But around all this decay it was most remarkable to see the excellent condition of the glass and the lead-work of the windows, arranged in beautiful patterns of diaper work; the date must have been the latter part of the sixteenth century. It was the time when Lord Bacon complained that the houses were "so full of glass that we cannot tell where to come to be out of the sun or the cold." On a pane is yet remaining the following distich, cut with a diamond:

"Man can noe more knowe weoman's mynde by teares
Than by her shadow judge what clothes shee weares."

Underneath are the names of Jonathan Woodnotte and Marie Woodnotte, and the date 1621. The pedigree shows that Mary Moreton was married to Jonathan Woodnotte of Shavington.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"CYMAGRAPH" (NOT "CYMOGRAPH") (5th S. xii. 45.)—Your correspondent will find a full description of this instrument, with an explanatory engraving by Prof. Willis himself, in vol. v. of the *Civil Engineer and Architect's Journal*, for the year 1842, p. 219. I have often had the opportunity of observing how well, in the hands of the professor, it answered the purpose for which it was invented.

E. V.

"STRANG" (5th S. xii. 89.)—This is the verb "to strange"—to be surprised at; and it is the precise equivalent of the Spanish *extrañar* (from *extraño* = strange). I met with it in a book treating, I think, of the Brownists or Muggletonians, but I cannot here refer to the passage. I sent the extract to the S sub-editor of the Philological Society's *Dictionary*, and Dr. J. A. Murray will no doubt find it among his papers.

HENRY H. GIBBS.

ALFRED BUNN (5th S. xii. 68.)—Alfred Bunn published, I believe, a skit against *Punch*. I think it had a cover in which the wrapper to *Punch* was imitated. He had been satirized in *Punch*, and took his revenge in this form.

G. B.

Upton, Slough.

Many years ago (perhaps twenty) I heard a printer, who resides in this county, and who claims in some way to be related to Alfred Bunn, say that he was about to print his *Life and Recollections*. He never did it, although I understood him to say he had all, or part, of the MS. in his possession. If G. W. chooses to write to me I will privately furnish him with the name, &c., of this printer.

R. R.

Boston.

DOUGLAS FAMILY (5th S. x. 428.)—Where can I see a complete pedigree to 1800 of the Douglasses, baronets of Kellhead? Francis Douglas, Esq., a cadet of this family, died at the house of a Dr. Johnston, at Mansfield, on his return from Matlock, whither he had been for his health, in 1793. By his will, proved Nov. 14, 1793, he is described as of Dean Street, St. Anne's, Westminster. Was he ever married, or had he any nephew named Francis? His brothers were:—Sir John Douglas, of Kellhead, Bart., who died in 1793; Stuart, a general in the army; Erskin, a physician, who had four daughters, one "Frances, wife of Rev. — Sanford, of Sunbury, Middx.;" also another brother David, who had a son James, a captain. Where, also, can I see a complete pedigree to 1800 of the Douglasses of Cavers? W. H. COTTELL.

19, Barrington Road, Brixton, S.W.

HAMLET AND ELSINORE (5th S. xii. 67.)—Mr. Augustus J. C. Hare, in the first of a series of Scandinavian sketches in *Good Words* for this present August, describes a visit to Elsinore

(Helsingor) and gives a woodcut of its castle. He says:—

“The great castle of Kronborg rises, with many towers built of grey stone, at the end of the little town, on a low promontory jutting out into the sea. Stately avenues surround its bastions, and it is delightful to walk upon the platform where the first scene of Shakspere's *Hamlet* is laid, and to watch the numberless ships in the narrow Sound which divides Denmark and Sweden....Beyond the castle a sandy plain extends to Marienlyst, a little fashionable bathing-place embosomed in verdure....Hamlet's Grave and Ophelia's Brook are shown at Marienlyst, having been invented for anxious inquirers by the complaisant inhabitants. Alas! both were unknown to Andersen, who lived here in his childhood, and it is provoking to learn that Hamlet had really no special connexion with Elsinore, and was the son of a Jutland pirate in the insignificant island of Mors.”

WEST MORLAND.

FAMAGOSTA (5th S. x. 163, 255, 359; xi. 32, 430).—Having been compelled to leave England before I had time to revise my former note on this subject, I should be obliged if you would permit me to amend it by saying that, after a careful comparison of the Assyrian form of Ammochôstos with the Greek, I am convinced that the etymology suggested by Sir H. Rawlinson must be abandoned, and that the word must be referred not to the Phœnician קֹדֶשֶׁת, *holy*, but to חֲדָשֶׁת, *new*, the Greek letter χ corresponding to the Semitic ח or כ, and not to ק. The full name would therefore signify אֲמַת חֲדָשֶׁת, the *new metropolis*, or חֲמַת חֲדָשֶׁת, *New Amathus*.

In spite of the reduplicated μ, I incline to the latter etymology, both Amathus and Ammochôstos having been amongst the principal seats of the *cultus* of the *Dea Syra*, or Oriental Aphroditê. The initial guttural, moreover, may perhaps account for the digamma in the modern name.

W. F. PRIDEAUX.

Sehore, Central India.

P.S.—This is an unfrequented nook of India, but it does possess a small station library, and on turning over the books I was delighted to find some old volumes of “N. & Q.,” about five, I think, commencing from 1857. I need not dilate on the never-ceasing pleasure and instruction to be derived from turning over these volumes in a *leisureur* hour.

“SHARPE'S LONDON MAGAZINE” (5th S. x. 428; xi. 293, 330).—CUTHBERT BEDE writes at the last reference, “Mr. Alfred W. Cole, who was subsequently the editor, now began to contribute to the pages of the magazine.” Your correspondent is in error. I was never the editor of *Sharpe*, though I did contribute several “Legends in Verse,” besides the tale of “Lorimer Littlegood, Esq.,” to its pages. When I commenced the last-named contribution the magazine was edited by a Mr. Strous-

berg, a Prussian gentleman, to whom, I believe, it then belonged, and who had also been, I think, the editor of the *Bankers' Magazine*. My connexion with *Sharpe* ceased in 1856, when I left England to practise at the Cape bar. I quite agree with CUTHBERT BEDE in his estimate of George Cruikshank's illustrations of my poor story; but then I used to tease poor old George by telling him that he never drew so well after he took to total abstinence—a charge which he very indignantly repudiated, maintaining that “the *Bottle*” pictures were his very best.

ALFRED W. COLE.

Cape Town.

POLACKY: MICKIEWICZ (5th S. xi. 428).—Being well acquainted with the Polish and Bohemian languages, I can give the answer desired, and here it is. Polacky reads in English *Pollatzkey*. The *a* is here to be read like *a* in French or German, and the *tz* more like *ts*—a general rule. Mickiewicz reads in Polish *Meetskavich*, the *a* pronounced like *a* in hay, *i.e.* like a French *é*. I may here add for future use that *cz* in Polish = *ch* in church, chimney, chapter, &c.; *sz* = *sh* in shop, shape, &c.; *szcz* = *shch* or *sh'ch*; *u* = *oo* in boot, hook; *ch* = *kh*, or the *ch* of the German. To say that *ck* sounds like *sk* or thereabouts is decidedly wrong. This would be right with respect to the Russian alphabet, where *c* = *ss*, and *k* = *k*, *i.e.* *sk*. But here we have not to deal with the Russian, but with the Polish and Czech alphabets.

NIELS UNFRIED.

Pleskau, Russia.

LORD LEXINGTON (5th S. xii. 89).—Consult so common an authority as Burke's *Extinct Peerage*, where it is stated that the first Lord Lexington descended from William de Sutton, one of the heirs of Henry Lexington, Bishop of Lincoln, who held the lordship of Lexington, now called Laxton, in the county of Nottingham. J. L. C.

DANIEL JONES (5th S. xii. 89).—This gentleman is probably Mr. Daniel Jones, of Beaupré, in Glamorganshire, a large contributor to the local charities. He was a man of considerable wealth, in the use of which he was very liberal. There is a bust of him in the Cardiff Infirmary, to which he was a great benefactor. G. B.

Upton, Slough.

Mr. Daniel Jones, of Beaupré, Glamorganshire, was an eccentric, shrewd, hard-headed man, who commenced life as a solicitor, and married Louisa, daughter of Whitlock Nicholl, Esq., of the Ham. His bust by J. E. Thomas was, I believe, placed in the Cardiff Infirmary, to which institution he had contributed about 11,000*l.* Mr. Jones died in 1841, aged eighty-eight.

GEORGE M. TRAHERNE.

CURIOUS BAPTISMAL ENTRY (5th S. xii. 26).—A note very similar to the one given at the above reference is found in the register of Whittlesey, St. Mary, co. Camb., among the baptisms for 1794, where an entry has this conclusion: "By the mistake of y^e Nurse this child was named Matthew instead of Martha, the name given her by her Parents." W. D. SWEETING.
Peterborough.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68).—Dryden's translation of Virgil's *Æneid* (1697) was an early and successful example. The proposals for subscribers to Pope's translation of the *Iliad* were issued in 1713. The pecuniary result was great. But Dr. Johnson condemned the practice, saying, "He that asks for subscriptions soon finds that he has enemies. All who do not encourage him defame him." But the great lexicographer could not put a stop to the practice. Doddridge's *Family Expositor* of the New Testament was issued by this method without apology in 1738. I observe also a list of subscribers in Buck's *Theological Dictionary*, 1802, and in other books at the end of the eighteenth century.

JOSIAH MILLER, M.A.

"A List of Benefactors of this Work" is given in Blome's *Britannia*, published 1673. Gent's histories of Hull and Ripon, 1733-5, contain lists of subscribers. W. F. MARSH JACKSON.

"SKYRACK" (5th S. xii. 69).—CYRIL's query supplies me with a possible note. Will he quote the local antiquaries referred to, as their explanation is valuable if based upon a good foundation? I could answer the question about shire moots being marked by a tree by many examples, but perhaps I may mention the fact that I have nearly completed a study of open-air primitive assemblies in Britain, which I hope to publish soon, and I think my collection will be tolerably complete. "N. & Q." has already assisted me, and I hope this note may bring me further help.

G. LAURENCE GOMME.

Castelnau, Barnes, S.W.

The derivation as given by CYRIL seems to be, in its result, correct. The word "Skyrack," as applied to the inn, is probably derived from the name of the wapentake in which the inn is situated, viz. "Seyre Ake," and this word modernized would be "shire oak." Watkin, in his treatise on copyholds, mentions a manor in Shropshire where the manor court was held under a very aged ash tree, and he also says that he knows of other manors where the same custom prevails (vol. ii. p. 15, second edit.). F. SYDNEY WADDINGTON.

See "N. & Q." 3rd S. xii. 503; 4th S. i. 58, art. "The Skyrack Oak." J. MANUEL.
Newcastle-upon-Tyne.

"THE LIFE OF CHARLES LEVER" (5th S. xii. 49).—The town mentioned where Count Lally's descendant lived as a cobbler was Letterkenny, not "Lethekenny" as printed. ECLECTIC.

DE LAUNE FAMILY (5th S. xi. 468, 509; xii. 29, 53, 98).—Abraham Delaune, second and only surviving son of the well-known Gideon Delaune (the King's Apothecary), married, as his second wife, Anne, daughter of Sir Richard Sondes, of Throwley, co. Kent, Kt. Abraham Delaune died Jan. 23, 1637-8, more than twenty-one years before his father. His widow Anne remarried, April 20, 1643, Abraham Chambrelan, of London, who died Aug. 26, 1651; and thirdly, Feb. 3, 1652-3, William, afterwards Sir William, Hugessen, of Lynsted, co. Kent, Kt., to whom she was third wife. She was living June 28, 1667, when she consented to the marriage of one of her daughters, but died before Dec. 13, 1673, when Sir William Hugessen had a licence to marry a fourth wife. Gideon Delaune, her fourth son by her first husband, and younger brother of Sir Wm. Delaune, married Anne, daughter of Sir William Hugessen by his first wife. Their marriage licence was issued from the Faculty Office, April 24, 1673, and they were to marry at Gillingham, Rainham, Upchurch, or Milton, co. Kent. He was described as of Lynsted, Kent, a bachelor, aged thirty-five, and she as Anne Weckerlyn, widow, of the same parish. She was the widow of Rodolph (or Ralph) Weckerlyn. Gideon Delaune was buried at Lynsted, Oct. 6, 1709, and his widow Anne, Nov. 20, 1719. They appear to have left no issue.

J. L. C.

Hon. Daniel Dulany, Attorney-General, Judge of Admiralty, &c., in Maryland, who died Dec. 5, 1753, originally spelt his name Delany, the same as his first cousin, Dr. Patrick Delany, Dean of Down, the friend of Swift, and claimed kin to Gideon De Laune of Blackfriars, whose arms were granted in 1612. These arms, impaled with those of his wife's family (she was the daughter of Col. Walter Smith), he put on her tomb in St. Ann's, Annapolis; she died March 18, 1737. Dulany's death is noticed in *Gentleman's Magazine*, April, 1754, p. 191, where the name is given Delany. The above may be a partial reply to D. G.

T. H. M.

Philadelphia.

THE CUCKOO "CHANGES HER TUNE" (5th S. xi. 403; xii. 38, 73).—It is evident that Mr. Markwick knew nothing of music as a science. An interval is the *difference of pitch* between one sound and another; and therefore if the bird sang *kook* fifty times it would not follow that she sang an interval of a fiftieth. My former statement, that a cuckoo sings a variable interval approaching a major or minor third, is true from my own fre-

quent observation, and is corroborated by competent musicians. W. H. CUMMINGS.

FROGSHALL (5th S. xi. 467; xii. 55, 76).—There is a *Frogshall* between Kettering and Wellingborough, in Northamptonshire; but it is the name of a copse, and not of a house. It is not unlikely, however, that a house may once have stood there.

A. J. M.

"FOUR WENT WAYS" (5th S. xi. 485; xii. 74).—In Greenwood's large map of Surrey (1823) the pond which Mr. STILWELL mentions is named *Four Wench Pond*. The "road from Holmwood Church to Leigh," across the common, did not exist in 1823, Holmwood Church not having been built till later. Greenwood's map is on the scale of an inch to the mile, and, in general, very accurate. SURRIENSIS.

THE EVIL EYE AND RED HAND (5th S. xi. 8, 293).—To the list of five-fingered mountains mentioned by DR. HYDE CLARKE *Isandula* may apparently be added, for I saw it stated in a printed private letter from the Cape that *Isandula* means little hand, from the peculiar shape of the mountain against which our ill-fated camp was pitched. Passing to another quarter of the world, the little red coral hands are, or were twenty years since, commonly enough sold at Naples as charms against the evil eye. A child in our family having a bad "crick" in the neck, the Italian doctor gravely recommended the purchase of one of these coral hands to tie round the neck, and seemed seriously to believe that the little girl had been "overlooked." A.

"HYDRAULIC" MUSIC (5th S. xi. 508; xii. 77).—In Johnson's *Rasselas*, chap. vi., there is the following passage, which may interest ZER0 :—

"One of the groves, appropriated to the ladies, was ventilated by fans, to which the rivulet that ran through it gave a constant motion; and instruments of soft music were placed at proper distances, of which some played by the impulse of the wind and some by the power of the stream."

HENRY M.

In the gardens belonging to the Quirinal Palace at Rome there is (or was some twenty years ago) an organ played by water. It was on the principle of the barrel organ, and was so placed that the water of a stream in the grounds could be diverted at pleasure to turn the motive power. The effect was certainly novel, though the performance would not have satisfied a refined musical ear.

H. E. WILKINSON.

Anerley, S.E.

"DEAD AS CHELSEA" (5th S. xii. 29, 75).—MR. WALFORD may be glad of the following: "'Dead as Chelsea, by G—d!' an exclamation uttered by a grenadier at Fontenoy on having his leg carried

away by a cannon-ball" (*Dictionary of the Vulgar Tongue*, 1788). R. DE PEVEREL.

DROUGHT IN SCOTLAND (5th S. xii. 86).—Surely the letter of the gentleman in Paisley, stating that "we here for fifteen months have hardly had rain enough to lay the dust," must be strangely inaccurate. By the return of the Registrar-General I find that the rainfall in Paisley for the month of June was five inches, distributed over eighteen days—more, in fact, than the average of the eight principal towns, which was 4.97 inches. How much rain fell between July 1 and July 12, the date of the gentleman's letter, I do not know; but I cannot but surmise that the dust was well laid by the deluge of June. J. C. M.

ENGRAVINGS (5th S. xii. 89).—There are Dr. Willshire's *Ancient Engravings*, second edit., in two volumes, 1878 (?), and Mr. L. Fagan's *Handbook to the Prints and Drawings in the British Museum*. H. Y. N.

DID SIR WALTER SCOTT TRANSLATE "GOETZ VON BERLICHINGEN"? (5th S. xii. 81).—Most undoubtedly he did. "William," as originally printed on the title-page, was a sheer blunder, which seems to have been discovered shortly after publication, and a new title printed, but not till after several copies had been distributed. All this was done without Scott's knowledge, who never heard of it until more than thirty years after, when on seeing the statement in William Taylor's *Survey of German Poetry* (vol. iii.), that *Goetz von Berlichingen* had been "translated by William Scott, Advocate," he wrote to Taylor to complain of the mistake. The following paragraph in Scott's letter is conclusive :—

"The late Mat. Lewis, commonly called Monk Lewis, managed the publication with John Bell, the bookseller. Both persons corresponded with me under my well-known name of Walter Scott; nor had they any right or apology for changing it into William; nor did I ever see a copy of the book in which I was so transmuted."

The whole letter, with Taylor's answer, is printed in the second volume of Robberds's *Memoirs of William Taylor*. F. NORGATE.

7, King Street, Covent Garden.

It is very probable that the translation was a juvenile work. German was not, at the time of its appearance, very much known in England; and if it be, as MR. KNIGHT says, a work unworthy of Sir Walter, he may in later years have been not unwilling to let it sink into oblivion. S. R.

Wilmslow.

BISHOPS' WIVES (5th S. xi. 448; xii. 32, 58).—The story is not correctly quoted. The answer was made to the wife of a bishop of Cork (I think St. Lawrence) long before Abp. Whately's time. ECLECTIC.

THE "PICTORIAL TIMES," &c. (5th S. xii. 28).—I have copies of this paper up to vol. ix., No. 223, June 19, 1847, but I do not know the date of its final issue. As your correspondent asks for particulars concerning similar "extinct periodical journals," I would note that the first number of the *Illustrated Times* was issued June 9, 1855. Of the *Illustrated Historic Times*, No. 36, vol. ii., was published Sept. 21, 1849. I have a bound volume of the *Literary Times*, illustrated with views of places, &c., price twopence, the first number of which appeared on Saturday, Oct. 17, 1835. My volume consists of twenty-one numbers. There was also another weekly illustrated paper, now extinct, *Pen and Pencil*, conducted by Mr. W. J. Linton. I have the first two volumes, in the original cloth bindings, of the *Illustrated Midland News*, conducted by Mr. Joseph Hatton, the first number of which was published Sept. 4, 1869. The *Graphic and Historical Illustrator*, by E. W. Brayley, F.S.A. (1834), would seem to have been the pioneer of illustrated weekly sheets, although the *Mirror* of Mr. Timbs must not be forgotten, together with the *Penny Magazine* and *Saturday Magazine*. But the first appearance of the *Illustrated London News*, on May 14, 1842, was a novelty in journalism, and its introductory article "Our Address," as well as the preface to the first volume, should be studied by writers on this subject. The editor truly says in his preface, "We discovered and opened up the world of illustration as conducted with news." CUTHBERT BEDE.

MISS LANDON'S LETTERS (5th S. xii. 49).—The tale of "Cacoethes Scribendi" appeared in the *Atlantic Souvenir* for 1830, an annual published in Philadelphia. I do not remember the name of the author of the tale, and have not the book at hand to refer to. M. N. G.

TOBACCO (5th S. xi. 225, 273).—In the *Reliquiæ Hæarniæ*, edited by Dr. Bliss, occur the two following curious passages in reference to smoking, which will, I think, interest the many readers of "N. & Q." who indulge in that practice:—

1720-1, Jan. 21. "I have been told that in the last great plague at London [*i.e.* in 1665] none that kept tobaccoist's shops had the plague. It is certain, that smoking it was looked upon as a most excellent preservative. In so much that even children were obliged to smôak. And I remember, that I heard formerly, Tom Rogers, who was yeoman beadle say, that when he was that year, when the plague raged, a school-boy at Eaton, all the boys of that school were obliged to smôak in the school every morning, and that he never was whipped so much in his life as he was one morning for not smôaking."

1723, Sept. 5. "Yesterday, at two o'clock in the afternoon, was a smôaking match over against the Theater in Oxford, a scaffold being built up for it, just at Finmore's, an ale-house. The conditions were, that any one (man or woman) that could smôak out three ounces of tobacco first, without drinking or going off the stage, should have twelve shillings. Many tried, and 'twas thought that

a journeyman taylor of St. Peters in the East, would have been victor, he smôaking faster than, and being many pipes before, the rest: but at last he was so sick, that 'twas thought he would have dyed; and an old man, that had been a souldier, and smôaked gently, came off conqueror, smôaking the three ounces quite out, and he told one, (from whom I had it,) that, after it, he smôaked four or five pipes the same evening."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Audi alteram partem. Balzac, as Raikes tells us in his *Journal*, has painted French manners with a truth and accuracy unrivalled. A remark by so keen an observer on "the fetid herb which overrun civilization in less than two centuries" may not be undeserving of consideration: "Le tabac détruit le corps, attaque l'intelligence, et hébète une nation." H. D. C.

Dursley.

THE CLARKE FAMILY (5th S. xii. 67, 97).—It may perhaps be worth while to point out that in vol. iii. p. 97 of *Excursions in Ireland*, by Thos. Kitson Cromwell (London, 1820, 12mo.), under a notice of Tullaroan, or Grace's parish, in co. Kilkenny, it is said:—

"On a table monument is an inscription to Mr. Gabriel Clarke, ancestor of the present Marshal Henry Clarke, Duke of Feltre in France, who, dying in 1728, and claiming an alliance with the Grace family, directed his body to be buried here [in Grace's chapel]."

In *A Survey of Tullaroan*, by William Shaw Mason (Dublin, 1819, 8vo.), is a copious account of the family of Grace, from which probably M. C. would obtain more information as to the ancestry of the Duke de Feltre. J. EDWIN-COLE.

St. Stephen's Club, S.W.

Miscellaneous.

NOTES ON BOOKS, &c.

Lectures on the History of England. By J. M. Guest. (Macmillan & Co.)

THE students in the College for Men and Women in Queen Square were fortunate in having an opportunity of hearing Miss Guest's lectures. There must have been very few among them whose knowledge would not be much increased thereby. We are not sure, however, whether the lecturer would not have served her pupils better had she confined herself to a narrower area. The history of England from first to last is a vast subject; so vast indeed that, with all the cross lights we now have, it is not possible for any one mind to grasp the whole in such minute detail as to be able to write upon it with advantage to himself and those who read him. Miss Guest, we should judge, is far more at home in the earlier and latter periods than she is in the time embraced between the reign of Henry II. and the death of Charles I. With the early part there is little fault to find, and with the latter, whether we agree with her or not, if she sins it is in the very best company. This can hardly be said, however, of her treatment of several other periods—the Tudor time, for instance. It may be that she is quite right in her estimate of the character of Mary of Scotland,

but it would only have been just to her readers to have pointed out that the whole case is crossed and recrossed by difficulties, and that many of those who are best entitled to be heard hold opinions absolutely contradictory of those put forth by the lecturer.

The Students' Reminder and Pupils' Help. By Thomas Marsh. (Stevens & Haynes.)

THIS is a help for the early days of an omnivorous student in classics, modern languages, history, &c. Here will be found the well-known opening passage of Caesar's account of Gaul, Virgil's "Tityre, tu patulæ," Horace's ode describing "Sorracte, white with snow," and other familiar school friends. We think the pupil might have been cautioned against some of the more prominent dangers to which, in the absence of a master, verbal interlinear translation is peculiarly open. We hope that those who may use his book will not feel bound to adopt all Mr. Marsh's views on English history, some of which are scarcely in accordance with the latest lights. As a vacation companion, Mr. Marsh's book possesses the advantage of packing flat, so that it may act as a convenient "Reminder," however far afield the student may be going.

The New England Historical and Genealogical Register.

THIS quarterly magazine, the number of which for July, 1879, is before us, is now in the thirty-third year of its existence. It has always been well conducted, but is, if possible, under the admirable supervision of Mr. John Ward Dean, better than ever. Many of the papers in the present number, as in fact in most of its predecessors, are as interesting and important to English as to American readers, as they contain valuable details respecting several Anglo-American families probably not to be obtained elsewhere. For this reason, if for no other, the magazine ought to have a large circulation here. Its price is only three dollars a year, and it can be ordered of the society, whose address is No. 18, Somerset Street, Boston, U.S.A.

John Ruskin: a Bibliographical Biography. By W. E. A. Axon. (Manchester, Heywood.)

THIS little pamphlet has lost in interest by the publication of Mr. Shepherd's more complete work, *The Bibliography of Ruskin*. Mr. Axon aims at setting forth the objects of Mr. Ruskin's publications, and has succeeded in furnishing his disciples with a pleasant account of the teachings of their master. With what delight will they not learn from the preface to *Deucalion* that Mr. Ruskin has sufficient materials by him to publish seventy-three more octavo volumes!

WE ought to have announced before the fact that it is proposed to issue a series of Tracts illustrative of old Leeds. The first number of the series has reached us, *The Early Years of the Leeds Library*. We feel sure, from the manner in which it has been compiled, and from the interest of the parts that are promised, that the projectors will experience some difficulty in carrying out their threat of limiting the impression to one hundred copies.

Notices to Correspondents.

We must call special attention to the following notice:

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

PRIVATE STUDENT.—You seem to be working on good lines, and for some of your subjects we could not recommend better books than those you name. For Arabic you would perhaps find El Shidiac Fario's *Practical Grammar* (1856) useful, as it contains reading lessons, dialogues, &c.; De Sacy's *Grammaire Arabe* and his

Chrestomathie might be of value later on, and also Ewald's *Grammatica Critica* (Lipsiæ, 1831-33). For Sanskrit you might find additional help in Monier Williams's edition of the *Story of Nala* (1860), and in his *Sanskrit Manual* (1862), which contains progressive exercises. There are some recent books on Anglo-Saxon—a *Comparative Grammar*, and a *Reader*, by Dr. F. March, published in New York (1870-71), which could probably be obtained through Trübner or Sampson Low. Thorpe's edition of Rask's *Anglo-Saxon Grammar* is a work of authority, but it may be difficult to meet with except in public libraries. Dasent's edition of Rask's *Grammar of the Icelandic or Old Norse Tongue* would no doubt be useful, and is probably full enough for any student.

R. W. O'BYRNE.—There has existed since 1872 a permanent body, the Council of Administration of the Ministry of Justice of the French Republic, charged with the duty of investigating into the right to titles, when brought before it, and of preventing the usurpation of titles. There are also provisions on this subject in the Penal Code, art. 259 (Law of May 28, 1853), which impose a fine of from 500 to 10,000 francs on any person who "without right, and with a view to arrogate to himself a designation of honour, shall have publicly taken a title, changed, altered, or modified the name assigned to him on the State Registers (*Actes de l'Etat Civil*)." We have before us official documents in which the Marshal President, Duc de Magenta, is described by his title, and similarly the Duc Decazes, while Minister for Foreign Affairs.

C. W. S. (Southampton).—The chapel dedicated to SS. Peter and Paul, on the reputed spot where they parted to go to their respective places of martyrdom, is mentioned in an edition of Vasi's *Itinerario di Roma* of 1794 now before us, but very briefly, and without giving the inscription. Nibby, in his adaptation of Vasi, does not appear to mention either chapel or inscription. But Sir George Head, in his *Tour of Many Days in Rome*, London, 1849, vol. iii. p. 75, gives an account of both. His version of the inscription is slightly different from yours. Of the early history of the chapel little seems to be known. It was rebuilt in 1590 by Cardinal Pietro Aldobrandini.

J. B. BATTEN (Whitehall Club).—We are not aware of any authority for attributing a paternal descent from the Vikings to the new Prince of Bulgaria. And in any case Battenberg is simply a titular designation for the children of themorganatic marriage of Prince Alexander of Hesse with the Countess Julie de Haucke, daughter of Maurice, Count de Haucke, voivode of the kingdom of Poland. Battenberg is a small town on the river Edder, or Eder, in Electoral Hesse.

HORACE MURRAY should refer to the periodical in which the puzzle originally appeared. Anyhow, his query is not suited to the columns of "N. & Q."

S. H.—One of several different species of the genus *Rubus*, including the raspberry and blackberry.

F. ("Shakspeariana") has sent no name.

T. B. G.—Many thanks.—We will hand the paper and catalogue to our correspondent.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, AUGUST 16, 1879.

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Notes.

THE ROMAN SYSTEM OF PROVINCIAL ADMINISTRATION.*

This work, though avowedly composed from the labours of others, is neither a *précis* nor a mere compilation. It is vivified by the expression of original views, which are generally just and often acute. The subject itself is unquestionably an interesting one, as well on its own merits as because the provinces of the West, which most concern us, still exhibit undeniable marks of that Roman organization which accompanied the original introduction of the provincial system.

In a broad sense the provinces may be described as being those accessions of territory beyond the peninsula which the destiny of the city had compelled her to acquire. The acquisitions being made, Rome at once set to work to utilize them in the way dearest to her heart—by making one conquest afford the materials for effecting another, while the city herself should be relieved of the drain of men and money which had pressed upon her vitality since her earliest days. The provinces

must be made to contribute land tax and other revenues to the civic treasury, besides unceasing drafts of their military youth. Another boon also should be obtained from them. Where the newly acquired countries, like Spain and Gaul, and afterwards Britain, were more or less temperate in climate, they could furnish settlements for emigrating *cives Romani*. In short, for all purposes adapted to the general relief of Italy the provinces were made available. But it is scant philosophy to limit our views of the operation of the provincial system to this one result only. Though the provinces expended money and men in the service of Rome, they gained quite as much as they lost—nay, rather gained more than they lost. An old country sometimes resigned a faded or a blood-dripping nationality, while a new or barbarian country had nothing to resign which in any way expressed a national existence. The Asiatic had as little claim to the latter as the painted savage. But in return for their submission the civilized countries gained uninterrupted peace and a market for their science and art, while the barbarian was prevented from doing any more harm to himself and his neighbours. At p. 35 Mr. Arnold ably demolishes Mr. Freeman's strained notion that "from Mummius to Augustus the Roman city stands as the living mistress of a dead world." Mr. Arnold asks (and the passage is a good example of his style):—

"Where was the national independence which Rome destroyed? In Macedonia perhaps alone of all her conquests. There was no nation in Spain, none in Gaul, none in Britain, none in Asia Minor. It is impossible not to lament the extinction of Macedonia, but it must at the same time be remembered that Rome had not provoked the struggle, and it may be questioned whether the Macedonian government had enough vitality left, if quite exempt from Roman interference, to defend its subjects from the perpetual encroachments of the barbarians, as Rome defended them. If, then, the Roman rule did not in the great majority of cases destroy national independence, there being none to destroy, still less did it destroy municipal freedom (Mr. Freeman's words). It is plain matter of fact that where they found municipal arrangements existing the Romans let them alone, and even recognized them, and where they did not exist they made it their first object to introduce them."

The countries whose natives were thus transferred to Rome would, in the phraseology of English public law, be distributable into dependencies and colonies, the one division representing old lands, almost exclusively peopled with their own inhabitants, the other comprising those new lands to which Rome herself had supplied a population, estating it with the tribe lands of the barbarians. Between these two denominations the differences in practice and principle were grave and essential, though they agreed closely in one point—the supply of money and men to the central government. With the colonies, however, the modern western European has most concern. In them he finds his early history and his indubitable antecedents. The

* *The Roman System of Provincial Administration to the Accession of Constantine the Great.* Being the Arnold Prize Essay for 1879. By W. T. Arnold, B.A. (Macmillan & Co.)

fee simple of Spain, Gaul, and Britain was handed over to Roman colonists from time to time during several centuries, until every acre which was not to be fiscal or *rei private* of the emperor was appropriated to individuals. Though the natives were thus dispossessed and their dangerous tribal organization was uprooted, they themselves took their appropriate position in the new social hierarchy, viz., as *coloni* or farmers fixed to the soil, under the wholesome guidance of their new masters. And while these men paid rent the Roman colonists in respect of their lands became responsible for the land tax and the *onera patrimonialia*. But though planted on a new soil and charged with new duties the Roman colonist was still, as he had been, *civis Romanus*. Mr. Arnold's surprise, therefore (p. 37), that a Spaniard could be a consul at Rome, or that he or another provincial could be emperor even, is quite unnecessary. The Spaniard or other provincial was in one sense not a Spaniard or a provincial at all. He was a Roman citizen, an *ingenuus* of Roman or Latin stock, born merely in Spain or elsewhere, to which his ancestor had emigrated and where he had received his allotted *centuria* or *latifundium*. It is misconstruing history to think only of Lucan as a Spaniard or St. Augustine as an African. Neither would have relished the compliment. It is a similar want of clearness which has prompted Mr. Arnold (p. 33) to speak of provincial natives as "assimilating Roman civilization" because Roman civilization was found in their countries. Such culture was certainly there, but it was the culture which Roman colonists had imported with themselves. Mr. Arnold, however, only shares with his authorities this want of familiarity with Roman colonization, the proofs of which lie principally in the texts of the *agrimensores* and the epigraphic and material evidences still extant of the application of their art. There are other points of constitutional interest which have also escaped Mr. Arnold. He entirely ignores the provincial tenure of land called *possessio*, though upon that only could be levied the land tax. But there also his authorities were unable to help him. Again, Mr. Arnold's account of the *coloni* (p. 161) would have been made more ample and satisfactory if he had had recourse to a more modern authority than Savigny. Upon this and other points he would have found newer and more detailed information in Mr. Coote's *Romans of Britain*, a work which, *inter alia*, contains an elaborate exegesis of the provincial system as demonstrable in Britain.

Mr. Arnold's interesting book is of a class by no means common in England, and we unhesitatingly recommend it to both scholars and students.

A VISIT TO KIRBY.

Sir Christopher Hatton's "lordly house" of Kirby being mentioned in the account of a visit

to Naseby (*ante*, p. 81), a description of its present state may be interesting, and perhaps induce those who do not know it to visit one of the finest, if not the finest, of old Elizabethan houses before its walls fall down.

One afternoon, at the end of July, I went to see it. From a country road a gate opens into fields, and, driving across them, grey roofless gables and large mullioned windows are seen between fine old trees. The house stands in a large field, and all round the ground slopes gently up at a little distance from it, so that it is not seen till you are near, and, being so retired, is said to have been thought of as a hiding-place for George III. when Napoleon's invasion was expected.

Before the entrance is a large square enclosure, within grey stone walls, with three gateways, one in the centre of each side; the part of the wall opposite the house has an open arcade on the top.

Through a front now roofless and windowless, designed by Inigo Jones, you enter the very large court, and it is like a great Italian palace made English by the mullioned windows. On all sides are pilasters two stories high, fluted, with rich capitals; and two bands of carving, flowers, with the Stafford knot and Hatton crest, go all round above the windows. Over two of the pilasters on the great hall side are carved these letters:—

HUM STAF
FRE FORD

The house was begun by the Staffords. Four beautiful doorways, with two delicate columns on square bases, having richly carved capitals and lintels, open into the court on each side to the right and left on entering; and opposite, a portico of the "three orders," the beautiful little pilasters of the upper stage hidden under a mass of ivy, forms a projecting centre between five-storied mullioned windows, those on one side belonging to the great hall. This side, opposite the entrance, is solid and deep, and forms the great block of the house; and here a few rooms remain, and you can go up the stone staircase, with no balusters and partly open to the sky, but still keeping in the centre its fine stucco ceiling of bold Italian design. It leads to a few rooms, one having a wooden chimney-piece, a niche and wreaths of fruit, and the cornice of the room is of fruit with a ribbon twisted round. There are two or three more rooms with ceilings and cornices of the same date (early eighteenth century), and a beautiful wreath on the ceiling of a little room in the portico opening into a balcony. But only curiosity can make one forget the risk of walking in these rooms, where the ceilings look as if in a few minutes they would come down.

In the great hall a Jacobean waggon-roof ceiling remains and the wooden music gallery, supported by large acanthus-leaf brackets. Beyond this a door leads to broken steps at the back, down

which, tradition says, Sir Christopher Hatton once handed Queen Elizabeth; and going down you see, as she did, on the right a bold projection with two bays of round mullioned windows, two stories high. You go on into the field that was once the garden, famous, Bridges says, in his history of Northants, for its plants and exotics, and from it the view of the house is very beautiful. To the right, looking eastward, are the great mullioned windows, with trees behind them, and opposite the south front of the house, with eleven gables varying in shape, proportion, and ornament.

White pigeons fly in and out of the one gable that has a roof; we found swallows' nests in the drawing-room, a hen warned us out of the hall, and the rooms with the round mullioned windows are shared by an old man and a goose. And this ruin has taken place in one lifetime.

But nothing could be more beautiful than it was on that, almost the first, summer day, with the grey walls mellowed with lichen in the sunshine, masses of hart's-tongue fern for hangings inside, patches of golden stonecrop in windows and balconies, and thick velvet moss on the beams that once supported the floor of the long gallery, down which Sir Christopher danced with the queen.

The chimneys are very good, and all the carving is unhurt by time.

Good photographic views may be had of Mr. Drake, Uppingham, but the details should be carefully studied and photographed, for they are of unusual beauty; and one can fancy that in the solemn, somewhat ponderous grandeur of Burghley, and in the graceful splendour of Kirby, may be seen the difference in the characters of the two great men for whom they were built.

Sir Christopher wrote in 1580 that he was going to take a pilgrimage to Dene "to view my house of Kirby, leaving my other shrine—I mean Holdenby—still unseen, until that holy saint may sit in it to whom it is dedicated."

Holdenby has long been gone, all but a fragment, before photographs were invented; but we ought to learn every lesson that Kirby can teach, we children "of an age that lectures, not creates," before it is silent for ever.

FLORENCE COMPTON.

Chadstone.

RICKMANSWORTH, HERTFORDSHIRE.

After an inspection of the records and registers of Rickmansworth I am enabled, by the kindness of the vicar, the Rev. Alleyne Higgs Barker, M.A., to note some few particulars respecting the parish church.

The earliest registers, all in good preservation, are:—banns and marriages, 1653-1716 A.D.; baptisms and burials, 1653-1704 A.D. By some unpublished MSS. of Mr. James Birch Sharpe of the monuments, tombs, vaults, brasses, &c., certain

valuable gleanings of the past may be made, inasmuch as no facts appear to have been chronicled in the registers respecting monuments defaced or removed by the demolition of the old church in 1825. By Mr. Sharpe's notes, taken in 1825, it appears that the parish of Rickmansworth, otherwise called Rickmersworth, was in the hundred of Cassio and in the liberty of St. Albans, and, according to the last census, contained 673 houses, 663 of which were inhabited, six were uninhabited, and four were being built. In these 663 houses were domiciled 800 families, 313 being mainly of an agricultural character, 271 in trade, and 216 otherwise employed. Of the population, total 3,940, 1,961 were males and 1,979 females. Ecclesiastically regarded, Rickmansworth was a rectory without cure and a vicarage, the Bishop of London being patron ordinary and lay impropiator, and the benefice then in the diocese of London and the precincts of Canterbury. By the above census it has been observed that there were sixty persons short of five to a family in the whole. The poor rates, too, amounted to 3,065*l.* 7*s.* 4½*d.* The assessment seems to have been somewhat unequal, and generally below two-thirds or a moiety of the real value of the property. On the discovery that the parish church was very decayed and the roof in a dangerous condition, a vestry was summoned on June 18, 1824. From the proceedings of their meeting, recorded in the handwriting of Joseph Caffall, Vestry Clerk and National School Master, it may be learnt that the following order was passed and duly signed by three churchwardens and seventeen inhabitants:—

"The vestry are unanimously of opinion that Mr. William Atkinson be instructed forthwith to make a minute survey of repairs necessary to the church as well as for repewing, with an estimate of the same, keeping the repewing distinct. And that the churchwardens do immediately communicate with Mr. Atkinson on the subject."

By the subsequent minutes and the entry "for the purpose of taking into consideration the report made by the surveyor respecting the necessary repairs and alterations to the church, and also to make a rate for the use of the poor, and other parish business," it seems that the parishioners on July 23, 1824, arrived at the following conclusions:

"Resolved unanimously that it appears to this vestry by the surveyor's report that the expense of the necessary repairs of the church and chancel and the consequent repewing of the same will amount to the sum of 3,982*l.*, and that this sum may be greatly increased by the discovery of further dilapidations in the execution of the estimated repairs, when probably with care and economy a new church may be built for the same or a little larger sum to accommodate at least 2,000, of which 500 or more would be free. Resolved, therefore, unanimously that a committee of nine gentlemen, to consist of the minister, churchwardens, and one inhabitant in each hamlet, be appointed and authorized to advertise for plans and estimates for erecting and completing a new church, and to report the same, together with their opinion thereon,

to a vestry called for that purpose. Five to be a quorum. Resolved unanimously that it be an instruction to the committee to take into consideration the propriety of putting a new roof of slate upon the church, and to ascertain as far as they are able without appointing surveyors the amount of the expense thereof and the amount of the value of the lead on the present roof. The following persons are appointed to form the committee, with the minister and churchwardens:—S. Salter, Esq., for the town; Thomas Clutterbuck, Esq., for Croxley; Mr. R. Barker for Charleswood; H. Bache, Esq., for West Hyde. Resolved unanimously that the committee have power to add increase to their number if found necessary. Resolved that the report of the committee be submitted to a vestry to be called for that purpose on or before this day two months. Edward Hodgson, S. Salter, W. Bagot."

The minutes of this vestry are in the handwriting of Mr. Wilson. G. F. BARROW, M.A.

(To be continued.)

GALILEO.—I have been for some years noting the various tracts which have appeared, chiefly in Italy and Germany, on the trial of Galileo. Dr. F. H. Reusch, of Bonn, has however made it needless for me to trouble your readers with the catalogue, for his exhaustive treatise, *Der Process Galilei's und die Jesuiten* (Bonn, 1879, large 8vo., pp. xii, 428), contains a review of the literature of the subject as well as the principal documents at length, and a critical commentary upon them. Dr. Reusch has long had the subject before his thoughts, having reviewed from time to time the publications of Gebler and many others in his (now unhappily defunct) *Theologisches Literaturblatt*. The clearness and judicial calmness of Dr. Reusch's style are known to many Englishmen. This new book, which is most conveniently arranged in chapters, and furnished with a full table of contents and index, may stand in the place of all other works on the subject, for it is a digest of all. One qualification, a very rare one, Dr. Reusch can boast, which probably is wanting to every other labourer in the field, viz., an exact acquaintance with the literary policy of the Church of Rome. The late Rev. Joseph Mendham had such a knowledge, Dr. Gibbings of Dublin and Dr. Döllinger of Munich have it, but many write glibly on these matters who have yet to learn that any special study of the subject is required. Dr. Scartazzini, an author whose views on almost every disputed point are combated by Prof. Reusch, calls his book "the most important that has hitherto been written on the life, the works, and especially the trial of Galileo." It is "a true model of extensive and thorough learning and literary conscientiousness" (see the last number of the *Rivista Europea* of Florence). One word more. Why does a progressive firm sanction an exploded fiction by retaining the motto "E pur si muove"?

JOHN E. B. MAYOR.

Cambridge.

"THE ROSE OF ENGLAND," A CHRISTMAS CAROL.—In a very interesting and valuable, though much dilapidated, MS., lately bought for the British Museum by its energetic Keeper of the Manuscripts, Mr. Maunde Thompson, are four verses of a carol which seems to refer to Henry V.'s victory at Agincourt (?). As I do not recollect having seen them before, I ask you to print them, on the chance of some one else knowing of a complete copy of the carol.

[THE ROSE OF ENGLAND.]

A Carolle for Cristymesse.

The Rose es the fayreste flour of alle
That ever more wasse, Or ever more schall;
Off alle thies floures the Rose berys pryce,
The Rose of Ryse.

The Rose it es þe fairest flour,
þe Rose es swetteste of odoure;
þe Rose, in care it es comforthetour,
þe Rose, in seknes it es salhoure,
In medcynne it es moste of myghte,
The Rose so bryghte.

Witnesse thies clerkes þe bene wysse,
þe Rose es þe flour moste holdyn in pryse,
þe Rose me thyнке þe flour delyce
Scholde wirchipe þe Rose of Ryse,
And so scholde oþer floures alle
And bere his thralle.

Many a knyghte w' spere & launce
ffolowede þe Rose to his plesance,
When þe Rose by-tyde a chaunce,
þan fadede alle þe floures of fraunce
In plesance of þe Rose so trewe,
And chaungyde hewe.

F. J. FURNIVALL.

THE RECTOR OF ST. BOTOLPH, BISHOPSGATE, IN 1819.—G. B. B. has made a mistake. He writes (*ante*, p. 104) that in the latter part of the year 1819, when seventeen years old, he went with his brother, the Rector of St. Botolph, Bishopsgate, to visit a centenarian. The visit could not have taken place in the year which he mentions, by which I mean that G. B. B.'s brother was not Rector of St. Botolph in the year 1819. My father was at that time Rector of St. Botolph, Bishopsgate, having been collated to the living in 1815. The mistake is not unnatural, considering the circumstances, because my father resigned Bishopsgate in April, 1820, when he accepted the see of Killaloe; but a date which appears in the columns of "N. & Q." is looked upon with respect, and may be afterwards quoted upon that authority if not corrected. I therefore correct the error.

FREDERICK MANT.

Fulwell Villa, Upper Teddington.

THE IRETONS OF ATTENBOROUGH, CO. NOTTS.—I have been lately going through the registers of Attenborough Church, near Nottingham, and improved the occasion by taking a literal transcript

of the entries that crossed my examination relative to the Ireton family. I present them seriatim :—

1. "Henricus Ireton infant Germa'ni Ireton baptizatus fuit 3^o die mensis Novembris A^o 1611."
2. "Johannes Ireton infant Germani Ireton armig' baptizatus fuit 17^o die mensis Octobris A^o 1615."
3. "Matheus Ireton infant Germa'ni Ireton baptizatus fuit in festo s'cti Ma..." (remainder illegible).
4. "Thomas Ireton infant Germani Ireton armig' baptiz. fuit 4^o die Maij. A^o 1619."

The first entry, which relates to the baptism of Sir Henry Ireton the regicide, has been in more than one instance incorrectly transcribed, e.g., the *Genl. Mag.*, April, 1788, has : "Henricus Ireton, infans Germani Ireton arm. baptizatus fuit Decimo die mensis, Novembris, 1611." If compared with my copy it will be found that, besides some errors of small moment, an important mistake is made in the day of the baptismal rite.

In the *Reliquary*, vol. x. p. 169, a pedigree is given of the Ireton family, by John Sleigh, Esq., and an error made therein, as to the parents of Henry Ireton and his brothers, is pointed out in the same volume, p. 254, by a correspondent who, however, unfortunately falls into a mistake himself by reproducing the erroneous entry, as just above quoted, from the *Genl. Mag.*

In vol. xiii. of the *Reliquary*, pp. 77-80, extracts are given from the parish registers of Attenborough, and Henry Ireton's baptismal entry is there correctly described, with the exception of the omission of the word "die." The entries of Matheus and Thomas Ireton also appear, but not that of Johannes Ireton. Henry Ireton, as we all know, married Oliver Cromwell's daughter Bridget, and it may be interesting to give the curious entry in the parish register of Holton, near Oxford, on the occasion of his marriage, and which is related in the volume just referred to, p. 189 :—

"Weddings.

"Henry Ireton, Commissary General to Sir Thomas Fairfax, and Bridget, daughter to Oliver Cromwell, Lieut. Genl of the horse to the said Sir Thomas Fairfax, were married by Mr. Dell in the lady Whorwood her house in Holton, June 15, 1646."

My second entry refers to a younger brother of the general's, who was alderman and afterwards (1658) Lord Mayor of London; was knighted by Oliver Cromwell, but after the Restoration assumed the style of John Ireton, Esq. He died in 1689, and was buried in the parish church of St. Bartholomew the Less, London. The third and fourth entries also refer to younger brothers, but of whom I have been able to gather no information: in all probability they died young.

The registers of Attenborough Church have been moderately well kept. There are two old books. No. 1 dates from 1560 to 1643; No. 2 from 1653 to 1777. It will be noticed that the register is defective from 1643 to 1653; this, no doubt, is fully

accounted for by the ecclesiastical anarchy which at that time prevailed.

Nottingham.

F. D.

MISS MARGARET SINCLAIR.—Another link of the few remaining which connect us with '45 is now snapped. It is desirable to record the fact in "N. & Q." The following is taken from the *Times* obituary of the 6th inst. :—

"One of the best known members of the old Edinburgh society, and one of the last survivors of the Abbotsford circle, has just passed away in Miss Margaret Sinclair, of Ulbster, who died on the 4th of August at her residence in Sloane Street, in her eighty-seventh year. Second daughter of the Right Hon. Sir John Sinclair, of Thurso Castle, Caithness, M.P., founder of the Board of Agriculture, by his second wife, the Hon. Diana Macdonald, only daughter of Alexander, Lord Macdonald (of the Isles), and the personal friend of Anne Scott, Sir Walter's daughter, she lived through the most brilliant period of the social life of the northern capital. She had the curious fortune of being god-daughter to Prince Charles Edward's protectress (her great-grandmother, Lady Margaret Macdonald), and of being presented at Court in her extreme youth by the old Duchess of Gordon, the celebrated beauty. She was intimate with the princesses of the old royal family, and retained to the last a multitude of recollections of the world of two generations ago. She was one of fifteen children, who were all distinguished for their appearance and talent. Their town residence in Edinburgh was for three-quarters of a century one of the principal centres of the season there, and the pavement outside was popularly known as the Giants' Causeway, as the average height of the family was not less than six feet. Among them were Sir George Sinclair, M.P., the friend of William IV.; Archdeacon Sinclair, the well-known promoter of the National Society; Prebendary Sinclair, of Chichester; Alexander, the Scotch genealogist; Janet, Lady Colquhoun of Colquhoun; Hannah, authoress of the *Letter on the Principles of the Christian Faith*; Catherine, the novelist; and Julia, Countess of Glasgow."

E. LEATON BLENKINSOPP.

"GOD SPEED THEM WELL": THE THIRD BANNS.

—The following will prove interesting to some of your readers. Some one having asked in the *Church Times* of the 18th ultimo whether any one could tell him anything of a custom in vogue in the parish of Claxby, Market Rasen (and in others in the locality), of saying "God speed them well" (by the clerk) after the third time of publishing the banns, the Rev. Ernest Geldart, Hatchford, Cobham, Surrey, wrote :—

"The custom alluded to by your correspondent of greeting the last publication of banns with the response, 'God speed them well,' is not confined to the parish mentioned. At Croxton Kerrial, near Melton Mowbray, exactly the same words are used; and, so far as I know, have been from time immemorial. Another quaint custom prevails there which I do not remember to have noticed elsewhere, which is that before the parish feast it is considered almost a necessity to repaint or rewhiten the front of every cottage in the village."

And another correspondent :—

"The custom alluded to by your correspondent prevails in the parish of Birkby. It is a very small, primitive

village. The little church stands on a slight eminence, about a furlong from the railway, six miles north of Northallerton. I officiated there at a wedding some years since, and the clerk, in the middle of the service, after the first Blessing, and before the Canticle, intoned with a loud voice the words, 'God spede 'em weel.' Another custom prevailed in the same parish. The bridegroom always put into the priest's hand a larger piece of money than the amount of the fee, and the priest was required to give the change to the *bride*. The old Saxon Missal directed 'that a piece of silver should be given by the man to the woman' when he said the words, 'with all my worldly goods I thee endow.' I have no doubt this custom of giving the silver to the woman immediately after the ceremony is the traditional continuation of the custom enjoined in the pre-Reformation Prayer Book."

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

"TWO PENNY DAMN."—In a letter to Mr. Ellis, dated March 6, 1849, Macaulay writes: "How they settle the matter I care not, as the duke says, *one twopenny damn*" (see *Life*, ii. 257, ed. 1878). In a note on the expression Mr. Trevelyan says: "It was the Duke of Wellington who invented this oath, so disproportioned to the greatness of its author." But perhaps the last word should not be spelt with an *n*. Is there not in India a small coin called a *dām*, worth about three farthings? In a quotation I have met with from a code of Gentoo laws, a good wife is one who will not expend a single *dām* without her husband's consent. The duke's expression may possibly not be an oath, but simply an assertion of unconcern expressed in monetary terms.

Compare the similar expression, "Not worth a *curse*," which is the modern meaningless corruption of "Not worth a *kers*"—"Not worth a *cross*" (see Skeat, *Etym. Dict.*, s.v. "Cross").

A. L. MAYHEW.

Oxford.

THROWING THE OLD SHOE AFTER THE WEDDED PAIR.—This seems to have been intended as an augury of long life to the bride. Carpentier, in his continuation of Ducange, explains the throwing up a shoe aloft as an augury respecting the life of the person to whom the shoe belongs. "Vanum presagium, imo scelestum sortilegium, initio nuper actæ Quadragesimæ, de illo (filio) exercuisti; ut quasi mori non posset, cujus calceamentum in altum projectum ultra trabem supervolasset. Peccatum tibi mansit et filii vita recessit" (*Vita S. Arnulphi*).

H. WEDGWOOD.

A PARALLEL: THE SUNNY EYE.—"To see the sun the eye must be sunny" is a sentiment which is attributed to Goethe. It occurs in Jer. Taylor's "Sermon preached before the Univ. of Dublin" (*Works*, Eden's edit., viii. 375, as, "Though the windows of the east be open, yet every eye cannot behold the sun; Plotinus saith, 'the eye that is not solar cannot see the sun'; and it is not the

wit of the man, but the spirit of the man; not so much his head as his heart, that learns the divine philosophy." The reference to Plotinus is *Ennead*. i. lib. vi. c. 9, p. 115, Οὐ γὰρ ἂν πόποτε εἶδεν ὀφθαλμὸς ἡλιον, ἡλιοειδῆς μὴ γεγεννημένος.

ED. MARSHALL.

BIBLIOGRAPHY (SPECIAL) IN "N. & Q."—On consulting the indexes of "N. & Q." with the object of finding what special bibliographies have from time to time appeared, I find that some of the special bibliographies which I remember to have seen in "N. & Q." are not indexed under the word "Bibliography." A list of the special bibliographies in "N. & Q." is therefore much to be desired. Will readers forward (say on post-cards) references to those special bibliographies which they chance to know of in "N. & Q."? And further, will such readers as feel inclined scan an index or a volume and forward a note (giving series and volume) of having done so, together with the references they have made? The references received I hope to group in a list for a future number of "N. & Q." One more request. Will readers contribute towards a dictionary of catalogues of books on special subjects by forwarding to "N. & Q." the titles of new books (and of little-known old books) which contain special bibliographies not referred to on the title-pages? The editor, I feel sure, will be good enough to allow all the above communications to be addressed under cover to him for me.

F. W. F.

SIR GILBERT SCOTT'S MARRIAGE.—When Sir Gilbert Scott himself is in error on the precise date of his marriage, who shall decide the point? In the newly published volume of *Personal and Professional Recollections*, by the late Sir George Gilbert Scott, edited by his son, I read, p. 85, "In 1838 (June 4th), I was married to my dear cousin Caroline"; p. 250, "We were married on June 5th, 1838."

P. W. TREPOLPEN.

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.]

BÉRANGER'S SONG "LE BON DIEU."—Can any of your French readers tell me what is the exact, or at least the nearest, English equivalent for the phrase "Le Bon Dieu"? I have been led to make this query by some remarks in Mr. W. H. Pollock's *Lectures on French Poets*, delivered at the Royal Institution, and lately published, on Béranger's song so entitled. Mr. Pollock says that this song gave great offence both in France and England, and that the *Quarterly Review* in 1831 characterized

it as "execrably irreverent," and called its verses "batches of blasphemy." The lecturer states that "it may be not altogether uninteresting to refer to this expression of opinion as an instance of how things have changed since 1831," meaning by this, as I understand him, that people nowadays do not consider the song either blasphemous or irreverent. This is a matter of opinion; but, speaking for myself, although I would not go so far as the *Quarterly Review* in terming it "blasphemy," because this, I should say, includes the idea of *intention*—and I feel sure that Béranger had no such intention—still I cannot well see how any one can read the song without coming to the conclusion that the poet, notwithstanding the justness of some of the sentiments expressed, was guilty of glaring profanity. I know of few things in literature equal in profanity to the refrain:—

"Je veux, mes enfans, que le diable m'emporte,
Je veux bien que le diable m'emporte."

When it is remembered into whose mouth Béranger puts these words, one is almost inclined to think that he must have been temporarily bereft of his senses when writing them. There is perhaps, however, one excuse for the poet, and this forms the main subject of my note, namely, "Le Bon Dieu" probably to a Frenchman means something very different from what a literal translation of the words into English would mean to an Englishman, and this meaning I wish to ascertain. A friend suggests that "Le Bon Dieu" is something like our "Providence." This explanation would be partially, but not wholly, satisfactory. It is singular that Béranger and his prototype, the sweet singer of Scotland, should both on occasion have been guilty of sad profanity, although probably unintentionally in both cases. I allude to stanzas viii., ix., and x. of *Holy Willie's Prayer*. But I hardly think that even these are quite equal in this respect to Béranger's extraordinary refrain.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

LAWRENCE OF GRÖNINGEN.—In the latter part of the sixteenth century a certain Stephen Lawrence was a "Captain in the Low Countries." He was an Englishman. His descendants were settled in England, Holland, and America. In 1668 Adolphus Lawrence held a high official appointment at Gröningen, where his arms (sculptured) may still be seen along with (impaled?) those apparently of his office, which are thus described: "Zyn wapen is gedeeld linker helft een halve arend: regterhelft een balk' waarin een zespuntige ster: op het gekrövande helmteeken staat een zespuntige ster. Dit wapen heeft lenige gelykenis met dat van de familie Lawrence." I am not a Dutch scholar, and therefore unable to translate the above. Thomas Lawrence of Gröningen went to New York, where, in 1663,

he married Mary Longfield in the old Dutch church. He brought with him (still preserved as an heirloom) a massive silver cup bearing these arms: A double-headed eagle displayed; a profile helmet with handsome mantling, and, on a wreath, the crest, a dexter hand, fingers apart, over which five stars. Below the shield is the collar of some order. I should be glad to know what arms these are.

J. H. L. A.

[See "N. & Q.," 4th S. iv. 31, 123, 148; xii. 489, 511; 5th S. ii. 285.]

SANNAZARIUS.—Robert Blakey, in his *Historical Sketches of the Angling Literature of all Nations*, says:—

"The 'Eclogues' of Sanazarius are *nine* in number. The first is on the angling seasons...The second eclogue is devoted to a description of night fishing...The third eclogue describes the river enemies of the trout and salmon...In the fourth eclogue, entitled 'The Sea Swains,' &c...The fifth eclogue describes the feelings of a young angler who has been crossed in love...The sixth is the angler's songs...In the seventh eclogue we have 'The Strife'; in the eighth, 'The Fowlers'; and in the ninth, 'The Complaints, or the Friends.'"

But according to Vulpius's edition of Sannazarius's Latin poems, published at Padua in 1719, which is a good edition, and according to all the best editions, there are only five eclogues, which are followed by "Salices," and at the end of the epigrams in Vulpius's edition there is a fragment. Will some one kindly say what eclogues are generally referred to in speaking of Sannazarius's piscatory eclogues? also, if the five eclogues contained in Vulpius's edition are the same as some of those mentioned by Blakey, and, if not, where those referred to by Blakey may be found?

PISCATOR.

FOWLS.—"All fowls that creep, going upon all four" (Levit. xi. 20). In this passage in the A. V., as in earlier versions, the term "fowls" is applied to flying insects, as locusts and grasshoppers (v. 22). This use of the word agrees with the derivation, but is at least most uncommon, and I venture to ask for other instances of it. In Wilson's *Bible Student's Guide*, Lond., 1850, the application of the Hebrew word וְעוֹף to "flying insects" is noticed. But the more recent English glossaries of Bible words which I have seen omit it, as also does the earlier *Explanation of Obsolete Words*, by Archd. Cotton, Oxford, 1832. Cruden also, at least in the editions of the *Concordance* up to Lond., 1836, has no reference to either "fowl" or "creep" as occurring in this place. The Vulgate has, "Omne de volucibus," from which, probably, this translation came.

ED. MARSHALL.

Sandford St. Martin.

P.S.—I have now seen the following instances of the use of "fowls" in this sense. Eccus. xi. 3, which in the A. V. is, "The bee is little among

such as fly," is translated by Coverdale, "The bey is but a small beast among the fowles," with which, except in spelling, the Bishops' Bible corresponds. The same verse is translated in the Geneva Bible, "The bee is but small among the fowles."

"CASTLE OF MAIDENS."—"Edenburghum, urbs . . . quæ quondam vocabatur castrum puellarum" (Higden's *Polychronicon*, ii. 64, Rolls Ser.). In Spurrell's *Welsh Dictionary*, *Castell y Morwynion* (Castle of Maidens) is given as an old name for Edinburgh. Is there any legend connected with the name? A. L. MAYHEW.
Oxford.

AUTHOR WANTED.—Is anything known of the author of the following, or whether it is real or fictitious?—

"A Short account of the extraordinary life and travels of H. L. L. . . . , native of St. Domingo, now a prisoner of war at Ashbourn in Derbyshire, shewing...the means of his conversion to God...Written by his own hand. Printed and sold by Parkes, Ashbourn...[1804]. 12mo. pp. 64, 1s.

O. H.

"I'LL DO YOU (OR YOUR) DAGS."—An expression used by children of young, and sometimes of older, growth, meaning, "I'll do something that you cannot do." What is its origin and the etymology of *dags*? J. J.

ABRAHAM ORTELLIUS.—I recently purchased an atlas, the plates of which are stated to have been engraved by Abraham Ortelius, date 1590. I find on referring that Ortelius was the geographer of Philip II. What is the literary value of the atlas? L. M.

JOHN SANSBURY.—Nicholas Carlisle, in his *Endowed Grammar Schools*, vol. ii. p. 68, gives, as one of the celebrated scholars of the Merchant Taylors' School, John Sansbury, and styles him "the Latin dramatic poet." Cunningham does not reckon him with the distinguished Mercatores, having probably, like myself, never heard of him. The *Penny Cyclopaedia* does not mention him, nor does Payne (*Diet. of Dates*) nor Phillips; but for all our silent ignorance I suppose he must have been a very eminent satirist in his day. Can anybody make a fact adhere to this ghost of a scholar or furnish a semblant corporeity to this labourer in learning, who is at present nothing more than a shadow of ink upon paper? I see by Allibone that he went to St. John's College, Oxon, became vicar of St. Giles's there, and that his *Tragediæ Diversæ* are still in MS. though acted at Oxford. Died 1609. C. A. WARD.

Mayfair.

HERALDIC.—In my collection is the following book-plate:—Arms, Ar., on a chev. az., betw. three

torteaux, as many cinquefoils or; a chief chequy or and az. Crest, a griffin salient, holding in its mouth a key or. Motto, "Fortiter occupa portum." To whom does this coat of arms belong?

ANDREW BYRNE.

THE FAMILY OF HOUSTON (OR HOUSTOUN) OF RENFREWSHIRE.—Can any reader of "N. & Q." give information as to what member or members of this family came to America about the year 1740 or perhaps rather earlier? William Churchill Houston, born in South Carolina about that date, was a prominent citizen of the state. He graduated at Princeton College in 1768, was member of the Convention for framing the Federal Constitution, member of the Provincial Congress of New Jersey, 1775-6, and member of the Continental Congress. He died in Philadelphia in 1793. This gentleman was undoubtedly one of the Houstouns of Renfrewshire, and information is desired as to the name of his father and date of emigration to this country.

FRANCIS H. WILLIAMS.

209, South Third Street, Philadelphia, U.S.

THE "MIRROR."—There was a magazine called the *Mirror* published in Edinburgh in 1779-80, and reprinted in three vols., 12mo., in 1809, when it was published by Taylor & Hessey, in Fleet Street. It consists of essays, somewhat after the fashion of the *Tatler*, *Idler*, *Guardian*, &c. Who was its editor, and what is known of its history and career? E. WALFORD, M.A.

Hampstead, N.W.

A COACH RACE.—Under date of May 20, 1658, Evelyn recorded in his *Diary*, "I went to see a coach race in Hyde Park, and collationed in Spring Gardens." Where can I find any details of this sport? EVERARD HOME COLEMAN.

"DRYASDUST."—Is it known who coined this word, now so universally applied to an antiquary or archæologist? The question was put to me the other day, and I assigned its paternity to Sir Walter Scott, for I do not think that it was in vogue prior to the appearance of the *Waverley Novels*. Thomas Carlyle uses it very frequently, and its cognate adjective, "Dryasdustical," in his *Oliver Cromwell's Letters and Speeches*, published originally in 1845. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"SCUPPET."—What is it and where can I find it described? It is not in Ogilvie. I find the word used to describe an instrument that is represented, together with a palm branch, on the rev. of a copper halfpenny token (see Batty's *Copper Coinage*, p. 130, No. 774, Hackney; also Pye, pl. xxxiv. No. 1). It is also, with the palm branch, on the rev. of a gilt pattern halfpenny I have of George III., 1788, by Droz, struck at Soho by Boulton & Watt. Mr. D. T. Batty, Man-

chester, writes to me: "The device (a 'scuppet') you draw my attention to is used by Conder, p. 83, No. 120, and is, I believe, an agricultural instrument used (and so called) in the South for cutting hay from the stacks as required for feeding the cattle in winter, though I do not quite see its emblematic connexion with a palm branch, signifying, I presume, victory, or possibly peace. It is not very unlike the Roman *clavus*, or helm." The pattern halfpenny of George III. is also curious in having on edge, "Render to Cesar the things which are Cesars," which does not agree with Matt. xxii. 21, Mark xii. 17, or Luke xx. 25.

W. STAVENHAGEN JONES.

[For the *clavus*, see Smith's *Dictionary of Greek and Roman Antiquities* (Murray).]

RADOLPH MEISY, PREACHER.—On a raised tomb in the old churchyard of Randwick, near Stroud, Gloucestershire, there are these inscriptions:—

"Heare sleepeth the body of | Margret, the wife of Rad | olph Meisy, Preacher, aged 83 [?]. | Her faith had long war | with sin and Satan, and had | a joyful victory by Christ | the xix of April, Año 1628."

"Heare sleepeth the body of | Radolph Meisy, Preacher, | a gentelman by birth, a | painful labovrer in the | ministry 34 years, and | rested the 24 of Decem- ber, | Anno 1628."

Can any reader of "N. & Q." oblige me with particulars of this worthy minister or with references to any sources of information? He is not mentioned in Stratford's *Good and Great Men of Gloucestershire*, Cirencester, 1867. But this need not surprise us, for the volume, as the author states in his preface, "is not presented as containing a full roll of our county worthies; it could be greatly lengthened by names from the lists of the dead and the living." ABHBA.

"A FORM OF PENANCE AND RECONCILIATION OF A RENEGADO OR APOSTATE FROM THE CHRISTIAN RELIGION TO TURCISM."—This service was prepared A.D. 1637 by Matthew Wren, Bishop of Norwich, for Archbishop Laud, at the request of the Bishop of Exeter, who had many cases of renegades, amongst sailors and seamen, who wished to be received back to the Church. The service is given at length in Collier's *Eccles. History*, vol. ix. Was it ever used, and in what instances? L. PH.

Replies.

ST. GEORGE AND THE DRAGON.

(5th S. viii. 447; ix. 189, 209, 349, 417, 495; x. 39, 157, 357.)

In the passage quoted by A. P. S. (5th S. ix. 209) from Dean Stanley's *Lectures on the Eastern Church*, it is said that there can be no doubt that the story of St. George the Martyr "has been incorporated with an Arian legend of the Arian George, Bishop of Alexandria, murdered by

the Alexandrian mob," and that "in this legend (told at length in the *Acta Sanctorum*, April 23, pp. 120-123), the contest of St. George is for the Empress Alexandra, in whom we can hardly fail to see the type of the Alexandrian church," &c. This statement is somewhat misleading, inasmuch as the legend told at length in *Acta Sanctorum*, pp. 120-123, has nothing whatever to do with the Arian George, who has been summarily disposed of some pages before. Nor does the narrative in question contain one word about a "contest for the Empress Alexandra," whose name only occurs two or three times; first, quite incidentally, when it is said that she had secretly become a Christian, and again towards the end, when, after a dead man had been restored to life, and the statues of Apollo and other gods had fallen down, she openly declares her faith, whereupon the emperor in a rage orders her and George to be beheaded. The writers in the *Acta Sanctorum*, before giving this story of the martyr, not only denounce the errors of those who have confounded the two Georges, showing that the Arian Bishop of Alexandria could have no possible claim to the title of martyr, but also repudiate in strong language the many false miracles, "non tantum fide sed etiam lectione indigna," attributed to the saint, among which they specially mention the story of the dragon, which they say was never heard of in Europe till about the year 1100,* when it seems to have been imported from the East, and having afterwards become generally known through the *Golden Legend* of J. de Voragine, "deinceps sic nota fuit ut quicunque Georgii res attingebat nihil fecisse videretur nisi hanc gemmam eis insereret." This supposition that the story originated in the East seems to have no other foundation than the mere fact of its being unknown in Europe before A.D. 1100, whence it was inferred that it must have been imported by some of the Crusaders on their return from the Holy Land. Mr. Leaton Blenkinsopp, on the contrary (*Christian Remembrancer*, April, 1863, p. 361), says that it is "of purely Western origin, for it is unknown in the East." Nor is this assertion at all invalidated by an expression of Felix Faber, in his *Evagatorium Terræ Sanctæ* (A.D. 1480), when, speaking of St. George, he says, "Venerat enim de Cappadocia in Syriam, ubi draconem interfecit juxta Barutum," which certainly does not necessarily imply that the legend was believed, or even known, by the inhabitants there before his time. It is, however, noteworthy that all the traditions seem to agree in laying the scene of the exploit in the East,†

* "Ante a. 1100 nihil ejus fuisse in Europa scitum probat scriptorum omnium antiquorum silentium" (p. 104).

† Pococke, travelling in the East, in the early part of the last century, saw, at a short distance from the town of Beyroot, "the place where they say St. George killed the dragon."

which affords an additional ground, if any were needed, for rejecting the extraordinary theory that the dragon is "the embodiment of Athanasian error."

As for the conjecture that St. George became patron saint of England, "by a simple confusion of names," instead of St. Gregory, it has not even the recommendation of novelty, having been originally put forth by the ingenious and very eccentric Mr. John Byrom, and entirely demolished more than a hundred years ago by Dr. Samuel Pegge, in a paper presented to the Society of Antiquaries (*Archæologia*, vol. vii.).

F. NORGATE.

7, King Street, Covent Garden.

THE ABBACY OF CAMBUSKENNETH (5th S. xii. 21, 73).—I have read Mr. CLYNE'S note, but do not agree with his views, although he gives no direct contradiction to anything that was quoted from Nimmo's *History*. Mr. Nimmo was a sound historian, giving authorities and original documents when necessary, and speaks with a moderation of expression that might be a pattern to any writer. I do not think that any better authority than his work can be found, for he had all the evidence on the subject that others have, and I am satisfied that the extracts I gave from him showed unquestionably to what an enormous extent of wealth the abbacy attained. I should have liked to have given a complete copy of the section, but to save space contracted it as much as possible. However, I beg now to give lists of possessions, &c., held by the abbacy, and readers may judge for themselves as to its wealth or poverty.—

"Lands once belonging to the Abbacy of Cambuskenneth.—1. The lands of Cambuskenneth; 2. The lands of Colling*; 3. Bandeath; 4. Carsie; 5. Tillibody; 6. Redinch; 7. Lands of Kettlestone, with mill; 8. Lands upon the Forth, between Pulemillin and the road down to the ships; 9. Tofts at Stirling, Perth, Linlithgow, Haddington, and Renfrew; 10. Forty acres with a toft in Clackmannan, and the mill thereof; 11. Lands at Kinclaven; 12. Lands at Kincardine; 13. Half a carrucate with a toft at Crail; 14. Half a carrucate with a meadow at Balcormack; 15. A carrucate at Binning; 16. A carrucate at Kirkinulloch; 17. Two ox-gangs in Dunipace; 18. Other lands in Dunipace; 19. Part of the lands of Menstrie; 20. Lands at Innerkeithen; 21. Lands at Dumeglin; 22. Lands at Ayr; 23. The lands of Fintulloch in Strathern; 24. The lands of Cambusbarrow; 25. The lands of Maldar near Touch; 26. Lands with mills at Arrengosk; 27. The lands of Loching.

"Churches which with their tithes and pertinents belonged to it.—1. The church of Clackmannan, with its chapels; 2. The church of Kinclaven, with all its pertinents; 3. The church of Tillicultrie; 4. The church of Kincardine; 5. The church of Glenleaife; 6. The church

"* These appear to be the lands in the parish of St. Ninians, now called Collie or Corrie, upon the borders of which, at a place called Trosk, the Abbot of Cambuskenneth had a country-house."

of Egglis, afterwards called Kirktown, and now known by the name of St. Ninian's, with its chapels of Larbert and Dunipace, and its other chapels and oratories; 7. The church of Alveh (Alva); 8. The church of Kirkinulloch; 9. The church of Tillibody, with its chapel at Alloa; 10. The church of Fortivoite; 11. The church of Kilmarnock; 12. The church of Kinnoul; 13. The church of Lecroch (probably Leckrop); 14. The church of Arrongosk; 15. The church of Kippen. The patronage of many of these churches likewise belonged to the abbacy. When a church was granted to a monastery the community drew all the tithes and other emoluments, and appointed a vicar to serve the cure, who had an allowance out of the small tithes for his maintenance. It appears, however, that often there was no worship in these churches at all.

"Privileges and other casualities belonging to the monastery.—1. Fishing with one net in the river of Forth between Cambuskenneth and Polmaise; 2. The fishings of Karsie and Tillibody; 3. Fishing with one net in the river of Clyde, near Renfrew; 4. One salt pan with the necessary quantity of land about it; 5. The half of the skins and tallow of the beasts slain for the king's use at Stirling; 6. The tenth of all sums paid for obtaining decreets in the courts of Stirling and Calantyr; 7. The kane or custom of one ship; 8. The tenth of the king's feus in the lordship of Stirling; 9. Forty shillings yearly out of the customs of Perth; 10. Common pasturage in Pethcorthing; 11. A merk of silver out of the revenues of Crail; 12. The pasturage of 500 sheep and 20 cows at Binning; 13. The privilege of grazing a certain number of cows at Borland, near Kincardine; 14. The tenth of the feus of Bothkennar, amounting to six chalders of grain and eight pounds five pence Scots yearly; 15. An additional chaldar of victual out of Bothkennar, by a grant of Sir William More; 16. A pension of an hundred shillings out of the church of Blare; 17. Forty shillings out of the king's revenues of Airth, besides the tenth of the feus; 18. Ten pounds out of the revenues of Plean; 19. Forty shillings out of the revenues of Stirling; 20. Twenty caderni of cheese out of the revenues of Stirling; 21. Certain privileges in the Torwood; 22. All the oblations presented to the church of the monastery."—Nimmo's *History of Stirlingshire*, 8vo., Edin., 1777, pp. 115-17.

After reading these lists of properties, privileges, &c., held by the abbacy, I do not see how any unprejudiced man can possibly believe that its members were as poor as rats or church mice. It was their own party friends who first began to feel the pressure or oppression that was gradually creeping over them, and moved for reform. If the system had gone on as it had done, it seems probable that in another hundred years, the Reformation not having taken place, the ecclesiastics would, instead of owning about the half of Scotland, have owned nearly the whole of it, to the grievous injury of the inhabitants.

"From the middle of the fifteenth century there appears a visible decline of that spirit of liberality to those religious establishments which, in preceding ages, had been so vigorously exerted by all ranks. Donations became less frequent, and the immense possessions which cathedrals and monasteries had acquired began to be considered as public burdens, and that not without cause, for near one half of Scotland was in possession of ecclesiastics."—P. 99.

And p. 129, as to the luxury of the convents :—

“At the demolition of these convents [the nunnery of Emmanuel, the convent of Dominicans or Black Friars in Stirling, the convent of Franciscans or Grey Friars at Stirling] more wealth was found in them than was consistent with their avowed professions of poverty. That of the Grey Friars at Perth, which was also pulled down in 1559, was well provided not only with the necessaries, but also with the delicacies of life. The furniture of the beds and tables was equal in finery to that of any of the nobility; and though there were but eight persons in the convent, and it was about the middle of May, eight punchions of salt beef* and great store of other victuals were found in it.”—Knox's *Hist.*

Who, after this evidence, can possibly believe in the indigence or extreme poverty of the abbacy of Cambuskenneth?
D. WHITE.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 196, 271, 309, 356, 395, 409.)—I cordially agree with D. Q. V. S. in his remarks upon what he calls “arms finders,” and I hope the subject and its remedy will find a little more ventilation in the pages of “N. & Q.” The evil (to which I drew attention in “N. & Q.” 4th S. viii. 291) is no doubt a serious one, as well to lovers of heraldry for its own sake, as also to genealogists.

I investigated a case some time ago for a friend who had received from one of these “emporiums for armorial bearings,” in return for a few shillings, a coloured sketch of the arms of (we will say) Smith of Dorset with the crest of Smith of Yorkshire, and the only evidence upon which this extraordinary finding was made was that furnished by his “name and county.” Can any one imagine for a moment that this is an isolated case? I quite shudder when I consider the work entailed upon the genealogists of the future unless they utterly discard—for it must come to this—all evidence offered by heraldic insignia that cannot show an original grant from the College of Arms. Can nothing be done to remedy this state of things? Is the Heralds' College utterly powerless in the matter? The days of the heralds' visitations, alas! have gone by when this proof would have been required. From the time of their discontinuance—since 1686—we may date the decline of heraldry, which now in these matter-of-fact days chiefly exists but as a means of revenue—days when, for the annual payment of two guineas, the carriage of the opulent trader is allowed to bear down by its intrusive emblazonry the “simple charge” upon the shield that heralded from Caerlaverock. It might be impossible to resuscitate such visitations, but surely the Heralds' College might devise some solution.

As matters stand at present the same thing (at least so it appears to the would-be “armigeri” of the present day) can be got at the one place for less pence than perchance you pay pounds at the other.

* * So great a quantity of salt beef in the month of May appears surprising, and supposes a very great store to have been laid up in the beginning of winter.”

Will not a comparison such as this furnish Mr. Goldney with an argument to illustrate his motion in Parliament relative to the Heralds' College, which only an imperative attention to foreign affairs prevented from being brought on last session?

The College of Arms might certainly not disdain to deprive its opponents of a strong point of attack by endeavouring to adopt some method of meeting an evil which, if carried to its extreme limits, would seem to suggest, What is the use of a Heralds' College at all?
J. S. UDAL.
Inner Temple.

I do not suppose that MR. JAMES HORSEY will find all the laws of armorial bearings in the Statute Book. But if he will refer to the statute 13 Richard II. c. 2, he will find the jurisdiction of the Court Military or Court of Chivalry declared. As to “the civil jurisdiction of which,” according to Blackstone, that is, “the redressing of incroachments and usurpations in matters of heraldry and coat armour, it is the business of this court, according to Sir Matthew Hale, to adjust the right of armorial ensigns, bearings, crests, supporters, penons, &c., and also rights of place or precedence, where the king's patent or Act of Parliament, which cannot be overruled by this court, have not already determined it” (vol. iii. bk. iii. ch. vii.). More recently there are the observations of Mr. Serjeant Stephen to the same effect:—

“Notice may here be taken of the ancient and long disused Court of Chivalry (or Court Military), which used to be held before the Lord High Constable and Earl Marshal of England. It was not a court of record, but had a jurisdiction criminal as well as civil, relating, in the former case, to deeds of arms and war, and in the latter to the redressing of injuries of honour, and of encroachments in matters of coat armour, precedence, and other distinctions of families.”

Then follows a reference to Sir Matthew Hale, *u.s.* and to Blackstone, with a further list of authorities (Stephen's *Commentaries*, Lond., 1868, vol. iii. bk. v. ch. v. p. 466, note o).

This court would decide according to precedent and its own rules, for which in every case there can no more be a statute to which they are actually referable than there can be in respect of the decisions of the Court of Chancery.

ED. MARSHALL.

Sandford St. Martin.

IRISH MEMBERS IN THE FIRST PARLIAMENT OF THE UNITED KINGDOM (5th S. xii. 22, 96.)—In selecting the members to sit for Irish constituencies in the first Parliament of the United Kingdom the following course was adopted, from which it will be seen that MR. WING is wrong in supposing a special election.

The members for the counties retained their seats, as also those for Dublin and Cork cities, the only ones returning two members to the United

Parliament. In the case of boroughs which had returned two members to the Irish Parliament and were now semi-disfranchised, it was decided by ballot which of the two should retain his seat, the names being written on slips of paper and drawn from a glass by the Deputy Clerk of the Crown. In one or two instances the necessity for balloting was obviated by the voluntary withdrawal of one of the two sitting members. Both the old members for Dundalk and Clonmel resigned their seats, rendering new elections necessary for these boroughs, when Messrs. Corry and Bagwell were respectively returned.

The members for Londonderry county at the Union were Hon. C. W. Stewart and the Earl of Tyrone. The latter became a peer during the recess, and was succeeded by Sir George Hill in January, 1801. Similarly the Hon. H. S. Prittie, M.P. for Carlow, succeeded to the peerage during the recess. His seat was filled by his brother, the Hon. F. A. Prittie, on whose resignation in July, 1801, Mr. C. W. Ormsby was elected. St. George Daly was the member for Galway until March, 1801, when he resigned on being appointed a Baron of the Exchequer in Ireland. The Hon. J. B. Ponsonby succeeded him. The members for Queen's County at the Union were Sir John Parnell, Bart., and the Right Hon. C. H. Coote. On the death of Sir J. Parnell, Mr. Wellesley Pole was returned Dec. 8, 1801. Mr. Coote succeeded to the peerage early in 1802, and his seat was filled by the election of Mr. Henry Parnell, afterwards Lord Congleton. The member for Longford county was Sir William *Gleadove* Newcomen, Bart. (not George).

ALFRED B. BEAVEN, M.A.

THE THAMES (5th S. xi. 188, 217, 238, 278.)—Habington, in his *Castara*, pt. i., has a sonnet to the Thames (Arber's reprint, p. 35).

GEO. L. APPERSON.

The Common, Wimbledon.

ARBITRARY OR CONVENTIONAL WORD FORMATION (4th S. vii. 533; xi. 461; 5th S. ii. 216; iii. 177.)—The word *revalenta* offers another example of this mode of word formation. The original word was *ervalenta*, which is still sometimes seen,* and this was very anomalously though ingeniously formed from *Ervum lens*, the botanical name of the lentil. It may be thought that *revalenta* is a mere transposition of *ervalenta* for the sake of euphony, and euphony may perhaps have had a trifle to do with the transposition. The main reason, however, no doubt was that it was seen that by substituting *re* for *er* the word would have the appearance of being derived from the Lat. *revalesco*, though it had in reality nothing to do with it, and so would allure by holding out the prospect of the recovery of health. That this is not a mere sur-

mise on my part is shown by the form which the originators of the food have given to the word in French, viz., *revalescière*, which contains nearly the whole of the Latin verb and gives up still more of the original Latin words.

F. CHANCE.

Sydenham Hill.

GENIUS "AN INFINITE CAPACITY FOR TAKING PAINS" (5th S. xii. 68, 97.)—Longfellow says, "Believe me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame" (*Hyperion*, bk. i. last chapter). I quote this not because I agree with the definition given above of genius, any more than I do with that given by one of Bulwer Lytton's characters, I think in the *Lady of Lyons*, "He is a genius: he can do everything but that which is useful." Your correspondents seem to confound success with genius. Perhaps, if we could get the exact words of Goethe with the context (and doubtless they were in Longfellow's mind when he penned the above), we should find that his dictum applied to success; that without pains even genius could not achieve the highest fame for the noblest productions of the human mind.

I take genius to be an innate capacity for doing, untaught and without effort, in a superior way, what others do after great effort and application, and without this capacity taking pains will only produce mediocrity. What amount of pains alone, or what "knowledge of the use of tools," could have produced a competitive rival to the calculating boy Bidder? I have seen and watched Morphy when he was playing six games of chess at the same time without looking at the boards. This was genius which no amount of knowledge of the men, and no amount of trouble, could attain. The very fact of pains being taken by a genius is that, having capacity, every law, rule, or principle that should govern or regulate his particular bent becomes easy and plain, and progress and development afford pleasure, because little or no effort is required in their pursuit.

An infinite capacity for hard work is not a good definition of genius, because the possession of the capacity of genius renders work light and easy. I have seen a boy of six, without instruction, go to a piano and pick out a tune with the proper chords for the bass, and give imitations of singers that he had heard. His genius has been developed since, to the great delight and satisfaction of his masters, who have said, "It is a pleasure to teach him, because he is so quick and all comes so easily to him." Pains and "knowledge of tools" would not alone have done this.

Those who have the honour of using the formula R.A. have doubtless taken infinite pains, but the genius for art was there to facilitate its pursuit. Without study and application their genius might

* See Dr. Pavy's *Treatise on Food*, p. 310.

only have obtained a bohemian fame—perhaps only such as that of the mild genius who excites the astonishment of the multitude by his delineation of the objects of earth, air, sea, and water on the foot-paths. Genius, however contemptible, is there. His next-door neighbour, without the innate capacity, but with the strongest determination and the greatest greed for hard work, might labour for years and not be able to produce an ichthyological specimen that the gazing public would reward with their pennies, because it was immediately identified as a mackerel. I have known, and do know, many dramatists who are very much given to “hard work,” but I have only heard of one Shakespere.

CLARRY.

This was the doctrine of Sir Joshua Reynolds, held in common with Dr. Johnson. It has merely acquired polish and point in being passed about—like many other good sayings, which first came into existence in a more or less nebulous form, and have gradually been fashioned into epigrams. It may be found, slightly varying in form, in several of Reynolds's discourses:—

“It seems, indeed, to have been his constant and decided opinion that ‘the superiority attainable in any pursuit whatever does not originate in an innate propensity of the mind for that pursuit in particular, but depends on the general strength of the intellect, and on the intense and constant application of that strength to a specific purpose.’”—Beechey's *Life of Reynolds*, 1835, vol. i. p. 35.

“His own opinion on the subject has already been stated; and Johnson's notion, that ‘true genius is a mind of large general powers accidentally determined to some particular direction,’ appears to have suggested or confirmed it.”—*Ibid.*, p. 39.

“There is one precept, however, in which I shall only be opposed by the vain, the ignorant, and the idle. I am not afraid that I shall repeat it too often. You must have no dependence on your own genius. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency (second discourse).”—*Ibid.*, p. 327.

Read especially his sixth discourse.

R. R.

Boston.

SAMBEN'S “GREEK GRAMMAR” AND “POSELLI COLLOQUIA” (5th S. xii. 68.)—In answer to my query, the Rev. W. D. Macray suggests that it was Camden's *Grammar* which Bishop Morley wished the Southampton boys to learn. He is probably right. The mistake in the name, however, is not mine. Copies of the school statutes were invariably appended to the leases of the school premises to the head masters. From the earliest of these which I could find I took my list, and I have referred again to three copies, of the dates respectively of 1696, 1770, and 1813, and the word appears written clearly Sambden, without any possibility of doubt. But I think I ought to mention the error. The other work, I am informed from the same source, is *Joh. Posselli Familiaria*

Colloquia, Gr. et Lat., one edition at Wittemberg in 1618.

J. SILVESTER DAVIES.

Woolston, Southampton.

C. C. OXFORD (5th S. xii. 41.)—The list of communions for various years given by J. E. T. R. is not very easy to understand. What is the precise meaning of the double year date in each case? Especially, what is the meaning in the last clause of the paragraph, “1583-4: only two communions, Easter Day, Sept. 1”? To what year do these two communions belong? The days of the month can scarcely in every case indicate the actual dates of the celebrations of the holy communion, as in 1579 Sept. 7 falls on a Monday, Oct. 10 on a Saturday. As to the last day in the list, Sept. 1, it is not plain to what year it belongs; if to 1583 it falls on a Sunday, if to 1584 on a Tuesday. The custom seems to have been established in 1579 of celebrating on the first Sunday in each month. It is scarcely probable that within four or five years this rule should have been so widely departed from that there should be only two communions in the whole year. The choice of Ash Wednesday and Good Friday as two days for communions in 1572 (presumably the year intended, as Ash Wednesday falls on Feb. 20, 1572) is worthy of a note. In 1579, April 19, Easter Sunday, should undoubtedly be added to the days on which there was a celebration.

An accurate list (if it could be obtained) of the celebrations in the earlier years of Elizabeth's reign would be interesting; such a one as that given in the article to which I have alluded is unfortunately worse than useless.

JOHNSON BAILY.

Pallion Vicarage.

DIPROSE'S “HISTORY OF ST. CLEMENT DANES” (5th S. xii. 106.)—I have on my shelf the second volume of this work, which I purchased (second-hand) of my bookseller Dec. 1, 1876. Having had the first volume some time, I was informed that a second volume was issued, and I sent to Diprose's office for it. My messenger brought back on this and several subsequent occasions the same message—that it was not yet published. I then saw and purchased the copy I now possess. Again I sent to Diprose's office to inquire if the second volume was issued, and received the same reply, which so excited my curiosity that I again sent my messenger to make the same inquiry, with instructions to state that a copy of the desired volume had been seen. This remark produced the information that the volume had not been published, and if a volume had been seen it must have been a copy that had been forwarded to the press. My messenger also brought me a circular, headed “Will be published in a few days (waiting subscription list only) Vol. II. Some Account of St. Clement Danes,” &c. This circular also contains copies of the opinions of the press, amongst them

that of the *Times* for April 21, 1876. The volume is uniform with the first, contains 360 pages, including appendix, index, and after the index the account of the opening of St. Clement's Vestry Hall, Nov. 23, 1875. The preface is dated January, 1876. I have never seen another copy, and I am still curious to know why it was never published. T. N.

Croydon.

THE SPANISH ARMADA (5th S. xii. 108.)—The thin quarto referred to by ANON. was published in 1798, and is entitled *Names of the Nobility and Gentry who contributed to the Defence of the Country at the time of the Spanish Invasion, 1588*. The late Mark Antony Lower says that, according to the introduction, the above work "is taken from a manuscript written in that year [1588], when Queen Elizabeth directed Sir Francis Walsingham, Keeper of the Privy Seal, to inform the Lieutenant of each county, that 'for the better withstanding of the intended invasion of this Realm, upon the great preparations made by the King of Spain, both by sea and land, the last yere, the same having been suche as the like was never prepared yet anie time against this Realm,' she required from her loving subjects an extraordinary aid by way of loan for the defence of the country." In so far as regards the county of Sussex, the names of the contributors are printed *in extenso* in the first volume of the *Sussex Archaeological Collections*, with brief genealogical remarks by Mr. Lower. One hundred and eight of the Sussex gentry and yeomanry of this southern county responded to their queen's invitation, and the aggregate sum subscribed by them amounted to nearly 4,500*l.*, and if the other counties of "this Realm" contributed in the same proportion, the result must have been as gratifying to her Tudor Majesty as it was creditable to the loyalty and patriotism of her loving subjects. Famous names occur on this Sussex list: among those passed away are Carylls, Coverts, Culpeppers, Dobells, May (father of May, the historian and poet), Sherley (father of the celebrated "three brothers" Sherley); while of those still influential in the county there are Bartelotts, Elphicks, Gages, Gorings, Pelhams, Shelleys, &c. One contributor of 25*l.* is Thomas Cobden, a West Sussex yeoman, an ancestor, direct or collateral, of the Richard Cobden of our own days, who, it will be remembered, now sleeps among his West Sussex kindred.

HENRY CAMPKIN, F.S.A.

Reform Club.

REDCOATS (5th S. xii. 27.)—The assertion of Higden's *Polychronicon*, that red was the colour of the uniform of the Roman soldiery in the time of the consuls, does not seem to rest upon any ancient author. We know that the *paludamentum*, or general's military cloak, was of a red colour

in the time of the Roman Republic. But the common soldier's coarse cloak called *sagum*, usually worn by him, and mentioned by Livy, Cæsar, and Tacitus, was most probably of a dark-blue natural colour, as the epithet "cæruleus," applied to it by Ennius, seems to confirm. In later times of the empire, however, with the spread of luxury there was a growing fashion to wear garments of various colours—scarlet, violet, and purple—which may have been introduced also among the legions and cohorts of the imperial army. Cp. Guhl and Koner, *Leben der Griechen und Römer*, third ed., pp. 601 and 607.

H. KREES.

Oxford.

MAY MORNING AT MAGDALEN COLLEGE, OXFORD (5th S. xi. 385.)—The *Musical Times* for May 1, 1848, gives the hymn mentioned by MR. MARSHALL, with music composed by Dr. Benjamin Rogers (1625-95). It is there called *Hymnus Eucharisticus*, and commences "Te Deum Patrem colimus, Te laudibus prosequimur," &c.

FREDERICK E. SAWYER.

Brighton.

SIR CHARLES SLINGSBY (5th S. xi. 488.)—"Colonel Charles Slingsbye buried July 7, 1644, in York Minster." Mr. Skaife adds in a note, "I am unable to assign a place for Sir Charles in the family pedigree" (*The Yorkshire Archaeol. and Topog. Journal*, vol. i. p. 236).

L. L. H.

"PLOTTY" (5th S. xii. 48.)—In Jamieson's *Scottish Dictionary* "plottie" (so spelt) is defined to be "a hot drink, properly denoting one of an intoxicating character." The author subjoins two quotations from *St. Ronan*, iii. 37, 41: "Get us a jug of mulled wine, *plottie* as you call it. . . . Your *plottie* is excellent, ever since I taught you to mix the spices in the right proportion." The word is of common use in Scotland for mulled wine.

A. C. S.

As an old resident of Sydenham, I have made inquiries concerning "plotty," and the only information procurable is that the village inn mentioned is the "Greyhound," Sydenham (close to Campbell's residence); but "plotty" is unknown now, nor can it be ascertained there of what it was composed.

JAS. CURTIS.

12, Old Jewry Chambers, E.C.

WATERLOO (5th S. xii. 28.)—I believe that my father was one of many who, on June 18, 1815, went to the neighbourhood of the Tower to listen to a dull, continuous sound which, rightly or wrongly, was assumed to be that of guns, and which was borne up the river.

E. C. G.

"HE MUST NEEDS GO THAT THE DEVIL DRIVES" (5th S. xii. 48.)—Marlowe was certainly quoting an older saying which was familiar in his time, as

he was born in 1564, and could not have written *Doctor Faustus* much before 1584. It is to be found in Heywood's *Johan Johan the Husbände, Tyb his Wyfe, and Syr Jhan the Priest*, printed by Rastall, 1533 :—

"There is a proverb which trewe now preveth,
He must nedes goe that the dyvell dryveth."

It is plain, therefore, that the saying was spoken of as a "proverb" half a century before the time when Marlowe quoted it. EDWARD SOLLY.

"SHOTOVER PAPERS" (5th S. xii. 48).—The "Shotover Papers" appeared at intervals of a fortnight during term at Oxford, between Feb. 23, 1874, and Feb. 9, 1875, with one special Commemoration number, June, 1874. There were thirteen numbers in all, and the set was published as a volume in 1875 by J. Vincent, 90, High St., Oxford. The five editors were undergraduates. The papers, without aiming at any high literary standard like the *Oxford Spectator*, were undeniably clever and smartly written. FAMA.

Oxford.

CHILDREN'S GAMES (5th S. xii. 28).—Undoubtedly there are some of these that are perennial—the skipping-rope, for example, in the case of girls, and marbles with boys—and others that come in and go out at varying periods. Thus I have noticed in June and July our pavements become covered with figures of a rude sort, by which both sexes play at "hop-scotch." The rules and practice of this game appear to vary considerably in different districts, judging from the variations observable in the chalked-out squares or angular figures within which the hoppers display their dexterity.

J. R. S. C.

HAWTHORNE'S "MOSSSES FROM AN OLD MANSE" (5th S. xii. 47).—I think MR. BOUCHER will find that *A Virtuoso's Collection* was first published in England in Mr. H. A. Page's *Life of Hawthorne* (Henry S. King & Co.). Was not Routledge's edition of the *Mosses* published some time before? My impression is that the latter has no date, but I am at present unable to refer to either of the volumes. WILLIAM GEORGE BLACK.

Reinsgraben, Göttingen.

"ASAMODA" (5th S. xii. 28).—Sheep are fond of parsley, therefore it is extremely probable that goats also relish the plant. It is very much recommended to be sown amongst the grass seeds in sheep pastures.

ROBERT HOLLAND.

Norton Hill, Runcorn.

CABRIOLET : CAB (5th S. xii. 65).—The London cabriolet was in use prior to 1828. A note in the *Gentleman's Magazine* for 1823, pt. i. p. 463, fixes the exact date of its introduction :—

"April 23. Cabriolets were, in honour of his Majesty's birthday, introduced to the public this morning. They

are built to hold two persons besides the driver (who is partitioned off from his company), and are furnished with a book of fares for the use of the public to prevent the possibility of imposition. These books will be found in a pocket hung inside of the head of the cabriolet. The fares are one third less than hackney coaches."

The word *cab* was at that time not used in good society; it was known as a vulgar slang term meaning a house of bad fame (Bee's *Slang Dictionary*, 1823). Hence persons who were precise and afraid of being misunderstood long hesitated to use the phrase "I went in a cab."

EDWARD SOLLY.

EXTINCT BARONY OF BENHALL (5th S. xii. 47).—Edmondson gives the arms of Benhall as Arg., a cross scarcely gu. and a bend az. A cross cercelée differs but slightly from a cross moline, so those arms seem to be based on the oft-cited bearing of Sir Guy Ferre (the authority for which is the Roll of Edward II.), with perhaps a reference to the "cross enrailed" appearing in the arms of the Uffords. Robert de Benhall married, before 1342, Eva, daughter and heiress of John, Baron Clavering, whom he survived at her death in Sept., 1369. He died *s.p.*, and was buried, as was his wife, at Langley Abbey, Norfolk, a foundation of her ancestors. He was the fourth husband of Eva, whose second husband was Sir Thomas de Ufford, killed at Bannockburn, 1314, and buried also at Langley.

The manor of Benhall, Suffolk, was bought by Sir Guy Ferre before 20 Edw. I., and, as he died without heirs, was escheated to the Crown, and then granted to Sir Robert de Ufford. Query, at what date? Kirby, *Suffolk Traveller*, says 2 Edw. III. (1328). And was the grantee Robert de Ufford, the son (living 1344) of Eva by Thomas, or his first cousin Robert, created Earl of Suffolk, March, 1336-7? In either case it appears not improbable that Eva's connexion with the Ufford family, who held Benhall, would account for her marrying one Robert de Benhall, who probably only derived his name from the place of his birth, and may have been a person of mean extraction. Banks says his summons to Parliament in 1360 was probably *jure uxoris*, though the writ was personal, without any reference to a barony. A great heiress of those days, who had been thrice married to scions of baronial houses (two of her husbands were Audleys), was not unlikely on the fourth occasion to have consulted only her own inclination if she had the power of choice.

W. E. B.

Robert de Benhall was summoned to Parliament by writ April 3, 1360, which, I suppose, would be the thirty-fourth year of Edward III.; but neither he nor any of his descendants appears to have been summoned to Parliament afterwards. I can find no mention of any baron of the name or title of Benhall.

FREDERIC LARPENT.

"HOWLEGLAS" (5th S. xii. 62).—It may interest your readers to know that Mr. Kenneth R. H. Mackenzie published a version of *Oublyglass*, illustrated by "Crowquill," in the year 1860 (London, Triibner & Co.). It is excellently well translated from the German, and its perusal may amuse many.
JAMES ROBERTS BROWN.

"HATTS," THE OLDEST HEREDITARY SURNAME ON RECORD (5th S. xi. 466; xii. 55).—I regret that I must leave to others to state to what date exactly my family, Bannerman of Elsick, can trace their surname, or whether Scotch or English hereditary surnames have the better claim to precedence, but I believe we are one of the earliest of the Scotch.

I have a publication, printed in Aberdeen by D. Chalmers & Co. in 1812, probably for the seventh baronet, holding this view. In mentioning that the name "had its origin in the privilege held by the progenitors of the family of carrying the royal standard," the king's "standard in time of war," and that "they were hereditary banner-bearers, 'equites vexillarii,' to our kings about the tenth and eleventh centuries," notes are given as follows: "*Scoti Chronicom*, lib. xii., apud 1100. Many new names came out at this time, as Lockhart, Gordon, Seyton, &c. Others got their surnames by their offices, as Stewart, Urquhart, Bannerman," &c. "Sir George Mackenzie says there were no surnames 'before Malcolm Canmore's time.' According to Sir James Balfour . . . Keith and Hay were the oldest surnames." These notes and references could probably be easily verified.
G. BANNERMAN, Bart.

Brackley, Northamptonshire.

I wrote with the object of finding out from some of your correspondents the exact reference to the MSS., and for any further information about the family to which they relate; also, of finding out whether that note was authentic or not.

H. H. C.

SCOTCH TERRITORIAL NAMES (5th S. xi. 488; xii. 93).—Cosmo Innes, in his book on *Scotch Surnames*, gives a list of those taken from places; amongst others I find that of Forsyth or Forsythe. Can any of your readers inform me where that place is, and what is the derivation of the word?

SCOTUS.

THE MASTER OF ARTS GOWN, OXFORD (5th S. xi. 273; xii. 113).—The late Dr. Bliss, Principal of St. Mary Hall, and once Registrar of the University of Oxford—no mean authority—told me, some quarter of a century ago, that he believed the gown with velvet sleeves, now exclusively worn by the proctors, was once the usual dress gown of the ordinary master of arts of Oxford. It may be observed that, both in shape and in the cut of the sleeves, it is exactly the same as the

more conspicuous dress gowns worn by the D.D. and the D.C.L. Even the gentleman commoner in former years had a dress gown, made of silk with sleeves studded with silken tassels, somewhat like that of the parish clerk of a London church forty years ago.
JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have been told by an eye-witness—himself then a B.A.—that the present proctor's gown was worn by all the masters in the Sheldonian Theatre when the "allied sovereigns" visited Oxford in 1814.
EDWARD H. MARSHALL.

W AND V (5th S. vii. 28, 58, 75, 217, 297).—I hasten to give a mite of evidence on the question of the interchange of these sounds in the present day. Not many weeks since I heard a native of a Kentish seaside town say to my daughter, "You will have to bathe a little further away from the pier to-day, miss, because of the wessels," referring to two colliers which were lying near the usual bathing-place. This was repeated *verbatim et literatim*, for the lady to whom the remark was addressed did not hear it distinctly at first.
F. S. H.

Merton, Surrey.

"SMURRING" (5th S. xi. 68, 271).—It has surprised me to find that none of your correspondents has identified the word *smore*, or *smoor*, with "smother," which was used by our earlier English writers as a noun as well as a verb:—

"Thus must I from the smoke into the *smother*;
From tyrant duke unto a tyrant brother."
Shaks., *As You Like It*, i. 2.

"In a word, a man were better relate himself to a statue or picture, than to suffer his thoughts to pass in *smother*."—Bacon, *Ess.* xxvii., "On Friendship."

As to the form *smore* or *smoor*, it may be remarked that the softening of *th* in words of this kind is very common in English. Abbott, *Shakspearian Grammar*, p. 347, refers to this fact, and, after mentioning that *whether* and *ever* are often spelt *wh'er* or *wh're* and *e'er*, says, "Some, but it is impossible to say what, degree of 'softening,' though not expressed in writing, seems to have affected *th* in the following words":—

Brother (*Rich. II.*, v. 3, 137).

Either (*J. C.*, iv. 1, 23; *Rich. III.*, i. 2, 64, &c.).

Further (1 *Hen. IV.*, iii. 1, 257).

Hither (*Rich. III.*, i. 4, 250).

Neither (*Merch. Ven.*, i. 1, 178).

Rather (3 *Hen. VI.*, i. 1, 224, &c.).

Thither (2 *Hen. VI.*, i. 4, 78).

Whether (*Com. of Err.*, iv. 1, 60; *J. C.*, v. 4, 30, &c.).

Whither (*Lear*, ii. 4, 299).

I have not given all Dr. Abbott's references, nor have I copied his quotations at length, as any reader of "N. & Q." can verify them for himself.

During a spare half-hour I have collected a few instances of this form of contraction, both from our ordinary language and from provincial dialects.

Ordinary Language.

Other becomes "or" (noticed by Abbott, *l.c.*).

Hither becomes "here," *thither* becomes "there," *whither* becomes "where."—not to be confounded with the locatives *here, there, where.*

Provincial Dialects.

Brother (brore), "broo," North (Halliwell). I have supposed an intermediate form on the analogy of "mo," "moe," for *more.*

Leather becomes "leer," North (Halliwell).

Mother becomes "mur" (used in the sense of *hysteria* in Shaks., *Lear*, ii. 4,

"O, how this *mother* swells up toward my heart!

Hysterica passio, down, thou climbing sorrow,
Thy element's below";

and by Bacon in that of (1) *phlegm*—this use is mentioned, but not quoted by Halliwell—(2) the sediment of a liquid, "the *mothers* of waters distilled," *Nat. Hist.*, § 357: this quotation is from Richardson).

"Deafe eares, blind eyes, the palsie, goute and *mur*,
And cold would kill thee, but for fire and fur."

Rowland's *More Knaves Yet*, 1612.

This is quoted by Halliwell, *s.v.* "Mur," which he explains as "a severe cold with hoarseness."

Rather becomes "rare," Devon=early (Halliwell).

Whether becomes "whe'er," "where," Somerset. To these may be added:—

Vaar= "foder" or "fuder." Friesian dialect of the island of Sylt. Quoted from Kohl's *Travels* in Marsh's *Eng. Lang.*, ed. Smith, p. 24.

Far for "farther," North (Halliwell). It may be argued that this is really the older form, being equivalent to Old Eng. *ferre*, A.-S. *fyrre*; but it is possible that we have in "farther" not a mere confusion with "further" (comparative of "forth"), as is usually said, but a genuine instance of the old form of comparative in *-ther*, which is seen in *either, other, whether.*

Perhaps *bore* may be merely a contracted form of "bother."

As to the word *smother* itself, some of the readers of "N. & Q." who are better acquainted with the Celtic languages than I am will be able to say whether we are to look for its origin in the Gaelic *smuidreach*, explained in M'Alpine's *Gaelic Dictionary* as "a bolt of smoke."

A. E. QUEKETT.

The word *smoor* (the double *o* pronounced like French *eu*) is quite common in Scotland in the sense of "smother" or "suffocate." "The lifts may fa' an' smoor the laverocks" is an ordinary proverb said satirically about anything which is barely possible or unlikely. *Smor* (with the *o* pronounced as above) is the south Norse word for

"butter." There is, however, another application of the word *smurring* in the sense of "purring." When a cat is lying comfortably before the fire, and giving out that musical sound, some country folks say, "Do you hear the cat smurring?" Has this any connexion with Mrs. Grote's use of the word? C.

This word has no doubt a Flemish origin. One frequently sees painted up, in Antwerp and other places in Belgium, the notice "Net te smooeren" (No smoking).
FREDERICK E. SAWYER.
Brighton.

The word *smurr* is a common expression in Norfolk to denote a very fine rain.

GEORGE SEXTON.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS (5th S. ix. 345, 470; x. 193, 352; xi. 137, 177, 258).—Proverbs ought generally to be accepted literally where possible.

"Muckle din and little 'oo,
As the deil said when he clippit the sow,"

is the Scottish rendering of it. A sow probably would make "muckle din" when it was "clippit" by such a personage as "the deil," and there is certainly not much "'oo" to get, but there is some, which is used when dyed for fly dressing. I used to pay the well-known Mrs. Hogg (no relation to pigs) 8s. an ounce for it. J. R. HAIG.

I believe MR. SOLLY will find information on this subject in *The Handbook of Proverbs*, and in the *Polyglot of Foreign Proverbs* in "Bohn's Antiquarian Library."
W. M. M.

A collection of proverbial sayings has been made by Dr. Mair, and is published by G. Routledge & Sons.
J. H.

SUTTON, LORD LEXINGTON, 1645 (5th S. xii. 89, 116).—The account given of his creation in Collins's *Peerage*, second edit., 1710, in part answers this question (vol. i. pt. ii. p. 95):—

"Robert Sutton of Aubram or Aram, Notts, Esq., having in the time of the late unhappy Troubles diversely manifested his Loyalty to King Charles the first, in supplying his Majesty with considerable aid and large assistance, in garrisoning the town of Newark upon Trent, where continuing out the whole course of the destructive Wars, he performed no little Service. In consideration whereof, and by reason of his lineal descent from the heires of the honourable family of Lexington.....he was advanced to the dignity of Baron Lexington of Aram."

The title became extinct in 1723 on the death of the second lord, when the Lexington estates passed to his nephew Lord Robert Manners. Besides Burke's *Dormant and Extinct Peerage*, 1866, p. 523, for particulars of the extinct family of Sutton, see the *Peerage* of the present time for the existing families of Manners Sutton (Viscount Canterbury) and Manners (Baron). Much information is also to be found in *The Lexington Papers* (Lond., 1851,

Svo., pp. 1-360), edited by the Hon. H. Manners Sutton from the MS. at Kelham Hall, the seat of Lord Lexington.

EDWARD SOLLY.

"FOUR WENT WAYS" (5th S. xi. 485; xii. 74, 118.)—I owe an apology to MR. STILWELL. Greenwood's map (1823) has misled me. It does not show any road intersecting that from Dorking to Newdigate, but in an earlier map (1818) prefixed to Timbs's *Picturesque Promenade round Dorking* the road is laid down as it now exists. It completes the four ways or *wents* which I have no doubt gave a name to the pond, as MR. STILWELL suggests. If a *went* means a way, "four went ways" is tautologous. Richardson who, unlike so many lexicographers, gives a reference when he quotes an author, cites the following instances of *went*—way from Chaucer and Spenser:—"At a turning of a went How Creusa was ylost" (*House of Fame*, bk. i. l. 182); "Troilus is . . . by a prive wente into my chamber com" (*Troilus and Cryseide*, bk. iii. l. 738). I may add another instance: "Doun by a flowry grene wente" (*The Bokes of the Duchesse*, l. 398); "Farre under ground from tract of living went" (*Fuerie Queene*, bk. iv. c. ii.); "Shall breath itself a while after so long a wente" (*ib.*, c. v.).

SURRIENSIS.

CHURCH BELL CUSTOMS (5th S. xi. 186, 276.)—There is a custom I have noticed at some churches of ringing the bell three times quickly in succession, with three strokes only each time, and then ringing it once with nine strokes. What is the meaning of the custom?

R. P. HAMPTON ROBERTS.

In this place the striking is three times three for a male, and three times two for a female, on the tenor bell; but for children under twelve, twice three for a male, and twice two for a female, on the treble bell.

GEO. L. APPERSON.

The Common, Wimbledon.

SEVENTY YEARS OF WEDDED LIFE (5th S. xii. 45.)—The subjoined cutting is taken from the *Nottingham Journal* of the 11th ultimo. The village of Cotgrave is situate about six miles south-east of Nottingham:—

"Under the above heading there was a paragraph in last Friday's *Journal* giving an account of a remarkable instance of two married people living together seventy years and over. The facts, it seems, were procured from the epitaphs on some old gravestones in a churchyard in Wales, and I believe the dates given were some 150 or 200 years back. Now we need not go so far from home, nor so far back for dates, to find an instance of this kind. We have in this village a living specimen of over seventy years of married life. There is a couple of old people, of the name of Crampton, now living together in this parish, who are both over ninety years of age, and they have lived together man and wife over seventy years. Their oldest son, now living, is seventy years of age. What makes the case more remarkable, the old people are so well and hearty, and to all appearance are likely to live

for some years to come. In fact, the old man is a wonder upon earth. He is to be seen each morning out with his basket of victuals, soon after six o'clock, going, not exactly to work, but to 'tend' cows in the lanes, and this he does, staying out in all weathers, until towards five o'clock in the afternoon. He may be seen almost any day on some of our roads, either sitting on a bank, with his glasses on, reading a tract or an old newspaper, or else he is engaged gathering up a little manure off the road. The old man is as cheeful as a lark, and his voice is so strong that you can hear him shout nearly half a mile off. Altogether it is really a remarkable case.

"Cotgrave.

GEORGE HICKLING."

F. D.

Nottingham.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198.)—In the register of marriages at Halifax parish church (Dec. 1, 1878) is the name of a witness, Charity H. This may be taken in future days as the name of a woman, but it is indeed that of a man. On inquiry into the cause of such a name, it was found that the names Faith and Hope had been given to his sisters; and his father on his deathbed wished the name Charity to be given to a child that was then expected. A boy, however, was born, and friends were puzzled how to carry out the father's wish, when one ingeniously suggested "And Charity," perhaps thinking that "And" would serve as a male name, as it did duty sometimes for Andrew. The man said that he was married under the name of And Charity H. On searching the registers afterwards he was found to be correct; but for some cause or other he had dropped the And, and signed himself Charity alone. I may add to this, that in Hunter's *Deanery of Doncaster* (vol. ii. p. 143) occurs the name of Patience Warde, who was of Hooton Paynel and became Lord Mayor of London in 1681. His father, after the birth of six sons, vowed that if he had another he should be called Patience. He kept his vow: nor did the name pass out of the family, for his brother's grandson bore the name; but in the next generation it was Latinized and became Patientius.

On a tablet in Halifax Church occurs "Ann Richard, daughter of Richard and Margaret Dobson."

T. C.

In the face of Rev. xiv. 4, for which see Vulgate as well as English version, it seems going rather too far to speak of Virgo as being inappropriate "as a Christian term to a man." Still, the baptismal appellation in the case mentioned by Dr. BRUSHFIELD seems to be traceable, in all probability, to the Surrey surname, concerning which it would be interesting to have more information. Virgin, though without a local habitation assigned to it, occurs in Burke's *Armory*, but not Virgo.

CLK.

A young woman with the name of Phœbe Virgo, and, on the *lucus a non* principle, the nickname of

"Young May Moon," a native of Gloucestershire, is well known to me. A lady known to me by name has children baptized respectively Boaz, Ruth, Jehoshaphat. The estate of Theophilus Thickbroom, deceased, is referred to in the *Times* of Jan. 10, 1879. I lately saw the marriage of a Gad William Meadows, and the death of some one with the Christian name of Abednego, as also the decease, March 2, 1878, of Archimedes Couch, Esq., H.M. Dockyard, Deptford.

P. J. F. GANTILLON.

The witness mentioned by Mr. BLENKINSOPP as Thomas Jolley (Jolly) Death has a brother named Sudden Death, as the former told me when he was on a "professional" visit to this town as a private detective. The father of the two young men may yet be alive, and if so, he has probably had time to reflect upon the hideous names with which he labelled his two baby boys to go through the world with. But what of the minister (if there was one) who sanctioned such ghastly ribaldry of prenomens? The real name of the family is D'Ath, after which statement I need say no more to your intelligent readers.

Nottingham. J. W. J.

In the *Times* obituary of Dec. 7 last is recorded the death of Mr. Emperor Adrian, a member of the Local Government Board. In the *Times* of Jan. 3 is recorded the death of a daughter of Mr. Crucefix Canton.

C. T. B.

A labourer named Anger Burgess died at Collington, Linc. A gentleman rejoicing in the prenomens of Hymen was recently fined for assault in an omnibus.

EDWARD H. MARSHALL.

The Temple.

I have heard my father say that Elwes the miser had his two (illegitimate) sons christened Useless and Needless. Perhaps some of your correspondents can verify the statement.

E. WALFORD, M.A.

Hampstead.

On a recent visit to Ely I read in the graveyard of the parish church these not very common names: True Gilding, 1852; Juner Perry, 1846; Green Layton, 1797; Susanna Gotobed, 1796, aged ninety-two.

W. S. S.

CURIOUS EPITAPHS (5th S. xi. 346).—In Crowland Abbey, co. Lincoln, is the following edition of the epitaph quoted by HIC ET UBIQUE:—

"Beneath this place in 6 foot in length against ye clerks pew, lyeth the body of Mr. Abram Baly. He dyed ye 3 Jan., 1704. Also ye Body of Mary his Wid. She Dyed ye 15 May, 1705. Also ye Body of Abram, Son of ye sd Abram and Mary. He dyed ye 13 Jan., 1704. Also 2 wch dyed in there Enfantry.

"Man's life is like unto a winter's day,
Some break their fast and so departs away,

Others stay dinner then departs ful fed;
The longest age but snps and goes to bed.
Oh, reader, then behold and see,
As we are now so must you be."

D. G. C. ELWES.

A prose version of the second epitaph appears in Bishop Henshaw's *Horæ Succisivæ*, "How time runs away! and we meet with death always ere we have time to think ourselves alive. One doth but breakfast here, another dines, he that liveth longest doth but sup; we must all go to bed in another world" (ed. 1640, pt. i.). The idea which compares the course of man's life to time spent at an inn can be traced to Cicero, who says, "Ex vitâ discedo, tanquam ex hospitio, non tanquam ex domo" (*Senect.*, 23).

WM. UNDERHILL.

66, Lausanne Road, Peckham.

Miscellaneous.

NOTES ON BOOKS, &c.

Transactions of the Royal Historical Society. Edited by Rev. Charles Rogers, LL.D., Historiographer to the Society. Vol. VII. (Printed for the Society.)

Genealogical Memoirs of the Family of Knox. By the Rev. Charles Rogers, LL.D. (Printed for the Grampian Club.)

Rental Book of Cupar Abbey. Edited by Rev. Dr. Rogers. With Historical Notices of the Abbots by Major-Gen. Stewart Allan. Vol. I. (Printed for the Grampian Club.)

We have perused these volumes with much care and with no little interest, but we lay them down with considerable disappointment, arising from the want of careful revision which mars their best features. That the Royal Historical Society may have a useful career before it we should be the last to deny. Its two sections, the purely historical and the genealogical, ought to enable it to meet varied tastes and wants. It is curious, however, that no publications appear to emanate from the genealogical section as such, but only, so far as we can see, from the "Grampian Club," of which the "Historiographer" to the Royal Historical Society seems to be the sole ostensible channel of communication with the outer world. Yet the list of Fellows published in the Society's *Transactions* shows that it is not from want of good men that the deeds of the Society fall short of its promise. We observe that Baron de Bogoshevsky figures as a somewhat lengthy contributor to the *Transactions*, on a subject well adapted to a Russian pen. The baron appears to have quite a system of his own for representing in print the contractions used in sixteenth century English. Mr. H. H. Howorth, Dr. Hyde Clarke, the Rev. A. H. Wratislaw, the Rev. Dr. Irons, and Major-Gen. Stewart Allan all contribute interesting articles. But we are sorry to see the way in which men of real learning in their several branches of study are made to write such pure nonsense as "ab aune ad aurnam," or even to become absolutely unintelligible. We always wish to understand Dr. Hyde Clarke, but we cannot tell what was his occult meaning in this passage on p. 307: "It is alleged by Dr. Thomsen, in his lectures to Rurick, to enter Slavonia is the same as that in Wibbukind's Chronicle addressed by the Welsh to Hengist and Horsa." Here revision must be sadly wanting.

In the *Memoirs of the Knox Family* a great deal is said about a number of persons bearing the name, but of whose relationship with the Reformer there is little or no proof. The Aberdeenshire family of Knox of that ilk is not known to have any connexion whatever with the Knoxes of Ranfurly, and the Reformer's relation to Ranfurly is matter of assumption rather than proof. Of Knox and Norman Leslie, and their companions in captivity at Mont St. Michel, Mr. Hill Burton, in his *History of Scotland*, gives a far more graphic presentment than Dr. Rogers. The subject of these *Memoirs* was a stirring one; we wonder that it did not stir the author of the present volume.

The *Rental Book of Cupar Abbey* would have been of greater interest and equal utility, it seems to us, had half the matter now printed been omitted. The "Historical Notices of the Abbots," prepared with that minute attention to small details on the byways of history which appears to characterize the work of Major-Gen. Stewart Allan, together with a well-selected body of extracts from the rental book, would have been amply sufficient to show the antiquarian reader what light the documents cited were calculated to throw upon mediæval Scottish life. We trust that the second volume will contain matter at once more weighty and of greater general interest; but we shall probably, in that case, regret all the more that the publication should have been spread over two volumes, causing a proportionate delay in the time of our reaching the true pith of the subject.

VERY pleasant reading on a very unpromising subject will be found in the current number of *Macmillan's Magazine*. The article is written by the Rev. J. Cave-Browne, and treats of the portraits of the Archbishops of Canterbury collected in the large Dining-room at Lambeth Palace. With the exception of portraits of sovereigns in our royal palaces, no such unbroken series of high dignitaries is elsewhere to be found; but the white official dress of the Church, with black stole and square-cut collars or bands, makes the archbishops look very much alike. Nevertheless, the writer finds some tangible distinctions to point out as to wigs, bands, and ruffs, and his account of their leading actions, or some prominent event of their lives, is gossiping, instructive, and abundantly amusing. His knowledge of the pictures themselves does not come down to the present time. The second portrait of Archbp. Warham is no longer at Lambeth Palace, nor is the crayon drawing of Sancroft by Luttrell, engraved in Doyle's *Life of Sancroft*. There still remains in the Library a beautiful little oval portrait of Sancroft, drawn on parchment in lead pencil, and probably by Loggan, which Mr. Cave-Browne does not mention. It varies from the picture in the Dining-room. It is absurd to accept the portrait of a youth, a mere lad, in black, with the motto, "Rapido contrarius obi," as the primate when a young man. It bears date 1650, at which time Sancroft was thirty-four. The crayon was deposited for a time in the palace by Archbp. Sutton. The portrait of Tenison is by Simon Dubois. The picture of Archbp. Arundel is a copy from a false picture at Penshurst Place, made falser still by the copyist. The processional cross and mitre (an adaptation from the Warham portrait) are absurdly made at Lambeth to spring to the right and the left from the primate's shoulders. The picture at Penshurst is a very poor parody of the one of Warham, so much later, by Holbein, with a few of the accessories displaced. The exception made by Mr. Cave-Browne in favour of a likeness of Cardinal Kempe is unfortunate, as Horace Walpole's claims on his behalf in the Strawberry Hill pictures have long since been

exploded. The small panel picture of Chicheley, together with the mitred head in stained glass, are more deserving of belief. The Archbp. Parker, arbitrarily assigned to Lyne, is in a miserable condition, but it forms the subject of one of C. Picart's most brilliant engravings. He was probably assisted in that by Hogenberg's exquisite engraving, and must also have had a very greatly improved working drawing by a skilful artist to guide him. This is frequently to be seen in the refined engravings in Lodge, where many of them are done from very bad pictures; but by the intervening hand of a skilful painter, like Hilton or Derby, a really fine work of art is secured, and fortunately without any detriment to the fidelity of the likeness.

WE hope shortly to have something to say on the subject of Italian folk-lore, which is at present but little understood in this country. The folk-tales of Italy already collected, from the Italian Tyrol down to the island of Sicily, now form a library of themselves, and the collections are still going on. Among the collectors are some of the most learned and gifted men of the kingdom.—Comparetti, De Gubernatis, Imbriani, Bernoni, Pitre, &c. In view of the interest now awakened in England in respect of folk-lore generally (evidenced by the formation of the Folk-Lore Society) we cannot but think that the proposed contributions will be acceptable to the readers of "N. & Q."

The Genealogist's Guide to Printed Pedigrees is the title of a forthcoming work by G. W. Marshall, LL.D., the editor of the *Genealogist*. It is in the form of an alphabetical index of family names, embracing all those whose pedigrees may be found in the more important genealogical and topographical works, and in less known works, with complete references to the pages where they occur. It will be published by Messrs. George Bell & Sons.

MESSRS. WHITTINGHAM & Co. of 91, Gracechurch St., announce *Pertshire in Bygone Days*, by Mr. P. R. Drummond. Amongst the celebrities (personally known to the author) noticed in the volume are General Lord Lynedoch, Sir David Baird, Sir William Stirling Maxwell, George Gilfillan, Robert Nicoll the poet, &c.

Notices to Correspondents.

We must call special attention to the following notice:

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

R. C. HOPE (Scarborough), writes:—"I am making a collection of the legends and superstitions connected with holy wells, wells, fountains, springs, &c. Any help in the way of local legends, &c., will be thankfully received."

K.—You should write to the Hon. Sec., H. B. Wheatley, Esq., 5, Minford Gardens, West Kensington Park.

H. D. C. (Dursley).—We have a letter for you.

M. P. M.—See *ante*, p. 39.

M. S.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, AUGUST 23, 1879.

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Notes.

THE ATHANASIAN CREED: THE DANGER OF COMPENDIUMS IN MATTERS OF AUTHORITY.

Popular books—books to make things plain and easy of access—may mislead (1) either from their plan being misunderstood, (2) or their information proving inaccurate. Of the former (1) Cardwell's *Two Liturgies* is a striking example as misunderstood by the judges in the Knightsbridge case, who were led by it into their grave literary blunder in the matter of the Consecration prayer. They went to Cardwell instead of going to the book itself; and so, from ignorance of his arrangement, fell into the trap unwittingly laid for them, and have in consequence raised over themselves a mound of mirth unto this day. They sought but saw not, because they sought not aright.

Of the latter (2) Sir William Palmer's *Origines Liturgicæ* has latterly afforded a pregnant proof. The dignitaries in and about Convocation, while discussing the Athanasian Creed, affirmed, or acquiesced in the affirmation, that the Creed in England, in the old time before the Reformation, was called the Psalm *Quicumque vult*, and said only on Sundays—on some Sundays—at an obscure service as a common Sunday Psalm. Whence did they get this? From Palmer (*Origines Liturgicæ*,

vol. i. pp. 233-4), who twice asserts what is contrary to fact concerning the "Symbolum Athanasii" (for such is the heading of the Creed in Sarum): "The Athanasian Creed, termed *Psalmus Quicumque vult*, was sung on Sundays . . . was only recited on Sundays, according to the offices of Sarum and other English churches, and on other days nothing was appointed instead of it." A congeries of error! Had Sir William looked a little forward, both in Salisbury and York, he would have found its use provided for, not on Sundays only, but on every day of the week, and so might have saved the dignitaries their stumble. One compendium proved their rock of offence. Another, their old friend Dr. Burton's compendious volume of *Primers* (Oxford, 1834), might have kept them straight. Had they consulted him they would have discovered (p. 325), set out at full, at the very head and front of Bishop Hilsey's *Primer* (1539), "The Symbol or Creed of the Great Doctor Athanasius. Daily read in the Church." This, as testimony borne to the practice of the Church of England ten years before 1549, when taken in conjunction with the rubrics of Salisbury and of York, must surely set the matter at rest.

As to the obscurity of the service at which the Creed was said. Prime was the layman's matins, the service which people were urged to attend in their parish churches, with tierce, following prime, before mass on Sundays and greater holydays. As in religious houses the novices and labourers of the house attended prime on weekdays, before going out to their daily labour on the glebe, and on Sundays and holydays, before they heard tierce and mass, they must soon have known the service and its Creed by heart.

In referring to an English authority for an English practice no doubt the dignitaries acted honestly, though, as it turned out, unfortunately. Had they thought proper to look a little further afield, they would have found Bona telling them (sub "Symbolo Athanasii," in *De Singulis partibus Divinæ Psalmodie*, § xviii. p. 863, Antv., 1677), "Olim quotidie ad primam cantabatur." In *De Variis Ritibus Div. Psalm.*, § v. p. 897, "De Ritu Carthusianorum," he says, "Ad primam dicunt quotidie symbolum Athanasii." In the same *De Var. Rit. Div. Psalm.*, p. 900, "De Ritu Ambrosiano," we have "Sequitur Epistolella ut vocant cum responsorio brevi, cui statim quotidie subditur symbolum Athanasii." They would have seen Guyetus, had they turned to him, writing, "In omnibus antiquis Breviariis quotidie dicebatur," sc. "symbolum Athanasii" (Heortologia, Venet., 1729, *De Ordinando Officio*, cap. xix. quest. v. p. 207); while Grancelas (Latine, Venet., 1734, *Commentarius Historicus in Romanum Breviarium*, cap. xxxv. p. 108) writes, "Honorius Augustidunensis, l. 2, cap. 19, refert in quibusdam ecclesiis quotidie ad primam cum oratione Trinitatis, 'Omnipotens qui

dedisti famulis vere Trinitatis, &c., recitatum fuisse." And lower down he cites, "Explanationem symboli S. Athanasii, quod ad primam quotidie eantur. Idem videre est in ordinario S. Apri Tullensis: atque in consuetudinibus Cluniaensibus ab Ulrico collectis, l. 9, e. 3, 'Quicumque nullo die omittitur a nobis, sed in privatis diebus simul eum aliis Psalmis; in Dominica post preces,' i.e. post Psalmos quotidie dicebatur, et Dominicis post preces. Carthusiani quoque illud quotidie recitant, post Psalmos horæ primæ, sicuti etiam Ecclesia Senonensis." I should add that Azevedo (*De Divino Officio*, Venet., 1783, Pars ii., "Exercitationes Ecclesiasticæ Secundæ Partis." Exercitatio xx., "De Symbolo Athanasii," p. 797) corroborates Bona above, and so would many others, had I space to cite them. And to Salisbury, York, Aberdeen, and those referred to in the commentators quoted, it may not be amiss to append, as a sample of other old churches, Paris (*Brev.*, 1557), at daily prime, "Symbolum Athanasii"; the Carthusians (*Brev.*, Lugduni, 1642), as referred to above by Granelas; and, indeed, a myriad of old books beside those of the churches of Sens, of Besançon (*Brev.*, Par., 1565), of Aix (*Lugd.*, circ. 1500), and of Angers (MS.), all of them older, or representing books older, than the days when Cranmer innovated in the matter of the Creed of St. Athanasius. But enough has been adduced to show the lurking dangers of compendiums in points of authority and literature.

SPERO MELIORA.

TENNYSON'S IDYLLS: "GERAINT AND ENID."
(Concluded from p. 2.)

For some mysterious reason the Laureate has chosen to dislocate the order of the tale. He begins with the home life of the newly married pair, the causeless jealousy of the bridegroom, and his command to Enid to clothe herself in her faded silk, for he means her to ride with him into the wilderness. We are then taken back three years, and are told the way that Geraint both wooed and won his beautiful Enid, who was taken to court, where the queen herself gave the young spouse her bridal attire. Again the narrative is broken, and the reader must go back to the order of Geraint to his bride to dress herself in mean attire and accompany him on horseback wherever he chose to go. We are again to take up the tale by passing over all the first part after the 145th line to the last three lines, which connect the tale with part ii.

This dislocation answers no good purpose, but only obscures the tale. Homer, Virgil, Milton, and others, it is true, begin *in medias res*, and fetch up the antecedent parts by relating them to some host or guest, but there is no such artifice here. All the parts are told historically, but the

poet has chosen to arrange his parts 2, 1, 3, instead of 1, 2, 3; and this being the case, the reader must begin with line 145 and read to within ten lines of the end of part i., then turn to the fifth line and read to the point from which he started. It begins with "Arthur held his court at Caerleon on Usk"; goes on to the wooing of Enid, her leaving home, her welcome at court, and her wedding "with all ceremony"; then, turning to line 5, we are told "Geraint loved his young wife dearly," but a misunderstanding arose, and he commanded her to accompany him to the wilderness; then skipping from line 145 to the close of part i., the fragments are pieced together and the tale continued.

After sojourning in the court three years, Geraint returned home with his young wife.

Mabinogion.—And he began to love ease and pleasure...and took no delight in tournaments as he had done formerly, but liked to continue in the palace, and gave up hunting and his other amusements...And there was murmuring and scoffing...among the people...on account of his relinquishing everything for the love of his wife.

Tennyson.— He grew
Forgetful of the falcon and the hunt,
Forgetful of the tilts and tournaments...
And...the people...began to scoff him
As a prince whose manhood was all gone
And molten down to mere uxoriousness.

Mabinogion.—And Erbin...spoke unto Enid, and inquired whether it was she that had caused him to act thus... "Not I," she said; "there is nothing more hateful to me"...But it was hard for her to own this to Geraint...and she was very sorrowful.

Tennyson.—[This rumour being told her] saddened
her...

And day by day she thought to tell Geraint,
But could not...

While he that watched her sadden was the more
Suspicious that her nature had a taint.

Mabinogion.—One morning in the summer time they were upon their couch...and the sun shone upon it...and the clothes slipped from off his arms and breast, and he was asleep...And Enid gazed upon his marvellous beauty, and said, "Alas! am I the cause that these arms and this breast have lost their manliness?"...And as she spoke the tears dropped from her eyes, and fell on his breast...and woke him.

Tennyson.—At last it chanced that on a summer
morn

(They sleeping each by either) the new sun
Beat thro' the...casement.

And moving he cast the clothes aside...
And Enid woke, and sat beside the couch
Admiring him...and said,

"O noble breast and all puissant arms,
Am I the cause that all your force is gone?"...

And the strong passion in her made her weep
True tears upon his broad and naked breast,
And these awoke him.

Mabinogion.—And he thought that she wept and spoke thus because she loved some other man more than him...and he was troubled in mind, and called his squire, and when he came, "Go quickly," said he, "and prepare my horse and arms; and do thou arise," he said to Enid, "and clothe thyself in thy worst riding dress, and evil

betide me if thou returnest here until thou knowest whether I have really lost my manliness."

Tennyson.—And he thought,
"She is not faithful to me, and I see her
Weeping for some gay knight in Arthur's hall."
At this...he shook his drowsy squire, and cried,
"My charger and her palfrey"; then to her,
"...Put on thy worst and meanest dress
And ride with me."

We must now skip over some 700 lines of the poem for the continuation. Towards the close of part i. five lines are repeated, beginning, "Remembering how first he came to her drest in that dress," and at this point the narrative is continued. In both versions Geraint commands Enid to ride far in advance and not to speak to him, and he takes her over rough roads through tangles haunted by robbers. From time to time, being in advance, Enid hears some lurking gang arrange to attack Geraint and steal the horses, and she gives him warning. He chides her for speaking, overthrows every attacking party, and gives the horses to Enid to drive forward, till at last she has quite a string of them, and becomes faint and weary, sick at heart, and almost ready to die. At length—

Mabinogion.—They left the wood, and came to an open country with meadows on one hand, and mowers mowing the meadows...And there came a slender stripling with a satchel...and a small blue pitcher in his hand. [It was the noonday meal for the mowers, but the lad gave the provisions to the prince and lady]. And Geraint said to him, "Take thou whichever horse and arms thou choosest in payment of thy service."... "This would be ample," said the youth, "to repay much greater services than I have rendered to thee."

Tennyson.—So thro' the green gloom of the wood
they past,

And issuing under open heaven, beheld
...a meadow...and mowers mowing in it.
And there came a fair-haired youth, that in his hand
Bare victuals for the mowers...
[These were given to the prince and lady, and then
Geraint said to the lad]
"Boy...take a horse and arms for guerdon."...
"My lord, you overpay me,"...said the boy.

The boy then asked them to come to his master's house, where they would find a welcome; but Geraint declined to do so, and said—

Mabinogion.—"Go to the town and take a lodging for me...and see that it is commodious for the horses also."

Tennyson.—"Go hire some...chamber for the night
And stalling for the horses."

This was done. And Geraint commanded Enid to keep as far off from him as the chamber would allow. While there, the master of the youth visited Geraint, and Geraint gave him a banquet, and told the host he might invite as many of his friends and neighbours as he liked to dinner, and he (Geraint) would pay the expense of their entertainment. When the meal was over, the guest asked permission to pay his respects to the lady, and, seeing how neglected she was, proposed that she should elope with him, promising that he would love and cherish her. His words were so

ardent and he was so far gone in intoxication that Enid thought it would be no use thwarting him, and said, if he really wished it, the best plan would be for him to come early in the morning and carry her off by force, and to this he assented. It was now bedtime; and while Geraint was asleep, Enid noiselessly laid his armour in readiness.

Mabinogion.—And though fearful of her errand, she came to his side and spoke softly, saying, "My lord, arise and clothe thyself."...And then she told him all the earl had said to her...And he took warning and clothed himself...and he said, "Bid the host come here," and the man came. "Dost know how much I owe thee, friend?" asked Geraint. "I think but little." "Take the eleven horses and the armour for the debt." "Heaven reward thee," said the host, "but I have not spent the worth of one." "For that reason," said Geraint, "thou wilt be the richer."

Tennyson.—Then breaking his command of silence
given,

She told him all that earl Limours had said...
Then issuing armed he found the host, and cried,
"Thy reckoning, friend." And ere he learnt it, "Take
Five horses and their armour." And the host
...answered amazed, "I scarce have spent the worth
of one."
"Ye will be all the wealthier," said the prince.

On they rode, till Enid observed through the mist a knight riding after them, and she warned Geraint, and when the knight came up—

Mabinogion.—Geraint turned on him, and struck him with his lance upon the centre of his shield, so that the shield was split...and he himself thrown over the horse's crupper to the ground, in peril of his life.

Tennyson.—And in the moment after, wild Limours...
Dashed on Geraint, who closed with him, and bore
Down [*sic*] by the length of lance and arm beyond
The crupper, and so left him stunned.

At length they came in contact with King Arthur and tarried awhile with him, and the evil spirit of Geraint gradually gave way.

Mabinogion.—Then Geraint went to his own domains, and henceforth reigned prosperously; and his fame and splendour lasted with renown and honour both to him and Enid from that time forth.

Tennyson.—Thence after tarrying for a space, they
rode
...to their own land.

And being ever foremost in the chase,
And victor at the tilt and tournament,
They called him the "Great Prince,"
And Enid a grateful people named
"Enid the Good."...Nor did he doubt her more,
But rested on her fealty, till he crowned
A happy life with a fair death.

Perhaps I may be allowed to state that the second part of Tennyson's *Geraint and Enid* appears to me by far the best portion of all the idylls. It is better poetry and of a higher type. The first part is too close a copy of the prose story, and the dislocation alluded to above is a fatal blemish. As part ii. of *Geraint and Enid* is the best, the idyll called *Gareth and Lynette* is undoubtedly the worst, as the whole

scope of the beautiful allegory has been misunderstood and sadly perverted by the poet.

E. COBHAM BREWER.

Livant.

THOMAS TYRWHITT.

See *Ruhnkenii Epistolæ ad Wytttenbachium* (ed. Kraft), pp. 24, 26, 35, 45, 159, 166; F. A. Wolf, *Liter. Analekten*, ii. 2, art. 12=iv. 549-57. He made Ruhnken's acquaintance at Paris (Wytttenbach, *Vita Ruhnkenii*, p. 71, edit. 1799=pp. 123 seq. edit. Bergman). His essay *De Babrio*, Lond., T. Payne, 1776, 8vo. An *auctarium* appended to his edition of Orpheus *De Lapidibus*. Both essay and *auctarium* reprinted by Harles, Erlangen, 1785, 8vo. Cf. Fabricius-Harles, *Bibliotheca Græca*, i. 629; Saxe, *Onomasticon*, vii. 173 seq.; Ruhnken in *Biblioth. Crit.*, pt. iv. pp. 85 seq., 134-5. His edit. of Aristotle's *Poet.*, Oxf., 1794, 4to.; second edit. *ibid.*, 1794, 8vo.; third edit. *ibid.*, 1806, 8vo., 7s., l. p. 21s.; fourth edit. *ibid.*, 1817; fifth edit. *ibid.*, 1827. Thomas Burgess dedicates to him his edition of Dawes's *Miscell. Crit.*, Oxf., 1781, "honoris causa et grati animi testimonio." His "notæ breves ad *Dial. de Orat.* margini edit. Lipsii, Antv., 1627, et Broterii appositæ, quas describere Thomas Kidd in præf. ad *Opuscula Ruhnkenii*," Lond., 1807, lxx seq.; Seebode in *Archiv für Philologie und Pädagogik*, 1824, i. 796 seq.; Dronke in his edit. of *Tæ. Dial.* Cf. Dalzel, *Anal. Maiora*, i. 7 (2) 158, 171, ii. 4 (2) 37, 180; Kidd's preface to *Porson's Tracts*, xcvi seq.; Chalmers; Watt; *Biographie Universelle*; Höfer, *Biographie Générale*; above all, the *Lit. Anecd.* and *Lit. Illustr.* of John Nichols. Monk, in his *Alectis*, gives from E. M. Tyrwhitt's MS. conjectures.

In 1814 the Cambridge press promised a publication which would still be grateful to the learned world, and on which the sister press might at this day well employ one of the many rising Oxford scholars (*Mus. Crit.*, i. 416): "It is in contemplation to reprint in one volume Tyrwhitt's Dissertation on Babrius, his edition of Pseudorpeus *περὶ λήθωρ*, his Notes on Euripides and on Strabo, and his other smaller pieces of a classical nature."

We are indebted to the pert ignorance of the *Edinburgh Review* (No. 28, article on Falconer's *Strabo*) for one of the most interesting notices of Tyrwhitt (Copleston, *A Reply to the Calumnies of the Edinburgh Review against Oxford*, second edit., Oxf., 1810). The reviewer had called Falconer "a distinguished graduate, selected from the whole body, at an advanced period of life, to conduct the greatest work that it had undertaken for more than a century preceding." Copleston retorts (p. 40):—

"The truth is, the editor never was a graduate; he was not a member of the university when he undertook this work; he was not then at an advanced period of life; he

resided here a little more than a twelvemonth during the progress of it, chiefly that he might enjoy the society of literary men and the use of the libraries."

To make the balance true, the power whose mandate conferred on Falconer a degree, ejected, like another Lord Manchester, poor Tyrwhitt from his *Alma Mater* (Copleston, p. 34).

"Certain it is, that no such attempt has been made since, except in the single and minute, but very successful instance of Aristotle's *Poetics*, which was produced by an auxiliary volunteer, residing in the metropolis, engaged in business, and never secluded from the avocations of society. By not enjoying the leisure, perhaps, he never contracted the indolence or apathy of a monk, but preserved the activity even by the distraction of his faculties. His name stands in the title-page plain Thomas Tyrwhitt—without any decorative adjunct or title of degree—though it would have done honour to the proudest which the most exalted seat of learning could bestow."

Copleston retorts (pp. 34-5):—

"Lest it should be imagined that there is any truth in what the reviewer intimates, that Tyrwhitt took no degree at Oxford, and was not even a member of the university, I will add a very brief summary of facts and dates concerning that illustrious critic.

"He was born in 1730; came from Eton to Queen's College, Oxford, 1747; took the degree of B.A. in 1750; was elected fellow of Merton College in 1755; took the degree of M.A. in 1756; and remained fellow of that college seven years (*i.e.* till 1762), when he was made Clerk of the House of Commons and resigned his fellowship. He quitted all public employment in 1768; from which time till his death in 1786 he occupied himself chiefly in critical and other literary studies, to which the greater part of his former life had been devoted. His *Poetics* is a posthumous publication from unfinished notes, and the title-page was, of course, arranged by another hand."

Again, speaking of the *Strabo* (pp. 98-100):—

"The excellence of Tyrwhitt's conjectural emendations is acknowledged by the reviewer; although he is studious to deprive Oxford of all share of the credit. Even here his evil genius of ignorance haunts him every step he takes. He asks why they were not published in one small supplementary volume. The answer is, they have been printed in a small volume, as every pretender to exact Greek criticism ought to know, twice already: once in London in 1783, which edition is quoted by Schweighæuser in his notes to Polybius, and once by Harles in 1788, from which the French translators have taken his conjectures, as far as they have gone, and in general adopted them, with acknowledgments of their ingenuity.

"The reviewer praises these emendations highly, and, out of near two hundred, selects six as being particularly ingenious, and as having been confirmed by manuscripts collated since his death. The first and last of these six have had no confirmation whatever from manuscripts; the first is not so much a conjecture as an adoption of the sense given in the old Latin translation; the third is only partially confirmed; and the second and fourth have no pretensions to superior sagacity, as I will leave it to any one conversant in these matters to determine. How unaccountable all this! when, in the imperfect reading which I have myself given to the notes, I have found above twelve very ingenious ones positively confirmed, as many partially confirmed, and at least twenty, far exceeding those selected by him in acuteness and

ingenuity, not yet confirmed, but bearing the strongest marks of probability."

In a note Copleston specifies the emendations to which he refers.

JOHN E. B. MAYOR.

Cambridge.

ANOTHER OLD ENGLISH JEST OF ASIATIC ORIGIN.

The following is the twenty-first anecdote in Taylor's *Wit and Mirth* (see *Shakspeare Jest-Books*, edited by Mr. W. Carew Hazlitt):—

"A country fellow (that had not walked much in streets that were paved) came to London, where a dog came suddenly out of a house, and furiously ran at him. The fellow stooped to take up a stone to cast at the dog, and finding them all fast rammed or paved in the ground, quoth he: 'What a strange country am I in, where the people tie up the stones and let the dogs loose!'"

Curiously enough, what seems to be the original of this droll story is found in the *Gulistan*, or *Rose-Garden*, of the Persian poet Saadi (chap. iv. tale 10), where it is related somewhat as follows:

A poor peasant presented himself before the chief of a gang of robbers, and recited verses in his praise. The robber chief, instead of rewarding the poet, caused him to be stripped of his clothes and driven out of the village. The dogs attacking him in his rear, he tried to take up some stones, but they were frozen to the ground. Thus distressed, he exclaimed, "What a vile set of men are these, who set loose the dogs and fasten the stones!" The chief, having heard him from a window, laughed, and said, "O wise man, ask a boon of me." "I want my own garment," said the poet, "if you vouchsafe it," and so on. In the sequel he gets back his gown and goes away, "a sadder and a wiser man."

This story, by the way, Saadi places in his chapter or section entitled "The Advantages of Taciturnity," and a very instructive tale it is on that subject,—

"When poets say, 'I've written fifty rhymes,'

They make you dread that they'll recite them too!"

I do not think it likely that this story is told in any English jest-book printed before Taylor's *Wit and Mirth*, which, indeed, is the most original of all our old books of *facetie*. How, then, came it into England? Taylor tells us in his title-page that his stories were "chargeably collected out of Taverns, Ordinaries, Inns, Bowling-greens and alleys, Ale-houses, Tobacco-shops, High-ways and Water-ways"; and Mr. W. Carew Hazlitt justly remarks that "taverns and pot-houses supplied Taylor, no doubt, with a large proportion of the matter for his *Wit and Mirth*." But if this tale be not found in any earlier English jest-book, how came it to be an ale-house jest in Taylor's time?

A more general question, how Saadi's little story came into Europe, is not so difficult to answer. It must have come, as hundreds of other Asiatic

stories, "merry and tragical, tedious and brief" migrated westward during the Middle Ages, through the Moors of Spain, who held regular intercourse with their co-religionists in northern Africa and in Asia; European intercourse with the Saracens during the Crusades, and, afterwards, through the hordes of pilgrims that flocked to the Holy Land; and through the merchants of the Venetian Republic, who for a long period carried on an extensive trade with Syria and Egypt, and who must have "imported," along with their rich bales of merchandise, still more precious treasures of Oriental fiction, of which the early Italian novelists probably made good use.

Now, I have a shrewd suspicion that Saadi's story of the poor poet and the dogs is to be found in either of the two famed books of *facetie*—Arlotto and Poggius. Perhaps some correspondent of "N. & Q." would kindly state whether I am correct in this conjecture. To some "outsiders" this may be thought a very long note about a very small matter; but to readers and correspondents of "N. & Q.," at least, the tracing of the migrations and transformations of popular tales and fictions must be peculiarly interesting.

W. A. CLOUSTON.

[See "N. & Q.," 5th S. xi. 302, 332, 426.]

"ENCYCLOPÆDIA BRITANNICA," ninth edit., art. "Bibliography: Anonymous and Pseudonymous Works."—The writer of this article says: "In England the practice of anonymous writing, in spite of the example of journalism, has never largely prevailed." I should much like to know upon what data this opinion of the encyclopædist is founded. It seems to me that there is not only no foundation for it, but that it is contrary to the fact. When the late Mr. Halkett's book appears with Mr. Laing's additions it will disclose an amount of anonymous literature that will surprise those who have not devoted some attention to the subject. The writer adds: "Works of this class, however, are most applicable to countries in which the liberty of the press has been most restricted" (p. 658, ninth edit., an opinion adopted from the eighth edit., p. 712). I believe it will also be found that the liberty of the press of this country was at one time sufficiently restricted for shoals of anonymous publications to thrive, if, indeed, restriction has anything to do with the matter.

On the same page we find that Voltaire "himself wrote several works anonymously." This is a very modest way of stating it. The fact is that Voltaire wrote not only several, but dozens of works without his name, five columns of index being required to enumerate them in Quérard's *Bibliographie Voltairienne*.

The last edition (1872) of Barbier is spoken of as a complete work. It has never been completed.

A part was issued in 1877, and nothing has appeared since. The last edition of the *Supercherries Littéraires Dévoilées*, which is complete, is not referred to at all, only the first edition being mentioned. These are no doubt slight matters when the magnitude and excellence of the articles in the *Encyclopædia* are considered.

OLPHAR HAMST.

A RARE TRACT.—The following cutting from the *Exeter and Plymouth Gazette* of the 16th inst., will doubtless be highly interesting to the readers of "N. & Q.":—

"TREASURE TROVE IN THE EXETER CATHEDRAL LIBRARY.—The Rev. H. E. Reynolds, Librarian of the Cathedral Library, Exeter, has made the discovery of a most interesting little work in the boarding of a copy of Jac. Fabri Stapulensis *Comment. in Epistolas Catholicas*, a folio volume printed at Basle in 1527, the four leaves of the pamphlet having been opened and pasted as a folio sheet inside the cover in binding up the book. The newly found copy of the *Practyse of Cyrurgyons* is in a fine state of preservation, and is an inch taller and wider than that of the only other copy known to exist—that which is in the British Museum. It is not in the Bodleian, nor yet in the extensive special collections of the Royal College of Surgeons, the Royal College of Physicians, or the Royal Medical and Chirurgical Society. The description is as follows:—'¶ The practyse of Cyrurgyons of Mountpyller: and of other that neuer came there/ [woodcut on title-page of two surgeons consulting.] [Begins on second page]...The causys why many/ a man dothe dye :...[ends on page 8]...let us praye euermore for/ his mercy. Amen.' ¶ Finis pro tempore/ ¶ Imprinted by me Bycharde/ Bankes. Cum priuilegio Regali/ Ad imprimendum solum. [Woodcut of St. Luke, the Physician.] 4^o [no place nor date, ?1540] 4 leaves unpagged. Black Letter. Richard Bankes, Bankys, or Banks was a bookseller and printer, who is said by Ames to have carried on his business for about twenty-five years; but there are comparatively few books bearing his imprint, and those with dates were issued between 1525 and 1542. He printed several other works relating to medicine, such as *The Seynge of Vrynes, 1525; Vertues and Propertes of Herbes, 1526; The Questionary of Cyrurgens, 1541; Tretyse agensst Pestylence, n.d., &c.*"

A fuller account of the above rare tract will be found in the *Athenæum* of Aug. 9, 1879.

E. C. HARRINGTON.

The Close, Exeter.

QUEEN'S COLLEGE, OXFORD, AND QUEEN'S COLLEGE, CAMBRIDGE.—In a Reply on "The Witches of Warboys and the Huntingdon Sermon against Witchcraft" (*ante*, p. 70) I had occasion to speak of "Queen's College, Cambridge"; and my quotations showed that the apostrophe before the letter s was thus used by Sir Walter Scott, Rev. M. Noble, Rev. M. J. Naylor, and the Town Clerk of Huntingdon. But a valued correspondent of "N. & Q.," the Rev. J. PICKFORD, of Newbourne Rectory, points out to me that "Queens' College, in Cambridge, was founded by two queens of England—Margaret of Anjou and Elizabeth Woodville—consequently ought to be written Queens' and not Queen's. Queen's College, in Oxford,

was founded in 1340 by Robert de Eglesfield, aided by Queen Philippa, and is therefore written Queen's." I hope that Mr. PICKFORD will pardon me for thus publishing his private note; but it contains information that might be serviceable to many readers and writers. CUTHBERT BEDE.

"CATCH A WEASEL ASLEEP."—Strange to say, the explanation of this common saying has never been asked for in "N. & Q." In anticipation thereof I send the following anecdote, related, I believe, by Giraldus Cambrensis:—

"A weasel having brought out her young into a plain for the enjoyment of sun and air, an insidious kite carried off one of them. The mother concealing herself with the remainder of her family behind some shrubs, grief suggested to her a stratagem of exquisite revenge. She extended herself on a heap of earth, as if asleep, within sight of the plunderer, and the kite immediately seized her and flew away, but soon fell down dead by the fatal bite of the revengeful animal."

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush.

A CENTENARIAN.—The following information respecting a centenarian may prove interesting to you. There is an old man living in the parish of Talgarth who states that he is 104 years old. The vicar of the parish, the Rev. Mr. Bowen, questioned him as to his age, the names of his father and mother, and his birthplace. When he had obtained them he consulted the register books in this parish, and found that a child bearing the name, and exactly corresponding in all details, had been baptized 104 years ago. If the matter is thought of sufficient interest I shall be glad to furnish any further information in my power.

W. E. T. MORGAN, Curate.

Glasbury, R.S.O., Radnorshire.

CONVIVIAL ETIQUETTE IN CHESHIRE.—After singing a song in company, as, for instance, at a rent dinner or a "club feast," or in the tap-room of a public-house, the performer always repeats the name of it. The rest of the company then take their glasses and say, "Your health and song." I fancy the latter part of the formula is common in most places, but not the first part. Also, I observe that when two or three people take a glass together privately, or when one treats another, they never then pledge each other in the words "Your health," or "Your good health," but invariably say, "My respects." ROBERT HOLLAND.

Norton Hill, Runcorn.

"COLONIZE."—David Hume, writing to Dr. Franklin in 1760 (*Life of Benjamin Franklin*, by Bigelow, 1879, i. 412), rebukes him for employing unusual words, among which he cites "colonize." It is strange that this word should have appeared new to Hume, for it had been used by Bunyan (*Holy War*) and by Howell (*Letters*, bk. iii. letter 9), and could hardly have become obsolete in England,

one would think, since their days, while it had survived in America (see Johnson, Richardson, Worcester, &c.).
J. DIXON.

A QUINTUPLE MARRIAGE.—Perhaps the following may be regarded by some as a curiosity. On July 15, 1782, a clergyman marries three couples; he is then married himself by another clergyman, and afterwards marries another couple. This is found in the registers of Halifax parish church. Such an event can hardly be paralleled, I think.
T. C.

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.]

GYMNICK FAMILY.—Can any one acquainted with Belgian or German genealogies help me to find out who the Gymnicks were? Four fine portraits, of three Counts de Gymnick and a chanoinesse, and a curious old emblazoned scize quartier pedigree are among the family antiquities of a Derbyshire family, but no connexion whatever can be traced between them. That portion of the pedigree relating to the Gymnicks traces the descent in the female line from Margareta Rolman von Dodenberg, by Catherine von Hochsteden, by Maria von Lützerat, to Von Gymnick; arms, Arg., cross engrailed gules. The pedigree reads upwards, and there is a row of sixteen shields emblazoned along the top. The only possible clue is, I fear, very far fetched. Is there any possible link between Rolman and Holman of Warkworth Castle, near Banbury, now, alas! destroyed, but all the pictures, &c., are in the possession of the Derbyshire family aforesaid. The first of these Holmans was George, of the parish of St. Benet Fink, London, who died August, 1619. His son, Philip Holman, bought Warkworth from the Chetwodes, and his son again made a most noble alliance and founded a worthy family, now extinct, in spite of its double connexion with "the blood of all the Howards" and Staffords to boot. I would like some more information about the Chetwodes and Warkworth. They got it from the Wahuls, and some fine heraldic glass of many quarterings is carefully fitted and preserved in Derbyshire. Beezeley's *Banbury* seems a difficult book to get: I have hunted in vain. SCORUS.

[See *ante*, p. 47.]

"GRECIAN": "ABYSSINIAN."—In many places—e.g. London, Liverpool, and Manchester—young Irishmen, on their first arrival in England, are known as "Grecians." Has this ever been explained?

Travellers on the "loop line" of the L. and S. W. R. will know that there are two routes from

Hounslow to Waterloo, one (*via* Barnes) direct, the other (*via* Gunnersbury) more circuitous. Trains proceeding by the latter route are quite commonly called "the Abyssinian" by guards, passengers, and porters. Can any one say why? The only explanation I have been able to elicit is that they go a long way round, but this is, I think, hardly sufficient.
JAMES BIRTEN.

"DOPPER."—Mrs. Hutchinson (*In Tents in the Transvaal*), speaking of a visit to a rich Boer, says "he repudiated the appellation of Boer, and insisted on being called a *Dopper*." What is the exact meaning of this word so used? In my Dutch dictionary (Tauchnitz) *Dopper*=gauger.
A. L. MAYHEW.

Oxford.

BISHOP HEBER'S GRANDMOTHER.—A friend of mine has a full-length picture in a landscape, by or after Sir Godfrey Kneller, representing a young lady with dark hair, in a yellow dress, about sixteen or eighteen years old, with a beautifully painted King Charles on her lap, said to be a Miss Cayley, Bishop Heber's grandmother. Any information as to her will oblige.
J. R. HAIG.

LANCASHIRE BALLADS.—In a small book just published, *A Year in a Lancashire Garden*, one verse of an old Lancashire maying song is given on p. 50:—

"We have been rambling all this night,
And almost all this day;
And now, returned back again,
We've brought you a branch of may.
A branch of may we have brought you,
And at your door it stands;
It is but a sprout, but it's well badded out,
By the work of our Lord's hands."

Will any of your readers kindly give me the whole song or tell me where it can be found? I should be much obliged, too, if they could tell me the Lancashire ballad where every verse ends with the refrain—

"For the basiers are sweet in the morning of May,"
as mentioned on p. 49 in the same little book, *A Year in a Lancashire Garden*. Would any one likewise kindly tell me if he knows of any old Lancashire ballad book?
S. S.

THE "BASING HOUSE" INN.—In the *History of Basing House, in Hampshire*, 1827, p. 27, it is stated, on the authority of the *Gent. Mag.*, 1806, p. 1169, that there was an inn bearing this sign in Shoreditch, "which exists there to the present day" (*i.e.* 1806). Can any one inform me if it still exists, or give any particulars concerning it?
H. G. C.

Basingstoke.

CURIOUS PAINTING.—In my collection is an original picture, *temp.* George II., representing a

man in the costume of the period falling, head foremost, into the wide end of a large gold-mounted horn, suspended by a cord with knot and bullion tassel, and the head of another figure (? male or female) emerging from the narrow end, whence further exit appears impossible. It is in oil on canvas (size 18 in. by 14 in.), and attributed to Hogarth; and its meaning is explained by the following inscription in the centre:—

“Beware of Suretiship, take heed of Pleasure,
You may go in with Ease and come out at Leisure.”

Have any of your readers met with mention of the picture, and has it been engraved?

W. I. R. V.

ALLUSION IN CHARLES COTTON'S "ANGLER."—In a note in Macaulay's *History of England* (chap. iii.) on a remarkable passage, showing the scarcity of books in country places in the seventeenth century, it is said: "Cotton seems, from his *Angler*, to have found room for his whole library in his hall window; and Cotton was a man of letters." Can any one point out the passage alluded to by the historian in Cotton's *Angler*?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

VAUGHAN FAMILY.—Can any one give me information respecting the pedigree of the Vaughan family, who were settled at Linton, Herefordshire, about the latter part of the last century? Were they a branch of the Vaughans of Court Field, co. Monmouth?

CAROLUS.

3, Grove Place, Swansea.

SAMUEL HUMPHREY, POET.—At the British Museum I can find nothing about Samuel Humphrey, the poet who died at Canonbury Tower, except a mention in Baker's *Biog. Dramatica*, where even his Christian name is not given. Encyclopædias do not name him nor the *Biog. Brit.* I should be much obliged if any of your readers could give me a hint. He wrote the librettos for Handel, who thought highly of his melody, it is said. Where?

CHAS. A. WARD.

GROSE'S "DICTIONARY OF THE VULGAR TONGUE," 1785.—There appear to have been two issues of the first edition of this remarkable book in 1785, having different headings on the first page. The one runs, *A Burlesque Provincial and Proverbial Dictionary*; the other on the same page has, *A Classical Dictionary of the Vulgar Tongue*. Presuming that this change was made by Grose himself, which was the original heading? Probably the first, because the second one is that employed in the second or corrected edition of 1788; and, if so, some friendly critic may have suggested to him, when the book was first issued, that "classical" was a better word than "burlesque."

EDWARD SOLLY.

THE PETTY FAMILY.—Where can I find the descendants of Thomas Petty, who was son of the first Earl of Shelburne, and who married Mary, Countess of Orkney? Is it possible to see the family tree of the Lansdowne family, which might give the information?

DICK.

GERAINT.—There is a hill overlooking the town of Llangollen called Moel-y-Geraint, better known as the "Barber's Hill," because, as is said, a barber was hung thereon for murder at the beginning of the present century. What is the meaning of the word *Geraint*?

BOILEAU.

FUNERAL FOLK-LORE.—Concerning the funeral of a lady of title, a Roman Catholic, who died a few years since, two or three cottagers concurred in the following account: That as she lay in her coffin, to be seen by the tenantry and others, she bore a hammer in her right hand, and a golden coin in her left hand: with the hammer she was to knock at the gate of heaven, and with the coin to pay St. Peter for her admittance. I need hardly say that I discredit the story, notwithstanding that it reached me from more than one witness; but I would ask, does it point to any piece of folk-lore or superstitious fancy? These poor cottagers may have caught sight of a crucifix and reliquary, or something of that nature, and interpreted them according to their own ideas.

CUTHBERT BEDE.

SIR RICHARD VVYAN.—In an interesting leader on this Cornish worthy in the *Times* of the 18th inst., it is said that "he produced an elaborate book dealing with the problems of biology, of the merits of which we can say nothing, since it was suppressed as soon as it was issued." Can any particulars of this book be furnished?

JAMES HOOPER.

BINDING OF BOOK OF CHARLES II.—Did Charles employ any special mode of binding? I have a copy of Erasmus's *Moriae Encomium* (English translation, published by W. Leake of Fleet Street). It is bound in red leather, gilt edges, and profusely ornamented at back and corners with a cipher of two crossed C's, having a royal crown above, and below two palm branches. It is lettered "Folly." If Charles had any library it probably formed one of his collection.

W. F.

HERALDIC.—Edward Gould, Esq., of Mansfield Woodhouse, Notts, married first Lady Barbara Yelverton, only daughter of Henry, third Earl of Sussex, and by her (who died in 1781) had issue a son, who became Lord Grey de Ruthyn, and two daughters. He married secondly Anne, daughter of Charles, eighth Lord Dormer, and by her had two sons, Charles and Frederick, and two daughters (twins), Evelyn and Lucy. What is the date of Mr. Gould's second marriage, and where can his

pedigree be found; are there any descendants of his second marriage in existence, and, if so, who are they, and where do they live? ECLECTIC.

DUNSTABLE AND PLAIN SPEAKING.—In *Red-gauntlet*, ch. xviii., Latimer says: "If this is not plain speaking, there is no such place as downright Dunstable in being!" Born and bred near Dunstable, I should like to know why that place is celebrated for plain speaking.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

CUMBERLAND ROW, LAMBETH.—I have lately purchased a very nice drawing of Cumberland Row, Lambeth, now pulled down. It was a row of wooden houses near the Vestry Hall, and I am told it dated from the time of the Plague. I shall be glad to receive any particulars respecting the houses and the people connected with them.

J. F. B.

THE LONG BARN, KENNINGTON.—I have an old print of the Long Barn, Kennington, which I am told was at one time used as a refuge for distressed Protestants. I shall be glad to learn through your columns any particulars relating to the building and its associations.

A. B.

JOHN BARNETT, BISHOP OF ELY, OB. 1370, AT HATFIELD HOUSE, HERTS.—I shall be very much obliged for any information respecting the above. He was Treasurer of England, &c. I wish to trace his pedigree.

H. P.

The Grange, Clifton, near Biggleswade.

THE LAST WOMAN BURNED TO DEATH IN ENGLAND.—Has this subject been fully investigated in "N. & Q."? Some years ago I made a note from a volume—*Celebrated Trials*, I believe, was the name of the book, but unfortunately I did not take the complete title or date, but I think it was about 1820-4. It was there recorded that Catherine Hays, for the murder of her husband, was burned, presumably in London, on May 9, 1726, yet I fancy an execution of this sort took place in Exeter as lately as 1760.

W. H. H. R.

DÜRER WOODCUTS PRINTED ON SILK.—Are any of Dürer's numerous woodcuts known to have been printed upon silk—I mean early and fine impressions of his larger woodcuts, such as the "Great Passion"? Information will be greatly esteemed by

W. FRAZER.

Dublin.

THE EMPEROR MAXIMILIAN OF MEXICO.—What is the best life of him in English, French, or German?

MERVARID.

Blairhill, Stirling.

THE TRANSFIGURATION, IN ART.—Mrs. Jamieson states in the *History of our Lord in Art*, vol. i.

p. 341, that the Transfiguration appears in a magnificent Evangelium preserved in the cathedral at Aix-la-Chapelle. As I am now engaged in collecting transcripts of all the pre-Raphaelite representations of this subject, I am anxious to learn where or by what means I could procure a copy of this illumination. I would gladly defray the expense of having it photographed, if any one at Aix-la-Chapelle could be found who would kindly search for the work in question and point it out to a photographer there. Another early representation of the same subject is mentioned by Burckhart (*Cicerone for Italy*, p. 70) as existing on the so-called dalmatica of Charlemagne, preserved in the treasury of St. Peter at Rome. I wish to learn whether any illustration of this also has been published.

MARGARET STOKES.

Carrig Breac, Howth, co. Dublin.

AUTHORS OF BOOKS WANTED.—

Sin his Maether gaei Awa.—Where can I find a poem thus entitled?

P. C. N.

Replies.

KEEPING SCHOOL IN THE PARVISE.

(5th S. xi. 366, 394, 472; xii. 37, 49, 91.)

The readers of "N. & Q." have very likely had quite enough of this subject; nevertheless I must crave space for a few parting words to clear up misunderstandings.

As it is admitted that I am right on the main question of what the *parvise* was and how the name originated, no more need be said on that point. CHANCELLOR HARINGTON thinks I have done scant justice to Staveley's work on the *History of Churches in England*, which is said by Chalmers "to be a work of considerable research and learning," &c. Staveley wrote at a very uncritical period, when a writer got the reputation of learning and research by compiling information from all sources and pouring it out "rudis indigestaque moles," without any critical investigation of its relative authority. At the date of his book (1712) the great work of Ducange, *Glossarium ad Scriptores*, had been published above thirty years (1678), and that of Ménage, *Origines de la Langue Française*, above sixty (1650), in both of which Staveley would have found the true history of the *parvis*. His statement as to the uses of the *parvis* for law courts was devoid of any authority or reference. I think, therefore, that I was fully justified in calling this portion of his work "unreliable," a word which I maintain is good English. In so doing I mean no reflection on CHANCELLOR HARINGTON'S learning; finding the information in his hand he naturally did not think of searching further.

Mr. TEW, however, comes to the rescue with

a quotation from Matthew Paris, which, with the gloss thereon, also quoted, he states justifies the derivation which I had pronounced "childish and absurd." Let us see how this stands. I have diligently searched Matthew Paris's *History* under the dates 1249-50, but cannot find the passage. My edition is that of the Record Office, edited by Sir Frederic Madden. I am aware that the quotation is given by Ducange with the reference to A.D. 1250, and therefore it must, I suppose, exist with the gloss, as also quoted, in some edition which I have not seen. Be this as it may, taking the quotations as they stand, very little reflection will show that they prove the very opposite of what is asserted. The quotation states that a certain poor scholar was compelled for some time to keep a school to provide the means of subsistence, "venditis in *parvis* libellis," which I translate, "the small books (for the boys) being sold in the *parvis*." There is no mention at all of the school being held in the *parvis*. From some other entries about the same date it seems likely that the reference is to the *parvis* of Notre Dame, which was always a large open area in front of the church, a very unlikely place to keep a school in, but very suitable for the sale of school books, since in the middle ages it was partially surrounded by booksellers' shops. That other accommodation than the *parvis* was provided for schools on the very spot appears from two entries in Matthew Paris's *History*. The first is under date 1249, in which he says the privilege was granted to the Cistercian monks of establishing schools at Paris, "ut Parisiis et alibi, ubi universitas foret, scolarium scolas licite exererent, et ad hoc mansiones præparaverunt." Under date 1250 it appears this privilege was exercised, "Procurante enim Abbate Clavallis natione Anglico constructa est Parisiis nobilissima mansio . . . ita ut confluat ad ipsos scolarium numerosa multitudo." The unknown writer of the gloss seems ignorantly to have confounded "Parisiis" with "parvis," and hence the somewhat absurd inference that the schools were kept in the *parvis*, and the name derived "à scolaris parvis." This has been copied without inquiry by Staveley, and so handed down. It is in this way that errors are perpetuated by the careless adoption of statements without verification, which gain credence by repetition.

One word more. MR. TEW is still unwilling to be convinced. He admits that we derive the word *parvis* from the French, but where, says he, did the French get it from? "All that Ducange ventures to say is 'Nostris vulgo parvis.'" I do not know what edition of Ducange MR. TEW refers to, but I have before me that of 1734, in which two folio columns are given to the elucidation of the word, which is traced through its successive forms of *paradisus*, *paravisus*, *parvisius*, *pervisus*. If further elucidation is wanted I would refer him to the works of Ménage, Litté, Brachet, and Viollet

le Duc, where he will find the whole history of *parvis* clearly traced out.

J. A. PICTON.

Sandyknowe, Wavertree.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117).—There is an edition of Gay's *Poems* (2 vols., 4to., 1720) which contains such a remarkable list of subscribers that it is worthy of being brought to the notice of your readers. Gay was no doubt assisted by the Duchess of Queensberry, Mrs. Howard, Pope, and other influential friends in obtaining subscriptions. I will only mention a few of the best known names:—Dr. Arbuthnot (author of *John Bull*, *Art of Political Lying*, &c.); Duke of Buckingham (the poet); Lord Bathurst ("who drank champagne with Pope and the wits," afterwards the friend of Sterne); John Barber (friend of Swift and protector of Mrs. Manley); Hugh Bethel, Esq. (Pope's "blameless Bethel"); Mrs. Martha and Mrs. Teresa Blount; Edward Blount (cousin of preceding); William Congreve, Esq.; Henry Cromwell, Esq. (friend of the luckless Corinna, who supplied Curll with Pope's letters); Lord Hervey (the Sporus of Pope's satire, five copies); Hon. Simon Harcourt, Esq.; Hon. Mrs. Sophia Howe (a giddy maid of honour, whose end was very sad); Mr. Heidegger; Mr. Handel; Viscount St. John; Richardson and Jervas (the artists) and Sir Godfrey Kneller; Right Hon. Paul Methuen; the Hon. Mary Lepell (afterwards wife of Lord Hervey, the most charming woman of her day); Lord Peterborough; Right Hon. William Pulteney (afterwards Lord Bath and husband of Miss Gumley, the heroine of the Bolingbroke caricature); Mat. Prior, Esq.; Alex. Pope, Esq.; Kitty, Duchess of Queensberry, and her husband, five copies; Duke of Wharton (the poet); Right Hon. Robert Walpole and his brother Horatio; Lady Mary Wortley; Edward Young, Esq. (author of *Night Thoughts*). Can any of your readers name a book published by subscription with so many famous names among the subscribers?

F. G.

There is a voluminous and interesting list of subscribers, extending over twenty pages, prefixed to Tonson's illustrated folio edition of Matthew Prior's *Poems on Several Occasions*, 1718. A hasty glance through the names shows me Jonathan Swift, John Gay, Sir Richard Steele, Henry Sacheverell, Sir John Vanbrugh, &c. It has been also pointed out to me that among these subscribers occurs the name of Colonel Roger Handasyd. Now, Laurence Sterne mentions his father as "Roger Sterne, lieutenant in Handasyd's (*sic*) Regiment." But Mr. Fitzgerald, in his *Life of Laurence Sterne* (vol. i. p. 27), expresses some doubt if Roger Sterne ever served at any period of his life in the 22nd Foot (Handasyd's). Sterne's biographer is at least certain that Roger

Sterne could never have held the rank of lieutenant in that regiment. Mr. Fitzgerald's reasons for this decision seem cogent, but perhaps some of your readers can throw some additional light on this question.

A.

I have a large-paper copy of the fourth edition of *Paradise Lost*, being the first folio and illustrated edition. At the end of the poem six pages follow, headed "The names of the Nobility and Gentry that encourag'd, by subscription, the printing this Edition of Milton's *Paradise Lost*." Then follow the names in alphabetical order, commencing "George, Lord Abergavenny." The book was printed in London "by Miles Flesher, for Jacob Tonson, at the Judge's-Head in Chancery Lane, near Fleet Street, 1688."

HENRY JOHN ATKINSON.

See "N. & Q.," 1st S. xi. 284, where the editor expresses his belief that Walton's *Biblia Sacra Polyglotta* (1657) was probably the first book printed by subscription in England. He allows that Minsheu's *Dictionary*, 1617, may be said to have been issued in a very similar manner, and adds some further references on the subject.

FAMA.

Oxford.

C. Knight, in *The Old Printer and the Modern Press*, Lond., 1854, pt. ii. ch. ii. pp. 206-12, has a notice of "subscription books." The earliest which he mentions is the *Penniless Pilgrimage*, by Taylor the Water Poet, which was published in 1618.

ED. MARSHALL.

ST. DAVID'S DAY (5th S. xi. 166, 273)—The subject opened by Mr. WALFORD, A. R., and others in "N. & Q." has been well-nigh worked out by a host of writers years ago, especially by Brand in his *Popular Antiquities*, who, by the way, was the first, so far as I know, to quote the passage from Pepys's *Diary* cited by A. R. (*vide* edit. of 1849, vol. i. p. 105). He also quotes a verse from *Poor Robin's Almanack* for 1757 relating the hanging of "poor Taff" in effigy. It seems hard upon Brand that his extracts from Pepys, Poor Robin, and others should be given by modern writers as if they were the original cities and not copiers, although the authorities may be as come-at-able as they were to Brand. The Rev. T. F. Thiselton Dyer, in his *British Popular Customs*, 1876, p. 112, I see gives Poor Robin's verse and Pepys's passage. If A. R. were to attend the annual dinner of the Welsh School, held on March 1 in London, he would notice that the leek is still regarded, although it now takes the form of silver and is worn in the coats of the gentlemen present. The origin of the leek is, or appears to be, unfathomable. Wilkins, in his *Wales Past and Present*, Merthyr, 1870, p. 145, says:—

"The partiality shown by a Welshman for leeks is only

equalled by the regard a Jew or Spaniard has for an onion. Inseparable from a Welshman is the leek. Its selection as a national emblem is believed to have originated at the battle of Meigen, fought in the seventh century between the Angles under Edwin and the British led by Cadwallawn."

Woodward, in his *History of Wales*, vol. i. p. 139, also says:—

"In 633 A.D. we find Cadwallawn in rebellion against Edwin, being in alliance with Penda, the heathen King of Mercia, for Bede, who speaks thus particularly, tells us that Edwin had subjected Wales as far as Anglesey (in which he even planted a colony of Angles) to his sway. Edwin met the united British and Mercian army at Heathfield on the 12th of October in the above-named year, and with one of his sons was slain, his army being totally routed. This was the famous battle of Meigen, celebrated by Welsh bards, and to which is referred the adoption of the leek as the national emblem."

The transference of the leek from Cadwallawn to St. David is thus stated by the same author in speaking of that saint. He was canonized in 1128 A.D., and ever since has been the tutelur of Wales, and the traditions which elder time had associated with other national heroes (as, for example, the badge of the leek with Cadwallawn) were transferred to him (p. 146). Of course other hypotheses have been advanced, which any one, if he will, may find put forth in the works I have quoted from or herein mentioned.

J. JEREMIAH.

Keswick House, Quadrant Road, Canonbury, N.

I think it is in Hogarth's print of the "Arrest" in the *Rake's Progress* that a Welshman is represented as wearing a leek in his hat. Only last St. David's Day I myself encountered in the streets of London a very respectably dressed man with a full-grown specimen of the vegetable fixed in fess across the front of his hat. A good many years ago I remember seeing in shops in London small models of leeks, to be worn, I presume, by Welsh ladies on March 1. They were of enamel and gold, and in one example of emeralds and pearls.

W. J. BERNHARD-SMITH.

Temple.

How do those who deny that Welshmen wore leeks in their hats on St. David's Day in Shakespeare's time explain the fact that Hogarth, another close observer of men and things, has represented a Welshman so wearing one in the fourth plate of the *Rake's Progress*?

R. R.

Boston.

THE BALLAD OF "WILLIAM AND MARGARET" (5th S. xi. 468).—The question here raised is by no means a new one. Dr. Johnson says in his life of Mallet, "His first production was 'William and Margaret,' printed in Aaron Hill's *Plain Dealer*, July 24, 1724, of which, though it contains nothing very striking or difficult, he has been envied the reputation; and plagiarism has been boldly charged, but never proved." Mallet in his *Works*, ed. 1759, says this poem was suggested to

him by the fragment of an old ballad quoted by Merrythought in Fletcher's comedy *The Knight of the Burning Pestle*, namely:—

“When it was grown to dark midnight,
And all were fast asleep,
In came Margaret's grimly ghost,
And stood at William's feet.

Mallet states that he believes this was all that existed of the old ballad. The entire song, consisting of twenty verses of four lines each, entitled *Fair Margaret and Sweet William*, is printed by Bp. Percy, *Reliques*, 1765, iii. 121, as from a “modern copy picked up on a stall,” and contains the above-quoted verse preserved in Fletcher's play, on which the bishop notes that “it has acquired importance by giving birth to one of the most beautiful ballads in our own or any language, the song entitled *Margaret's Ghost*, . . . the elegant production of David Mallet, Esq.” It is plain, then, that there was a well-known ballad about “Margaret's ghost” in 1611, when the comedy was written, of which Mallet only knew four lines, and that these suggested to him the poem entitled *William and Margaret*. I believe both ballads are to be found in all editions of Percy's *Reliques*. In the sixth edition, 1823, there is a note referring to a book published in 1773 called *The Friends*, in which there is a different version of Mallet's ballad, put forth as the real original, which Mallet had appropriated half a century before. The editor of the *Reliques* observes, “Probably altered by some transcriber from Mallet, than which nothing is more common in popular songs and ballads.” Thompson, in 1776, claimed this ballad for Marvel, and printed it in his *Works* (4to., i. xx.); but this was soon admitted to be a mistake. Whether the ballad was really founded on fact is another question; but Mallet says that the lines in Fletcher's play had “reminded him of an unhappy adventure much talked of formerly, and so given birth to his poem.” EDWARD SOLLY.

“COKER” FOR “COCOA” (5th S. xi. 487.)—Perhaps the following, which I extract from the late Mr. H. Mayhew's *London Labour and the London Poor*, 1851, No. 16, and addressed in a letter to that gentleman, will answer MR. LUNDIE'S query:—

“Mr. Mayhew has been favoured with the following from Messrs. Keeling and Hunt, gentlemen to whom he is indebted for much valuable information:—

“Monument Yard, London, 7th April, 1851.

“Sir,—Your correspondent, C. B., of Portland Town, has properly questioned the accuracy of the word “Coker,” as applied to nuts sold under the generally known title of “Cocoa,” the proper derivation being “*Cocos nucifera*,” one of the palm tribe and a native of India, first imported in 1690. From the researches we have made, we can only infer the word “Coker” is a corruption, or, more properly speaking, a Custom-house licence, to create a distinction in the mode of levying the duty on this description of fruit, and the kernels of a nut which is the

produce of a different description of tree, and the decoction of which is used so generally for the purpose of beverage; for the term “Coker” we find, upon reference to the Customs Acts of Parliament, was classified many years back by Mr. Hume, the then Chairman of the Board of Customs, and has been retained accordingly.

“The correct word is “Cacao,” “Coco,” from whence the English adaptation “Cocoa,” is decidedly correct; but the word “Coker” and other anomalies are retained in order to discriminate between the duties levied upon articles bearing similar names, but different in use—in a similar way to *Prunes* (the French for Plums), which pay 7s. per cwt. duty, and Plums, commonly called French Plums, which pay 20s. per cwt. “Coker” nuts, commonly called “Cocoa,” are now free of duty; while Cocoa in husks and shells pay one penny per pound duty.

“We are, Sir,

“Your obedient servants,
“Henry Mayhew, Esq., “KEELING AND HUNT.
&c., &c.”

S. J. H.

“Coker-nut, *n.* (*Com.*) The cocoa-nut. This mode of spelling *cocoa-nut* was introduced by the London Custom-house in order to distinguish more widely between this and other articles spelt much in the same manner, and is now extensively used in commercial circles. *Simmonds. Homans.*—Dr. Webster's *Comp. Dict. of the Eng. Lang.*, revised by Chauncey A. Goodrich, D.D., LL.D., and Noah Porter, D.D., 4to., London, Bell & Daldy, no date (preface dated 1864).

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

C. C. C. OXFORD (5th S. xii. 41, 133.)—I did not explain in my note (*ante*, p. 41) the meaning of the double date, as I thought nobody would be unaware of the fact that ancient accounts rarely begin on Jan. 1, and that, therefore, a double year must be taken in quoting from them. I do not know why April 19, 1579, “should be undoubtedly added,” as your correspondent informs me, if it is not found in the original. Nor do I see why this gentleman confidently asserts that what I have stated is “worse than useless.” I have made certain statements which may be tested by an examination of the original; I have drawn no inferences. But I can assure MR. BAILY that the utility of all facts depends on the capacity of those before whom the facts come.

J. E. T. R.

CURIOUS ENTRIES IN PARISH REGISTERS (5th S. xii. 85.)—In the parish register of Warleggan, in Cornwall, is the following entry, similar to some of those at Toddington noted by MR. F. A. BLAYDES:—

1681. George Piper, an Anabaptist tumbled in y^e ground Feb^r 25.

Though possessing a somewhat extensive acquaintance with parish registers, I have never seen a like entry, and I think it may be explained that Piper, being an Anabaptist, had died *unbaptized*, and consequently was not entitled to be buried with the rites of the Church. The same remark will apply to the Toddington burial of Dec. 31, 1719,

and probably to the others in which, in the register of that parish, the body is described as "hurld into y^e ground."

The Warleggan registers, which commence in 1542, contain many interesting entries besides the mere facts of baptisms, marriages, and burials, *e.g.*, there is the following note :—

1684. Warleggan Chancel built [rebuilt?] May 81, by A. T. R. W. [Ambrose Triggs, Rector of Warleggan]; 1685. The rails of the Communion table made.

In 1618 is an entry giving an account of the planting of a number of trees in the churchyard, with the names of the parishioners who planted them and the day of their doing so.

Ambrose Triggs, above mentioned, was instituted to the benefice in 1673, upon the death of William White, whose burial is thus recorded :—

1673. Mr. William White, Minister of this parish, and a very good man, died with a Cancer in his mouth July 1673. Ambrose Triggs, Rector, Aug. 1673.

Ambrose Triggs was "Rector also of Boconnoc and Chaplain to y^e Right honorable Lady Mohun." "All the trees in the town place planted by A. T. R. W., except 6 Old trees," &c., followed by a description of certain alterations in the lawn and garden. His burial is thus entered :—

1706. Ambrose Triggs, Rector of Warleggan, died the 12th day of July by three of the Clock in the morning and was buried July 14, 1706.

1752. Mary Baudris (the late Rectors widow) was buried y^e 6th April aged 100.

1746. Daniel Bawdris, Rector was buried Aug. 12.

1717. Mathew Baudris a French Refugee, brother of Daniel Baudris Rector, buried March 16, 1717, and a moorstone (granite) set upon his grave May 30, 1718.

I find also the following entry :—

1762. William Best was buried August the 30 1762, 100.

1762. Elizabeth Best his wife was buried Aug. 30. It is to be noted that the above persons William Best and Elizabeth his wife, Died within a Quarter of an hour of each other and were buried at one time and in one grave.

I may add that I do not find the name Baudris in the late Mr. Durant Cooper's *Lists of Foreign Protestants and Aliens resident in England, 1618-1688* (Camden Soc., 1862), though John Baudry appears therein.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

To *hurl*=whcel on a barrow, &c., is still quite a common expression in Scotland. "Hurled to the grave" is probably=carried to burial on a wheeled bier.

X. C.

AVOURS (5th S. xii. 88.)—The meaning of this word may be seen by a reference to the earlier form of spelling the word. In Henry VII.'s instructions for his tomb there is, "And in the sides and both ends of our said towmbe we wol tabernacles bee graven, and the same to be filled with ymages, specially of our said avouries (or patron saints) of coper and gilte" (*Handbook to West. Abbey*, abr. ed., Lond., Bell, n.d., p. 33). The

word belongs to the old law term "avoury," French "advouerie," which implies the justifying or maintaining an act, and the "avoir" would be the one who does this; the advocate, or patron, was the patron saint. Minshew has : "Avourie, à Gall. avouer, ou advouer, *i.e.* to avow, avouch, approve, justify or maintaine (a terme of law), is where one taketh a distresse for rent, or other things, and he that is distrained, sueth a replevin : uow he that tooke the distresse, justifying or maintaining the act is said to avow, and that is called his avowrie." Compare Spenser's *F. Q.*, vi. iii. 48,

"He had him stand f'abide the bitter stoure
Of his sore vengeance, as to make avoure
Of his lewd words and deedes which he had done,"

where "to make avoure" means to justify.

ED. MARSHALL.

This surely must be a misprint for *avoués*. "His nine accustomed *avoués* or guardian saints, to whom he calls and cries." Mid. Lat. *advoco* was to call in the aid of a superior power in your defence. Hence *advocatus*, Fr. *avoué*, an advocate or defender; and *advocatio*, protectio, tuitio (Ducange), specially applied to the protection of a guardian saint. "*Advocatum Dei* et S. Vedasti sibi profuturam assumpsit." H. WEDGWOOD.

MARY, DAUGHTER OF GEORGE BRUGES, SIXTH LORD CHANDOS (5th S. xii. 27.)—The query of your correspondent anent the posterity of this lady is of some little genealogical interest, inasmuch as in them—should any now exist—vests the representation of Anne, eldest daughter of Ferdinando, fifth Earl of Derby, and senior co-heiress of the Lady Eleanor Grey, the younger granddaughter of Mary Tudor, Duchess of Suffolk. So far as I am aware, in none of the numerous published pedigrees of "royal descents" is this line alluded to, a circumstance the more remarkable considering the very near place it at one time appeared to hold in the "Protestant succession." Descendants of Mary (or, as it should be, Margaret) Bruges certainly existed in the middle of the last century, and it is very doubtful if they are yet extinct. Her first husband, William Brownlow, was (according to a pedigree in Beltz's *History of the Chandos Peerage*) of Snaresford, or Snarford, co. Lincoln, and died in 1675. He was doubtless connected with the Brownlows of Hemsby, but his name does not appear in any account of that family that I have seen. The issue of this marriage was an only daughter, Elizabeth, afterwards the wife of Philip Doughty Esq., who, apparently in right of this marriage, succeeded to the estate of Snarford. The last of the Doughtys of Snarford—whether a lineal descendant of this marriage I do not know—bequeathed the estate to Sir Edward Tichborne, Bart., who thereupon assumed the Doughty surname and arms. After the death of her first husband Margaret Bruges

married secondly Sir Thomas Skipwith, Bart., but the issue of this marriage failed in 1763. She died Jan., 1742 (see her burial in *Westminster Abbey Registers*, Jan. 8, as "Hon. Dame Margaret Skipwith"). In connexion with this line of "royal descent," I should like to ask also if anything is known of the posterity of the Hon. Rebecca Bruges or Brydges, the third daughter and eventual heiress of William, seventh Lord Chandos, in whom—failing the issue of Elizabeth Doughty—the representation of Lady Anne Stanley would centre. She married Thomas Pride, son of Thomas Pride the regicide, and left, it seems, an only daughter, Elizabeth, married to William Sherwin, Esq.

W. D. PINK.

Leigh, Lancashire.

HERALDIC (5th S. xii. 107.)—The following may be of some use to G. H. Nathaniel Maxey Pattison, Esq., resided for many years at Congleton in Cheshire, several times filled the office of mayor, and was the leading silk manufacturer in that town in the early part of the present century. He married Helen, daughter of Roger Comberbach, Esq., Prothonotary of Chester, by whom he was the father, with other children, of James Pattison, Esq., M.P. for the city of London. He died, I think, in 1827, and was buried in the south aisle of St. Peter's Church at Congleton, where there is a tablet to his memory and to that of his wife, who predeceased him. Their respective hatchments were suspended in the same church, and, if yet in existence, the heraldry upon them might be of value in tracing the descent sought for. It seems more than probable that Mr. Pattison was either descended from or allied to the Maxey family, on account of his bearing the names Nathaniel Maxey.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Papworth gives:—Vert, on a chevron, between three bucks or, as many lozenges gu., Robinson, Cranesley, Northumberland, and co. Northampton, 1611; but roebucks trippant, Robinson, London. Erm., a fess engrailed between three horses' heads coupé sa., Baker, London and co. Worcester. The above are the only examples of coats 1 and 2 in G. H.'s query. As for coat 3, a chevron between three trefoils, Papworth gives this bearing with various tinctures as belonging to forty or fifty names—too many for insertion as a reply.

A. C.

HISTORY OF THE "SATURDAY REVIEW" (5th S. xii. 27.)—MR. TREPOLDEN asks if the account of the *Saturday Review* by the late Jas. Grant was ever published. I find that the promise made by Mr. Grant, in the preface to the third volume, to publish it in a separate form was carried out by Tinsley, Catherine Street, Strand. I have just been presented with the three volumes by a daughter

of the author, but the pamphlet in question is not included. Should it reach my hands I would, if not too late, have pleasure in placing it at the service of your correspondent.

M. D.

GABRIEL HARVEY (5th S. xii. 108.)—Evans's *Catalogue of Portraits*, n.d., vol. i. p. 161, No. 5046, is: "Harvey, Gabriel, wit and poet, nat. 1545, of Christ Coll., Camb.; proctor to the univ.; advocate in Prerogative Court; ob. 1630; Svo. 1s. Thane."

ED. MARSHALL.

DEAD HORSE DAY (5th S. xii. 66.)—I have witnessed the dead horse ceremony more than once in old days, when going to India round the Cape, but without fireworks. The meaning of the phrase and the thing is, I see, not given. It is this: When a crew are engaged at the dock, for a certain voyage or a twelvemonth, they stipulate for one or two months' wages in advance before they "sign articles." This advance is either left with the family or spent ashore, and for the first part of the voyage the crew have to "work like a horse," but are earning nothing; but when the time for which advanced wages were given is completed, they are said to have "worked off the dead horse," and they celebrate the event by pitching his supposed carcass overboard.

GIBBES RIGAUD.

18, Long Wall, Oxford.

MOSQUITO NETS (5th S. xii. 66.)—K. P. D. E. will find mosquito nets in full operation not a hundred miles from Victoria Station. A portable mosquito net, fixable to any bed, is a desideratum.

J. K.

"EASTER" (5th S. xii. 67) may be simply a corruption of Esther as a general rule, but I know an instance of a child that was baptized by the name Easter because she was born on Easter Day.

S. L.

DICTIONARY WANTED (5th S. xii. 68.)—MISS MACLAGAN may be referred to the *International Dictionary for Naturalists and Sportsmen*, in English, French, and German, of Mr. Edwin Simpson-Baikie, of which five numbers, A—G, have been issued by Messrs. Trübner & Co. This supplies the terms used in "hunting, shooting, fishing, natural history, and the sciences."

J. K.

A CENTENARIAN (5th S. xii. 87.)—It is to be hoped that some one at or near Worcester will investigate the case of Mrs. Hartshorne, especially as it has secured "a corner in 'N. & Q.'" I have found it a safe, indeed a necessary, rule never to use a newspaper statement without verification. On August 8, 1876, there appeared in a Devonshire newspaper a somewhat circumstantial announcement of a reputed centenarian who had just died in this county. Since that date two other

cases have been announced, one of them no longer ago than July, 1879. I have investigated each of them, and, without now entering into particulars, the result has been that they have one and all broken down. Neither of the three old ladies was a centenarian.

WM. PENGELLY.

Torquay.

OLIO (5th S. xii. 69.)—The *oglio* gibed at by Milton occurs in division xv. of *Eikon Basilike*, intitled "Upon the many Jealousies," &c. J. Glasgow.

A MOTTO FOR A PEPPER-POT (5th S. xii. 68.)—"Where 's the peck of pepper Peter Piper picked?" Pepper is English for piper and for pie-meant-o.

"Observe the goodness of our God that hath, notwithstanding these noysome qualities, given unto man the knowledge how to tame them, and cause them to be profitable for health; for if taken simply of itself it would prove dangerous to life, but may be taken without offence in meat and in medicine to work those good effects in Physick whereunto it is conducible."—Abridged from *Theatrum Botanicum*, 1640, p. 359.

S. H.

Allow me to suggest to C. R. W. the following quotations:—

"There 's auld Pepper."

Guy Mannering, vol. i. ch. xxii.

"I am peppered, I warrant."

Romeo and Juliet, iii. 1.

PRO FIDE.

I remember seeing an old pepper-pot, dating probably about the latter part of the seventeenth or beginning of the eighteenth century, upon which was inscribed in quaint characters:—

THIS IS Y^e POT
OF PEPPER HOT.

HARRY HEMS.

The only English line I can think of or find is l. 112 of Goldsmith's *Retaliation*:—

"Who pepper'd the highest was surest to please."

GIBBES RIGAUD.

18, Long Wall, Oxford.

LAWRENCE OF GRONINGER (NOT GRÖNINGEN) (5th S. xii. 127.)—If it be of any use to your correspondent J. H. L. A. to have the translation of the arms described in Dutch in his note I here subjoin it:—

"His armorial bearings are mi party; to the left a half eagle; to the right a bar, on which a star of six points. The helmet is crowned and bears a star of six points as crest. These arms bear some resemblance to those of the family of Lawrence."

V. S.

TWO SIMILAR EPITAPHS (5th S. xii. 46.)—The epitaph in Brislington Church quoted by Mr. MARSHALL commemorates Joshua Rowley Gilpin, the son of Joshua and Maria Gilpin, who died Sept. 9, 1806, aged nineteen years. The father,

who erected the tablet, was, I understand, Vicar of Wrockwardine, in Shropshire.

G. D. W. O.

CHILDREN'S GAMES (5th S. xii. 28, 135.)—Years ago, in South Lincolnshire, Shrove Tuesday was the day for beginning the battledoor-and-shuttlecock and top-whipping season. Some impatient spirits anticipated the festival, no doubt, but the nuisance was not full-blown or orthodox until the time consecrated to *batter* was fully come. I believe it is a general thing in Christian England for the cricketing season to open on Good Friday.

ST. SWITHIN.

THE SPANISH ARMADA (5th S. xii. 108, 134.)—The complete title of the quarto volume on the Spanish Armada is, "*The Names of the Nobility, Gentry, and Others who contributed to the Defence of this Country at the Time of the Spanish Invasion in 1588. With a Brief Account of their Spirited and Patriotic Conduct on that Occasion.*" London, printed for Leigh & Sotheby . . . 1798." 4to. pp. viii-72. Two copies are among the books in the Grenville Library, British Museum. The names of the contributors in each county are set out separately, with the amounts of their contributions and the dates of the payments. Any person interested in the history of the defence of England against the Spanish Armada should also peruse the *Report on the Arrangements which were made for the Internal Defence of these Kingdoms when Spain by its Armada projected the Invasion and Conquest of England . . .*, drawn up by Mr. John Bruce, M.P., and privately printed in 1798. The appendix to this report contains much information on this subject.

W. P. COURTNEY.

15, Queen Anne's Gate.

THE ABBACY OF CAMBUSKENNETH (5th S. xii. 21, 73, 130.)—I have no "views" on the subject of MR. WHYTE'S note. The passages I quoted from Mr. Fraser's introduction to the *Cartulary* (a volume worth looking at, were it only for its beauty) give his explanation of the repeated references in the abbey writs to the poverty of the canons, notwithstanding the imposing roll of the properties belonging to their house.

N. CLYNE.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457.)—To the list of churches in which armour is preserved I can add St. Decuman's, near Watchet, in Somersetshire. On iron brackets over the tombs of the Wyndhams are four helmets, all of the time of Elizabeth and James I. Three of them are, so far as can be seen from the floor of the church, too flimsy-looking to be genuine; the other looks as if it might have been made for use. All of them are surmounted by the crest of the Wyndhams, apparently of wood gilded. There are

three empty brackets, so that there were probably at one time no less than seven helmets, and, as some of the brackets have hooks, it is not unlikely that coats of arms, gauntlets, or swords once hung from them. The sextoness informed me that one of the missing helmets fell down some years ago. The churchwarden picked up the pieces, and the remainder of the history of that helmet is a blank; it was never heard of again. W. H.

It is stated in the *Mirror* that the flags, &c., carried in procession at the funeral of the great Lord Chatham, were hung up in the church near his seat at Hayes, in Kent. Are they still there?

According to Brayley's *History of Surrey*, the armour of Edward Cecil, Viscount Wimbledon, who died in 1638, is arranged in detached portions round the chapel on the south side of the chancel in which he lies buried. E. WALFORD, M.A.
Hamstead, N.W.

Some pennons, &c., probably of the Markenfields, have survived the recent "restoration" of Ripon Minster, and still hang in the north transept. J. T. F.

Bp. Hatfield's Hall, Durham.

CURIOUS EPITAPHS (5th S. xi. 346; xii. 139).—The epitaph "Our life is but a winter's day," &c., is in the churchyard of St. Andrew's the Less, Cambridge, on — Stewart, who died 1772, aged forty-six, and it can be seen on a tombstone at Ecclesfield, near Sheffield. I have seen this epitaph also in Llangollen Churchyard, Denbighshire, with the two last lines thus:—

"Such is our lot—We linger out the day;
Who stays the longest has the most to pay."

Perhaps the following epitaphs may amuse your readers. In the churchyard, South Cave, three miles from Welton, Yorkshire, in memory of Richard and Susan Scatterd:—

"That Dick loved Sue was very true;
Perhaps you'll say what's that to you
That she loved Dick, and in it's this,
That Dick loved Sue and that made bliss."

Also at Welton, Yorkshire:—

"Here lies he, old Jeremy,
Had seven wives, and eight (*sic*) times married been;
Now here in his age, he lies in his cage
Under the grass so green."

WILLIAM TRGG, F.R.H.S.

13, Doughty Street.

A slightly different version of the second epitaph mentioned by HIC ET UBIQUE is given in the *Brighton Herald* of Dec. 9, 1815, as occurring in Horsham Churchyard, Sussex:—

"This life is like a winter's day,
Some only break their fast and go away;
Others stay to dinner and depart full fed;
The greatest age but sup and go to bed."

FREDERICK E. SAWYER.

Brighton

I have seen the lines "Our life," &c., as an inscription upon the window of an inn. The first two differ from those quoted by HIC ET UBIQUE:

"Life is an inn; think, man, this truth upon;
Some only breakfast, and are quickly gone."

FREDERICK W. MANT.

Teddington.

SIDEMEN (5th S. xi. 504; xii. 31, 78).—It might be inferred from MR. TOMLINSON'S quotation from the *Annals of Cartmel* that the members of the vestry at that place were known as "sidemen" so early as 1597. In the extract referred to, bearing date May 17 in that year, they are called "the xxiiijth sworne for the weale of the church," and, if I remember right, the word *sidemen* does not occur in the Cartmel church books until 1751. The general form of oath required to be taken before admission into the "societye and fellowshipp of the twenty forty" was as follows:—

"You shall sweare that you shall from time to time and att all times hereafter (as neede shall require) bee ayding and assisting unto the churchwarden of this p'ish of Cartnell, for the well governeinge, profite, and goode of the church, as one of the xxiiijth elected for the saide p'ish, as well in advising and assisting of the churchwardens for the time being for the good of the church as the succeeding churchwardens that hereafter shall be from tyme to tyme, in takinge of the accomptes of the oulde churchwardens, that the parishioners bee not wronged therein, to the best of yo'r skill and understandinge. Soe helpe you God and by the contents of this booke."

WILLIAM O. ROPER.

The members of the governing body of the parish of Cartmel were not called "sidesmen" in the sixteenth century, as would appear from the passage quoted by MR. TOMLINSON: until 1751 they were styled "the twenty-four." This form of vestry was not uncommon in the north of Lancashire, and is of great antiquity. Goosnargh, Lancaster, and Preston had each its "twenty-four sworn men"; Kirkham has thirty. At Garstang in 1734 the "twenty-four" were called "gentlemen sidesmen." For the oath taken at Goosnargh see "N. & Q.," 3rd S. vii. 211. Of the origin and history of the institution I have given a sketch in *The History of Goosnargh*.

H. FISHWICK, F.S.A.

ALFRED BUNN (5th S. xii. 68, 115).—"Bunn's (Alfred) *A Word with Punch, or the respective Merits of Wronghead, Sleekhead, and Thickhead*. Woodcuts, 4to., 9s. 6d." (*Sugg's Catalogue*, April, 1870). I have just come across the above.

P. J. F. GANTILLON.

"STRANG" (5th S. xii. 89, 115).—The accompanying extract is probably the one referred to by MR. HENRY H. GIBBS. It is the only instance of the word amongst the quotations sent in for the Philological Society's new dictionary:—

"A Knight whereof [Kent] having spent a great

Estate at, and reduced himself to one Park and a fair House in it, was further ambitious to entertain Queen Elizabeth (of blessed memorie) at it. To that purpose hee had new painted his Gates, with a Coat of Arms, and a Motto overwriten, thus, oia VANITAS, in great golden letters. The Lord Treasurer Burleigh, attempting to read, desired to know of the Knight what hee meant by oia: who told him it stood for *omnia*. The Lord replied, Sir, I *strange* at it very much, your having made your *omnia* so littl as you very, you notwithstanding make your VANITAS so large."—Dr. Ed. Hooker, *Prefatorie Epistl to Pordage's Mystic Divinitie*, 1683, p. 40.

S. J. H.

GENIUS "AN INFINITE CAPACITY FOR TAKING PAINS" (5th S. xii. 68, 97, 132.)—The following definition, which was, I think, the late Lord Lytton's, epigrammatically expresses the power of genius: "Genius does what it *must*: talent does what it *can*."

FRANCES COLLINS.

Rosebank, Isleworth.

DID SIR WALTER SCOTT TRANSLATE "GOETZ VON BERLICHINGEN"? (5th S. xii. 81, 118.)—Scott's translation of Goethe's drama appeared in 1799. A short time ago I was struck by the great similarity of these two passages:—

"So also shudder'd he,

Not at dog's howl, or gloom-bird's hated screech,

Or the familiar visiting of one

Upon the first toll of his passing-bell."

Keats's *Hyperion*, bk. i. ll. 170-3 (pub. 1820).

"Ich wollte lieber das Gebeul der Todtenglocke und ominöser Vögel, lieber das Gebell des knurrischen Hofhunds Gewissen, lieber wollte ich sie durch den tiefsten Schlaf Nören, als von Laufem, Springern und andern Bestien das ewige: Schach dem König."—Göthe, *Goetz von Berlichingen*, Akt ii. sc. 1.

MERVARID.

Blairhill, Stirling.

THE INITIAL FF IN NAMES, &c. (5th S. xi. 247, 391; xii. 57.)—My ancestors almost uniformly spelt their names with the *ff* until the middle of the last century. I find, however, many instances, even as early as the thirteenth century, where it is spelt with a single small *f*. My great-great-grandfather signed his will in 1730 "James fishwick," and his widow in 1756 signs "Jennet fishwick." They had eight children who lived to maturity, and they all adopted the capital *F* and wrote "Fishwick." About the same period the parish registers began to drop the *ff*.

H. FISHWICK, F.S.A.

May not the *ff* be simply a remnant of Celtic orthography? In the Welsh language the proper sound of our *f* is represented by *ff*, the single *f* in Welsh being pronounced like our *v*. M. H. R.

OWEN SWIFT (5th S. xii. 68.)—Born at No. 6, Angel Court, Great Windmill Street, Haymarket, on Feb. 14, 1814; bred a pugilist; fought in the prize ring when fifteen years of age; won fourteen out of sixteen fights; though a very light weight

killed two of his opponents; became a sporting publican; kept the "Horseshoe" Tavern, in Tichborne Street, so well known to the betting fraternity and to many patrician patrons on the eve of great races; found a refuge at the Licensed Victuallers' Asylum, and died there on June 9 last. Such is the brief record of a life not blameless or well spent, yet, withal, that of a not unworthy man according to his lights and education. His teachers and backers were worse than himself.

W. E. B.

SIR CHARLES WETHERELL (5th S. xii. 69.)—His "death was occasioned by an accident which occurred on the 10th of August [1846]. He had been to Smarden to view an estate he had thought of purchasing, and slept at the 'Star' Inn, Maidstone, on the night of Sunday, the 9th. On the morning of Monday, the 10th, he ordered an open fly to proceed to Rochester. He got outside on reaching Rocky Hill, and on approaching the back entrance to Mr. Milner's, Preston Hall, the mare got her tail over the reins, and on the driver loosening them to disentangle them naturally slightly increased her pace. This apparently frightened Sir Charles, who caught hold of the off rein, and immediately the horse started, drew the carriage over a heap of stones, and overturned it. Sir Charles fell on the side of his head; he partly recovered sensibility on the fourth day, but subsequently relapsed, and died on Monday, the 17th. A coroner's jury returned their verdict, 'Death from concussion of the brain.'"—*Annual Register* for 1846, App., p. 279.

He died at Preston Hall, and was interred in the Benchers' vault of the Inner Temple.

C. W. EMPSON.

"LABURNUM" (5th S. xii. 69.)—The following passage occurs in Thomas Martyn's edition of Philip Miller's *Gardener's and Botanist's Dictionary*, 1797, *sub voce* "Cytisus":—

"He [Haller] also remarks that the Latin name *laburnum* was evidently formed from the Alpine name *l'aubours*. Formerly it was called in English *bean-trefoil* and *passcod-tree*, but the Latin name has prevailed over these. In German it is *Bohnenbaum*, and in French *cytise des Alpes, aubours, and faux ébénier*."

K. P. D. E.

The *laburnum* is mentioned several times by Pliny, and the name is, no doubt, much older than his time. I would rather connect it etymologically with *labor*, I fall, slide, glide; *labundus*, falling, sliding. To a rustic eye the drooping character of the yellow clusters is what mainly distinguishes the shrub. The Berkshire plant-name for *laburnum*—"golden chain"—gives the same idea more faintly. But Tennyson exactly formulates the tree as it would strike a child or a poet:—

"Laburnums dropping-wells of fire."

In Memoriam, sec. 81.

The *labrusca*, or wild vine, may be connected with the same root.

ZERO.

The etymology is unknown, and it is far better to say so than to guess. The "etymology" from

labor is, of course, wrong (1) because it does not account for the *u* before *r*; (2) because it does not account for the suffix *-num*; and (3) because you have to make up a reason for connecting the two words. It may be taken as a general rule that all etymologies requiring a "because" are to be regarded with suspicion. WALTER W. SKEAT.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110.)—I suspect this is a scarce tract. It was afterwards republished in vol. iii. p. 12 of the *Miscellanies* (by Pope and Swift), Lond., B. Motte, 1732, 8vo. I describe the tract from a copy before me, following F. G.'s wholesome advice:—

22. "A Further Account of the most Deplorable Condition of Mr. Edmund Curll, Bookseller, since his being Poison'd on the 28th of March. To be publish'd Weekly. London. Printed, and Sold by all the Publishers, Mercuries, and Hawkers, within the Bills of Mortality. 1716." Half title, title-page, pp. 22, 8vo.

This is, of course, the sequel to *The Full and True Account of a Horrid and Barbarous Revenge by Poison on the Body of Mr. Edmund Curll, &c.* Lowndes enters this last under "Pope," but omits the sequel, of which, therefore, a full description may be worth giving. A.

HAWTHORNE'S "MOSSSES FROM AN OLD MANSE" (5th S. xii. 47, 135.)—Messrs. G. Routledge & Sons published an edition of this in 1851.

SR. SWITHIN.

DORSETSHIRE TOAST (5th S. x. 306, 375, 412; xi. 78.)—Is there any evidence that the lines mentioned by C. H. as a Dorsetshire toast are peculiar to that county? I remember that a few years back I often heard them at harvest homes in Sussex. The words of the song in which they occur were lately, at my request, sent to me by the man who generally sang the song (differing but little from the version sent to "N. & Q." by MR. J. S. UDAL), and who wrote that he had known the song as long as he could remember. It may probably be a harvest home toast in general use in different parts of England. GESE.

Brighton.

REDCOATS (5th S. xii. 27, 134.)—I believe it may be proved from ancient authors that red was the prevailing colour of the soldier's clothing, probably of his tunic:—

"Roma magis fuscis vestitur, Gallia russis:
Et placet hic pueris militibusque color."

Martial, xiv. epig. 129.

And to this custom Isidore, who lived in the seventh century, also alludes: "Russata quam græce Phœniceam vocant, nos coccineam; hæc sub consulibus Romani usi sunt milites, unde etiam voissati vocabantur" (*Orig.* xix. 22). Consequently it was changed at that time, but that red was still

the colour of the uniform under the later emperors is proved by Tertullian, who, speaking of a Christian martyr soldier, says, "Nunc russatus sanguine suo" (*De Corona Mil.*, c. i.). Also among the presents sent by Valerianus to Claudius, then a legionary tribune, figure "tunicas russas militares" (Poll., *Claud.*, 14). V. S.

"KEMPT" OR "KEMPE" (5th S. xi. 223, 294.)—*Kempt*, *kjempe*, or *kempe* is the Danish word for a soldier. In some parts of Scotland, before the days of reaping machines, when the reapers were striving with each other on the harvest field who should reap best and quickest, it was called "kemping." The word is also used in connexion with a boys' game. The seed stalks of the common rib-grass are pulled; they are then called "kemps." Taking them singly, boys endeavour with alternate blows to take off as many of the heads of the "kemps" of their opponents as possible. This also is called "kemping." C.

DE LAUNE FAMILY (5th S. xi. 468, 509; xii. 29, 53, 98, 117.)—COLONEL CHESTER has obligingly enabled me to, in part, reply to my own question. The Lady Abergavenny who became the second wife of John, first Earl Delawarr, was not Elizabeth, the widow of George, twelfth Lord, but Anne, widow of George, eleventh Lord. This is clearly proved by the special marriage licence issued by the Archbishop of Canterbury, June 8, 1744, for "the Rt. Hon. John, Lord De la Warr, widower, and Anne, Lady Dowager Bergavenny, widow." It is to be noted that the mistake as to the lady in the earlier editions of Collins's *Peerage*, although corrected in the last edition (by Brydges), has yet crept into recent works of this kind.

W. D. PINK.

Leigh, Lancashire.

"HATTS," THE OLDEST HEREDITARY SURNAME ON RECORD (5th S. xi. 466; xii. 55, 136.)—In Italy and Spain many surnames continue unchanged since the Roman times. Of Italian surnames of that kind I have none present to my mind at this moment. Of Spanish names I remember two, *Civilis* and *Britto*. Both are still common in Portugal as well as in Spain, especially *Britto*. They will be found in the index of Roman names in Huchner's *Inscript. Hispan. Latine*.

V. S.

"SKYRACK" (5th S. xii. 69, 117.)—The following information respecting this term, which I have picked up from various sources, may perhaps be of interest to your readers. *Skyrack*, i.e. shire oak, is from *scyran*, Old English, to cut, as we cut shares, with shears; *æc*, Old English, an oak. There being no standing armies in Saxon times, all youths of fourteen years and upwards were to be brought to do suit and service, to be sworn to uphold the law,

and to take share in the defence of the district. These districts were called *wapentakes*, because they took their weapons (*wapen*, a weapon) when called upon, and touched the stone or centre when they swore their oaths. A division of this kind still remains in the parish of Leeds, and is called the wapentake of Morley. In the township of Headingley there still remains the skire or shire oak, magnificent in its decay after the lapse of many centuries. Mr. Isaac Taylor says that the word *wapentake* tells us of the defensive military organization of the Danes. N. GREENWELL.

See Allen's *Hist. of Yorks.*, ii. 564-5, for much interesting information on the subject. There are in the parish of Harborne, co. Staffs., two cottages called "The Three Shire Oak," occupying the site of an old oak which formerly stood there, and which, it is said, stood also in three shires, viz. Worcester, Salop, and Stafford. As the lane in which these cottages are situated has recently been christened "Three Shire Oaks Road" by the Local Board, whose liberties with several other curious and ancient names in the neighbourhood I hope one day to chronicle in "N. & Q.," I may perhaps here be allowed to record the old and correct denomination.

W. F. MARSH JACKSON.

In the *Gent. Mag.*, 1809, p. 32, is an interesting paper on a large elm tree in Basingstoke, which has recently been cut down. H. G. C.

SHAKESPEARE IN GLOUCESTERSHIRE: MARLOWE (5th S. xii. 101).—There is much that is interesting in this note, but the connexion of Marlowe with the subject is utterly conjectural and far from convincing. There is no evidence that Shakespeare advised Marlowe to write his *Edward II.* And it is unlikely, for Marlowe was the better educated man, and at the time the more advanced dramatic writer, and the example of historical plays had been set. The explanation of slight irregularities of metre by an introduction of Gloucestershire dialect is unconvincing, and even rather ludicrous. No doubt "sworn," i. 1, 83, is a dissyllable, an instance of a habit (easily to be illustrated from other writers) of pronouncing a short vowel closely before or after a letter *l* or *r*; so *Moubéry*, l. 111; *chapláin*, l. 195; *mushëroom*, i. 4, 284 (see Abbott's *Shakespearian Grammar*, § 477). Instead of reading "Earl" as a dissyllable, it is better to count it a monosyllabic foot, as is not uncommon in Chaucer, e.g. *Probl.*, 391, and in Shakespeare and other dramatic writers. It is perhaps dangerous to follow Dr. Abbott in assigning to Shakespeare "the plural of the Northern dialect," but to explain Marlowe's metre by saying Shakespeare may have been in Gloucestershire, may have picked up provincialisms, may have talked them to Marlowe, and that Marlowe may have adopted them, is

more than is credible. It may be safely said that Marlowe's writings are particularly free from provincialisms, and that no evidence of the kind can fairly be gathered from *Edward II.* in support of the theory. I do not see how the play can be called "a peculiarly Gloucestershire subject." Scarcely any of the action takes place in Gloucestershire; neither the "daughter to the Earl of Gloucester" nor "Berkeley" is provincial in any way; none of the other *personæ* are of that county. Act ii. sc. 2 and Act iv. sc. 5 may be assigned to Gloucestershire possibly, but they are scenes without local colouring; and the murder scene, Act v. sc. 5, belongs of course to Gloucestershire, but it has no local allusion or colour which does not come from Holinshed or Stow, save, perhaps, the notice of the king living "in the dungeon" instead of "over it," which I am told does not agree with local tradition. Indeed, Marlowe is everywhere the poet working on an interesting historical subject, got up very accurately from books. He keeps strictly to history except where he introduces allusions to events of his own days, as i. 4, 96-105; but his knowledge of provincial England and English is little, if at all, shown.

O. W. TANCOCK.

Perks is a very common name in this place. There is another Wodmancote in this county, between Bishop's Cleeve and Winchcombe. One of Justice Shallow's friends was Will Squele, a Cotswold man (2 *Henry IV.*, Act iii. sc. 2). I send these notelets *valeant quantillum*.

P. J. F. GANTILLON.

Cheltenham.

So late as 1812 the Hill, Stinchcombe, was in the occupation of the Purchas family. In the obituary of the *Gentleman's Magazine*, vol. ii., 1812, I find the following notice: "At Margate, in his seventy-fifth year, J. Purchas, Esq., of Stinchcombe Hill, near Dursley, Gloucestershire."

J. W. B. P.

Miscellaneous.

NOTES ON BOOKS, &c.

The Church Bells of Northamptonshire, their Inscriptions, Traditions, and Peculiar Us. With Chapters on Bells and the Northants Bellfounders. By Thomas North, F.S.A. (Leicester, Samuel Clarke.)

ONE after another the bell lists of the different counties are being collected and published, and none of them better than those which have been undertaken by Mr. North. In *The Church Bells of Leicestershire* he commenced an account of the campanology of the diocese of Peterborough, which the present volume carries on, and a third is promised on the bells of Rutland. Each volume is complete in itself, and, as the title sets forth, is a good deal more than a dry list of bells; and the introductory chapters, though, as the author says, they contain little which is new to professed "campanists," give a good deal of information in a concise and readable form, and will be useful to all to whom the study of bells is new. These chapters have been revised since their

first appearance in the Leicestershire volume, and as they will probably also form part of that on Rutland, we take the liberty of suggesting to Mr. North that he is not strong in liturgical lore. Some of his mistakes are very curious. For instance, in two or three places the part of the Communion Service from the offertory to the end is called the "post-Communion office"; and on p. 374, "morrow mass" is explained as "apparently a term used for early masses." In a further revision these and the like should be corrected; and we notice that Mr. North has amongst his correspondents at least one learned in ritual, who would no doubt lend his aid. The main body of the book is taken up with the accounts of the bells of each separate church in the county; and here we are given not only a description of what is there now, but a history of the bells of the parish so far back as anything can be learned about them, beginning generally with the inventories of 1552. At Fawsley the identical ring of four bells mentioned at that date still hangs in the steeple—an exceedingly rare case—and we wish Mr. North had given us the notes they sound. Perhaps even more interesting than the bells themselves are the usages connected with them, which we wish every historian of bells collected as carefully as Mr. North has done, for they are gradually disappearing and being changed. It is curious that so many bell-ringing customs of the Middle Ages survive in spite of the efforts made to put them down in the sixteenth century. In rural parishes the convenience of a bell sounding at known times has no doubt caused the continuance of many daily bells, but it will not account for everything that is kept. The illustrations are both numerous and good. Many of the stamps are necessarily old friends, but it was right to give them all. We are not quite reconciled to the arrangement by which they all come twice over. It is convenient for reference, but it adds to the bulk of a volume which is already a large handful.

The Tron Kirk, Edinburgh. A Lecture by William Findlay, Assistant to the Rev. W. C. E. Jamieson, one of the Ministers of Edinburgh. (Edinburgh, W. Gardiner.)

MR. FINDLAY, with the laudable object of interesting others besides the members of his congregation in the fortunes of an historical place of worship, has gathered together the *disjecta membra* of the story of that portion of the "Gritt Kirk" of St. Giles, known as the Tron. The present building, which Mr. Findlay's zeal, somewhat outrunning facts, covers with the halo of a "hear antiquity," is in reality only about two hundred and forty years old. There are churches still in use by the Scottish Establishment which are much more venerable in point of years. But it is true enough that few have a closer connexion with the varied phases of post-Reformation ecclesiastical history than John Knox's old parish, and we sympathize with Mr. Findlay in his desire that some kindly hand may, ere it be too late, save the Tron Kirk from decay.

Wild Oats. By Cave Winscom, Author of *Tsoé, Waves and Caves, Camden, and other Poems.* (Pickering & Co.)

Fabellæ Mostellarie; or, Devonshire and Wiltshire Stories in Verse. Including Specimens of the Devonshire Dialect. (London, Hamilton Adams & Co.; Exeter, Henry S. Eland.)

"WILD OATS" is a short story in verse—modern matter treated in a decidedly modern manner, not without technical ability and feeling. There is scarcely enough to keep it alive; but the author might, if he chose, do something better worth doing than fall in with the hollowess which marks the superficial section of society. *Fabellæ Mostellarie* is simply a book of ordinary verse,

without even the technical excellence now commonly enough reached by writers. The specimens of Devonshire dialect do not excel even in that line.

MESSRS. KELLY & Co. have recently issued a new edition of their Post Office Directories for the counties of Northumberland and Durham, and for the North and East Ridings of Yorkshire. The antiquarian portion has been very much enlarged, and now contains such a variety of most useful archaeological, antiquarian, and architectural details as to make each volume an interesting topographical work. Readers of "N. & Q." will find in these two volumes a great deal of matter that will be new to them with respect to the Roman Wall, and to such mansions as Upsall Castle, Everingham Park, and such interesting parish churches as that of Cleasby, in which Dr. Robinson, the celebrated diplomatist, afterwards Bishop of London, lies buried.

IN Mr. George Long, M.A., some time Fellow of Trinity College, Cambridge, and Professor in University College, London, we have lost a scholar of the old-fashioned type as well as an accomplished man of letters. He will be remembered best, perhaps, by the work which he so lovingly devoted to the elucidation of his favourite author, Cæsar, but he will also, we cannot doubt, be handed down to posterity as the historian of the *Decline of the Roman Republic*. "Sit ei terra levis!"

A POSTHUMOUS work of the late Mr. R. R. Brash on the *Ogam Inscribed Monuments of the Gaedhil in the British Islands* will shortly appear. The work is edited by Mr. George M. Atkinson, and contains fifty photolithographic plates from drawings of the principal monuments on which the Ogam characters are found. Messrs. George Bell & Sons are the publishers.

Notices to Correspondents

We must call special attention to the following notice:

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

R. T. S.—We do not remember to have received the paper referred to; but reference was made to Mr. Christmas's various communications upon numismatics in our last volume, p. 394.

V. S. and other correspondents, when sending communications on various subjects to "N. & Q.," will greatly oblige us by writing them on separate pieces of paper.

R. C. HOPE (Scarborough).—asks whether the custom of casting for Bibles in church on Whitsun Tuesday still obtains at St. Ives.

D. C. E.—Under the circumstances, we shall feel obliged by your sending the first two parts.

A. S. A.—We hope to use the last Note. A proof of the other one will be sent, probably next week.

H. D. C.—We were enabled afterwards to send it to Dursley.

J. How.—Ghazipur, India.

LLANTHUN (Oxford).—Hengist.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, AUGUST 30, 1879.

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Notes.

JOHN GILPIN'S SECOND HOLIDAY.

Cowper little thought that in writing *John Gilpin* he was doing more to secure remembrance of himself, and thus to give an interest for posterity in his other poems, than he was able to do with all his best efforts in translating or composing more serious works. Yet such was the truth. Indeed, few writers are able to judge the relative value of their own labours. They may know, and know thoroughly, which of them cost most toil, or which most clearly embodied their chief thoughts, theories, or opinions; but the actual value to the outside world of each successive offspring from their brain is what the outside world itself can alone determine, not the producing poet. Milton, perverse in his heterodoxy, opinionative, combative, soured, and vindictive, clasped to his breast as his darling and ripest the weazened bantling of his old age. He declared it to be superior to the hopeful infants of his early spring, *L'Allegro*, *Il Penseroso*, *Comus*, *Lycidas*, and the *Arcades*. He preferred it to his *Paradise Lost*. One explanation of this partiality meets us in the dislike that all men have to be suspected of dotage. The Archbishop of Grenada very properly dismissed *Gil Blas*, not, as the latter evidently imagined, solely

because the secretary did not flatter the old man after that woeful attack of paralysis. Dissatisfaction at his ill-timed candour and plain-speaking may have had something to do with it, no doubt, but the justifying cause was shown in this reflection, that a dismissal was the fitting punishment of a young man who possessed so little affection that he was in haste to scan faults in his benefactor; and who was also so injudicious as to tell all that he imagined, without having sufficient common sense and experience of the world to feel sure that such criticism would be unpalatable.

We are not tempted to institute a comparison between *John Gilpin* and *The Task*, or the translation of Homer, or the numerous other writings of Cowper. It is enough for our purpose to remember that, for the world in general, it is *John Gilpin* which has won, and still retains, affection. A few months ago, shortly before Christmas, a new edition of "The Diverting History" was publishing by Messrs. George Routledge & Sons, illustrated with twenty-nine pictures, six of them coloured, by Randal Caldecott. The artistic beauty, the vigour and effectiveness of these designs make them, beyond all comparison, the very best that have ever been given in a popular edition. The handsome quarto which they adorn is better worth a guinea than most of the drawing-room presents which issue from the binder's in gorgeous covers, and yet a "splendid shilling" secures the prize. Moreover, another coin of the same value purchases the companion volume, by the same artist, *The House that Jack Built*. Never before were the recent improvements of printing in colours more skillfully adapted than to the graceful beauty and genuine humour of these illustrations by R. Caldecott. They are poem-pictures of the highest merit.

According to a promise recently made, I here give a reprint of the now rare poem, *A Second Holiday of John Gilpin*, July 2, 1785. Of course it is inferior to Cowper's original, but it is not unworthy of being brought back to the public. I never saw but one other copy beside my own. Except a few rectifications of quotational commas and punctuation, the reprint is exact.

A SECOND HOLIDAY FOR JOHN GILPIN;

Or, A Voyage to *Vaux-hall*, where, tho' he had better Luck than before, he was far from being contented.

[Large copper plate view of the boating party, same date, sometimes issued separately.]

John Gilpin was a citizen,
Of credit and renown,
A common-council man was he,
Of famous London town.

Most folks had heard of Gilpin's fame,
And of the race he won,
When he on horse back did set out,
All unto Edmon'on.

And never since that luckless time,
Which gave him such dismay,
For ten whole years, had he, and spouse,
Enjoy'd a holiday.

The main chance minding, still at home,
On Bus'ness quite intent ;
He made amends, there is no doubt,
For what that day was spent.

Their daughters, rising in their teens,
Were innocent, and gay,
And as young girls, they often beg'd
To have a holiday.

Good Mistress Gilpin had a heart
Her pretty girls to please ;
But how to win John Gilpin to 't
Was not a task of ease.

"Howe'er," said she, "leave that to me,
It never will cause strife ;
And he will, sure, comply once more,
To please his loving wife."

She mark'd the time, in cheerful mood
John Gilpin for to see ;
Then unto him thus did she speak,
One evening o'er their tea.

"My dear, you must a favour grant,
Your tenderness to prove."
Said Gilpin, "What is your desire ?
I can't deny my love."

"Why, there 's my sweetest life," said she,
And strok'd his smirking face ;
At which he kiss'd his dearest dear,
And smil'd with comely grace.

"You know," said she, "since that sad day,
Which we could not foresee,
That we have never thought upon
Another holiday.

"Ten circling years have made their round,
And time comes stealing on ;
Next Tuesday is our wedding day,
Then pray let us have one."

John Gilpin hum'd and ha'd awhile,
Then cried, "It shall be so,
Yet hope, you do not mean, my dear,
To EDMONTON to go.

"That cursed jaunt I can't forget,
Which brought me such disgrace ;"
"No, no, my dear," she quick reply'd,
"I mean a nearer place.

"Amusements round the town are found,
Delighting unto all ;
Therefore with me, if you'll agree,
We'll go to sweet Vaux-hall.

"A sculler, sure, will take us all,
The purchase can't be great ;
And then along the silver Thames,
How we shall ride in state."

"Thy will be done," John Gilpin cry'd,
"I like thy thought in this ;
The ev'ning is not all the day,
Much bus'ness we can't miss."

Then Mistress Gilpin said to John,
"That we may all be gay
Your very suit you shall have on,
Made for your wedding day.

"Your lac'd cravat, and beaver hat,
Your cane, with head of gold,
With roll'd up hose, and then you'll be
Most charming to behold."

At length the happy time arriv'd,
John Gilpin, neatly dress'd,
Look'd like a citizen, indeed,
Array'd in all his best.

The Misses, with their kind Mama,
All fun below'd about,
With proper cloaks, in case of rain,
In joyful mood set out.

And now unto the river's side,
They smilingly drew near ;
The Waterman cries, "Gilpin comes,"
And runs to get the fare.*

Now seated in the cleanly boat,
How smoothly did they glide :
Their hearts were ev'ry one on float,
As was the flowing tide.

The daughters gracefully did look,
Which graces much my theme,
Stately as are the downy swans
That swim upon the stream.

John Gilpin view'd with joy the pair,
(Forgive him this small pride)
And thought them pictures of his dear,
When she became his bride.

Good Mistress Gilpin too was pleas'd,
Because she then did find,
That tho' her charms began to fade,
They bloom'd in Gilpin's mind.

Boat after boat now press'd the tide,
And seem'd to swim a race ;
John fear'd, lest some mischance shou'd hap,
As in the former case.

For not to pleasure much inclin'd,
Fate seem'd to be his foe,
To make of him the laughing stock,
Wherever he did go.

His person known, likewise his name !
The wags, as they row'd by,
Cried, "Smoke John Gilpin, that's the man
That rode so manfully."

At this alarm'd, he hung his head,
Asham'd of his disgrace ;
But with their dashing oars, they dash'd
The water in his face.

Then bounce against the boat they went,
Which made the Ladies scream,
And Gilpin's hat, by sudden jerk,
Went souse into the stream.

Too swift it sail'd to be o'ertook,
Which made the wags more gay,
And all cry'd out, "See Gilpin's hat,
How fast it runs away !"

[End of the First Part.]

I think it well to break off here, and give the
second half on another occasion.

J. W. EBSWORTH.
Molash Vicarage, by Ashford, Kent.

(To be continued.)

* Text misprinted "watermen," "run," and "fair."

SHAKSPEARIANA.

"HAMLET," ACT III. SC. 2.—

"For thou dost know, O Damon dear,
This realm dismantled was
Of Jove himself, and now reigns here
A very, very—pajock."

Many suggestions for the emendation of the unmeaning *pajock* have been made, among which *peacock* is often admitted into the text, although a most unsatisfactory guess, with nothing in its favour beyond beginning with *p* and ending with *ock*. The most plausible, as it appears to me, is *paddock*, suggested in "N. & Q.," 2nd S. v. 16; 3rd S. v. 232, and I believe the suggestion would have carried more weight than it did if, unfortunately, a bad reason had not been given for the substitution, the supposition, namely, that Hamlet calls the king a *paddock* in allusion to his poisoning, from the venomous nature of the toad. But independent of any such allusion, a toad is used as a term of contempt, and only a few pages on Hamlet actually calls his uncle *paddock*:—

"For who, that's but a queen, fair, sober, wise,
Would from a *paddock*, from a bat, a gib,
Such dear concernings hide?"

As far, then, as meaning is concerned, *paddock* leaves nothing to be desired, but I believe that we can come still nearer the mark, and that the true original of which we are in search is *patchock*, the intensive of *patch*, a contemptible person:—

"A crew of *patches*, rude mechanicals."

The word occurs in Spenser's description of Ireland, *Globe* edition, p. 636, "I meane such English—are degenerate and grown to be as very *patchockes* as the wild Irish." A person writing by the ear and not being acquainted with the word *patchock* might very well have written it *pajock*.

H. WEDGWOOD.

P.S.—Since sending the above I have recovered Mr. McGRATH's note (4th S. v. 255), by which I see that he is the true author of the proposed emendation. It is surprising that it has not met with universal assent, but perhaps a slight change in the way in which the nonsensical *pajock* is accounted for may give it a better chance.

"DISAPPOINTED," "HAMLET," I. 5, 77.—The following argument that this word here has not the general sense "unprepared," usually given to it, but the special meaning of "unshriven," is from the pen of a Roman Catholic critic:—

"You ask me why I interpret the word 'disappointed,' in the famous line in *Hamlet*,—

'Unhouse'd, disappointed, unaneled,'

to mean *unshriven*, and whether it is not out of place to put the sacrament of penance between communion and extreme unction. I reply that Shakspeare (or rather the Ghost) does not mention the sacraments in the order in which they are received, but in the order in which their loss would be calamitous, and thus he observes a real climax.

"The full preparation for death, according to the Church's rites, is to receive viaticum after a good confession, and then to be anointed. It is not of any importance whether viaticum comes before or after extreme unction. In early times the sick man was generally first aneled and then houseled; now he is first houseled then aneled, and this was the case long before Shakspeare's time. But even now, when the two sacraments are not conferred together, unction often precedes viaticum.

"But Shakspeare seems to me to mention the sacraments, not in the order of their reception, but in the order in which their omission may occur as a climax of calamity.

"He who is houseled will, as a rule, have time to prepare himself by confession, and to be anointed afterwards.

"But several cases occur when the sick man receives only two sacraments, viz., confession and unction. Either the viaticum is not accessible, or the sick man cannot swallow, &c. As Myrc says, in his *Instructions for Priests*:—

'But gef he be so seke wythynne
That of castynge he may not blyenne,
He schal not thenne hys housl take
For vomyshment and castynge sake.'

In that case, then, he confesses and is anointed. But if when the priest is called, the sick man is senseless, then he cannot be houseled or shriven, but he may still be aneled; since that sacrament for its efficacy does not require actual, but habitual disposition, i.e. if he desired to receive it, and were disposed to receive it, before he lost his consciousness, and had true repentance for sin, then by anointing, as St. James says, 'if he be in sins they shall be forgiven him.'

"Hence it is a misfortune to die without viaticum, a still greater one not to be shriven, but the greatest of all to be deprived even of the last chance, and to have no sacrament at all, which was the elder Hamlet's case.

"'Appointment,' therefore, in *Measure for Measure*, Act iii. sc. 1, may apply to the whole preparation, including all sacraments that could be received, which in Claudio's case were shrift and viaticum; for, as he was not sick, he could not be anointed, even before death. But in *Hamlet* I think the word 'disappointed' is restricted, by its collocation between 'unhouseled' and 'unaneled,' to the loss of confession, so that the poor soul was deprived of every succour.

'No reckoning made, but sent to my account
With all my imperfections on my head.'

F. J. F.

"ARM-GAUNT."—

"So he nodded,

And soberly did mount an *arm-gaunt* steed,
Who neigh'd so high that what I would have spoke
Was basely dumb'd by him."

Ant. and Cleop., i. 5.

"Some propose to read," says Mr. Knight, "*termagant*;" but *arm-gaunt*, of which we have no other example, conveys the notion of a steed fierce and terrible in armour; and the epithet, therefore, is not to be lightly replaced by any other." Nares thinks that Warburton was right in explaining the word to mean "worn by military service." A very common interpretation is that which Boucher has adopted in his *Glossary*, "lean or thin, very lean; as lean as the arm usually is." According to this explanation, the proud Antony chose to

display his horsemanship on a lean, sorry jade, which is what a Roman general was not very likely to do. There is, however, no necessity to make the substitution which Mr. Knight mentions, and which Mason was the first to offer, nor to suppose that Antony's horse was "fierce in armour," or a lean, sorry animal. These various attempts to give a suitable meaning to the passage have arisen from an ignorance of the fact that in Shakespeare's time, and for nearly a century after it, the word *arm* was used to denote the fore-thigh, or upper part of the fore-leg, of a horse. The *Gentleman's Dictionary*, published in 1705, consists of three parts, the first containing "the terms and phrases us'd in the Manage, and the Diseases and Accidents of Horses." In this part we are told that the "Fore-thigh, or *Arm* of a Horse, is that part of the fore-leg that runs between the *Shoulder* and the *Knee*. Tho' the *fore-thigh* do not bend or bow, yet we commonly say a Horse goes fine that bends well the fore-thigh; importing thereby that he bends well his leg" (s.v. "Thighs"). This seems to show that the word *arm*, as the Fr. *bras*, was formerly a name for the whole fore-leg. The word *arm-gaunt* means, therefore, slender in the fore-thigh or fore-leg, and is equivalent to "high-bred." Any one looking at the thick fore-leg of a horse of the Suffolk breed, or any horse used for draught, and then at the slender, but sinewy, fore-leg of a fine hunter or a racehorse, may see what Shakespeare expressed by the term "arm-gaunt." The horse that Antony rode was not a clumsy draught horse, but such a finely formed steed as a Roman of high rank might properly use.

J. D.

Belsize Square.

"HAMLET," ACT IV. SC. 5.—

"Oph. . . . Oh you must weare your Rew with a difference. There's a Daysie, I would give you some Violets, but," &c.

The *Edinburgh* reviewer (No. 265) gives an explanation which may, for more reasons than one, be at once rejected. The ordinary one, that the allusion is heraldic, is doubtless right. The words *wear* and *difference* would be sufficient evidence, even if the context were not. But no one has as yet explained, I believe, what this "difference" was, or how Ophelia denoted it. Did Shakespeare, whose every word in this scene is significant, merely say this without intending any explanatory action? I cannot believe it, nor that he would have so forgotten his rôle as an artistic playwright.

The second "rew" was Ophelia's, a sincere grief for her father's death. The first "rew" was worn by the queen, and was grief for the elder Hamlet's death, a formal and feigned grief, as abundantly shown by her over-hasty remarriage with his brother. It was therefore to be worn "with a difference," with a distinguishing mark, and that

mark is expressed in her next words, "Mine is single, yours must be worn with the dissembling daisy; there is one."

The punctuation of a comma after "Daysie" is clearly wrong, for the daisy being dissembling and the violet faithfulness, they must have been offered to different persons. The modern punctuation, "daisy:" would do very well, with perhaps—as betokening her quick turn to—probably, as Clark and Wright (Clar. edit.) suggest—Horatio, and as bringing more into contrast the queen's faithlessness and his faithfulness. The full stop after "difference" might stand, but it would be better were it "difference;—" The full stop or the ;—would denote the time of search for the daisy, for flowers of dissembling or of forgetfulness would be rare in her flower gatherings. The daisy was apparently the only "single flower" in her posy.

B. NICHOLSON.

BEILBY PORTEUS.

The late Mr. Thackeray, if I remember right, somewhere quotes at some length a fulsome panegyric on George II. from an early publication of the future Bishop of London, and attributes his subsequent promotion in part to the adulatory temper there displayed. While content that Thackeray should so cheaply fill one of his well-paid pages, those who are acquainted with the minor literature of 1760 will be amused to find such importance attached, after the lapse of near a century, to an ephemeral fashion of speech. Some of the following references, if looked up, will prove that the Government of the day had some better motive for their choice than a desire to encourage teadyism. Brydges, *Restituta*, iv. 416, *seq.* Nichols, *Liter. Anecd.* He printed a sermon on the character of David, preached at St. Mary's, Cambridge, Nov. 29, 1761. Memoir of him in Rivington's *Ecclesiastical Annual Register*, 1809, pp. 160-96. A patron of Paley's (Meadley, *Life of Paley*, 176). An effective preacher (Dr. R. Coke's *Memoirs*, 29). His connexion with the Bible Society (G. Browne, *History of the Bible Society*, i. 15, 44). Index to Mathias, *Pursuits of Literature*. He introduced the practice of standing during singing (Bp. White's *Memoirs of the American Episcopal Church*, 294). *Ann. Biogr.*, 1819, pp. 41, 47; 1822, p. 361; 1823, pp. 363, 364; 1828, p. 441 b; 1832, p. 429 a. *Ben's Literary Advertiser*, 1811, p. 70 a; 1812, p. 46 b. *British Rev.*, 1811, No. 4. Van Mildert's *Life*, p. 23. Blanco White's *Life*, i. 336. Spanish edit. of *Evidences*. Beloe's *Seacaganarian*, i. 337, 347, 424, 427-36; ii. 140, 163. *Gent. Mag.*, lxxvii. 351 b, under Feb. 24, 1797, died "in Lansdown Place, Bath, in her seventy-second year, Mrs. Anne Porteus, sister to the Bishop of London." Address of clergy to him on his appointment to London

(*Ibid.*, 1787, p. 1121); of the Privy Council (*Ibid.*, 1120 b). A sycophant (Walpole's *Last Journ.*, i. 107-8). *Life* by Rob. Hodgson, with portrait, 1811, 8vo.; 1812, 8vo. (Isaac Reed's copy of this *Life*, with a long MS. note by him and letter by Porteus, in Sugg's catalogue, No. 86, for 1875, price 5s. 6d.) He has verses in *Acad. Cant. Luctus et Gratulationes*, 1760, signature H b. (Was this the piece that aroused Thackeray's virtuous ire?) Letter to him on education by Dr. Haygarth, 1812. His *Stunden der Andacht zur Belebung des reinen Christenthums, nach der 17ten Auflage aus dem Englischen übersetzt von Riesterer*, Freiburg, 1841-2, 2 vols. Sir W. Forbes, *Life of Beattie*. Hannah More's *Life*. Mrs. Carter's *Letters*. His death (T. S. Whalley's *Journal*, ii. 307, cf. 304). Sir Egerton Brydges, *Autobiography*, i. 67, "Porteus was then the popular preacher of the bishops. His manner was mild, but somewhat languid, and not always purified from original vulgarity. He was then awkward, reserved, and somewhat pedantic in his manner and mien." Sir H. B. Dudley, *Letter to the Rev. R. Hodgson on his Life of Bishop Porteus*, 1811, 8vo. Letter to Wilberforce (*Corresp. of W. W.*, 1840, i. 279). Refuses (Nov. 11, 1806) to ordain a colonist, declaring that he had no concern with any colony except the West India Islands (*Ecclesiastical Legal Guide*, 17, 18). Gilbert Wakefield's *Directions for the Study of Theology* (originally published anonymously, 1784, then in the appendix to his *Memoirs*, 156, seq.; a new edit., Glasgow, 1819), "To the Right Rev. Beilby, Lord Bishop of Chester, the polite scholar, the instructive preacher, the conscientious prelate, the friend of Christian liberty, the advocate of human nature, ὁς οὐ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει, these directions, calculated to render the clerical profession useful and respectable, are inscribed, with sentiments of disinterested esteem, by the author." See Lowndes-Bohn, i. 841 a; *Living Authors* (1798), i. 38. He prohibited Dr. Draper from preaching in his diocese (*Monthly Literary Advertiser*, July, 1808, 52 b). The *Pulpit*, 1809 (*Ibid.*, 1809, 60 a). Index to Owen's *History of the Bible Society*, under Beilby and Porteus. He entertained Robert Hall at Fulham (*Recollections of William Jay*, by his son Cyrus, 1859, p. 62, cf. 330). His marriage (*Gent. Mag.*, 1765, p. 247). Death of his widow, March 20, 1815 (*Ibid.*, 1815, i. 285 a). Died at Fulham Palace, May 14, 1809, aged seventy-eight (*Ibid.*, 1809, p. 485; *Cambridge Chronicle*, May 20, 1809). Dispensation passed to enable the Rev. B. Porteus, M.A., Chaplain to Lord Grantham, &c., to hold the rectory of Ruckling, co. Kent, diocese Canterbury, and also the rectory of Writtesham, *id.*, worth 200l. per annum (*Cambr. Chron.*, vol. ii., No. 73, March 17, 1764). Chaplain to the Archbishop of Canterbury, presented to a prebend in the Cathedral of Peter-

borough (*Ibid.*, No. 102, Oct. 6, 1764). Empowered by dispensation to hold also the rectory of Hunton (*Ibid.*, Aug. 24, 1765). Empowered by dispensation to hold the rectory of Lambeth, and also the rectory of Hunton, co. Kent, a peculiar to the Cathedral Church, Canterbury; worth nearly 700l. a year (*Ibid.*, Aug. 22, 1767). Several of his sermons, discourses, &c., advertised (*Ibid.*, Dec. 12, 1767, third page). Appointed Master of St. Cross, worth 800l. per annum (*Ibid.*, April 6 or 13, 1776). Death of his brother, Edward Porteus, Esq., at his house in York, Saturday, Dec. 28, 1793 (*Ibid.*, Jan. 4, 1794). His elder brother, Robert, was incumbent of Cockayne Hatley, near Polton, Beds. (*Life of Porteus*, 6, 7). The bishop's nephew, Robert Porteus, also of Christ's College, Cambridge (B.A., 1790, M.A. 1793), Rector of Wykeham Bishop, Essex, died May 19, 1803, and on the same day his wife, daughter of Mr. Butcher of Cambridge, died at her father's (*Eur. Mag.*, June, 1803, p. 486). See on him *Gent. Mag.*, lxxxviii. (2) 630 b. Walford, *County Families*, first edit., 477 b. Watt (*Biblioth. Brit.*) omits several of the bishop's books, some of which had a very large sale. Of the *Sermons* I have noted a fifth edition, 1786; also 1803, in 2 vols. 8vo. His Seatonian prize was unusually successful: *Death: a Poetical Essay*. By B. P., M.A., Fellow of Christ's College. The third edition. Cambridge, printed by J. Bentham, printer to the University, for T. and J. Merrill, booksellers at Cambridge, 1760, 4to. pp. 20. (Possibly this gave offence to Mr. Thackeray.) *Works*, with life by Hodgson, 1811, 6 vols. 8vo.; 1823, 6 vols. 8vo. *Letter to the Clergy of the Diocese of Chester, concerning Sunday Schools*, second edition, London, T. Payne, 1786, 8vo. pp. 31. His lectures on St. Matthew appeared in a German version, *Vorlesungen über das Evang. Matth.*, Berlin, 1806, 2 vols. 8vo. Perhaps some of your readers may add further particulars, and so lighten the labours of future historians of Cambridge, of Christ's College, or of the sees of London or Chester.

JOHN E. B. MAYOR.

Cambridge.

THE YEAR 1829 IN THE JOURNALS OF BENJAMIN ROBERT HAYDON.—Readers of Mr. Tom Taylor's *Life of Haydon* have doubtless noticed the absence of quotations from the painter's journal between May 25 and July 30, 1829, and perhaps wondered why the narrative of the editor should jump from the former date to July, without any reference to the month of June or to Haydon's record of what he did and thought in it. In searching the MSS. of my father some time since for evidence of my own baptism in 1829, I stumbled on the explanation, or what appears to me to be the explanation, of Mr. Taylor's omission. It is this: The entry for May 25, 1829, is the last in vol. xv. of the MS.

journals, and vol. xvi. begins with an entry for July 22, 1829. Thus, to all appearance, the entries for dates between these two do not exist; and an editor would naturally conclude that, for some reason or other, Haydon had left the events of the period between them unrecorded. This, however, is not the case. Most of the intermediate entries are to be found in vol. ix., and a few more in vol. i. a of the journals. The reason of this perplexing dispersion of the entries for June and July, 1829, is simply that my father's new volume (vol. xvi.) was not at hand for their reception. He could not wait for it, and so he "journalized" in any old volume which provided him with a sufficient amount of blank paper for his purpose. Of course, no editor could be expected to wade through fifteen "bulky folio" MS. volumes on the chance of finding the entries of a single month, with possibly a few letters and pen sketches, so that Mr. Taylor stands excused, I think, for his omission. The editor of the *Correspondence and Table-Talk*, however, coming across some of these stray entries for 1829 in a volume lettered 1820 (vol. ix.), which contains also entries for 1820, has been led into errors of date, one of which, as it seriously affected myself, I corrected in two letters which appeared in the *Athenæum* on July 21 and Sept. 8, 1877.

There is, however, no excuse for any confusion between the two sets of entries, for they are written at two different ends of the volume in which they occur, and are separated by several blank pages, those of 1829 being headed by the sentence: "Till I get a new journal I must write in this—for June, 1829." I shall be glad to print, in successive numbers of "N. & Q.," the entries in my father's journals from May 26 to July 17, 1829, from the MS. volumes i. a and ix. They are, some of them, of great interest.

FRANK SCOTT HAYDON.

Merton, Surrey.

ODD POPULAR SUPERSTITIONS.—

"The following superstitions, handed down by tradition, are yet fervently believed in many parts of America:—

White specks on the nails are luck.

Whoever reads epitaphs loses his memory.

To rock the cradle when empty is injurious to the child.

To eat while a bell is tolling for a funeral causes toothache.

The crowing of a hen indicates some approaching disaster.

When a mouse gnaws a gown some misfortune may be apprehended.

He who has teeth wide asunder must seek his fortune in some distant land.

Whoever finds a four-leaf trefoil—shamrock—should wear it for good luck.

Beggars' bread should be given to children who are slow in learning to speak.

If a child less than twelve months old be brought into a cellar he becomes fearful.

When children play soldiers on the road side it forebodes the approach of war.

A child grows proud if suffered to look into a mirror while less than twelve months old.

He who proposes moving into a new house must send in beforehand bread and a new broom.

Whoever sneezes at an early hour either hears some news or receives some present the same day.

The first tooth cast by a child should be swallowed by the mother, to ensure a new growth of teeth.

Buttoning the coat awry, or drawing on a stocking inside out, causes matters to go wrong during the day.

By bending the head to the hollow of the arm the initial letter of the name of one's future spouse is represented.

Women who sow flaxseed should, during the process, tell some confounded lies, otherwise the yarn will never bleach white.

When women are stuffing beds the men should not remain in the house, otherwise the feathers will come through the ticks.

When a stranger enters a room he should be obliged to seat himself, if only for a moment, as he otherwise takes away the children's sleep with him.

The following are omens of death: A dog's scratching on the floor or howling in a particular manner, and owls hooting in the neighbourhood of the house.

Domestic harmony must be preserved when washing day comes, in order to ensure fine weather, which is indispensable, as that ceremony is generally performed out of doors."

These examples of American folk-lore are taken from vol. i. No. 12 (the number for August 6, 1879) of *The Britannic*, a copy of which has been sent to me.

W. S. S.

DEMIJOHN.—

"The invention of cork stoppers for bottles is attributed to the Benedictine monk Perignon, who from 1668 to 1715 was butler at the farm of Hautvillers, belonging to his order. The old Greeks and Romans, at all events, knew nothing of cork stoppers, and (according to the *Hannoversches Wochenblatt*) they stopped the earthen or (then very dear and rare) glass vessels which they took with them on journeys, and which were wound round with willow branches, bast, straw, or rushes, with a tin mouthpiece. The manufacture of these flasks was an important work in Athens and elsewhere; from them are descended the so-called demijohns of to-day. For a long time, perhaps a thousand years, bottles were stopped with a flax stopper dipped in oil."—*English Mechanic*, No. 749, Aug. 1, 1879, p. 516.

See also Ogilvie, *Fr. dame-jeanne*, an American name for a carboy. W. STAVENHAGEN JONES.

POPE ADRIAN IV.—The following coincidence may be thought worthy of record, it having struck me as singular that, walking lately to the little church of Binsey on a Sunday, I should find a girl going there whose name on inquiry proved to be Breakspear. Her father is a labouring man living in Binsey. There was a church here of wood as early as 730 A.D., built by St. Frideswide in honour of St. Margaret, whose holy well is still in the churchyard. Binsey was a cell to the priory of St. Frideswide, and the church continued attached to St. Frideswide's Priory until *temp.* Hen. VIII., when it was annexed by Cardinal Wolsey to his college, and has remained with Christ Church ever

since. In the middle of the twelfth century Nicolas Breakspeare, a former incumbent of Binsey, was made Pope. He took the title of Adrian IV. in 1154, and died on Sept. 1, 1159. There is something singular in finding a Breakspeare still in Binsey in 1879.

GIBBES RIGAUD.

18, Long Wall, Oxford.

CURIOS MISTRANSLATION.—In Dickens's sketch of *Our French Watering-Place* (I quote from the "Reprinted Pieces" in the Charles Dickens edition, p. 176) is a curious mistranslation which I do not think has been noticed. Speaking of a M. Loyal he says: "He is a little fanciful in his language: smilingly observing of Madame Loyal, when she is absent at vespers, that she is 'gone to her salvation'—allée à son salut." *Salut* is, of course, the usual French name for the rite with which English Catholics are familiar under the name of "Benediction," which usually follows vespers, where these are sung.

JAMES BRITTEN.

British Museum.

[Might not the expression really used have been "allée faire son salut"? This, without reference to any particular service, would have much the meaning given by Dickens.]

STUDENTS IN OXFORD BEFORE THE PLAGUE OF 1348-9.—Anthony Wood says that on good authority he had heard that the number of students in Oxford before the plague was 30,000. This statement has been ridiculed, and the authority required. I have just been reading through Gascoigne's *Dictionary Theologicum*, Lincoln Coll. MSS., and have found the authority, vol. ii. p. 569: "Fuerunt triginta millia scholarum in Oxonia ut ego vidi in rotulis antiquorum Cancellariorum Oxoniæ quum ego fui Cancellarius."

J. E. T. R.

Oxford.

CHAFFINCH OR "PINK": THE WET BIRD.—Saturday, August 2, was fine and hot, but in the evening it turned to cold and wet. The rain (with us) began at 7.30, and a terrific storm raged from midnight till four o'clock in the morning—the storm, accompanied with hail, or rather lumps of ice, that did such destruction in the neighbourhood of London and elsewhere. On the Monday, I was talking about it with a Rutland labourer, who had been helping to carry hay on the Saturday. He said, "We hurried it on, for I know'd as we should soon have rain. The wet bird was a singing 'wet! wet!' all the arfternoon." By "the wet bird" he meant the chaffinch, which is locally known as "the pink," from its apparently repeated iterations of that word. Certainly, the note of the chaffinch sounds more like "pink" than "wet"; but, as I had never before met with this piece of folk-lore, nor heard the chaffinch called "the wet bird," I here make a note of it.

CUTHBERT BEDE.

VEGETARIANS IN 1802.—I have been reading, and with great interest, Mr. E. B. Nicholson's thoughtful essay on *The Rights of an Animal* (C. Kegan Paul & Co.), with its appendix of extracts from John Lawrence. In one of these Lawrence says:—

"I am aware of a small sect of *Bramibus* among us who are disposed to proceed a step beyond me, and to deny that nature has conferred any such right on man as that of taking the lives of animals, or of eating their flesh. These, I suppose, are the legitimate descendants of the saints of Butler's days, who were for.....abolishing black pudding, and eating nothing with the blood in."

I know that in all ages there have been, from various motives, persons who have abstained from the flesh of animals, but I should be glad to have further particulars as to the existence of a sect of vegetarians at the date (1802), when Lawrence wrote.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

MR. TURNERELLI'S PRESENT TO QUEEN CHARLOTTE.—The following extract from the *London Review and Literary Journal* for Nov., 1809, may be of interest to your readers:—

"Mr. Turnerelli presented his jubilee bust of the King to the Queen at Windsor Castle. He afterwards waited on her Majesty at Frogmore by appointment to place the bust in a conspicuous situation. It is an excellent likeness of his Majesty, and was greatly approved of by the Queen, the Princess Elizabeth, the Duke of Sussex, and others of the royal family."

GEORGE ELLIS.

St. John's Wood.

CURIOS MARRIAGE REGISTERS.—In connexion with the subject of curious marriage registers, I may mention that an instance worth recording was brought under my notice about two years ago. It was a marriage in the north of Ireland—co. Down, I think—and it was the bridegroom's second appearance in that trying character. When the register came to be signed, it was found no marriage had been entered for nine years previous, and that the last entry was that of the same bridegroom with his first wife; and, strange to say, the bride on the second occasion was one of the bridesmaids on the first.

C. R.

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.]

LADY MARY COOKES'S MONUMENT, in Tardebigge Church, has long been supposed to be by Roubiliac, but on whose or on what authority I have no idea. According to the parish register Lady Mary was interred in old Tardebigge Church in 1694, and her husband Sir Thomas in 1701. Now, as Roubiliac did not come to England until

about 1720, it must, *if by his hand*, have been executed some time after, and in that case at the expense, probably, of Sir Thomas's nephew, Sir T. Cookes Winford, Bart., who inherited his uncle's large landed property. But the Rev. Mr. Dickens, the worthy Vicar of Tardebigge, has recently been so kind as to send me a close copy of the inscription on this monument, which states that it was erected by Sir Thomas. It cannot, therefore, be by the great sculptor mentioned. It may possibly have been the work of Gibber (1630-1700) or of Gibbons (1648-1721). But freestone appears to have been the material Gibber usually preferred, and wood that commonly used by Gibbons. Mr. Westmacott, R.A., speaks, in his *Handbook*, of Gibber as an artist of some repute, and of Gibbons as one whose great ability procured him extensive employment as a sculptor, but more especially as a carver in wood. Mr. Westmacott says that Gibbons's bronze statue of James II. is a performance of great merit; that the execution of it is careful; and the details, when the naked form is seen, show knowledge of the figure. Evelyn (1683) speaks of Gibbons as being without controversy the greatest master, both for invention and rareness of work, that the world ever had in any age; "nor doubt I at all that he will prove as great a master in statuary art." Walpole, however, says, "At Windsor, Gibbons, whose art penetrated all materials, carved that beautiful pedestal in marble for the equestrian statue of the king in the principal court"; but presently subjoins, "The talent of Gibbons, tho' he practised in all kinds, did not reach to human figures." The monument consists of half-lengths of Sir Thomas Cookes and his first wife Lady Mary. Lady Mary's right hand is in her husband's, who is gently pressing it. With her left she is pointing to her right breast, in allusion, as I take it, to the disease she died of. The hands are beautifully articulated and very life-like. Indeed, the nude form throughout, where seen, is very well rendered, and shows much careful study of the figure. Query, Can any of your sculptor readers do me the favour to tell me by whom this fine monument was probably executed? There is no sculptor's name or monogram upon it.

H. W. COOKES.

Astley Rectory, Stourport.

"UNIVERSAL HISTORY," 20 VOLS.—In 1747 this work was issued by a society of gentlemen. It is a very masterly performance, if one may judge from the twentieth volume, which contains the preface (so called by an English "bull"), two or three capital treatises, and an index. Lowndes gives the edition of 1747 as of twenty-one volumes and the Dublin edition as consisting of twenty volumes, 1745. But the 1747 edition seems to have had its twentieth volume issued in 1748, and is printed for T. Osborne, in Gray's Inn, &c.

This is certainly the concluding volume. I suppose Lowndes is wrong in this, although no doubt he may have seen the rather large index bound separately; but it is, nevertheless, numbered continuously with the preface and tracts, pp. 251-585. The folio edition was commenced in 1736 and not completed till 1765, in twenty-six volumes. Can any one explain how this happened? The folio, begun long before, is completed long after. Works in folio and quarto were going out of vogue about that date. Was it owing to this that a fresh issue in octavo was subscribed before the folio was half done, and so much more successful as to cause the folio to be set aside for a time? Allibone gives no account of books that appear without an author's name, so he does not mention the work at all. Lowndes never does much more than chronicle editions, so that the history of this *History* remains unrecorded. Can any of the readers of "N. & Q." learned in bibliography tell us who started it and who were the writers of the various articles in it? The best edition is that of 1779-84, 60 vols. 8vo. Can any one inform me what relation that work bears to the edition of 1747? Is it, as far as it goes, word for word identical, with the original articles brought down, by continuation merely, to forty years later, or were they entirely rewritten by new men? Charles Butler, in his *Horæ Biblicæ*, says, "I generally consult the *Universal History* a work of great merit." Professor Smyth, *Lectures on Modern History*, says more: "Consult the volumes of the *Universal History*, where you will find, either in the text or references, every historical information that can well be required." I presume that both these writers refer to the sixty-volume work. Does Gibbon use this work or quote it in his notes?

C. A. WARD.

Mayfair.

"FOLK."—To your correspondents who are interested in the word "folk" I might address this query, Is there not a misprint in a line of the venerable *Old Hundredth*? All authors know that there is some fatality in the cropping up of misprints, and a similar fatality in the perennial survival of many of them. One perpetuated misprint (certainly an apparent one) is in the lines,

"We are his flock, he doth us feed,
And for his sheep he doth us take,"

which are a paraphrase of the sentence, "We are his people and the sheep of his pasture." I am quoting from Rous's version, which is called "the Scotch"; but the old Scottish Psalter (as well as Sternhold and Hopkins) adopts virtually the same rendering of Psalm c. The rendering in these old times was as literal as possible, and I feel convinced that the line in the poet's manuscript was

"We are his folk, he doth us feed."

The phrase, "Thy people and sheep of thy pasture,"

occurs also in Psalm lxxix. 13, and the same poet renders it,

"So we thy folk and pasture-sheep
Shall give thee thanks always."

If in the *Old Hundredth* the word "flock" has been a perpetual misprint, it would be in vain to search for an edition that has "folk." My present information is that there is no such edition, but I do not presume to make a note of it; I prefer that it should suggest a query. D. C. A. A.

HENRY FILKIN, a native of England and a man of education, was an officer of the New York Custom House in 1680 and during several subsequent years. He resided in Brooklyn, New York, in 1689, of which town he was one of the leading men. He is styled "gentleman" in a commission of Governor Sloughter of New York, 1691, and was appointed Clerk of King's County and one of his Majesty's Justices of the Peace, 1693. He was lieutenant-colonel of militia as early as 1691, and the same year was one of the patentees of a large tract of land in New York State. He died in 1713, leaving several children, among whom was Francis Filkin, a wealthy merchant and alderman of New York City, who died without male issue in 1781. There is nothing known of the male descendants of Henry Filkin, but his descendants in various female lines have intermarried with many of the oldest and most distinguished colonial families. Any information concerning the English Filkins which would throw some light upon the ancestry of the settler is anxiously desired. There is an estate in Oxfordshire called Filkin's Hall, which is held by the Colston family. Does it derive its name from the Filkin family?

O. H.

88, Washington Street, N.Y. City, U.S.A.

HONEYMOON.—Can any "N. & Q." man give me an earlier instance of this word than the following in 1552, which, for the first time in my life, has explained the meaning of the word to me:—

"*Hony mone*, a terme prouerbiially applied to such as be newe married, whiche wyll not fall out at the fyrste, but thone loeth the other at the begynnyng exceedyngly: the likelyhode off theyr exceedyng loue appearing to aswage, y^e which time the vulgar people call the hony mone. *Aphrodisia, ferie, hymene*."—R. Huloet, *Abedarium Anglico-Latinum pro Tyrunculis*.

So it is honeymoon, because the honey will change like the moon,—to water or gall.

F. J. FURNIVALL.

HERALDIC.—Can any one explain why Browne Willis ascribes "Gules, a chevron between six escallops argent," to the Fowlers of Buckingham? I should be glad to know what family really bore these arms. W. F. C.

TITLES OF NOBILITY AND DESIGNATIONS OF RANK IN SWITZERLAND.—When and from what

cause did these titles and designations cease to be used in Switzerland? for, I take it, such is now, and has for some time past been, the case; yet that it was not so in the republic, until a comparatively modern date, is shown by an entry that I have lately come across during some researches in the Court of Probate at Somerset House, and which for its curiosity may be worthy of being embalmed in "N. & Q." It is that "on the 2nd day of March, A.D. 1730/1, Letters of Administration of the goods, &c., of the Honble. Christian Beate Lillie, late Countess Dowager de Spaar, in the Kingdom (*sic*) of Switzerland, deceased, were granted by the Prerogative Court of Canterbury to John Gabriel Sack, her son." I may add, too, that, when in Helvetia some years ago, I recollect seeing in the cemeteries memorials of counts, barons, and other noble folk (Freiherren and Adel Leuten, Contes and Seigneurs), but I never met, nor even heard of, any such existing in the flesh.

AP COILLUS.

"A KEY TO THE DRAMA; or, Memoirs, Intrigues, and Achievements of Personages who have been chosen by the most celebrated Poets as the fittest Characters for Theatrical Representations."—Can any one elucidate the origin of this book? Vol. i. of this work—probably all published—has fallen into my hands, and purports to be the "*Life, Character, and Secret History of Macbeth*;" by a Gentleman, no professed Author, but a Lover of History and of the Theatre (London, printed by J. Browne, Shoe Lane, 1768)." Is this connected with the French romance, translated in 1708 as *The Secret History of Mack-beth, King of Scotland*? R. Edinburgh.

THE CHURCH OF DULBATHLACH.—In the Register of Moray the mensal churches of Keith and Edinburgh are coupled with the above in a Bull of Pope Honorius III., dated A.D. 1222. Will any of your correspondents inform me where Dulbathlach is? J. F. S. GORDON, D.D.

St. Andrew's, Glasgow.

THE EARL OF LEICESTER'S ARMY, 1584.—Where could I find the papers relating to this army, including a nominal roll of its officers then serving in the Low Countries? Sp.

BRYAN, LORD FAIRFAX, OF CAMERON, IN AMERICA.—A letter is extant, dated "Mount-Eagle, near Alexandria, in Virginia, January 18, 1800" (a copy of which is before me), in which this nobleman reports to a relative of his own in this country the death of Washington. The reasons why Lord Fairfax was in America at that time are given in Burke's *Peerage*. Will any one say if there was any relationship between Washington and Fairfax, or if the latter was related to the

Hon. Henry Fairfax of Hurst, who married a daughter of Sir Thomas Browne? A. F.

AUTHORS OF QUOTATIONS WANTED.—

"Ah! what avails to understand
The merits of a spotless shirt," &c.

SILKWORM.
[See "N. & Q.," 5th S. vii. 479.]

"Thence to Wiggan about supper,
To an hostess, none more sluttier:
Buxom was she, yet to see to,
She'd be drunk for company too."

MARS DENIQUE.

"The greater the truth the greater the libel."
W. STAVENTHAGEN JONES.

Replies.

JOHN HODGKINS, SUFFRAGAN BISHOP, 1537.
(5th S. xi. 367; xii. 14.)

Fr. John Hodgeskyn (Hodgkynne, Hodkynne, Hodgeskin, Hodgkin, Hodgkyns, Hodgekynes, or Hodgkins, for so his name was variously written) was a Dominican or preaching black friar of Oxford, and Sacre Theologie Professor or D.D. of that university. His early ecclesiastical preferments have not been ascertained hitherto, but he was at Norwich in August, 1531, when Thomas Bylney, a priest and B.C.L., was burnt as "a relapsed heretic," though this friar is stated by Sir Thomas More to have previously succeeded in making him recant his errors (*Works*, p. 349; Collier's *Ecl. Hist.*, edit. 1852, iv. 181-2). In 1537 he was presented, along with Robert Stunndell, S.T.P., to King Henry VIII. by Dr. John Stokesley, Bishop of London, for nomination as his "suffragan" (more correctly *auxiliary*) bishop, to assist, episcopally, in the duties of the diocese of London, as had been customary there, and "of which comfort he was then deprived." By writ of Privy Seal, dated at Westminster, Dec. 3, 1537, the king was pleased accordingly to nominate "Dr. John Hodgeskyn, priest, born in wedlock, and of the legal age, as well as experienced both in spiritual and temporal matters," to the title and dignity of the suffragan see of Bedford, within the province of Canterbury, according to the Act 26 Hen. VIII., cap. 14, A.D. 1535. He was consecrated "ad Sedem Suffragan. Bedford, Lincoln. Dioces., infra provinciam Cantuariensem," on Sunday, Dec. 9, 1537, in a chapel within the vestibule of the cathedral church of St. Paul at London (in virtue of Letters of Commission from Abp. Cranmer) by the Bishops of London (Stokesley), Rochester (Hilsey), and St. Asaph (Warton or Parfew), all of which was certified by instrument from the Abp. of Canterbury, dated the same day at his manor of Lambeth (*Registrum Cranmeri*, ff. 204 a, 204 b; Rymer's *Fœdera*, O. xiv. 584, H. vi. P. iii. 12). He became vicar of Walden, co. Essex,

Feb. 12, 1540-1, "per mortem Moore," patron, Thomas, Lord Audley, of Walden, "et uxor." (*Registrum Bonneri*, ff. 133, 149). This previous rector was William Moore, or More, suffragan bishop of Colchester, last commendatory abbot of the Benedictine monastery of Walden (which he surrendered to the Crown, March 22, 1538), and archdeacon of Leicester, who was appointed by King Henry VIII. suffragan to Bishop Goodrich of Ely, Sept. 26, 1536, consecrated in Lady Chapel, Blackfriars, Oct. 22 following, and died shortly before Feb. 11, 1541 (*Reg. Cranmeri*, fol. 197). Hodgkins resigned this benefice about Nov., 1544, on being collated, July 23 previous, to the rectory of Laingdon, with the annexed chapel of Basildon, by the patron, Bishop Bonner of London, but was deprived, in or before April, 1554, by Queen Mary for being married, restored by Queen Elizabeth in 1559, and retained it till death (*Regist. Bonneri*, ff. 143, 451; *Regist. Grindalli*, f. 118). Nominated to the prebendal stall of Harleston in St. Paul's Cathedral, London, Nov. 26, 1548—patrons, "pro hac vice," Ed. Moyle and others—he was also deprived of this preferment in April, 1554, but restored to it in 1559, and remained in possession till death (*Regist. Bonneri*, ff. 165, 450; *Regist. Grindalli*, fol. 115; *Regist. London.*). It is remarkable that, on his deprivation of both prebend and parish in 1554, his successor was the celebrated Nicholas Harpesfield, who had also, in his turn, to cede these two preferments to Hodgkins on the next change of rite in 1558-9. He submitted to the Marian rule, however, and, having repudiated his wife, was admitted to the rectory of St. Peter, Cornhill, April 2, 1555, patrons, the Mayor, aldermen, and citizens of London, but of this living he was deprived in 1558-9 by the restoration of his immediate predecessor, John Pulleyne, S.T.B., whose principles as a reformer were firmer, for he fled to Germany on deprivation in 1555, and returning in 1559, was also archdeacon of Colchester, till his death in 1565 (*Regist. Bonneri*, ff. 463, 483). It is on record that he ordained priests, deacons, &c., for Bishop Bonner even oftener than that prelate himself (*Courayer*, pt. i. bk. ii. ch. i. p. 319, French edit.). Bishop Hodgeskyn, by his last compliance with the new order of things, retained his prebend of St. Paul's and rectory of Laingdon for the remainder of his days, and was one of the assistant prelates at the consecration of Matthew Parker to the archbishopric of Canterbury on Dec. 17, 1559. He had assisted at the consecration of no less than sixteen bishops, four under Henry VIII., three under Edward VI., and nine under Queen Elizabeth, between Dec. 19, 1540, and Jan. 21, 1560, all of which must have been under different rites and ceremonies, varying from the ancient Sarum pontifical to the newly established form of ordaining or consecrating of an archbishop or bishop in

the Church of England by the Edwardian ritual. He died *before* July 7, 1560 : "Joh. Hodgeskyn Episcopus Bedford. restitutus Eccles. de Laingdon, obit ante 7 Jul. 1560" (*MS. Collectio Kennett*. White, Bishop of Peterborough, tom. xlv. p. 311; *Regist. Grindalli*, ff. 115-18). Bailey's *A Defence of Holy Orders in the Church of England* (1871, 12mo., p. 98) translates the above : "John Hodgeskyn, Bishop of Bedford, having been restored to the church of Laingdon, died on the 6th of July, 1560"; but I am inclined to agree with Mr. SOLLY's date of "about June, 1560," as more probable, for his successor in the prebend of Harleston was only nominated on July 7 (Hardy's *Le Neve's Fasti*, ii. 390; Newcourt's *Repertorium*, i. 154, ii. 357), while the succeeding rector of Laingdon (Kervyle) did not succeed until Nov. 7, 1560, both being "per mortem Hodgkynne" in that year.

Neither the place of his death nor that of his burial has been hitherto discovered, but it was probably in London and when he must have been about sixty years of age or upwards. His character cannot be commended, for his principles were evidently unstable and vacillating, changing with every successive form of government, under four different sovereigns, from 1531 to 1560. Originally a preaching friar of the Dominican order, he is found reconciling a degraded priest who had previously recanted his heresies in 1527 (*Regist. Tunstalli*, fol. 135); next, one of Henry's suffragan bishops, consecrated by the Catholic ceremonial, but ignoring the papal authority; marrying, in violation of his monastic vows of celibacy, under the influence of Cranmer; assisting at the consecration of bishops under Henry VIII., Edward VI., and Elizabeth; deprived of his livings at the accession of Queen Mary, but readily repudiating his wife, and obtaining inferior church preferment as a reward for his compliance with and return to the Catholic faith and former obedience to the see of Rome. Last scene of all, submission to Elizabeth and all the changes made by her government, both in church and state; taking the oaths of allegiance and supremacy required of him by law, and probably at the same time receiving back his deserted wife; then assisting to carry on the new succession of English bishops, with altered ceremonies of consecration; and, finally, closing his ignoble career in apparent obscurity and neglect, having received no ecclesiastical promotion or public mark of approbation from those for whom he had sacrificed his conscience and his faith. The authorities had evidently obtained from him all that they wanted, and now cast him aside as an unprofitable servant. It may be noticed, in conclusion, that he was not permitted to join in any consecration during Queen Mary's reign, his character being evidently too well known then.

A. S. A.

Richmond.

EARLY BOOK AUCTIONS: RARE CATALOGUES (5th S. xii. 95, 103.)—See "N. & Q.," 2nd S. xi. 463; 3rd S. vii. 6, 98. At the first reference there is a valuable paragraph about the "eleven first catalogues of books ever sold by auction in England," according to Heber's note, from whose possession they passed eventually to the British Museum. The first in the list is the catalogue of Dr. Seaman's library, 1676; the rest were all issued before 1680.

Perhaps amongst the earliest provincial book auctions were some at Oxford, viz., one in Feb., 1678/9, "apud Theatrum Sheldonianum," and others of Rich. Davis's books, described in catalogues of which parts i., ii., and appendix were issued in 1686, part iii. in 1688, and part iv. in 1692. There is special interest attaching to these latter auctions from the fact that a poem in Latin hexameters was published in London by J. Tonson in 1689, entitled *Auctio Davisiana Oxonii habita*, per Gulielmum Cooper, Edvar. Millingtonum, Bibliop. Lond. It is an amusing piece of about five hundred lines, a few extracts from which may not be out of place. After a description of the circumstances which led to the auction, and of the place where it was held (near Bocardo, at the North Gate), one of the characters opens the sale thus:—

"Si bene quid memini, bis sextus volvitur annus,
Ex quo nota diu Gallis, notissima Belgis
Auctio, sera licet, nostris tandem appulit oris.
Londinum accepit plausu, fremituque secundum
Granta dedit; sit fas at *Vos* sperare faventes.
En vobis Libri....."

The conditions of the sale are thus given:—

"Ille librum, quisquis pluris licitatur, habeto.
Lis siqua incidit, decidere *Vos* penes esto.
Saucia quæ sint cunq; volumina, Restituuntor.
Tertia cum sonuit plaga, irrevocabilis esto."

The sale itself is described in some detail, and probably with historical accuracy. The first lot is a Hebrew Bible, which a wiseacre among the crowd discovers to have *finis* on the first page, and is laughed at for his ignorance of Hebrew books. Another book is put up as a specimen of magnificent red binding, and the young bibliomaniac who buys it without inquiring about the contents is warned, "Nimium ne crede colori."

It is to be noted that book auctions are here said to have been introduced into England as early as 1675, and to have taken place at Cambridge before 1686. Are any facts known which will confirm these statements? I strongly suspect that the alleged auction catalogue "apud Theatrum Sheldonianum," quoted above from "N. & Q.," 2nd S. xi. 463 (Heber's note), is no other than the *Catalogue of Books printed at the Theatre in Oxford*, issued at Oxford on Feb. 16, 1678/9. The third (second?) book auction at Oxford seems to have been that of Tho. Bowman's books in 1687.

FAMA.

Oxford.

I have only the authority of an old magazine for the following:—

“Elihu Yale, an American, brought such a quantity of goods from the East Indies that he had not room enough in his house in London for them, so he had a public sale, and this was the first sale by auction in England, about 1715. E. Yale was buried at Wrexham, Denbighshire, and on his tombstone occur the lines:—

‘Only the actions of the Just
Smell sweet and blossom in the dust.’”

T.

[Haydn's *Dictionary of Dates* gives Yale's Christian name as Elisha, and the date “about 1700.”]

“PHILATELY” (5th S. xii. 88) is a word used to express the art, occupation, or amusement of postage stamp collecting, and consequently a *philatelist* is a collector of postage stamps.

B. WHITEHEAD, B.A.

Middle Temple.

Does not this word signify a collector of postage stamps, and derive its origin from *τελος*, the nearest Greek word for a stamp—the *tax* paid on letters?

EDWARD H. MARSHALL.

BÉRANGER'S “LE BON DIEU” (5th S. xii. 126.)—I do not think that we have any equivalent to the French “Bon Dieu,” but the Germans have in their “Liebe Gott,” who goes about the country doing acts of kindness and redressing minor wrongs, passing for an ordinary person, and not disclosing himself till about to depart. Not having books at hand, I cannot give references, but I believe there are some cases in Grimm's *Kindermärchen*. Heine's student dreams that he is “der liebe Gott,” that the angels praise his verses, that he eats the most expensive confectionery, drinks cardinal, and has no debts, but

“Doch Langeweile plagt mich sehr,
Ich wollt ich war auf Erden,
Und war ich nicht der liebe Gott
Ich könnt des Teufels werden.”

Buch der Lieder, p. 230.

So far as I can recollect the tales in which “der Liebe Gott” is a party, he never does anything illnaturally.

FITZHOPEKINS.

Boulogne.

ENGLISH VINEYARDS (5th S. xi. 185, 256; xii. 55).—The question of the capability of England for producing wine was long since noticed by Polydore Virgil. In the notice of Britain, at the beginning of his *History*, he observes:—

“Vites in hortis magis umbræ, quam fructus causa, passim crescent, atque uvam ferunt, quæ tamen nisi sequatur calida æstas, raro maturescit... Vinum, ut ostendimus, tellus non gignit: pro vino, cerevisia, quam ex ordeo conficiunt, in usu est: potus certe assuetis cum utilis tunc jucundus. Sunt vina ex Galliis, Hispania, et Creta insula apportata.”—*Angl. Hist.*, lib. i. p. 20, Lugd. Bat., 1651.

ED. MARSHALL.

MR. EDWIN LEES will know, I assume, that in

the parish of Powick (I use the spelling of my youth, not the revived Powyke) there is a field called the vineyard, or the vinery, of which the tradition is that it was formerly the site of a vineyard. It adjoins the bowling green. In a copy of an old assessment (1818) the name is “The Vinery,” the occupier John Goodyear, whom I well remember.

The late Rev. E. W. Winter, Roman Catholic priest at Hanley Castle from about 1810 to 1842, had the southern walls of his little chapel and of his house covered with vines, from the grapes of which he made excellent wine, both for sacred and domestic use. Query, is not the name of Lord Sandys's seat at Ombersley, “The Vine,” another trace of the existence and the extent of English vineyards?

E. C. G.

The large space of open grass land, sloping towards the north-west, above the precincts of Rochester Cathedral, is known from of old as “The Vineyards.” In Hampshire there is a pack of hounds called the “Vine” hounds; whether this be a local name or not I do not know.

A. J. M.

[No doubt from the seat of the Chute family, purchased from the (extinct) Lords Sandys in 1653.]

SACRAMENTAL WINE (5th S. x. 328; xi. 48, 75, 109, 176, 291, 318).—In the thirteenth and fourteenth centuries there was a favourite class of wines, which, being in themselves somewhat harsh and bitter, were mixed with honey and spices. These “piments” were so called because they were prepared by “pigmentarii” or apothecaries. Le Grand writes, “A banquet at which no piment was served would have been thought wanting in the most essential article.” For sacramental purposes it is of early date, but used only on the most sacred occasions, as the Feast of the Assumption, and its general use was denied the regular clergy by order of the Council of Aix-la-Chapelle in the year 817.* Of the various kinds, hippocras and clarry were the favourite piments. Of the former the following is the recipe: “Ypocrase for lords—with gynger, synamon and graynes, sugour and turesoll: and for comyn pepull, gynger, canell, longe peper and clarified hony.”† Clarry was a mixed wine, and seasoned with similar ingredients.

“He drinketh Ipcoras, clarrie and vernage,
Of spices hote, to encrease his corage.”

Merchant's Tale (Chaucer).

Hippocras appeared, as occasion desired, as a white or a red wine. Hence we may to a certain extent trace the use of white wine equally with red wine for sacramental purposes.‡ In recent

* *Vie Privée des François*, vol. iii. p. 66.

† Pegge's *Form of Cury*, p. 161.

‡ A point to which I would refer your correspondent who inquires as to the origin of the use of white wine in the Roman Catholic Church.

times these medicated wines have been known under four names—as wermuth or wormwood wine, which was consumed in Hungary and Italy; as bishop, when made with burgundy and the infusion of toasted oranges; as cardinal, when old Rhine wine was used; when mixed with tokay it received the dignity of “pope.”

OSBORNE ALDIS, M.A.

“HUE AND CRY” (1st S. xi. 185; 3rd S. viii. 352; ix. 40, 83; xii. 169, 256; 4th S. viii. 21, 94, 209, 309; 5th S. viii. 24; ix. 508; x. 14, 178; xi. 99, 258, 357.)—I disagree entirely with Mr. WALFORD’s suggestion that we have in this phrase the Norman word and its Saxon equivalent. I believe that they have both come to us direct from the Norman French. Littré, under the word “Huée,” cites a line from the old poem of *Roncivals*, in which the two words are found together:—

“Lors recommence li cris et la huée.”

And in his note on the etymology of the word he says, “On disait aussi le *hu*.” In Fleming and Tibbins’s *English and French Dictionary* we find, under “Hue and Cry [Fr. † *hue*, cri de plusieurs personnes pour arrêter un criminel, un voleur; fr. † à *hus* et à *cris*, with hue and cry].” This last French phrase is now quite obsolete, but it is evidently the source from whence our English “hue and cry” is derived. The two words can scarcely be considered synonymous; for the meaning of “huer” is to shout at, and “crier” means to call out loudly. The former is connected with the English “hoot,” and the latter with the North English “greet”; but in the form we find them neither the one nor the other can be called Saxon. It is easy to understand how, through the Norman-French, in which language the proceedings of the courts of law were so long conducted, the phrase “Hue and cry” came into general use.

EDGAR MACCULLOCH.

Guernsey.

It is a very bold, and indeed off-hand, statement that “the first part *hue* is the A.-S. *hiw*, ‘a family,’ and hence ‘a crowd.’” Your correspondent can scarcely have seen the full account of “hue” in 5th S. viii. 24. What evidence does he offer?

O. W. TANCOCK.

May I point out that *hue* has nothing in the world to do with the A.-S. *hiw*, a household, family? It is of Norman-French origin, and connected with Fr. *huer* (to shout), which, according to Diez, Brachet, and Littré, is an onomatopœia from the interjection *hu*, *huc*.

A. L. MAYHEW.

Oxford.

“MISERRIMUS” (5th S. xi. 348, 392, 432.)—On the title-page of my copy I wrote in pencil, some forty years back, “By William Pitt Scargill.” He

was, I believe, a dissenting minister. My authority for so writing I do not remember, nor whether I made any note of it at the time on the fly-leaf of the book. That copy is not at hand just now, though I have it in my possession, and wrote it in this place.

NOTE HURST.

The “ADESTE FIDELES” (5th S. xi. 265, 298, 331, 372, 418.)—The hymn was very commonly sung in the Lancashire churches certainly in 1820 (as my hymn book shows) to the following words:

“Ye faithful, triumphant enter into Bethlehem,
Enter, oh enter with joy of heart;
Tidings, glad tidings, sent from heaven by angels,—
O, come let us adore, O, come let us adore,
O, come let us adore the Lord.

A virgin conceived and bore the world a Saviour,
God of god, and light of light.

Hail, holy infant, very God of very God,—
O, come let us adore, &c.

Great joy to all people, to-day a Son is given;
Glory, glory be to Thee, O Christ.

The eternal Word was made man, and dwelt among us,
O, come let us adore, &c.

Sing praise in full chorus, all ye hosts of angels,
Sing praise all ye nations of the earth.

Hallelujah! Hallelujah!
O, come let us adore, &c.

Is not this earlier than Mr. OAKELEY’S?

P. P.

BALCÖNY OR BALCÖNY (3rd S. ix. 303, 380, 519; 5th S. x. 299; xi. 39, 56, 78, 357, 431.)—The following lines from the Rev. Mr. Bramston’s “Art of Politics,” in vol. i. of Dodsley’s *Collection of Poems*, has, I think, escaped your readers:—

“Pots o’er the door I’ll place, like Cits’ balcönies,
Which Bentley calls the Gardens of Adönis.”

E. WALFORD, M.A.

Hampstead, N.W.

“DRIFT” (5th S. xi. 309, 417.)—I believe that the word *drift* comes from the Dutch word in common use at the Cape, and has been imported thence by our officers and soldiers, who continued to use a word familiar to them after they returned to England. It means there a ford, *i.e.* a place in a river through which one may drive an ox waggon. I heard it constantly used by officers of the 45th Regiment, in which my brother served for thirty years; during one half of that time the regiment was at the Cape. I remember the following event when I was staying in the camp at Aldershot. It was a field day. The regiments quartered in the north camp were to cross the canal in order to return from the Long Valley. There is a bridge between the camps, to gain which a long detour must be made. The colonel of the 45th, not knowing the nature of a canal, or forgetting that the stream of water is a canal, wished to make a short cut to the north camp. He told the adjutant, who had not been at the Cape, to ride down and try to find a *drift*. He

rode down the canal. An aide-de-camp, seeing him riding by himself, rode up and asked him what he was doing there. He said the colonel had sent him down to find a *drift*. "Oh, very well," said the "white tuft," and rode away. Neither the adjutant nor the aide-de-camp knew what a drift was, and both were ashamed to confess their ignorance.

E. LEATON BLENKINSOPP.

NORFOLK DIALECT (5th S. xi. 147, 353, 377, 397).—The dropping of the letter *s* in the third person of verbs is, I think, more common than your correspondents suppose. I have heard it in East Kent, and it is not at all uncommon amongst uneducated people in this neighbourhood, both on the Surrey and Middlesex side of the Thames.

JOHN R. JACKSON.

Richmond.

The confusion between *Venus* and *Venice*, to which Mr. HOLLAND calls attention, is at least as old as Camden's time. He says:—

"*Venus*, Lat. Comming to all, as Cicero derived it a *veniendo*, a fit name for a good wench. But for shame it is turned of some to *Venice*."—*Remains Concerning Britaine*, fifth impression, London, 1636, 4to., p. 103.

ZERO.

"BRAID" (5th S. xi. 363, 411).—Might I ask the meaning of this word in the following passage?—

"And therewithall I drew me nere :
With feble hart, and at a braide,
(But it was softly in her eare)
Mercy, Madame, was all, I sayd."

These lines form part of a poem in Tottell's *Miscellany* (Arber's edit., p. 148), wherein the "louer telleth of his diuers ioyes and aduersities in loue."

GEO. L. APPERSON.

The Common, Wimbledon.

CURIOUS SURNAMES (5th S. x. 466; xi. 155, 378.)—The following may be added, both from tombstones in Hampstead Churchyard:—"Thomas Hollobon," and "Peacy Peppiat."

E. WALFORD, M.A.

Hampstead, N.W.

ANDREW MARVELL (5th S. xi. 283, 317, 396.)—An interesting letter from Dr. Grosart, "Portraits, &c., of Andrew Marvell," will be found in the *Athenæum*, No. 2294, Oct. 14, 1871. The writer here says, "In the British Museum there is a portrait of Marvell, and I believe that it was from it the fine picture in Trinity House, Hull, was taken." This opinion will account for the omission of the Hull picture from the list of Marvell portraits.

GEORGE POTTER.

Grove Road, Holloway, N.

PROVINCIALISMS (5th S. xi. 288, 436.)—In Norfolk amongst the lower classes "done" is invariably used instead of "did." "I done it" is not simply a common, but universal, expression in that county.

GEO. SEXTON, LL.D.

"GETTING INTO A SCRAPE" (1st S. viii. 292, 422, 601).—I have somewhere read that deer, at certain seasons, dig up the ground with their fore feet, in holes, to the depth of a foot or more. These are called "scrapes." To tumble into one of these is sometimes done at the cost of a broken leg. Hence a man who finds himself in one of them is said to have "got into a scrape."

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

"SAUNTERER" (5th S. x. 246, 436; xi. 117, 337.)—G. F. S. E. does not suggest a new derivation for "Sauntering," he only points out the manner in which Charles II. employed the time devoted to that exercise. May I ask, is it possible that *sauntering* should be derived from *sanitas*, and have, when applied to a walk, the same meaning as our common word *constitutional*?

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

CABRIOLET: CAB (5th S. xii. 65, 135.)—On referring to Haydn's *Dictionary of Dates* (15th edit., 1876) I find a confirmation of the statement quoted by Mr. SOLLY as to the hack cabriolets being first introduced in 1823; but they were then, it seems, only twelve in number. In 1831 there were 165 of them; in 1862, 6,000. I was in error in naming as the period of their first introduction the year 1828; but that was about the time when they first attracted much notice.

JAYDEE.

HIGHLAND PLANT AND OTHER SUPERSTITIONS (5th S. xi. 167, 257.)—I would point out to DR. MACKAY that the form *mathan* is given in my query as a pure conjecture; and that *môine*—which he suggests is Stewart's "mohan," some herb of magic virtues—is only (1) *turf*, *peat*; (2) a peat moss, bog. It would be mere waste of time to criticize this last suggestion. DAVID FITZGERALD.

Hammersmith.

FRENCH PRISONERS OF WAR IN ENGLAND (5th S. x. 514; xi. 335.)—In the church of Moreton-Hampstead, there are two sepulchral inscriptions commemorating French officers who died there. The town was within the parole liberties of Dartmoor prison. The inscriptions are worth copying, and might even now carry with them a little consolation to some French families.

GWATAS.

Penzance.

MARSHAL TALLARD (5th S. xi. 107, 374.)—In the continuation of Baker's *Chronicle of the Kings of England*, 1730, he is called Mareschal de Tallard. He, with one other count and seven marquises, was sent prisoner to Nottingham, by the orders of the Duke of Marlborough. I have heard that while he was in Nottingham he caused sash windows to be put into the house which he occupied,

and that it was the first house in the town that had this kind of window. It is also reported that he introduced the manufacture of French rolls. These rolls were of superior quality, and were—no doubt are now—in request for the breakfast table.

S. T.

“AS POOR AS JOB’S TURKEY” (1st S. vii. 180 ; 2nd S. x. 229).—

“At some seasons of the year, from their excessive wanderings and from scarcity of food, turkeys, in a wild state, become extremely thin. This circumstance has given rise to a proverb in the Indian language. An Omawah who wishes to make known his poverty, says, ‘Wah pawne zezecah la go ba,’ which means ‘I am as poor as a turkey in summer.’”—*The Eggs of British Birds*, by C. Jennings, p. 7.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd’s Bush, W.

FOLK-LORE IN HAMPSHIRE: THE YULE LOG (5th S. xi. 186, 375).—In Devonshire the yule log is represented by “the ashen faggot,” which it is customary to keep burning from Christmas Eve to Twelfth Night, during which time neighbours in country places visit each other, and are regaled with mulled eider and toast. I am not aware that it is considered essential in the present day that the log should be taken from an ash-tree, but considering the part which the ash plays in Northern mythology, the term “ashen faggot” has doubtless some significance. It would be curious to ascertain whether in other counties the wood of the ash is preferred to that of other trees for the yule clog. I believe that in Devonshire a portion of the log is preserved wherewith to kindle the fire on the following anniversary. There is mention of the ashen faggot in a poem quoted in Bohn’s edition of Brand’s *Popular Antiquities*, vol. i. p. 470.

E. McC—.

Guernsey.

RESTORMEL CASTLE (5th S. xi. 407, 454 ; xii. 109).—I am again indebted to SIR JOHN MACLEAN for supplying a link I wanted in tracing the early fortunes of Restormel. Isolda, it appears, granted the castle to Richard, King of the Romans. Richard was “chosen king of the Romans by some of the seven electors of Germany in 1257” (Camden). He had in 1225 been created by his brother, Henry III., Earl of Cornwall.

As we have seen, De Tracy, in right, as we must presume, of his wife, surrendered Restormel in 1264 to Arundell, to be held on behalf of Simon de Montfort, Earl of Leicester, General of the Barons, in their civil war with Henry III. After Henry had (May 14, 1264) been defeated and taken prisoner, together with the principal members of his family, Leicester took the supreme direction of affairs, and was even suspected of aspiring to the crown. Isolda, therefore, even if she *then* had the power to do so, would hardly during the lifetime

of Leicester have ventured to grant away this strong castle to any of the losing party, and especially to Richard, then a prisoner at Kenilworth. Leicester fell at the battle of Evesham, August 4, 1265, and Isolda, probably in that year or the year after, granted Restormel to Richard, as I take it, to make peace with his brother King Henry, for Tracy had sided with the Barons.

Richard, King of the Romans, kept his court at Restormel (Polwhele), but when and for how long I cannot say. He died (April 2, 1272) of grief for the loss of his son Henry, who was basely murdered in Italy by his exiled cousins, Simon and Guy de Montfort. There are, it appears, more descendants than I thought of the Treasurer’s co-heirs now living. Whatever claim, therefore, may now exist to the barony of Denham must be in abeyance. A title in abeyance, however, may at any time be called out of abeyance by the sovereign.

H. W. COOKES.

Astley Rectory, Stourport.

SIR FRANCIS HENRY DRAKE, BART. (5th S. xi. 227, 310).—The following extract from the obituary notice in *Gent. Mag.* (1839), vol. xii. p. 435, may explain the matter :—

“Gloucester, July 4, 1839, at Cheltenham, aged eighty-three, Sir Francis Henry Drake. He assumed the title of baronet after the death of Sir Francis Henry Drake, the fifth and last baronet of Buckland, co. Devon, who died in 1794, when the title became extinct (see Courthope’s *Extinct Baronets*, p. 66), and has since been revived in the family of Fuller-Drake.”

L. L. H.

“WHO WROTE SHAKESPEARE?” (5th S. xi. 328, 437).—See “Men and Books,” in *National Magazine*, vol. i. pp. 310-11.

L. P.

“LOPPARD” (5th S. xi. 188, 274, 358, 438).—In the southern part of Scotland we have “loppard,” quite commonly, as “lappered,” applied to milk or blood when in a curdled or partially congealed state. It is never used in any other sense.

C. G.

Kelso.

WILLIAM SHIPPEN (5th S. xi. 247, 415, 439).—Pope has embalmed his memory in the following lines in his *Imitations of Horace*:—

“I love to pour out all myself, as plain
As downright Shippen, or as old Montaigne :
In them as certain to be loved as seen,
The soul stood forth, nor kept a thought within.”

Satire, i. v. 51-54.

He is said to have been the only Member of Parliament whom Sir Robert Walpole found incapable of being bribed, and was a strong Jacobite in addition.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TOBACCO (5th S. xi. 225, 273 ; xii. 119).—I can eap the smoking feat mentioned by MR. PICK-

FORD. Some thirty-five years ago I heard of a certain club in Derbyshire where the qualification consisted in the candidate consuming an entire pound of shag tobacco at one sitting. A china teapot was the pipe, and he smoked through the spout.

W. J. BERNHARD-SMITH.

Temple.

THE LAPWING (3rd S. v. 10, 77, 124).—

"There is a legend common in Scandinavia that a dishonest handmaiden of the blessed Virgin purloined her mistress's silver scissors, and that she was transformed into a lapwing for punishment, the forked tail of the bird being a brand of the theft; and that the bird was doomed to a continual confession of the crime by the plaintive cry, 'Tyvit, tyvit!' that is, in Scandinavian, 'I stole them! I stole them!'"—*The Every-day Book of Natural History*, by J. C., p. 107.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

THE FIRST TO ENTER A HOUSE ON CHRISTMAS (OR NEW YEAR'S) MORNING (5th S. x. 483; xi. 52; xii. 18).—The superstitious belief that it is unlucky for a light-haired person to "let in" the new year prevails in Lancashire as well as Cheshire, and is, I believe, widespread. In the village in which I now reside I am acquainted with persons of fair education, who are most careful in guarding against the possibility of the first to cross the threshold on the morn of a new year being fair haired and of light complexion.

NICOLAI C. SCHOU, Jun.

Chorlton Hardy, near Manchester.

PENANCE IN THE CHURCH OF ENGLAND: CUTTING ABOVE THE BREATH (4th S. xii. 169, 213, 298, 416; 5th S. i. 16, 58; xi. 377; xii. 58).—MR. WHYTE has started another subject at the end of his note at the last reference when he refers to Motherwell's desire to cut his pilferers "above the breath." This was the generally accredited means of neutralizing a witch's power, and instances of "cutting aboon the breath" will, I think, be found to have occurred even in this century. A nail from a horse-shoe was the proper instrument, and many an unfortunate possessor of an evil eye has felt its unfriendly touch. Absence from home makes it impossible for me at present to give references, but the practice was very common.

WILLIAM GEORGE BLACK.

Reinsgraben, Göttingen.

ANCIENT FINES: MAIDEN RENTS (5th S. xi. 368; xii. 17).—The lords of some ancient manors are said to have been entitled to sleep with their tenants' wives on the wedding night. This right was generally commuted by a money payment called "maiden rent," and known in Scotland as *mercheta* or *marcheta*. In consequence of this custom it was assumed that the youngest son was more certainly the offspring of the tenant, and so the inheritance was given to the youngest child,

and thus the custom of borough English originated. Blackstone, however, doubts this, and states (*Comm.*, vol. ii. ch. vi.) he cannot learn that the custom ever prevailed in England, but that it did in Scotland until abolished by Malcolm III.

FREDERICK E. SAWYER.

Brighton.

THE COMMA AS A NOTE OF ELISION (5th S. xi. 486; xii. 32).—I noticed the following queer blunder, "Dealer in paints, oils and varnish's," on the door of a chemist's shop in Runcorn. One sometimes sees curious bits of grammar in advertisements. For years there used to be painted up at the railway station at Bolton-le-Moors the following admonition: "Do not cross the line only by the bridge."

ROBERT HOLLAND.

Norton Hill, Runcorn.

"JOLLEYING" (5th S. xi. 406, 454).—The following passage occurs in Thackeray's *Fatal Boots*:—

"Then bed till eleven; then breakfast and the newspaper; then a stroll in Hyde Park or St. James's; then home at half past three to dinner—when I jollied, as I call it, for the rest of the day."—Thackeray's *Works*, 24 vol. edit., vol. xix. p. 338.

EDWARD PEACOCK.

CUCKING OR DUCKING STOOLS (5th S. xi. 88, 399, 456).—Many years ago there was one in the old Town Hall in Dolgellay, and when that was converted into a reading-room and the building completely ceiled, I think the ducking stool was ordered to be put away in the loft between the ceiling and the roof, where it may still be lying hid. I remember it was a curious-looking piece of antiquity, and tradition said it was used in olden times near the Pontfawr in the river Wynion for punishing scolds, &c.

W. P.

Southsea.

I learn from Brayley's *History of Surrey* that in the parish accounts of Mortlake the sum of 3l. 7s. appears to have been paid in 1662 "for erecting and painting a ducking stool for scolds."

E. WALFORD, M.A.

Hampstead, N.W.

"CAD" (5th S. xi. 383, 458).—In my Oxford days, and probably still, there were always certain hangers-on to the different colleges who answered to this name. These "mercuries," as we sometimes called them, were possessed of various talents. They would run on any errands; the vocation of one or two was to run with the "drag," and these were called "aniseseeds" from the unsavoury odour of that drug which they carried with them; some could spout a whole oration of Cicero, and were employed in writing impositions, when the work was purely mechanical, such as transcribing a book of the *Aeneid*, but they were all "cads." So well known were they that portraits of two at least of them were to be seen in the print shops.

One of these worthies attached himself to my college, Oriol; he was called "cad Davis." "Oh, Davis," said a friend of mine to him one day, "what a cad you are!" meaning a scamp. "Well, sir, I gets my living by being a cad," was the reply. In Town and Gown rows, these fellows used to boast that they always took the part of their patrons the undergraduates. They ought to have done so, certainly, but I never could bring myself to believe it. At least they remained neutral on such occasions.

W. J. BERNHARD-SMITH.

Temple.

The word "cad" is used constantly in Dickens's *Sketches by Boz*, for omnibus conductor, and apparently without any of the uncomplimentary meaning that now attaches to the word: e.g. "Mr. Barker had not officiated for many months in this capacity [as assistant-waterman], when the appearance of the first omnibus caused the public mind to go in a new direction, . . . and the spirited proprietor, knowing Mr. Barker's qualifications, appointed him to the vacant office of cad, on the very first application."

D. BARRON BRIGHTWELL.

In an old essay upon "cant and slang" I find the following:—

"The word *cad*, as used by the haw-haw exclusives of the English Universities to those who are non-members, is not the short for cadet, neither does it signify a man of letters, as some might imagine, from the fact that Cadmus was the first man of letters of his time; but it is derived from the word *cadger*, a mean vulgar fellow, a beggar, one who importunes, a man who tries to worm something out of another, either money or information. Thus an omnibus conductor may be called a *cad* because of his asking or importuning passers-by to become passengers. In Scotland a *cad* or *cadie* is a runner or messenger, probably from the *caduceus* or emblem of power carried by Mercury, Jove's messenger. With the exception of these two last applications of the word, it is invariably meant as a term of reproach."

I might add that *cadger* is an old cant term for a man.

HERMES.

"ROBIN HOOD AND THE BISHOP OF HEREFORD" (5th S. xii. 88) is in Ritson's *Robin Hood*, pt. ii. 22, p. 98, Griffin & Co., n.d. ED. MARSHALL.
Sandford St. Martin.

See p. 245 of *Robin Hood: a Collection of Poems, Songs, and Ballads*. With Notes by J. M. Gutch and Life by J. Hicklin. London, Wm. Tegg, 1866.

R. R. LLOYD.

St. Albans.

See *The Boys' Own Story Book*, p. 275, Routledge, 1852.

EDWARD H. MARSHALL.

BELGRAVIA OR BELGRADIA (5th S. xii. 88).—The expression "an old map of London" is somewhat vague, though the words added, "Belgrave Square was not then built," give some indication of the date, as that square was built in 1825. Upper

and Lower Belgrave Place appear in Boyle's *Court Guide* for 1795; Horwood's large map of London, printed in 1795; Boyle's *Court Guide* for 1800; Laurie's map of London, 1804; Mogg's map, 1806; Lockic's *Topography*, 1810; Smith's map, 1814; Mogg's maps, 1816 and 1819; Cary's map, 1820; and Cruchley's map, 1829. It is probable that in 1795 Lower Belgrave Place was unfinished, or but recently built, for the *Court Guide* only gives nine houses out of eighteen as occupied. The name has certainly been spelt Belgrave from that date. If it has appeared as Belgrade in any map during the last eighty-four years it may be deemed a misprint.

EDWARD SOLLY.

HARVEY OF WANGY, CO. ESSEX (5th S. xii. 88).—Permit me to correct a slip of the pen in my query, viz. adding "Sir" to Clarencieux Harvey's name, and to say that the George Harvey referred to was living April, 1666, and had two sons, George, liveryman of the Clothworkers', and Jacob, of the Feltmakers', Company, and grandsons of the same respective names, one of whom was the well-known "Esq. Harvey" of Islington.

E. B.

E. B. will find some information respecting this family in *The Visitations of Essex*, vol. i. pp. 214, 416, published by the Harleian Society.

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

"THE TURKISH SPY" (5th S. xi. 225, 378).—It would have been well if MR. PRINCE had given his authority for stating that an Arabian named Mahmut was the author of *The Turkish Spy*, so that it might have been compared with other accounts. In Baker's *Biographia Dramatica*, 1782, it is said, "De la Riviere Manley, daughter of Sir Roger Manley, Governor of Guernsey, was born there, and died in 1724. She is said to be the author of the first volume of that famous work *The Turkish Spy*." In Wilks and Sothorn's *Catalogue*, London, 1862, the name of J. P. Marana is given as the author. He died at Genoa in 1693, at the age of fifty-one. This name is mentioned as that of the author in the Marquis D'Argens's *Impartial Philosopher*, vol. i. p. 35, and also in *Universal Biography*, by J. Lempriere, D.D., London, 1808.

D. WHYTE.

THE 69TH REGIMENT CALLED "THE OLD AGAMEMNONS" (5th S. xi. 329; xii. 14).—Detachments from regiments of the line sometimes did duty as marines on board men of war, and some of the 69th may have acted as marines on board the *Agamemnon*.

M. N. G.

"HOUSEN" (5th S. x. 328, 437, 527; xi. 297).—UNEDA must be in possession of a very incorrect edition of the beautiful Scottish song of *Logie o' Buchan*, as in the proper version the word "housen" does not occur, and I venture to say such a word

is unknown in Aberdeenshire, the native county of the ballad. The verses are :—

“O, Sandie has owsen (oxen), and siller, and kye,
A house and a haddin, and a' things forbye,
But I wad hae Jamie, wi' s' bonnet in 's hand,
Before I 'd hae Sandie wi' houses and land.
My daddie looks sulky, my minnie looks soor,
They frown upon Jamie because he is poor;
But daddie and minnie, although that they be,
There's nane o' them a' like my Jamie to me.”

I am not aware that the termination *en for es* in the plural is at all common in Aberdeenshire. I can only remember two words, “eye” and “shoe,” the plurals of which end in *n*, viz., “een” and “sheen.”

A. A.

Pitlochry.

“Housen” was the invariable plural for *house* amongst the humble classes of my native place—Thame, a little market town about thirteen miles from Oxford. I have heard my nurse and her friends use the word a hundred times as I walked by her side, something less than half a century ago.

M. D.

“AS MAD AS A HATTER” (2nd S. ix. 462; 3rd S. v. 24, 64, 125; 4th S. viii. 395, 489.)—I find that the following explanation of this saying has not appeared in “N. & Q.” :—

“William Collins, the poet, was the son of a hatter (not a hat manufacturer, as some have said) at Chichester, Sussex. The poet was subject to fits of melancholy madness, and was for some time confined in a lunatic establishment at Chelsea. The other lunatics, hearing that his father was a hatter, got up the saying, ‘Mad as a hatter.’”

I quote from the *Antiquary* (Dec., 1876).

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

ALLUSION IN CHARLES COTTON'S “ANGLER” (5th S. xii. 148.)—The following is the passage wanted: “Walk but into the parlour, you will find one book or other in the window to entertain you the while.” It is to be found at the beginning of chapter x.

A. GRANGER HUTT.

S, Oxford Road, Kilburn.

THE BALLAD OF “WILLIAM AND MARGARET” (5th S. xi. 468; xii. 151.)—Henceforward there need be little difficulty in measuring the small amount of property which David Mallock *alias* Mallet possessed in the *William and Margaret* ballad. I have before me the proofs of Mr. William Chappell's forthcoming *Roxburghe Ballads*, part ix., appendix, wherein he gives the original ballad *verbatim*, and almost exhaustively has settled the whole dispute. Wait a few weeks.

J. W. E.

TOOTHACHE (5th S. xi. 88, 515.)—K. P. D. E. quotes a note from Jarvis's *Don Quixote*, giving the orison of St. Apollonia gathered “from the

mouths of some old women at Esquivias.” I send another orison, “or magic skill to cure sickness, very popular in” a certain locality of North Devon, and gathered, like that of St. Apollonia, from the mouth of an old woman, namely, the wife of the sexton in that parish, who was accustomed to employ this incantation in behalf of her sick neighbours, passing her hand three times over the seat of disease. This orison, taken down word for word as she repeated it to me in 1876, bears a striking resemblance, in form and even in phrase, to that recorded by Don Francisco Berquizas, which was popular in Spain 280 years ago. Like that orison this, too, is in verse form, in question and answer, and the Virgin Mary is the chief person and actor in the scene :—

“As our Blessed Virgin Mary was walking over the down, leading her Son by the hand, she said, Why do you hold your head so low? He said, My head doth ache, and all my bones do ache. I am afraid some ill thing you have got. I will bless you for the black ill thing, the white ill thing, and the red ill thing, bone ill thing; all eating [qu. heating], sticking, pricking ill things. Let all ill things go down into the ground, never to return to thee more (name of person). In the name of the Father, and of the Son, and of the Holy Ghost.”

REG. H. C. FITZHERBERT.

Someisal Herbert, Derby.

THE FYLPOT (3rd S. v. 458; viii. 415; 5th S. x. 436; xi. 154, 317.)—The following interesting scrap, from the *Times* of April 11th last, is surely worthy of being added to your little collection of notes on this interesting symbol :—

“THE CROIX GAMMÉE.—A memoir on the subject of the Croix Gammée or Swastika, by the Right Rev. Dr. Graves, Lord Bishop of Limerick, has recently been published by the Royal Irish Academy, as part iii. of the twenty-seventh volume of their *Transactions*. Antiquaries do not appear to have published any notes on the occurrence of this disguised form of the cross on Irish monuments. But in this memoir illustrations are given of its occurrence on at least four ancient Irish inscribed stones, and on two of these in connexion with Ogam inscriptions, all of them apparently belonging to the Christian period—indeed, never yet in Ireland has it been found on a pagan monument. The author agrees with De Rossi that it is a very ancient device, which has been used as a symbol by many nations. It is to be found in the sacred books of the Persians, and was employed by the Buddhist priests. Dr. Schliemann has found it on pottery at great depths below the surface at Hissarlik and Mycenæ. It appears on coins of Palestine, Greece, and Sicily, and on gold Scandinavian bracteates, and De Rossi points to a Roman pagan monument on which it appears. ‘The truth is that the early Christians, finding this symbol in common use, employed it as a disguised cross in times of persecution, when with their profound reverence for the sign of the cross they were obliged to combine a certain prudence, which restrained them from exposing the emblem of their faith freely to the view of pagans who made it the object of ridicule and reproach.’ Two of the stones figured were found near Glencar, in Kerry; a third on one of the Basket Islands, off the coast of Kerry; and the fourth near Minard, also in Kerry.”

HASTINGS C. DENT.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 509; xii. 99).—

I thank K. N. and MR. HALL for their replies to my query. The passage quoted in Acts xvii. 28 had occurred to me, but I rejected it as insufficient to support the assertion of Strauss that "a Stoic was the first to speak the word that all men are brothers." If he had no stronger proof of his assertion than that, I shall still believe that that "word" was not spoken till after the appearance of the Son of Man. Did the Greek regard the barbarian as a brother, or the Jew the Gentile? K. N. supposes St. Paul's quotation to be from Cleanthes, but the exact words (*τοῦ γὰρ καὶ γένος ἰσμεῖν*) occur in the *Phænomena* of Aratus, who was a native of Cilicia, the country of St. Paul. MR. HALL thinks the brotherhood of man "a truth discoverable by reason if only the unity of God be first predicated." The Jew believed in the unity of God. Did he believe in the brotherhood of man? The very chapter from which MR. HALL quotes proves that even on the last of the prophets that truth had not dawned, for it is there charged against the Jews as a sin that they had entered into relations of affinity with Gentiles (Malachi ii. 11). R. M. SPENCE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Ulster Civil War of 1641 and its Consequences. By John McDonnell, M.D. (Dublin, M. H. Gill & Son.) In taking up his pen to write anew the story of the '41, Dr. McDonnell was avowedly entering upon a peculiarly thorny path as an historical writer. But he tells us very plainly so much of his own personal opinions as may enable his readers to judge of the probability of his success in holding the balance between conflicting issues, and he also lays before us what are the special points in Mr. Froude's doctrine of history which led more particularly to the writing of the present work. Dr. McDonnell thinks that it was the confiscations so extensively carried out in Ulster by the English Government, together with their persecution of the Roman Catholics, which led to the sad troubles of 1641, and it can scarcely be denied that there is much probability in this view. That great exaggeration may be traced in the ordinary accounts of this rebellion can, we have no doubt, easily be conceded to our author. There will remain quite enough for him and for us to deplore. "Anatomies of death," such as our own Spenser describes, are sufficiently piteous sights to mar the "most beautiful and sweete country of any as is under heaven." In many respects the history of Ulster is peculiarly interesting. Peopled and re-peopled by many an ebb and flow of the Scotie race, it retains to this day a more purely Scotie population than any other part of Ireland. The followers of Sorley Bury, done to death by Norris in Bruce's Castle, on the island of Rathlin, were members of the same great clan that had given saints and kings alike to Ulster and to Dairiada. English writers are apt to ignore this fact, and so to misread more than one portion both of Scottish and of Irish history. If there was much in the circumstances which are set forth by Dr. McDonnell to extenuate the Ulster appeal to the arbitration of the sword in 1641, there is the more reason for our joining in the hope which he expresses that a "real and affectionate union" will ultimately knit all Ireland in close friendship, not simply with England, but with Great Britain. To the student of Irish history Dr. McDonnell's book should be a welcome, as it cannot fail to be a useful, companion.

Historical and Descriptive Notices of the Parish of Deddington, Oxon. By the Rev. E. Marshall, M.A. (Oxford, James Parker & Co.).

OXFORDSHIRE still remains without a standard historian of the county, but from the time of Bishop Kennett it has always been fortunate in attracting the attention of well-qualified collectors of parochial antiquities. The future historian will be grateful to Mr. Marshall for the materials which he has accumulated in his carefully written histories of different parishes round Woodstock. The parish of Deddington contains nearly 4,000 acres, and was one of the Domesday manors of the Conqueror's half brother Odo, Bishop of Bayeux, when it was valued at 60*l.* a year. It comprised thirty-six hides, averaging 106 acres each, with a rental of 3*½d.* to the acre; but it has been broken up into three manors since the reign of Edward III. The manor belonging to the baronial family of Basset was given in the reign of Henry III, to Bicester Priory, and on the dissolution of monasteries became the property of Sir Thomas Pope, the founder of Trinity College, Oxford, from whom it passed to the Dean and Chapter of Christ Church. Another manor was granted by William de Bohun, Earl of Northampton, in 1351, to the free chapel at Windsor, and still belongs to the Dean and Canons of Windsor. But the chief manor reverted to the crown with the rest of the Bohun estates, and still forms part of the Duchy of Lancaster. Most people will be surprised to hear that Deddington sent two members to Parliament in 1302 and 1305, and that the curious old game of the quintain was still in use there in the eighteenth century, when it formed a part of the rough play at weddings.

The Visitations of Cornwall, comprising the Heralds' Visitations of 1530, 1573, and 1620. Edited, with Additions, by Lieut.-Col. J. L. Vivian. Part I. (Golding & Lawrence.)

COLONEL VIVIAN was the joint editor of the *Visitation of 1620*, published by the Harleian Society, and has been encouraged by his success to attempt the more ambitious undertaking of printing all the three *Visitations of Cornwall*, with notes and illustrations from wills and parish registers. Many pedigrees are continued down to the present time, and especially those which are included in Sir John Maclean's *History of Trigg Minor*. The editor expects to complete his undertaking in fifteen parts of forty quarto pages each, and this unvalued collection of Cornish genealogies promises to be of great local interest and importance. Part I. contains full pedigrees of the great family of Arundel in all its branches, but the early genealogy is more creditable to the industry than to the critical powers of the editor, and the descent of the Domesday barony of Roger de Arundel is confessedly left in hopeless confusion. This is the more inexcusable, because the true story is printed in the last edition of Hutchings's *History of Dorset*, vol. ii. p. 858, &c., where it is clearly shown that the barony of Roger de Arundel, the grandson of Roger of Domesday, passed through a female heir to Gerbert de Perci in 1165. Although, however, critical students of baronial genealogy must not expect much benefit or information from Colonel Vivian's publication, every lover of genealogy will be grateful for his having collected in a single volume all that is recorded in the College of Arms about families of ancient gentry in Cornwall.

Carmarthen and its Neighbourhood. Notes Topographical and Historical. By William Spurrell. (Carmarthen, William Spurrell.)

THIS is the second edition of what was originally intended as a handbook to the various objects of interest in Carmarthen and its vicinity, but has expanded into

something more. The author, printer, and publisher appear to be combined in one person, and it is pleasant to say that in each capacity he has done his work admirably. As a guide book it is a model for what such books should be; but beyond this the volume is full of valuable historical details, and contains a chronicle of local events from the time of William the Conqueror to the present day, lists of the mayors and other borough officials, and, which is an addition much to be valued, all the inscriptions from the monuments in all the churches and chapels in Carmarthen. We have rarely seen a book of this character that we could so heartily commend.

Londoniana. By Edward Walford, M.A. 2 vols. (Hurst & Blackett.)

THIS book consists of a miscellaneous collection of articles relating to London, most of which have previously appeared in certain newspapers. The subjects range from Plantagenet London to the last of Cremorne Gardens. The article on two eccentric Lord Mayors will be new to many. Of Sir John Barnard, who could hold his own in his frequent encounters with Sir Robert Walpole in the House of Commons, Mr. Walford tells a good story. One day, while Sir John was addressing the House, Sir Robert whispered to the Speaker, who leaned towards him over the arm of his chair. Sir John suddenly stopped, and exclaimed, "Mr. Speaker, I address myself to you, sir, and not to your chair; I will be heard, and I call the right honourable gentleman to order." The Speaker, feeling the rebuke to be merited, turned round, left off chatting with Sir Robert, and begged Sir John Barnard to proceed, as he was "all attention." Sir William Staines, the second Lord Mayor noticed in the article, was a more ordinary man, and is more justly styled "eccentric" than Sir John Barnard. We learn from the chapter on "Mistletoe in Covent Garden" that this parasite, which prefers the apple to all other trees, is chiefly obtained from the orchards of Herefordshire. In December eighty-nine tons of mistletoe were sent out of the county, the value of which varies from 5*l.* to 6*l.* 10*s.* per ton. It will be seen from these two illustrations that the subjects discussed by Mr. Walford are of a very varied character.

Cadyow Castle, by Sir Walter Scott, translated into Latin verse by J. Henry, M.A. (Belfast, W. Mullan), is a translation of a kind not often placed before the public, being a rendering into Latin metre of one of Sir Walter Scott's strongly national and descriptive ballads. It is unavoidable that we should meet in such a poem with some rather portentous Latinity. But it was perhaps hard for the translator to do better with "the wild Macfarlane's plaided clan" than turn them into "enses clari Macfarlaniorum." To those who have a fancy for such classic exercises, Mr. Henry's verse may pleasantly call up visions of the sweet valley, "ubi Evanus per campos agmine currit."

OCTAVE DELEPIERRE, LL D.—The readers of "N. & Q." will have heard with sorrow of the death, on the 18th inst., of their fellow contributor, M. DELEPIERRE, and will add their meed of sympathetic grief to that of his relatives and friends at the loss of so good a man, so ripe a scholar, so true a friend. Few men were more versed in that general and miscellaneous knowledge of which "N. & Q." may be justly recognized as the special organ. Although thoroughly versed in the masterpieces of literature, more particularly those of France, Italy, and England, M. DELEPIERRE loved to wander in the by-paths, and to cull those flowers "born to blush unseen" which may be termed the "curiosities of literature." The range of his inquiries was indeed vast, and extended from the consideration of grave *Historical Difficulties* to an *Essai sur le Rébus*.

Although more than twenty years ago, I remember, as if but yesterday, the first time I saw M. DELEPIERRE. Then but a young man, starting on my first continental journey, I went to him at his office in Paternoster Row to secure the required Belgian *visé*. The few kindly words he then spoke so much impressed me that I determined not to miss an opportunity of becoming better acquainted with him. A kindred taste in literature enabled me in later years to accomplish this object, and the seeds were then sown of a friendship with which M. DELEPIERRE honoured me until his lamented death. Never did there exist a sage more ready and willing to impart to others the fruits of his studies and research; one had but to ask concerning some scarce or out-of-the-way book and the inquirer was forthwith overwhelmed with quotations and references, such was the true unselfish spirit of this genuine bibliographer.

Singularly modest was M. DELEPIERRE as a man of letters. His numerous works are, as a rule, known to bibliophiles only. They were not, it is true, destined for the general public, but it is probably owing to the author's unobtrusiveness that they were not more universally circulated. Many of them have now become scarce, and indeed already it would be a difficult task to form a complete collection. Lorenz and Vapereau have each given lists of M. DELEPIERRE'S writings, but both of their lists are imperfect; a complete bibliography has yet to be made. It may, perhaps, some day appear in the columns of "N. & Q."

H. S. ASHBEA.

Notices to Correspondents.

We must call special attention to the following notice:

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

MIALMA.—In Bryce's *Holy Roman Empire* (1866, pp. 199-200) you will find the Barbarossa legend graphically told, but with the warning appended that the legend is one which appears under many forms in various countries. Prof. Bryce adopts the Untersberg, near Salzburg, as the scene of the great emperor's enchanted sleep. Neither Gibbon, Hallam, nor Du Cberrier (*Luttes des Papes et des Empereurs*) mentions the story at all. It is incidentally alluded to, however, in Mr. Kingston-Oliphant's *History of Frederick II., Emperor of the Romans* (1862, i. 64), and is a well-known mediæval myth.

C. P. E. ("Robin Hood and the Bishop of Hereford," *ante*, p. 88) writes that if M. A. will apply to "C. P. E., Post Office, Aberford, Leeds," a small volume can be sent him, by post, containing the ballad.

ST. SWITHIN.—The publishers themselves subsequently supplied the date referred to.

H. G. C. remarks, with reference to his note, *ante*, p. 159, that the tree was cut down in 1809.

H. ALLINGHAM.—Consult Butler's *Lives of the Saints*.

J. M. T. (Homburg) has not sent his name in full.

W. C. J. and J. C. B.—Letters forwarded.

ERRATUM.—*Ante*, p. 146, l. 3 from bottom, for "Bunyan" read *Bacon*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, SEPTEMBER 6, 1879.

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Notes.

SHIRLEY FAMILY AND "THE RECORDS OF THE SOCIETY OF JESUS."

In the fifth volume of Father Henry Foley's *Records of the English Province of the Society of Jesus* (Lond., 1879, 8vo.) there is at pp. 475-7 a note on "The Shirley Family of Derbyshire," taken principally from my own work, *Stemmata Shirleiana* (second edit., 1873, 4to.), but containing some curious additional information derived from the records of Roman Catholic colleges. On two points I desire to make a few observations. The first relates to Henry, undoubtedly the eldest son of Sir Thomas Shirley the antiquary, who lived in the reign of Charles I. The passage is as follows:—

"We learn from the English College Diary, Rome, that Henry Shirley, after making his humanity studies, passed on to the English College, Rome, for his philosophy, and was admitted as a convictor in the assumed name of Henry Pelham of Huntington, aged eighteen, on November 17, 1640. He left the college for Parma, November 5, 1644, and there entered the family of Prince Francis, brother to his Serene Highness the Duke of Parma. He was, says the Diary, of an easy disposition, but little inclined for study. On entering the English College he states: 'My true name is Henry Shirley; I am son of Sir Thomas Shirley, Knt., and his wife Mary Harper. I was born in *arce Calydoniensi*, Warwickshire,

and was brought up and educated partly at my father's house, partly at St. Omer's College, and partly at the College of the Nobles at Parma. My brothers and sisters are Catholics: my connexions are principally heretics. I was always a Catholic, and left England in 1639. I was once in prison for two months for the Catholic faith.'"

The editor, rightly conjecturing that this entry concerns Henry, eldest son of Sir Thomas Shirley, is puzzled about *Calydon*, in Warwickshire, and suggests that it is a mistake for Etyngdon or Ettington, the original seat of the family, from whence I now write; but there is no doubt that the Diary is right, and that Caloughton or Callowdon, an ancient house of the Berkeleys, near Coventry, is intended. It was at the latter end of the sixteenth century one of the seats of Henry, Lord Berkeley, grandfather of Sir Henry and Sir Thomas Shirley, whose mother was the second daughter of Lord Berkeley by Catherine, daughter of Henry, Earl of Surrey. Callowdon is often mentioned in that most interesting work on the manners of our ancestors, Smyth's *Lives of the Berkeleys*. Henry, Lord Berkeley, died there in 1613.

The other point relates to Elizabeth, daughter of John Shirley and sister of Sir George, the first baronet, who was a nun at Louvain, and died there in 1641. But in the account of her now given she is said "to have been brought up an earnest Protestant, and so continued until she was twenty years of age." This I think is a mistake, it having been always believed in my family that all our ancestors were Roman Catholics till after the match of Sir Henry Shirley with Lady Dorothy Devereux in 1615. This account, communicated from the records of St. Scholastica's Abbey, Teignmouth, cannot, I think, be depended on. It states that "Miss Shirley" being brought up a Protestant, her brother George was desirous that she should come to keep house for him, which she did till he married. Then follows the story of a beggar woman, who is said to have been the means of converting her. This person was a weaver of inkle, or tape, and "Miss Shirley," being in want of some, would have her remain with her that it might be made in the manner she desired. There being no room long enough in the house they both went to the church, which stood right in front of the house, and was large and long enough to warp the tape. Then followed some talk of the monuments in the church, which had not been much defaced because the lord of the manor was a Catholic, &c. Now, in the first place, no young lady in the sixteenth or seventeenth century would be called "Miss," she would be "Mistress" or "Madam." Secondly, the residence of Sir George Shirley was either at Staunton Harold, in Leicestershire, or Astwell, in Northamptonshire, and at neither place was there a church "right in front of the house," and, consequently, no monuments whereon to discourse. The parish church of Bredon, where the Shirley monuments are, is fully two miles from Staunton

Harold, and Wappenham, the parish church of Astwell, a very considerable distance from that place. To be sure there was Ettington, where there was a large church "right in front of the house" and many monuments, but although it belonged to Sir George Shirley, he never had possession of it or lived there during the whole of his life, it being leased away to the Underhill family and not recovered till the year 1641. On the whole I cannot but reject this story of the supposed conversion of Elizabeth Shirley as apocryphal, if not of modern fabrication, and regret that such doubtful legends should be mixed up with much which is authentic and really valuable in these records of the Society of Jesus.

EV. PH. SHIRLEY.

MATHEMATICAL BIBLIOGRAPHY.*

It was only yesterday (*i.e.* July 3, 1879) that, through the kindness of my brother, Dr. John Cockle, I became the owner of a work whereof I subjoin, in the form used by De Morgan, the following description:—

Paris, eighteen-ten. J.-B.-E. DU BOURGUET. "Traité Élémentaires de Calcul Différentiel et de Calcul Intégral, Indépendans de toutes notions de quantités infinitésimales et de limites; Ouvrage mis à la portée des Commencans, et où se trouvent plusieurs nouvelles théories et méthodes fort simplifiées d'intégrations, avec des applications utiles aux progrès des Sciences exactes; Par J.-B.-E. du Bourguet, Ancien Officier de Marine, Docteur en la Faculté des Sciences, Officier de l'Université, et Professeur de Mathématiques spéciales au Lycée Impérial. Tome Premier." *Octavo*.

Paris, eighteen-eleven, J.-B.-E. DU BOURGUET. "Traité Élémentaires . . . [as above] . . . Impérial. Tome Second." *Octavo*.

The title-pages from which the foregoing descriptions were severally taken are, however, each preceded by a fly-leaf containing the words "Traité Élémentaires de Calcul Différentiel et de Calcul Intégral," with the respective additions "Tome I." and "Tome II." Tome I. contains xxiv+499 pages, but its paging commences with the fly-leaf. The "Discours Préliminaire" extends from p. v to p. xxi, both inclusive, and the "Avertissement" from p. xxii to p. xxv, both inclusive. There is a "Table des Matières" which occupies from p. 478 to p. 499, both inclusive. To the *errata*, which appear at p. 500, or rather on the back of p. 499, may be added the misprint of "vj" for xvj in the course of the paging. Tome II. consists of 610 pages, preceded by a fly-leaf and also by a title-page and succeeded by a leaf on one page of which is a Supplement to the *errata* of the first volume, while on its second page are the *errata* of the second volume. The second is also the last volume

(see p. 610) and its "Table des Matières" extends from p. 587 to p. 610, both inclusive. The catchword is wanting at the end of sheet 17, but it occurs both at p. viii and at p. xxiv, where the sheet *b* ends.

My copy had remained uncut for nearly seventy years, and indeed until I cut it. The work itself deserves examination, were it only on account of the fulness of its indexes and the special facilities afforded (see p. xxij) for testing its claims. I shall, however, at present confine myself to the historical, bibliographical, and personal matter contained in its preliminary portion. At the beginning (p. v) of the *Discours* we have a foot-note which I translate as follows:—

"Leibnitz published his discovery of the differential calculus in the *Leipsic Acts* for the month of October, 1684, and Newton published in 1686 his book of the *Principia*, which proves that this great mathematician possessed already in a high degree [of perfection] the method of fluxions or differential calculus, although this analysis is therein disguised under the form of a complicated synthesis, which was not [fully] understood until after the calculus, differential and integral, had made great advances."

After mentioning or criticizing Leibnitz (pp. v, vj, viij) Newton (pp. v, viij) the Bernoulli brothers (p. vj), the Newtonians and the Leibnitzians (p. viij) and lastly d'Alembert (p. ix) du Bourguet says (p. xij) that Lagrange has "lifted the veil across which mathematicians did not perceive, except confusedly and diversely, the truth." But (p. xiv) he thinks the course followed in the *Leçons* rather long for initiatory teaching, and that (pp. xiv, xv), by availing himself of Lagrange's idea and uniting with it ideas of his own, he has brought the principles of the calculus back to those of simple Algebra and elementary Geometry.

I translate the following from pp. xvij—xxi:—

"If like some authors, otherwise very estimable for their talents, I had nothing else to do than compile certain theories which are to be found in the excellent Treatises on the calculus, differential and integral, of de L'hopital, and Bougainville, Euler, Lacroix, Bossut, and in the *Calcul des Fonctions*, by Lagrange, all for the sole pleasure of styling myself the author of a work on the loftiest part of pure Mathematics, I can give the assurance that, wishing to employ my time better, I should have resisted the temptation to which several persons have yielded; for very often I have found, in these compilations, demonstrations, much less clear than in the original works, of certain theories over which inventive genius has, in my opinion, shed a lustre which is tarnished a little in its passage through hands strange to the subject, and less dexterous than those which created it."

The *Discours*, as I translate, concludes thus:—

"Although I have drawn from the excellent works, the authors of which I have already named, a great number of the materials which compose the present one; nevertheless it will be felt that, in order to fulfil the purpose which I intended and which is stated above, it has been necessary to find many new demonstrations, and entirely to rehandle certain theories which rested upon principles different from those which serve as a

* [See "N. & Q." 1st S. x. 3, 47, 190; xi. 370, 516; 2nd S. iii. 354; viii. 465; ix. 339, 449; x. 162, 218, 232, 309; xi. 81, 345, 503; xii. 164, 363, 517; 3rd S. i. 61, 167, 306; ii. 443; xi. 514; 4th S. ii. 316; 5th S. iv. 401.]

basis for this new *Traité élémentaire des Calculs différentiel et intégral*. Moreover, independently of this cause, which has necessitated changes in the manner of presenting theories already known, there will yet be found in this work some new theories, and integrations more simple than those made use of up to the present time."

Du Bourguet elsewhere in the *Discours* cites or mentions Lacroix (pp. ix, x, xii), de Lhospital (p. ix), Euler, d'Alembert and Lagrange (p. xvj misprinted xj). He also makes mention of Laplace (pp. xiv and xvj), Legendre (pp. x and xix) and Ampère (p. xv); of a *Traité de Navigation* of his own (p. xj) and of a *Traité élémentaire de Géométrie* by an unnamed author (p. xvij).

The first paragraph of his footnote at p. xv bears upon practical instruction and, passing now from the *Discours*, I translate the following from p. xxiv of the *Avertissement*:—

"When I shall [have occasion to] recall any essential principle of the Elements of Mathematics, I shall in general refer to the *Algebra* of Lacroix, to the *Geometry* and to the *Trigonometry* of Legendre, and lastly to the *Analytical Geometry* of Biot, or to the *Memoir on Surfaces of the first and of the second degree* by Monge and Haehette, which are the works most commonly used in the actual teaching of the elements of pure Mathematics."

This refers to the instruction given in or about 1810.

Cambridge, eighteen-twenty-nine. L. B. FRANCEUR. 'A complete Course of Mathematics. By L. B. Franceur. Translated from the French By R. Blakelock, M.A. Fellow of Cath. Hall, Cambridge. Vol. I.' *Octavo*.

Cambridge, eighteen-thirty. L. B. FRANCEUR. 'A complete ... [as last above] ... Cambridge. Vol. II.' *Octavo*.

Parallel to some extent, at least, with remarks in *The Unseen Universe* (ed. of 1875, p. 47, art. 54) runs one of Newton (in the *Principia*) viz.: "Nam tempora et spatia sunt sui ipsorum et rerum omnium quasi loca." I remark that by "mechanics" Thomson and Tait signify the science of machines (see their *Treatise*, vol. i, p. 187, footnote); by "kinematics" the science of motion in the abstract. They regard "statics" and "kinetics" as constituting "dynamics" (*Ib.* Preface, p. vi), or the science of force.

JAMES COCKLE, F.R.S.

The Lodge, West Molesey, near Hampton Court.

convert those distant heathen, just as Glastonbury preserved sacred traditions of comers far greater than Lucius from the home of Christianity itself. The Church of Britain received the Creed of Nicæa, 325, and probably, from the answers of St. Gregory the Great to St. Augustine, adopted the ritual and use of Gaul. Its liturgy was certainly different from the Roman. It was an independent Church, for St. Augustine said to the British bishops, "You act in many respects after a manner contrary to our (Roman) customs, and indeed to those of the Universal Church"; he offered that they should retain their other customs, provided that they adopted the Roman Easter and form of baptism (Bede, *H. E.*, lib. ii. c. ii.). When heresy invaded the fold they invited the help of St. German, Bishop of Auxerre, and Lupus, Bishop of Troyes, and the brother of Vincent of Lerins, to confound the gainsayers in 429. When they arrived the Teutonic descent upon the British coasts had commenced to terrify the country, and led to a warfare which lasted through a century of sorrow. In that weary time there is not a finer episode, be it legend or historic fact which has received later details, than that of St. German leading forth at Eastertide his army of newly baptized Christians, and overwhelming the invaders with stones and rocks in one of the passes of North Wales near Mold, whilst the priests thrice raised the triumphant cry of "Alleluia!" Christianity took refuge among the fastnesses of Wales with Theonas, along the Northumbrian border, in the monasteries of Ireland, and in Brittany, Cornwall, and Strathclyde.

In the pre-Norman Church the institution of parishes formed a marked feature in its organization and relation to the people. The word *parochia* has the same meaning as *prebend*, *παρεχω*, *prebere*. The *parochi* or *copiarii* are mentioned by Horace, "*Parochi qui debent ligna salemque*" (*Serm.*, lib. i. sat. 5). The *parochia* was the name given to a church served by a priest, who fed the people committed to his charge. At first it denoted the diocese of a bishop. The reason is as follows: At first the bishop was the universal pastor of all the churches within his jurisdiction, with cure of souls, and as steward of all the tithes and revenues dispensed them among his clergy in portions larger or smaller. This led to the gradual settlement of distinct clergy where the stipend was sufficient for their local maintenance. The general allotment of stipends by a division of the church goods came later in due course of time. The bishop then ceased to be *parochus*, or rector, of the whole diocese, by becoming *parochus* of the cathedral only, and as prelate ruling all the churches within his jurisdiction. The cathedral was his see, and the parish or mother church of the entire diocese. The parish church was distinguished by the title of its dedication, the cath-

NOTES ON THE ENGLISH CHURCH AT THREE PERIODS.

The ancient British Church was not missionary, and grew lukewarm in the midst of surrounding heathenism (Gildas; Bede, *H. E.*, lib. i. c. xxii.). Its constitution embraced bishops, priests, and deacons. It had churches and altars for the "sacrifices" of praise and thanksgiving, its parishes or episcopal provinces; its basilicas of martyrs; it observed holydays, and used an ecclesiastical chant (Gildas, 66, 67). Yet the great Church of Chur, in its office books, venerated as its first founder a British king who had laid down his crown to

dral by that of the city, and the bishop by the name of the diocese at first in some instances, but usually by the title of his see (cathedra), which was the rule eventually. The cathedral was the major ecclesia, and to the see all the lesser churches paid an annual sum, called the "cathedraticum."

The Church in the Eleventh Century.—Considerable laxity had crept into the Church, and it was now ordered that (1) ordinations should be observed at the appointed seasons; (2) altars should be of stone; (3) the Holy Communion should be administered only in consecrated churches and with the mixed chalice (which was not to be of wax or wood), and not with beer or water alone, and without tolling of the bells at the time of the *Secret*; (4) that baptism ordinarily should be administered only at Easter and Whitsuntide; (5) that no burials should be permitted in churches (Counc. of Winchester, 1071). Canons were forbidden to have wives, and no married man was to be ordained deacon or priest (Lanfranc's Canons, 1076, c. i.). Archdeacons were required to be appointed (Counc. of Winchester, 1070, c. v. See also *Cod. Diplom.*, 1024; *Bede*, ii. 16, iii. 20; *Flor. Wigorn.*, i. 164; *Ang. Sac.*, i. 150; *Lanfr.*, *Op.*, ii. 50; *Br. Willis's Cathedrals*). Archdeaconries were sometimes conterminous with shires. There were fifty-two in nineteen dioceses in the twelfth century.

Assistant Clergy.—The parish clergy had hitherto consisted simply of incumbents, with cure of souls, being curates or parish priests. Early in the twelfth century (in 1127) we find the latter name used in the sense of an assistant. They were confined to parish duties in church, and distinct from the annuellar, chantry, or mass priest, who had a special service of his own. They were temporary (in distinction to perpetual) vicars. Where the incumbent was in minor orders, then assistance was indispensable, and also in cases of his absence and disability when in holy orders; in this case they became curates' chaplains, and their salary was raised. They had a house usually adjoining the manse or churchyard. Their stipend was smaller than that of a chantry priest or a vicar. In the thirteenth century the vicar or chaplain had usually five marks, the annuellar 50s., and the parish priest 40s. In the latter case it is reasonable to assume that he boarded with the incumbent as a vicar did with a canon. In 1222 Archbishop Langton's Constitutions enacted that in every church which had a large parish there should be two or three priests, according to the size of the parish and the estate of the church, lest in case of sickness or infirmity of a single priest the sacraments of the Church should be withdrawn from the parishioners, especially the infirm. These assistant clergy, called annual or biennial chaplains, were, however, in practice permanent; for by Edmund's Constitutions in 1236,

c. xxv.—xxvi., no rector was to remove them without reasonable cause, especially if of honest life and good report. They also had the title of temporary vicars or stipendiary priests. On the Sunday or festival following their appointment they took an oath at high mass, on the Gospel, to do no injury to the rector's rights, and to promote peace between him and his parishioners. They were to attend in the chancel, vested in surplices purchased at their own cost, at matins, mass, and the hours, and take their part in reading, singing, and psalmody, thus constituting the choir. Whether they had means of their own or maintenance by friends, they were not to take any offering without the rector's consent. There were at that time, in a large church, frequently the mass of the day, the mass of the Holy Trinity at marriages, and the mass for the dead; but no assistant priest was to say mass until after the Gospel at high mass, except by permission of the rector. This arrangement required the addition of at least one second or low altar. They were not allowed to hear confession, except in the extreme case of a dying person or with the rector's leave, under pain of the most severe penalties. In 1347, owing to the scarcity of chaplains, the assistant clergy demanded an increase of payment, but a constitution fixed their stipend at six marks a year. In 1362 one mark of silver was given in augmentation of their stipend (Islip's Const., c. ii.). The scarcity of chaplains had been caused by the attractiveness of the large endowments and easier life of a chantry priest. The word chaplain exactly corresponded to the word curate—one capable of taking a cure of souls.

Beneficed Clergy.—The beneficed clergy suffered severely by the system of appropriations, which was sanctioned by the Crown and the Court of Rome as early as the thirteenth century. Where a monastery held the advowson, it petitioned for leave to apportion the cure-tithes to the maintenance of the community or of some special officer within it.

Ordination of Livings.—In 1392 Parliament secured the independence of the parish clergy, and the glebe and manse were required to be surrendered by the convent for their use. The regular canons appointed one of their own canons as a vicar, whilst the monastic bodies secured the services of a secular. In order to make an adequate provision for the parish clergy, a commission of their neighbouring beneficed brethren was appointed. A return was made to the archbishop, and on his authority the diocesan proceeded to "ordain the vicarage." In the cases of rectories the impropiators insisted at least on a pension out of the income, or else they took all the profits and paid a pension, usually of 8l. a year (the legal standard), to the rector.

Chantry Priests.—The statute of Mortmain of

Henry III., which precluded the alienation of large properties from the heir to an ecclesiastical community, led to the establishment of chantries, which were endowed with estates for the celebration of obits and masses of requiem for the founder and his kinsfolk. At first they were established at a particular altar, and this frequently led to the erection of an additional aisle or attached chapel. They finally, in the fifteenth century, developed into collegiate churches, with the chancel reserved to the college of chantry priests. The multiplication of chantries led to a great dearth of parish priests, so that in 1362 the archbishop condemned the growing abuse of the clergy seeking the place of annuellers at large stipends, to the destitution of the parochial cures. He therefore fixed their pay at five marks, and that of the parish clergy at six marks, and punished offenders with suspension and fine. The bishops were enjoined to see that every church, prebendal cure, and chapel was duly served by the best qualified chaplains. It seems that even canons sought the office of chantry priests at this time.

MACKENZIE E. C. WALCOTT.

BROADSIDES OF 1682.—Recently an opportunity was kindly afforded me of looking through a bundle of broadsides collected by the late Mr. David Laing, and preserved in the Signet Library, Edinburgh. They are all of the year 1682, and were issued on the occasion of the return of the Duke of York and his wife, Mary Beatrice of Modena, from Scotland, after the escape of the prince from the wreck of the Gloucester frigate on the Leman and Ore sands. As might be expected in such pieces, probably hastily got up, some of the sentiments are very quaintly expressed, to say nothing of the curious mixture of Christian and Greek mythological ideas which was common amongst poets at that period. *Apropos* of the Providence that had watched over the duke one writer asks:—

“How Can dull Ideots think that Providence
Has over human things no Influence?
That all things here below disposed are
By *unseen Atoms roving in the Air?*”

Atomic theories and the notions of those who “reject all design in creation, and all purpose in the universe,” are common enough in our time, but it would, I think, be interesting to know what particular “fallacy of evolution,” indulged in by the “dull ideots” of that age, the writer had in view.

Another of these broadsides is from the more graceful pen of “Mr. Dryden.” Referring to the voyage of Mary of Modena from Scotland on board the Happy Return, he writes:—

“The Wandering *Nereids*, though they raised no Storm,
Forslowed her Passage to behold her Form;
Some cry’d a Venus, some, a Thetis past;
But this was not so fair, nor that so chaste.”

To slow is a technical expression which is supposed to have come into use with steamboats and locomotive engines. An engine-driver is directed to *slow* his train before coming upon a bridge under repair. Thus the *Nereids*, when they “*forslowed*” the vessel of the princess through curiosity, acted very much as might the captain of a steamer in our day. The lines, as here quoted, are the same as those in the corresponding passage in the *Prologue to the Duchess on her Return from Scotland* in the 1743 edit. of Dryden’s works. In recent times they have appeared in a more elegant, it may be, but less striking form. The *Nereids* are said to have

“Followed her passage to behold her form.”

The old is better, to my thinking, even had Dryden himself sanctioned the change.

ALEX. FERGUSSON, Lieut.-Col.
United Service Club, Edinburgh.

JONATHAN TROUP.—See Nichols’s *Lit. Anecd.* and *Lit. Illustr.*; *Biogr. Univ.* Höfer, *Biogr. Gén.* Watt, *Biblioth. Brit.* Dalzel, *Anal. Maiora*, ii.⁷ (2) 137, 202, 208, 242, 263. *Europ. Mag.*, vii. 410; Saxe, *Onomast.*, vii. 218; Jo. Schweighæuseri, *Opusc.* (ad Suidam Pref.). *Gent. Mag.*, March, 1785. Harsh character of (*Ibid.*, 1786, 652 *seq.*). Reiske complains of his bitterness (Letter to T. Warton, Oct. 22, 1770, in Mant’s *Life of T. W.*, xlvi, cf. xliii, xlv). His *Notulæ on Cic. Off.*, ed. Oxon., 1821, pp. 361-8. Ruhnken, *Epp. ad Wytenbach.* ed. Kraft, p. 19; Jacobs, *Personalien*, p. 26; Seebode and Friedmann, *Misc. Crit.*, i. (2) n. 39. Wytenbach, *Vita Ruhnkenii*, 168, ed. 1799: Ruhnken regretted having sent to him his notes on Longinus, noticing his habit of appropriating the observations of others slightly altered, and carping at those whom he plundered. Inferior to Jeremiah Markland (*Ibid.*, 218-20). Porson’s preface to his *Emend.* to Suidas, printed from his own copy in Beloe’s *Sexagenarian*, ii. 294, 295. Dalzel, *Analecta Maiora*, i.⁷ (2) 17, “nuperus Longini editor, vir eruditissimus, atque τοῦ πᾶν BENTLEII æmulus.” His Longinus (Wytenbach, *Biblioth. Crit.*). His mother (*Gent. Mag.*, June, 1851, 665 a). Last, but not least, consult the invaluable *Bibliotheca Cornubiensis*. JOHN E. B. MAYOR.

Cambridge.

THE ROXBURGH SALE.—Among some papers, now in my hands, of the late Edward Hill, M.D., Regius Professor of Physic in the University of Dublin, is the following note of a brisk competition at the sale of the Roxburgh library for the *Decameron* of Boccaccio, a single volume in small folio, printed in the year 1471. It was knocked down to the Marquis of Blandford at 2,260l. I send you Dr. Hill’s original MS., a beautiful specimen of caligraphy:—

"June 24, 1812. At the Roxburgh sale, on Tuesday, the *Decameron* fetched the *extraordinary* price of 2260 pounds. Earl Spencer was the competitor with the Marquis of Blandford, the *fortunate* purchaser. The Marquis proposed starting with five guineas, but Lord Spencer put it up at 100*l*. When the Marquis bid the last ten pounds, Lord Spencer said, 'I bow to you.' The engagement was very fierce, and at its termination there was a general '*Puizza*!' Presently after the Marquis offered his hand to Lord Spencer, saying, 'We are good friends still?' His Lordship replied, 'Perfectly—indeed, I am obliged to you.' 'So am I to you,' said the Marquis, 'therefore the obligation is mutual.' He declared that it was his intention to have gone as far as 5000*l*.—Before, he was possessed of a copy of the same edition, but it wanted five leaves; 'for which five leaves,' as Lord S. observed, 'he might be said to have given 2260*l*.' A Bookseller, by order of Buonaparte, bid 2000*l*. for the *Boccaccio*, which De Bure told the Auctioneer, when he was in Paris, was the only great *desideratum* in Napoleon's library.

"The utmost that can be said of the present extravagant *bibliomania* that prevails is, that it is somewhat more rational than the *tulipomania* which prevailed in Holland about a century and a half ago. We cannot, however, help observing, that it is a lamentably erroneous way of indicating the love of learning, to give immense prices for rare or old editions, which do not possess equal means of infusing knowledge with the modern and common ones. It would be a better testimony of a correct taste, to study useful, than to purchase scarce books."

W. J. FITZPATRICK.

75, Pembroke Road, Dublin.

CURIOUS EPITAPHS.—I have copied these from an unpublished MS. of about the year 1705:—

A Sham Epitaph upon his Grace John, Duke of Marlborough, 1711.

Hic jacet J. D. M.
Prædo in ministerio
Vulpes in consilio
Grassator in Bello.
Solut nobis in pace Hostis
Quid deinde egerit, rogas?
Paucis accipe
Lusit, fefellit, Rapuit.
ferreum nobis induxit sæculum
Sibi Aureum.
Quo tandem abiit, rogas?
Si cælum rapitur, tenet,
Si meritis datur, longè abest.
Abi viator et cave
Namque hic Tumulus est
Specus Latronis.

In Ecclesiam Anglicanam.

Siste Viator, et Lege,
Miraculum nequitæ.
Sub hoc marmore
Condantur Reliquiæ,
Matris admodum venerabilis

(Secreto jaceat, ne admodum prostituatur)

Quæ mortua fuit dum viva,
Et viva, Dum mortua.

O facinus impium, et incredibile!

Defensore deserta,
Patribus afflicta,
filii Occisa.

Sacrificium suffragiis τῶν πολλῶν
Votivum, et Phanaticorum furor!

Rogas

Quânam in Terrâ hoc?
In Insulâ

Ubi Monarcha agit contra Monarchiam,
Ecclesiastici, contra Ecclesiam
Legislatores, contra Legem.
Ægrotavit Novb^{ris} 5, MDCLXXXVIII.
Obiit MDCCV.

On the Church of England.

Stay friend and see
A Miracle of Villany.
This Sacred Urn contains
A matron's Reverend Remains.

(Unnoted lett the place appear
Least impious hands insult her here)
Who by strange Paradox it is said
Was Dead when Living and now Lives when dead.
But what is most impious and incredible?

By her Defender deserted,
By her ffathers persecuted,
By her Children murdered.

She who has long withstood the Gates of Hell
A victim to fanatic fury fell.

Say wouldst thou know
The scene of so much Woe?
Behold those plains

Whose Monark by Republic Councils Reigns
Whose perjured Clergy quits the Church's cause,
Whose Legislature violate's the Laws,
She fell ill Novb^{ris} 5, 1688.

Dyed 1705.

E. A. L. H.

GEORGE GRIFFITH.—Mr. Waters (*The Family of Chester of Chicheley*, p. 554), among other bequests made by Sir Jo. Wollaston (will dated April 15, 1651), records one to George Griffith. In a note he says: "The only minister named George Griffith that I can find at this period was the loyal Canon of St. Asaph, who was made bishop of that see at the Restoration, and died in 1666." I would suggest that the George Griffyth of Calamy (*Account*, 51; *Continuation*, 74) is much more likely to be found in Puritan company. Tho. Baker notes: "One George Griffith, A.B., appointed fellow of Queens' Coll. by the Earle of Manchester, Jan. 12, 1644-5, in the room of Mr. Walpoole ejected. George Griffith, coll. Eman., Art. Mr., an. 1645; Geo. Griffyth, Oxon., incorporat. 1645." See also Calamy's *Own Times*, i. 324, 410. Another G. Griffith, M.A., Master of the Perse Grammar School, Cambridge, has verses in *Acad. Cantabr. ᾠδοῖς* (1660), sign. H 4. He died Jan. 6, 1686-7 (*Le Neve's Monum. Angl.*, 1680-99, p. 89). JOHN E. B. MAYOR.

Cambridge.

APPROPRIATE SURNAMES (see 5th S. xi. 365, 446).—I believe there is or was an eating-house keeper at Tynemouth, Northumberland, bearing the name of Cram. May this be considered to come under the head of appropriate names? I met recently with a name perhaps as extraordinary as any I have ever sent you. William Tortoise-shell was tried (but, I am happy to add, acquitted)

for demanding money with menaces at the Lancashire Sessions, held at Manchester on Oct. 26, 1874. Have any of your readers ever met with this name before?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

Not far from the bridge which spans the Esk at Whitty will be found Uriah Bird, game-dealer; at Ferry Hill, co. Durham, L. Carter, general cartman; and a few years ago a lecture was delivered, I believe at the London Institution, Finsbury Circus, on cremation, by a Mr. Bakewell.

WM. LYALL.

Apropos of this topic, I may note that in the first sole charge I held as a clergyman, at Newnham, Gloucestershire, my first national school-mistress was a Miss Needle, who brought with her an aunt, by name Miss Hemming.

JAMES DAVIES.

Moor Court.

[Heming, King of the Danes, will be found in Eginhard. The name has nothing to do with sewing.]

Few can beat this. A farm in this village was held for many years by Mr. Allwork; the present tenant is Mr. Allcorn.

W. D. PARISH.

Selmeston, Sussex.

If any one will take the trouble to look over the *London Post Office Directory*, he will find many such surnames as Taylor, tailor; Carpenter, carpenter; Baker, baker; Butcher, butcher; Sheepshanks, butcher; Skinner, tanner; Sharpe, cutler. I remember the royal butcher (not Cumberland), Giblet, Bond Street. A singular surname for a publican occurs here, namely, Drinkwater; but the strangest name I ever knew, and forming with the occupation the very oddest of conjunctions, was that of a retailer of "the staff of life"—Death.

HARRY SANDARS.

Oxford.

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 RICE.—The following are the particulars about John Rice. He was born about 1725, married about 1750, died, I believe, July, 1781. He lived from 1765 till death in London (I do not know how long before). At one time his address was Hanover Street, Long Acre. He wrote several works, viz., *The Art of Reading with Energy and Propriety*, London, 1765; *A Lecture on the Importance and Necessity of rendering the English Language a peculiar Branch of Female Education*, London, 1773; *A Plan of Female Education*, London, 1779. He also taught elocution, I am told, to the first actors of his day. He was the intimate friend of Hogarth and Churchill. He

had, it is said, seven sons, but I know the names of five only: 1. John; 2. William; 3. Stephen; 4. James George Douglas; 5. Charles; and one daughter, Anne Ellen Mary Isabel. The daughter was born 1770, and James George Douglas in 1757. James George Douglas was a boon companion of the Prince of Wales, and lost, or rather dissipated, most of his money in his company. John Rice met his death by a fall from his carriage. During the latter part of his life he attended St. Clement Danes. His son James George Douglas was married there, and he, I believe, was buried there. He bore—arms, Arg., a chevron between three ravens sa.; crest, a raven ppr.; motto, "Secret et hardi." He was descended from Sir Rhys ap Thomas (*temp.* Henry VII.), but I do not know from what branch of the family.

Any information about him would be acceptable, especially as to his parentage and family. Who was his father? Where was he born and baptized? Whom did he marry? Who were his brothers? James Rice of Scotsborough, near Tenby, had three sons—John, William, and Bartholomew. This John was born probably at the same time as John Rice the author, and is, I believe, the same man. Is anything known of John Rice, son of James, or of William or Bartholomew?

FRANCIS HARVEY.

THE COMPANY OF TURKEY MERCHANTS.—Had this company any arms, and, if so, what was the blazon? On a printed pamphlet in the Record Office, on the dexter of a dimidiated coat, appears a spread eagle. This pamphlet refers to the settlement of an American colony. Sir J. Lawrence of Iver was one of the grantees. Henry Lawrence, the son or grandson of this baronet, was a "Levant merchant." This trade was, I believe, centred in the seventeenth century in Holland; and I have been told, by an American of high historical attainments, that Groningen was its port, but I should like additional authority on the point. There was a Thomas Lawrence of Groningen, who appears also to have been a Turkey merchant. Where are the papers of the company preserved?

Sp.

HERALDIC.—Can any one account for the fifth and sixth quarterings in a shield, which Browne Willis describes as being in Buckingham Church? viz.: 1. Fowler or Barton; 2. Jernon; 3. Fitz Lowe *alias* Rycote; 4. Englefield; 5. Gules, three leopards' heads jessant fleurs-de-lis or, a canton ermine; 6. A lion rampant within a bordure azure.

W. F. C.

"SOWLE-GROVE."—Halliwell gives this word from Aubrey as a name for February (Wilts). In many dialects in all parts of England *sowle*=to hale, pull, lug by the ears, attack fiercely. Cp. Shakspeare, *Coriolanus*, Act iv. sc. 5: "He'll go,

he says, and *sowl* the porter of Rome gates by the ears." Wedgwood compares Dutch *sollen*, to toss, as a ship on the waves. Query, was February called *sowle-grove* from the rough storms and tossing branches of that wintry month? One of the Old English names for February was *sol-mónað*, which Lye (*apud* Bosworth) explains as "sun-month"; but there can be no connexion between the two names. A. L. MAYHEW.
Oxford.

GRANT OF THE NOMINATION OF ALIENS FOR DENIZATION, TEMP. CAR. II.—In looking over some old papers lately I found the following copy of a petition, in my ancestor's own handwriting, addressed to Charles II., which he presented August 6, 1661. Is not the favour asked for a singular one, and if accorded what pecuniary benefit would appertain? Was this a common form of seeking compensation?

"To the Kings Most Excellent Ma^{ty}.

The humble petition of T..... H.....
Sheweth—That your petitioner hath served your Ma^{ty} and your late Royall ffather of ever blessed memory in all the wars to the ruine of himself and family by plunder sequestration and cuttinge downe of woods to the value of five thousand pounds and upwards.

That he attended your Ma^{ty} at your coming to Worcester with a troop of horse raised at his owne charge and was therefore found guilty of Treason against the State: All w^{ch} will appear by the Certificate annexed.

Your petitioner therefore humbly prays in regard of the several kinds of danger he hath past through, and of his great charges and losse, Your Ma^{ty} Would be graciously pleased towards reparation of so great damage to grant him the favour and freedome of the nomination of twenty ferrigneurs to be made free denizens of your Kingdome of England. And he shall ever praye," &c.

C. G. H.

BRITAIN (LAND OF TROUTS): ENGLAND (ANGLELAND).—1. Is there any such word as *briththyl*, and does it signify trout? In what language is it, and where will its derivation and signification be found? Is there any, and if so what, authority for connecting *briththyl* with Britain, and for giving as a reason for the name Britain the number of trout and trout streams in the country? 2. Is the Saxon for fish-hook *angel* or *engel*? Were the Saxons sea pirates? and is there any, and if so what, authority for saying that the Saxons being pirates got this name, because like hooks they caught all that was in the sea? ARUNDO.

"THE CHRONICLES OF THE KINGS OF ENGLAND FROM WILLIAM THE NORMAN TO THE DEATH OF GEORGE III. Written after the Manner of the Jewish Historians. London, 1821."—I should be glad to receive information concerning a history of England, by Nathan Ben Saggi, having the above for title. The language and idioms used are those of Holy Scripture. I have inquired amongst my Jewish friends, but they have none of them seen or heard of it before. T. M.

TATTON FAMILY.—Can you furnish me with information regarding the family of a General Tatton, supposed to be of the family of that name in the county of Chester? General Tatton was in command under the Duke of Marlborough from, or about, 1712 to 1715. Any genealogical information respecting him or his family will be greatly esteemed by J. R. SCOTT, F.S.A.

Cleavelands, Walthamstow.

MONTE DI PIETATE.—Where can I find an account of the constitution, and the rules regulating the practice, of the Monte di Pietate, more especially as established in Florence, and about the time that Botticelli made his drawing of it? Was not one of its primary laws that all loans were to be without interest? A. F.

Broxbourne.

SPEDLIN'S TOWER, DUMFRIESSHIRE.—I should be glad of a few particulars respecting Spedlin's Tower or Castle, an old keep or peel four or five miles from Lockerbie in Dumfriesshire. I should like to know the date of its erection, and if it was a peel tower in the same sense that Johnny Armstrong's tower was, or, better still, Smailholm, so graphically described by Scott in the Introduction to *Marmion*, c. iii. I know the ghost story connected with Spedlin's Tower related by Scott in a note to the *Minstrelsy of the Scottish Border*, ed. 1868, vol. i. p. 199.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

"POSY"—A SINGLE FLOWER.—On my way to Killarney I fell in with an American, who surprised me by saying that "posy" meant in his country a single flower; and inquiring of different people in Ireland, I found that they, the Irish, use the word in the same sense. Am I right in thinking that the English meaning is, and always has been, a bunch of flowers? The only reason I have for doubting it is that in the milkmaid's song in Izaak Walton I find these lines:—

"And I will make thee beds of roses,
And then a thousand fragrant posies."

That almost suggests the single meaning for the word. Should the English meaning really be the same as the American and the Irish, it would excuse us for dropping the pretty word "posy," and using the ugly word "nosegay" and the foreign word "bouquet." I have an idea that Hazlitt, regarding the word "posy" as meaning a bunch of flowers, laments its disuse, but I cannot find the passage. A. H. CHRISTIE.

BISHOP MACFARLANE.—I should be glad of any information, biographical or genealogical, relative to Bishop Andrew Macfarlane or his family. From the *Scoto-Chronicon* I glean that he was consecrated Bishop-Coadjutor of Moray in 1787, and the same

year was appointed Bishop of Moray, and in 1796 translated to the see of Ross and Argyll. He died in 1819. Is anything known as to his parentage and ancestry? Whom did he marry? When and where were his children born and baptized? Any information will be thankfully received.

W. G. D. F.

28, Pembroke Street, Oxford.

SCOTCH AND IRISH PEDIGREES.—Are there any indexes published to the Scotch and Irish pedigrees similar to those of Sims, Marshall, Bridger, &c., for English families?

W. G. D. F.

"THE ANCIENT CHURCHES OF GLOUCESTERSHIRE."—I have now before me a copy of a paper headed "Churchdown Church" (pp. 8, 12mo.), which appears to be No. 3 of a series issued some years ago under the title of *The Ancient Churches of Gloucestershire*. Who was the writer, in what year published, and how many numbers? The account of Churchdown given by Mr. F. G. Baylis, in his *Ancient Churches of Gloucestershire* (Gloucester, 1861), differs in many respects from the one to which I have referred.

ABHBA.

M. NEANDER.—I wish to see the following: Mich. Neandri Soravienensis *Ethice vetus et sapiens veterum Latinorum sapientum, sive: Præcepta veterum sapientum, philosophorum, &c., de omnibus fere illis que in communi hominum vita acciderent solent, &c.*, 8vo. Lips., 1590. There is not a copy in the British Museum. Can any correspondent favour me by the loan of it or inform me where it can be seen?

ED. MARSHALL.

SEPTEMBER: HOLY MONTH.—Bosworth, in his *Anglo-Saxon Dictionary* s.v. *Hálig-mónað* ("holy month"), quotes two passages from Hickes's *Thesaurus*, which tell us that *hálig-mónað* was once the English name for the harvest-month, or September. Here is one passage:—

"In the ninth month of the year there are thirty days. The month is called in Latin *September*, and in our speech *hálig-mónað*, because our fathers, when they were heathen, in that month performed their idolatrous rites (*guldon hióra deoful gettun*)."—Vol. i. p. 219: 37.

The old name for September in Germany was *vitumanoth*, i.e. wood month. At least so Charles the Great ordered that it should be called. See Einhard's *Life of Charlemagne*, c. xxix.

A. L. MAYHEW.

Oxford.

"BANNOCKBURN," a Poem, in Four Books (Glasgow, Hedderwick, 1810).—This anonymous book is usually said to be "by Glassford"—certainly not the eminent advocate. By whom then? J. O.

GRANNELL: WELDON.—Information is desired as to the ancestry of Delany Grannell, who came from some part of Ireland to America when a

young man, taught school for a time in Boston, Mass., finally settled at Dorchester, N.B., and died in Cocagne, N.B., about 1853. Also as to the ancestry of Andrew Weldon, a native of England, who married Elizabeth Kelham; resided at Dorchester, N.B. One of his daughters married the above-named Delany Grannell. Persons having available information, or believing themselves to be connected with either of the above, would oblige by addressing

W. L. SAWYER.

7, Exchange Street, Portland, Maine, U.S.A.

ISABELLA ANNA MARIA HIGDEN.—Can any of your readers tell me anything about Isabella Anna Maria Higden? I believe her to have lived in the latter part of the seventeenth century, and, if so, the threefold Christian name is curious.

ANON.

THE LAST LORD ARCHER.—Thomas, Lord Archer of Umberslade, Recorder of Coventry, died in October, 1768, according to the *Gentleman's Magazine*, when the title became extinct. Did he die in London; and if so, where? If not, had he a London residence; and if so, where was it?

T. L. A.

Replies.

TUBBING.

(5th S. xi. 343, 390; xii. 56, 96.)

It may seem strange to HERMENTRUDE to be told that the very reflection engendered in the minds of the indigenous French, by the frequent and copious ablutions of their English visitors, would have occurred to myself; and that the inference which they drew as to the cause, however undreamt of in her philosophy, may possibly to some appear correct and logical. It is the sick, not the whole, who need the physician; the dirty, not the clean, that want washing. But is any one whole or clean? Well, not absolutely, but whole enough to do without the doctor; and it would seem that there are some clean enough, individuals and nations, to pass the "tub." In that amusing book *The Original*, by Thomas Walker, M.A. (third edit., London, Renshaw, 1836, 8vo.), we have a series of papers on "The Art of attaining High Health," in which the author gives an instructive account of his own success therein. He states:—

"It seems that from the surface of an animal in perfect health there is an active exhalation going on which repels impurity; for when I walked on the dustiest roads, not only my feet, but even my stockings, remained free from dust. By way of experiment, I did not wash my face for a week, nor did any one see, nor I feel, any difference."—P. 52.

This is all in strict accordance with the elegant description of high health by Dr. Gregory, of Edinburgh, where he speaks of the "exhalatio per cutem libera et constans, citra vero sudorem, nisi

validæ causæ concurrant" (*Conspect. Med. Theoret.*, cap. i. xix.); in which case, as Mr. Walker remarks, "the repulsion of impurity is a necessary consequence, the perspiration being so active that it flies from the skin, instead of remaining upon it or suffering anything else to remain; just as we see an animal in high health roll in the mire, and directly after appear as clean as if it had been washed." One more quotation from *The Original*, to which I would direct special attention:—

"There is an activity which prevents impurity from within, and repels it from without. There are all degrees, from a sluggish impure perspiration to an imperceptible radiation. In the first case, continual efforts of cleanliness can still not produce it in a high degree; and in the second it is there without any effort at all. People who are laboriously clean are never very clean, that is, they are not pure. Purity is a sort of self-acting cleanliness; it arises from attention to system, and cleanliness is a more outward operation. There are many people, who think themselves very clean, who are only whitened sepulchres, and, however they labour, will never succeed, unless by attention to something more than soap and water."—P. 392.

It is an old and favourite taunt against the French, that of want of personal cleanliness and averseness from the use of saponaceous detergents. In the old story, when the Frenchman boasts of the invention of ruffles, the Englishman takes credit for the prior discovery of shirts. John Leech had a humorous fling in *Punch* against this traditional characteristic of our Gallic visitors, when they invaded London at the time of the Great Exhibition of 1851. Among the exhibits we have represented an ordinary bedroom washing-stand, with ewers and basins complete, while an attendant page in livery stands by to explain its use. A trio of visitors, unmistakably French, approach, and are at once arrested by the unfamiliar object. "Mon Dieu, Alphonse," says one, "regardez donc! Comment appelle-t-on cette machine-là?" The others regard with amazement, and one replies, "Tiens, c'est drôle; mais je ne sais pas." This is all very well for a joke, and may have a substratum of truth; but something may be said on the other side. A few years before that time I had crossed the Channel to take up my residence for a while in Paris. I found applicable enough the description of Hogarth, expressed in four words, which those may seek who fail to call them to mind. A hundred years before our painter's visit, James Howell, the epistolographer, in a letter dated March 30, 1620, had waxed eloquent over the filth of the place:—

"This town is always dirty, and 'tis such a Dirt, that by perpetual Motion is beaten into such black unctuous Oyl, that where it sticks no Art can wash it off of some Colours; inasmuch that it may be no improper Comparison to say, that an ill name is like the *Crot* (the Dirt of Paris), which is indelible; besides the Stain this Dirt leaves, it gives also so strong a Scent, that it may be smelt many miles off, if the Wind be in one's Face as he comes from the fresh Air of the Country," &c.—*Epistolæ*

Ho-Eliaæ, Familiar Letters, &c., p. 37, ninth edit., London, 1726, 8vo.

But I am speaking of the personal habits of the inhabitants rather than of the city. Installed therein, I had to abandon as untenable many a preconceived opinion. At the date of my leaving the town in which I am now writing such a thing as a warm bath could not be had in it under half-a-crown, and I had never taken one in my life. In Paris one could be found in every other street for half a franc, and all the young men I met with, students chiefly, were in the constant habit of using this means of cleanliness. Englishmen, said they, put clean shirts over dirty skins, while Frenchmen cover clean skins with dirty shirts. I did not see my way to deny the truth of the epigram.

The practice of "tubbing"—to use the modern slang—is most humorously, learnedly, and enthusiastically advocated and illustrated in the "*History of Cold Bathing, both Ancient and Modern*. In Two Parts. The first written by Sir John Floyer, of Lichfield, Kt.; the second . . . by Dr. Edward Baynard, Fellow of the College of Physicians" (sixth edit., London, 1732, 8vo. pp. 532). I have no wish to be classed among the *Antipsychrolites*, by which dentifrangibulous term our worthy authors designate those who are averse from the external use of cold water, which, under certain conditions, I myself should strenuously advocate. Let those who will or need—all who find benefit or pleasure from or in the practice—revive the "laudable old ceremony of trine immersion," or, in the words of Persius,

"Tyberino in gurgite mergant
Mane caput bis terque, et noctem flumine purgant,"

but let them not make a religion of the matter, or refuse to see that though it may be good to wash, it is better still to stand in no need of the operation. I hope that this was the case with HERMENTRUE'S French landlady and her mystified *commères*; it certainly is with many an olive-tinted Southerner, innocent of soap and water, whose unctuous, satiny, unblemished skin may be found to contrast not altogether unfavourably with that of the "tubbing" Englishman, his nape red with *ekzema*, his face pimpled with *acne*, and his cutaneous surface generally exhibiting a pretty complete cycle of morbid dermatology.

The older writers on hygiene were dead against at least the indiscriminate use of cold bathing. But I will cite one only, and him for his amusing strictures upon some early medical advocate of the "tub" and his deluded followers:—

"Nullis horum competit frigidum balneum, præterquam crassis et carnosis in ætate juvenutis, tempore æstivo, ad vesperam in aqua quieta fluviali. Quomobrem pessime salutis publicæ consulabat medicus ille Massiliensis olim Romæ, qui omnibus persuadebat, ut lavarentur in fluminibus et lacubus, ut aliquid novi invenisse videretur; unde videbantur viri consulares usque ad

ostentationem rigentes."—Roderici a Fonseca Lusitani Olyssiponensis, &c., *De Truendâ Valetudine et Produendâ Vitâ Liber*, Francof., M.DC.III., 12mo., p. 32.

In the *Regimen Sanitatis Salernitanum* we read (I quote from Sir Alexander Croke's elegant edition, Oxford, Talboys, 1830, 8vo.):—

"Lumina mane manus surgens gelidâ lavet aquâ,
Hâc illâc modicum pergat, modicumque sua membra
Extendat, crines pectat, dentes fricet. Ista
Confortant cerebrum, confortant cætera membra:
Lote, cale: sta, pranse, vel i; frigesce, minute."

In translating this last line it must be remembered that *lote* and *pranse* are vocative cases—"O thou having bathed, keep thyself warm; O thou having dined, stand or walk; cool thyself gradually." An old English version and commentary of this celebrated treatise remarks:—

"The first (doctrine) is, when we rise in the morning early, to wash our eyes with clear cold water. The eyes would be washed to cleanse away the ordure and filthiness that hang in the bries of them. And Avicen sayth, that the sovereignst thing to mundifie, and cleanse, and to make sharp of sight the eyes, is to open them, which comforteth, and conserveth sight, and specially of young folk. The reason why the eyes must be cleansed with cold water, is, because every thing must be conserved by that is like it. For Galen sayth: That hot bodies have need of hot medicines, and cold bodies of cold medicines: Considering then that man's eyes be cold of nature, it standeth with reason that they should be washed with cold water, and not with hot."—*The Schoole of Salerne's Regiment of Health*, &c., by P. H. (Philemon Holland), Dr. in Physicke, deceased, London, 1649, 4to., p. 5.

That it is a glaring error to suppose that cold bathing, "tubbing," or sponging will prevent folks taking colds I am absolutely certain; but I cannot, of course, as certainly say that the practice may not tend to decrease the liability to such affections, or, in other words, that the number of attacks in any individual case might not have been greater without it.

That it is occasionally necessary to cleanse the body in the case of all, there can be no manner of doubt. But herein one would think that we need not imitate the fashionable Romans of old, "*usque ad ostentationem rigentes*"; the necessity is hardly one to occasion pride, and may well be ignored.

WILLIAM BATES, M.R.C.S.

Birmingham,

I lived in Oxford till 1841, and certainly tubs had not then become a daily necessity. In that summer I joined the army, and found that every officer, without exception, carried a tub about with him, and bathed every morning throughout the year. Tubbing became a necessity to us. Each officer on returning home on leave wanted—would have—a tub. So at hotels and lodging-houses. The number propagating this new requirement was great, and though doubtless Young Oxford, under that excellent man Mr. Tuckwell, aided the movement, I always, in my own mind, gave the soldier the credit of it, and fixed the

date as about the year 1840. In Africa (and elsewhere on foreign service) the whole of the officers go trooping to river or sea; in India they call greedily for the Mussuck. But we who were young in 1840 are now grey, and the present generation think, perhaps, that tubs were always in vogue. Not so. In the Smith O'Brien times in Ireland, 1848-9, when a portion of my old corps was ordered off suddenly, the general, a fine, fire-eating old Peninsular veteran, ordered that the officers should bring no baggage with them "but what was necessary." Each man took a portmanteau, each also thought his tub a necessary. But the general, who at the station saw these articles going into the luggage van, got very wroth, and, with language suited to Flanders, had them all bundled out, declaring that, "In the Peninsula we washed our faces at the brook, when we could, and nothing more." GIBBES RICAUD.

Long Wall, Oxford.

THE YEW (5th S. xii. 8, 54, 112.)—If we can settle why the yew has become a funeral and churchyard tree I suppose that will answer the question why it has been called "*sad*." Old-world tradition and modern popular belief attribute poisonous qualities to the yew. The shade, the berries, and the leaves have all of them been taxed with being poisonous. This would be sufficient to account for the torches of the Furies being made from it, were it not that there is a doubt as to whether the ancient *taxus* be the same tree as our *Taxus baccata*.

The yew tree is rare in France and Italy. In the medical garden at Pisa, Evelyn says, they had a specimen of this curiosity, and that it was so poisonous that when the gardeners had to clip it they could only continue at the work for half an hour at a time, as it caused headache. He adds, however, that this tree was more like a fir. Evelyn defends the yew tree from the charge of being poisonous, and declares he often tried the shade and fruit, and found them not to be noxious. Others have observed that at the flowering season they are so, and that the leaves are always dangerous and exhibit the qualities of *digitalis*. It is probable that all the observers are right, and that soil and the time of year make some trees of the same kind much more poisonous than others. The wood being very durable and the tree always green rendered the yew the symbol of immortality; its poisonous tendency, the darkness of its foliage, and its resemblance to cypress would all induce the Romans to employ it in funeral rites in Northern climates, where cypress could not be readily obtained. Hence in Northern burialplaces it would be common, and this, together with its appearance, would lead Christians to perpetuate it in their churchyards. The common

story is that when bows were in use it was ordained that the parishes should cultivate yews in the churchyard for the greater convenience of archers, and this may have increased their number in such localities, though it might have little to do with their first planting. In the *Mag. of Nat. Hist.*, first vol., the subject is treated at some length.

The leaves are not hurtful to goats or deer, and Wiborg of Copenhagen found they were useful as food for animals if mixed with other food in proportion of one in four or one in five. Cæsar gives very plain evidence (*Bell. Gal.*, vi. 31) that Cati-volcus, King of the Eburones, committed suicide by using the juice of a yew. Willich, in his *Domestic Cyclo.*, says that in Germany the wood being filed to powder and mixed with paste, and then baked in an oven, is a sovereign remedy for the bite of a mad dog, taken in half ounces. He also mentions what seems to have been quite lost sight of—that a most potent spirit can be got from its berries, and that thousands of bushels of grain might be saved by the proper employment of them. One thing is clear, that it possesses great medicinal properties only half understood. It has a value for dyes (cinnamon and bright red), though not much used, and the tree is of most extraordinary longevity, if you may trust De Candolle's suggestion of reckoning age by the rings in a section of the wood. It will show 281 layers in a space of only 20 inches. Some of the trees are 56½ feet in circumference; this would bring out an antiquity of 3,000 years. The Tytherley yews are reckoned to be one thousand years old, but are probably much older. This establishes some claim to stand for a symbol of immortality, and shows that even in this climate we can in age rival the cedars of Lebanon. If it be as poisonous as the world, in common with Pliny, Theophrastus, and Plutarch, makes out, its right uses redeem its value and vindicate it from Blair's aspersion, as being a "cheerless, unsocial plant." Its growing, as it were, in the "valley of the shadow of death" will always make men speak evil of it, and, spite of its symbolizing immortality, it will be placed in the large catalogue of trees suspected of crime.

"Quam multa arboribus tribuuntur crimina falsa!"

CHAS. A. WARD.

Mayfair.

B. E. will find some interesting information on the subject to which he refers in Brady's *Clavis Calendaria*, vol. i. pp. 276-80, on Palm Sunday. Speaking of our Lord's triumphant entry into Jerusalem, the author adds:—

"He received from the multitude who attended this simple though solemn procession every mark of respectful adoration. They cast their garments in the way, and spread branches of palm and olive trees in his path, as was usual at the triumph of the greatest potentates, crying, 'Hosannah, salvation, and glory,' &c. In commemoration of this glorious event the Church has, from

the earliest period, held this day in the highest respect. Among our superstitious forefathers the *palm tree* or its *substitutes*, *box* or *yew*, were solemnly blessed, and some of their branches burnt to ashes and used by the priests on the Ash Wednesday of the following year, while other boughs were gathered and distributed among the pious, who bore them about in their then numerous processions."

In a note the author adds:—

"The box was substituted at Rome, the yew in England, and from the latter circumstance some authors account for there being yet one yew tree, at least, in all the ancient churchyards throughout the kingdom. Caxton, in his *Directory for Keeping the Festivals*, printed so early as 1483, has a passage which fully confirms the verity of the yew having been our substitute for the palm. His words are, 'But for reason that we have non olive that berith grained leaf, therefore we take ewe instead of palme and olive.' As the yew tree is one of the most hardy and long lived of all the evergreens, and always affords abundance of branches within the reach of an ordinary sized man, its selection may be fairly deduced from those qualities, and after such preference had been given it was natural that our forefathers should plant, for ready appropriation, one tree at least in each of the churchyards."

I must refer B. E. to the *Clavis Calendaria* for further information. E. C. HARRINGTON.

The Close, Exeter.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158).—A's communication is a valuable addition to the "Bibliography of Pope and his Quarrels." The volume containing *A Further Account of the most Deplorable Condition of Mr. Edmund Curll, Bookseller, &c.*, described by him, is undoubtedly a very rare one. I have never seen a copy. I send descriptions of two more pieces by Cibber, neither of which could have been pleasant reading for Pope.

23. "The Difference between Verbal and Practical Virtue. 'Dicendi Virtus, nisi ei, qui dicit, ea, de quibus dicit, percepta sint, extare non potest.' Cic. With a Prefatory Epistle from Mr. C—b—r to Mr. P. 'Sic ulciscar genera singula, quemadmodum a quibus sum provocatus.' Cic. *post Redit. ad Quir.* London: Printed for J. Roberts, near the Oxford-Arms in Warwick-Lane. MDCCXLIII." Fol. Title; prefatory letter, 2 pages; text, pp. 1-7.

The prefatory letter is in prose, and contains a humorous allusion to Pope's "misadventure with the lady," related in pp. 47-8 of *A Letter from Mr. Cibber to Mr. Pope, &c.* (described *ante*, p. 110). "With what reasonable and equitable Pleasure," writes Cibber, "may I not pursue my Blow till I make you repent, by laying you on your Back, the ungrateful Returns you have made me for saving you from Destruction." The second part is in decasyllabic verse, and is not so good as the prefatory letter.

24. "The Egotist; or, Colley upon Cibber. Being His own Picture retouch'd to so plain a Likeness, that no one now would have the face to own it but HIMSELF.

'But one stroke more and that shall be my last.'

Dryden.

London, Printed: And Sold by W. Lewis in Russel-Street, Covent Garden. MDCCLXIII. Price One Shilling." 8vo. Title; preface, 2 pages; text, pp. 5-74; postscript, pp. 74-5.

Cibber has adopted for this satire the form of a dialogue between Frankly and the Author. The pamphlet is interesting as showing that Cibber had undoubtedly discovered the secret of the publication of Pope's *Literary Correspondence* by Curl, which puzzled Roscoe and some of Pope's late commentators. The following extract (p. 7) shows Cibber's opinion on the subject:—

"*Frankly.* Why then, don't you get them fairly printed without your Consent?"

"*Author.* This might be very pretty for aught I know; but how shall I consent to do anything against my will?"

"*Frank.* Lord! you know nothing of the World! Why it is as easy as lying, as *Hamlet* says. Cannot you get a third Person who may sell them to *Buckle* the Bookseller without your Knowledge?"

"*Auth.* How can we suppose he will buy them of a Stranger, and no Questions asked, &c.?"

"*Frank.* Pooh! I can soon furnish him with a flimsy Story of an Accident that dropt them into his Hands; and then, Sir, pray where's the Difficulty? Won't they be honestly printed without your Consent?"

F. G.

I have, bound with a volume of *Miscellany Poems*, printed in 1732:—

25. "Occasional Verses to Mr. Pope, on reading a scurrilous Epigram, reflecting on him and the Duke of Marlborough."

The last lines are:—

"Vain is their hope, and impotent their aim
To fix detraction on immortal fame;
The growing oak, the forest's future grace,
Thus bears awhile the ivy's false embrace;
But strong with time, th' invidious grasp defies,
Bursts its tough bands, and tow'ring seeks the skies."

WM. FREELOVE.

Bury St. Edmunds.

"AS BRIGHT AS A BULLHUS" (5th S. xi. 247).—
We may compare—

"The sparkling bullose of her eyes
Like two eclipsed suns did rise
Beneath her crystal brow."

Fletcher's *Poems*, p. 227 (quoted in Nares).

The *bullace* (*Prunus insititia*) is a slight variety of the wild plum, sloe, or blackthorn (*Prunus spinosa*), from which it differs merely in producing larger fruit and in having larger and hairier leaves. It is common enough in ballad poetry to compare the eyes of a dark beauty to sloes. Thus the similitude has been stereotyped in the French phrase, "*La prunelle de l'œil*, the apple of the eye. *Prunelle, bullace*" (Miege). The French say the little plum or prunelet of the eye, when we select another fruit to convey the same meaning. I presume that Fletcher in the quotation above supposed his suns in eclipse to get the necessary

darkness of colour. Torriano gives us several forms of the word *bullace*, as "*bullói, bullos, shegs, sloes*"; "*spiniola*, a sloe, a sheg, a *bullis-plum*." The modern Somerset is *bullins*, Hampshire *bullisen* plums. The sloe has also several curious old names, as "*prune sauvage*, a wild plum, a *bullace*, a sloe, a *snog*" (Cotgrave); "*spino*, a sloe-tree, a *skeg-tree*, a *snog-tree*, a black-thorn bush" (Torriano).

ZERO.

This phrase most probably refers to the large-spotted dog-fish (*Scyllium catulus*), which is called a *bull huss* on the Sussex coast, where the small-spotted dog-fish (*S. carucula*) is termed a *robin huss*. The opportunity may be taken of mentioning that the Index to the *Glossary of Fish Names*, which, as stated in a recent number of "N. & Q." by MR. BRITEN, I am preparing for the Dialect Society, has now been printed, and that I shall have much pleasure in forwarding a copy to any gentleman disposed to assist me with additions and corrections, or simply interested in the subject.

THOS. SATCHELL.

Downshire Hill, N.W.

Should not this be *bullace*, a variety of the common sloe? Its fruit is bright, like a dark plum, and its use by Huntingdonshire cottagers for what they call "winterpick wine" was once noticed by me in the pages of this journal. There is also a *bullace* plum that is not dark purple, but orange red: in either case the fruit is remarkably bright.

CUTHBERT BEDE.

In the North *bullace* and *bullister* are names of the wild plum, *Prunus insititia*, so that "as bright as a *bullace*" means much the same as "bright as a sloe," often used in reference to dark eyes.

M. P.

Cumberland.

FOLK MEDICINE (TRANSVAAL) (5th S. xii. 9, 74, 98).—Allow me (*pace* Dr. Morris) to use that plain modern composite lingo now, rightly or wrongly, called *English*, in lieu of Dutch, high or low. *English*, in this sense, is too old to be doctored in this nineteenth century of grace. If we write German, let us write German, if English, English, and not a bastard compound between the two. ST. SWITHIN opens up a question far too long to discuss in these columns. He must be a bold man who decides on the ancestral descent of any Englishman; still bolder if he does so when ignorant (or presumed to be) of his surname. By *Englishman* I mean a "native of England" in its only natural and proper sense (*Engländer*, in fact), and not its restricted and Freemantic sense of Angle, *i.e.* German. Indeed, I am not sure whether the term *Engländer* should not comprise nowadays Irish and Scots. In this sense—its only true one—an *Englishman*, *i.e.* native of England, may be descended from the Roman, the noble Dane, the

Briton, the Norman, or the Angle, from the last of whom he derives his name of *Anglisch*, i.e., Anglian. Nay, more, he may be a Semite, like our illustrious Premier, and have no Aryan blood in his veins; yet Lord Beaconsfield surely is "English of the English." My ancestors, therefore, or the ancestors of any Englishman, may have used *people* and never used *folc* at all, or they may have used the Celtic or Latin equivalent for *people* before they used either term. Who can say? despite ST. SWITHIN'S dulcet whisper. So much for the first part of ST. SWITHIN'S letter. For the second part thereof, he misunderstood my meaning, or else I expressed myself badly. All I meant was this, that having friends out in the Transvaal who interested themselves in mythology, and with whom I correspond, I perhaps had more chance of hearing of the myth than others not having that advantage. I do not for a moment impugn Dr. Krapf's veracity.

ENGLISHMAN.

P.S.—It is the fashion nowadays to try to doctor English. A friend of mine, reckless of Freemantic ire, ventured to use *contest* or *conflict*, and was in consequence severely blown up in a certain periodical for not using the word *struggle* instead. The purist wisacre was ignorant that *struggle* is of Welsh (Cymric) origin—out of the frying-pan into the fire. This reminds me of an after-dinner speech I heard, in which a "fine old English gentleman" belauded the "fine old Saxon words" *squire* and *roast beef*. I wonder he did not add *gentleman*.

RIBBESFORD CHURCH (5th S. xi. 267, 317).—The Worcestershire Naturalists' Club visited this structure in the autumn of last year (1878), and were pleased to see that, though the church was in process of reconstruction, the old Norman doorway on its north side was carefully preserved. The sculpture on the tympanum of the arch, representing a hunter shooting with bow and arrow at some strange animal, has been often remarked upon, and its real character disputed. It is time this was set at rest. May I, then, be allowed to give the following quotation from my *Pictures of Nature around the Malvern Hills and the Vale of Severn*?—

"It has been supposed that the tympanum on the north door of Ribbesford Church, near Bewdley, represented a beaver being shot at by a hunter; and this has been relied upon as corroborating the appellation of Bevereye, still given to an island in the Severn and a small district near it. Now I am convinced, after several examinations, that the animal portrayed at Ribbesford is in reality a species of seal (*Phoca*), and not a beaver. According to Bell's *British Quadrupeds*, even in modern times both the harp seal (*Phoca Grœnlandica*) and the grey seal (*Halichoerus gryphus*, Bell) have been taken in the Severn, and I have a note of one taken at Gloucester in 1875. Though Ribbesford seems a considerable distance for a seal to have progressed from the sea, yet we find, by an ancient chronicle preserved in Leland, that inhabitants of the ocean progressed far up into Worcestershire rivers in ancient times, when indeed the

weirs now in their way were not in existence. At Evesham, during the abbacy of Oswald, circa A.D. 960, a seal was taken in the river Avon, a tributary of the Severn, not far from the bridge—'Phoca piscis magnus in Avona flu. monasterio vicino capt.' (Leland's *Collectanea*, t. i. p. 300). The seal might himself have hoped to make some spoils from the abbey fish-pools, and perhaps would have done so, had not the 'Gardianus Gurgitis' intercepted him."—Pp. 220-1.

The figure on the tympanum assuredly is more like a seal than anything else, and seals have been occasionally met with far up the Severn. No instance in times past has been ever recorded of a beaver being found in the Severn, and Giraldus Cambrensis intimates that beavers were very rare in Wales in the twelfth century. The relief at Ribbesford has only the colourable pretence in its favour of the Beaver Island in the Severn; and this is entirely taken away by the fact that I have discovered that the name Bevere or Bevereye is a corruption, as it stands in old documents as Evere, and has been vulgarly consonanted, as in various places oak and ash have been converted into *noke* and *nash*, as well as other words in rustic conversation. So the name relied upon has nothing to do with beavers.

The sculpture on the eastern capital of the pillar supporting the arch has been but little noticed, though, as emblematical, it is perhaps more curious than the other, and I have seen no explanation of it. In fact it was formerly plastered over, and Dr. Nash, in his *History of Worcestershire*, takes no notice of it. This sculpture was concealed when I first contemplated the doorway about thirty years ago in company with my friend Prof. Buckman, late of the Agricultural College at Cirencester. Suspecting some sculpture was concealed by the mortar covering, my friend, with a pen-knife, carefully and patiently removed it. Then was revealed the appearance of a fish swimming in the water, upon which a bird of prey pounces down; but, ere it can secure its prize, a larger bird stoops from above and seizes it, and the safety of the fish seems to be shown by its representation in a smaller form above the large victorious bird. I can scarcely believe that this lateral sculpture represents an actual incident, as the tympanum certainly does, for the corresponding ornament on the capital of the western pillar is symbolical of the Deity. I am not sufficiently versed in hagiological lore to interpret the allegory of the fish attacked by one bird and saved by another, but its having been covered from view, probably by Puritanical hands, suggests its having been regarded as a superstitious emblem. If some correspondent of "N. & Q.," versed in sacred allegory, can explain the representation on the capital of the pillar, then I think the Norman sculptures at Ribbesford will be fully understood.

EDWIN LEES, F.L.S.

Green Hill Summit, Worcester.

WELLINGORE (5th S. xi. 148, 492; xii. 79).—*Gore* and *gower* are severally abbreviations of the words "go o'er" or "go over." It will be remarked that all places so designated are either narrow points of a ridge or of a tract of land. In Scotland there are upwards of sixty places having the prefix of *over*, also not a few having the prefix or affix of *owre* or *ore*. The case of Gowry, anciently Gowrie, being a portion of flat land resting between the estuary of the Tay and the Sidlaw hills, is appropriately so designated, the meaning being "go owre ye." About this being the correct derivation I have not a shadow of a doubt. The Scottish word *gowpen* has also puzzled etymologists and sent them to the Gaelic. It is an amalgamation of the words "go between."

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

MR. W. G. WARD analyzes this name thus, *Wellin+gore*. He does not attempt to explain *Wellin*, and asserts that *gore* in this case is "the Anglicized form of the Gaelic *gabhar*, a goat." I think this is hardly satisfactory. There is no evidence that any Gaelic-speaking people ever settled in Lincolnshire. Again, MR. WARD asserts that this *gore* (= *gabhar*) is the same word as *Gower*, a district in South Wales. But the Welsh form of *Gower* is *Gwyr*, and the Welsh for goat is *gafr*. How does your correspondent prove the relationship of *Gwyr* and *gafr*? I do not think we can do better than adopt Kemble's explanation, adduced by MR. C. R. MANNING, which makes *Wellingore* "the ridge of the Wealings."

A. L. MAYHEW.

Oxford.

MR. W. G. WARD may perhaps be thought to say too much of the former contributions upon the subject of this name. He himself only asserts, but does not prove, that the *g* of necessity belongs to the *ore* and not to the *Wellin*. Nothing is more fertile of conjecture nor more liable to error than the etymology of place names, from the variation in spelling, nor can it be safe to pronounce absolutely on any obscure question relating to them, unless some ancient charter can be shown to contain what is presumably the earliest form of the word.

ED. MARSHALL.

MARY BRUGES (5th S. xii. 27, 153).—MR. PINK has by a slip of the pen misstated the royal descent of Ferdinando, Earl of Derby, for he was not descended from the Greys at all. His mother, Margaret, Countess of Derby was the only child of Henry Clifford, second Earl of Cumberland, by his first wife, *Eleanor Brandon*, the younger daughter of Mary Tudor, Queen of France. William Brownlow of Snarford, the first husband of Mary Bruges (alias Margaret Brydges), was a son of John Brownlow of High Holborn, and brother

(I presume) of Richard, of Belton, Protonotary of the Court of Common Pleas, and ancestor of the Viscounts Tyrconnel. Snarford, descended, on the death of William Brownlow in 1676, to his only daughter Elizabeth, wife of Philip Doughty, Esq. Her son and heir George Brownlow Doughty married Frances Cicely Tichborne, and died in 1743, aged fifty-eight, leaving an only son Henry Doughty, who married on May 6, 1762, Anne Maria Byrom, and left two children, viz. 1. Henry Doughty, who died unmarried in 1796, and 2. Elizabeth Doughty, the heiress of her brother, who died unmarried in 1826 at the age of sixty-three, and devised her estates to her cousin Edward Tichborne, who assumed the name and arms of Doughty, and eventually succeeded to the Tichborne baronetcy. The Doughtys were staunch Catholics, and were buried in the churchyard of Old St. Pancras. Their estates, which now form part of the Tichborne inheritance, comprise the manors of Snarford and Barkwith in Lincolnshire, and of Upton in Dorsetshire, with a house and grounds at Richmond in Surrey, and an estate in London near the Foundling Hospital, where their descent from the Brownlows is still commemorated by the name of Brownlow Street.

TEWARS.

GENIUS "AN INFINITE CAPACITY FOR TAKING PAINS" (5th S. xii. 68, 97, 132, 157).—Alas for the fact that the other sex never gives more than half a truth. When one of the sisterhood states a fact there is invariably a mistake or an erroneous assumption attached to it. At least so writes my bachelor friend Dervaux, who ought to know. "The late Lord Lytton" was not the author of the line quoted on p. 157. It was written by his son, the present Indian potentate, under his own usual *nom de plume* of "Owen Meredith" in "Last Words," his best poem, *Cornhill Magazine*, Nov., 1860. Here is the passage complete in attestation:

"Talk not of genius baffled. Genius is master of man.
Genius does what it must, and talent does what it can."
Cornhill Magazine, vol. ii. p. 516.

But the fair annotator is perhaps mingling two distinct matters together. The elder Lord Lytton certainly wrote some memorable lines elaborately contrasting genius and talent, which not improbably suggested to his son the thought here so vividly expressed. The original passage may easily be found in Lord Lytton's poems. I think it begins, "Genius convinces, talent but excites," &c.

J. W. E.

Molash Vicarage, by Ashford, Kent.

The present, not the late, Lord Lytton is to be credited with the sentiment quoted by Mrs. COLLINS. "Talk not of genius baffled," &c., may be found under the signature of "Owen Meredith" at p. 516 of the second volume of the *Cornhill Magazine*, in a poem entitled "Last Words."

ST. SWITHUN.

"ALL TO-BRAKE," JUDGES IX. 53 (5th S. ix. 344, 413, 455, 489.)—Add T. Warton's note on Milton's *Comus*, 380. Nares, "All to." Richardson (under "To") cites Gower, Spenser, Holland, Milton. Index to Dyce's *Skelton*. Stratmann (under "To") has a long list of verbs with this prefix. Mätzner, *Wörterbuch* to his *Sprachproben*, i. 57, gives examples of "al to" in such phrases as "al to the ende," "al to his bare shirte," and also=*nimis* or "all too," evidently reserving for "To" (who will live to see its appearance?) his remarks on the usage before us. Jonathan Boucher's *Glossary*, ed. Hunter and Stevenson, under "All." W. A. Wright, *Bible Word-Book*, under "All to," who shows that "all-to" is sometimes used as an adverb.

The following examples from the early part of the seventeenth century might easily be increased tenfold:—Phil. Holland, *Plutarch's Morals*, 1603, fol., p. 323, ll. 46-7: "It is said moreover, that tygers when they heare the sound of drummes or tabours about them, become enraged, and in a furious madnesse all to teare themselves." Lanc. Andrewes, *XCVI. Sermons*, fifth ed., Lond., 1661, fol., Easter Day, 1623, p. 362 (the second page so numbered) *post med.*: "Which blood of theirs had all to stained His garments." *Ibid.*, p. 363 (2nd) *ad fin.*: "Trod upon the Serpents head, and all to bruised it." *Ibid.*, p. 366 (2nd) *post med.*: "He made the blood spring out of them, and all to sprinkle His garments." *Ibid.*, p. 435 *fin.* (Whituesday, June 12, 1614), same words as in p. 363. Geo. Sandys, *Travels*, second ed., Lond., 1627, fol., p. 127: "All to be-hackt." P. 193 *ad fin.*: "All to bedropt."

JOHN E. B. MAYOR.

Cambridge.

ANCIENT FINES: MAIDEN RENTS (5th S. xi. 368; xii. 17, 176.)—Blackstone was certainly right in calling in question the existence in England of the custom in which borough English is foolishly said to have originated. I do not believe there is any evidence for it whatever. As to Scotland, the following passage from the late Mr. Cosmo Innes's *Lectures on Scotch Legal Antiquities* will be thought by most persons to be conclusive:—

"Some learning has been brought to show that, on the Continent, this tax—*mercheta mulierum*—represented an ancient seigniorial right—the *jus primæ noctis*. I have not looked carefully into the French authorities; but I think there is no evidence of a custom so odious existing in England, and in Scotland I venture to say that there is nothing to ground a suspicion of such a right. The *merchet* of women with us was simply the tax paid by the different classes of bondmen and tenants and vassals when they gave their daughters in marriage, and thus deprived the lord of their services, to which he was entitled *jure sanguinis*."—P. 53.

EDWARD PEACOCK.

GEORGE I. (5th S. xi. 208, 295.)—Anna Margaretta Brett, the mistress of King George I. at

the close of his life in 1727, was one of the daughters of Colonel Henry Brett and Anne his wife, the divorced Countess of Macclesfield. Brett, who was the friend of Addison and Steele, belonged to a Gloucestershire family, is alluded to in the *Tatler* as Colonel Ramble, and in 1700, about two years after the countess had been divorced, married her. He died in 1714, but his widow survived him for many years. Mrs. Brett was a* daughter of Sir Richard Mason and Anna Margaretta his wife, who died in 1717—presumably a knight, as the name does not occur in Burke's† *Extinct and Dormant Baronetage*—and was married in 1683 to Charles, Lord Brandon, afterwards Earl of Macclesfield, from whom she was divorced in 1697-8. In "N. & Q.," 2nd S. vi. 363, 385, 387, 425, 445, may be found some very interesting papers upon Richard Savage, Earl Rivers, and the Countess of Macclesfield, subsequently Mrs. Brett. At p. 388 of the same volume is a quotation from a poem published anonymously in 1728, but ascribed, no doubt correctly, to the authorship of Savage, called *Nature in Perfection; or, the Mother Unveiled*, in which Miss Brett is thus referred to:—

"Your Anna dear, taught by your matchless mind,
Copies that glorious frailty of her kind.
The sister's love in time of danger shown
Can only be transcended by your own."

In the preceding year Savage had killed a gentleman, Mr. Sinclair, in a tavern brawl, been sentenced to death for it by the hanging Judge Page, and it is said that Mrs. Brett used all her influence to get him executed. The allusion in the lines quoted is to Miss Brett standing aloof at the time, though perhaps there may be a more recondit one to the daughter having imitated the vices of the mother. George I. died on June 10, 1727, and with him Miss Brett's hopes of a coronet were extinguished. She, however, afterwards became the wife of a baronet by marrying Sir William Leman of Northaw, in Hertfordshire, who died without issue on Dec. 22, 1741.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

IONA (4th S. iv. 325, 520; v. 75; 5th S. xi. 37, 277.)—Chalmers, after speaking of Hy, where Columba settled with his twelve disciples, in a note adds:—

"The name of the chosen spot was simply the Irish *I*, signifying an island. The *I* of the Gaelic was soon aspirated by the Saxon Bede *Hy*. From the troublous surf

* Her eldest sister, Dorothy, married Sir William Brownlow, Bart., and was the ancestress of Earl Brownlow.

† Though the name does not occur in the list of extinct or dormant baronetcies, yet on p. 310 of the book is the following mention of it, in reference to Mrs. Brett:—"First wife of Charles Gerard, second Earl of Macclesfield, from whom he separated (*sic*); she was the daughter of Sir Richard Mason, Kt., of Shropshire."

which constantly burst upon its shores it was naturally called by the Irish *I-thon*, the island of waves, and this, being pronounced *I-on*, was by the monks easily Latinized *Iona*. And I once saw it written by Adamnan, one of the successors and the biographer of Columba, *Iyona*."

The *Stat. Account of Scotland* says:—

"Bede writes the name *Iii* or *Iy*. In the *Annals of Ulster* of a later date it is *I, Hi, Ioc*, and *Aoi*. According to Toland, *I* in Irish signifies an island, and is often written *Iii, Ii, Hu*. In the *Transactions of the Antiquarian Society*, published in 1792, the Earl of Buchan names it *Amona*. In the records of Scotland down to the middle of the sixteenth century, and in inscriptions still to be seen upon the island and contemporary with that period, it is simply *Y* or *I*."

I have no doubt, therefore, that MR. MAYHEW'S suggestion as to the origin of the name is the correct one. Conf. this *I, Y*, with *Isl. ey*; *Dan.* and *Sw. ö*; *Barb. L. eia*; *Fr. eau*; *W. gwy* (found *wy*); all no doubt through *Goth. ahwa*, from *aqua*. Conf. A.-S. *ea*-land, *ig*-land, water land, land surrounded, or partly surrounded, by water; an island.

R. S. CHARNOCK.

Junior Garrick.

DEATHS ON OR ASSOCIATED WITH THE STAGE (5th S. xi. 181, 241, 292.)—West Digges was one of three excellent actors, all of them men of good family and education, brought out by Sheridan, the manager, the father of Richard Brinsley, at the Theatre Royal, Smock Alley, Dublin. The others were Spranger Barry (Barry the silver-toned), a famous Romeo, and Mossop, a Trinity College man, a celebrated Zanga. Digges afterwards became lessee of Crow Street Theatre, where he was as usual unlucky, and got mixed up in an unfortunate connexion with the once celebrated actress Mrs. Georgina Bellamy, in whose memoirs he figures. Many years ago, under Mr. Calcraft's management, in the Theatre Royal, Hawkins Street, Dublin, there was a subordinate actor, of but little merit, named Digges, who was by some considered as a descendant of West's. He was known to the upper gallery by the *sobriquet* of "Breeches" Digges, from an accident that one night happened to his pantaloons without his being aware of it.

H. HALL.

Lavender Hill.

"HEYWARDEN" (5th S. xii. 31.)—"Heywarden" (apparently the churchwarden): this can scarcely be so. The "hayward" is an officer appointed at the court leet to see that cattle do not break the hedges of enclosed lands and to impound them when trespassing (Hegge, *Saxon*).

"The Hayward heteth us harm."

Wright, *Political Songs, temp. Ed. I.*, p. 149.

H. T. ELLACOMBE.

KEEPING SCHOOL IN THE PARVISE (5th S. xi. 366, 394, 472; xii. 37, 49, 91, 149.)—Though MR. TEW does not require any aid from my pen, yet he will, I am sure, pardon me for stating (as

the volume lies before me) that the edition of Matthew Paris to which reference has been made is that of 1684, London, *Editore Willielmo Wats, D.D.*, and that the passage quoted will be found at p. 690, A.D. 1250. "The writer of the gloss" (*pace* MR. PICTON) is not "unknown," but was the editor himself, Dr. Wats, and the particular gloss referred to will be found at the end of the volume, under this head, "Glossarium, sive Interpretatio Brevis vocum semibarbararum, quæ Lectorem in mediæ ævi Scriptoribus minus exercitatum poterant inter legendum memorari," *verb.* "Parvisium." Shall I be pardoned for doubting whether the learned editor, Dr. Wats, "ignorantly co-founded *Parisiis* with *parvis*?"

E. C. HARINGTON.

The Close, Exeter.

Being at Selby Abbey Church two or three weeks ago with a friend, we scented out the Blue-coat School of the place, which is carried on in a chamber over the chapel, or, as some think, chapter house, now used as a vestry. A newel staircase connects the school-room with the outer air, so the boys have no right of way through the church as they go to and from their daily tasks.

ST. SWITHIN.

C. C. C. OXFORD (5th S. xii. 41, 133, 152.)—I am sorry to trouble J. E. T. R. again, but his statement "I thought nobody would be unaware of the fact that ancient accounts rarely begin on Jan. 1," &c., is no answer to my question as to the meaning to the double year date employed in his note. Will he kindly say what he means by Easter Day, 1583-4, and September 1, 1583-4? Was there a single communion in each of the years 1583, 1584, or was one of these years without any celebration, if so, which? Would J. E. T. R. also give the amount expended on each occasion, as this would enable us to judge whether "the purchases made indicate all the occasions on which the rite was administered"?

JOHNSON BAILY.

Pallion Vicarage.

BINDERY, ROPERY, &C. (5th S. x. 447; xi. 76, 99, 357; xii. 36.)—MR. NORGATE quotes Camden, Prof. Skeat, and Dr. Morris in behalf of English-English. Prof. Skeat has privately printed an *English-Anglo-Saxon Vocabulary*, meant as a word-book of Old English or Anglo-Saxon words, and any one who can get it will find it a ready handbook for settling such old and good roots.

HYDE CLARKE.

"ANCIENT CLASSICS FOR ENGLISH READERS" (5th S. xii. 108.)—The illustration referred to by Mr. Collins (at p. 27 of his volume on Cicero) is the famous "Civis Romanus sum," in Lord Palmerston's great speech in defence of his foreign policy on the night of June 25, 1850, when as Foreign Secretary he challenged the verdict of the House

whether, as a subject of ancient Rome could hold himself free from indignity by saying "Civis Romanus sum," a British subject in a foreign country should not be protected by the vigilant eye and the strong arm of his Government against injustice and wrong. In a subsequent evening Mr. Gladstone questioned the fitness of the allusion, which on the following night, the last of the debate, was eloquently justified by Mr., now Lord Chief Justice, Cockburn.

C. T. B.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117, 150.)—From the origin of this practice I notice you have come to remarkable instances; among such the following may be worthy of a place. In 1750 there was published at Oxford a goodly octavo entitled *Miscellanies in Prose and Verse*, by Mary Jones. The authoress was an Oxford lady, related to one of the dons there, and a friend of Dr. Johnson's. Whatever may be the merit of the book, the lady's capability, or rather influence, must have been great, for she exhibits no less than 1,680 subscribers, including 332 upon royal paper. It is not that the number is unexampled, but rather the eminent names of her patrons, composed of the *élite* of society. English royalty is certainly not at the head of the 150 noble and titled persons; it includes, however, the Prince of Orange and his family, followed by members of the hierarchy, M.P.s, D.D.s, LL.D.s, M.D.s, both army and navy representatives,—nor is the theatre behind with its highest ornament, Garrick. On the whole, I should say that in extent and weight Mary Jones's subscription list is unparalleled, and the eyes of both authoress and publisher must have glistened when the book was launched.

J. O.

HAWTHORNE'S "MOSSSES FROM AN OLD MANSE" (5th S. xii. 47, 135, 158.)—At the first of the above references I inquired who Peter Rugg, the missing man of Boston, who figures in Hawthorne's sketch, *A Virtuoso's Collection*, was. I have heard from a correspondent dating from Burlington, Vermont, U.S., on the subject, and as his reply is very full and satisfactory, I cannot do better than send it to "N. & Q." He says:—

"The story of Peter Rugg, the missing man of Boston, is found in *Tales of Terror, or the Mysteries of Magic*, a selection of wonderful and supernatural stories, translated from the Chinese, Turkish, and German, compiled by Henry St. Clair, two vols. in one. Boston, Printed by C. Gaylow, 1833. The story is supposed to be related in a letter. Peter Rugg is ever inquiring the way to Boston; sometimes he is travelling towards that city and sometimes from it, but he never reaches it. He is always followed by a thunderstorm, and, according to the tale, he has been seen in at least four different states, ever attended by the same phenomena. He is accompanied by a little girl, and drives a large black horse. In one place the story mentions Peter Rugg as stopping before his own door in Boston and inquiring for Mrs. Rugg, but is told that she has been dead many years. He becomes

enraged, and on being told that there is no King George he drives off in a great fury. This circumstance is supposed to take place about 1820, so that Peter Rugg or his legend belongs presumably to old colonial days."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

HOLY WELLS AND THEIR LEGENDS (5th S. xii. 140.)—Mr. HOPE will find some interesting information, in furtherance of his study of the legends, &c., connected with holy wells, fountains, and springs, in the following works: Joyce's *Irish Names of Places; Cambrensis Eversus*, vol. i. (Celtic Society's publications, Dublin), by Kelly; Pennant's *Tours in Wales*; Lady Charlotte Guest's *Mabinogion* (Quaritch's reprint of the English translation will suffice); Brand's *Popular Antiquities*; Kelly's *Indo-European Folk-Lore*; Kennedy's *Traditionary Tales of the Irish Celts*; Carew's *History of Cornwall*; Hunt's *Drolls of the West of England*. I could give many other authorities were I near my books.

J. JEREMIAH.

"PIC-NIC" (1st S. iv. 152; vi. 518; vii. 23, 240, 387, 585; 5th S. ix. 406, 494.)—

"Our French neighbours are fond of borrowing words from us, but the meaning as well as the spelling are frequently changed in the passage across the Channel. Among such words is picnic, which is transformed in French into *pique-nique*. We are unable to say exactly what a French *pique-nique* is, but the following advertisement, which we extract from a French newspaper, will suffice to show that it is meant for something very different to the *al fresco* festivity which we call a picnic. 'Pique-nique of Saint Henri.—The list of subscribers at fifteen francs a-head will be closed at four o'clock. Evening dress and white ties are *de rigueur*. They will sit down to table at eight o'clock.'—*The Literary World*, Aug. 1, 1879.

Surely the writer of the above paragraph is wrong in saying that the French have borrowed the word from us. A Frenchman, writing to the *Standard*, thus puts it:—

"I believe your contributor—and I humbly beg his pardon for saying so—is on the wrong tack, and the crossing of the Channel was effected by *pique-nique* northwards, and not by *pic-nic* southwards; the word *pique-nique* was part of the French language as early as the seventeenth century, and had then, as it has now, the meaning which stands at full in your Worcester and Webster's *Dictionary of the English Language*: 'Pic-nic, an assembly or entertainment, in which each person contributes to the general supply of the table.' The lexicographers do not at all mention the condition *al fresco*. So a *pique-nique* or *pic-nic* may take place either *al fresco* or indoors; indeed, were it not so, one would be impossible in the year of rain 1879."

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

A "CORPUS INSCRIPTIONUM LATINARUM GAL-LIÆ" (5th S. xii. 108.)—Perhaps V. S. may find his purpose answered by the following work, which is still in progress, the fourth volume being announced in a French bibliographical *bulletin* of

June last : "De Guilhermy, M.F., *Inscriptions de la France du Ve Siècle au XVIIe*. Paris, Imp. Nat." I may add that the fourth volume is stated to deal with the ancient diocese of Paris. Probably the *Revue Archéologique* and the *Bulletin Monumental*, both published in Paris, would also afford information likely to be of use.

C. H. E. CARMICHAEL.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 29).—

"Life let us cherish" is merely a translation of the first lines of Nügelis's once popular *Volkslied*.—

"Freut euch des Lebens
Weil noch das Lämpehen glüht."

It was much used some forty or fifty years ago as a preliminary piece for pianoforte pupils in the harmonious days of Hook's lessons, Steibelt's *Storm*, the *Battle of Prague*, &c. Duleken, in his book of German songs, calls the author Usteri, and says, "Although it has an unbounded popularity amongst the lower classes in Germany, it is not very apparent by what merit this distinction has been gained." H. HALL.

[Other correspondents are thanked for similar information.]

(5th S. xii. 170.)

"Thence to Wiggan about supper."

"Veni WIGGAN prope cœnam,
Ad hospitulam obscœnam;
Votis ineis fit secunda,
Ebria finit et jocunda."

Drunken Burnaby's Four Journeys, pt. ii. [p. 35, edit. of 1805, E. PEACOCK].

W. J. BERNHARD-SMITH.

[Similar references from F. A. BLAYDES and other correspondents.]

"What profits now to understand
The merits of a spotless shirt," &c.

is from *The New Timon and the Poets* (A. Tennyson), which appeared in *Punch*, Feb. 28, 1846, and was signed "Alcibiades." J. R. P. KIRBY.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the English People. By J. R. Green, M.A. Vol. III.—*Puritan England. The Revolution*. (Macmillan & Co.)

The third volume of Mr. Green's *History* carries us through stirring times, and is marked by all Mr. Green's characteristic excellences as well as by most of his characteristic defects. Some of his very best word-pictures are perhaps to be found in the many striking passages scattered through the present volume. It would be difficult, for instance, more clearly to set before a student all that John Hampden staked, when taking his stand against arbitrary exaction, than in Mr. Green's description of the stately and beautiful home among the Chiltern Hills, which was to become so memorable among English houses. Still stands that ancient home, "unaltered within, its Elizabethan hall girt round with galleries and stately staircases winding up beneath shadowy portraits in ruffs and farthingales." And in the country upon which we look out from Hampden House, Mr. Green traces with quaint imagery a likeness to the character of John Hampden himself. "A country," says Mr. Green, "of fine and lucid air, of far shadowy

distances, of hollows tenderly veiled by mist, graceful everywhere with a flowing unaccented grace, as though Hampden's own temper had grown out of it." In the very same page we meet with specimens of Mr. Green's defects in the shape of such inaccuracies, small though they be, as his speaking of the Cromwells of "Hitchinbrooke," and Sir Peter Temple of "Stave." It is a more serious defect, and unfortunately one which mars the entire plan of Mr. Green's work, that he never gives, save accidentally, the authorities for his statements. Sometimes it would have added picturesqueness as well as force to them to have given their origin, as where he cites, without mentioning its source, Algernon Sidney's description of Cromwell coming into the House of Commons, which he had made up his mind to dissolve by violence, and sitting down for a time quietly in his place, "clad in plain grey clothes and grey worsted stockings." We must remark, moreover, that Mr. Bisset, in his *Commonwealth of England*, writes "black clothes," expressly citing Sidney's *ipsissima verba*. Most serious of all, perhaps, ethically speaking, is that defect of vision which prevents Mr. Green from seeing any points at any time worthy of blame in Cromwell's character and actions. How he acted towards the Parliament and the Council of State of the Commonwealth has been told very differently by others, and not least by some of those who were on the side of the Parliament in the great conflict of principles which marks the history of England in the seventeenth century. Of Mr. Green's view of Puritanism, it must suffice to say that he appears to us often to construct a theory of his own, and then give it the name of what seems to be his fetish. But we must remark that it is not always easy to decide whether Mr. Green is writing in his own person or in that of an assumed character among the *dramatis personæ* of the England of the Stuarts and the Commonwealth. Were we to judge Mr. Green by what seem to be his own words, we should fear that he must find his salvation much imperilled in the Church of England, which, even amid the conflicting sound of diverse judgments, may at least be said to hold fast to the surplice. But perhaps his next volume will explain the apparent difficulty we meet with in reconciling the various aspects of Mr. Green's many-sided sympathies.

Christopher Columbus. A Monograph on his True Burial-place. By Sir Travers Twiss. (Trübner & Co.) So few people have access to the reports of the Royal Academy of History of Madrid that Sir Travers Twiss has conferred a real obligation on English readers by digesting into a readable form the report lately presented to the Spanish Government on a most interesting historical controversy. It is notorious that the bones of the great admiral Christopher Columbus were deposited, in 1541, by the permission of the Emperor Charles V., in the chancel of the cathedral church of San Domingo, which was thenceforth appropriated to his family as their burial-place. And no one ever doubted until the other day that when the Spanish portion of Hispaniola was transferred to the French Republic in 1795, the remains of Columbus were removed by the piety of his descendant to the cathedral of Havana, where they were solemnly deposited in a niche in the wall on the Gospel side of the high altar. The memory of Columbus is so affectionately cherished by the Spaniards that a petition for his beatification has been presented to the Holy See, in the hope that the shrine of Columbus at the Havana might become a place of pilgrimage for mariners, as famous in its way as the shrine of St. James was at Compostella, in old Spain. It therefore excited consternation when a pastoral letter was put forth in September, 1877, by the Vicar Apostolic of the archdiocese of San Domingo,

announcing that the true remains of the great admiral had lately been discovered in their original resting-place in the cathedral of San Domingo. This pastoral letter was quickly followed by an address from the bishop to the different governments of the civilized world, calling on them to contribute "to the erection of a monument worthy of the father of the new world." The Spanish Government very properly referred the examination of the alleged discovery to the Council of the Royal Academy of History of Madrid, and their report clearly establishes the fact that the bones of the great admiral were transported to Cuba in 1795, and are now deposited in the cathedral of the Havana, and that the coffin discovered at San Domingo in 1877 was that of the admiral's grandson and namesake, who died before 1572, and is known to have been buried in the family vault at San Domingo. Amongst the many interesting details which are touched upon in this report is the notorious unwillingness of the Spanish nation to accept the name of America for the newly discovered world. The earliest Spanish book in which the word America is used was printed at Seville in 1672, and the author takes care to inform his readers that it was a "new name, not much hitherto in use." The traditional feeling of the family of Columbus may be gathered from the omission of the word America in the letter addressed by his descendant, in 1796, to the Corporation of the Havana, in which he thanks them for the distinction and respect which they had shown to the remains of "Don Cristoval Colon, the discoverer and conqueror of the new world, the great admiral of the ocean, the first viceroy and governor of the Indies." It may be noted that the best printed accounts of the way in which the new world took its name from Amerigo Vespucci, instead of from Columbus, were drawn up by Mr. R. H. Major, of the British Museum, in his *Life of Prince Henry the Navigator* and in his introduction to the *Letters of Columbus*, published by the Hakluyt Society, 1870.

Cathedra Petri: the Titles and Prerogatives of St. Peter and of his See and Successors, as described by the Early Fathers, Ecclesiastical Writers, and Councils of the Church. By Charles F. B. Allnatt. Second Edition. (Burns & Oates.)

THIS is a work which is best described for the purposes of such a periodical as "N. & Q." by the transcript we have given of its title. It is a useful compendium of the various texts adduced from writers of different periods in favour of the prerogatives claimed for the Bishop of Rome as successor of St. Peter. Many of these are old familiar friends to us all, whether we are convinced by them or not. Mr. Allnatt has done his part well, so far as marshalling his authorities is concerned. It must now remain for his authorities themselves to do their part, under the "Leo de tribu Juda."

From Doncaster into Hallamshire. By John Tomlinson. THE articles contained in this little volume, of which only fifty copies have been issued, were originally printed in the *Doncaster Gazette*, and are of local rather than general interest. They are written in an easy and amusing style, and often present bits of information worth preserving. They are evidently the outcome of the antiquarian and archaeological spirit now prevalent in most of the larger provincial towns, and the author is to be commended for the carefulness and accuracy of his details, which are apparent on every page. As a guide-book over the route described the volume would be found both interesting and useful.

The Song of the Bell, by Colonel Colomb, R.A. (Chapman & Hall), is a new rendering of that well-known old favourite, Schiller's *Song of the Bell*, which perhaps some

vacation tourist may amuse himself by tracing out in the bell-tower of the church of All Saints, at Schaffhausen, where the poet is said to have found the source of his inspiration. Colonel Colomb has succeeded probably as well as any one attempting a literal rendering of this grand but rugged work can ever expect to succeed. Mr. Merivale's version remains, to our mind, the more poetic English rendering.

Notices to Correspondents.

We must call special attention to the following notice:

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

SIR BEVIS.—Mr. Seton, in his *Law and Practice of Scottish Heraldry* (1863), says, "It appears to be the established law of both England and Scotland that surnames may be assumed or changed at pleasure, independently of any royal, parliamentary, or judicial authority." See *Barlow v. Bateman* (1730), *Williams's Reports*, iii. 64; *Leigh v. Leigh* (1808), *Vesey's Reports*, xv. 92. In this latter case Lord Eldon said, "The king's licence is nothing more than permission to take the name, and does not give it. A name, therefore, taken in that way is a voluntary assumption." Cf. *Luscombe v. Yates* (1822), *Barn. and Ald.*, v. 344; and *Davies v. Lowndes* (1835), *Bingham's New Cases*, i. 628. Similarly in Scotland, when the Court of Session was petitioned in 1835 by Alexander Kettle for permission to take the name of Young, the Court said, per Lord President (Hope), "There is no need of the authority of this court to enable a man in Scotland to change his name," and the petition was withdrawn. The practice of enrolling a deed poll in Chancery is of comparatively modern date. Its object is simply to secure a record of the change of name. But it does not confer the name any more than does the royal licence. We believe the expense of such a deed is slight; if we mistake not, the office fees would be covered by 2l. 2s. The fact that the name assumed is also taken by the wife and children should be stated in the deed or advertisement, as in the well-known *Herbert v. Clytha* case. Advertisement of the change of name, simultaneously with its record by deed poll in the Chancery division of the High Court of Justice, would be desirable, as adding to the publicity of the assumption, while the enrolment of the deed would preserve the record of the fact.

P. W. TREPOLPEN.—Two correspondents, ALEXANDER IRELAND, Inglewood, Bowdon, Cheshire, and J. BURSILL, 36, Kennington Road, S.E., offer to lend you the *History of the Saturday Review* on receipt of your address. It is by James Ewart, author of *Random Recollections*, &c., and was published by Darton & Co., London, 1873.

MIALMA.—For "Du" Cherrier read *De Cherrier* in our notice last week, and add to the modern sources for the study of the Barbarossa legend Rückert's ballad, *Der Alte Barbarossa*.

P. C. N.—JOHN HILSON, Lady's Yards, Jedburgh, N.B., offers to forward a copy of the poem *Sin' his Mother gaed Awa'* if you will send name and address.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, SEPTEMBER 13, 1879.

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Puzzles.

RABELAIS AND SHAKSPEARE.

I think I saw it lately questioned in "N. & Q." whether the influence of Rabelais was to be traced in Shakspeare, and that it was answered in the negative. I have been reading *Sentences et Proverbes du Talmud et du Midrasch*, par Moïse Schuhl, Rabbin, Officier d'Académie, 1878. The purport of this work is to give passages out of the Talmud and correspondences ancient and modern. On coming to a proverb on the intercommunion of all things, that all the members of the body were necessary to each other, reference is made to Rabelais, liv. iii. ch. iii. On turning to it the remembrance of Shakspeare in *Timon of Athens* came to mind. Rabelais makes Panurge praise the debtors and borrowers, or rather might be said borrowers and lenders. Changed into thieves and thieves, have we not the same things said by the Timon of Shakspeare? Chap. iii. is long, and the same subject, in the same manner and to the same extent, is carried on in chap. iv. In chap. iii. Panurge says:—

"Well, to go yet further on, and possibly worse in your conceit, may St. Babilin, the good saint, snatch me if I have not all my lifetime held debt to be as a union or conjunction of the heavens with the earth, and the whole cement whereby the race of mankind is kept together; yea, of such virtue and efficacy that I say the

whole progeny of Adam would perish without it. Therefore perhaps I do not think amiss when I repute it to be the great soul of the universe, which, according to the opinion of the Academics, vivifieth all manner of things," &c.

Panurge says: "Suppose a world without debtors and creditors, that is to say, a world without debts." He goes on enumerating what would happen amongst the gods and constellations, who are maintained, he says, by lending to and borrowing from each other, and then, dropping the representation by divinities, he says:—

"The moon will remain bloody and obscure: for to what end should the sun impart unto her any of his light? He owed her nothing. Nor yet will the sun shine upon the earth, nor the stars send down any good influence, because the terrestrial globe hath desisted from sending up their wonted nourishment by vapours and exhalations, wherewith Heraclitus said, the Stoics proved, Cicero maintained, they were cherished and alimented.

"There would likewise be in such a world no manner of symbolization, alternation, or transmutation amongst the elements; for the one will not esteem itself obliged to the other, as having borrowed nothing at all from it. Earth then will not become water; water will not be changed into air; of air will be made no fire, and fire will afford no heat unto the earth," &c.

And what is a curious coincidence between Rabelais and Shakspeare, and would suggest at least that they might have had some common source, if Shakspeare did not take from Rabelais, is that a little further on Rabelais mentions "Timon the Athenian, the hater of mankind." Act iv. sc. 3, Timon says to Alcibiades:—

"I am Misanthropos, and hate mankind....

Alcib. How came the noble Timon to this change?

Tim. As the moon does, by wanting light to give:

But then renew I could not, like the moon;

There were no suns to borrow of."

The speech of Timon to the banditti is most to the purpose, where he gives gold to thieves and tells them to practise robbery as all professions do and nature shows:—

"I'll example you with thievery:

The sun's a thief, and with his great attraction

Robs 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 by a composture stolen

From general excrement. Each thing's a thief."

The whole of the two chapters should be read to see the likenesses between the authors. In Rabelais there is constant allusion to the man the microcosm, which is in Shakspeare, *Coriolanus*, Act ii. sc. 1, "The map of my microcosm." The introduction of Collier to *Timon* mentions many sources from whence Shakspeare may have drawn his play, Plutarch, Lucian, &c. Collier says that the story of Timon greatly attracted the attention of the sixteenth century, and there was a play of *Timon* before that of Shakspeare.

The *Pall Mall Gazette* of Sept. 2, 1879, says, "Rabelais was introduced to the English public at

an early date; a version of the history of Gargantua appeared not many years after the author's death." Shakspeare, therefore, had probably seen it.

W. J. BIRCH.

JOHN GILPIN'S SECOND HOLIDAY.

(Concluded from p. 162.)

My former paper left John Gilpin and his family disconcerted by the brutal practical jokes of some century-ago "'Arry," whose selfish and vulgar obtrusiveness has done much to lower our national reputation among foreigners in times past and present. Not only is the harmless citizen insulted by splashing and ridiculing him, but the lives of his daughters and wife are endangered by the strangers mischievously bumping against his boat in mid-stream. But who ever expects consideration for others from the London street cad? His choice of language and of amusements illustrates only one part of the Darwinian hypothesis as to our ancestry (not "from the angels"), and by no means proves "the survival of the fittest." Here is the ballad:—

[Part Second.]

When Mistress Gilpin thought his hat
Most certainly was gone;
She whisper'd to him, "Pray take care,
Your perrwig keep on.

"I fear, my dear, you may take cold;"
But other thought had he:
So he secur'd it with both hands,
Which else away might flee.

For loss of hat and wig before,
Came fresh into his mind,
When he the race did run to Ware,
"And left the world behind."

But patient still, yet full of fear
That matters might go worse,
And make the water prove as bad
As formerly the horse:

He only to the sneerers said,
"I let you have your way,
Another time it may be mine,
'Each dog must have his day.'"

So on he went, and on went they,
'Till coming near the shore,
Well pleas'd was Gilpin to behold
His hat was there before.

The boats push'd in from every part,
And try'd which first should land;
But glad was he the hat to see
So near unto his hand.

He snatch'd it up with all his might,
And eke with joy and glee,
Then bowing of his head, he said,
"You're welcome, Sir, to me."

Then getting all upon dry land,
He to his wife did say,
"My other hat, you know, my dear,
Was carried quite away.

"But this, more honest, comes again,
And, when I get him home,
I'll keep him safe within a box,
That he no more shall roam."

Beneath his arm his hat he plac'd,
You'll guess the reason why,
In hopes, before he came away,
Again it might be dry.

And in this state they march'd along,
Unto the garden gay,
Where he was vex'd to find he had
Four shillings there to pay.

Yet scarcely had he pass'd the door,
And to the place got in,
When "Here's John Gilpin" all did roar,
And all did laugh and grin.

The ladies, with the beaux and wits,
Came crouding all around,
And cried "John Gilpin, is it you,
Pray, whither are you bound?"

John answer'd not, but with his wife
And daughters went along,
To listen to the musick sweet,
And hear a pretty song.

"O, charming!" cried the Misses both,
"Do, Mama, Papa, hark;
I'm sure, O dear! that thrilling voice
Is sweeter than the lark."

"Aye, aye," cry'd Gilpin, "it will do,
'Tis very fine, in brief,
But I should like much more to hear,
Britannia, or roast beef."*

Then turning round, the trees he view'd,
With orchestra so fine,
The waiters running here, and there,
With chickens, ham, and wine.

But as he turn'd too suddenly,
'Tis sad the tale to tell,
Against a waiter's hand he struck,
And down a bottle fell.

All in a stream the wine it flow'd,
Which gave to him much pain;
Yet he for it was forc'd to pay,
And it was dear Champagne.

He thought it hard to pay for that
Which he did never taste;
His frugal wife was not well pleas'd
To see it run to waste.

"Such accidents," says she, "my dear,
Will happen, you do know;
But never mind it, we must have
Some wine before we go."

His daughters, as the story tells,
Thought ham, and chick, right fit,
Because their appetites now serv'd
To pick a little bit.

At this John Gilpin bent his brow,
His lady cried, "My dear,
Pray let us do as others do,
Since we are now come here."

* That is, he preferred either *Rule Britannia* (which was first sung in James Thomson and David Malloch's *Alfred*, 1740), or *The Roast Beef of Old England*: the cantata, by Theophilus Forest, became popular about 1765.

The wine, the ham, the chick was brought,
With tarts and cheese-cakes too ;
On ev'ry thing he comments made,
And carefully did view.

"What! two-and-sixpence for a chick,"
He said, was plagu'd dear ;
The wine was short, he'd rather had
A pot of Trueman's beer.

The wine was Port, and he survey'd
The bottle in each part,
And cried, "I'm sure it wants three gills
To make a little quart."

He eat and grumbl'd all the while,
He grumbl'd, yet he paid ;
For still to pay was Gilpin's way,
By ev'ry one 'tis said.

A Coach was call'd, which griev'd him sore,
And so they went away ;
But Gilpin thought he ne'er wou'd have
Another holiday.

Now let us sing, long live the King,
And Gilpin! long live he :
To Vaux-hall shou'd he go again,
May I be there to see.

[LONDON: Printed July 2, 1785, For E. Tringham, No. 36, *Hosier-lane*, West-Smithfield, and Enter'd at *Stationers Hall*.]

Of course, no one could expect the continuation to be equal to William Cowper's own delicious experiment in verse. But I think the anonymous author of the *Second Holiday for John Gilpin* need not have shown the London citizen quite so miserly in his expenditure when visiting Vauxhall Gardens with his family. No one likes to have his pocket picked, as Sir John Falstaff remonstrated, when he "takes his pleasure at his inn." But a mean haggling over the bill, and a constant endeavour to "do the thing cheap," is not a pretty sight, either at home or abroad, whether in 1785 or 1879. No enjoyment of "pleasure and relaxation" is possible with such grumbling and huxtering. While we laugh at the misadventures and enforced outlay, let us also profit by the incidental portraiture of the steady-going industry and frugality of earlier days. Forty years ago we possessed, nationally, few holidays ; nowadays we have too many. John Bull slaved incessantly at his tasks ; now he idles too often. Our townfolks are perpetually "going on the loose," making excursions, claiming prolongation of bank-holidays, and wearying themselves in hot haste with the pursuit of pleasure. If the John Gilmans of a century gone by were confined too closely to the counter and the desk, our present buyers and sellers seem to have rushed to an extreme of liberty. Although "all work and no play makes Jack a dull boy," he is a more useful person, and generally a happier one, than he will become under the superabundant holiday system. "All play and no work" brings confiding friends to ruin. Wise men may profit by the warning of John Gilpin's second holiday, and

also avoid the spendthrift's career. In the golden mean lies our safety. J. W. ENSWORTH.
Molash Vicarage, by Ashford, Kent.

TITLE LIST OF CATALOGUES OF ENGLISH PLAYS.

Thirty-six catalogues of plays and nine other catalogues partly of plays are described below in the order of their age. Except when otherwise noted, the descriptions were written when the work described was before me. Some of the British Museum Library copies have copious MS. notes. Perhaps the editor will permit the unusual course of heading the list with a name index. Such index will be a sort of bill of the play, and will enable readers readily to find if a particular catalogue be, or be not, in the list. I use the word *date* below in place of the uncomfortable word *chronological*. Will readers assist in perfecting the list ?

Baker (D. E.), 1764, 1782, 1812. Baldwin (R.), 1752. Barker (J.), 1801, 1803, 1806, 1814. Becket (T.), 1764. Bellamy (B. P.), 1834. Brook (N.), 1661. Chetwood (W. R.), 1750, 1752. Cibber (C.), 1756. Collier (J. P.), 1834. Corneille (P.), 1671. Cox (N.), 1680. Coxeter (T.), 1764. Cundee (J.), 1802, 1805. Dodsley (R. and J.), 1756. Dunlap (W.), 1832, 1833. Egerton (T. and J.), 1786, 1787, 1788. Feales (W.), 1732. Forster (J.), 1876. Forster (R.), 1806. G. (T.), 1656. Goffe (T.), 1656. Halliwell-Phillipps (J. O.), 1860. Hazlitt (W. C.), 1867. Heber (R.), 1834. Henderson (J.), 1786. Hurst (T.), 1802. Inghis (R.), 1868. J. (G.), 1719-20, 1723. Jacob (G.), 1719-20, 1723. Jones (S.), 1812. King (T.), 1806, 1815. Kirkman (F.), 1661, 1671. Lacy (T. H.), 1864. Langbaine (G.), 1688, 1691, 1699. Mears (W.), 1713, 1715, 1718, 1726. Mottley (J.), 1747. Oldfield (A.), 1731. Oulton (W. C.), 1801, 1803. Oxinden (H.), 1660. P. (J. T.), 1834. Pearson (T.), 1788. Reed (I.), 1782, 1812. Rees (J.), 1845. Richardson (—), 1779. Whincop (T.), 1747. Wilson (P.), 1750, 1752. Wright (R.), 1787.

The careless shepherdess. A tragi-comedy...written by T[homas] G[offe], Mr. of Arts...With an alphabetical catalogue of all such plays that ever were printed. London, printed for Richard Rogers and William Ley... 1656. 4to. pp. 2+76+6. Abc play title list, with some authors' names; about 500 titles.

MS. commonplace book of Henry Oxinden, of Barham, Kent. Without title-page. Paper, about 1647-60. Folio. Contains a list of 122 printed English plays (short titles, not arranged) in the possession of H. O., and bound in six volumes; date of latest included play, 1660. In the library of the late Henry Huth. In the forthcoming catalogue of the library of H. Huth this list of plays is likely to be printed at length.

Tom Tyler and his wife. An excellent old play, as it was printed and acted about a hundred years ago. Together with an exact catalogue of all the plays that were ever yet printed. The second impression. London, printed in the year 1661. 4to. black-letter. The play A—D 2, in fours; the catalogue, A—B, in fours. The catalogue has no regular title-page, but opens with the following descriptive heading in nine lines:—A true, perfect, and exact catalogue of all the comedies, tragedies, tragi-comedies, pastorals, masques and interludes, that were ever yet printed and published, till this present year 1661, all which you may either buy or:

at the several shops of Nath. Brook at the Angel in Cornhill; Francis Kirkman at the John Fletchers Head, on the back-side of St. Clements; Tho. Johnson at the Golden Key in St. Pauls Churchyard; and Henry Marsh at the Princes Arms in Chancery Lane, near Fleet Street. 1661. Abe play title list, with authors' names. No earlier edition of "Tom Tyler" is now known.

Tom Tyler and his wife. An excellent old play, as it was printed and acted about a hundred years ago. The second impression. London, printed in the year 1661. 4to. black letter. The play, A—D 2, in fours; the catalogue "of all the plays that are printed," three leaves. For particulars of the last three entries I am indebted to Mr. F. S. Ellis. The only copy of the "Tom Tyler" eight-leaf catalogue that I have seen had been separated from the play and bound by itself.

Nicomede. A tragi-comedy, translated out of the French of Monsieur [Pierre] Corneille, by John Dancer. As it was acted at the Theatre Royal, in Dublin. Together with an exact catalogue of all the English stage plays printed, till this present year 1671. Licenced Dec. 16, 1670. Roger L'estrange. London, printed for Francis Kirkman...1671. 4to. pp. 4+56+16. The list title is:—A true, perfect, and exact catalogue of all the comedies, tragedies, tragi-comedies, pastorals, masques, and interludes, that were ever yet printed and published till this present year 1671, all which you may either buy or sell at the shop of Francis Kirkman, in Thames Street, over against the Custom House, London. 807 play titles, grouped by their initials, the groups in abc order, but not the play titles. F. K. writes:—"I have seen them all within ten, and now have them all by me within thirty."

An exact catalogue of all the comedies, tragedies, tragi-comedies, operas, masks, pastorals and interludes that were ever yet printed and published, till this present year 1680...Oxon, printed by L. Lichfield...for Nicholas Cox, anno Dom. 1680. 4to. pp. 2+16. Abe play title list to 1675, with authors' names. Abe play title list from 1675 to 1680, with authors' names.

Momus triumphans; or, the plagiaries of the English stage: expos'd in a catalogue of all the comedies, tragi-comedies, masques, tragedies, operas, pastorals, interludes, &c., both ancient and modern, that were ever yet printed in English. The names of their known and supposed authors. Their several volumes and editions: with an account of the various originals, as well English, French, and Italian, as Greek and Latine; from whence most of them have stole their plots. By Gerard Langbaine [the younger], Esq. [Quotation.] London, printed for N. C. and...sold by Sam. Holford...1688. 4to. pp. (16)+32+(8). Abe authors' name list, with play titles, sizes of editions, plot sources. Index: abc play title list.

An account of the English dramatique poets. Or, some observations and remarks on the lives and writings of all those that have publish'd either comedies, tragedies, tragi-comedies, pastorals, masques, interludes, farces, or opera's in the English tongue. By Gerard Langbaine [the younger]. Oxford, printed by L. L. for George West and Henry Clements. An. Dom. 1691. 8vo. pp. (16)+556+(36). Abe authors' name list, with life notes, play titles, place, date and size of editions, places of first performance, source of plots. Indexes: abc authors' name list; abc play title list.

The lives and characters of the English dramatic poets. Also an exact account of all the plays that were ever yet printed in the English tongue; their double titles, the places where acted, the dates when printed, and the persons to whom dedicated; with remarks and observations on most of the said plays. First begun by Mr. Langbaine [the younger]: improv'd and continued down to this time, by a careful hand [Charles Gildon]. London, printed for Tho. Leigh...and William Turner...[1699].

Also issued with another title-leaf, differing thus:—London, printed for William Turner...1699. 8vo. pp. (16)+182+(16)+inserted leaf *151. Abe authors' name list, with life notes, play titles, plot sources, dates and sizes of editions. Indexes: abc authors' name list; abc play title list.

A true and exact catalogue of all the plays that were ever yet printed in the English tongue; with the authors names against each play (alphabetically digested) and continued down to October, 1713. Printed for W. Mears at the Lamb without Temple Bar. 1713. Where may be had a great variety of plays. [The list begins close under the above ten lines.] 4to. pp. 16. Abe play title list, with some authors' names.

Continuation of the following [W. Mears's October, 1713] catalogue of plays to October, 1715. To which [October, 1713, catalogue] is prefix'd [that is. on the back of this leaf] a catalogue of plays, printed in 12mo. with a neat E/ziver letter. Sold by W. Mears at the Lamb without Temple Bar. Of whom may be had above five hundred several sorts of plays, in 4to and 12mo. [The list begins close under the above six lines.] 4to. one leaf. Two abc play title lists.

[A compleat catalogue of all the plays that were ever yet printed in the English language. London, W. Mears. 1718.] 12mo. pp. 96. Abe authors' name list, with play titles and dates. Abe play title list, with authors' names. British Museum copy, 641. f. 18/1, lacks title-leaf, and has an appendix, printed 1726, bound with it; the date is wrongly supplied in the catalogue entry as 1726.

The poetical register; or, the lives and characters of the English dramatic poets. With an account of their writings...London, printed for E. Curll...1719. 8vo. pp. (2)+8+(12)+434+(22), 6 plates. Dedication subscribed G. J. By Giles Jacob. Abe authors' name list, with play titles and dates.

An historical account of the lives and writings of our most considerable English poets, whether epick, lyrick, elegiack, epigramatists...London, printed for E. Curll...1720. 8vo. pp. 26+(8)+328+(8), 8 plates. Dedication subscribed G. J. By Giles Jacob. The first sentence of the preface treats this work as a second volume of *The Poetical Register*, 1719.

The poetical register; or, the lives and characters of all the English poets. With an account of their writings. ...London, printed and sold by A. Bettesworth...[and others]. 1723. 2 vols. 8vo. I. pp. (2)+8+(12)+444+(20), 6 plates; II. pp. 26+(8)+328+(8), 9 plates. Dedication subscribed G. J. By Giles Jacob. Vol. I. Dramatic poets. Abe authors' name list, with play titles and dates.

A compleat catalogue of all the plays that were ever yet printed in the English language. Containing the dates and number of plays written by every particular author: an account of what plays were acted with applause, and of those which were never acted; and also the authors now living. In two separate alphabets. Continued to the present year, 1726. The second edition. London, printed for W. Mears, at the Lamb without Temple Bar. 1718-26. Price one shilling stitch'd. 12mo. pp. 104. Abe authors' name list to June, 1718, with play titles and dates. Abe play title list to June, 1718, with authors' names. Appendix: Abe play title list, 1718 to 1726, with authors' names. This is the 1718 edition, with the title-leaf and last leaf (pp. 95-6) suppressed; with a new title-leaf; with pp. 95-6 reprinted with a device and catchword in place of a line and the word *Finis*; and with an appendix, pp. 97-104, added.

FRED. W. FOSTER.

45, Beaufort Street, S.W.

(To be continued.)

"*THESAURUS EPISTOLICUS CALVINIANUS*."—Having lately had occasion to turn over the 3,941 letters which have as yet been printed of this work, I cordially recommend it as worthy to rank with Strype and the best-edited works of the Parker Society and with Mr. Laing's edition of Knox. The title gives no adequate conception of the store of valuable material for history, English history too, that is here collected, and on the whole admirably edited. I noticed a few faults, of which I remember, and will specify, three, and hope that the editors (Professors Baum, Cunitz, and Reuss, of Strasbourg) will accept the corrections as an evidence of gratitude for much instruction. (I should say that the volumes are included in *Calvini Opera Omnia*, and form part of the *Corpus Reformatorum*, published at Brunswick by Schwetschke in 4to. The last volume published is the tenth of the *Thesaurus*, the nineteenth of Calvin, the forty-seventh of the *Corpus*, and it appeared this year.) The first *erratum* is a very common one in foreign books, "*Cantabrigia*" for *Cantuaria*, Cambridge for Canterbury. The second is one which a student of Porson or of Cobet would detect at a glance, for it arises from the common confusion of M and ΛA, so well known in ἄλλα for ἄμα, in ἄλλως γέ πως, all but universal for ἄμώς γέ πως. Your late learned correspondent the Rev. Richard Shilleto corrected, in a paper published after his death, MIA in one place into AΛIA, in another into ΛAIA. But to our text. In epist. 2334, a satirical copy of elegiacs by Joannes Molanus, we read:—

"Denique quod vellas si deest tibi, *τί με σεαυτὸν*
De pulmone avias, Westphale, velle tuas."

Here we have a tribrach in the fifth place, making neither rhyme nor reason. The editors mend neither by suggesting *μή* for *με* (amphibrach in fifth place). The couplet is an adaptation of a well-known line of Persius, and we must read TIAAE (= the Lat. *velle*) for TI ME.

An error of omission I record in a separate note (under "Thomas Broke").

Cambridge. JOHN E. B. MAYOR.

P.S.—The eleventh (concluding) volume has just been issued. It brings up the number of letters to 4,271, a wonderful evidence of the extent of the great reformer's influence, the "long hands" of this king of men. The volume contains three indexes, of writers, of recipients, and of first lines. It is to be hoped that an *index nominum et rerum* will follow in due course. In a letter from Bp. Grindal to Zanchius (reprinted from *Zanchii Opera*, viii. (2) 140) Fulham Palace has undergone a metamorphosis (epist. 4010): "Ex suburbano meo Iubalmiensi ad ripam Thamensis." Read *Fulhamiensi* and *Thamesis*.

THOMAS BROKE.—William Quick, writing to Calvin at the end of 1549, says that he has with him two sons of Mr. Thomas Broke, who had translated some of Calvin's books into Latin. The editors of the Brunswick *Thesaurus Epistolicus Calvinianus* (epist. 1333) cannot identify this translator. Yet he appears in Watt (under "Broke" and "Calvin") and in the indexes to Strype and to the Parker Society's works. Perhaps some reader acquainted with the history of Kent may tell us more about him.

JOHN E. B. MAYOR.

Cambridge.

"THE ONE" AND "THE OTHER."—When will the writers of our day agree to uniformity in the use of these terms? I hazard the assertion that without exception the great writers of the Augustan era of English literature used "the one" as synonymous with "the latter," and "the other" as synonymous with "the former," of any two subjects referred to. In our day, even among good writers, this usage is so frequently departed from, and what I must call a perverse reversion of the terms is so much in vogue, that, whenever they occur, one has to read the passage at least twice in order to make sure that he does not make his author say the very opposite to what he means. *E.g.*, to-day I was reading Mr. Anthony Trollope's masterly sketch of Thackeray in Mr. Morley's interesting series. At p. 166 I came on the passage:—

"Sterne was a humourist and employed his pen in that line, if ever a writer did so, and so was Goldsmith. Of the excellence and largeness of the disposition of the one, and the meanness and littleness of the other, it is not necessary that I should here say much."

Mr. Trollope, as was to be expected of him, keeps to the lines of his great predecessors. Well, while I was reading that very passage the *Scotsman* came in, and I laid down the book to glance over the newspaper. There, in an otherwise well-written review of *Poems of Rural Life in the Dorset Dialect*, by W. Barnes, I read as follows:—

"Alongside one of Mr. Barnes's Dorset milkmaids the conventional shepherdess of Shenstone or Gay looks almost idiotic. The one is drawn from life, the other from a lay figure—or, rather, the one is a living, laughing piece of flesh and blood, while the other is a kind of poet's dummy, ready at hand for the fitting on of metaphorical millinery."

Any one construing this passage by strict grammatical rule would make the writer praise where he meant to dispraise, and *vice versa*.

"N. & Q." often fights a good fight in defence of good English. Pray take "the one" and "the other" under your care, and do not allow them to wander about like two Dromios, leaving us in uncertainty which is which.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

JERDAN'S RECOLLECTIONS OF TURNERELLI.—The following extract from the *Autobiography of William Jerdan*, p. 118, may be of interest in connexion with Turnerelli :—

"Another of the episodes of the year was a visit to Windsor to participate in the jubilee rejoicings commemorating the fiftieth anniversary of the reign of King George the Third. I was accompanied by Turnerelli, the sculptor, to whom his Majesty sat for his bust, touching which I may relate an anecdote, characteristic enough of the manner and astuteness of the sovereign. Sitting one morning, he abruptly asked, 'What's your name?' 'Turnerelli, sir,' replied the artist, with a proper inclination of his head. 'Oh, aye, aye, so it is,' rejoined the monarch: 'Turnerelli, Turnerelli—elli, elli, that is Turner, and the elli, elli, elli, to make the geese follow you.'"

C. S.

THE ROYAL SIGNATURE.—When visiting the *Isola Bella, Lago Maggiore*, in Italy, lately, I examined the visitors' book kept at the chateau, and found the royal signature thus: "Victoria R., I., Countess of Balmoral." As this is the first time I have seen the new title "Imperatrix" (represented by "I.") used, I think it may interest your readers to know the present form of signature adopted out of England by the Queen.

FREDERICK E. SAWYER.

Brighton.

BACON (*Apothegmes*, No. 84) gives the following story about Thomas Seckford, founder of the hospital in Woodbridge and otherwise its great benefactor :—

"Sackford, master of the requests to Queen Elizabeth, had diverse times moved for audience and been put off. At last he came to the queen in a progress, and had on a new pair of boots. When he came in the queen said to him, 'Fy, sloven, thy new boots stink.' 'Madam,' said he, 'it is not my new boots that stink, but it is the stale bills that I have kept so long.'"

I quote the above because it is not improbable that it is the source of the incident in *Kenilworth* where Elizabeth chides Tressilian thus: "We forgive your audacity and your uncleansed boots withal, which have well-nigh overpowered my Lord of Leicester's perfumes."

H. C. DELEIVINGNE.

Woodbridge Grammar School.

A DRAMATIC CURIOSITY.—In the *Journal of a Residence in Portugal*, by a Lady (London, 1847), there is this funny account :—

"Our English friends were much amused with the new tragedy, or melodrama, right merry and tragical, of *The Twelve of England*, in which twelve English ladies, who have been slandered by twelve English knights, are championed by twelve Portuguese knights, none of their own countrymen daring to fight for them. The twelve Englishmen, so dreaded, when arrayed in the lists, shrank at the first onset, and stood in a row with their heads down, to be stuck in the back by the valiant Portuguese, and were all killed in a moment. The enthusiasm of the audience was tremendously funny; and when they called for the author, the poor man presented

himself on the stage, pale as a tallow-chandler with the triumph of genius."—Vol. i. p. 76.

Surely dramatic bathos could furnish no lower deep. A MANCHESTER PYTHAGOREAN.

A BEETLE'S TOMB.—A relative of mine, while recently cutting a loaf of bread, found embedded in it a beetle. A small portion of the loaf with the insect in it was cut out entire, and after a lapse of about five minutes the beetle began to crawl out, apparently none the worse for its incarceration. It is, of course, well known that beetles are fond of warmth, but I should not have thought that one would have so comfortably survived some hours spent in a living tomb, escaping the danger of being crushed to death in the making of the bread and subsequently the risk of being killed either by suffocation or the heat of the oven.

GESE.

Brighton.

"GRIMLY," AN ADJECTIVE.—The *Saturday Review*, August 23, says: "Had Miss Mathers ever learnt English grammar she would scarcely have spoiled the paragraph that comes just before the Eozoon by using an adverb as if it were an adjective." "Simple, beautiful and grimly by turns," she writes. The reviewer forgets the fragment of a ballad quoted in Fletcher's *Knights of the Burning Pestle*. It is impossible for one who heard it when a child to forget its terror :—

"When it was grown to dark midnight,
And all were fast asleep,
In came Margaret's grimly ghost,
And stood at William's feet."

Mallet's ballad is founded on this.

W. G.

WEATHER TELEGRAMS FROM THE OFFICE OF THE "NEW YORK HERALD."—In the course of the present wet and unfavourable weather these telegrams have been talked about in very remote places. One of the latest being spoken of in the presence of an old Yorkshire farmer's wife, she said, "I do wish God Almighty would take the weather into his own hands, and not leave it to these Americans." ELLCEE.

Craven.

WHO HAS NOT HEARD OF THE "MISTLETOE BOUGH"?—I was told lately of an accident that happened a number of years ago in Glasgow, closely resembling this story. A Mr. Wilson, a Glasgow merchant, used a number of horses in his business. One day his three sons and a number of other boys were playing hide-and-seek in the stables and lofts, and when it was the three brothers' turn to hide, they cried out that they were ready; but though the others searched high and low, turned over all the straw, searched among the hay and everywhere they could think of, the boys could not be found, and they were not found till the horses came back to the stable, when one of the

carters, going to feed his horses, opened a corn-bin. It was in three compartments, each nearly empty, and there he discovered the three boys—the eldest, in the centre division, was still alive, the other two dead. They had jumped in there to hide, the hasp had caught on the staple and held the lid down, and they were suffocated. They had been religiously trained, and the eldest said that he heard his brothers praying and saying over their hymns before dying. J. R. HAIG.

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 PETER DANIEL, KNIGHT, Alderman of the City of London, and M.P. for Southwark with Anthony Bowyer, 1685-88.—I should be much obliged for any information respecting him. His will is dated March 6, 1698 (2 William III.), and proved May 18, 1700. He possessed a house in Gravesend, which is still standing, and is one of the most interesting in the town. It is a building of two stories, red brick, situate No. 21 in West Street, but now divided into two tenements; and on the front is carved in the brickwork the representation of a mermaid, together with the initials L. D. and the date 1688. The house must have been of a much earlier date, for there is a token engraved in Cruden's *History of Gravesend* (p. 363) with this inscription: "At the Mermaid in Gravesend. 1656. P. I. D." I purchased this house myself in June, 1874, but have since disposed of it; and I caused photographs to be taken of the carved mermaid for preservation. The casual visitor to Gravesend will do well just to glance at this curious old house in his perambulations. The initials on the token of 1656 plainly point to a Daniel, as also those accompanying the brick carving. The earliest title deed extant respecting the property is a release, dated March 18, 1707, between Lionel Daniel, of Clapham, co. Surrey, Esq., and Benjamin Daniel, of London, Gentleman—the only two surviving sons and co-heirs of Sir Peter Daniel, late of Clapham aforesaid, Knight, and only brothers and co-heirs of William Daniel, Esq., who died without issue—of the one part, and Stephen Allen, of Gravesend, co. Kent, bricklayer, of the other part; conveying to Allen in fee, *inter alia*, "all that messuage or tenement, with the appurtenances thereunto belonging, situated, lying, and being in West Street in Gravesend, in the county of Kent, commonly called or known by the name of the Mermaid." In 1727 the house belonged to Lawrence Holker, Doctor of Physic; it then passed through several devolutions, until it came into the possession of

Samuel Man, baker, of Gravesend, in the year 1801. From his descendants it came to me by purchase; but I did not retain it long. Any information concerning the Daniel family will be acceptable. W. H. HART, F.S.A.

WERE THE ESSENES SUN WORSHIPPERS?—Dr. Theodor Keim asserts that they were. In his *History of Jesus of Nazara* (I quote from the translation published by Messrs. Williams & Norgate) he says of them: "They were Jews, and yet separated themselves from their nation; worshippers of Jehovah, and yet prayed like the Gentiles to the sun." And again, "They regarded light with special reverence, as the pure ethereal element. Hence their remarkable and quite unscriptural sun *cultus*" (vol. i. pp. 365, 373). I have looked up all the passages in Josephus where the Essenes are referred to, and cannot find a single word to justify this stigma on a people who, for their many excellences, deserve, if ever people did, the name of "Christians before Christ." The only passage which gives the smallest countenance to Dr. Keim's assertion occurs in *B. J.*, ii. 8, 5:—

"As for their piety towards God it is very extraordinary: for before sun-rising they speak not a word about profane matters, but put up certain prayers, which they have received from their forefathers, as if they made supplication for its rising."—Whiston's *Josephus*.

If a charge of sun *cultus* can be founded on such a passage as that, much more might Goethe be called a worshipper of the sun, on the strength of what he once said to Eckermann:—

"If I am asked whether it is in my nature to pay Jesus devout reverence, I say, 'Certainly.' I bow before him as the divine manifestation of the highest principle of morality. If I am asked whether it is in my nature to revere the sun, I again say, 'Certainly.' For he is likewise a manifestation of the highest being, and indeed the most powerful which we children of earth are permitted to behold. I adore in him the light and productive power of God, by which we all live and move and have our being—we and all the plants and animals with us."—*Conversations with Eckermann*, Bohn, p. 567.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

NAME OF ARTIST WANTED.—Can any of your artistic correspondents furnish me with the name of the artist of a full-length portrait, time of Henry VIII., circa 1530 to 1540, of a Kentish knight, who was captain of Calais about that time? The portrait is a full length, the size of life, in military court costume of the period, the scarf, which is of gold thread, having worked in embroidery the badges of the white rose and the pomegranate, suggestive of the insignia of Henry VII., and Elizabeth of York, his queen. In the corner of the picture at the top, over a device of fleur-de-lys and in fan shape, are three representations of fire and smoke, suggestive of an explosion, and under all the legend or motto,

"Sans orage," the interpretation being that the town (query Calais) was taken without storm. It is not improbable that this device may be the means of identifying the picture in question.

J. R. SCOTT, F.S.A.

Cleavelands, Walthamstow.

"WARISH."—Can any one give me examples of this word beyond that in Holland's *Pliny*, "who warish and cure," bk. vii. c. ii. K, p. 154? The meaning is plain, but I was puzzled with its etymology till Mr. W. G. Stone suggested that it was an English formative from the French *guérir*. I am aware of Halliwell's *waresche* and (Ritson's) *warist*.

B. NICHOLSON.

CECILY BOLEYN.—Can any reader give me any further information respecting the Cecily Boleyn whose epitaph I have copied below? Blomefield states (in his *History of Norfolk*, 1806, vol. vi. p. 387) that Cecily, daughter of Geoffrey Boleyn, is buried in Blickling Church; but this seems apparently an error, as the brass there is to "Cecilie Boleyn, Suster (*sic*) to Geoffrey Boleyn." I gather from Blomefield that [Sir] Geoffrey Boleyn, Kt., was Lord Mayor of London in 1457. He acquired the manor of Blickling, Norfolk, and died about 1463. It was his grandson, Sir Thomas Boleyn [son of Sir William], who was father to Queen Anne Boleyn. Blomefield does not give the inscription on Cecily Boleyn's brass, but I made the following copy of it when the British Archæological Association (by the kind invitation of the Marchioness of Lothian) visited Blickling Hall and Church on August 20, 1879.

The brass is on the floor before the chancel steps, and has a full-length female figure, with this inscription in three lines below:—

"Here lyth Cecilie Boleyn Suster to Geffrey Boleyn lord of the man of Blyclyng | whiche Cecilie decessed in hyr maydenhode of the age of l yeeeres the xxvj day of | Junii the yeer of our lord mcccclvij whos soule god pardoune. Amen."

It is curious that the name of the month (apparently "Junii") should be in Latin, when all the rest of the inscription is in English.

H. W. HENFREY.

SIR GEORGE CORNEWALL LEWIS.—Can any of your readers give the inscription on the monument to Sir George Cornwall Lewis in Hereford? It is in Latin and particularly concise and appropriate.

Z.

GATES OF PARDON.—Can MR. MACKENZIE WALCOTT or any other learned archæologist give me any information respecting the *gates of pardon* which are to be found in some cathedrals in Spain, but not elsewhere, as far as I can ascertain? I believe some ceremonies take place on certain occasions at the *puerta de pardon*—such as general absolution of multitudes, somewhat after the

fashion of the Papal benediction formerly given from the loggia of St. Peter's.

INQUIRER.

CABERFAE.—In *Hilda among the Broken Gods*, p. 46, I read:—

"I had called her *Caberfae*,
She looked so like a startled deer."

Who was *Caberfae*?
Oxford.

A. L. MATHREW.

[The Highland designation of the chiefs of the clan Mackenzie, from the "stag's head cabossed" in their arms.]

GENERAL LASCELLES, OF WHITEBY.—Who were his parents, and are there any descendants of this noted officer?
E. C.

THE LATE SIR ROWLAND HILL.—Was Sir Rowland Hill a descendant of Rowland Hill, the great preacher?
Z.

[Certainly not a descendant, according to the notice in the *Times*, though the Christian name might indicate a claim to consanguinity.]

POEMS BY THOMAS WARTON, VICAR OF BASINGSTOKE, DIED 1745.—Wool, at p. 1. of his *Biographical Memoirs of Joseph Warton, D.D.*, 1806, states that shortly after the death of the above a volume of his poems was published by subscription, under the direction of his son Joseph. Is this volume known? Lowndes describes a book which I think must be the one in question, viz. *Poems on Several Occasions*, London, 1748, 8vo., but he ascribes it to Thomas Warton the younger, Poet Laureate. The memoir of the latter, prefixed to Cooke's edition of his *Poems*, 1800, gives the date of publication of the father's poems as 1748, and so far confirms Lowndes, but Lowndes goes on to state that further editions of the same work, with additions, appeared in 1777 and 1791. These latter two are certainly the poems of the Laureate, not those of his father. Will some one set the matter right?
H. G. C.
Basingstoke.

JUAN DE VALDES.—A little polychromic, half-length wooden "Mater Dolorosa" by this artist has been mentioned recently in a contemporary, as being one of those "wondrous carvings which are only to be seen in Spain." I have often thought it very absurd that in the octagon room at the National Gallery, or at South Kensington, with more, though still bad, light, we have not photographs of all the noticeable pictures in the world; but certainly we ought to have photographs of all sculptures in the world, for solid form can always be photographed where colour cannot. But what are those carvings that can only be seen in Spain? Are they starveling things such as may be seen in the German angularities of Dürer (not without feeling), or realities such as were painted by Velasquez, De Goya, and Murillo (when secular and vivacious, for Murillo is false when he paints

Holy Families without a becoming ideal)? Here in England, I think, we have no idea at all of Spanish sculpture or Spanish carving, and that Valdes was great as a painter, sculptor, and architect is known. Verbruggen is in the Belgian towns noble in what may be called elevated upholstery sculpture, but of art expression he has none. Let us hear, if possible, more about Spanish sculpture.

C. A. WARD.

Mayfair.

LUSEN.—Bacon (*Apothegmes*, vol. i. p. 413, Montagu's edition of 1825) tells that—

"King James as he was a prince of great judgment, so he was a prince of a marvellous pleasant humour; and there come into my mind two instances of it. As he was going through Lusen by Greenwich he asked what town it was. They said Lusen. He asked a good while after, 'What town is this we are now in?' They said still 'twas Lusen. 'On my so!,' said the king, 'I will be king of Lusen.'"

Allow me to ask MR. WALFORD or other learned topographers who write to "N. & Q." "what town it was." Can Lewisham be meant?

H. C. DELEVINGNE.

Woodbridge Grammar School.

THE "LABYRINTHUS" &C., BY T. C.—John Milner, B.D., was engaged at the time of his death, 1702, on *Animadversions upon T. C.'s Labyrinthus Cantuariensis*. Who was T. C., and what was the nature of his work? T. C.

"LE NOUVEAU | ARMORIAL | VNIVERSL; | contenant | les Armes et Blazons | des Maisons Nobles et illustres | de France | et autres Royaumes et Etats de l'Europe, | avec une parfaite Connoissance de l'Art du Blazon, | Representé par un grand nombre | de Planches en Taille-douce. | Reueu, corrigé et augmenté | d'un Discours fort ample pour trourer et expliquer le nom | de chaque famille. | A Paris, | chez Pierre Bessin, au Paruis Notre Dame à | l'Image Saint Pierre. M.D.C.LXIII. Privilège du Roy."

I have met with the above book, which I cannot find mentioned in any of the usual catalogues. I am told it is very rare. Perhaps some of your readers may be able to give me information respecting it. H. J. B.

AUTHORS OF BOOKS WANTED.—

Three Cronies o' Mine and *The Schoolmaster*.—Will any one kindly oblige me with the words, or at least tell me where I can find them, of the two Scotch songs above?

JONATHAN BOUCHIER.

Peggy the Pride of Battersea.—Where can I find the words of this song? G. A. M.

AUTHORS OF QUOTATIONS WANTED.—

"Behold Augusta's glittering spires increase,
And temples rise, the glorious works of peace," &c.

SAMUEL POYNTER.

"I canna bar the door." This is supposed to be said by a mother unwilling to fasten the door on a dead child's spirit, and to be written by a Yorkshire poet. It sounds Scotch.

JOHN R. INGRAM.

Applies.

BELLBY PORTEUS.

(5th S. xii. 164.)

The chief facts recorded as to the early life of Porteus are: 1752, A.B. and Newcastle Medallist; 1755, A.M.; 1759, Seaton Prize for poem on Death; 1760, epitaph on George II.; 1761, sermon on "Character of King David"; 1762, Chaplain to Abp. Secker—Rector of Wittersham. It is said that the sermon on David led to his introduction to the archbishop, and he says himself, in the *Life of Secker*, "To his kindness, under Providence, I owe my first establishment, and much of my subsequent success in life." Secker died in 1768, and Porteus was appointed chaplain to the king the following year. It is said that the queen was much pleased with his ministrations during an illness, and it is generally stated that he owed his elevation to the see of Chester in 1777 to the direct influence of the queen. (See *Public Characters*, 1798-9, pp. 155-62, and *European Magazine*, 1795, p. 220.)

Not having seen the remarks by Thackeray, I do not, of course, presume either to defend or to condemn him, but if, as is probably the case, he was referring to the epitaph on the late king, which begins:—

"This marble boasts what once was truly great,
The friend of man, the father of his State.
To check Ambition in its wild career;
To wipe from Misery's eye the starting tear;
By well-plann'd laws Oppression to control,
By kindest deeds to captivate the soul;
Stern Justice's sword to guide with Mercy's hand
And guard the freedom of a glorious land:
These were his arts—these Heaven approv'd and shed
Unnumber'd blessings on his hoary head,"

and which ends with a splendid compliment to the new king,—then if Thackeray considered that the young divine wrote these lines not because he felt them to be true, but merely in compliance with the odious custom of the period, in hopes of pleasing a patron, who can wonder if he expressed strong disgust? These royal poems were certainly not all without effect; and though in the case of Porteus neither his epitaph on George II., which is poor, nor his prize poem on Death, which is very far from poor, led to his bishopric, yet it is not at all impossible that both were seen by the young king, and left a favourable impression on his mind, not without influence when the name of Porteus was subsequently mentioned to him as worthy to be a royal chaplain. In the so-called *Scandalous Peerage* of 1808, Bishop Porteus is mentioned with the most unqualified praise; amongst other things remarked on are his remonstrances against the Sunday evening promenades on the Terrace at Windsor. As a small addition to the valuable list of references may I mention the *Monthly Magazine*

for 1809, pp. 464-9, and the *Memoirs of Lord Teignmouth*, 1843?

In a short memoir of Porteus, in the *New London Magazine* for 1788, it is said that as royal chaplain "he had been particularly noticed by the queen, who usually sent for him in her lyings-in, and other indispositions, to read prayers to her, and perform other holy offices. The genuine piety and devotion he discovered on these occasions, together with the part he took in recommending the observance of Good Friday and fast days, were the steps which first influenced the royal family in his behalf, and led to his present exalted position . . . He used to be called the queen's bishop." EDWARD SOLLY.

To PROF. MAYOR'S comprehensive and valuable note I would add a few extracts from my list of Northamptonshire worthies, Bp. Porteus having been a prebendary of Peterborough.

Lectures on the Gospel of St. Matthew, 1802; second ed., 1802; fifth ed., 1803; eighth ed., 1805; eleventh ed., 1810; fourteenth ed., 1815; fifteenth ed., 1819; another ed., 1823; seventeenth ed., 1823; another ed., 1824.

An Earnest Exhortation to the Religious Observance of Good Friday, 1776; second ed., 1777; fourth ed., 1781; eighth ed., 1800; eighteenth ed., 1827.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, May 9, 1776. 1776.

A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation; third ed., 1800; new ed., 1803; eleventh ed., 1808; new ed., 1809; fourteenth ed., 1815; new ed., 1818; new ed., 1819; fifteenth ed., 1820; new ed., 1820; sixteenth ed., 1826; new ed., 1830. Evidences of the Christian Religion, 1815, vol. iii.

Life of our Blessed Lord and Saviour Jesus Christ, by Rev. J. Fleetwood, B.D.; also Evidences of the Christian Religion, by Beilby Porteus. 1850.

Sermons on Several Subjects, 1783; second ed., 1783; third ed., 1783; fifth ed., 1787; eighth ed., 1797; ninth ed., 1803; eleventh ed., 1808; another ed., Dublin, 1794.

Extract from Sermon XVIII., by Beilby Porteus; Sermons on the Loss of Friends, 1819, p. 307.

Letter to the Clergy of the Diocese of Chester, 1781. Chester, n.d.; London, 1803.

Reasons against Emancipating the Roman Catholics, second ed., 1812.

Tracts on Various Subjects, 1807.

Works of the Right Reverend Beilby Porteus, 6 vols., 1811; 6 vols., 1816.

Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West India Islands, 1808.

Two Sermons preached at the Chapel Royal, St. James's, second ed., 1772.

A Sermon preached before the University of Cambridge, July 5, 1767. 1767.

Sermon preached before the Incorporated Society for the Propagation of the Gospel, Feb. 21, 1783. 1783.

A Charge delivered to the Clergy of the Diocese of London, 1808c. 1790; second ed., 1791.

A Charge delivered to the Clergy of the Diocese of London, 1798 and 1799. 1799.

A Charge delivered to the Clergy of the Diocese of London, 1803. 1804.

Sermon preached before the House of Commons at St. Margaret's, Westminster, January xxx., 1767; second ed., 1767.

The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, fifth ed., 1808.

Death, a Poetical Essay, second ed., Cambridge, 1759; third ed., Cambridge, 1760; fourth ed., Cambridge, 1762; fifth ed., London, 1772; a new ed., London, 1803.

A Sermon preached at the Cathedral Church of St. Paul, London, April 23, 1789; second ed., 1789.

A Sermon preached before the Lords Spiritual and Temporal in the Abbey Church, Westminster, Jan. 30, 1778. 1778.

A Sermon, ditto, Feb. 10, 1779. 1779.

Lectures on the Catechism of the Church of England, by Thomas Secker, published from the Original MSS. by Beilby Porteus; second ed., 1769; seventh ed., 1791; eighth ed., 1799; twelfth ed., 1814; thirteenth ed., 1818; a new ed., 1840; another ed., 1850.

Sermons on Several Subjects, by Thomas Secker, published from the Original MS. by Beilby Porteus, 1770; second ed., 7 vols., 1771.

A Brief Confutation of the Errors of the Church of Rome, extracted from Archbp. Secker's Five Sermons against Popery, second ed., 1796.

Archbishop Secker's Five Sermons against Popery, arranged under different heads by Beilby Porteus, a new ed., 1835.

Eight Charges delivered to the Clergy of the Dioceses of Oxford and Canterbury by Thomas Secker, published from the MS. by Beilby Porteus, 2 vols., 1759; fifth ed., 1799.

A Letter to the Right Rev. Dr. Beilby Porteus on the Subject of his Citation of the Writer before the Spiritual Court, by Francis Stone, 1807.

The Works of Thomas Secker, published from the Original MS. by Beilby Porteus, third ed., Dublin, 1775; new ed., 6 vols., 1825.

A Review of the Life and Character of the Right Rev. Dr. Thomas Secker, by Beilby Porteus, fifth ed., 1797.

Life of the Right Reverend Beilby Porteus, by Rev. Robert Hodgson, 1811; fourth ed., 1813; fifth ed., 1821.

Life of Dr. Beilby Porteus, by a Lay Member of Merton College, Oxford, 1810.

Account of Beilby Porteus: A Cabinet of Portraits, p. 25; A Catalogue of Five Hundred Celebrated Authors of Great Britain, 1788; Clissold's Lamps of the Church, 1863, p. 69.

Bishop Porteus charged with Toadyism, "N. & Q.," 3rd S. ii. 361, 414.

Notice of Family of Bishop Porteus, "N. & Q.," 3rd S. iii. 70, 257.

JOHN TAYLOR.

Northampton.

"N. & Q." has "long hands." A day or two after my notice of Porteus appeared I received from a venerable lady, of whom I had long lost sight, the following interesting reminiscences, which may be thrown into the scale against the sarcasms of Walpole and Thackeray:—

"Many years ago (at least forty years) I was staying with a friend at Sevenoaks, and I remember making an excursion to Sundridge and Ide Hill. It is so very long since that I may be mistaken, but I fancied that Bp. Porteus had held the living of Sundridge. There was a small church at Ide Hill, where I saw the incumbent (or curate), an aged man. He pointed out to me the bishop's place of burial in the churchyard, a grave with a simple headstone, he having desired to be buried 'with the burial of a poor man.' I had an idea that Sundridge was a favourite residence of the bishops."

J. E. B. MAYOR.

Cambridge.

EARLY BOOK AUCTIONS: RARE CATALOGUES (5th S. xii. 28, 95, 103, 171.)—Perhaps it may be worth noticing that the amusing poem in Latin hexameters, *Auctio Davisiana*, alluded to by your correspondent, may be found in *Musæ Anglicanæ*, editio quinta, vol. i. pp. 173-89, and is one of very considerable length. The names appended to it are:—

Arthurus Keye, <i>Armig.</i>	} ex Æde Christi.
Waller Bacon, <i>Armig.</i>	
Ed. Stradling, <i>Armig.</i>	
Geo. Dixon, <i>Armig.</i>	
Christ. Codrington, <i>Armig.</i>	
Gul. Woodward, <i>Armig.</i>	

The poem is in the form of a dialogue, but the names subscribed do not in the least degree prove that it was written by any of them. In the same book are several pieces of a similar character, supposed to have been written by eminent classical scholars of that day merely for the purpose of being recited in the Sheldonian Theatre at Oxford by younger members of the university. Copies of the book are, it is said, in existence having in MS. the names of the real authors, or those to whom the paternity of these poems was usually assigned. From the initials V. B. affixed to the prefatory note, this book seems to have been edited by the well-known classical scholar Vincent Bourne, who died in 1747. It is almost unnecessary to observe that Christopher Codrington, whose name occurs in the above list, was the well-known founder of the college in Barbadoes which bears his name, and of the Codrington library at All Souls' College, Oxford. He was born in 1668, and died in 1710.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the catalogue of the library of John Lloyd, Bishop of St. Davids, mentioned above (p. 95) as sold by auction in 1699 by John Bullord at Tom's Coffee House, there occurs a curious list (p. 59) of early book sale catalogues. It is headed "A Collection of Catalogues in Quarto and Octavo, some of them being priced." The catalogues are about eighty-five in number, the mass ranging in date from 1676 (Lazarus Seaman) to 1697. There are only five earlier items, which though sale are probably not auction catalogues. Another good but more recent list of old catalogues occurs at p. 34 of Thorpe's *Catalogue* for 1851, in which lot 290 consists of forty-three items, dating from 1637 to 1698. Here again the catalogue of Lazarus Seaman* seems to be the first indubitable auction sale. There occurs also this Oxford item, which may interest FAMA, unless it be the same as Thos.

* Lazarus Seaman is not noted by Lowndes, but he published in 1647 a quarto tract entitled *A Vindication of the Judgement of the Reformed Churches, &c., concerning Ordination, &c.* It is an odd mode of obtaining posthumous notice to be the first known Englishman whose books came to the hammer.

Bowman's sale, which he mentions as also occurring in 1687: "Catalogus librorum in omni facultate insignium quorum auctio (in gratiam et commodum celeb. Acad. Oxon.) habebitur in High Street, Oxon., 1687." The Lowndes of the future may well devote a page or two to a carefully compiled enumeration of these seventeenth century book catalogues. The same names recur so frequently that I fancy a list of 150 would exhaust all that are known. A.

SHOWERS OF SULPHUR (5th S. x. 495; xi. 155, 518; xii. 35.)—JAYDEE has only anticipated me in calling attention to the supposed identification of the alleged sulphur with pine pollen. The writer of the letter in the *Times* (Mr. P. Herbert Carpenter) goes into the subject at greater length in *Nature* of June 26. The question is even more interesting as one of evidence than as touching a phenomenon of nature. Mr. Herbert Carpenter evidently considers that he has completely exploded the notion of the deposit being sulphur, and of course moralizes on the credulity that gave credence to it. Mr. Carpenter placed the dust under the microscope, and confidently identifies it with the pollen either of the *Pinus pinaster* or of the *Pinus sylvestris*. He tells us that "two of the Windsor doctors, both practised microscopists, at once came to the same conclusion." But he does not say that he or they applied any other tests, though adding, with scientific fairness, that "a local chemist and druggist is said (on good authority) to have supported the sulphur theory." He tells us, moreover, that an F.R.G.S. residing near Carlow, in Ireland, had written to him, on seeing his letter in the *Times*, describing an extensive fall of sulphur in that neighbourhood, and forwarding a specimen of its incrustations on a leaf. This also, on microscopic examination, turned out to be pine pollen. So we have the evidence of a chemist, who would naturally, one must suppose, have tested the deposit chemically, and now that of Mr. PAYNE, who tasted it, in favour of its being sulphur, against the microscopic examinations of competent observers. But we are not sure that the chemical test was applied, and as regards MR. PAYNE'S evidence, it is a well-known fact that a particular taste or smell, or even acute local pain, may be occasioned by suggestion. In his *Mental Physiology* Dr. W. B. Carpenter gives many interesting cases of this, and in mesmeric experience it is a very common phenomenon. Mr. Herbert Carpenter says that the villagers near Eton described the deposit as "smelling awful like Brimstone," which might also happen by suggestion from its appearance. Is the microscopic test conclusive? and should it not be supplemented by microscopic comparison with undoubted sulphur, and by proper chemical tests? C. C. M.

Temple.

The phenomenon mentioned by Mr. PAYNE was frequently noticed by me when in Canada, some twelve or fifteen years ago—invariably after or during an electrical storm. It looked like sulphur, smelt like it, tasted like it, and I believe it was sulphur.

BOILEAU.

“DAS ANDERE BUCH GROBIANI” (5th S. xi. 387, 436.)—MR. KREBS is quite correct in his assumption that this is the original German version of the satirical poem of Dedekindus. The title is: *Grobianus verteutschet durch Caspar Scheldt, Wormbs, 1551, small 4to.* It is true that Brunet (tom. ii. col. 561) assigns the first edition of the Latin original to the year 1649; but there is reason to suppose that the copy which passed under his observation had not the last page, which bears the date M.D.L, which is also the date of the dedication of the volume to Simon Bingius, secretary to the Prince of Hesse. See *The Bookworm*, by J. Ph. Berjean, vol. v. p. 149. A good deal might be said on this curious book, its various editions and translations, but I confine myself to the point in question. WILLIAM BATES, B.A.

Birmingham.

PRESIDENT HENRY LAWRENCE (5th S. xi. 501.)—Archdall, in his revised edition of Lodge's *Peerage*, says that Richard, second Earl of Barrymore, married first Susan, daughter of Sir William Killigrew, and secondly, in 1656, “Martha, daughter of Henry Lawrence of London,” by whom he had two sons, who died young, and a daughter, Lady Martha, who “lies buried in the church of Thele, commonly called St. Margaret's,” in Hertfordshire, with this memorial:—

“Here lies the body of Edward Lawrence, Esq., and of the Lady Martha, daughter of Richard, Earl of Barrymore, by Martha his wife, sister of the said Edward, who deceased in the year of our Lord 1657.”

Was the Henry Lawrence of London mentioned by Archdall identical with the President of whom Mr. BAILEY writes? It would seem so from the fact of the latter being buried in Thele Church with Edward Lawrence and his sister's daughter. If the President was Archdall's Henry Lawrence a strange chapter in his life would seem to have remained unwritten. In 1642 Archdall's Henry Lawrence was in the county of Kerry, where he passed amongst the Irish rebels as an English Roman Catholic. He was admitted into their confidence and employed by them as a spy to go into Tralee Castle, then defended against them by Sir Thomas Harris, of the Devonshire family of that name. Although his designs were detected and some most compromising papers found on him (one a passport signed by Pierce Ferriter, the leader of the Kerry rebels, saying that he had employed Lawrence “on special occasions to advance the interests of Catholicism”), he was let free and suffered to re-

join his employers. It seems almost impossible that the writer of the *Communion and War with Angels* in 1646, and Cromwell's President of the Council in 1654, could have figured in Ireland, in the spring and summer of 1641-2, as an English Roman Catholic professing to be on the side of the king; for when taken prisoner as a spy in the Castle of Tralee, Lawrence declared that he and Ferriter with Ferriter's followers were all loyal subjects. Impossible as it may appear, however, that the pious Protestant, the Cromwellian Councillor, and the Roman Catholic Cavalier, associate of the Irish rebels, could have been “three gentlemen all rolled into one,” the memorials at Thele and other circumstances incline me to think that this was actually the case. The letter of the Queen of Bohemia given by Mr. BAILEY shows that she was “confident” President Lawrence was playing false to the Cromwellians.

M. A. HICKSON.

P.S.—Of course I do not mean to assert that the President was certainly identical with the Henry Lawrence mysteriously engaged in Kerry in 1642; I have never read anything about the former beyond what is contained in Mr. BAILEY's interesting note, but from the dates given in it, from the letter of Elizabeth of Bohemia, the burials at Thele, as well as from the fact that the President's mother was a Waller, I conjecture that this may have been the case. A Henry Lawrence, apparently the same Englishman in Tralee, in 1642, was witness to a lease of Kerry lands from Sir Edward Denny of Tralee Castle to Colonel James Ryves in 1627, and Hardress Waller was witness to a deed of 1639 between Sir Edward and his mother, “Dame Elizabeth Harrys,” as she is styled. She had married secondly the above mentioned Sir Thomas Harris. Is MR. BAILEY certain that the wife of Sir John Lawrence was of the Beaconsfield family, and not the aunt or grand-aunt of Hardress, the witness to the deed of 1639 (which, by the way, had its origin in an exaction of Strafford's) and the regicide of 1649?

“DRIFT” (5th S. xi. 309, 417; xii. 173.)—MR. BLENKINSOPP, in his amusing and instructive note on this word, derives it from “the Dutch word in common use at the Cape,” and well defines it as “a ford, *i.e.*, a place in a river through which one may drive an ox waggon.” I presume the word is colonial Dutch, for my dictionary of that language (by no means a good one) gives me only *drift* in our sense of the current of the water, and, what is more to the point, *drift*, a drove of oxen, a flock of sheep. In old English we get something like this, for Cowell has “*Drift-way*, a common way for driving cattle in.” And again, “*Drift of the forest*, an exact view or examination what cattle are in the forest.” Jamieson also has “*Drift*, drove, as a driving of cattle. Ayr's. Acts James VI.”

ZERO.

PRIVILEGED FLOUR MILLS (5th S. xi. 29, 410; xii. 37.)—There were in Brighton for many years two mills belonging to the town. The Brighton *Costumal* of 1580 refers to the rents of the town mills as a source of local revenue. They were paid to the churchwardens on behalf of the town. The mills stood on land to the east of the Steine at Brighton.

FREDERICK E. SAWYER.

Brighton.

A DEFINITION OF METAPHYSICS (5th S. xi. 468; xii. 54, 113.)—Being the "fortunate possessor" of a pretty complete collection of Mathewsiana, I am able to transcribe the entire passage in which is contained the celebrated definition of metaphysics, and so enable FITZHOPE to test the accuracy of his memory, which he will see is a little in fault:

"Gentlemen Operatives—All the Arts and Sciences being purely mechanical, it follows to demonstration, only mechanics should handle 'em. The principal arts and sciences that have lately worked their way amongst us are buyography, topography, geography, and trans-mography, nosology, conchology, geology, and tautology, trigonometry, phlebotomy, craniology, and vulgar fractions; buyography, comprising life, birth, parentage and education, he recommends to be studied by all those who sell last dying speeches; topography, he says will be found useful to journeymen, it being a chief point in the human understanding; ge-o-graphy will be found useful to ostlers, and lively stable keepers; he recommends nosology to barbers; craniology to warehousemen, &c., in Thames Street and the docks; high-draw lics to waggons driving up hill; and triggerometry and the cannon law to gunsmiths; botany to gardeners in Covent garden, who daily extract the cube-root; astronomy to milkmen who turn *pale* pouring on the milky way, and call it political economy; as for metaphysics, he says that it is simply this, when one man talks about what he don't understand, to another who don't understand him, that's metaphysics; this ends the lecture."—*Mr. Mathew's Celebrated Lecture on Character, Manners, and Peculiarities, entitled the Home Circuit, or Cockney Gleanings, &c.*, London, J. Limbird (1827), small 8vo., pp. 28.

Birmingham.

WILLIAM BATES, B.A.

GENIUS "AN INFINITE CAPACITY FOR TAKING PAINS" (5th S. xii. 68, 97, 132, 195.)—Will R. F. S. kindly state where he met with the above words? With a slight alteration they are my own, and are to be found in bk. ii. chap. x. of *Blue and Green*, published in the spring. The passage, referring to John of Cappadocia, runs thus: "No man ever illustrated better the truth of the saying that genius is patience—the capacity for taking infinite pains." "Genius is patience" I have seen somewhere, but the concluding words I believed to be my own and original. I am aware that the memory is apt to plagiarize unwittingly. CLARRY appears in his remarks to lean towards the not uncommon error of mistaking facility for genius. Facility and rapid conception are, of course, characteristic of genius, but the capacity of elaborating them to some great end is its very essence.

There have been many sketchers whose friends exclaimed at their genius, many calculating boys, and many "infant phenomenons" in music, but out of them how many have produced fruit worthy of their promise? There is no genius without actual solid production. Facility, as a rule, remains sketching lifelike mackerel on the pavement, and is content, but genius, starting from the same point, never rests until it has mastered the sea itself. Rembraudt toiling at picture after picture until he produced one which satisfied his exacting master; Turner incessantly studying the principles of his art; the Herschels watching the skies for years; Newton patiently working out his problems; Johnson toiling at his dictionary, and Gibbon at his history; Goldsmith labouring painfully to produce his pure and simple English; Byron elaborating his first conceptions line by line, and word by word,—all exemplify the capacity for "taking pains" which belongs to genius, and the list might be indefinitely lengthened. Every one who takes pains is naturally not a genius—many who do so are the reverse; but the restless desire to attain a higher standard and the capacity for working until it is attained are attributes of the highest intellects. Among living geniuses Mr. Millais is a remarkable example of what may be done by "infinite pains" and laborious accumulation of knowledge. As a child his facility in sketching was extraordinary, but none the less he laboured at his art until his minuteness and exact detail became a subject for ridicule with the unthinking, the result being a freedom of touch and accurate dash unequalled in British art.

H. P.

WORKS ON ENTOMOLOGY (5th S. xii. 107.)—MR. GARDNER asks whether any work on general entomology had been published prior to Thomas Monffetus's book (1634). I have referred to Boehmer's *Bibliotheca Scriptorum Historie Naturalis*, Lipsiæ, 1786, and I find no special work on entomology older than his. He is followed by Sperling, *De Insectis*, Wittenberg, 1637, 4to.; Goedart, *Metamorphosis Insectorum*, 1662; Wolff, *Dissertatio de Insectis*, Lipsiæ, 1669; and Swammerdam, whose first edition in Dutch was published in 1669.

A. R.

Athenæum Club.

WHO WAS BASAWA? (5th S. xii. 27.)—The founder of the religious sect of the Lingayats in the Dakhan. He was a Brahman of the Saiva sect, who raised himself by his ability to the post of Dewan or minister of Vijala, or Bijala, Deva, the Jaina king of Kalyan (in the Nizam's country). Proclaiming himself an incarnation of the Deity, he founded the sect above mentioned, and, conspiring against his master, procured his assassination. His nephew Chen Basawa, or Basava the Less, estab-

lished his uncle's tenets fully after his death, which took place about the middle of the twelfth century. See *Journ. of R. Asiatic Society*, vol. iv. p. 20.

W. E.

"BRAID" (5th S. xii. 174.)—One meaning of *to braid* is to take quickly or suddenly (*Halliwel's Dict.*), and I think it that in this passage the lover says, And at a sudden start, *i.e.*, quickly or of a sudden (as would "a feble hart"), he addressed her. But lest his hearer should misunderstand him he immediately qualifies it, "Of a sudden (but it was softly) I said," &c. B. NICHOLSON.

THE EMPEROR MAXIMILIAN OF MEXICO (5th S. xii. 149.)—Perhaps the following work may be of use to MERVARD :—

"The Fall of Maximilian, late Emperor of Mexico, with an Historical Introduction, the Events immediately preceding his Acceptance of the Crown, and a Particular Description of the Causes which led to his Execution, together with a correct Report of the whole Defence made by the Advocates before the Court-Martial and their persevering Efforts on his Behalf at the Seat of the Republican Government. By W. Harris Chynoweth, Twenty-five Years resident in Mexico. London, published by the Author, 39, Lombard Street, and may be had of all booksellers. 1872. 8vo. pp. xix, 277. With map and portrait, price 10s. 6d."

GEO. C. BOASE.

EDINBURGH CALLED "CASTLE OF MAIDENS," (5th S. xii. 128.)—Is not Spurrell's *Castell y Morwynion* a retranslation from Higden's *Castrum Puellarum*, and not the original of it? It is, I think, desirable to have evidence on this point. The original British name for Edinburgh is given as *Maidyn* or *Magh-dan*, meaning "the fort of the field or plain" (*New Gazetteer*, by James Sharp, 1852); and it would appear that *Castrum Puellarum* was a mistranslation by our old chroniclers, due to their confounding this *Maidyn* with the A.-S. *mæden*, a maiden. Precisely analogous cases are found in England. Thus, the same etymology (*magh* or *maes*, a field, and *din* or *dyn*, a fort) is assigned to *Maiden Eower*, the name of a British camp in the neighbourhood of Dunstable, supposed to be the Roman *Magintum*. It probably applies equally to *Maiden Castle*, a British camp, near Dorchester. I refrain from adding two Roman rectangular camps, each called *Maiden Castle* (*viz.* one on the Wear, opposite to Old Durham, and the other near Reeth, in the North Riding), because I have no information as to their surroundings, or that they are on the sites of British camps, which, however, is *primâ facie* likely enough.

JOHN W. BONE, F.S.A.

ON SOME OF THE REFERENCES IN THE "CHRISTIAN YEAR" (5th S. xii. 84.)—Twenty-first Sunday after Trinity.—A friendly correspondent, C. P. E., has obliged me by the information that the expression "calm decay" was made use of before its occur-

rence in the poem from which, as is stated in the note by the author of the *Christian Year*, it was taken by him. In Wordsworth's *Memorials of a Tour in Scotland*, 1803, "Address to Kilchurn Castle from Loch Awe," there is :—

"The memorial majesty of Time
Impersonated in thy calm decay."

And in Southey's *Autumn* it is :—

"To me they shew
The calm decay of nature."

ED. MARSHALL.

There seems to be a difficulty in finding the expression "Je mourrai seul" in Pascal. Why did not Keble refer to Crabbe's well-known line?—

"Let's learn to live—for we must die—alone."

D. C. A. A.

THE LAST LORD ARCHER (5th S. xii. 189.)—It was not the last Lord Archer, but his father, the first baron,* that died in Oct., 1768. The last peer of the name died in 1778. In Barlow's *English Peerage* (ed. 1773) his seats are given as "Umberlade, co. Warwick, and Pirgo, co. Essex." No London residence is named. W. D. PINK.

DUGUID [= (?) DUCKETT] (5th S. xi. 349.)—SCOTUS asks if Duguid is the same name as Duckett. The latter surname is a corruption, and was originally Duket, as all ancient documents testify, and is of French origin. The seal of Hugo Duket, *miles*, is appended to a deed of 3 Edw. I. among the Westminster records. Possibly the Scotch pronunciation of Duguid may bear a remote resemblance to Duket, but none to the present Duckett, a name which about the time of Hen. VIII. was often spelt Doket—indeed, it is found written in no less than twenty-two different ways.

GEORGE DUCKETT.

[Has SIR GEORGE observed that in the *Return of Members*, part i., p. 416, "Stephen Duckett, Esq.," is given as M.P. for Calne, 1584?]

ADDITION TO SURNAMES (5th S. xi. 309, 387, 437, 497; xii. 29, 56, 97.)—It must be a matter of regret to many that the queries which, under different headings, have appeared on the above subject have not yet met with an authoritative reply. The case of Mr. Aubrey De Vere was very clearly put, and may be taken as a representative one, but the information solicited has not been afforded. A. C. S. tells us (*ante*, p. 56) that the question was decided in Scotland in 1850 by the Lord Lyon prefixing the assumed or subordinate to the family or principal surname, and properly placing, of a consequence—T. (*ante*, p. 97) will pardon me for differing from him—the family or principal arms in the first or chief quarter; but what is the rule in England? Will not some

[* Thomas Archer, M.P. for Warwickshire, cr. 1747; cf. Burke, *Landed Gentry*, 1879, *s.v.* "Archer of Tre-laske."—Ed.]

learned and courteous herald quote chapter and verse and settle the question for us? CRUX.

[It may be of some use to CRUX if we transcribe the following passages, bearing on his difficulty, from Seton's *Law and Practice of Heraldry in Scotland*, 1863, pp. 395-6: "Of fifty-seven Scottish peers and baronets whose families have either changed their patronymic or assumed additional surnames, twenty-four *affix* and twenty-three *prefix* the assumed name, while in the case of the remaining ten the paternal surname is exchanged for another. Among our untitled aristocracy the almost invariable practice is to *affix* the assumed name, examples of the entire change, or even of the prefix, being comparatively rare. As in the position of the assumed surname, considerable variety exists in the mode of marshalling the relative arms. The most frequent practice appears to be to place the new surname last, and the new arms in the first and fourth quarters of the shield. By this means the more important position is assigned to both the arms and the surname, the first and fourth quarters of the escutcheon taking heraldic precedence of the second and third; while, somewhat paradoxically, the *last* in order of the surnames is always regarded as the principal, being that by which the hearer is generally best known and most frequently described." Mr. Seton then proceeds to give some instances of the various modes of marshalling which he has described as prevailing among different Scottish houses, including in his list the Earls of Seafield, Kinnoull, and Leven and Melville, the Gibson-Craigs of Riccarton, the Maxtone-Grahams of Cultoquhey, the Graham-Montgomerys of Stanhope, &c., which need not be discussed here, enough having been said to show CRUX that, so far as Scotland is concerned, nothing seems really to have been decided in 1850 save the course which the Lord Lyon thought most proper under the circumstances of the case then before him.]

COUNT STREET, NOTTINGHAM (5th S. xi. 88, 216; xii. 38).—Your correspondent will find a good deal of information about the families of Parravicin and Pallavicini in the *Lists of Foreign Protestants and Aliens resident in England*, 1618-1688, published by the Camden Society in 1862.

ED. GAMBIER-HOWE.

PRAYER TOWARDS THE EAST (5th S. xi. 427, 490; xii. 78).—M. D. is mistaken. The Jews always face the east when praying, not only in their places of worship, but in their homes. This observance is rigidly adhered to.

GEORGE ELLIS.

St. John's Wood.

REV. LEWES HEWES OR HUGHES (5th S. ix. 488.)—One Lewis Hughes was made rector of Westbourne, Sussex, Sept. 18, 1645 (MS. Baker, xxvii. 426). The preferment may have been a reward for his sufferings in "the good old cause."

JOHN E. B. MAYOR.

Cambridge.

HERALDIC (5th S. xii. 128).—Hobson of Marylebone Park, Middlesex: Argent, on a chevron azure, between three torteauxes, as many cinquefoils of the first; a chief chequy or and of the second (*The British Herald*, by Thomas Robson,

Sunderland, 1830, 3 vols., 4to.). Hobson: A griffin segreant, in beak a key, wards upwards (Fairbairn's *Crests of the Families of Great Britain and Ireland*, Edinburgh and London, n.d., 2 vols., 8vo.). A griffin passant, per pale ermine and or, beaked and membered gold, holding in the beak a key of the last, is given as the crest of Hobson of Marylebone Park in Burke's *Encyclopaedia of Heraldry*, London, 1847, 8vo. FRANK REDE FOWKE.
24, Victoria Grove, Chelsea.

"A MAN IS A FOOL OR HIS OWN PHYSICIAN AT FORTY" (5th S. xi. 425).—MR. BIRCH will find in Young's *Poems*, Sat. ii., end thereof:—

"While I a moment name a moment's past;
I'm nearer death in this verse than the last.
What then is to be done? Be wise with speed;
A fool at forty is a fool indeed."

W. G. P.

"CALVARIUM" OR "CALVARIA" (5th S. xi. 327, 453).—In Dr. Quincy's *Medical Dictionary*, published 1749, p. 65, is the following in connexion with the above: "*Calva*, and *calvaria*, is the upper part of the head, which grows bald the first." EDWARD J. TAYLOR, F.S.A. Newc.

BURIAL AT NIGHT (5th S. xi. 349, 474; xii. 37.)—In examining the parish registers of Toddington, co. Beds, I came across the following entry: "Honoratissimus D.D. Thomas Wentworth Comes Clinix fidelissimus regis subditus patronus meus multis nominibus colendus sepultus erat in crypta circiter hor. 9 nocte April. 4^o" (1667).

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

THE MYSTICAL MEANINGS AND ATTRIBUTES OF PRECIOUS STONES (5th S. xi. 426, 454; xii. 15, 56).—See a very interesting lecture upon this subject delivered at the London Institution by Mr. Ruskin in February, 1876, and reported in the *Times*. EDWARD H. MARSHALL.

CURIOUS BAPTISMAL ENTRY (5th S. xii. 26, 117.)—Such mistakes were probably not uncommon. In the register of christenings in Warminster Church there are two such within two years:—

"1790, Jan. 17. Charles, daughter of John and Betty Haines. This child ought to have been christened Charlotte, but owing to a mistake of the sponsors it was wrong named.

"1791, July 31. William, daughter of William and Sarah Wridtick. N.B.—It was intended that this child, being a girl, should have been christened Maria, but through a mistake of the godfather it was named William."

C. T. B.

"TALE OF A TUB" (5th S. xi. 505).—MR. WALCOTT cites this well-known phrase from a work published in 1580. Nares has one example (from Bale); Richardson (under "Tub") one (from Coverdale). Add Holland's *Plutarch*, p. 644. *Parte of a Register* (the rare Puritan collection,

printed by Waldegrave, without date), p. 382. John Bramhall's *Consecration of Bishops* (1658), pp. 81, 132, 137. Dodsley-Hazlitt, *Old Plays* (1876), ii. 335. JOHN E. B. MAYOR.
Cambridge.

Pilkington and others being indicted for a riot (1683, 35 Charles II.), Mr. Thompson, counsel for defendants, challenges the array. The challenge being read in French, Thompson desires it may be read in English, whereupon L.C.J. Saunders: "Why? do you think I don't understand it? This is only to tickle the people." The challenge read accordingly. Mr. Serjeant Jeffries: "Here's a tale of a tub, indeed." What is the origin of the saying? Had it anything to do with the recent Meal-tub Plot? Serjeant Jeffries was very lively at this trial. Thompson says: "My lord, is the fact true or false? I desire of these gentlemen, if it be insufficient in point of law, let them demur." Serjeant Jeffries: "Pray tell me, Robin Hood upon Greendale stood, and therefore you must not demur to it." W. G.

"JOINED THE MAJORITY" (5th S. xi. 125.)—The idea is much older than the instance cited by W. T. M. I have met with it in the "Epistle Dedicatory" of *Hydriotaphia, Urne-Buriall, or A Discourse of the Sepulchrell Urnes lately found in Norfolk*. By (Sir) Thomas Browne, D. of Physick. London, printed for Hen. Brome, at the signe of the Gun, in Ivy-lane, 1658," 4to. *In addressing his "worthy and Honoured Friend Thomas Le Gros of Crostwick, Esquire," the author says:—

"We present not these as any strange sight or spectacle unknown to your eyes, who have beheld the best of Urnes, and noblest variety of Ashes; Who are your self no slender master of Antiquities, and can daily command the view of so many Imperiall faces; Which raiseth your thoughts unto old things, and consideration of times before you, when even living men were Antiquities; when the living might exceed the dead, and to depart this world could not be properly said, to go unto the greater number."

In a marginal note the Latin phrase "Abiit ad plures" is given, as in the notice of Milton's death quoted by W. T. M. This "Epistle Dedicatory" is dated from Norwich, May 1, 1658, sixteen years before Milton's death. The phrase is certainly not of modern invention. Cf. the *Trinummus* of Plantus (Act ii. sc. 2) and the *Εκκλησιαζουσα* of Aristophanes (l. 1073). A very elaborate note is given on the passage in Brunck's *Aristophanes*, tom. ii. p. 67, Oxonii, 1810. ROBT. GUY.

Ferncliffe, Pollokshaws, N.E.

Being led to verify the quotation from Littleton's *Latin Dictionary* given by your correspondent, I find my edition, 1723, has, "1674, Jo. Milton immanissimi Parricidii defensor, Grammaticus, obiit ad plures," not *abiit*, but *obiit*, as you will observe.

The Latin can be rendered, "In 1674 John Milton, the scholar, defender of the most wicked murder of the king, went to the many." Considering the context in relation to the religious thought of the time, not greatly changed yet, Milton's lot when he departed this life was not judged to be with the "elect" or the saved. W. F.

The origin of this phrase is classical. See Aristoph., *Eccles.*, 1072 (Dind.):—

πότερον πίθηκος ἀνάπλεως ψυμθίου,
ἢ γραυῶ ἀνεστηκνία παρὰ τῶν πλειόνων;

Bothe, *in loc.*, quotes Plautus, *Trinumum.*, ii. 2, 15:

"Quin prius me ad plures penetravi!"

Weise, *in loc.*, refers to *Casina*, prol., 19:—

"Qui nunc abierunt hinc in communem locum."

Liädell and Scott, *s.v.* πλείων, i. 2, *ad fin.*, refer to *Anth. Pal.*, xi. 42, κεύτ' ἀν' ἴκηαι | ἐς πλείωνον. vii. 731, ἀπὸ ζῶν ὁ παλαιὸς | ὄσατο, κῆς πλείων ἤλθε μετοικεσίην.

P. J. F. GANTILLON.

"THE PROTESTANT FLAIL" (5th S. x. 451, 518; xi. 53, 438.)—In that quaint folio entitled *Museum Britannicum*, by John and Andrew van Rynmsdyk, London, 1778, is an engraving of a weapon of this class, with the following pompous description:—

"A flagello or flagella; very ponderous, it resembles a flail; its substance guaiacum or lignum vitæ, and consists of two pieces joined together with two short straps of leather, A. The piece B is half way filled with lead. C is an ivory ornament, and the under part D, of iron, is for to hang by; size half as big. Spain and Portugal are the places where they make the most use of it. An unlawful instrument, it is death to be struck with it, for it must certainly fracture the skull in a cruel manner. I have been informed for certain that they were pleased with the use of it in the bloody Irish massacre in King Charles's time, though far be it from me to advance anything that is not true. And I was likewise told by a very worthy gentleman that not a hundred miles from London, at a certain election, such a one was thought very proper, for when a string is tied to the end on the ring three or four people may be knocked down with one blow."

After all, the weapon is not uncommon at the present day, under the name of a swingle or a bull-dog, in many parts of England, in the hands of gamekeepers, night watchers, private watchmen, and others who may have rough and dangerous work on hand. I remember an elderly gentleman, a clerk in a London bank, who always had one hanging behind the counter, ready for his hand in case of need. It is a formidable weapon in the grasp of one who understands the use of the flail, but dangerous to him who does not. The most approved construction is when the two parts are united by a brace of iron staples, for then it acts like a pair of nut-crackers upon the fingers of an enemy who may grapple the swinging portion, which need not be loaded. Maple is a favourite wood to make it of in some counties. Military

flails were much in use in Germany and Switzerland in the fourteenth and fifteenth centuries, but they were generally provided with a long shaft. It was a Hussite weapon, and as such, perhaps, may have found favour in the eyes of the ultra-Protestants of King James I.'s time. The clumsy invention described in *Pecuril of the Peak* is more like a chain mace, a specimen of which is in my collection. It is entirely composed of steel, the shaft sixteen inches, the chain of five long links, with a pear-shaped "bob" at the end nearly twelve inches more. This is a horseman's weapon from India. I may add amongst other uses of the flail that it has been employed occasionally in Holland and Prussia, instead of the crowbar, in the punishment of breaking on the wheel.

W. J. BERNHARD-SMITH.

Temple.

TRADESMEN'S TOKENS (5th S. xi. 28, 139, 157, 197; xii. 38.)—The Anglesey tokens, from the first issue until the year 1790 inclusive, were struck by Hancocks, who carried on business in Congreve Street, Birmingham. He with his pupil and successor Westwood (who afterwards removed to London) produced the greater number of the eighteenth century tradesmen's tokens.

In 1791 Matthew Boulton, of the firm of Boulton & Watt, Soho, Birmingham, obtained the contract, and all after that date were issued from the Soho mint. The original punch and one of the dies used by Hancocks, and probably engraved or sunk by him, are in the possession of a friend of mine, and still remain in pretty good state. Some fifty years since a large number of the token dies passed into the hands of the late Matthew Young, a dealer in coins and medals, who had an enormous quantity struck, in many cases the obverse being struck upon the reverse of another token, thus making an unknown variety, but which is now known as "mules," a very proper name. At the sale of his stock the tokens were sold in hundreds, being in the papers and as bright as when struck for him, the probability being that nearly all the "very fine" tokens are of his striking.

About thirty-five years ago the greater portion of the Birmingham token dies came into the possession of a maker of button dies in London, who softened the dies, and after turning their faces off had them re-engraved or sunk with devices for buttons, then in fashion, and some of the old token dies are still doing duty in producing livery buttons. From the records of the Soho mint it appears that the following tokens were, amongst others, struck there: Cronebane and Dundee, 1789; Anglesey, Cornwall, Glasgow, Hornchurch, and Southampton, 1791; Leeds, London, Penryn, and John Wilkinson's, 1793; Inverness and Lancaster, 1794; Bishop's Stortford, 1795; Enniscorthy, 1800.

There yet remains to be written a work upon the

token issue of the eighteenth century, a vast amount of information being scattered through the papers and magazines of the day, and in the hands of a careful editor a very interesting book might be produced. Mr. Batty's work is merely a catalogue, without an index, of every kind of impressed circular piece of metal which has come in his way, many of which are not tokens in the sense the word is used, if ever they passed current at all.

J. HENRY.

Devonshire Street, W.C.

"LOTHE" (5th S. xi. 468; xii. 14, 54.)—Halliwell is not in error in giving this as a Cheshire word, in the sense of "to offer" for sale. It is in common use, not only in the neighbourhood in which Mr. WARREN and I both lived, but also in this part of Cheshire where I live now. I am surprised that Mr. WARREN never happened to hear it, especially as I know he took a good deal of trouble to collect Cheshire words and idioms. But I find the same thing happens to myself. I have lived for forty years in Cheshire, and my forefathers have been Cheshire men for considerably more than two centuries, but I am still constantly coming across words that are new to me, and, turning over the pages of Halliwell's *Dictionary* or of Col. Egerton Leigh's *Glossary*, I find many recorded which I have never happened to hear. However, it is not so with "lothe." But there seems to me to be a slight peculiarity in its *exact* meaning. It hardly means simply "to offer"; for instance, I never heard any one say, "She lothed me a handful of cherries." The word, as far as I have been able to judge, is always confined to offering something for sale; and even then I have, I believe, never heard it used except when a price has been named. One frequently hears a farmer who has been trying to buy or to sell a cow say, "He lothed her to me for twenty pound," or "I lothed her to him for twenty pound." Therefore I would translate *lothe*, "to offer at a price."

ROBERT HOLLAND.

Norton Hill, Runcorn.

POETICAL VERSION OF THE MIRACLE AT CANA IN GALILEE (5th S. xii. 105.)—Is there not a story extant that when Sir Isaac Newton was a boy at school he wrote or spoke with reference to this miracle that "the water saw its God and blushed"? This, it is affirmed, was the first time his genius was detected: he had been a dull boy hitherto—was, in fine, looked upon as a dunce. This is a very pretty story, which I should be glad to see confirmed, and nowhere is the truth more likely to be made known than in "N. & Q."

R. P. HAMPTON ROBERTS.

"PLAYING THE BEAR" (5th S. xii. 106.)—I long ago heard this expression from a Cambridgeshire man, and cannot fancy that it is in any way local,

as I have just met with it in the sober pages of the *Quarterly Review* for April, 1870, p. 549: "The divinity that *plays the bear* with many examinees becomes his *deus ex machina*."

P. J. F. GANTILLON.

JOB xxx. 18 (5th S. xii. 106.)—This verse is sometimes rendered thus: "My disease seizes me as a strong armed man; it has throttled me, and cast me in the mud." Perhaps MR. MARSHALL will kindly tell us whether the Hebrew will bear such an interpretation.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

A DEED OF DENIZATION (5th S. xii. 108.)—Wassenburgh is some twenty-five English geographical miles nearly due west of Düsseldorf. The town lies near the river Roer, just inside Rhenish Prussia, and just outside modern Belgium. The duchy of "Gulick" is the old duchy of Juliers, of which, among others, one Colombe of Ravenstein, celebrated by Mrs. Browning in *Colombe's Birthday*, was duchess.

ZERO.

"MODUS VIVENDI" (5th S. xii. 109.)—Dr. A. Littleton, in his dictionary, attributes this expression to Cicero, and translates it "bounds of life," and associates it with Terence's "Habere sue vite modum," which he translates "To keep himself within compass," but unfortunately he lessens the value of his work by not giving references. He evidently understood Cicero's use of the expression to be near to our own, if not to anticipate it. This is justified by Cicero's use of *modus* in *Verr.*, ii. 2, 48, "Modum aliquem et finem orationi facere," and in the following at the end of chap. xxix. in the first book of *De Officiis*, "Ludendi est etiam quidam modus retinendus, ut ne nimis omnia profundamus, elatique voluptate in aliquam turpitudinem delabamur."

JOSIAH MILLER, M.A.

THROWING THE OLD SHOE AFTER THE WEDDED PAIR (5th S. xii. 126.)—I am not quite sure that the "old" shoe is intended as any augury at all. If the act could be rendered into language I should be inclined to think it would be something like this, "I would you may both live so long as to be as well worn as this old shoe." In the case of a marriage celebrated on the Scottish border not long ago there was surreptitiously fastened to the hinder part of the carriage in which the "happy pair" were driven to the railway station a tiny pair of baby shoes. There were others besides Scottish borderers at the marriage, and the thing may be common, and to be taken as conveying the hope that the baby shoes would in due time be prettily filled.

CALCHOU.

JOHN SANBURY (5th S. xii. 128.)—The little that is known respecting this writer is to be found

in Wood's *Athenæ Oxonienses* (edit. 1815, ii. 58) and Wilson's *History of Merchant Taylors' School* (pp. 598, 619). He was born in London, 1576; educated at Merchant Taylors' School; entered St. John's Coll., 1593; M.A., 1601; Vicar of St. Giles's, 1607; B.D., 1608; died, 1609. He printed one small tract, *Illum in Italiam Oconia ad protectionem regis sui omnium optimi filia, pedisequa*, 8vo., 1608, extracts from which are given by Wood. A short poem of his on the death of Queen Elizabeth is given by Wilson. As regards his tragedies there is probably not much more to be said than is contained in the brief notice in the ancient catalogue of fellows and scholars of St. John's quoted by Dr. Bliss: "Poeta ingeniosissimus, cuius præter Tragædiâs multas apud nos actas." Robert Bell, in his *Lives of the English Poets* (1839, ii. 151), gives a few lines to Sansbury, but seems to think more of his verses on the college arms and the compliments to King James than of the forgotten tragedies.

EDWARD SOLLY.

ABRAHAM ORTELLIUS (5th S. xii. 128.)—I have a similar work, *An Epitome of Ortelivs, his Theatre of the World*, London, printed by John Norton, dedicated to "the nobly descended, and vertovvsly-accomplished Mr. Richard Gargrave." The work is rare, but I am not aware of its value.

WM. FREELOVE.

Bury St. Edmunds.

FOWLS (5th S. xii. 127.)—The following quotation will perhaps be of interest to MR. MARSHALL: "They eat also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whom onely they worshipped, and that without any image: they offered to him *Fowles*, from the Butter-flie to the Eagle."—*Purchas, his Pilgrimage*, bk. viii. ch. x. p. 789.

S. J. H.

"UPON THE SQUARE" (5th S. xii. 89.)—

"I see, the Gods to all men giue not all
Manly addition; wisdom; or words that fall
(Like dice) vpon the square still."

Chapman's *Odysses*, f. 114.

"For, to the hart beyng in heauines and vther discomfort: the beste Phisician is good and wholesome communicacion. Neither shall the sense be *out of square*, if ye take the Greke vocable *λόγος* (as in another signification it maie well bee taken) for reason."—*Apophthegmes of Erasmus*, trans. by N. Udall, 1542; "Diogenes," 8.

R. R.

Boston.

Johnson has examples from Dryden and L'Estrange.

ED. MARSHALL.

"WICKET" AND "CRICKET" (5th S. xii. 86.)—Not only *wicket*, but also *cricket*, has come to be used in an extended sense. Thus the reporters, under the heading "Cricket," will tell us that Mr. Steele's cricket was watched with much attention; that

Mr. W. G. Grace "seldom played better and trued cricket"; and that the All England eleven "player first-rate cricket."
CUTHBERT BEDE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Genealogist's Guide to Printed Pedigrees. By George W. Marshall, LL.D. (George Bell & Sons.)

UNDER this modest title the compiler presents to the world the results of what he describes as "a general search through genealogical, topographical, and biographical works relating to the United Kingdom, together with reference to family histories, peerage claims, &c." That Dr. Marshall has conferred an inestimable boon upon genealogical students will be recognized by every one into whose hands this noble volume falls, and the wonder is how they have done without it so long. Commenced originally for his own private use, and steadily augmented until in MS. the collections must have become unwieldy, he has been generous enough to allow others to participate almost gratuitously in the results of his labours, which must have been enormous, and which can be compensated only by the reflection that he has become a public benefactor. It is impossible to compute the amount of time and labour thus saved to the numerous students of family history, which, as Dr. Marshall rightly observes, forms a "by no means unimportant part of our national history." Until within the last few years each individual was compelled to search for himself, and days, or perhaps weeks, might be spent before discovering what may now be learned by a single glance at the pages of this volume. The *Index to Pedigrees of English Families*, by the late Mr. Charles Bridger, supplied to some extent the want long felt, but this work was confessedly incomplete, imperfect, and inconveniently arranged, owing to the fact that, although his publication had been announced, a rival was about to enter the field, and he was compelled to go to press prematurely. The only other similar publications covering ground not formerly explored have been compiled by Dr. Marshall himself. All these are, of course, superseded and rendered valueless by the work now before us, which comprises not only all that they contained, but also references to hundreds of volumes not mentioned in them. Mr. Bridger's *Index* contained about 16,000 references, while Dr. Marshall estimates his at about three times that number. The alphabetical arrangement of surnames is undoubtedly the best that could have been adopted. If one, for instance, is searching for information respecting the family of "Goodwin," he turns to this name instantly, and against it he will find references to the precise pages in eight different volumes where may be found particulars of this family, and some of them are books in which he would not otherwise have been likely to look. As a rule it may be taken for granted that these are all the existing works in which such information is to be found, for Dr. Marshall appears to have made his search as exhaustive as possible. It would, however, be too much to expect that the first edition of a work of this character should not contain errors, both of omission and commission, and this the compiler frankly admits; but, after carefully testing numerous pages at random, we feel bound to express the opinion that the errors of both kinds are very few in number. The work should become a standard one, and be reissued at convenient intervals with corrections and additions. We are a little surprised at the omission of several well known books, and wonder how they escaped Dr. Marshall's vigilant eye. For instance, appended to the name of

"Tyrwhitt" there is no reference to the elaborate account of the family published by the former metropolitan magistrate of the name. The references to "Henzey" do not include Mr. Grazebrook's volume published in 1877, which also comprises accounts of the Tyttery and Tyzacke families, neither of which is mentioned by Dr. Marshall. The references to "Master" omit the history of that family issued in 1874, and those to "Skipwith" are deficient of the history of that family issued in 1867. The late Sir George Duncan Gibb would have been indignant if he had found his two volumes, with extensive sheet pedigrees of his family, overlooked in such a work as this. These and other similar omissions will no doubt be corrected in a second edition. There are one or two other suggestions which Dr. Marshall may well consider. "Tirwhit" and "Tyrwhitt" are identical, and so are "Tipping" and "Typing," "Twisden" and "Twysden," and "Wiseman" and "Wyseman." There is no reason why they should appear on separate pages, as they do, but every reason why they should not. At all events, if thus separated, there should be cross references. We think also that considerable space might be saved (and it will be wanted as the material increases) by adopting a system of contractions which would be readily comprehended by every one likely to use the volume. Surely *Gen. Mag.* is as plain as "*Gentleman's Magazine*," and *Col. Top. & Gen.* as "*Collectanea Topographica & Genealogica*," and Lipscombe's *Bucks.* as "*Lipscombe's History of the County of Buckingham*," and certainly "*Nichols's History of the County of Leicester*" might be safely shorn of all except its externals. The first reference to "Haviland" might be compressed within three lines instead of occupying seven. The references to the volumes issued by the Harleian Society are somewhat inconvenient, as they are not numbered on their covers. "*Visit. Notts.* (Harl. Soc.)," for instance, seems a better formula, and occupies little more space, besides indicating the character of the information referred to. The blemishes, or, more probably, oversights, we have noted, do not, however, detract seriously from the value of the book, which is simply incalculable, and, while we congratulate Dr. Marshall on its production, we feel bound also to thank him publicly for placing it within the reach of all interested in this class of literary research.

A Selection from Pascal's Thoughts. Translated by H. L. Sidney Lear. (Rivingtons.)

A VOLUME at once so portable and so elegant as regards its type and paper, and dealing with such a general favourite as Blaise Pascal, could scarcely fail to be welcome even from the pen of a less widely known translator. But we cannot help regretting that the work was not done more systematically. It would, we conceive, have added little to the labour of the translator, while it would have added infinitely to the pleasure and comfort of the reader, had the selections been made on some definite principle, and headings been given denoting the class of subjects to which the various groups of "Thoughts" belong. We hope this may yet be done in a future edition, for Pascal is of classic rank throughout Western Europe, and is worthy of all the care that can be bestowed upon his works.

Caxton's "*Reynard the Fox*." Reprinted from the Edition of 1481, and Edited by Edward Arber, F.S.A. (Southgate, London, N.)

THE first prose version of the story of *Reynard the Fox* was printed by Gheraert Leeu, at Gouda in 1479, and was translated by Caxton within less than two years from the date of its first publication in Holland. Of Gheraert Leeu's edition only two copies are known to exist, one in the Royal Library at the Hague, and the other in the Grenville collection at the

British Museum. It was reprinted in 1485 at Delft, and of this reprint the only known copy is now in the public library at Lübeck, while of Caxton's edition of 1481 five perfect copies are known, and one (in the Library of Eton College) imperfect; the one in the Pepsian Library at Magdalen College, Cambridge, being the only known copy of a second edition, which Mr. Blades, the best living authority on all matters relating to Caxton, supposes to have been printed in 1489, but as the volume has unfortunately lost the last two leaves this cannot, of course, be affirmed with certainty; the type, however, is quite different from that of the edition of 1481, and is the same as used by Caxton in his latest works. Mr. Arber has done good service in placing this very interesting work, well printed, on good paper, and, above all, with scrupulous fidelity to the original, within reach of all who care to possess it, at the cost of eighteen pence, on receipt of which he will send a copy, post free, to any part of the world.

THE *Rivista Europea* of May 16 last, we were glad to observe, translated our correspondent Mr. J. A. PRYON's article on "Artifex, Opifex," &c., from "N. & Q." of May 3, though unfortunately without giving his name. In its number for August 16 the *Rivista* notices the communications of our correspondent MR. JONATHAN BOUCHIER on Dante, *Inf.*, c. xxvi., and says that it is unable to confirm Fraticelli's citation of Solinus as an authority on the death of Ulysses.

Notices to Correspondents.

We must call special attention to the following notice:

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

R. S.—The ordinary authorities are so conflicting that it is not possible to give more than an approximately accurate answer to your question. Anderson, Betham, Bouillet, Douglas, Noble, all illustrate by their several points of difference the difficulty which attends such investigations when outside the line of the descent of the Crown. Anderson assigns (*Royal Genealogies*, tab. dv.) three daughters to Robert II. of Scotland, by his second wife and only queen, Euphemia, daughter of Hugh, Earl of Ross. These he names " (1) Ægidia or Giles, wife of William Douglas, Earl of Nithsdale; (2) Marjory, wife of John Dunbar, who was made Earl of Murray, 1373; (3) Isabel Stuart, wife of James, Earl of Douglass, slain at Otterburn, 1388." Three other daughters he gives thus, without assigning them to either of King Robert's wives: "Jane, wife of Sir John Lyon, ancestor of the Earls of Strathmore; Elizabeth, wife of Sir Thomas Hay of Errol; N. N., wife of Sir John Keith, Marshal of Scotland, father of Robert Keith, who died without male issue." Betham, in his *Genealogical Tables*, tab. dcxxxv., assigns Jane, wife first of Sir John Lyon, and subsequently of David, first Earl of Crawford, and of Sir James Sandilands, whose three marriages he sets out; Elizabeth, wife of Sir Thomas Hay; and the unnamed wife of Sir John Keith, to Elizabeth Mure, the first wife of Robert II. He agrees with Anderson as to the names and marriages of the three daughters of Queen Euphemia. Bouillet (*Atlas Universel d'Histoire et de Géographie*) appears to go upon the principle of assigning all the legitimate daughters of Robert II. to his first wife, but some of his statements are in conflict with the Great Seal Register and other public documents. Douglas, in his *Peerage*, calls the wife of James, Earl of Douglas and Mar, "Margaret, eldest daughter of Robert II." Crawford, in his *Peerage*, and Rev. Mark Noble, in his *Historical Genealogy of the Stuart Family*, agree in calling the Countess of Douglas and Mar Isabel. Noble says that

she is "generally called by historians Euphemia, but the records of the kingdom evince that the former [Isabel] was her name." After her first husband's death (by whom she had had only one son, who died in infancy), Isabel, Countess of Douglas, married Sir John Edmonstone; as to which marriage Noble cautiously says, "Whether she had any issue by him, or whether she survived him, is not certain." It is generally asserted, however (e.g. in Anderson's *Scottish Nation*, s.v. "Edmonstone"), that the elder line of Edmonstone of that ilk and of Ednam, extinct in the middle of the last century, descended from this marriage. The existing Edmonstones of Duntreath descend from a supposed cadet of the older line, assumed to be a younger brother of the Sir John who married the Countess of Douglas and Mar, and are themselves descended from a daughter of Robert III., Mary, Countess of Angus. In the charter, *Reg. Mag. Sig.* 163, 3, granting an annual rent out of the customs of Edinburgh, Linlithgow, Dundee, and Aberdeen, on the marriage of the king's daughter Egidia, her husband is described as "Willelmus de Douglas, miles"; the earldom of Nithsdale being an error on Anderson's part. The date is imperfect, "apud Sconam, 26 Dec. Anno Regnis S...." The charter on the marriage of Marjory to John de Dunbar, granting the Earldom of Moray, is "anno Regni Secundo" (*Reg. Mag. Sig.* 88, 309). Burke only assigns, positively, one daughter, the Countess of Douglas, whom he calls "Margaret," to Robert's second wife. But he says "two daughters of Robert II., supposed to have been by his second marriage, were married to John Keith, eldest son of Sir William Keith, Marischal of Scotland, and to John Logan respectively." The question still seems to remain obscure.

F. P. B.—Before the Norman Conquest the shire-moot (or county court) tried questions relating to land-titles, there being, probably, an appeal to the Witan, or Great Council of the Nation. From the Conquest to Henry II., the "Curia Regis" investigated titles, and there are cases recorded in which the king presided over the court in person, as e.g. in Gilbert de Balliol v. the Abbot of St. Martin of Battle, tried by Hen. I. (*Chron. Mon. de Bello*, pp. 105-10). Of the pre-Norman practice, a very interesting case is given at length by Hallam (*Middle Ages*, ch. viii. pt. i. vol. ii. p. 280 of eleventh edit., 1856), under date of Canute's reign. Another case, cited by Hallam, *temp.* Ethelred II., would seem to show that the shire-moot was the court generally preferred by suitors in these cases under the Anglo-Saxon kings.

Z.—The third finger of the left hand. We are not aware that there is any signification to be attached to rings on the other fingers. Information concerning rings in prehistoric and early times will be found in Wilson's "Prehistoric Annals of Scotland," in the *Journal of the British Archaeological Association*, General Index, vols. i. to xxx., under "Ring," "Ring Money," "Finger-rings," &c., and also probably in Rev. C. W. King's *Antique Gems and Natural History of Precious Stones*.

A READER OF "N. & Q." will see another leaning tower if he ever visits Bologna. There are others in Italy, besides the more celebrated examples at Pisa and Bologna, and there seems to be no reason to doubt that a bad foundation is the cause in all cases.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, SEPTEMBER 20, 1879.

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Notes.

JOHN TALBOT, A "SEPARATIST" NON-JURING BISHOP, 1722—1727.

There is so little known concerning the career of most of the Non-juring bishops of the last century that the following notice of one of them, given in *Church Bells* for February last (vol. ix. No. 423, p. 100), deserves to be recorded in your pages:—

"The will has been discovered at Philadelphia of the widow of John Talbot, 'first Bishop of America.' At the beginning of the eighteenth century he was a missionary supported by the S.P.G., and founded St. Mary's Church, Burlington, New Jersey. After eighteen years of mission work, during which he had incessantly urged that a bishop should be sent out from England, he went thither, and, despairing of an episcopate for the colonies in any other way, was in 1722 himself consecrated by two Non-juring bishops, Taylor and Welton. On returning to America he assumed no title, but exercised the functions of his office secretly upon those who desired. After more than two years the Government interfered, and he was inhibited. Talbot died at Burlington in 1727. His widow died four years after, leaving a will sealed with his episcopal signet. A memorial brass, being a fac-simile of this seal on a large scale, is now being erected, with a suitable inscription, in the old church of St. Mary, Burlington, where Talbot served for nearly a quarter of a century."

It would be interesting to have a description of the above-mentioned memorial brass, and perhaps some

of your American correspondents may favour the numerous readers of "N. & Q." by forwarding one. Meanwhile a few remarks on this zealous prelate may be acceptable, although they are extremely meagre, and fuller particulars are much desiderated. John Talbot's parentage and place of birth have not been hitherto ascertained, but it seems probable that he was a graduate of the University of Cambridge, as there are, in *Graduati Cantabrigienses* (edit. 1823, pp. 458-9), several of the name about the period when he may have been a student there: "Talbot, Joh., A.M. per Literas Regias, 1671"; "Talbot, Joh., Clar." (*Aula Clarensis*, or Clare Hall), "A.B. 1676, A.M. 1680." Either of these may refer to him, probably the latter, as his name is not found in the list of Oxford graduates or of Trinity College, Dublin.

Having entered into holy orders he became, towards the close of the seventeenth century, incumbent of a parish in Gloucestershire (the name of which I have not discovered), which, however, was given away to another clergyman about 1706, during his absence in America, and apparently on account of his non-residence; but, in his allusion to that fact, he betrays no regret that he should be debarred from resuming his home duties in the Church, or any wish that another arrangement might have been made.

Mr. Talbot first proceeded to America as chaplain of H.M.S. Centurion, embarking for Boston, June 24, 1702, along with the governors of New England and New Jersey (Messrs. Dudley and Morris), and also the Rev. Messrs. George Keith, of Aberdeen, and Patrick Gordon, the first travelling missionaries of the Society for the Propagation of the Gospel in Foreign Parts. Landing at Boston June 11 following, the chaplain of the Centurion manifested such a deep and lively interest in the duties which were about to engage Messrs. Keith and Gordon that both of them wrote home, requesting that Talbot might be nominated in conjunction with themselves. His appointment, on Sept. 18 of the same year, evinced the readiness with which the S.P.G. complied with their request, and the zeal with which Talbot forthwith gave himself to the work proved most clearly the wisdom of their selection. Gordon having died shortly afterwards, Keith and Talbot set out from Boston upon their mission through New England, and thence proceeded to New York, the Jerseys, Rhode Island, Connecticut, Pennsylvania, Maryland, Virginia, and North Carolina, a territory embracing the ten district governments which England had at that time in America, and extending in length about eight hundred miles. They were engaged in this work nearly two years, twice travelling through most of the above-named provinces, preaching, using the Liturgy, and administering the sacraments to large and friendly

congregations, as well as persuading many Separatists to return to the communion of the Church of England. Keith returned home in the autumn of 1704, and was made rector of the parish of Edburton, in Sussex, and diocese of Chichester, where he died, at an advanced age, in March, 1716. Talbot remained behind in America, and continued to discharge, in conjunction with a Mr. Sharpe, the duties of travelling missionary with diligence and success till 1705, when the inhabitants of Burlington, the capital of West Jersey, petitioned the S.P.G. that he might be settled among them, and the Bishop of London (Compton) having sanctioned the measure as the ordinary, he took up his abode there. This church was called in the first charter St. Anne's, but afterwards, when an ampler charter was granted, its name was changed to St. Mary's, on account of the day on which the foundation stone was laid, March 25, 1703. The progress of his ministry here led him to feel the necessity of having a resident suffragan bishop in the colonies of North America, and he proceeded to England in person, to press on the English Government a memorial from the American clergy to that effect, which was presented to Queen Anne in 1709 by the S.P.G., and strenuously supported by Abp. Sharp of York and other bishops. All these efforts were unsuccessful, though the queen gave so favourable an answer to a second memorial in 1713 that only her death in 1714 frustrated the design. The society renewed its application to George I. in its memorial of June 2, 1715, proposing a bishopric at Burlington; but political influences opposed this too successfully. Talbot had returned to America in autumn, 1707, landing at Marblehead in Massachusetts, after which he visited numerous stations, till spring, 1708, when he was again back with his own people. From that period till 1716 he was engaged in building various churches in the adjacent provinces, in spite of frequent sickness; but by May, 1718, his repeated disappointments in obtaining a colonial bishop, and the long-continued toils endured, at length produced their effect. Worn out with fatigue, he obtained permission to return home, having asked for it several years previously, but either did not then receive it from the society or, which is more probable, did not avail himself of it until the year 1719-20, when he revisited England, living for a short time on the interest of Abp. Tenison's legacy of 1,000*l.*, bequeathed to the S.P.G. in Dec., 1715, "towards the settlement of two bishops, one for the continent and the other for the isles of America," which was held by the society for the relief of its retired missionaries, until it could be applied to the objects designed.

His continued failures to obtain from the authorities at home the desired episcopal superintendence, which he had so ardently applied for as a support to the Church of England in the colonies, and

also an apparent sympathy for Jacobitism (of which, indeed, he had been accused in 1715 by Governor Hunter of New Jersey, though then emphatically denied by him), prevailed upon him to apply for consecration to a separated branch of the Non-juring prelates in England. Along with Rev. Richard Welton, D.D. (Cantab. 1708), the rector of White-chapel from 1697 to 1710 (at which date he was removed by the Government, and became pastor of a Non-juring congregation in London), Talbot was consecrated a bishop, apparently in the year 1722 (though neither date nor place is exactly known), by Right Rev. Ralph Tayler, D.D. (Oxon. 1686),* who performed the ceremony *alone*, without any assistants, and in spite of the disapproval of the rest of the Non-juring prelates, who consequently refused to recognize their episcopal character, as having been "irregular" and "clandestine." Dr. Tayler had been consecrated in the oratory of Rev. Richard Rawlinson, D.C.L., at Gray's Inn, London, on the Feast of Conversion of St. Paul, Wednesday, Jan. 25, 1720/1, by Bishops Hawes, Spinckes, and Gandy (the Anti-Usagist section of the Non-jurors), as recorded in the Rawlinson MSS. (Bodleian Library, Oxford). The same authority thus refers to the consecration of Welton and Talbot: "Ric. Welton, D.D., was consecrated by Dr. Taylor alone, in a clandestine manner. — Talbot, M.A., was consecrated by the same person, at the same time, and as irregularly." As Dr. Rawlinson previously notes the consecration of Bishop John Griffin in Nov. 25, 1722, and then "Mr. Thomas Brett consecrated," without any date, while Dr. Tayler died Dec. 26, 1722, at an advanced age, it may be reasonably inferred that Bishop Talbot's consecration took place some time in Dec., 1722. Though their consecration was certainly "irregular," still it cannot be considered *invalid*, if it was properly performed, which there is no sufficient reason to doubt under the circumstances, consecrations by a single bishop, without assistants, having frequently occurred in the history of the Church, and, although not strictly canonical, these have never been repeated, even conditionally, so far as my researches in ecclesiastical history extend; both Welton and Talbot must, therefore, be considered as true bishops of the Anglican Church.

In 1723 the new prelates proceeded to America, Welton accompanying Talbot, and proceeding to Philadelphia, whilst the latter remained in New Jersey, from which place authentic reports soon came home to the society of acts done by him which, however consistent with the creed of the Non-jurors, could not, of course, be permitted to its missionaries. His refusal to pray in public for the person and family of George I., and to take the oaths of obedience and allegiance, were the offences

* Bishop Tayler's name is also given Taylor and Taylor.

with which Bishop Talbot was charged, and, receiving from him no denial of their truth, the S.P.G. was constrained at once to discharge from his mission under it "the most honest, fearless, and laborious missionary" which it had ever possessed before the close of 1723.

Whether Bishop Talbot performed any episcopal acts in New Jersey is doubtful, and as far as can be gathered from the vague and contradictory rumours which have prevailed upon the subject the conclusion is that he abstained from making any public parade of them, for there is no record of any ordination by him (Pennsylvania and Maryland MSS., Fulham). The British Government, however, at length interfered, at the desire of the Bishop of London (Gibson). Dr. Welton was summoned forthwith to return to England by virtue of a royal writ under the privy seal, addressed to him through Sir William Keith, Governor of Pennsylvania, and served in Jan., 1726, which order he so far obeyed as to leave Philadelphia and retire to Lisbon, in Portugal, where he died in August of the same year, aged about fifty-four. Bishop Talbot, it is said, "took the oaths and submitted," but made no attempt to resume the duties which he had once discharged so well, and, about a year afterwards, died at Burlington, N.J., in 1727, at the age of between sixty and seventy, being buried there in St. Mary's Church.

The facts above given are chiefly derived from the following authorities:—Anderson, *History of the Colonial Church* (vol. iii., *passim*); *Reports of the Societies for P.C.K. and P.G.F.P.*; Hawkins, *Historical Notices*; Hawks, *Contributions to the Ecclesiastical History of the United States*; Humphry, *Hist. Account of the S.P.G.*; Perceval, *Apostolical Succession* (editions 1839 and 1841); "N. & Q." (for various years of 1st, 2nd, 3rd, and 4th Series); and Lathbury, *History of the Non-irrors*. This last work is very defective, and also frequently incorrect in its statements, more especially in that portion connected with this Separatist succession of "these high-minded and honourable men." Bishop Tayler is mistaken for Bishop Talbot; Bishop Welton's consecration is assigned to "1723-4" (when his consecrator was dead); while Tayler is said to have "exercised the episcopal functions in the American colonies," and to have "returned to the communion of the National Church," and it is also asserted that he was "never recognized as bishop by the rest of the body"! This succession ceased on the death of Talbot in 1727, as neither Welton nor he attempted to continue it by any further consecrations, and it consequently only lasted for a period of about five years, from 1722 to 1727.

A. S. A.

Richmond.

LOGOGRAPHIC PRINTING.

In one of the early volumes of "N. & Q." a notice was given of John Walter's system of logotype printing, and mention was made of one or two works printed in that manner. I recently picked up at a bookstall the first volume issued by the enterprising founder of the *Times*. The book is octavo, of the now almost obsolete "pott" size, and the title-page is as follows:—

"Miscellanies in Prose and Verse, intended as a Specimen of the Types at the Logographic Printing Office.

'Misfortune stands with her bow ever bent
Over the world, and he who wounds another
Directs the godless, by that part he wounds,
Where to strike deep her arrows in himself.'

Young.

London, printed and sold by J. Walter, Printing House Square, Blackfryars, and at No. 45, Lombard Street. MDCCCLXXXV."

The volume is representative of, and creditable to, the inventor of logotypes. It is well and clearly printed on good paper. The types comprise specimens of diamond, great primer, english, pica, long primer, bourgeois, and nonpareil. The contents include selections from Milton, Gray, Tickell, and other poets and prose writers. The introduction, of which the following is an extract, is characteristic of the writer, and may be looked upon as a piece of autobiography:—

"When such men as Virgil, Galileo, Bacon, and Faustus, to whose memory so much justice has been done by posterity, could not escape the shafts of ignorance and envy, it would have been folly in the extreme for so humble an individual as I am to hope that I should escape unnoticed by the ignorant and envious. The progress that I have made in improving a new discovery in the art of printing, and which is now practised at my Logographic-Press, has been ridiculed and decried by those who understood not what they condemned, or who sickened at its superior merits and success. No one has ventured to stand forward and attack the plan openly, though by a pamphlet which was published on the occasion manly and candid criticism was courted. What slanderers of the improvement did not dare to do publicly and by fair argument, they have endeavoured to effect by private whispers, false insinuations, and significant nods and shrugs, which were calculated to convey an idea of the profound sagacity of those who made them. I could easily bear this species of attack from certain printers to whom I have been able to trace it; it is natural to men of grovelling minds that they should envy a person who was likely to obtain a share of public favour, but I feel myself hurt indeed at finding that among those who strive to injure me in my arduous undertaking there are some whom I once reckoned my friends: but I now plainly see they were mere *sunshine friends*, who courted my acquaintance in the day of my prosperity, but fled from me as from a pestilence when the clouds of adversity were gathered over me; the loss of such friends ought rather to be a matter of satisfaction than concern: indeed to have lost the friendship of worthy men whose attachment was founded in disinterestedness would have been a shock too violent to be borne: but it is my pride to say that my real friends did not desert me; they stood by me in the day of trial because my conduct was marked with integrity and sanctioned by honour. My misfortunes were not imputed to me as faults, they were the

natural consequences of the calamities that befel the empire at large, during the course of an exhausting and unfortunate war, the effects of which were felt even by the greatest commercial houses in the nation. It was not surprising that a storm which shook the kingdom to its center should overset my little bark: that my reputation however did not perish with my fortune I have the happiness to experience by the very liberal support and encouragement I have already received from a most respectable body of friends in the great undertaking in which I have embarked. The countenance of men of worth and character greatly overbalances any anxiety that the attacks of the envious could possibly occasion in my mind: indeed I should not expect that envy would remain quiet when such a plan was about to be brought forward into the world; for as envy is the constant attendant upon merit, so it would be fair to conclude that what did not excite the former did not possess the latter. The envious, therefore, may rail on; their attacks will prove impotent while I have the honour to reckon among my subscribers many men of the highest rank and acknowledged abilities. The books for which I have been favoured with subscriptions shall be published without the least unnecessary delay; and the work shall be executed in the most elegant letter-press, to the full value of the money subscribed.

"The first publication after this specimen will be an octavo edition of Dr. Watts's *Improvement of the Mind*, which will be brought out next month, with an introduction explanatory of the plan. This book will be followed by others of the highest reputation in the republic of letters, and the list of subscribers will be given with the last volume. I trust that the countenance of the noble and respectable persons who have already patronised the undertaking will weigh more with the public than the suggestions of *Selfish Printers* and false friends, who have endeavoured to whisper away the merit of the improvement now reduced to practice by the Public's most obedient and much obliged humble servant,

"J. WALTER."

The energy, pluck, and inventive power which distinguished the grandfather have been inherited by the present chief proprietor of the *Times*, as is evinced by the Walter web-printing machine on which that journal is printed, and which is also used in other large newspaper offices. I have been told also that the *Times* office has its own type-foundry and that no type is used more than once, since it is more economical to melt it down and cast afresh than to set compositors to distribute. Outside the *Times* office logotypes seem to have been a failure, whether from trades unionism or from the inconvenience that would arise from a larger number of subdivisions of the composing cases that the system would necessitate, I am unable to say. Some years ago Major Beniowski had a logotype establishment in Bow Street, and tried hard, but unsuccessfully, to introduce the system into general use. W. T. MARCHANT.

PAROCHIAL RECORDS OF RICKMANSWORTH,
HERTFORDSHIRE.

(Continued from p. 124.)

At the next vestry, held Sep. 3, 1824, the church restoration committee reported as follows:

"The committee, in furtherance of their unanimous opinion that it would be impolitic to repair the present church, and having procured plans from Mr. Atkinson for a new one upon the old site and attached to the present tower, and having maturely weighed the several circumstances that have arisen, strongly recommend to the vestry to appropriate the sum of 6,000*l.* for the erection of a new church to the present tower, and that a committee consisting of nine gentlemen be appointed to agree with any person for such building and to superintend it during erection."

The following resolutions were then passed:—

"The said sum of 6,000*l.* to be borrowed according to an Act of Parliament for that purpose, and which would be paid off in twenty years at a shilling rate. Resolved unanimously, that it is the opinion of this vestry that the church shall be pulled down and rebuilt, and not repaired. Resolved unanimously, that no greater sum than 6,000*l.* be expended in rebuilding and procuring plans and estimates for the rebuilding of the church, including in the said sum of 6,000*l.* the value of the materials in the present building. Resolved, that a building committee be appointed, consisting of the minister, churchwardens, and five gentlemen parishioners, and that five shall form a quorum. Resolved, that the committee have power to add to their number if found necessary. The following persons are appointed to form the committee, with the minister and churchwardens—S. Salter, Esq., W. Bagot, Esq., E. Morris, Esq., Mr. J. Sedgwick, H. Bache, Esq.; Edw. Hodgson chairman."

Here follow the signatures of twenty-three parishioners, including James Taylor and the other two churchwardens and the vestry clerk. The minutes of this vestry are in the handwriting of Mr. Wilson. By a reference to the above appointed committee it was noted by the original compiler of these notes that after sixteen meetings, down to May 2, 1825, nothing had been determined up to the period of his accepting the office of vicar's churchwarden, but a considerable expenditure of money in procuring plans and estimates that far exceeded the limit fixed in vestry. The next and last meeting to effect a settlement of the business was held Aug. 1, 1825. The purpose of this vestry was to make a rate for the repayment of the sum of 6,000*l.* to be borrowed for six years without interest of His Majesty's Commissioners for building new churches. On the resolution being moved that there should be a shilling rate, an amendment for an eightpenny rate was carried, the vestry minutes being signed by Mr. James Birch Sharpe as chairman, the two other churchwardens, five parishioners, and, on Aug. 15, 1825, by Henry Small, Surrogate. Particulars respecting the loan of the 6,000*l.* may be found, Mr. Sharpe says, in the abstract of minutes of the building committee and the correspondence between His Majesty's Commissioners and himself.

Painted in front of the organ gallery are the two following tablets: "This church was repaired and beautified A.D. 1803. Thomas Howard, John W. Pindar, William Sedgwick, churchwardens"; "This church was beautified Aⁿ 1677. Sir Benjamin Titchborn and John Fotherley, Esq., and

Ralph Day, Gent., then churchwardens." The following are the mural and other monuments, with their epitaphs or inscriptions: "Beneath this monument of John Colte is the tomb of the Titchborn family." This tomb was about the size of that of the Whitfields and of Portland stone, slightly ornamented. On removing the tomb were discovered four coffins, all the wood destroyed. Two had coffin-plates inscribed as follows:—(1) "Colte Titchborn. Died 23^d Aug. 1749"; (2) "Miss Susⁿ Titchborn ob^d Feb^y 16th 1737." The other two coffin-plates were illegible. All these four coffins, being above the floor of the church, were removed into the empty vault originally intended for Mr. Rous, and marked "x" on the plan of the old church. Beneath the four coffins a ledger was found, having an inscription at each end, but the stone, being Purbeck, had scaled off, and the following letters in Latin were all that could be read, IN CON[FIDE]NTIA BEATÆ RESURRECTIONIS RESTAT. This was the only Latin inscription found in the church on a tombstone, and, from a few scattered letters, the whole was deemed to be in Latin. Mr. Sharpe also considered it probable that the Colte and Titchborn families were allied.

"Memorie sacrum. Here under lyeth the body of John Colte, Late of Rickmersworth in the county of Hertford Esquire, Sonne and Heire of Roger Colte Esquire, which John married Frances one of the daughters of Ralph Woodcocke late of London Alderman By whom Hee had issue 3 sonnes vizt., John, Rowland and Thomas and 4 daughters vizt., Mary, Ursula, Mary and Elizabeth and Hee departed this life the 29 April Anno Dm'i 1610 being about 32 years of age. To whose memorie the said Frances his most loving wife hath caused this monument to be erected."

This inscription is on a black marble tablet in a white marble border, with a man in armour on the left and a woman on the right side, carved in marble or alabaster in *alto relievo*, in a kneeling posture. Below is an *alto relievo* consisting of two males, a female, and two children, all kneeling, and two cradles with an infant in each. The upper parts of the frame were surmounted with head and cross-bones, and an hour-glass above all, carved in stone. In the centre, above the Latin inscription, were the arms in stone, coloured parts of the dress of the figures being in gilt. The tomb in the south-east corner of the church contains the family of Titchborn. It is built of Portland stone, nearly plain, and is but slightly ornamented. On a coffin-plate is the following inscription, "M^{rs} Sarah Titchborn, Died April 5th 1760."

G. F. BARROW, M.A.

Westminster.

RICHARD BUSBY.—When the history of classical scholarship in England is written an honourable place will be assigned to this worthy successor of William Camden. Dupont, in his *Musee Subsecivæ*, p. 309, exclaims with justice, addressing West-

minster, "Busbeium o habeas semper eive parem!" cf. p. 310. Basire's *Letters*. Philip Henry was under him (*Life of Ph. Henry*, ed. Williams, pp. 5, 9-11, 161, 436; Calamy, *Acc.*, pp. 698-9) and Tatnal (Calamy, *Own Times*, i. 77). His proposed foundation in the universities (*Life of Prideaux*, p. 92). The dedication of Dr. Francis Gregory's *Doctrinc of the Glorious Trinity* (1695, sm. 8vo.) gives some account of his charities (cf. *Ecclesiastical Legal Guide*, 1839, i. 65-8). His death and will (*Lexington Papers*, p. 74; cf. Col. Chester's *Westminster Abbey Registers*, p. 236; Nichols, *Collectanea*, viii. 10). Wm. Walker's *English Particles* (tenth ed., 1691) is dedicated to him. Two letters to him from John Dryden (*Works*, ed. Scott, xviii. 96-8). Allestree's *Life (Christian Remembrancer*, old series, v. 395 b, 399 b, 462 a). Taswell's *Autobiography* (Camd. Soc.), p. 9. Taught Cowley "grammar by books" (Felton, *Dissert. on the Classics*, 1753, p. 39). He forbad the use of notes (*ib.*, pp. 41-2). N. Hanbury's *Supplementum Analyticum ad Aequationes Cartesianas* (Cambr., 1691, 4to.) is dedicated to him. Bishop Wetenhall was his pupil (W.'s letter in "N. & Q.," April 2, 1859, p. 271). Letter to him from Cowley (*Gent. Mag.*, 1787, p. 847); from Dryden and Mrs. Dryden (*ibid.*, pp. 943-4). High character of him in Clarke's *Wesley Family*, p. 363 seq.; Stukeley, *Itiner. Curios.*, second ed., p. 19. Latin soliloquy on Good Friday by him (MS. Harl. 7017, 17). His accounts as treasurer of Westminster, 1664 (*ibid.*, 4184). His severe rebuff to Father Peters, his pupil (Abr. Pryme's *Diary*, p. 60). The ordinary sources of information are recorded in *Alumni Westmonasterienses*, pp. 95-7. Any further particulars will no doubt gratify many of your readers beyond the circle of "old Westminsters."

JOHN E. B. MAYOR.

Cambridge.

HENRY DE CLIFFORD, THE SHEPHERD LORD.—The *Kendal Mercury* has recently printed a deed executed by the famous Shepherd Lord, granting a site for a school-house at Appleby:—

"Dr. Whitaker, following the Countess of Pembroke, says that he learned to write his name only. Burn and Nicholson pretend that he could only write the letter 'C'; and they give (vol. i. p. 286) what is neither more nor less than a libel and a caricature of this signature. Had these learned antiquaries seen that which is appended to the deed we have the privilege of publishing, for the first time, they would have expressed a different opinion. Its breadth and freedom bespeak one accustomed to handle the pen.

"And why should he not? Wordsworth may write, with the pardonable licence of a poet, those lines which have become very 'household words':—

'Love had he found in huts where poor men live,
His daily teachers had been woods and rills,
The silence that is in the starry sky,
The sleep that is among the lonely hills.'

But he had other teachers, men of flesh and blood, as

we are. Is it likely he was never in hiding in the Abbey of Shap, to which his ancestors had been such liberal benefactors? His request to be buried there seems pretty significant, and there is charter evidence to prove that his son was one of the most valued and trusted friends of that monastery. Was the abbot likely to lose sight of the boy, who was the only son and heir of the house of Clifford? Even in the houses of his step-father, Sir Lancelot Threlkeld, at Threlkeld and at Crosby Ravensworth, was there no chaplain to act as tutor, and attend to his education? He was Hereditary High Sheriff of Westmorland, and his own deputy was not likely to take part against his lord; against a family of whose bounty he had tasted, and of whose ultimate success no retainer of the house of Clifford ever doubted."

The following is the deed :—

"Thys Indentur mad betwyn Herry Lord of Cleford and of Westmerland on yat one parte and Sr Herry Smyth, Prest, on yat oyer parte wytnes yat ye sayd Lorde hayth gevyn grauntyd and by ys Ded Indentyd hayth confermyt unto ye sayd Sr Herry Smyth a Burgage in Appylby in ye Cowntie of Westmerland callyd Petre-garth as yt lyes in ye Burgh of Appilby aforesayd bytwyn ye way yt goys frome ye Kyrke of Saynt Laurans unto ye howse callyd ye Scolehowse on ye Sowthe parte & a Burgage of ye Prior of Wethryball on ye North parte wth all thappurtenancez to have and to hold ye forsayd Burgage wyth thappurtenancez to ye forsayd Sr Herry Smyth hys heys & hys assyngnes of ye Cheyfe Lorde of ye Fe be services yr of due & acustomed for hevermore, paying yr for unto ye forsayd Herry Lorde of Clyfford and of Westmerland hys heys & hys assyngnes yerly tenne penyis of lawful money of Yngland, to feyrme at ye termes of Saynt Martyn in Wyntyr and Wytesonday by ewyn porcyuns; And yf it hape ye sayd rente of tenne penyis by yere to be behynd in parte or in all after any terme payable unto ye forsayd Lorde hys heys & hys assyngnes be ye spayse of forty days not payd, yen yt salbe lefull & lauffull unto ye forsayd Lorde hys heys and his assyngnes in ye forsayd Burgage wth thappurtenancez to dystrene, & ye dystrysse yr of takyn to dryfe or to bere away, & yt to hold unto ye tyme yat he, hys heys or hys assyngnes, be fully content & payd of ye sayd rente of tenne penyis be yere, wth ye arragez of ye same yf ony be. And yf yt happe ye sayd rent of tenne penyis by yere to be behynd in parte or in all after any tym & payable unto ye sayd Lorde hys heys and his assyngnes be ye space of a holl yere nor payd, noo dystresse sufficient in ye meane tyme fonne nor had upon ye sayd Burgage, Then yt salbe lefull & lauffull unto ye sayd Lorde hys heys & hys assyngnes into ye forsayd Burgage wth all thappurtenancez to re-entere, hold and have agayne, & in hys fyrste state to possesse Thys Dede Indentyd & ye seysyng yr of had in no manner of wyse wythstandyng. And ye forsayd Herry Lord of Clyfford & of Westmerland & hys heys all ye forsayd Burgage wth thappurtenancez unto ye forsayd Sr Herry Smyth hys heys & hys assyngnes in forme forsayd aganes all Peple schall waraunte & defend for hever more. In wytnes herof ye parties aforesayd unto the partes of thys Ded Indentyd ayr to or interchange-able hayth set to yr seales & sygnes manuell. Yeven the xii day of ye moneth of Septembre ye yere of ye reane of oure Souerand Lord Kyng Herry the Sewenteth the Conqueste of Yngland the Sexte [1490]."

This deed was communicated to the paper by Mr. C. Threlkeld, M.A. Head Master of Appleby Grammar School. WILLIAM E. A. AXON.

CHENEYS AND THE SAPCOTES.—In his most interesting article on "Cheneys and the House of

Russell," in the current number of *Fraser*, after a graphic description of the features of the first Countess of Bedford as shown forth on her tomb, Mr. Froude remarks, "It is a pity that we know so little of this lady. She was the daughter of Sir Guy Sapcote of Huntingdonshire. Her mother was a Cheney, and through her the Cheney estate fell to its present owners. She had been twice married and twice a widow when her hand was sought by Sir John Russell." Is it not possible that amongst the numerous contributors to "N. & Q." some one may be found who can give us a succinct and well-supported account of the various branches of the Sapcote family? There are pedigrees in the Elizabethan Visitations of Hunts, Rutland, Herts, and Lincolnshire, but they are very incomplete, and at times distinctly contradictory. Collins says that Sir Guy Sapcote, the countess's father, was nephew to Dame Agnes Cheney, and so inherited the property in question. According to the Hunts Visitation pedigree Sir Guy's wife was a Wolston. The pedigree of Sapcote, however, is so mixed up with those of many of our leading historical families, that it seems well worth working out in all its branches. The few notes I have myself been able to collect I shall be very glad to communicate to any one interested in the subject.

J. H. CLARK.

West Dereham Vicarage, Brandon.

"THE INSATIATE COUNTESS": "THE WHITE DEVIL."—Taking Langbaine's 1603, his date for the *Insatiate Countess*, as an error or unproved statement, might I suggest that it, in 1613, and Webster's *White Devil*, or *Vittoria Corambona*, 1612, were written *à propos* of the notorious Countess of Essex? She was called "the English Countess" and "the Insatiate Madonna, our matchless English Corambona." Her divorce was pronounced in 1613. Like Vittoria and the *Insatiate Countess*, she was also described as "of high spirit." Langbaine is notoriously inaccurate.

B. NICHOLSON.

BYRON'S "ENGLISH BARDS," &c.—In the opening lines of this satire,

"Still must I hear? Shall hoarse Fitzgerald bawl

His creaking couplets in a tavern hall?"

the word "creaking" has always struck me as strangely unsuitable, but I find it in all the editions I have met with. In whose possession is Byron's MS.? Is the word so written there? "Croaking" couplets would be uttered by a hoarse speaker, but "creaking" rather implies shrillness of voice. Of course I should not suggest "croaking" to be substituted for "creaking" unless we had Byron's own authority for the change.

Verbal errors once printed have a tendency to perpetuate themselves. A curious instance of this was recently pointed out in "N. & Q." (5th S. xi. 143) by S. P., who showed that a quotation from

Prior, prefixed by Scott to one of his chapters, had been made nonsense of by a misprint, which had remained undetected, and had consequently been repeated in successive editions from 1822 to the present day. J. DIXON.

A TEXAS SUPERSTITION.—The *Boston Journal of Chemistry* records a remarkable instance of the survival of an old superstition. A druggist in Texas lately paid 250 dollars for a “mad” stone. The stone was found in the stomach of a deer several years ago, and is reputed to possess the virtue of curing the bites of mad dogs, snakes, and all other venomous animals and reptiles.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

A REPUTED CENTENARIAN.—

“There has just died the oldest inhabitant of Dorking, Ann Melton, who was born June 10, 1778. She had thus attained the extraordinary age of 101. Her activity was remarkable, the deceased going through her household duties to the last. She leaves four children, aged respectively seventy, sixty-eight, sixty-five, and fifty-five, and could boast of having twenty-two great and twenty-two grandchildren.”—*Hampshire Chronicle*, Aug. 23, 1879.

H. G. C.

Basingstoke.

AN ANACHRONISM: HAWKING IN 1879.—One would not expect to meet a gentleman enjoying the noble but obsolete pastime of hawking in Kensington Gardens at 8.30 A.M. on Aug. 29, 1879, yet such was my experience in the present year of grace. A.

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.]

PTOLEMY'S “GEOGRAPHY.”—Is there any modern translation of this work with the maps, and, if so, who is the publisher? I do not see any mention of it in Bohn's series. I am anxious to see the old map of Ireland by Ptolemy for the following reason. Dr. Smith, in his *History of Kerry*, says that this old geographer places an *Ostia Flumen Dur* on the west of Kerry, which some have supposed to be the Legh, a river which falls into the Bay of Tralee. “But,” he adds, “as the rivulet of Tralee is so inconsiderable that few maps of Ireland take notice of it, as there are no remains of any such river on this coast, and as the neighbouring Bay of Castlemayne agrees best with the situation of the *Flumen Dur* of Ptolemy, into which several considerable streams empty themselves, I shall make no scruple to place it in that bay.” Miss Cusack, in her *History of Kerry*, supposes that the *Ostia Flumen Dur* was the present Bay of Dingle. Dr. Smith wrote at a time when

the Irish language was little studied—was, in fact, under a ban; and Miss Cusack has not had the advantage of being able to inspect the localities she writes about. The doctor's verdict in favour of Castlemayne Bay being the mouth of the *Dur* of the old geographer has more to support it than has Miss Cusack's in favour of Dingle, but I venture to say that the tradition set aside by both, which makes the entrance to Tralee Bay the real *Ostia Flumen Dur*, is after all perfectly correct. The Laune, swelled by a few tributaries, none of which bears the name of *Dur*, flows out of Killarney Lake into the Bay of Castlemayne, but Dingle Bay, a very short one, receives no stream worth mentioning. It is true that the Legh, which flows into the head of Tralee Bay, is, as Smith observes, a very small river, but the bay is long and narrow, and along its southern shore it receives several rivers, one of which, at least, was probably in ancient times, when the country on its banks was densely wooded, much larger than it now is. In summer it is a shallow stream, but in winter a fierce and deep torrent, which not long since swept away not only the solid bridge which spanned it, but a mill and a cottage on its banks. It flows through a narrow picturesque glen, and joins the sea at a spot exactly opposite the entrance to Tralee Bay, which lies between a long sandy promontory called Kilshannig and a rocky island called the Samphire, on which a lighthouse has been erected. The mouth of this river is marked on an Elizabethan map of the country round Tralee, drawn in 1587, and now in the London Public Record Office, as Bunavoundur, which is a fair attempt to represent the sound of the Gaelic *Bun-abhain-dur*, i.e. the end of the river *dur* or the end of the river water (v. Joyce's *Irish Names of Places*, first series, pp. 410, 469, second series, p. 380). It certainly would seem, if names are to be taken as guides to places, that this *abhain-dur* on the south shore of Tralee Bay, exactly opposite its entrance or *ostia*, indicates plainly where we ought to look for the *Ostia Flumen Dur* of the old geographer. Meanwhile will any reader of “N. & Q.” kindly tell me where I can find a modern copy of his map of Ireland? It is to be noted that on the Ordnance map of Kerry the Bunavoundur of the Elizabethan surveyor is marked Bunagoinder, but this latter pronunciation is utterly unknown to the Irish-speaking people of the district. The glen through which the river flows is not only very picturesque, as is indeed all the country west of Tralee, but has much to interest the archaeologist and the historian. It is the only part of the British Islands in which a foreign invader appeared since 1066. In 1580 a band of Italians and Spaniards, with a consecrated banner, and Father Saunders as chaplain general, landed near Dingle to support the Earl of Desmond and his kinsmen in their rebellion against Elizabeth, and marched into the county as far as this glen of Bunavoundur, where

they were met and defeated and driven westward by the Earl of Ormond, to be slaughtered to a man a few weeks later by the troops under Sir Walter Raleigh, Sir Edward Denny, and their general, Lord Grey of Wilton. On the hillside, a little west of Bunavoundur, is an ancient church, evidently of the sixth or seventh century, built without mortar, of unhewn stone; and in an adjoining field are the remains of half-a-dozen beehive stone roofed huts or cells, with a pillar stone on which is carved a large cross. English tourists who may visit Bunavoundur, however, must beware how they fail in respect to this pillar stone, called in Gaelic *Cloghnacrusha*. The people of the glen firmly believe that this stone has the power of locomotion to a marvellous extent. They tell a tale of one of their number who must have had some Droghbearla (bad Saxon) blood in his veins, I suppose, for he was so sceptical and profane as to remove the pillar stone, against the wishes of his neighbours, to repair the gateway of a pound in a village three or four miles away. He fixed it securely with mortar in its new resting-place, but on the next morning, to his amazement and dismay, the *Cloghnacrusha* (stone of the cross) was back again, firmly fixed by supernatural hands in the spot from whence he had dared to remove it, where it had been planted twelve centuries ago by the pious followers of Columba and Brendan and Patrick.

MARY AGNES HICKSON.

"THE YELLOW BOOK."—I am suffering from a neglect of the Cuttleyan canon "When found, make a note of." Some time since, in one of the many works called forth by *The Book or Delicate Investigation*, I saw an allusion to *The Yellow Book*, which I supposed to refer to that volume. I now find I am mistaken, and venture to ask for a reference to the book in which *The Yellow Book* is referred to, and any information as to *The Yellow Book* itself.

T. Y. B.

VANDYKE'S "CHARLES I."—Can any one give full information about all or any of the original Vandykes of Charles I. on horseback attended by the Duke D'Esperton? One was offered for sale in 1655, and the identical picture is supposed to be at Lamport Hall, near Northampton. Size of canvas within the frame 11 ft. 10 in. by 9 ft. It contains the royal shield entire and a space beyond, the same shield being cut in the Windsor example, formerly at Kensington Palace, engraved by Baron in 1770, and reduced still more in the example at Bilton Hall, Warwickshire.

CHARLES EDMONDS.

HUBERT DE BURGH, EARL OF KENT.—Unless I am greatly mistaken, the best genealogists are of opinion that the pedigree usually bestowed on this eminent nobleman is a manufactured article. Has any evidence been discovered showing with some

degree of certainty who his ancestors really were? And by what channel did Raymond de Burgh come to be his nephew? Recent research in this family has nearly convinced me that "Magotta," usually called his daughter, never existed as apart from Margaret, and that beside Margaret he had no daughter. "Magot" surely is an Anglicism of "Margot," the French diminutive of Margaret. She is also called Margery on the Fines Rolls. Unless some evidence is available clearly to show the contrary, I feel pretty sure that all these names refer to one person, and that the date of her birth was little, if at all, after 1222. Can any one help me to find replies to two other queries concerning Hubert? 1. Was he ever appointed governor of the Castle, Bury St. Edmunds? 2. Is there any trace of his visiting Merton Abbey at a *later* date than his taking sanctuary there in his troubles in 1232?

HERMENTRUDE.

J. M. W. TURNER.—The following autograph letter of J. M. W. Turner, R.A., to Girtin was sold at the sale of the late Mr. J. H. Anderdon's autographs by Messrs. Sotheby, Wilkinson & Hodge. Can any of the readers of "N. & Q." inform me to what work it is likely to relate, as I am unable to find that Girtin engraved any plate after Turner?

"Sir,—Be so good as to clear the margin lines, which are at present very bad and double in some places, and the etching *over* (for if we succeed I should like to have them engraved like Mr. Daniel's). Respecting the strength do not be fearful; let me see how the sky can be made to bear out like a green of aqua-tinta, and then the rest in proportion, and as long as you can maintain clearness be not timid as to depth, only regarding the gradation of shadows. You may be sure that I am rather anxious to see how the first answers, and therefore the sooner you can let me see a proof the more you will oblige

Mr. Girtin.

Yours very obly,
J. M. W. TURNER."

Unfortunately there is no date or address.

CRAWFORD J. POCOCK.

STICHOMETRIA.—In the Greek Testament edited in 1803 by John Reeves, according to the text of Mill and Stephens, I find that at the end of the subscriptions to the Epistle to the Romans and the first Epistle to the Corinthians is added a statement of the number of "stichoi" contained in each of these portions of Holy Writ. No such statement is made with respect to any other of the epistles. Can any of your readers inform me how this notification of the number of the "stichoi" came to be inserted in these two subscriptions only, and why, if they existed in the original MS., they were left out of the others? According to Mr. Horne, vol. ii. pt. i. ch. iv. sect. 2, it was customary at the end of each manuscript to specify the number of "stichoi" which it contained, the whole number of the "stichoi" in the New Testament amounting to 18,612.

FREDERICK MANT.

APOLLONIUS RHODIUS.—Will some correspondent kindly inform me of the latest work done towards the illustration of this author, and refer me to any forcible translations of particular passages? I have, I think, most of the common sources of information, such as Smith's *Dictionary of Biography*, Jebb's *Primer of Greek Lit.*, Donaldson's *Greek Literature*, &c. Is Merkel's edition valuable for anything beyond the Scholia?

P. J. F. GANTILLON.

"BAG AND BAGGAGE."—Does any one know this famous phrase of Mr. Gladstone's earlier than 1852, in Richard Huloe's *Abcedarium Anglico-Latinum pro Tyrunculis*, "Bagge and baggage. *Sarcinæ, arum, Vasa*, plur."?

F. J. F.

"SOLAR TOPEE."—I observe that *Punch* in his preface (July 5, 1879) uses the word "solar" as though it were derived from *sol*, indicating a protective against that luminary. I have also heard the word so pronounced in India, but then only by those who had not passed in the vernacular or who spoke of *Indiar*. It is the material of the topee, a pith, which originates the name *solah*, but as I have not a *Hindustani Dictionary* at hand, I cannot give the word in the original. What is the word in Hindustani?

S.

JOHN HARMAR.—Churchdown, near Gloucester, was the birthplace and residence of John Harmar, who, born in 1594, was one of the most celebrated Greek scholars of the time. He was appointed Regius Professor of Greek at Oxford, and was the author of a life of Cicero, a Greek etymological dictionary, and other works; and his death occurred in 1670, in his seventy-sixth year. He appears to have adopted republican principles, by which he incurred the censure of Wood in his *Athene*, who, however, highly extols his learning. Sir Robert Atkyns, it may be noted, styles him "a mere scholar in shabby clothes, who loved to flatter and be applauded." Where may I find full and reliable information respecting this old Gloucestershire worthy?

ABHBA.

TROTH, DAUGHTER OF GEORGE FULJAMBE, OF BRIMINGTON, DERBY.—Are there any representatives left of her? She is said to have been married to Sir Edward Bellingham, of New Timber, co. Sussex. Sir Purey Cust married Ursula, daughter and heir of Edward Woodcock, of New Timber, co. Sussex. Is there any connexion between Bellingham and Woodcock, and, if so, what? The line I have indicated would appear to be that of the heirs general of FitzWilliam of Aldwark and Foljambe of Osberton. Is it not so?

JOHN W. STANDERWICK.

NICHOLAS BUSHELL, OF BAGDALE HALL, WHITBY, WHO MARRIED DOROTHY, DAUGHTER OF SIR HENRY CHOMLEY.—Did he leave descendants

beyond the Tempest family? and, if so, into what families did the daughters marry?

E. C.

MONASTIC QUERIES: EDWARD GRIM, &c.—To what order of monks did Edward Grim (the Cambridge monk, who was present at the murder of Thomas à Becket) belong? What was the order of the Abbess of Godstow—the custodian of Fair Rosamond? Where can information on these points be obtained?

C. F. A. V.

[Herbert of Bosham only describes Grim as "clericus ... nomine proprio Edwardus, cognomento Grim, natione Anglus." The passage in Grim's *Life of Becket*, testifying to his presence at the archbishop's murder, is cited by Lingard, who, however, does not mention to what order he belonged. The late Sir T. Duffus Hardy, in his *Descriptive Catalogue* (Rolls Series), also cites this passage, but only describes Grim as "a monk who came to Canterbury to see the archbishop after his return from exile." Grim's *Life of Becket* was published by Dr. Giles in his *Vite S. Thomæ Archiepiscopi*, and an abridgment, the one cited by Lingard, is in Surius, *De Probatis Sanctorum vitis*. Godstow was a house of Benedictine nuns, founded in 1138, and dedicated to the B.V.M. and St. John Baptist.]

THE USE OF WINE FAVOURED.—About two years ago there was a very interesting article in one of the magazines on the use of wine, giving quotations from ancient authors and the Bible. I believe the tenor of it was favourable to its use. In what magazine was it, and when?

E. F. JONES.

[There was an article on this subject in the *Church Quarterly* for July last, and a notice of it, with some additional particulars, in *Church Review* of Sept. 13.]

DERBYSHIRE COLLECTIONS.—In Thorpe's *Catalogue of Books for 1825*, p. 33, No. 280, will be found a description, occupying three pages, of two folio volumes of drawings, portraits, prints, &c., relating to Derbyshire, and priced at the modest sum of 200*l*. The same two vols. were sold by Mr. Sotheby in the Simco sale. See *Catalogue*, pt. ii. p. 50, lot 727, February, 1825. I am very anxious to ascertain the present whereabouts of these two vols. Can any reader of "N. & Q." give any information respecting them? The drawings in colours, which are described as "very fine," are said to comprise "all the monuments in All Saints' Church, Derby," including "carving in wood" and the "figure of a priest."

E. COOLING, Jun.

Derby.

MONEY SPIDERS.—I want some information about the superstition in connexion with so-called "money spiders."

W. S. RANDALL.

ARMS ON A PICTURE BY JANSEN.—A picture of a lady and child by Jansen, dated 1621, bears the following coat of arms:—Argent, on a bend engrailed sable three cinquefoils ermine; on a chief of the second a cross crosslet between two fleurs-de-lis or. Can any reader of "N. & Q."

say whether these are the arms of any Derbyshire family, or are they Dutch? A. C. S.

ARTISTIC: "JOCKEY" WILSON.—Can you give me any particulars about "Jockey" Wilson, a coast scene painter? Did he not live in Lambeth? Are his pictures well known? Any information gladly accepted. J. F. B.

RUSWARP HALL.—How did Ruswarp Hall, near Whitby, which I have seen described as the seat of the (ancient) Bushell family, come into the possession of the Benson family, and from whom does the Benson family derive? E. C.

JOSEPHUS.—In what passage does Josephus call Annas the Sagan (יִסְטָן) or deputy of Caiaphas? Dr. Bloomfield, in note to Luke iii. 1, refers to *Ant.*, xviii. 6, 24, but the reference is wrong. R. M. SPENCE.

Replies.

THE SHIRLEY FAMILY AND "THE RECORDS OF THE ENGLISH PROVINCE OF THE SOCIETY OF JESUS."

(5th S. xii. 181.)

Two or three antiquarian friends have called my attention to this article and to the harsh conclusion arrived at by Mr. SHIRLEY, viz. "that the story of the supposed conversion of Elizabeth Shirley is apocryphal, if not of modern fabrication," to which he adds his regret "that such doubtful legends should be mixed up with much which is authentic and really valuable in these records of the Society of Jesus."

Had that interesting page of biography emanated from myself without any reference, I should probably have passed by the remark unnoticed, and have rested content with Mr. SHIRLEY's otherwise kind allusion to the *Records*, although, coming as it does from so high an authority in the literary world as that gentleman is, it is calculated to do serious injury to my work; a result, I am confident, most remote from his intention. But as the narrative is derived from a quarter far above all suspicion of fabrication, I feel called upon to give a few explanations, which I trust will induce Mr. SHIRLEY to change his opinion.

The narrative is abbreviated from the original and valuable Louvain Chronicle, a manuscript of which much use is made by the Rev. John Morris, S.J., in his *Troubles of our Catholic Forefathers*, Series I.; but, though curtailed, every word is strictly true, and mostly *verbatim*. Mr. SHIRLEY apparently has not remarked that one or two passages only are given within inverted commas, thus denoting that they are word for word from the original text. The narrative, after naming Elizabeth Shirley, uses the pronoun "she" through-

out, excepting once, when it styles her more properly "Mrs. Elizabeth Shirley," and, in order to avoid repetition, I changed it once or twice into "Miss Shirley," but those words are not found within inverted commas. The Chronicle embraces the first fifty years of St. Monica's Convent of English Augustinian Nuns at Louvain. The earlier portion was written in 1631, and it terminates with the year 1659. The writer displays remarkable caution to secure correctness, saying, "This history hath been faithfully written upon the relation of the persons themselves, concerning their parents, and their own coming and calling to Holy Religion; and for the more surety after the writing, it was again showed to the same persons, that they might see whether all was right written, and nothing mistaken; this being the first draft of the history, which reacheth unto the full 50 years from the cloister's erection," &c. We may hence fairly presume that the narrative was taken down from the lips of Mrs. Elizabeth Shirley herself, and "was again showed" to her that she "might see whether all was right written, and nothing mistaken."

The original passage concerning Elizabeth Shirley's religion in early life runs thus: "She was until twenty years of age brought up an earnest heretic." The *Records* account substitutes the less offensive term of Protestant, although the former word was the one in general use in those times.

According to another manuscript, Elizabeth Shirley was seventy-six years of age at the time of her death, Sept. 1, 1641. She was professed a nun Sept. 10, 1596, and was sub-prioress during twenty-eight years. This would give 1565, or thereabouts, as the year of her birth. Her father died in 1570, leaving her an infant of five years old, and her mother remarried William Grey, of East-Donylands, Essex. Her mother was Jane Lovett. Now, if either her step-father or her mother was non-Catholic, a thing not at all improbable, it is easy to account for the Protestantism of Elizabeth in her early years. The conversion occurred about 1585, and the minuteness of the description seems clearly to point to Ettington as the place where it occurred; and although I am only concerned with the severe expressions used by Mr. SHIRLEY, yet I would observe that his relative's personal statement leads one to the conclusion that Sir George Shirley did reside there at the time, as tenant perhaps of the family to whom it had been leased (if it was then in lease), and subsequently passed to his principal mansion, probably on his marriage.

I may add that the Chronicle of St. Monica's Convent states that Sister Shirley "was the daughter of John Shirley, of Shirley in Leicestershire, the chiefest house of that name, and sister to the baronet, Sir George Shirley." She is also stated to have received a pension of twenty marks

from her family. She was evidently a person of no ordinary endowments, as may be gathered from her beautiful and touching MS. history of the venerable Mother Margaret Clement (see *Troubles*, as above).

In conclusion, I think I am entitled to regret that, having given a reference to my authority for the narrative, some previous inquiry as to its authenticity was not made by Mr. SHIRLEY before writing the paper to which I have here made my rejoinder.

HENRY FOLEY, S.J.

SINDBAD AND ULYSSES (5th S. x. 493; xi. 314.)—COL. ELLIS seems to think that if it could be discovered that the author of the *Thousand and One Nights* had access to the Syriac translation of Homer's *Iliad*, the actual date of the composition of these tales would probably be ascertained. But there is no reason to suppose that the Arabian compiler borrowed from Homer those incidents in the *Voyages of Sindbad* which correspond with passages in the *Iliad*; on the contrary, it is probable to the verge of certainty that the story of Sindbad is of Indian origin, and came into Arabia from Persia. It is true, as another correspondent, MR. EDWARD H. MARSHALL, remarks, that Mr. Lane, in his excellent translation of the *Arabian Nights*, makes reference to the resemblances between some of Sindbad's adventures and those of Ulysses; but these were discovered and exhaustively examined long before Lane's time, by Richard Hole, in his *Remarks on the Arabian Nights' Entertainments, in which the Origin of Sindbad's Voyages and other Oriental Fictions are particularly considered*, published in 1797.

That some few of the tales in the *Thousand and One Nights* are the genuine composition of Arabian authors is now generally conceded; but by far the greater number are beyond question adapted from ancient Indian and Persian fictions. And that the story of Sindbad in particular is of Indian origin, and came into Arabia through Persia, is proved by internal evidence. The names of both the narrator and the auditor, Sindbad and Hindbad, are, says Hole, "derived not from the Arabic, but the old Persian language. *Bad* signifies a city, and *Sind* and *Hind* are the territories on either side of the Indus. *Sind* indeed is its original name, as *Hind* is of those countries which lie between it and the Ganges." Sindbad's Valley of Diamonds corresponds with that described by Marco Polo, who, like Sindbad, locates it in India, although Epiphanius, Bishop of Salamis in the fourteenth century, speaks of a similar wondrous valley in Scythia, or Western Tartary. (The Indian traditions, however, winged their way to Tartary and China, as well as to Western Europe through Persia and Arabia.)

Whether the fascinating tales of the *Thousand and One Nights* are the composition of a single author or of several may never be ascertained, nor is it a question of very great importance, since the collection is for the most part a reproduction (with certain necessary modifications, to suit Mohammedan readers and auditors) of old Persian tales and still more ancient Indian apologies.

Dunlop says (*History of Fiction*, fourth edit., p. 384) that the plan of the *Hitopadesa*, an abridgment of the *Pantcha Tantra* of Vishnu Sarman, probably suggested to the compiler of the *Arabian Nights* the idea of enclosing the tales in a frame. But this plan was adopted by the Indian sages long before these delightful fables were composed—the fifth century, according to Dr. H. H. Wilson, the eminent Orientalist. The Indian romance of *Sandabad*, ascribed by the Arabian historian Massoudi to a sage of that name who lived a century before the Christian era, was formed on this plan. From this ancient romance three different works were derived, namely, the Hebrew *Parables of Sendabar*, the Arabian romance of *The King and his Seven Viziers*, and the Greek romance of *Syntipas*. Early in the thirteenth century a Latin version was made, *Historia Septem Sapientum Romæ*, from which, or from a French version of it, came our several old English versions of the *Seven Wise Masters*. The Arabian version of *The King and his Seven Viziers* forms one of the tales of the *Thousand and One Nights*; it was translated into English by Dr. Jonathan Scott, in his *Tales, &c., from the Arabic and Persian*, published in 1800; but Lane, in his edition of the *Arabian Nights*, gives only a specimen or two in his Notes. Even had we not the unquestionable authority of Massoudi, the learned Arabian, for the Indian origin of the romance of *The King and his Seven Viziers*, the fact is evident from the reproduction of several of the tales in that romance—for instance, that of "The Lady and her Four Gallants"—in the *Vrihat Katha*, a large collection of Sanscrit traditions and fables, many of which correspond with tales in the *Arabian Nights*.

The prototype of the Arabian Tales was in all likelihood the ancient Persian collection entitled *The Thousand Days*. I have not yet ascertained whether the Persian *Tooti-nameh*, or Tales of a Parrot, as they at present exist, were composed before the Arabian tales, but these also are formed upon the same plan of a general connecting story. Many of the tales in the *Tooti-nameh* seem to be of Indian origin, since Brahmans and Rajahs are frequent characters. The general plan of the *Tooti-nameh*, indeed, bears a very close resemblance to that of the *Hitopadesa*—tales are sphered within tales in a rather bewildering manner.

W. A. CLOUSTON.

VERRE: VAIRE (5th S. xi. 188).—*Vaire* is a corruption of "miniver" (*Minutum varium*). "Menu vair" (Cotgrave). "Pellis albæ bestiolæ," used for lining academical, parliamentary, and legal hoods (Minsheu). Massinger, in the *City Madam*, mentions "a dainty miniver cap." Littleton says *minever* is a sort of fur, "Pellis muris Pontici"; and Torriano explains it as "pellicia bianca; armino." If it has any similitude, it resembles ermine more than the heraldic *vair*, *vary*, *verry*, which probably is not fur at all, and has a different derivation. Bishop Hall says of the clergy (*Sat. iv. ii. l. 100*):—

"Fools! they may feed with words and live by air
That climb to honour by the pulpit's stair,
Sit seven years pining in an anchor's chair
To win some patched shreds of *minevere*."

By the University statutes of Oxford graduates were to attend sermons "caputiis sive à serico sive à *minuto vario* obversis" (tit. xiv. § 3).

The proctor's miniver hood is that of a regent, the silk hood that of a non-regent, M.A. All regents are competent to wear the former. It was always worn by deans of colleges in presenting to degrees till the beginning of the last century. It may be seen on an M.A. in Loggan's cuts of the habits of all degrees.

Being on the subject of clerical fur, I may quote two Acts not in all editions of the Statutes:—

"Clerks that have degree in any church cathedrall that have such an estate that requireth fur shall do and use according to the constitution of the same; and all those who may wear fur in the winter of the same manner shall wear lincie in the summer."—37 Edw. III. c. 13.

"All deans, prebendaries, doctors of the university, bachelors in divinity, &c., shall wear sarcenet in linings of gowns; black saten or camblet in doublets and sleeveless coats; black velvet sarcenet or satin in their tippets, ridinghoods, or girdles; scarlet, murrey, or violet cloth, furs grey, black, boge (sheep), foynes (marten), shank (kid or lamb), or *minever* in gowns and sleeveless coats: All others under the degrees aforesaid not to wear in their tippets sarcenet or other silk, and to wear furs, black coney, boge, grey coney, shanks, calibre, greyfiche (polecat), foxe, lamb, otter, and bever."—24 Hen. VIII. c. 13, § 2.

The Lord Mayor and aldermen above the chair wear grey amis, and those below it calibre (comp. my *Early Stat. of Chichester Cathedral*, p. 68).

Scaliger derives the word from *varius*. Skinner (1671) says it was "pellis muris Pontici." Buys (1746) renders it "Gespikkeld bout"; and Phillips (1678) calls it the "skin of the squirrel or a little white beast like a weasel breeding in Muscovy." Piers Plowman and Chaucer use the word.

MACKENZIE E. C. WALCOTT.

Certainly *vair* is the same as *-ver* in *mini-ver*. *Mini-ver* is bad (English) spelling of the French *menu vair*, i.e. small vair. It has nothing whatever to do with *minne-singer*, which means love-singer, i.e. singer of love songs; since *menu* is of

Latin origin, whilst *minne* is Old High German. See Webster's *Dictionary*, which would have explained the matter at once, if it had been consulted.

WALTER W. SKEAT.

Cotgrave says:—

Menu, little, small, fine, thin, &c. *Menu ver*, ou *verk*, the furre minever; also the beast that beares it. *Vair*, a rich furre of ermines powdered thicke with blue haïres, &c. *Menu vair*, minever; the furre of ermines mixed, or spotted with the furre of the weesell called *Gris*."

The first element in *minnesinger* is quite distinct. *Minne* is old German for love, and the word meant the poet or singer of love. Compare our *minion*, French *mignon*, &c. A.

"ORARIUM: "SUDARIUM" (5th S. xii. 48).—*Sudarium* is the right word for the pastoral staff veil or cloth: "Abbatiali denique baculo apponendi jampridem solitum fuit sudarium, ad differentiam baculi episcopalis" (*Catalani Comm. in Pontificale Romanum*, i. tit. 16, § 17, n. 6).

Orarium is used by old liturgical writers as synonymous with the stole (see Durandus, lib. iii. cap. v., and *Catalani Prolegomena in Pontif. Rom.*, i. cap. xiv. n. 5). "The stole was, during the first eight centuries, almost invariably called *orarium*" (Rock's *Hierurgia*, p. 429). De Moléon (*Voyages Litturgiques de France*, pp. 92, 247, 313) uses the word *orarium* for the "stola latior," or broad stole, which is worn by the deacon at mass in Lent in cathedral and principal churches (see rubrics of the Missal). It is, however, true that St. Charles Borromeo, in his *Instructio Fabricæ Ecclesiasticæ*, speaking of the "baculus pastoralis," appears to use *orarium* and *sudarium* as synonymous. He says: "Orario, aut sudario non ornatur [baculus], si episcopalis est: quo insigni abbatialis ab illo distinguitur." C. J. E.

In the *Glossary of Ecclesiastical Terms* edited by Mr. Orby Shipley an *orarium* is defined as being, "1. A deacon's stole in the Eastern Church. It is inscribed thrice with the word 'Hagios.' 2. Any stole. 3. A veil placed over a cross or relics. 4. A book of prayers." A *sudarium* is said to be, "1. The veil attached to an abbot's staff to distinguish it from a bishop's crook. It was attached to a pastoral staff sometimes, so that when held the hand need not dim the metal. 2. The cloth for wiping the priest's fingers at the celebration of mass. 3. A maniple. 4. A handkerchief." Considering the use of the pastoral staff cloth, I should say that *sudarium* is the right name for it. ST. SWITHIN.

Neither of these words has anything to do with the pastoral staff. In their synonymous acceptation they mean a certain cloth or napkin used for wiping the face or mouth. Du Cange gives, "Orarium dicitur sudarium quo os abstergitur."

The former more commonly means the stole as worn by men in higher orders, permitted however to deacons over the left shoulder, "Orarium quod vulgo stola dicitur." *Sudarium*, I think, is never used in this sense. The derivation of the words respectively is *os*=mouth; *sudor*=sweat.

EDMUND TEW, M.A.

"TWO PENNY DAMN" (5th S. xii. 126).—In passing a street corner where a number of low loungers were congregated I once heard a man saying, "I dinna care a *three-square damn*" for So-and-so. It occurred to me, on reading the note of Mr. MAYHEW on "twopenny damn," that the "three-square" one might have an Indian origin and derivation, like the "twopenny." If the Indian coin called a *dám*, in addition to being worth about three farthings, had or has three sides or three corners, the probability is greatly strengthened. It would be a kind of equivalent of the common expression, "I don't care twopence" for So-and-so.

CALCIOUS.

The Duke of Wellington may have been the first to value his damn at twopence, but I cannot think he was the first to use this form of words. If so, he must have invented it very early in his career, and it must have spread abroad very quickly. I lived at a time when most men swore in their ordinary conversation, and this mode of cursing and swearing was common enough seventy years ago. "Not worth a farthing damn," "I don't care a farthing damn," were not so commonly used as "I don't care a damn" or "one damn" or a "single damn." "A tinker's damn" and "a barber's curse" were forms often used in the early years of this century. The persons using these expressions certainly intended to *damn*, and in writing would not have omitted the *n*.

ELLCEE.

Craven.

HERALDIC (5th S. xii. 28).—The family of Ross of Halkhead bore these arms, but with a hawk's head for crest and the motto "Think on."

EDMUND M. BOYLE.

14, Hill Street, W.

ORRERY (5th S. xii. 89).—This is the name of a barony in the county of Cork not marked on the ordinary maps. PROF. SKEAT will find a full account of the derivation of the word from the old Gaelic *Orbraige* in Dr. Joyce's *Irish Names of Places*, second series, p. 52.

MARY AGNES HICKSON.

Orrery is one of the twenty-two baronies comprehended in the county of Cork, and is in the district of the Blackwater. The earldom was granted to the Boyles in the seventeenth century.

G. S. B.

In this barony, in the county of Cork, was

situated the property of Roger, Lord Broghill, created Earl of Orrery, 1660.

EDMUND M. BOYLE.

14, Hill Street, W.

Orrery is mentioned as follows, in the additions, in Bishop Gibson's edition of Camden's *Britannia*, Lond., 1722, vol. ii. col. 1340:—

"In the reign of King James the First, Cork was erected into an earldom in the person of Richard Boyle, which honourable family doth still enjoy it; and in the same county the earldom of Orrery is enjoyed by another branch of the same noble family."

ED. MARSHALL.

This place may be described as long. W. 9°, lat. 52° 12'. In Cox's *History of Ireland* the name of Orrery appears in the index as "Oriria Barria, formerly belonging to the Barries."

EDWARD SOLLY.

"FOLK" (5th S. xii. 168).—The original—"We are his people and the sheep of his pasture"—is composed of a plain statement and a succeeding metaphor. But as kings do not feed their people, though shepherds feed their flocks, when Sternhold and Hopkins, in their second version placed "feed" in the fore-front and first line, as quoted by D. C. A. A., they naturally made the whole one metaphor. Lady Mary Sidney, and Sternhold and Hopkins in their first and very different version, use "folk" Rous "people," Sandys "sons," the New Version "we . . . his own," but all avoid applying the words "feed" and "fed" to other than the "flock" or "sheep." Far, therefore, from considering "flock" as an unnoticed blunder, I submit that the phraseology proves unmistakably that the word is correct. In thinking it an "apparent" misprint, D. C. A. A.'s tastes must be considered almost, if not wholly, unique. D. C. A. A. is also, I think, incorrect in saying he quotes from Rous. Rous's words (1646) are:—

"We are the people he doth own
the sheep within his pasture fed."

B. NICHOLSON.

Considering that the word "people" in the 79th Psalm of the old version is rendered "folk," it is reasonable to suppose, when it occurs again in the 100th, it should be represented by the same old English phrase; but to ascertain this I fear the earliest editions of Sternhold are not come-at-able. Having a large collection of the later Psalmists, I have been turning them over, and find a few who use the more appropriate phrase of "folk" for "flock" in the 100th Psalm.

When the Scots were deliberating upon a new version for themselves, the commissioners were restricted to the examination of the Psalms by Boyd, Rous, and Barton, the second being adopted; had they followed the last they would have corrected the misprint or faulty rendering pointed out by your correspondent. In Barton's

Psalms, 1644, we read the passage in the 100th Psalm thus:—

“He made us, and not we,
Not we ourselves but he,
His folk and flock
And pasture stock
He made us for to be.”

Other exceptional instances occur. The *Bay Psalm Book* runs,—

“His folk and pasture sheep are we,”

the curious version of Geo. Scott, Edin., 1765, the same; and, lastly, the *Psalmes* by Sir P. Sidney and his sister, not printed until 1823, thus versifies the passage:—

“We are his flock, for us his feedings grow,
We are his folk, and he upholds our state.”

J. O.

In Tate and Brady's version of Psalm c., ver. 3 is thus rendered:—

“We, whom he chooses for his own,
The flock that he vouchsafes to feed.”

And there is a second version by J. H[opkins] of the *Old Hundredth*, and this is the second verse:

“Know that the Lord our God he is,
He did us make and keep,
Not we ourselves, for we are his
Own flock and pasture sheep.”

In the second part of Psalm lxxix. 15, by Hopkins, the first line is—

“So we thy flock and pasture sheep,” &c.

And in Tate and Brady ver. 13 is—

“So we thy people and thy flock
Shall ever praise thy name.”

Is it not questionable whether the word “flock” is not a misinterpretation rather than a misprint?

FREDK. RULE.

The earliest edition I have of *The Whole Booke of Psalmes* is one printed at London in 1578 “by John Daye, dwelling over Aldersgate.” The two lines quoted by D. C. A. A., Psalm c., therein read:—

“We are his folke he doth us feede,
and for his sheepe he doth us take.”

W. P. A.

“IN NECESSARIIS UNITAS” (5th S. xii. 45.)—So famous a sentence as this, as it has been once more alluded to in “N. & Q.,” may deserve a more complete reference. The Dean of Westminster, in a paper on Richard Baxter, *Macmillan's Mag.*, No. 191, Sept., 1875, p. 389, stated the results of his investigation of the passage. “This famous maxim,” he observes, “was dug out by Baxter from an obscure German treatise, and made almost the motto of his life, and now it has gradually entered into universal literature, and been deemed worthy of no less a name than that of the great Augustine.” There is more about Rupertus Meldenus, the original author of the sentence, the context in which it occurs, and the use of it by

Baxter in a note, *ib.* Any one who is interested in the maxim may well consult it.

ED. MARSHALL.

REFERENCE IN COWPER'S “ILIAD” (5th S. xii. 108.)—The passage referred to will be found in *Iliad*, ix. 502, *seqq.*, *Kai γάρ τε Διταί, κ.τ.λ.* The passage is parodied in *Auth. Pal.*, xi. 361.

P. J. F. GANTILLON.

REV. PATRICK BRONTË (5th S. xii. 65.)—He was B.A. 1806, St. John's Coll., Cambridge. He died June 7, 1861. *Gentleman's Mag.* (1861), vol. xi. p. 93. See continuation and additions to the *History of Bradford*, by John James, F.S.A. (8vo., 1866), pp. 288-90. L. L. H.

HENRY NUGENT BELL (5th S. xii. 69.)—In a letter written to Mr. J. Coke Fowler, of Meath, by his cousin, who was living in 1877, I find the following:—

“The book, which contains a full history of that interesting trial by Mr. Bell, the clever, per-evering lawyer who carried it through, is in the library of the Inner Temple....He [Mr. Fowler's uncle Richard] knew Mr. Bell....The Hastings family bought up the copies after the trial and the death of the clever Irishman.”

Apropos of this, may I ask whether the Earl of Huntingdon (not Huntington) succeeded in wresting the Leicestershire estates from the Marquis of Hastings? W. F. C.

[The title-page bears the full name of the author, “Henry Nugent Bell, Esq., student of the Inner Temple.” The edition in the library of that society was published in 1820, and the dedication to the Earl of Huntingdon, signed “H. N. B.,” is dated, “10, Adelphi Terrace, London, March, 1820.”]

He died Oct. 18, 1822, aged thirty-nine. (*Gent. Mag.*, 1822, vol. xcii. pt. ii. p. 474.) See *The Crawford Peerage*, by an Antiquary (4to., 1829), pp. 328, 331, 335. See *Examination of the Claim of John Lindsay Crawford to the Titles and Estates of Crawford and Lindsay*, by James Dobie (4to., 1831), p. 16. L. L. H.

This gentleman is stated in *Lady Anne Hamilton's Secret History* (vol. ii. p. 108) to have died at his house in Whitehall Place in October, 1822, in the thirty-ninth year of his age. I hope this information will be of use to your valuable correspondent OLPHAR HAMST. Q. S. C.

WALTER KIRKHAM BLOUNT (5th S. viii. 34), erroneously called Kircham by Watt, died in 1717. See Waters, *The Family of Chester of Chicheley*, p. 464. JOHN E. B. MAYOR.

HERALDIC (5th S. xii. 187.)—In reply, Gules, three leopards' heads jessant fleurs-de-lis or, are the arms of Cantelupe, co. Stafford. I cannot find the ermine canton, but as various branches of the Cantels, Cantelow, Cantelup, Cantelupe, differenced pretty frequently with ermine, it probably is a coat

of some member of that family which is in question. Argent, a lion rampant within a bordure azure, is the coat of the family of Dowett, co. Staff.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

ALLUSION IN COTTON'S "ANGLER" (5th S. xii. 148).—The note quoted by Mr. PICKFORD from Macaulay offers one of that writer's hasty and exaggerated assertions. The only passage I can find at all bearing on the subject occurs at chap. x., where Piscator says, "Walk but into the parlour, you will find one book or other in the window to entertain you the while." If I tell a friend, "You will find some books on my table to amuse you," I do not expect him to assume that I have no others elsewhere.

J. DIXON.

BISHOP HEBER (5th S. xii. 147).—Reginald Heber, born at York in 1675, married in 1696 Hester, daughter of Sir William Cayley, Bart., of Brompton, Yorkshire. He was great-grandfather of the bishop. Miss Cayley's mother was Mary, daughter of Barnaby Holbeck, Esq., of Warwickshire. (See Barke's *Peerage and Landed Gentry*, under the names Cayley and Heber.)

EDWARD H. MARSHALL.

JOSEPH BRIGGS, VICAR OF KIRKBURTON (5th S. viii. 15), of Magd. Coll., Camb., B.A. 1657/8, M.A. 1661. He published (beside the three works named by Watt) *Catholic Unity and Communion with the Church of England the Christian's Duty, and Occasional Conformity Reproved*, 1704.

JOHN E. B. MAYOR.

Cambridge.

THE LAST LORD ARCHER (5th S. xii. 189, 214).—There were two Lords Archer. The first, Thomas, died in 1768; the second, his son Andrew, died in 1778, when the title became extinct. The London residence of the first lord at the period of his death was in Grosvenor Square. The second lord in 1770 lived in Jermyn Street. He took a house in Portman Square in 1773, and that was his London residence at the time of his death.

EDWARD SOLLY.

ANCIENT FINES: MAIDEN RENTS (5th S. xi. 368; xii. 17, 176, 196).—Blackstone is wrong; this custom did, to some extent at least, prevail in England. In Singleton, in the parish of Kirkham, in Lancashire, there were anciently certain houses and lands held by bondsmen who owed "talliage and gave marchet and heriot" ("debent tall' et dare marchet' et herie'"). This is on the authority of the Lansdowne MSS., vide *History of Kirkham*, p. 15 (Chet. Soc., xcii.). H. FISHWICK, F.S.A.

[Our correspondent's reference to "the Lansdowne MSS." is somewhat too vague for a contradiction. On the surface of his citation there is nothing to show that anything more than a tax or fine is meant, as in the following passages, cited in Taswell-Langmead's *English Consti-*

tutional History, p. 271, notes 2 and 3:—(2) *Rot. Hund.*, 327: "Tenentes in villenagio sunt ita servi et nativi quod non possunt maritare filias suas sine licentia domini." (3) *Placit. Abbr.*, p. 25, "Et dicunt quod villanus est quia ipse debet arare et metere et auxilium dare per consuetudinem, et quod non potest sine licentia filiam suam maritare.]"

"SCUPPIT," ON HACKNEY TOKEN (5th S. xii. 128).—A scuppit is a shovel, or spade, of uniform width, with slightly turned-up sides, and having the tiller or shaft of the handle surmounted by a cot or cosp, which is a cross bar instead of an eye-tiller, or perforated handle, as in the ordinary spade. The scuppit is sometimes used for digging, like the spade, but is not so suitable for clay, or heavy land, in other words it is more properly a shovel than a spade. I may hazard the suggestion that as Mr. Rabello took for his obverse Hackney church (the old one, then about being replaced by the present edifice, consecrated in 1797) he possibly had in his mind, when he selected the scuppit and palm branch for the reverse of his token, the idea of their being emblems of death and immortality. The scuppit being a shovel such as would be very useful in the gravel soil of this locality for filling up, if not for digging, graves.

This halfpenny was struck in 1795, and was the first *private* token issued, Rabello being himself a collector.

I have been engaged, at intervals, for some years past, on a work which, if I ever publish it, will give information upon such numismatic queries as this, especially in connexion with tokens, having undertaken it as a labour of love. R. T. SAMUEL.

Hackney.

Holloway, in his *General Dictionary of Provincialisms*, 8vo., Lewes, 1838, has, "Scuppit [scoop], a hollow sort of shovel to throw out water; a common shovel, Norf.; a wooden shovel used by maltsters, hop driers, &c., E. Sussex, Kent." Brogden, *Provincial Words and Expressions current in Lincolnshire*, Lond., 12mo., 1866, has, "Skippit, a wooden shovel used for lifting water." Phillips's *World of Words*, 1706, gives, "Scoopit, a sort of wooden shovel to throw up water," and mentions the "crooked scoop with which mariners throw up water to wet their sails."

EDWARD SOLLY.

Sutton, Surrey.

Tusser mentions, among the articles of "Husbandry Furniture" which are to be obtained in September,—

"Sharp cutting spade, for the dividing of mow,
With skuppit and skavell that marsh-men allow;
A sickle to cut with, a didall and crome,
For draining of ditches, that noyes thee at home."

The connexion of scoop and shovel occurs in a similar manner in Wedgwood's *Dict.*: "Platt Deutsch, *schuppe*, a scoop, shovel." T. Wright

describes the implement in his *Provincial Dictionary*.
ED. MARSHALL.

CURIOUS PAINTING (5th S. xii. 147.)—With reference to the painting described by W. I. R. V. I may state that among the *Rosburgh Ballads* (vol. ii. p. 138) there is one entitled "The Extravagant Youth, or an Emblem of Prodigality." It is surmounted by a woodcut representing a youth jumping into the mouth of a large horn. On one side stands an elderly person, seemingly in distress; on the other is a madhouse, with the sign of "The Fool," two of the inmates looking out from behind the bars. The extravagant youth, after expatiating on his mad career, says, *inter alia*:

"But now all my glory is clearly decay'd
And into the horn myself have betray'd.

All comforts now from us are flown;
My father in Bedlam makes his moan,
And I in the Counter a prisoner thrown.
This horn is a figure by which it is known."

V. S.

THE RELIGION OF ISLAM (5th S. xi. 369, 394, 410, 477, 496.)—It is a strange notion that Mussulman women are never seen in a mosque. I have seen a whole mosque full many a time, as any one else could see. Mussulman women, of course, do not mix themselves up with men, and in the same cities in a Greek church the women are not seen sitting with the men in the nave, but are in the upper gallery. A woman not married to a husband is, according to ancient superstition, in a theoretical state of evil, as a man is who is not married to a woman. A pair consists of a male and a female, and this is because it unites two unequals. This is connected with the superstition of the evil eye, of fortunate and unfortunate.

HYDE CLARKE.

Bayle (*Dictionnaire*, ed. 1741, art. Mahomet, note Q) has cited a passage from Hoornbeek's *Summa Controversiarum*, p. 175, from which we learn that the wives of the faithful are not only excluded from Paradise, but have also the mortification of looking into it through lattices (*cancellos*) and seeing their quondam husbands disporting themselves with the hours. Bayle remarked that no authority was given for this statement, and that Suras xlvi. and lxii. (*sic*), quoted by Hoornbeek, merely described the perfections of the hours. Hoornbeek was a Dutch theologian, who died in 1666. Rycaut, in his *Present State of the Ottoman Empire* (first ed., 1668), asserted that Mahometan women have no hope of entering Paradise. See Bayle (art. Hali-Beigh, note C): "But as for the women, poore soules!" said Sandys, "be they never so good, they have the gates [of Paradise] shut against them: yet are consigned to a mansion without, where they shall live happily; as another replete with all misery for the other" (*Travels*,

ed. 1637, p. 58). In Suras xiii. 23; xxxvi. 56; xl. 8; xliii. 70, the wives of Mahometans are expressly spoken of as sharing their husbands' felicity in Paradise. See Rodwell's *Koran*, pp. 147, 155, 294, 425.

W. G. STONE.

Walditch, Bridport.

WORCESTERSHIRE WORDS AND TERMINALS (5th S. xi. 185, 231, 292.)—In fitting *Ankardine* with the terminal *-wardine* MR. KERSLAKE has no doubt hit the nail on the head, as the name thus given, *Ankwardine*, is precisely as it has been written and pronounced by educated residents in that locality for more than the last 300 years, as handed down from father to son, in a district where eighty-five is a common limit to life, and ninety-five not an uncommon one, and where the same folks still dwell from generation to generation, as I know from my own knowledge, and as is evident from a deed, dated 1582, relating to a village in that neighbourhood, where I find the names of five families whose descendants still live in that hamlet. Now, as the custom there is to clip the *v*, as instanced in *Oodburro*, *Ooster*, and *ood*, for *Woodburrow*, *Worcester*, and *wood*; and *ool*, *oon't*, and *oodn't*, for *will*, *won't*, and *wouldn't*, it is easy to see how, by local pronunciation, the proper name of *Ankwardine* becomes converted into *Ankardine*. Angstrej farm, midway between Clifton and the Teme, of which MR. KERSLAKE makes mention, is on the slope of the hill between Woodmanton and Tedney, and faces the side of Ankerdine, from which it is distant one mile as the crow flies. To the right of it, and at about the same distance, is Bringstey, and to the right of that old Storridge (the most favoured site of St. Augustine's oak). Between Angstrej and Bringstey is the "small stream" to which MR. KERSLAKE refers, a trout stream, which runs through the low-lying hamlets of Tedstone, Whitbourne, and Sapey (famed for its "mare and colt tracks" on the sandstone slabs and for its old "hoar-stone"), to join the Teme at Knightsford bridge, where the river washes the base of Ankardine, as it also does, higher up, the base of the lofty pared-down "camps," Burrow and Woodburrow, as it runs by Southstone's rock (which till within the last few years was the largest mass of travertine in England) through the three Shelsleys—Kings, Walsh, and Beauchamp—to make its horseshoe curve round the Horsham valley, from which the hill of Ankardine rises. With respect to Hunger hill, PROF. SKEAT is no doubt right, as *hanger*, that word of frequent mention in White's *Selborne*, is strictly applicable, as, unlike Ankardine, it has been clearly wooded, and yew trees are still scattered on its slope. I am thus glad to find that some better authority than local custom sanctions those two words, *hanger* and *wardine*. Hunger hill is the extreme end of the long green backbone which is the northern boundary

of the Shelsley valley, and its level summit is but three yards wide. The eastern end (near Penny hill, that haunt of geologists and of botanists, too, as fine bee-orchis grows there) is termed Rodge hill. Is this Rodge, as I infer, but Ridge corrupted? SHELSELY BEAUCHAMP.

Ankerdine.—According to PROF. SKEAT the original form of this word would be *Hanger-down*, and according to MR. KERSLAKE, it would be *Angwardine*; but Nash, in his *History of Worcestershire*, vol. ii. p. 68, speaks of the place as "*Ancredham*, now corruptly *Ankerden*"; "10 Ed. III. Walter de Ancredham was lord here, and obtained leave to alienate to the church of Worcester his lands in Doddenham and *Ancredham*."

J. B. WILSON.

Worcester.

MR. KERSLAKE equates *-wardine* with *-worthy*, making it an English affix. I think that *-wardine* is more probably of Celtic origin, and = Welsh *dur+dinas*. Cp. Bredwardine on the Wye, which may perhaps be explained, from the Welsh *Bre+dur+dinas*, as "the Hill Fort by the Water." As far as I have seen, the names ending in *-wardine* seem to be the names of places near a river, e.g., Timberdine (for Temewardine), Lugwardine, Ankerdine. In 1640 Lugwardine occurs in the form *Luggdwrdin*, being so spelt by Lady Brilliana Harley. A. L. MAYHEW.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138.)—Most people might find many odd names without going far from home. In this neighbourhood Scripture names are common. Abraham, Isaac, and Jacob are here, with Reuben, Simeon, Levi, Joseph, Benjamin, and Ephraim. There are Caleb and Joshua, Eli and Samuel, Jesse, David, and Jonathan. Enos and Enoch are both found, also Elisha, Ezra (called Ez for short), Zebadiah, Jabez, Hezekiah, and Zachariah. An old man named Shadrach Knight was familiarly called Shade.

New Testament names are less common, but Paul works in the garden, often assisted by Peter, while Cornelius works in the woods. There are many odd surnames, such as Rainbow, Salmon, Partridge, and two old men were known as the Sparrow on the hill and the Sparrow by the church. A farmer's pigs are looked after by Brawn, and in a cottage by a reedy pond lives a Reed as shepherd. Our pipes having burst in the frost, Winter sent Spring to mend them. Coincidences are endless if we look for them. I have often heard my grandmother describe her feelings when Mrs. Cow was paying her a visit and Major Bullock came in.

F. C.

Chadstone.

I do not know where MR. WALFORD'S father can have picked up his curious idea that Elwes the

miser (whose original surname, by-the-bye, was Meggott, and not Elwes) christened his sons Useless and Needless, as their real names were George, the elder—who on his father's death succeeded to Marcham, co. Berks, which was the Meggott family property, and his only daughter and heiress married the Rev. — Duffield, in possession of whose family the estate still is—and John, the younger, who purchased Colesbourne, co. Gloucester, whose descendants are still living there. DEC.

Weymouth.

[This account differs from that in Burke's *Landed Gentry*, 1879, where it is stated, *s.v.* Duffield of Marcham, that Thomas Duffield, Esq., M.P. for Abingdon, married, 1810, Emily, only child of George Elwes, Esq., of Marcham, and had, with other issue, the present owner of that property; and *s.v.* Elwes of Stoke College, that John [Meggot] Elwes, the celebrated miser, M.P. for Berks, died unmarried, Nov. 26, 1789, and was succeeded in his entailed estates by his grand-nephew, John Timms, grandson of John Timms and Amy Meggott, who in 1793 took the name of Elwes, and founded the existing line of Stoke College.]

When I was at college some years ago I was often struck by seeing the somewhat curious name Pascal Lamb appear as successful in various examinations. The last time I noticed it was in the list of some bishop's ordination, and my acquaintance went forth to preach the gospel as the Rev. Pascal Lamb, a very appropriate name for a learned divine. H. C.

There was—and he may be still alive—a very worthy journeyman millwright in North-west Yorkshire whose Christian name was Noah. He had three sons, and had named them Shem, Ham, and Japhet. ELLCEE.

Craven.

In the family of Bellamy of Stainton (near Rotherham) Original is found as the Christian name of the eldest son for three generations. The first bearer of it was born in 1539. See Hunter's *Deanery of Doncaster*, i. 259. In the Halifax registers, under 1780, July 12, is found the marriage of Zebina Satcliffe, weaver, to Ruth, &c. T. C.

I am personally acquainted with male names Alrthorne B—, Hashbadanah C—, Amisias C—; also a female name, Mussezeilah H—. J. A. B.

AVOURE : AVOURIES (5th S. xii. 88, 153.)—In one of the replies given to my query about "the avouries," or patron saints, represented on Henry VII.'s tomb at Westminster, your correspondent brings forward, as another form of *avoury*, the Spenserian word *avoure*, occurring in the passage: "He had him stand t' abide the bitter stoure Of his sore vengeance, or to make *avoure* Of the lewd words and deedes which he had done." *The Faerie Queene*, vi. iii. 48.

But surely the words are unconnected, with dis-

tinct meanings and different derivations. The *avoué* of Spenser means "confession, acknowledgment." The *avouery* of Henry VII. is formed from the old Law-French word *avoué*, which means patron, advocate. That the two words are distinct in origin will be abundantly clear to any one after consulting Brachet's *French Dictionary* (*s.v. avoué, avouer*), where *avoué* is shown to be from Lat. *advocatus*, whereas *avouer* (to avow) is connected with Lat. *votum, vovere*. A. L. MAYHEW.
Oxford.

BELGRAVIA OR BELGRADIA (5th S. xii. 88, 177.)—The latter form of the name is incorrect, as is also Belgrade, in the maps to which J. R. S. C. refers. Belgrave Place is on the Grosvenor estate, and was so named from the second title of the then owner, Richard, first Earl Grosvenor and Viscount Belgrave, co. Chester (created July 5, 1784). His country seats and county, the family titles, &c., furnished names for several other streets on the estate. Belgravia was that subsequently given to the district, probably by some novelist.

W. I. R. V.

Belgradia, if marked on a map of London, must be a printer's error. Belgravia is named after the second title of Earl Grosvenor before he was raised to the marquise of Westminster. The late marquis sat in Parliament as Lord Belgrave some fifty years ago, and I remember the present duke at Balliol College as Lord Belgrave.

E. WALFORD, M.A.

Hampstead, N.W.

[B. W. M. and other correspondents are thanked for similar replies.]

ENVELOPES (5th S. xii. 26, 74.)—Envelopes are certainly not a modern invention, and they were used, though not commonly, long before the introduction of the penny post. The reason why they were not in general use before that time is easily accounted for. Anything beyond a single sheet of letter paper was charged double postage. The enclosure in a letter of the merest scrap of paper—the cutting of a paragraph of three lines from a newspaper, for example—was, if detected, sufficient to subject the receiver of the letter to the extra charge. Of course, while this rule was in force the use of envelopes was out of the question, except in cases where the letter was franked. Before the enforcement by the Post Office of the strict rule of not allowing more than one sheet in a letter it was, I believe, considered more respectful to use an envelope, and in most of the continental nations it was a matter of etiquette to do so, especially when addressing a superior.

E. McC—.

Guernsey.

Here is an early instance of the use of a letter envelope from the *Gentleman's Magazine* for 1811.

A correspondent contributes the copy of a letter from Father O'Leary, and adds, "The envelope being lost, the exact direction cannot be ascertained, but it is known to be addressed to Mr. Kirwan in Dublin." F. S.

"PHILATELY" (5th S. xii. 88, 172.)—Surely, if the second half of this word is formed from *τέλος*, the first part of it, by every analogy, should be "philo," not "phila." E. WALFORD, M.A.

Hampstead, N.W.

MARY BRUGES (5th S. xii. 27, 153, 195.)—I am obliged to TEWARS for his courteous correction of my error in attributing the royal descent of this lady to Katherine Grey instead of to Eleanor Brandon. His interesting information respecting the Doughtys of Snarford points to the failure of all the descendants of Mary (or Margaret) Bruges. The question of the entire extinction of this line of royal descent, and with it of the senior co-heirship of the house of Stanley, would therefore seem to be limited to that of the existence or not of issue of William Sherwin by his wife Elizabeth Pride, daughter of Thomas Pride and the Hon. Rebecca Bruges. W. D. PINK.

"WARISH" (5th S. xii. 208.)—The word occurs in Chaucer, *Cant. Tales*, 12840 (ed. Tyrwhitt); in *Piers Plowman*, bk. xvi. 105 (E.E.T.S.); and in *William of Palerne*, l. 4283 (E.E.T.S.). It is not derived from the F. *guérir*, which is a modern word, but from the stem *waris-* of *warisant*, the pres. part. of *warir*, an O. French word of Teutonic origin, represented by *guérir* in the modern language. The O.F. *warir* became *garir*, whence also *garite*, a watch-tower, E. *garret*. *Garir* became *guarir*, as in Cotgrave, and lastly *guérir*. It is connected, etymologically, with *ware* and *wary*.

WALTER W. SKEAT.

Cambridge.

GENERAL LASCELLES OF WHITEY (5th S. xii. 208.)—One "Peregrin Lascelles, Gent.," figures in the Whitby registers about the year 1681 as having children. ALFRED SCOTT GATTY.

CASTING DICE IN ST. IVES CHURCH (5th S. xii. 160.)—In answer to an inquiry in a recent "Notice to Correspondents," it may be noted that an official inquiry into the charities of St. Ives took place on Aug. 9, when Wilde's charity, amongst others, was considered. The amount available was stated to be *8l.* a year. Twelve Bibles were to be "cast for by dice in the church on Whit Tuesday, when 10*s.* was to be paid the vicar for a sermon, and 1*s.* to the clerk." During the inquiry the vicar said he thought it a scandal that dice throwing should take place in the church. I conclude, therefore, that the practice is continued. W. D. SWEETING.

Peterborough.

THE 69TH REGIMENT CALLED "THE OLD AGAMEMNONS" (5th S. xi. 329; xii. 14, 177).—As you do not appear to have received a satisfactory answer to the question, "Why did Nelson call the 69th or South Lincoln Regiment 'the old Agamemmons'?" permit me to suggest one. According to James's *Naval History* there were two infantry regiments embarked in Lord Hood's fleet for the siege of Toulon in November, 1793. He does not name them. Nelson commanded the Agamemnon, 64, on that occasion. Is it not reasonable to conclude that the 69th was one of these, and that a part of them at least was in his ship? The history of the 69th has not been published, the *Naval Chronicle* does not go into such details, and I have found no contemporary account. James incidentally mentions officers of the 1st Royals, 11th, 18th, and Royal Artillery. He does not mention any officer of the 69th; but this negative evidence does not outweigh the strong probability that Nelson referred thus affectionately to the gallant 69th because they had served with him while he commanded the Agamemnon, which was from Jan., 1793, to April, 1796. MILES.

I think this matter can be set at rest by an extract from James's *Naval History*, vol. ii. p. 40. Battle of St. Vincent, Captain, 74, Commodore Nelson, boarding the St. Nicholas:—

"We prefer giving what immediately ensued in the words of Commodore Nelson himself: 'The soldiers of the 69th, with an alacrity which will ever do them credit, and Lieut. Pearson of the same regiment, were almost the foremost on this service. A soldier of the 69th Regt. having broke the upper quarter gallery window, I jumped in myself, and was followed by others.'"

Again, p. 41:—

"On receiving the swords of the vanquished Spaniards I was surrounded by Capt. Berry, Lieut. Pearson of the 69th Regt., John Sykes, &c., all old Agamemmons."

JAS. DIAPER.

"DAG" OR "DARG" (5th S. xii. 128).—*Dag* is the old Saxon form of "day"; in the Scandinavian mythology "Dag" (day) is the son of "Nitt" (night). "I'll do your dags" probably means "I can do as good a day's work as yourself." *Darg* for a day's work is quite common in Scotland. "A love-darg" is a day's free help given to a farmer by his neighbours; and a Scotch newspaper of to-day reports a "short darg movement" among the coal miners of Wishaw in Lanarkshire. X. C.

FUNERAL FOLK-LORE (5th S. xii. 148).—In reply to CUTHBERT BÉDE'S query on this subject, it is certain his informants were confusing some idea of their own with what they actually saw with the deceased lady, which was probably a crucifix, and one or two medals of some religious significance. There is no Catholic custom or fancy to account for the placing a hammer and

coin in a coffin. I have heard such equipments for a corpse spoken of among the Monmouthshire peasantry. The coin savours something of Charon's toll. C. R.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 170, 199).—

"What profits now to understand," &c.

These verses, it may be added, were a reply to a severe attack made in *Punch* by Sir E. K. Bulwer on the Poet Laureate, in consequence of the latter having been appointed while Sheridan Knowles was "starving."

CHARLES STUART.

Miscellaneous.

NOTES ON BOOKS, &c.

The Monks of the West. By Count de Montalembert. Authorized Translation. Vols. VI. and VII. (William Blackwood & Sons.)

THESE concluding and posthumous volumes form in reality a separate episode, treating of the relation of monasticism to the feudal system and to the Holy Roman Empire. They are deeply interesting, like everything else that has been published of Count de Montalembert's writings. Nevertheless they lack, to our thinking, much of the picturesqueness which was such a striking feature of the earlier volumes, dealing with the saints of the Celtic monastic families of Iona and Lindisfarne, and of Luxeuil and Bobbio, or which told us how when Wilfrid, the great athlete for Roman supremacy in England, lay dying at Hexham, the abbots of the monasteries which he had founded journeyed day and night "to see their father, ere they were left orphans." And in the present volumes it must be acknowledged that we scarcely recognize the Montalembert of *L'Église libre dans l'État libre*, while we do see a Montalembert who seems at constant war with the modern world. The explanation of this apparent anomaly seems to be that the substance, at least, of the present volumes was written long ago, and that we have in them the earlier rather than the later views of their author. No modern historian worthy of the name would deny the services rendered to mediæval Europe by monasticism. But all monks were not "chosen souls," and they certainly did not all die "in transports of love and joy," as is gravely asserted of them at pp. 296-7 of vol. vi. This is a brilliant panegyric, but it is not history. With regard to the questions at issue between Gregory VII. and the Emperor Henry IV., opinions will necessarily vary, according to the point of view from which the conflict is considered. Count de Montalembert had no doubt on which side his book should be written. The late Mr. Bowden, indeed, had, as an Anglican historian of Gregory VII., taken up very similar ground, and the fact is approvingly noted by Montalembert. But we do not think either writer is adequately fair to the Imperial side of the question. Unfortunately, Henry was personally a bad representative of a cause which was, by anticipation, to a great extent that of the modern state. Gregory triumphed over Henry and over the married clergy. But John XXIII. and Alexander VI. were among the successors of Gregory, and the "Pontifex Maximus" is no longer the lord of Rome.

The New Plutarch.—*Gaspard de Coligny*. By Walter Besant, M.A. *Judas Maccabæus and the Jewish War of Independence*. By Claude Reignier Conder, R.E. (Marcus Ward & Co.)

MR. BESANT deserves the thanks of all those whose affections are stirred and whose hearts beat quicker at

the mention of noble deeds for having given us this most lifelike picture of the great admiral of France. In the seventeenth century Coligny's name was familiar in every Puritan household as the great French martyr for Protestantism and the ideal of a religious and honourable noble. Life has changed in many ways since then, and we believe that now there are many people whom the world would not count ignorant whose sole knowledge of him consists of that one line in Macaulay's *Very* which tells of

"Good Coligni's hoary hair all dabbled with his blood."

Mr. Besant says that he believes he is right in stating "that no life of Coligny has yet been published in England." This is, however, an error, unless he means a life in a separate volume. If he consults Samuel Clarke's *General Martyrologie*, third edition, 1677, he will find a very good account of this heroic Frenchman, extending over upwards of forty folio pages. Coligny's life was not fortunate. It is therefore the more admirable in an age such as this, when the worship of men who have risen is so unreasoning and so profound, and the contempt for the unsuccessful so pronounced, to find a writer like Mr. Besant with courage enough to state his convictions fully and firmly. "I fail," he says, "to find in any gallery of worthies, in any country or in any century, any other man so truly and so incomparably great." This is strong language, stronger than we dare have used of any one; but that there are grounds for it we should be the last to call in question. The human race cannot well honour too much the man who first conceived the idea of general education, and who thought out the revolutionary doctrine that the poor, as well as the nobly born or rich, had a right to knowledge.

Lieut. Conder's *Judas Maccabeus* cannot, from the nature of the case, contain new biographical facts—facts new to scholars, that is—for all that can be known concerning the heroic band of five brethren who delivered Israel from the Greek yoke has long been before the world. Antiquaries and theologians have, however, had this most picturesque period of Jewish history almost to themselves. Lieut. Conder is, so far as we can call to mind, the first person who has ever endeavoured to give a lifelike picture of the leading spirit of that great time. He has been enabled to do this the more fully on account of his intimate personal knowledge of the country, having, in the course of his duties on the Palestine Survey, visited more than once each of the battlefields where Judas fought and conquered.

Burnham Beeches. By Francis George Heath. (Sampson Low & Co.)

THE Corporation of London have just performed an astounding feat, and Mr. Heath is the Prospero who has charmed them into doing it. He has caused the voice of the turtle to be heard in their land, and under the spell of that familiar name has led them forth in sylvan array into the wilderness to inspect the doomed vineyard of Naboth the Jezreelite, and to save it from the rapacious Ahab of speculation. No wonder that in the first glow of his triumph Mr. Heath has written a book, and has described Burnham Beeches and the rescue thereof, and the history thereof from John de Molcyns even unto Mrs. Grote, in a lofty and enthusiastic recitative, full of *staccato* passages—a Song of Victory that might have been sung by Miriam herself. And truly we have so much respect for Mr. Heath's enthusiasm, and so much delight in the fact that one more bit of Old England has been saved from the spoiler, that we shall at once join our voice to that of others, and sound the loud timbrel in praise of this meritorious little handbook. For have we not also, in company with other lunatics escaped from the Bedlam of London, gone down of old time to

Burnham, and read Gray's *Elegy*, and sung Mendelssohn in chorus under the giant beeches; yea, and haply wandered, too, at eve among the "floral crowns" and "pendent clusters" described by Mr. Heath with some charmer who is now, alas! the bride of another? Therefore, ingenuous reader, we have a right to say unto thee that Burnham Beeches were well worth saving and are well worth seeing. And when thou art there, seated nigh the old woodside cottage where cakes and cream are (or were) to be had, then shalt thou bless the Lord Mayor and Corporation, and Mr. Heath's little book, the accurate and fruitful companion of thy visit.

The Library Journal. Vol. IV. Nos. 7 and 8, July—August, 1879. (Trübner.)

THIS double number is devoted entirely to the meeting of the Conference of Librarians at Boston, and is full of information of interest and importance to all. It occurs to us that, if Americans go on learning how to be librarians in the energetic way they have been, they will soon make their country the school of the world for library economy and management.

THE *Second Report* of the New Shakspeare Society, issued in August, shows a considerable amount of work done, and an equally considerable field of work for the future. Mr. Furnival pleads for more workers and more subscribers, and we cannot doubt that with fresh sinews of war this deserving society will press on still more vigorously to its goal. There is a good deal of material only awaiting funds for publication. Those who obtain the *Report* and see what this material comprises will surely be desirous to help it through the press

Notices to Correspondents.

We must call special attention to the following notice:

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

ALBHA.—Your query seems to be fully answered in Pt. iii. p. 73 of *Gloucestershire Notes and Queries*.

ECLECTIC.—For "Boylow" read *Beaulieu*, and see Lewis, *Topog. Dict.*, s.v.

HERMENTRUDE.—Have you tried G. Crabb's *English Synonyms*, and Dr. Roget's *Thesaurus*, and C. J. Smith's *Synonyms Discriminated*?

A. A. and CRFSCENS.—Many thanks, but you will have seen that your communications were anticipated.

R. H. RYLAND ("Unpublished Letters," 5th S. vii. 381).—We have a letter for you; where shall we forward it?

H. (Temple), "Henry VII.'s Instructions," &c., has not sent name and address.

JOHN TAYLOR.—We shall be happy to forward a prepaid letter.

H. B. C.—Pray exercise your own discretion in the matter.

P. BERNEY BROWN.—We cannot find it within the period named.

J. S. E. H.—Appeared 5th S. x. 427.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'":—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, SEPTEMBER 27, 1879.

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Notes.

THE LATE PRINCE CONSORT'S PRACTICAL KNOWLEDGE.

At the time of the Great Exhibition, in 1851, I was one of a deputation from a number of persons in the City to Prince Albert, the leader of which was to be the Governor of the Bank of England. Half an hour before the time when we were to proceed to Windsor a change had to be made, another leader had to be found; and on our arrival at Windsor Castle I whispered to Colonel Grey that the Chairman of Lloyd's had come in place of the Governor of the Bank, who was detained by unavoidable public business. This he communicated to the Prince, who smiled, bowed, and said, “Gentlemen, I am very glad to see you, and shall be pleased to hear what you desire to say to me.” On this the Chairman began: “Sir, we have come to place before your Royal Highness the views of many commercial men in the city of London in reference to the bearing of applied science to the commerce and manufactures of the country. I need not remind you that science is now effecting important changes in every department of industry, and that scientific principles are throughout superseding the old empirical rules of our forefathers. This is the

case throughout in great manufactures and in little details. To take one single example, the anchor of a ship is a very simple thing, and yet in its use there are important principles involved—important principles have to be studied, to be considered.”

Here the speaker made a slight pause, and the Prince, placing his hands together and bending forward with a very pleasant smile, said, “Oh, yes, I quite understand you. I know, for example, there are four leading points to study, the form of the anchor, its weight, the mode of its attachment to the vessel, and the character of the sea's bottom.” And then were added a few telling practical remarks on the subject, showing that the Prince thoroughly understood what he was talking about.

On our return to town, an hour later, the Chairman said: “Well, I was never before so completely taken aback in my life. I thought I was going to give the Prince a lecture, but, before I could do it, he showed me that he understood my business quite as well as I did myself, and that he could explain it in a more simple and practical manner than I was able to do.”

That which we all felt as very remarkable was not the fact that Prince Albert had evidently deep practical knowledge, but the evidence which his observations gave that his practical knowledge was practically available, and that his memory needed no refreshing. His knowledge was at his immediate command, and he required no time to turn his thoughts from the beautiful machinery of the Bank to the dragging of an anchor in a loose sea bottom. It is rarely that a Cabinet Minister can receive a deputation on any purely technical subject without some preparation; but it shows a very remarkable mental power in the case of Prince Albert that he could thus, at a moment's notice, grapple with the details of a subject which he had no previous idea would come before his notice.

EDWARD SOLLY.

SPECIAL BIBLIOGRAPHIES:
CHARLES MATHEWS THE ELDER.

When transcribing for a recent number of “N. & Q.” the passage containing the well-known definition of metaphysics, from one of the once celebrated “monopolylogues” of this eminent comedian, I made allusion to a little collection of Mathewsiana of which I happened to be the “fortunate possessor”; and I now proceed to carry out the idea which then suggested itself to me, of copying the full titles of the several humorous pieces of which it consists, as at once an interesting record, a contribution to the “special bibliographies” of which it has been judiciously said that this serial is the fitting receptacle, and a slender supplement to the life-history of this accomplished gentleman, exquisite dramatic artist,

and most amiable man. Perhaps FITZHOPKINS will be able to supply deficiencies from his own gathering, and other collectors may lend their assistance in rendering the list complete.

1. The O. P. Songster for 1810, containing all the O. P. songs that have made their appearance on this occasion, &c. To which are added a new comic song of The Exciseman Out-witted, and Mr. Mathews's celebrated song of Bartholomew Fair, never before published. London, printed by W. Evans. Price sixpence. 8vo. pp. 28. With folding coloured etching, "Cruikshank del."

2. Memoirs of the Youtbful Days of Mr. Mathews, the celebrated comedian, now performing with the most unqualified success at the Theatre Royal, English Opera House, Strand; interspersed with most laughable tales, anecdotes, and original comic songs, including the truly popular songs of Stratford on a Market Day; An Irish Rubber at Whist; Volunteer Field Day and Sham Fight; with all the speaking, &c.; the London Green Rooms; with invitations, &c.; Trade Chusing, &c. London, published by Duncombe, &c. Price sixpence. 8vo. pp. 24. With coloured folding frontispiece, Mr. Mathews as "Monsieur Zephyr," &c.

3. Mathews in America! a New Dramatic At Home, written for and intended to be delivered by Mr. Mathews Abroad; containing a new budget of songs, tales, and anecdotes. Prologue extraordinary, Major Longbow, Alderman Hubble-Bubble, Lollypop Smith, and other life-stock importations—Essay on Man—Theatres and Theatricals—Original Anecdotes of Cooke; York Company; Caleb Callout's Annotations on Shakspeare (song). An Actor's Progress—Dramatic Morality (song). Master Diggory Flourish and his Mama—Sketches from Nature, Character—Doctor Tadpole, an Artist in Distemper—Recitations and Cross Readings; a Genuine Receipt for Story Telling warranted to perform a Cure—Exit Diggory and Family—The Rosciomania (song). Dramatic Difficulties—Manager Varnish and Company—New Candidates for Othello and Richard the Third—First and Last Appearances—Country Theatricals, Father Duckweed, a Theatrical Amateur—Bumpkin Criticism, and Macbeth's Soliloquy—Theatrical Descriptions and Musical Finale. Published by Duncombe, &c. 8vo. pp. 20. With folding coloured frontispiece, exhibiting Mr. Mathews in four characters.

4. The Theatrical Album; or Comedian at Home, being an excellent collection of recitations, comic tales, new songs, &c. Containing among many choice and rare those singing at the Theatres Royal, Drury Lane and Covent Garden, Sadler's Wells, Surrey, Cobourg, Astley's, Lyceum, &c., including sketches from Mr. Mathews's entertainment of Air, Earth, and Water, as delivered by him at the Theatre Royal English Opera House; Major Longbow, the modern Munchausen, White Lies and the Pastry Cook's shop—Reascent—Munchausen in Nubius—Telescopic Observations—Chinese Jugglers *versus* the Indian Jugglers—Skein of Cotton Thread—The Polly Packet, Adventures in the East Indies—Heat of the Sun—Duel—Death of the Buffalo—Ship's Cow a Wet Nurse—Voyage Home, &c. Also the favourite song of Sweet Kitty Clover. The Brown Sow, a Parody—Ned Nappy, now singing by Mr. Wilkinson—Parody on Lord Byron's Corsair, a Tale—Scotch Courtship, or the Kirk of Birnie-bouzie, when thy Bosom heaves the Sigh—Hookey Walker's Adventures, Birth, Courtship, and Marriage, a favourite Comic Recitation and Song, sung, &c., by Mr. Wilkinson—The Little Yorkshire Doctor and his Tall Wife—Yes, my Love, Yes—Theatrical Eccentricities, a favourite Comic Recitation—Country Commissions, Comic Song—The Drunken Sailors—The Little Blue-Tailed

Fly, or the Fish in Jeopardy, Comic Song—Oh, what can compare—While yet Youth's careless Pulses play, &c. Embellished with a coloured characteristic likeness of Mr. Mathews from Air, Earth, and Water. Published by Duncombe. 8vo. pp. 24.

5. The Theatrical Album (the second collection); or Comedian at Home, &c. Containing, &c., Daniel O'Rourke's Dream, Ascent to the Moon on an Eagle's Back—Adventures with the Man in the Moon—Descent from the Moon into a Carpet at Margate, &c., Cockney Sportsmen, Law Case, Flash *versus* Pan—Logic—Frightening Fish—First of September, &c. Favourite Comic Song of Life of Don Giovanni—The Bermondsey Tanner, or when to draw a Hide—Celebrated Song of the Steam Packet. Betty Martin, or the Chimney Sweeper's Fall with Chimney-pot and all, a favourite Recitation—The original and favourite Recitation of Pour Eyes, or What's become of my Moses? Also the celebrated Song of Oh, what a Town, with what a wonderful Metropolis! The original Song, as sung by Mr. Emery, of Sheep's Eyes, or Neddy Noodle's Courtship,—and the very favourite Recitation of Ralph Rosy's Rambles in Search of his Sweetheart, &c. Published by Duncombe. 8vo. pp. 24. With coloured etching of Mr. Mathews as "Mr. Theophilus Tulip."

6. The Theatrical Album; or Comedian at Home (third collection), &c. Containing, &c., Lady's Album; Remarkable Persons—Little Extracts from Great Poets—Autographs—Monsieur Arc en Ciel's Essay on Ballooning—Also the very celebrated Song of Air-Ballooning; White Lies—Mr. Guffin and the Hermitage—Miss Guffin—Blue Stockings—Mrs. Damper—Perils of Ballooning—A Job's Comforter—Also the famous Comic Song of The First of September; Citizens Mr. and Mrs. Capsicum at Margate—Domestic Dialogue—Mispronunciation—Barnaby Thwack the Donkey Driver—Danger of Non-Aspiration of an H—An Attorney's Bill; a New Parody—The Comic Tale of the One-Handed Actor—The Celebrated Recitation of the Boiled Pig; the very Popular and Celebrated Comic Song of the King and the Coronation; Old England and the People; sung by Mr. Knight in the Coronation; the Good Old Days of Adam and Eve; sung by Mr. Wilkinson; Biddy Twist and Billy Paine, sung by Mr. Harley, &c. Published by Duncombe, &c. 8vo. pp. 24. With coloured etching of Mr. Mathews as "Mrs. Tulip."

7. The Theatrical Album; or Comedian at Home (fourth collection complete), &c. Containing, &c., the very celebrated Comic Song of The Dejeune at St. Peters, as sung by Mr. Mathews, with all the speaking, &c. Margate Pier—Mr. Paul Pinnacle the Quality Tag—Nice Distinctions—his system shewn up—Paul Pinnacle's Code of Cuts!!! Cut celestial, Cut infernal, and Cut direct—The famous Comic Song of The Margate Library, with all the speaking, &c.—New Place of Amusement—most laughable Epitaph transplanted to a Lady's Album—Curious Effects of the Cheltenham Waters, &c.—The Lad with the Carrotty Poll; or Red Hair better than no Hair at all, as sung with great applause by Mr. Knight—The New Batch of Cakes, or all Cakes alike, a Comic Song—The Bunch of Grapes, or Fuddle 'em in a Fuss, a new Comic Song—The only correct copy ever printed of the famous comic Recitation of the Musical Butcher; a Drop in the Eye, a Parody on Love in the Heart:—Mr. Mathews's Farewell Address, June 16, 1821, &c. Published by Duncombe. 8vo. pp. 24. With coloured etching of Mr. Mathews as "Monsr. Jew-Singe."

8. Mathews's New Budget of Fun; or Maltum in Parvo, containing all the whim, frolic, and eccentricity in his Mail-Coach Adventures, with a number of popular introductory comic songs from his Trip to Paris, and many Musical Treats attached to the same, together

with the highly-approved Travels in Air, Earth, and Water, and the necessary songs, &c. Interspersed with a variety of humorous songs, &c. Derby, Thomas Richardson, &c., 1835. 12mo. pp. 216. With coloured folding plate.

WILLIAM BATES, B.A.

Birmingham.

(To be continued.)

SHAKESPEARIANA.

"KING HENRY VIII.," ACT III. SC. 2.—

"But in this point

All his tricks founder, and he brings his physic
After his patient's death."

Compare Æschines, *In Ctesiphont.*, Or. iii. p. 86, edit. Steph. :—

ἔπειτα ἐπερωτῶν με, ὡς ἐγὼ πυνθάνομαι, μέλλει
[ὁ Δημοσθένειος], τίς ἂν εἴη τοιοῦτος ἰατρός, ὅστις
τῷ νοσούντι μεταξύ μὲν ἀσθενοῦντι μηδὲν συμβουλεύει.
τελευτήσαντος δὲ αὐτοῦ ἔλθων εἰς τὰ ἔνατα διεξίει πρὸς τοὺς οἰκείους ἃ ἐπιτηδεύσας
ὑγιῆς ἂν ἐγένετο.

Demosthenes, *De Cor.*, p. 307, edit. Reisk :—

ὥσπερ ἂν εἴ τις ἰατρός ἀσθενούσι μὲν τοῖς
κάμνοντιν εἰσιῶν μὴ λέγοι μηδὲ δεικνύοι δι' ὧν
ἀποφεύξονται τὴν νόσον, ἐπειδὴ δὲ τελευτήσῃ
τις αὐτῶν καὶ τὰ νομιζόμενα αὐτῷ φέροιο, ἀκολουθῶν
ἐπὶ τὸ μῆγμα διεξίει "εἴ τὸ καὶ τὸ ἐποίησεν ἢ
ἄνθρωπον δεύσασι," οὐκ ἂν ἀπέθαιεν.

M. Fab. Quintilianus, *Declamations*, "Cadaveribus
Pasti : Pro Civibus," Decl. xii. p. 140, Oxon., 1675 :
"Quid quod medicina mortuorum sera est." Le
Roux de Lincy, *Prov. France*, t. ii. p. 240, Par.,
1859; Ser. xiv. : "Après la mort le médecin"
("Pièces sur le Connétable de Luynes," xviii
siècle), cf. t. i. p. 265. *Dict. de l'Ac.*, ed. 1835.

In the same way St. Chrysostom says, after
Demosthenes, *u.s.* :—

οἷτε ἰατροί, τοῦ κάμνοντος ἀπελθόντος ἄλλ'
ῥόδοι μὲν πολλάκις, ὅτι τὸ καὶ τὸ ποιεῖσαι
ἐχρῆν, πάντα δὲ εἰκὴ καὶ μάτην.—Hom. ix. in
ep. ad Cor. ii., cap. iv. ad fin., *Opp.*, tom. x. p. 504e,
edit. Ben.

"For neither can sailors, when the ship hath gone to
pieces, and hath sunk, thereafter be of any service; nor
physicians, when the patient is departed; but they will
often say indeed, that so and so ought to have been done;
but all it is fruitless and in vain."—*Or. Tr.*

ED. MARSHALL.

"DISAPPOINTED," "HAMLET," l. 5, 77 (5th S. xii. 163).—The explanation (Johnson's) usually given of this word as "unprepared," is undoubtedly somewhat vague as compared with the preceding and succeeding "unhousel'd" and "unaneled." Perhaps it may be thought that it gains in definiteness if we receive it as "unprepared by," or "unfurnished with," the viaticum and extreme unction. The Roman Catholic critic's explanation gives a still more definite sense and better meaning,

and being more like, as well as more worthy of, Shakespeare, I would but for one thing readily adopt it. My ignorance stays me. What authority or other example is there for the use, technical or otherwise, of "disappointed" in the sense of *unshriven*, or of "appoint" in the sense of *shrive*?

The critic in his last paragraph betrays, I think, a consciousness of this crevice in his armour. He admits that "appointment" in *Measure for Measure* might include "all the sacraments that could be received," &c. "But in *Hamlet* it must be restricted to confession, because the other sacraments are mentioned." Q. E. D.!

I would add that both Fabian and Holinshed speak of men being deprived of houseling and aneling, but say nothing of confession or of its want.

B. NICHOLSON.

"SCAMELS," "TEMPEST," II. 2 (5th S. xii. 4).—Can this word be connected with the verb *scamble*, meaning primarily "seize," "adhere to firmly," and secondarily "sponge on"? If so, what more likely than that, as J. D. suggests, the word *scamel* should be applied to such a shellfish as the limpet? Is *scamble* of general, local, or merely slang usage? Rosing's *Anglo-Danish Dictionary* is the only work in which I recollect having observed the word. The Scandinavian synonyms by which it is translated suggested its meaning as given above. The word *scamble* can, however, scarcely have the derivation which J. D. ascribes to the noun which Shakspeare uses in the passage quoted.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

"THE UNDISCOVERED COUNTRY," &c., "HAMLET."—Will any of your Shakesperian readers explain the apparent anomaly of Hamlet speaking of

"The undiscovered country, from whose bourn
No traveller returns,"

when his father's ghost had given him notice to the contrary? Steevens's and Johnson's explanations are unsatisfactory, and I do not see that those based on theological distinctions between Hell and Hades are much better. Can it be considered that Shakespere purposely introduced the contradiction as indicative of Hamlet's irresolute and illogical type of character?

A. F.

Broxbourne.

"TO MAKE A MAN," &c., "TEMPEST," II. 2 (5th S. xii. 23).—I should like to suggest to J. D. that the fact of his never having seen any explanation of this phrase may arise from the fact that it must be well known to every man, woman, and child between John o' Groat's and Land's End.

BIBLIOTHECARY.

"CLACK-DISH," "MEASURE FOR MEASURE."—
"His use was to put a ducat in her clack-dish,"
Act iii. sc. 2, l. 134. Mr. Syer Cuming has an

interesting paper on the beggar's clicket in the recently issued part of the *Journal of the British Archæological Association* (vol. xxxv. p. 106).

WILLIAM GEORGE BLACK.

"MUCH ADO ABOUT NOTHING," ACT I. SC. 1.—

"*Benedick*. God keep your ladyship still in that mind ! so some gentleman or other shall 'scape a predestinate scratched face.

"*Beatrice*. Scratching could not make it worse, an 'twere such a face as yours were."

I suggest the reading of this passage should be, "Scratching could not make it worse, an 'twere such a face as you wear." F.

"ARM-GAUNT" (5th S. xii. 163.)—Cf. Verg., *Æn.*, vi. 881 :—

"Seu spumantis equi foderet calcaribus armos."

P. J. F. GANTILLON.

JOHN EVELYN AND OTHER EVELYNS.—As a new edition of Evelyn's *Diary* is promised, a few notes on the author may be seasonable. He has verses (Whitehall, Dec. 15, 1682) before Creech's *Lucretius*. His book of the three impostors (Fabricii *Opusc.*, 48, n.). English letters to him in Merici Casauboni *Epistolæ*, n. 14, p. 20, and n. 17, p. 25. Original letter on the culture and improvement of the English tongue (*Gent. Mag.*, lxxvii. 218-9). See Bentley's *Correspondence*, ed. Wordsworth. He was "yet hearty" in July, 1702 (Dr. Ri. Richardson's *Corresp.*, Yarmouth, 1835, p. 57). A letter (Covent Garden, Feb. 4, 1659-60) in Peck, *Historical Pieces*, p. 73 seq. Puttick & Simpson sold on March 7, 1873, art. 1130, a lot which is fully described in the catalogue. Part of the description is as follows :—

"Officium Sanctæ & Individuæ Trinitatis; or priuat Deotions and Offices, composed and collected by John Evelyn, for his Annual and Quotidian Use, with calendar table, etc. Manuscript, very beautifully written by Richard Hoer [*Diary*, ed. 1827, ii. 10, 'My servant, Ri. Hoare, an incomparable writer of several hands']. Old crimson morocco, with crest, and John Evelyn's monogram on the back, and the eight corners of sides of the binding, 1650, 12mo. A book of prayers composed by him and presented to Mrs. Godolphin, his 'most excellent and estimable friend,' with motto and device in his autograph at bottom of title, 'Un Dieu, Un Amy.' On the first fly-leaf is written, 'Remember with what importunity you desired this book of your Friend. Remember me for it in your Prayers.'"

See "N. & Q.," 4th S. x. 13, 163; *Acta Eru-ditorum*, 1698, p. 338 (Evelyn's *Numismata*); R. Freart, *Parallel of Anc. and Modern Architecture*, translated by J. E., 1707, fol., portr. and plates; Bp. Cosin's *Corresp.* (Surtees Soc.). One Evelyn M.P., Beloe's *Sevagenarian*, ii. 181-4. Sir John Evelyn, patron of Loug Ditton, Calamy, *Account*, 666, 667. JOHN E. B. MAYOR.

Cambridge.

THE POET LAUREATE AND THE KNIGHTS OF THE ROUND TABLE.—Now that the writings of Tenyson and critiques thereon are occupying so much space in "N. & Q.," it may not be out of place or uninteresting to direct attention to a marked use of certain terms throughout the Arthurian poems of the Laureate, which has not, so far as my observation goes, been hitherto noticed.

In the *Idylls of the King*, from first to last, although reference to "the Round Table" necessarily occurs frequently—about thirty times—the expression "Table Round" is uniformly employed with a single exception. This exception is found in the last idyll, "The Passing of Arthur," towards the close, where the following line occurs :—

"But now the whole Round Table is dissolved."

In every other instance we find "Table Round." It is certainly worth inquiry whether this form of expression is casual or designed; and the frequency, or rather constancy, of its employment would seem to preclude the former supposition. If such use of the words be designed, coming as it does from such a master of the English tongue and so accurate an employer of words as the writer, what may have been his intention in the case?

I venture to suggest this as a reason. In almost every passage where the words "Table Round" occur—indeed, perhaps in every one instance—in the Arthurian poems, they will bear the meaning of the *occupants* of the Table, King Arthur's knights, not the Round Table itself. If the passages referred to be consulted, this meaning of the words will be at once perceived in them, and, moreover, a suitability of their being so employed will be perceivable. In the last passage, above quoted, the reference to the Table itself will, I think, also be recognized and appear equally suitable to the subject. M. E.

WHITE KNIGHT'S LIBRARY.—Subsequent to the memorable sale of the Roxburgh library in 1812, one scarcely less remarkable took place in June, 1819, that of White Knight's library, by Mr. Evans of Pall Mall. The many fine and rare specimens which this library contained from the presses of Caxton, Pynson, and Wynkyn de Worde; the splendid collection of books, with the uncommon occurrence of some of them supposed, some allowed to be, unique, produced a most extraordinary degree of interest in the literary and bibliographical world. The most remarkable day of sale (June 5, 1819) was that fixed on for the following lot: "Boccacio, *Il Decamerone* (Venezia), per Christoval Valdorfer di Ratisfona. MCCCCLXXI." This book, the first edition, had been purchased by the Duke of Marlborough, at the sale of the late Duke of Roxburgh's books, for the enormous sum of 2,260*l.* ! Notwithstanding the publicity of this fact, all researches throughout Europe to procure

another copy of the same edition had proved entirely fruitless; this volume still continued to be the only known perfect copy of that edition. Besides its merits as unique, it contains many important readings which have not been followed in any subsequent editions. Never, perhaps, in this country, or in any other, was so great an interest excited about the fate of a book. Its extreme rarity, the enormous price it had realized at the Roxburgh sale, and the anxiety to see who would be the fortunate purchaser on this occasion, were irresistible attractions. Immediately after the last lot preceding the *Decameron* all became eager anxiety, and as soon as the clerk had, with difficulty, brought the book to the table, every one pressed forward to obtain a sight. The cry then became general for "hats off," which was complied with. Mr. Evans then addressed the company in a most elaborate and eloquent speech, and he concluded amid loud plaudits. The biddings then commenced. Mr. Rodd, bookseller, put the book up at 100*l.*; there were forty-six biddings, and the last bidders, at 875 guineas, were Messrs. Longman & Co. of Paternoster Row. The biddings chiefly lay with Mr. Triphook, the bookseller, and Mr. Griffith, for Messrs. Longman & Co. Earl Spencer was present, but did not bid more than two or three times, though he was the Duke of Marlborough's competitor at the Roxburgh sale. I "made a note" of the above many years ago, and the account will be found, *in extenso*, in *Curiosities for the Ingenious*, published by Thomas Boys, Ludgate Hill, 1821. FREDK. RULE.

"*THESAURUS EPISTOLICUS CALVINIANUS*."—I received this morning (Sept. 22) from Dr. Reuss a letter, of which I send the following transcript, as you may be willing to print it as an example of the good work which "N. & Q." effects (see *ante*, p. 205):—

"Neuhof, Strasbourg, Sept. 18, 1879.

"Most honoured Sir,—I thank you for the communication of your note on some errata in our *Thesaurus Calvinianus*. Your corrections are all evidently such as must be admitted without the least hesitation, and it is only too late to make them profitable to our readers. As to the erratum in the names of Cambridge and Canterbury, I wonder where you can have found it, for I do know very well the Latin names for both those towns, from the famous Codex Cantabrigiensis and the more celebrated Anselmus Cantuariensis. After all, scholars as you will be kind enough to forgive even a greater number of sins of that description in a work of such extent and containing so many particularities. I am, Sir, with all my heart, yours,
EDW. REUSS."

JOHN E. B. MAYOR.

Cambridge.

BOOKS NOT AT THE BRITISH MUSEUM: A GOOD SUGGESTION.—Would it not be a good plan if readers of "N. & Q." would record from time to time the books not obtainable at the British Museum? This would be of service to the Museum

authorities and also to Museum readers. The two following books I cannot find in the catalogue:—

1. The Rhymed Chronicle of Edward Manlove concerning the Liberties and Customs of the Lead Mines within the Wapentake of Wirksworth, Derbyshire. Edited by Thomas Tapping, with Glossary and Notes.—Manlove's original edition is in the Museum.

2. A Translation of Leo's *Rectitudines Singularum Personarum*. By B. Williams, F.S.A.—I have only seen this mentioned: query, was it published?

G. L. GOMME.

SHAMPOOING.—What hairdressers call *shampooing*, which is, of course, not shampooing at all, but only hairwashing with certain appliances, is an affair of very recent date. I have it on the authority of my hairdresser here (no mean authority) that it was introduced as a novelty about thirty years ago. There is, however, evidence that a process precisely similar was in use in the barbers' shops in Germany (and we may suppose in England also) early in the sixteenth century.

The designs of Jost Amman are well known. He was born at Zurich in 1539, and in 1560 removed to Nuremberg, where he produced woodcuts, characterized by great accuracy of drawing and correctness of detail, with such rapidity that one of his pupils averred that his master produced a "hay-waggon load of them in four years." One of these spirited pictures represents a barber's shop, probably in Nuremberg. In front is seen the barber's chair with a customer in it being shaved, while in the background is shown another customer undergoing the process of hairwashing. A fixed basin is apparently built against the wall (as at the present day). This is approached by three steps, on the uppermost of which the victim is represented kneeling with his head over the basin. A bracket projecting from the wall supports, at a considerable height, a hemispherical bucket, through the perforated bottom of which the water flows with which the barber's apprentice operates upon the well-lathered and bullet-looking head of the patient. How the flow from the bucket is regulated does not appear. The whole process thus depicted by Jost Amman is exactly what may be seen and experienced any day in Piccadilly. A copy of the woodcut in question is given in Knight's *Pictorial Shakspeare*, in illustration of the passage touching "the barber's chair" in *All's Well that Ends Well*, Act ii. sc. 2. ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

MEMBERS OF HARVARD COLLEGE INCORPORATED AT OXFORD.—The following entries respecting members of this college are recorded in Anthony & Wood's MS., E 6, "List of Bachelors of Arts from 1505." As they are of a very early date, a note of their existence will probably be valued by the historians of that college:—

"1655, Maii 31. Joshua Ambrose nuper Coll. Harvardini Cantabrigiæ in Nova Anglia alumnus et Art.

Bac. ibidem incorporatus erat huic vniuersitati: nunc e Coll. Pemb. vide inter magistros hoc anno ad finem.

"1657, June 11. Jonathan Willoughby Nov. Hospic. [i.e. New Inn Hall] per 3 annos in Academia Cant. in Nova Anglia studuit."

GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

PARLIAMENTS OF 1571 and 1572.—It is perhaps worth noting that in the recently issued blue-book containing a "List of Parliaments and Return of Members, 1213-1702," the Parliament which (according to Browne Willis) commenced April 2, 1571, and lasted to May 29 following, is entirely omitted. The Parliament of 1572 has heretofore been thought to have dissolved March 18, 1580. The new return extends it to April 9, 1583.

W. D. PINK.

Leigh, Lancashire.

HAUNTED HOUSES.—In an interesting paper on "Recollections of Old Burnley" (Lancashire), by Mr. Charles, Librarian, read on September 9, 1879, to the Literary and Scientific Club in that town, occur the following bits of folk-lore:—

"Like many old houses, Bridge End House [Burnley] was said to be haunted, but I never ascertained in what shape the boggart came. A superstition strongly prevailed relative to the bridge; it was thoroughly believed by many that if three funerals went over it in one day something terrible would happen. There is an old legend which says that the body of a murdered man was buried in the foundation of some part of the walls. Hugh Miller, in his *Schools and Schoolmasters*, says that while working as a stonemason in a remote part of Scotland he visited the ruins of Craighouse, a grey fantastic rag of a castle, which the people of the neighbourhood firmly believed to be haunted by its goblin—a miserable-looking, grey-headed, grey-bearded old man, who might be seen late in the evening, or early in the morning, peering out through a narrow slit or shot-hole at the chance passenger. Hugh Miller also says that he met with a sunburnt herd-boy who was tending his cattle under the shadow of the old castle wall. He began to ask the lad whose apparition he thought it was that could continue to haunt a building whose last inhabitant had been long since forgotten. 'Oh, they're saying,' was the reply, 'it's the spirit of the man who was killed on the foundation stone, soon after it was laid, and then built intil the wa' by the masons, that he might keep the castle by coming back again; an' they're saying that a' varra auld hooses i' the country had murderit men builded intil them i' that way, and that all o' them hev their bogie.'"

JOHN W. BONE.

"LONG FEATHERS."—Is this bit of ironical slang worth preserving? An old man, lately emerged from what we North-countrymen call the "Bastle," objected in my hearing to that institution, because, *inter alia*, "you had to sleep there on long feathers," that is, upon bedding stuffed with straw. A.

"ILLUSIONABLE."—It is well to note new words when they appear. I never met with the above till to-day, and hope that I may never come across it again. The quotation is from a contemporary, dated Sept. 6, 1879 (I am not hard-hearted

enough to give a more precise reference): "One who had been in the maturity of his powers and reputation when these *illusionable* youths were in their cradles." ANON.

"TALLET," A WEST-COUNTRY WORD.—In a review of Miss Helen Mathers's novel *My Lady Green Sleeves*, a week or two ago, the *Daily News* said: "We should like to know what a 'tallet' is, because Miss Mathers alludes to it familiarly several times." Had the critic been a West-countryman, or asked such a one, he would have learnt that "tallet" is nothing more than hay-loft. In my younger days I should have used it as I did the word "spretathe" (a West-country verb to express the effect of cold on the skin), without a thought of its being unintelligible in the East.

C. T. B.

REPUTED CENTENARIANS.—I extract the following from the *Newcastle Daily Chronicle*, Aug. 29, 1879:—

"There was interred on Tuesday, in the cemetery at Port Glasgow, a woman named Jean Haggerty. She had reached her 101st year, and had lived in the town for upwards of half a century. Some years ago a woman named Shand, who lived in Sinclair's Close, died at the advanced age of 105 years."

Perhaps some one in the neighbourhood of Port Glasgow will investigate these cases.

EDWARD J. TAYLOR, F.S.A. Newc.

In the Halifax parish registers, under 1568, is found: "Roger brook of Halyfax sepult^d xi day of Decēber of the age of vi score & xiiij yearē." Also, Nov. 10, 1721, John Roberts, in his 114th year; also, April 8, 1742, Ann Parrot, Skir. (*i.e.* of Skircoat), widow, aged above 100 years.

T. C.

HEREFORDSHIRE WORDS.—The writer of the article on Herefordshire in the *Quarterly Review* for July, 1879, p. 180, says that amongst curious words and phrases not noticed in Sir G. C. Lewis's *Glossary of Provincial Words* are the verb to *plot*, *i.e.* to throw sods or clods at a person, and the expression "Three months *all-so* a fortnight," for "Two months and a half." *All-so* = all but.

JOHN CHURCHILL SIKES.

"WITH BRAINS, SIR."—This reply, to one who impertinently questioned him concerning the *vehicle* with which he mixed his colours, is attributed to Opie. A similar repartee is ascribed to Etty, though, as recorded in Gilchrist's *Life of William Etty, R.A.* (vol. ii. p. 191), it was not as terse and not as true as that of the earlier Academician:—

"Young painters were continually teasing Etty about his 'medium'—that all-important point with a certain class of students. 'Tell them,' Etty would say, a good deal bothered by the subject—'tell them the only medium I use is brains.'"

ST. SWITHIN.

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.]

LATIN VERSES (!) at WINCHESTER.—The compiler of Murray's *Handbook for Surrey, Hampshire, &c.* (second ed., 1865), in describing Winchester, mentions the visit paid to that city by Henry VIII. and Charles V., on which occasion, he says, the following verses were composed and placed beneath Arthur's Round Table:—

“Carolus et Henricus vivat; defensor uterque,
Henricus fidei, Carolus ecclesie.”

The first line is not a verse at all, but a jumble of false quantities. No rearrangement or modification of the words can ever make them scan. Is any reader of “N. & Q.” able to furnish a correct version of these lines and say where it is to be found?

J. DIXON.

“**THE MACARONI MAGAZINE.**”—In a Norfolk farmhouse I lately came across a torn and imperfect copy of a magazine which I am told is very scarce, and the name of which is probably known to few of the readers of “N. & Q.” The title-page runs thus:—

“The Macaroni and Theatrical Magazine, or Monthly Register of the Fashions and Diversions of the Times; conducted upon a much more Elegant and Liberal Plan than any other Work of the Kind hitherto Published. London: Printed for the Author and Sold by John Williams, next the Mitre Tavern, Fleet Street, 1772.”

In some of the later numbers or parts, dated 1773, it alters the above title, and calls itself the *Macaroni, Scavoire Vivre, and Theatrical Magazine*. It does not seem to have run beyond one volume. Its contents are miscellaneous and rather broad and humorous, but it contains some portraits of statesmen and other distinguished personages. What is known of its career, and who was its editor? Does its name survive in the shape of any reference or allusion to its pages in other works?

E. WALFORD, M.A.

Hampstead, N.W.

THE SCOTCH TARTAN.—Can any reader refer me to the periodical in which I read some years since an interesting article on this subject, based on a book which the reviewer denounced as not to be relied upon?

T. T. S.

BISHOP GRAY'S LIBRARY, CAPETOWN.—What provision has been made by the imperial or colonial government for the preservation of the valuable library and rare MSS. bequeathed by the late Bishop Gray to the Cape Colony? W. M. M.

PORTRAIT OF MARGARET PATTEN, A REPUTED CENTENARIAN.—Who was Margaret Patten? I saw last week a beautiful engraving of a portrait

of her. The account I got of the picture was, “The original is in St. Margaret's Workhouse, Westminster. She was an old Scotchwoman, made broth for James I., and lived to be 136.” I have no doubt the question has been asked before, but I should like to know who was the painter of the picture and who the engraver.

C. PICKERING CLARKE.

“**LA SPADA D'HONORE.**” By Primo Damascino. With portrait of Hugh O'Neill, Earl of Tyrone.—I should be glad to be able to become possessed of the above.

N. O. G.

A PROVERB.—In a MS. written at the beginning of the last century I find the following mentioned as a proverb then current in the Borders: “*Kacabo undes*, quoth the Laird of Bemersyde, when he broke a baremeall cake on a feast day.” I have failed to find any one who can explain the italicized words. Perhaps MR. J. R. HAIG or some other reader of “N. & Q.” may be able to do so.

JOHN RUSSELL.

Galashiels, N.B.

“**HEP! HEP!**”—What is the meaning of this expression in George Eliot's work *Theophrastus Such*?

CRAPAUD.

AUTHORSHIP OF “VESTIGES OF CREATION.”—Is anything known with certainty of the authorship of the above work? In its notice of the late Sir R. Vyvyan, the *Times*, about a month ago, treated the notion that he was the author as unfounded or disproved. A once intimate acquaintance of Sir R. Vyvyan has, however, lately expressed to me his belief that the book was really written by him.

C. C. M.

PORTRAIT OF QUEEN CATHERINE PARR.—Mr. Cundall, in his *Hans Holbein*, just published in Messrs. Low's series of “Illustrated Biographies of Great Artists,” says: “After a short interval the king married a widow, Lady Catherine Parr. There is no portrait of her which we can trace to Holbein.” I have an undated engraving by W. C. Edwards, said to be from a portrait of Queen Catherine painted by Holbein. It is inscribed: “To Dawson Turner, Esqre., A.M., F.R.S., this print, from a painting now in his possession, but which had remained till the last ten years uninterruptedly in the Parr family, is respectfully inscribed by his very humble serv^t, W. C. Edwards.” Where is this portrait now, and what claim has it to authenticity?

D. BARRON BRIGHTWELL.

THE STORY OF THE ENGLISHMAN, THE FRENCHMAN, AND THE GERMAN who were to write about the camel, and how the German retired to his study, and evolved an idea of the camel out of his inner consciousness, is too well known to need

telling, but I do not know where it first appeared or who told it. I have an idea it appeared in the *Quarterly Review* when Plancus was consul, and that Robert Southey was the teller, but I should like to have the idea confirmed or corrected.

A. H. CHRISTIE.

SIR WALTER SCOTT.—According to Mr. Lockhart and other authors, this notable novelist was born at Edinburgh, August 15, 1771, when the geocentric position of Mercury was the first face of Virgo, his House; and so it was in the case of the Rev. E. Irving, the preacher, and in that of Simpson, the mathematician, whose horoscope is contained in the *Annual Register* for 1764. Is there any authentic statement of Sir Walter's time of birth? In his introduction to *Guy Mannering*, quoted in my *Plea for Urania*, he disclaimed personal knowledge of the time. C. C.

ROBERT SOUTHEY, M.P.—It is well known by readers of Southey's life that he was returned to Parliament in 1826 for Downton, but almost immediately was unseated or accepted the Chiltern Hundreds. I am told by a collector of autographs that he never would exercise his privilege of franking letters. Is this true, and, if so, what was his motive for refusing? SCRUTATOR.

OLD HOUSES WITH SECRET CHAMBERS, &c.—Can any one tell me of any old mansions, manor houses, &c., in England that have secret chambers, concealed apartments, staircases or passages contrived in the thickness of the walls, hiding places entered by trap doors or sliding panels, or any other intricate internal arrangement? A. F.

[See "Priests' Hiding-places" in our 1st and 2nd Series, *passim*.]

ELSDEN CHURCH, NORTHUMBERLAND.—At the recent restoration of Elsden Church, Northumberland, on the flooring being removed, about 1,500 perfect skulls and the fragments of about 500 more were found, all lying close together, and evidently those of young men, the teeth being perfect. There can be little doubt the remains are those of the men who fell at the battle of Otterburn in 1388, which was fought about three miles distant from Elsden. At the same time another curious discovery was made at this ancient church. In the bell turret were found built into the masonry three skulls of horses. They were removed and are now to be seen perfect. Can any of your readers explain the meaning of this? WILLIAM HALL.

THE TRANSLATION OF THE EMPEROR NAPOLEON I'S REMAINS.—Some years since you published a most graphic and detailed account of the opening of Napoleon Bonaparte's grave at St. Helena, and of the funeral his remains were given in St. Helena till they were deposited on board the *Belle Poule* frigate. I met at the same time,

somewhere else, an equally detailed and interesting account of the arrival of the remains (I think at Marseilles), and of the great honours conferred on them; also details of their transit through France and final entombment in the *Hôtel des Invalides*. Can any of your readers kindly inform me where I shall find or see that account given?

C. J. H.

STOKE CHURCHYARD, DEVONPORT.—In my wanderings lately through Stoke Churchyard, Devonport, I came to a tomb surmounted with a large urn. The inscription was entirely obliterated, but on the west side was a large shield, thus emblazoned: Argent (?), a bend invected azure between two stags' heads cabossed, attired, impaling quarterly, 1 and 4, Ermine, on a canton sable an escallop; 2 and 3, Gules, a cross in saltire, on a chief three lions rampant. Whose arms are the above? J. WHITMARSH.

"G. S." FOR GOLDSMITH.—Can any of your readers tell me whether these initials were ever appended to names, as an abbreviation for "goldsmith" or "banker," about the years 1720-50? Any facts bearing on this subject will be welcome.

E. WALFORD, M.A.

Hampstead, N.W.

ARE THE COLOURS OF LIVERIES ADOPTED FROM THE COAT OF ARMS IN AN ARBITRARY MANNER?—Can any, some, or all of the colours be distributed *ad libitum* to the coat, waistcoat, or any other part of the servants' livery? Or are there any rules for this distribution? ZANONI.

["The liveries of servants and retainers are usually of the principal metal and colour of their masters' arms," Seton, p. 227. Cf. Boutell, p. 437.]

"WHITTLING."—In the *Scientific American*, June 7, the following appears: "Our Southern boys must be tied to trades instead of professions, be taught to prefer the plow-handle to *whittling* on the streets and sunning themselves in front of grog-shops." What does *whittling* mean in this instance? T. D. S.

[Webster gives "to excite with liquor, to inebriate."]

MISSIONARY SUBSCRIPTIONS "FOR THE NATIVES IN NEW ENGLAND."—From an old MS. book, containing many items illustrative of the history of Halifax, and written by John Brearcliffe, who died in 1682, I extract the following, which may interest many of your readers:—

"A p'ticular followeing who gave...day of Novemb^r, 1653, for & towards y^e p'moting of y^e Gospell amongst y^e natiues in new England, & y^e said moneys is to be bestowed on lands in our Land to y^e valew of 2000th a yere, & so be sent ouer to them yearly to bring natiue children to read."

It contains the names of 154 persons, whose contributions amount to nearly 17*l.*, in sums varying from 2*d.* to 1*l.*, there being three subscriptions of

the latter sum. Is there any confirmation of this subscription list to be found elsewhere? T. C.

ARMS OF ALICE, WIFE OF HENRY BRANDRETH OF HOUGHTON.—Can any correspondent identify the following coat quarterly, carved on the monumental slab, in Houghton Regis Church, Beds, of Alice—, widow of Henry Brandreth of Houghton, which Alice died in 1683? 1 and 4, Three eagles displayed; 2 and 3, A chevron between three fleurs-de-lis. Is it further ascertainable whose son the said Henry Brandreth was, who died in 1672, and whose arms are also carved on his gravestone as, on an engrailed chevron between three escallop shells a mullet for difference? F. RENAUD.

[The Brandreths are stated in Burke's *Landed Gentry*, 1879, to have been seated at Houghton Regis since "before 1672," and to have purchased the estate and advowson from "Sir Lewis Dye of Bromham, an officer in the army of King Charles I." It is possible that Alice Brandreth may have been a daughter or other relation of Sir Lewis. The Brandreth coat is blazoned by Burke as "Per pale and per chevron arg. and sa., two chevrons engrailed between three escallops counterchanged," and no mention is made of the mullet. The pedigree given does not mention either the Christian name of the first Brandreth of Houghton or the maiden name of his wife.]

AUTHORS OF QUOTATIONS WANTED.—

"THE SHAME IS NOW NOT TO BE A ROGUE."—Wanted an explanation of the above seeming paradox. E. S.

Replies.

THE MASTER OF ARTS GOWN, OXFORD.

(5th S. xi. 273; xii. 113, 136.)

The remarks of DEO DUCE are only another proof that even after fifty years' acquaintance with Oxford there may still be found something to learn. MR. PICKFORD is quite right, and there is nothing "mythical" in his statement. In the second volume of the *History of the University of Oxford*, printed for Ackermann in 1814, there are examples given of all the various dresses, and in the explanatory letter-press at p. 261 is the description of the M.A. gown, thus:—

"The master of arts wears a gown of prince's stuff, and a hood of black silk lined with crimson; the gown is remarkable for the semi-circular cut at the bottom of the sleeve."

There is added to this a foot-note, which runs thus:—

"The master of arts dress gown is that worn by the proctor, *excepting* the ermined hood, which is the peculiar badge of the proctor's office. This gown has, however, grown into such total disuse as scarcely to be known in the university. It may be seen attached to the master of arts in Loggan's *Prints*."

How has DEO DUCE missed this latter illustration? Perhaps because, though the velvet-sleeved gown of the M.A. is given, it is marked beneath,

as it is in Ackermann, plate xvi., "Collector." The explanation to Ackermann's plate is, "The dress of the collector (pl. xvi.) is exactly the same as that of the proctor, excepting a hood." Perhaps also even those who have known Oxford for fifty years could not readily answer the question, "What was a collector?" The collector was an officer appointed by the proctors in former days to prepare the lists of "determiners" and regulate the days on which the dissertations were to be read. The collectors were usually two in number, and selected by the proctors from among men of their own colleges who had just taken their degrees.

A B.A. was entitled to his degree of M.A. without further examination on having "determined," the act or exercise of which consisted in reading two dissertations in Latin prose, or one in prose and a copy of Latin verses, in the Lent following the bachelor's degree; and as the proctor (representative of all the M.A.s) wore always the full dress of his degree, with the hood of his special office, so the collector, as the representative of the proctor, and with reference to the degree about to be conferred, wore, although a bachelor, the dress gown of the master of arts as a dress of office. That the full dress gown was worn in 1814 by all the masters of arts is a new piece of information to me, though my acquaintance with Oxford has lasted now for "some fifty, or by'r Lady, inclining to three score" years, and I shall seek for further confirmation of it. G. V. Cox does not mention it in his gossiping *Recollections*, and the special orders of the "Chancellor, Heads of Houses, and Proctors" of June 11, 1814, were (with regard to dress):—

"That all *proctors* wear their scarlet gowns and hoods in the procession, at dinner, and in the theatre, and masters of arts, and all other graduates, the gowns and hoods of their respective degrees."

There were forty-three "proctors for the occasion" appointed, and a certain number of masters selected for the procession from Magdalen Bridge; but at present I know of no authority for saying that they wore the old full dress of their degree, but I will not contradict MR. E. H. MARSHALL'S eye-witness without proof. My strong doubts, however, are confirmed by those of some of the oldest of heads of houses and others.

With regard to MR. PICKFORD'S original question of the latest use of this gown, I believe I am correct in saying that it has been disused for some 200 years, except its being worn yearly by the collector. As the last use of the gown, as an official dress, may one day be questioned, let me here record that it has been disused entirely since 1820. The last appointment was made by the late Warden of Wadham, Benjamin Parsons Symons, who was proctor in 1818-19. He, seeing that "determining" had become not only a farce, but a thing of evil, by bringing up all the bachelors of the year into residence *with nothing to do*, determined to get

"determining" done away with, and succeeded, but, of course, had to appoint the collector for Lent, 1819, before he went out of office himself.

GIBBES RIGAUD.

18, Long Wall, Oxford.

P.S.—Since the above was written I am able to disprove the statement (*ante*, p. 136) that the proctor's gown was worn by all M.A.s at the Commemoration of 1814, by means of two eye-witnesses whose memories, and indeed all their faculties, are still very good. 1. The Provost of Oriel, now some ninety years old, tells me that he was then an M.A., and was formally presented to the Prince Regent at the *levée* held at Christ Church; and "that certainly, to the best of his recollection" (which no one will, I think, doubt), "the masters wore the usual M.A. gown and hood." 2. Another eye-witness, afterwards a distinguished member of Exeter College, for whose faculties I myself can vouch, is still holding a college living; and he states that he "was taken into the Sheldonian Theatre in 1814, when the allied sovereigns were present, by his father, an M.D. of C. C. Coll., and that the M.A.s merely wore the ordinary stuff gown." This eye-witness also tells a little story which should be recorded. When Prince Blucher was passing out from the semicircle through the area, and through the body of M.A.s, they patted him on the back as he went along; but Blucher, whose arm was in a sling, looked annoyed, and turned round, repeating the words, "Blessé, blessé!" The dons, according to the eye-witness, being ignorant of French, did not desist, but, as they continued the patting, repeated the compliment by saying, "Bless you! God bless you!"

As soon as I had seen MR. E. H. MARSHALL'S communication that a B.A., who was an eye-witness, had stated that the present proctor's gown was worn by all the masters of arts in the Sheldonian Theatre, when the allied sovereigns visited Oxford in 1814, I wrote to the Warden of Merton College on this subject. Mr. (now Dr.) Robert Bullock Marsham took his M.A. degree on June 16, 1814. On that day, according to the List of Graduates, the degree of D.C.L. was conferred by diploma on Field-marshal Blucher and Schwartzberg, on the Prince of Mecklingburg-Strelitz, on Lieut.-Generals Czernicheff, Onwaroff, and Ozaroffski; and by decree of Convocation on Lord Sidmouth and Earls Bathurst and Harrowby. Mr. Marsham was in the thick of the great doings, and, as a recently fledged master, likely to be impressed with any unusual matters whether of costume or ceremonial. He writes to me:—

"I do not believe that M.A.s wore any other than their ordinary gown in the Sheldonian Theatre on the occasion of the visit of the allied sovereigns in 1814. I certainly did not wear the proctor's gown myself. I am also not

aware that the proctor's gown with velvet sleeves is the dress gown of the M.A."

The Registrar of the University informs me that until recently the Academical Statute on dress remained unaltered, and contained no allusion to any other than the M.A. gown. Both he and I during our residence in Oxford have conversed with masters who were present in 1814, and who would most certainly have mentioned so remarkable an innovation in costume, when they were discoursing on the great doings of that notable occasion. But we never heard our old friends breathe of such a thing. Besides, one may ask, where is the tradition of the Oxford tailors? If (say) 500 masters were present, and 500 proctors' gowns at ten guineas apiece were furnished for the nonce, what a harvest for them! What a subject to descant upon with those gentlemen who set so highly by dress and costume! Where, moreover, are the gowns and velvet sleeves now? Some would have lingered on into our time as trophies of so memorable a pageant in which the wearers had assisted. DEO DUCE.

In a paper dated June, 1635, among manuscript collections of Gerard Langbaine, and headed "Different formes of Gownes for all sorts of Scholars in their Severall Ranges," I find the following:—

"*Scholars Probationers*.—3. Scholars or fellows of Colleges that are not graduates, wide sleeved gownes with standing capes, without silke or silke stuffe facing but of some other stuffe of lesse cost."

"*M^r Art non Theolog^r*.—8. Of a standing cape, sleeves cut halfe over and a little slitt in y^e out side of the arme above the Elbowes and reaching onlie to the lower part of the knees for a M^r of Artes that is noe divine, noe Bachelo^r of Phisicke or of Lawe, without buttons, Lace, facing of Velvet, plush or any the like costlie weare (but if he please) with Sattin Taffatic or the like."

"*Theologus*.—9. For a divine the like gowne, but the sleeves not slitt, to reache onlie to the lower parte of the knees."

"16. A M^r of Artes that is a publike lecturer, Custos Archivorum, the Universitie publike orator, the chiefe Librarie Keeper, and no divine, a gown like to that of a Bacch. of lawe, but with ornament of Laced Buttons and facing of Velvett, if he please, and with winged plates or flappes behind the arme pitt."

"17. A wide sleeved gowne with a civill hood upon the left shoulder hanging backward (or if he be a principall of a hall upon both shoulders) compassing the neck behinde for any M^r of Artes to weare it where and when y^e Statutes doe not prescribe a Taffatic or Minnever hood."

"18. M^r Proctors may not weare any other gowne and they as also Compounders or noble men or their sonnes may face it with velvett or plush, others may not, but with Sattin Taffatic or the like weare."

From these descriptions it is, I think, apparent that on no occasion was an ordinary M.A. gown to be faced with velvet, but that those who proceeded to the degree of M.A. as grand compounders were permitted to wear wide-sleeved gowns faced with velvet, as the present dress of the proctors.

This may be the solution of the tradition mentioned by MR. PICKFORD. W. H. TURNER.
Oxford.

The following passage is extracted from Dr. Hook's *Church Dictionary* (tenth edition), and is strongly corroborative of my assertion. It may be found under the article in that work on "Hoods": "Masters of arts had originally fur hoods like the proctors at Oxford, whose dress is, in fact, that of full costume of a master of arts (*Jebb*)." Yet admitting the proctorial gown to be the proper dress gown of the ordinary M.A., it may be queried, Was it ever generally adopted as such, and when, if adopted, did it cease to be worn?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Having once lived in Oxford for more than a quarter of a century, I may state that I always understood that the proctor's gown (without the tippet) was the dress gown of masters of arts, and I remember being at the Winchester election in 1825, when the examiners, called Posers, wore such dress gowns with velvet sleeves. Whether that is the custom now I cannot say. J. R. E.

"MISERRIMUS" (5th S. xi. 348, 392, 432; xii. 173.)—The subject of the unhappy epitaph "Miserrimus" has cropped up again in "N. & Q." It suggests to me to send some thoughts upon its origin and meaning. In the first place, is it quite certain that the gravestone on which it is inscribed in the cloisters of Worcester Cathedral is that to which Wordsworth refers in his sonnet? I remember to have heard a different version. The Lake district, in which Wordsworth and Southey resided, was formerly in the diocese of Chester; and Bishop Blomfield, while visiting it in 1825 or 1826, took a walk amongst the hills and vales with the two poets. In the course of their ramble they are said to have come upon a churchyard in which a gravestone was found bearing this single word, "Miserrimus." Shocked at the apparent want of Christian feeling exhibited in it, they were all three inspired to put their sentiments into poetic language. We have the result of Wordsworth's thoughts, but what became of Southey's does not appear. I am in possession of Bishop Blomfield's, and now venture to send them to "N. & Q.," as being not unworthy to stand beside those of the Lake poet:—

"On seeing a Tombstone inscribed with the single word
"Miserrimus."

Ask not whose silent ashes here repose,
Or whose this cold untitled stone; his name
Inquire not: Fortune knew it not, nor Fame.
"Most miserable!" Word of grief and shame!
Let not the precincts of God's house proclaim
That of His children there was one who chose
Unmitigable sorrow, and declined
The healing waters of Siloam's font

And Gilead's precious balm. Ah! weak and blind
And miserable they who to the mount
Of Calvary ne'er look, but unresigned
Sink into hopeless sleep, to wait the dread account."

In the second place, is it certain that both the poet and the bishop, not to mention other critics, have not entirely misinterpreted the meaning of this solitary word as so inscribed on the tomb? No one knows the author of it, but we may fairly suppose him to have been a Christian man suffering under the saddest of mental maladies, despair of God's mercy. He may have had the firmest faith in its existence, but was unable to appropriate it to himself. Under the influence of great depression of the nervous system such a sad impression comes over the mind, unrelieved by any gleam of the sunshine of peace and hope. It is no uncommon case, but it is simply the result of disease, and not of wilful disbelief. It cannot be charged upon any one as a crime or a fault. The remarkable case of the poet Cowper is an instance of it. He was a man of the soundest faith and the truest piety, and yet he was unable to take to himself the comforts of religion. What more wretched can be conceived of the state of a good man's feelings than the last sentiment which he uttered, in reply to a friend who asked him how he felt? "I feel," he said, "unutterable despair." Is not the solitary word "miserrimus" the fittest description of his case? Local tradition seems to fix the sad sentiment upon the memory of a persecuted and suffering Non-juror—the Rev. W. Morris. But it is probably incorrect; and it is unjust to him to charge him with a distrust in the mercy of God in Christ. A religious-minded man, who had submitted to suffering for conscience' sake, was not likely, if in a sound state of mind, to disown the promises of Christ, or to describe himself as "miserrimus" on account of his worldly privations. Some one suffering the miseries of a morbid depression of his nervous system could alone thus put his sufferings on record on his tomb.

"Seek not his name and story to disclose,
Nor draw his frailties from their dread abode:
There they alike in trembling hope repose
The bosom of his Father and his God."

A FELLOW-SUFFERER.

It is, I believe, an undoubted fact that this little book was written by Frederick Mansell Reynolds, eldest son of Frederick Reynolds, the dramatist. He was the first editor of Heath's *Keepsake*, and besides *Miserrimus* wrote *The Coquette*, a novel, 3 vols., 1834, and *The Parricide*, a romance, 2 vols., 1847. He died at Fontainebleau, on his way to Italy, on June 7, 1850, and in the *Gentleman's Magazine* for 1850, ii. 231, there is a brief record of his death, in which he is described as the author of *Miserrimus*. EDWARD SOLLY.

Wm. P. Scargill was the Unitarian minister in

this town fifty years ago. I have all his works, and believe he was not the author of *Miserrimus*. Several poems have been written on this simple epitaph.

Bury St. Edmunds.

SIR PETER DANIEL (5th S. xii. 207).—Peter was a family name in the house of Daniel of Tabley, Cheshire; but the knight inquired after is not to be identified with any in the pedigree, except he were Peter, a younger son, who was living in 1666 (cf. Le Neve's *Knights*, p. 501; Ormerod's *Cheshire*, new ed., i. 475-6). I possess a quarto volume of London sermons, &c., which has numerous autographs, &c., of a Lionel Daniel, whose London connexions would seem to show that he belongs to MR. HART's branch of the family. I will describe the contents of the volume in detail, as the arrangement is that of Daniel himself.

1. The Active and Public Spirit, handled in a Sermon, Preached at *Pauls*, Oct. 26th 1656. By *Thomas Jacomb*, minister at *Martins-Ludgate*, London. 1657. "Lionel Daniell."

2. Οὐ Δεξιμόρες ἐλεηθῆσονται, or *Gods Mercy for Mans Mercy*. Opened in a Sermon at the Spittle March 31. 1657....By *Thomas Jacomb*...1657. "Lionel Daniell 1657."

3. Divine Arithmetick, or the Right Art of numbering our Dayes. Being a Sermon preached *June 17* 1659, at the Funerals of Mr. *Samuel Jacomb*, B.D....By *Simon Patrick* B.D. Minister of the Gospel at *Battersea* in Surrey. 1659. "Lionel Daniell 8 July 1659."

4. Moses his Death; Opened and applyed, in a Sermon At *Christ Church* in London, Decemb. 23. MDCCLVI. At the Funeral of Mr. *Edward Bright*, M.A....By *Samuel Jacombe*.

5. The Life of Faith, as it is The *Evidence of things unseene*. A Sermon, Preached (contractedly) before the King at *White-Hall*, upon *July* the 22th 1660. By *Richard Baxter*, one of his Majesties Chaplains in Ordinary. 1660.

6. Enoch's Walk and Change, Opened in a Sermon at *Lawrence Jury* in London, Febr. 7th 1655, at the Funeral of the Reverend Mr. *Richard Vines*. By *Tho. Jacombe*....The Third Edition. 1657. "Lionel Daniell his booke 17 feb. 1657."

7. The Good Mans Death Lamented. A Sermon preached at *Mary Woolnoth* in *Lambard-Street* London, *June 18th* 1655. At the Funerall of that faithfull Servant of Christ Mr. *Ralph Robinson*, Minister of the Gospell and Pastor of the Church then. By *Simeon Ashe*, Pastor of the Church at *Austins* London. 1655.

8. A Sermon preached before the Honourable House of Commons At their *Publique Fast*, *Novemb. 29.* 1643. By *William Bridge*...1643. "Lionel Daniell 1655."

9. The Monster of Sinful Self-seeking, anatomized, together with A Description of the Heavenly and Blessed Selfe-Seeking. In a Sermon preached at *Pauls* the 10. of *December*, 1654. By *Edm. Calamy*, B.D. 1655. "Lionel Daniell his booke 1655."

10. The Rib Restored: or *The Honour of Marriage*. A Sermon Preached in *Dionis-Back-church*, occasioned by a Wedding, the 5 day of *June* 1655. By *Richard Meggot*...1656. "Lionel Daniell 28 Jan: 1655."

11. Zions Birth-Register unfolded in a Sermon to the Native-Citizens of London. In their Solemn Assembly at *Pauls* on Thursday the viii. of *May*, A.D. M.D.C.LVI. By *Thomas Horton*, D.D. 1656. "Lionel Daniell his booke 4 June 1656 cost 7^d."

12. The Olive-Branch Presented to the *Native Citizens* of London, In a Sermon preached at *S. Paul's Church*, *May 27*, being the day of their Yearly Feast. By *Nath. Hardy* Preacher to the Parish of *S. Dionis* Back-church. 1658. "Lionell Daniell 20 June 1658."

13. The Trial of Mr. *John Lilburne*, Prisoner in Newgate, at the Sessions of Peace, Held for the City of London...13, 14, 15, and 16 *July* 1653. 1653. "Lionell Daniell, 1653."

14. The Exceptions of *John Lilburne* Gent. Prisoner at the Barre to a Bill of Indictment...1653.

15. Iter Boreale. Attempting something upon the Successful and Matchless March of the Lord General *George Monck*, from Scotland to London, The last Winter, &c. [1659]. *Veni, Vidi, Vici*. By a Rural Pen. 1660[?] "Lionell D..... 18 May...."—To the line "God save that soul that sav'd our Church and State," Daniell has added "Amen" and the same word is added to "Vive St. George." "3^d January 1669 Died Gorge Monck."

16. The Tryals of Sir *Henry Slingsby* and *John Hewet* D.D. for High Treason, In Westminster-Hall. 1653.

17. The Speeches and Prayers of Major General *Harrison* Oct. 13 [and nine other Regicides, Oct. 15-19]. 1660.

18. The Form and Order of the Coronation of *Charles II.*...at *Secon*, the first day of *January*, 1651. By *Robert Dowglas* Minister at *Edinburgh*. 1660.

JOHN E. BAILEY.

Stretford, near Manchester.

WALTER'S LOGOGRAPHIC PRESS (5th S. xii. 223.)—MR. MARCHANT'S interesting note on this subject, which sent me back to one scarcely less interesting in the First Series (vol. i. pp. 136, 198), leads me to ask where any list may be found of the various works published by the enterprising founder of the *Times*. I ask because I have before me a copy of his logographic edition of *Robinson Crusoe*, which is incorrectly described in *Bohn's Lowndes* as with *Serious Reflections*, 1790, 8vo., 2 vols., whereas the *Robinson Crusoe* occupies two volumes, which are followed by a third entitled:—

Serious Reflections of Robinson Crusoe with his Vision of the Angelic World: to which are annexed The True-born Englishman, a Satire, and a Political Dissertation entitled The Original Power of the People of England Examined and Asserted. Vol. III. London, Printed at the Logographic Press, and Sold by J. Walter, No. 169, Piccadilly, opposite Old Bond Street. MDCXC. Pp. viii, 408.

How long did plucky and intelligent John Walter persevere in logographic printing? In the interesting prospectus issued by him, announcing that from Jan. 1, 1788, his paper the *Universal Register* would be published under the title of the *Times, or Daily Universal Register*, reprinted in "N. & Q.," 3rd S. ix. 3, it is said, "This paper is printed and published at the Logographic Printing Office, Printing House Square, Blackfriars." When did the *Times* cease to be printed logographically?

WILLIAM J. THOMS.

"BASING HOUSE" INN (5th S. xii. 147).—There is no longer any "Basing House" Inn bearing that sign in Shoreditch; the recent ill-judged railway intrusion and Metropolitan Board improvement

folly have utterly destroyed the interest of this locality; but there is a public-house with the sign of "Basing House" at 27, Kingsland Road, adjacent to which there is a Basing Place. I am unable to say whether it was named from the public-house or that from it. There was a Basing Lane in the City, where the old Merchant Taylors' Hall was and the famous Gerrard's Hall with its celebrated crypt; both edifices are gone and the lane with them, for the City has no pride in its old treasures. The crypt was beautiful: I saw it as they were demolishing it. I heard the shriek of old Gisir's ghost, and saw the vulgarity of modern life settle down upon the spot, like Britannia on a halfpenny, where she sits still. The early closing movement was started at a meeting first held at this old inn of Gerrard's Hall.

There is a Basing Yard at the back of Hanover Street, Peckham, a pale reminiscence of Basing Manor, a residence well known in the time of the Stuarts. It belonged then to Sir T. Gardyner, the same who in 1630 wrote to Lord Dorchester about the Papal machinations in Spain, and said he would write a book about them were his time "not so much occupied with growing melons and other fruits," but pumpkins obscured the Papacy. How the name of Basing sprang in all these places I know not. The Basings built Basinghall.

C. A. WARD.

Mayfair.

The "Old Basing House" Inn—for it was an inn in the old coaching days, and the last place of departure for coaches and carriers for places on the great Northern road, like the "Cherry Tree" opposite it—is still in existence, but not a bit like its former self. It is but a public-house, and its inn yard is built upon. It is situated in Kingsland Road, about 250 yards up from Shoreditch Church.

W. PHILLIPS.

No notice of this inn appears in the *History of Signboards*, by Larwood and Hotten, but, according to the *Post Office Directory* for the current year, it is situated at 27, Kingsland Road.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FRENCH ACCENTED "E" (5th S. xii. 46).—The present system of French accentuation is not more than a hundred years old. The Neufchâtel Bible of 1535 has not a single accent. The acute accent on the final *e* seems to have been the first employed, and towards the close of the sixteenth century the grave accent was used as a mark of distinction over *à, où, &c.* See Meissner's *Palæstra Gallica*, p. 116, from which the following rules are taken. *De* seems to be always accented, except (1) before the double sibilants (*ss, sc*) and before *st*; also (2) in the adverbs *debout, deçà, delà, dehors, demain, depuis, derrière, devant* and its derivatives,

devancier, devanture; also (3) in *demander, deviser, and deviner*, with their derivatives [as well as in *demeurer, devancer, devenir, devoir*—ED.]. *Pre* is always accented, except before *ss, st, and sc*. In the accentuation of the prefix *re* no definite principle seems to have been followed.

In addition to these rules given by Meissner I would suggest the following. The circumflex accent marks the omission of an *s* or a syllable, as *même* from *mesme*; *âne, asinus*; *âme, animus*; *blâme*, Old Fr. *blasme*. When a word begins with *e* followed by a single consonant it always takes the acute accent (not before *x*, which is a double letter). If the last syllable of a word consists of a single consonant followed only by *c* mute or by *e* with some silent termination, and the penultimate also has *e* as its only vowel, that *e* takes the grave accent, as *é-bé-ne, ève, hémisphère, dièse, levèrent*. There are, however, exceptions, as *allége, Norvège*. This mode of accentuation is rendered necessary by the difficulty of pronouncing the extremely short vowel *c* mute in two successive syllables. If the *e* precedes a mute (especially a labial) followed by a liquid, it takes the grave accent, as *ténèbres, nêfle, règle, levre*. When a word ends in *ee*, the former has always an acute accent.

I shall be glad if any other correspondent will give any additional rules or criticize these.

J. P.

Ravenswood, Norwood.

[*Norvège* is used as well as *Norvège*, and, we incline to think, with greater propriety. *Règlement* is an instance of a purely French word, to which either of the two accents seems to be applied quite arbitrarily.]

DR. BREWER seems to overlook the fact that the symbols *e, é, è, ê*, represent four distinct sounds, and are therefore to be regarded as so many distinct letters. That the distinction between the last three is not very marked is no doubt true, but still it is quite possible to detect a difference when one listens attentively to a good French speaker.

The *é* is probably the original sound, of which the other two are modifications, *è* being generally the result of an absorbed consonant, *ê* of the process called *umlaut*; while *e* arises from phonetic decay, and represents that undefinable vowel-sound to which all, especially unaccented, vowels have a tendency to fall (*e.g.* *beggar, father, sir, colour, visitor, burr*).

Surely DR. BREWER is in error when he regards the *e* in *manière, Grèce, commencèrent, même, &c.*, as forming one syllable with the previous *è*. Although no doubt in speaking this vowel is generally dropped, it is always a distinct syllable for purposes of scansion in poetry, and even occasionally appears in animated conversation. In every case it represents an original vowel, often accompanied by consonants.

Of course, in every language in which the spelling has been fixed either arbitrarily or by custom,

we must expect to find many divergences between the spelling and pronunciation, but French is freer from these than most languages. I am afraid, therefore, that it is impossible to give any general rule for the employment of the letters *e, é, è, ê*; the reason for the use of any one of them must be sought in the history of the particular word itself, and even then we may be baffled at last.

ARTHUR E. QUEKETT.

Part of DR. BREWER'S query is solved by M. Brachet as follows:—

"In the French language the accent is always placed on one of two syllables—on the last when the termination is masculine, *i.e.* not ending in *e* mute, in which case it is said to be feminine; on the penultimate when the termination is feminine."

In the third person plural of the preterite there is no stress on the *-ent*, and the accent would be on the penultimate in the Latin, from which the French is derived. This, I may remark, is my own, not Brachet's solution. Thus the Latin *cantāverunt* would give *chantèrent*. Probably DR. BREWER will find out more for himself if he will consult Brachet's *Etymological French Dictionary* (Kitchin) and *Grammaire Historique*.

A. L. W.

THE LEVANT COMPANY (5th S. xii. 187.)—How an American can be an authority as to this, or what need there is of such authority, does not seem very clear. The Levant or Turkey Company was well known to many now living. My godfather, admitted a freeman in 1774, died the father of the Company, as did Baron Heath this year. Our Turkey company had nothing to do with those of Holland or France, but was a rival. In the seventeenth century the Turkey merchants were merchant princes, by whom more than one titled family was founded. On the surrender of the charter by the last Governor, Lord Grenville, the whole of the property passed to the Government, so it is to be presumed the records must be in their charge, most likely in the Foreign Office.

HYDE CLARKE.

This company was first incorporated by Queen Elizabeth, and confirmed and enlarged by James. A large engraving of its coat of arms may be seen in Stow's *Survey of London*, edition 1633, p. 613. It has a large central compartment, representing a ship in full sail, and some marginal ornaments.

C. L. PRINCE.

THE ATHANASIAN CREED: THE DANGER OF COMPENDIUMS IN MATTERS OF AUTHORITY (5th S. xii. 141.)—It would seem, according to SPERO MELIORA, that some dignitaries of the Church of England have, *horribile dictu!* actually been guilty of the offence of supposing that the Athanasian Creed was used in England before the Reformation on Sunday only, whereas it was, in fact, used on

the other days of the week likewise. Mr. Palmer, it appears, was involved in this fatal error, whereas if he had made himself master of the whole rubric of the Sarum Breviary, like SPERO MELIORA, he would have been enlightened on the point. That writer would probably bear the correction administered by SPERO MELIORA very meekly, his object in the work alluded to having been, not the elucidation of the pre-Reformation rubric, which he scarcely ever touched on, but the recovery of the original sources of the English ritual. At the period when he wrote no one dreamt of the pre-Reformation rubric as otherwise than obsolete, having been designedly abolished by the formation of "one use" for all England, our Book of Common Prayer. It may be noted that SPERO MELIORA, in his correction of Mr. Palmer's statement, quotes no authorities from the Sarum Breviary, which is the more remarkable because he is elsewhere profuse in quotation.

PRESBYTER.

"THE CHRONICLES OF THE KINGS OF ENGLAND" (5th S. xii. 188.)—*The Chronicles of the Kings of England*, by Nathan Ben Saggi, was published in the year 1840, "at the Globe in Paternoster Row." This is the date of my copy. If T. M. will do me the honour to call at 6, St. James's Terrace, I shall be happy to show him the impression, and to let him read and copy as much of the text as may excite his curiosity. The book begins with William the Conqueror and ends with the reign of Elizabeth, not, as T. M. supposes, with that of George III. I am not aware of any other edition coming down to the Hanoverians.

W. HEPWORTH DIXON.

[Other replies shortly.]

MONEY SPIDERS (5th S. xii. 229.)—In Northamptonshire the small spiders called "money spinners" prognosticate good luck, and in order to propitiate them they must be thrown over the left shoulder. In some places it is said that if a spider be found on a person's clothes, it is an omen that he will shortly have money, upon which superstition old Fuller thus moralizes:—

"When a spider is found upon our clothes, we use to say, some money is coming towards us. The moral is this: such who imitate the industry of that contemptible creature, by God's blessing, weave themselves into wealth, and procure a plentiful estate."

T. F. THISELTON DYER.

SAMUEL HUMPHREYS (5th S. xii. 148.)—A short notice of him will be found in the seventh part of *Grove's Dictionary of Music*.

A. GRANGER HUTT.

VANDYKE'S "CHARLES I." (5th S. xii. 228.)—I remember seeing about forty years since what appeared to me—if a copy—a very fine copy of Vandyke's "Charles I." in the official residence of the governor of Chelsea Hospital. It was, I under-

stood, not the private property of the then governor, but part of the official furniture. F.S.A.

THE ROYAL SIGNATURE (5th S. xii. 206).—Her Majesty has signed every officer's commission "Victoria R. and L." ever since she was proclaimed Empress of India. E. WALFORD, M.A.
Hampstead, N.W.

BRITAIN (LAND OF TROUTS) (5th S. xii. 188).—"Brithyll" is Welsh for trout. LLYWARCH REYNOLDS, B.A.
Merthyr Tydfil.

SIR GEORGE CORNEWALL LEWIS (5th S. xii. 208).—There is only one monument to his memory in Hereford, in the enclosure in front of the Shire Hall. There is no Latin inscription on it. W. M. L.
Hereford.

BISHOP BEILBY PORTEUS (5th S. xii. 164, 209).—It seems strange that Beilby Porteus should excite such an amount of interest so many years after the close of his uneventful life. The contributors to "N. & Q." must have access to libraries rich in books of reference, and abundant opportunity to consult them. The dates of Porteus taking his bachelor's and master's degrees, and long lists of the publications written or edited by him, do not, however, throw much light on his personal character. The charge of toadyism has been often brought against Porteus. It is certain that he had a weakness for royal and noble personages, and took a lenient view of their frailties. His Christianity was eminently of a mild type. According to the testimony of his devoted friend Hannah More his sermons were "very well suited for a Court." During their delivery his voice faltered and he was overcome with emotion, though it is not recorded what effect they had on the congregation. Perhaps he was like the Scotch minister, "who aye greeted himself but couldna make his folk greet." Dr. Porteus spent a good deal of his time "in ceremonious visits." His acquaintances were among the great and the rich. We read of him receiving visits from the Duchess of Gloucester, staying at Strawberry Hill, attending assemblies at Mrs. Vesey's, dining with the polished Langton, where he sometimes met Johnson, and, in fact, trying to solve the problem of "how to make the best of both worlds."

Dr. Porteus was a skilful eulogist; his flatteries were delicious, not too fulsome, but delicately flavoured and very pleasant. On the other hand, his warnings were mild and his reproofs extremely gentle. His advice was generally of the same sort as Talleyrand's when he implored the German Confederation not to act with too much precipitation. His rebukes were unlike those of the prophet Nathan. The faults which he selected for censure were trifling peccadilloes, which the

sinner could give up with very slight inconvenience. Great admiration was expressed at his opposition to the harmless Sunday promenades on the terraces at Windsor, and still greater enthusiasm was excited when he waited on the Prince of Wales to protest against the meeting of a club (founded for charitable purposes) on Sunday evenings at Carlton House. Had the bishop never heard of Perdita, her shameful seduction, her still more shameful abandonment? Here was an opportunity for a modern Nathan. But Porteus was peculiarly alive to "the sinfulness of little sins."

I never find the name of the Bishop of London as a subscriber to any of the charities of the day, nor in the numerous books published by subscription do I see his name among the subscribers, but he probably preached more charity sermons than any prelate of his time.

Dr. Porteus's attainments were considerable, as his academical career undoubtedly shows. His character was amiable, and his private life eminently blameless. It is probable that he never made an enemy. His friends were numerous, and when he died, notwithstanding his expressed wishes for a quiet funeral, his grave at Sundridge was surrounded by troops of mourners, whose grief was genuine and sincere.

A half-length portrait of the bishop was exhibited at the Loan Exhibition at Kensington. His personal appearance is well known from the numerous engravings published during his life. The shape of his face was a good oval—the eyes small, the nose inclined to aquiline, the mouth well chiselled; his general appearance was very pleasing, but the expression feeble. His eyebrows show more character than one would have expected. They are bushy, but not much arched.

One of our contributors speaks of Walpole's sarcasms. I cannot imagine what he alludes to. Walpole was always pointedly civil to Porteus, and carried his civility so far as to catch a severe attack of rheumatism from attending church at Twickenham one rainy Sunday, when the bishop preached. F. G.

For severe strictures upon his theological learning and controversial ability see Milner's *End of Controversy, passim*. EDWARD H. MARSHALL.
2, Tanfield Court, Temple.

BELGRAVIA OR BELGRADIA (5th S. xii. 88, 177, 238).—While assenting to the statement that Belgrave Place, on the Grosvenor estate, is named after the second title of Earl Grosvenor as most probably right, may I, however, suggest the possibility that the name may, after all, be an older and a local one? If there originally existed a pleasant strip of sandy shore by the banks of the stream which once ran through that locality, the spot may have been called Belle Grève by the monks of Westminster. Belgrave Bay exists at

Guernsey; Grève de Lecque (perhaps more correctly Lech) is the name of a bay in Jersey, and Grève is explained to mean a strip of sand by the shore. I do not know whether I am wrong in thinking that this word *grève* may also be traced in such English names as Gravesend and Seagrave. In connexion with this subject, may I ask whether any of your readers can tell me of any work in which the place-names of the Channel Islands are philologically treated? H. G. K.

"PHILATELY" (5th S. xii. 88, 172, 238).—I believe the second part of this word is not *τέλος*, "a tax," but *ἀτέλεια* (*ἀτελής*), "exemption from taxes." Thus it would be a fair Greek rendering of "postage stamp," by which letters are (as we say) franked, *i.e.* allowed to pass through the post without any extra charge. C. S. JERRAM.

STUDENTS IN OXFORD IN THE FOURTEENTH CENTURY (5th S. xii. 167).—J. E. T. R. has found a valuable independent witness to the number of students, but implies that Anthony à Wood contented himself with a vague statement that he "had heard" that the number was 30,000. Your correspondent forgets that in the *Historia et Antiquitates Univ. Oxon.* (Oxf., 1674, lib. i. p. 80, under the year 1224) Wood quotes from a speech of Richard of Armagh before the Pope on Nov. 8, 1357, "ubi in studio Oxon. adhuc meo tempore erant Triginta Millia Studentium, non reperiturur sex millia his diebus." FAMA.
Oxford.

CURIOUS COINCIDENCES (5th S. x. 385, 502; xi. 32, 72, 296, 474; xii. 111).—The following fact, I think, deserves to be noted amongst your curious coincidences. On Sunday evening, Sept. 7, as I was reading the thirty-seventh Psalm in church, my attention was suddenly drawn away, and there happened to me what I never remember to have happened to me before in the course of my long ministry, *viz.* an utter inability to recover my lost place. After an awful pause the clerk proceeded with the next verse, and a neighbour kindly directed me where to go on. On returning home, my wife pointed out the remarkable coincidence that the clause I had omitted was the latter part of verse 37, "*his place could no where be found.*" C. W. BINGHAM.

"HODIE MIHI, CRAS TIBI," &c. (5th S. x. 155; xi. 492; xii. 35, 98).—This warning motto occurs in St. Giles's Church, Durham, at the foot of the effigy of John Heath, Esq., of Kepier, who died in 1591. EDWARD J. TAYLOR, F.S.A. Newc.

THE CLARKE FAMILY AND THE DUC DE FELTRE (5th S. xii. 67, 97, 119).—Seeing the communication, *ante*, p. 67, entitled "The Clarke Family and the Duc de Feltre," I would forward for your information the following extract from a letter

written by my grandfather, William Lee, U.S. Consul at Bordeaux, 1801 to 1816, and in 1811 "faisant fonctions de Secrétaire de Légation" under Joel Barlow, U.S. Minister to France:—

"Paris, Jany. 29, 1810.

".....Gen'l Clarke, the Minister of War, has taken a great fancy to me. He endeavored to scrape relationship with me. His family was made up of Woodfall or Woodruff and Lees; they took the name of Clarke, he says, by having a large estate left to them, and he concludes that as some of his ancestors by the name of Lee migrated from Ireland to America, and a branch of mine are Irish, we must be related; he says the thing appears so highly probable that he wishes me to examine the business."

Napoleon, according to *A Voice from St. Helena*, was much annoyed by his genealogical pretensions.

WM. LEE, M.D.

2111, Pennsylvania Avenue, Washington, D.C.

"HEYWARDEN" OR "HAYWARD" (5th S. xii. 31, 197).—According to Isaac Taylor (*Words and Places*), "Hayward and Howard are corruptions of Hogwarden, an officer elected annually to see that the swine in the common forest pastures or dens were duly provided with rings," &c. He mentions also that the Howard family first comes into notice in the Weald. May we not conclude, therefore, that *heywarden* and *hogwarden* are the same term?

S. M. KINGSLEY KINGSLEY.

"SLADE" (5th S. xi. 348, 495; xii. 18, 57) is cited by Richardson (suppl.) from Wiclif and (addenda) from Gower. Add Percy's *Reliques*, i. 1, 56. Stratmann, Halliwell, Jamieson. Glossary to Bishop Douglas (1874) under "Sladis."

JOHN E. B. MAYOR.

Cambridge.

The late Mr. Herbert Coleridge, in his valuable *Dictionary of Old English Words*, *s.v.* "Slade [sled], *sb.*—a green plain," cites Robert of Gloucester, 447. C. H. E. CARMICHAEL.

"STRANG" (5th S. xii. 89, 115, 156).—This word, which seems to be considered an uncommon one, was, I think, in common use in the last century. I find the words "I stranged much to hear," used in the sense of "I am much surprised to hear," in the letters of a lady of rank (the daughter of an earl) written in 1746. MARY AGNES HICKSON.

THE CUCKOO "CHANGES HER TUNE" (5th S. xi. 403; xii. 38, 73, 117).—The following extract from White's *Selborne* may be of interest (Lett. x., "To the Hon. Daines Barrington, Aug. 1, 1771"):—

"The same person finds upon trial that the note of the cuckoo (of which we have but one species) varies in different individuals; for, about Selborne Wood, he found they were mostly in D; he heard two sing together, the one in D and the other in D sharp, which made a disagreeable concert; he afterwards heard one in D sharp, and, about Wolmer Forest, some in C."

The curious circumstance referred to in the

memoranda from the seventh volume of the *Transactions of the Linnean Society* (*ante*, p. 74) was observed very long ago, and it forms the subject of an epigram in that scarce black-letter volume the *Epigrams* of John Heywood, 1587 (Mitford).

J. W. B. P.

"HOUSEN" (5th S. x. 328, 437, 527; xi. 297; xii. 177.)—Though this word may be unknown in Aberdeenshire, sixty or more years ago it was known and used in the adjoining county. I have by me a poem cut from the *Montrose Review* all those years ago, beginning:—

"From Ferryden—ane place of *housen* vile,
Where fishermen and fisher wives abide," &c.

I have heard the word used in many parts of England.
ELLCEE.
Craven.

This form of the plural of *house* is still in use in the part of Oxfordshire (near Lechlade) where I am just now staying. I heard it only yesterday: my friend's coachman told me there were many gentlemen's *housen* and parks between Farringdon and Wantage. Also, four years ago, when I acted for three months as *locum tenens* at Alton Barnes, near Marlborough, the word was in universal use among the cottagers. It may, therefore, be said to be a common expression in the Vale of White Horse and the Pewsey Vale.
W. R. TATE.
New Athenæum Club.

This plural form is still in general use in the district round Norwich, as I can testify from experience. Travelling lately in a third-class carriage—one learns more local information in a third than in a first or second class carriage—I asked one of my fellow travellers to point out to me a church tower. "There, sir, you get a glint of it among the *housen*," was the reply. I was told that *glint* for *glimpse* is common among the poorer classes in Norfolk.
E. WALFORD, M.A.
Hampstead, N.W.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158, 192.)—Timothy Atkins, at Dr. Sacheverell's Head, near St. Paul's, London, published in 1730:—

26. Horace's Art of Poetry Spiritualiz'd: or, the Art of Priest-Craft. To which is prefixed, A curious print of a certain Orator, as described in the *Dunciad*.

"Imbrown'd with native bronze, lo Henly stands
Tuning his voice, and ballancing his hands;
How fluent nonsense trickles from his tongue!
How sweet the periods neither said nor sung."

Dunciad.

WM. FREELove.

Bury St. Edmunds.

SHOWERS OF SULPHUR (5th S. x. 495; xi. 155, 518; xii. 35, 211.)—The test of the microscope in competent hands is quite decisive. No two things

can be more distinct than the pollen of a pine and grains of sulphur. Besides, the evidence is all one way. Those who say that it tasted and "smelt awful like sulphur" are not aware that sulphur is tasteless and has no smell. What is called the smell of sulphur is the smell of hypo-sulphurous acid arising from combustion. But in this case combustion is out of the question.
J. C. M.

"TWO PENNY DAMN" (5th S. xii. 126, 233.)—This is no more than an ornamental variety of a "twelve penny curse," *i.e.* a curse for which a man was liable to be fined twelvecence by a justice.

J. T. M.

"GRIMLY" AN ADJECTIVE (5th S. xii. 206.)—When Frances Reynolds, the sister of Sir Joshua, painted a miniature of Dr. Johnson, the great lexicographer hailed it as being "the grimly ghost of Johnson." In Todd's edition of the *Dictionary*, *grimly* is defined as "having a frightful or hideous look," and as an illustration of the use of the word is introduced the passage from Beaumont and Fletcher's *Knight of the Burning Pestle*, which has been already quoted by your correspondent. On this too does Webster, in all probability, rely when he refers inquirers to "Beaum. and Fl." to justify the insertion of "*Grimly, a., having a hideous or stern look.*"
ST. SWITHIN.

HERALDIC (5th S. xii. 187, 234.)—"Gules, three leopards' heads *jessant fleurs-de-lis* or." This is not correctly blazoned. It should be "Gules, three leopards' heads *jessant de lis* or."
F. G.

TRADESMEN'S TOKENS (5th S. xi. 28, 139, 157, 197; xii. 38, 217.)—Mr. J. HENRY conveys a wrong impression when he says, "Mr. Batty's work is merely a catalogue without an index," for this implies that my work on the *Copper Currency* is finished, and that there is no index to it. He is aware that the work is not yet complete, and it surprises me, as it will doubtless many, that he has an impression that the index ought to be written *first*. Two of my subscribers have kindly volunteered to assist me in making a most perfect index, which is progressing as the work goes on. I must again refer your readers to the authority I gave (*ante*, p. 38) relative to the striking of the Anglesey tokens, *viz.*, Pye, who lived at the time at Birmingham, was a collector, and wrote two books on the subject of provincial coins, and who says (4to. ed., 1801), that the dies were engraved by "Hancock" and manufactured "at a mint erected by the Paris Mine Co. in Birmingham." Your readers will doubtless see which authority is most to be relied upon. I also question the conclusion arrived at by MR. HENRY that the late Matthew Young, dealer in coins, struck an enormous quantity of "mules," for had such been the case they would be in the cabinets of our best collectors; besides, most

of the "mules" extant were recorded by Conder in his work on provincial coins, published in 1798. Birchall also, in his work, published 1796, gives a description of many of the so-called "mules." It is generally understood that T. Spence, dealer in coins, No. 8, Little Turnstile, High Holborn, was the greatest offender in this respect by making an immense quantity of varieties, and issuing many of them for political and others for his trade purposes. I may also add that many thousands of these and of other uncirculated tokens and coins, fresh as just from the Mint, of which I bought many packages, were sold by auction in London some eight or ten years ago by the family of the late Mr. Birchall of Leeds (above alluded to). I can well pass the criticism of MR. HENRY when I have Sharpe's *Catalogue of the Collection of Sir George Chetwynd, Bart.*, as an example for my work, wherein are given cards of address, admission tickets, jettons, &c.

D. T. BATTY.

10, Cathedral Yard, Manchester.

In noticing the want of "a work upon the token issue of the eighteenth century" no mention is made of Charles Pye's *Copper Coins: Correct and Complete Representation of all the Principal Copper Coins, Tokens of Trade, and Cards of Address on Copper, which were Circulated as such between the Years 1787 and 1801*, engraved in fifty-three plates, second 4to. edit., Lond., 1802. The first 8vo. edition was published at Birmingham in 1795. I suppose that these years were taken as those in which the issue of tokens was most frequent from the state of the times. Those in "N. & Q.," *u.s.*, are from 1781 to 1800. Lowndes-Bohn mentions 1l. 12s. as having been the price of the quarto, and 1l. 5s. of the octavo.

ED. MARSHALL.

Sandford St. Martin.

"CATCH A WEASEL ASLEEP" (5th S. xii. 146).—Common sayings are seldom derived from a single anecdote.

R. S. CHARNOCK.

Paris.

WALLFLOWERS (5th S. xi. 506; xii. 95).—Though, as stated by A. R., the Somersetshire Archaeological Society, in its *Glossary of Provincial Words and Phrases* (1873), has overlooked "bloody-warrior" as a name for the dark-red variety of the wallflower, the name occurs in Jennings's *Dialect of the West of England, particularly Somersetshire* (second ed., 1869); in Barnes's *Grammar and Glossary of the Dorset Dialect* (1863); in *A Dialogue in the Devonshire Dialect*, by a Lady (1837); and in Pulman's *Rustic Sketches* (third ed., 1871). The orthography employed in the last is "bloody-war'yer." This name was much more prevalent than wallflower at Looe, in South-east Cornwall, in my boyhood, where, however, it was pronounced as if written "bleddy-war'yer." I may add that at Looe plain, yellow, single wallflowers were

always termed "heartseeds" or "artseeds" (see Bond's *History of Looe*, 1823, p. 130).

WM. PENGELLY.

Torquay.

BINDING OF BOOK OF CHARLES II. (5th S. xii. 148).—It is scarcely necessary to say that Charles II. added to the old royal library, and that the same is now in the British Museum. All the books in red or blue morocco, gilt with the crowned cipher of crossed C's on corners and back or C. R. on the sides, occasionally met with in private collections, and known as "Charles II.'s copies," were provided and bound for the king by Samuel Mearne (appointed binder of all books, &c., printed, bought, or provided for his Majesty's use, June 20, 1660, with a yearly fee of 6l.*), but never delivered, and, the king being a bad paymaster, were publicly sold under the consequent embarrassed circumstances of Mearne. W. F.'s book is probably one of these copies. In the library of Sir E. Nicholas, Principal Secretary of State to Charles I. and II., dispersed by Puttick & Simpson, Aug. 14-15, 1877, were several books so bound, and in morocco, calf, and vellum, stamped with the royal arms and C. R. in gold on the sides. These last-named may, however, have been presentation copies to the king, and so bound previously.

W. I. R. V.

I had in my possession until lately a book bound as W. F. describes, namely, "gilt edges, profusely ornamented at back and corners with a cipher of two crossed C's, having a royal crown above, and below two palm branches." Mine differed only in colour, being black leather instead of red. I do not imagine this belonged to a private library of King Charles, but to some public royal library, for I had two others (all being almanacs bound up) which were similarly bound, one for the year 1703, having the cipher A. R. with crown, but not the palm branches, and the other for 1721, with G. R. and crown. From this similarity it would seem as if they all belonged to the same library.

FRANCES COLLINS.

Rosebank, Isleworth.

GYMNICK FAMILY (5th S. xii. 147).—SCOTUS will find all about the family of Beissel von Gimnich in the *Stammbuch des blühenden und abgestorbenen Adels Deutschlands*, vol. i. p. 90. They are an ancient family of the Lower Rhine district, Juliers and Cologne. Gimrich is the original family name, Beissen being a surname borne by the younger branch, the only one surviving at present. The arms are: Argent, an engrailed cross gules. The above work gives reference to various detailed genealogies of the said family.

V. S.

* An order for payment of this fee is dated Nov. 16, 1663.

THE LONG BARN, KENNINGTON (5th S. xii. 149.)

—This was the last standing fragment of the out-buildings of the old palace of Kennington, an occasional place of residence of our kings in the thirteenth, fourteenth, and fifteenth centuries, but more particularly associated with the Black Prince, who lived here for some time, and whose route from the waterside, when he came from Westminster, is still called Prince's Road. The palace buildings, with the exception of this barn, originally the stable, were demolished soon after 1625, and a manor house was erected on part of the site. The situation of the barn is shown on a plan dated 1636 as being at the east end of the grounds, and standing parallel to and adjoining what was then called the New Road (more recently Park Place), which connected the road from Newington with that which led to Kingston. The building was of flint and stone, and had five massive buttresses facing the roadway. In 1709 some of the Palatine protesters were lodged in it. In 1795 it was pulled down. W. E. B.

See *Old and New London*, vol. vi. p. 332, and *Curiosities of London*, by John Timbs, p. 392.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

AUTHORS OF BOOKS WANTED (5th S. xii. 149.)—

Sin his Mother gaed awa.—This beautiful and touching poem first appeared in the *Border Advertiser* of Dec. 26, 1877. As it was published anonymously I do not feel at liberty to give the author's name, but may mention that the poem is from the pen of one who has already earned for himself a very wide and honourable reputation by his writings. P. C. H. would, no doubt, by addressing a note to the editor or publisher of the above paper (at Galashiels, N.B.), obtain a copy of the poem. J. R.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 170.)—

“The greater the truth the greater the libel.”

This is said by J. Hain Friswell (*Familiar Words*), to be by “Lord Mansfield, *Charge, cir. 1789*,” but I should like to possess some more precise reference. T. L. A.

(5th S. xi. 509; xii. 99, 179.)

“All men are brothers.”

Surely an older philosopher, and one of a truer sort than the Stoic, is to be credited with the confession of the brotherhood of man. When Job said, “If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? *Did not he that made me in the womb make him? and did not one fashion us in the womb?*” (Job. xxxi. 13-15), he anticipated the teaching of Christianity, and pronounced the doom of slavery (see Bishop Wordsworth, *in loco*).

EDWARD H. MARSHALL.

(5th S. xii. 209.)

“Behold! Augusta's glittering spires increase,” &c.

These lines are part of the concluding portion of Pope's *Windsor Forest*, and form a kind of prelude to that mag-

nificent burst of prophecy which was so very near its realization in the great meeting of all nations at the world's fair in Hyde Park, 1851. I refer to the lines commencing:—

“The time shall come when, free as seas or wind,
Unbounded Thames shall flow for all mankind.”

T. L. A.

(5th S. xii. 170, 199, 239.)

“What profits now to understand,” &c.

MR. CHARLES STUART's note is curiously wrong. The Laureate's verses were in reply to verses by Sir E. B. Lytton (not Sir E. K. Bulwer). They appeared in his poem *The New Timon: a Romance of London*, H. Colburn, 1846 (not in *Punch*), and they did not arise from Tennyson's having been “appointed” Laureate, which did not occur till five years later, on the death of Wordsworth, but from his having been placed on the pension list by Sir Robert Peel, in compensation, it is said, for claims which his family had on the Crown.

D. BARRON BRIGITWELL.

Miscellaneous.

NOTES ON BOOKS, &c.

Catharine and Crawford Tait, Wife and Son of Archibald Campbell, Archbishop of Canterbury. A Memoir edited, at the Request of the Archbishop, by the Rev. W. Benham, B.D., Vicar of Margate. (Macmillan & Co.)

As a rule, we believe that the family life of the modern bishop will bear scrutiny, and that many episcopal households could be named which are exemplary not only of Christian graces and domestic virtues, but of the highest social and intellectual culture. There are, no doubt, exceptions to the rule, but it must be confessed that they are rare, and it would be difficult to name a genuine Mrs. Proudie in these days, a bishop's wife devoid of all interest in the spiritual side of her husband's work, and only puffed up and secularized by his worldly dignity. Some natural doubt, we are informed, was felt whether it was wise to give to the public the reminiscences of such a life as Mrs. Tait's. It was thought that the record, though full of pathetic interest to those who were behind the scenes and were familiar with her peculiar activities and her heart-breaking sorrows, was hardly fitted for the common gaze. But we think the archbishop has done well to promote the publication of these memoirs of his beloved wife and son. Nothing but good can possibly come of disclosing such admirable careers, and Mrs. Tait was known to so wide a circle, and was notoriously so true a helpmate to her husband at every stage of his professional labours, that there has been no violation of the sanctities of private life in portraying her as she was, at Rugby, at Carlisle, at Fulham, and at Lambeth, the best of wives and mothers, the largest-hearted of friends, the most untiring and methodical of workers, throwing herself with all the force of her bright and sympathetic nature into the part allotted to her as the wife of a public man, weighted at each successive step of his rise with the gravest responsibilities, often disabled by failing health, and visited by bereavements heavy enough to crush all energy and ambition out of ordinary minds. Nothing is more remarkable or more instructive in this volume than the picture it gives us of husband and wife agreeing to differ on many things, while intensely of one mind as to the great motive of conduct. Deep and true as was the attachment which bound them, the archbishop's own views of Church policy appear to have taken no colour whatever from those of his wife, and he showed the

strength of his nature by preserving perfect independence of speech and action.

The brief memoir of Craufurd Tait, the archbishop's only son, whose death was followed in six months by that of his mother, presents him to us as a young clergyman starting on his career with every advantage and full of promise. He had no brilliant gifts, but he had admirable sense, the best training for his profession, and a singular power of attaching friends. It was for his eye, in the confidence that he would survive her, that his mother composed the touching narrative of the great tragedy of her life, when in early childhood he himself was saved, "as by fire," out of the wreck made by scarlet fever in her home. It would be impossible to imagine a more moving story than Mrs. Tait's record of the deaths of the five little daughters cut off by the terrible epidemic when it invaded the Deanery at Carlisle.

Index Expurgatorius Anglicanus; or, a Descriptive Catalogue of the Principal Books printed or published in England which have been Suppressed, or Burnt by the Common Hangman, or Censured, or for which the Authors, Printers, or Publishers have been Prosecuted. By W. H. Hart, F.S.A. Parts I. to V. (J. Russell Smith.)

THE value and importance of such a catalogue as that which Mr. Hart is producing, and of which he has already issued five parts, are so evident that the mere announcement that such a catalogue is in course of publication will ensure for it the attention which it is sure to receive from the readers of "N. & Q." But we desire to show the variety and extent of the materials which the editor's learning and familiarity with our national records have enabled him to accumulate, by pointing out that in the five parts already issued we have notices of nearly three hundred different works, although the list, which is chronologically arranged, only comes down to the year 1681. The *Index*, which will be completed in one volume, is, we believe, quite ready for the press, and we sincerely hope that the illness and other causes which have delayed the progress of its publication may soon be removed, so that we may shortly receive in its entirety what must prove a valuable contribution to the history of English literature, not the least interesting part of which will probably be the introductory preface, which, as the editor justly remarks, cannot be conveniently prepared until the book is brought to a close.

Transactions and Proceedings of the First Annual Meeting of the Library Association, held at Oxford, Oct. 1-3, 1878. Edited by H. R. Tedder and E. C. Thomas. (Whittingham.)

THE first annual report has, after some delay, fully accounted for by the size of the volume, been issued. Mr. Tedder, who signs the preface, has also contributed an index, similar to his exhaustive index to the first report. Where there is so much matter and of such variety in interest it would be invidious to mention the names of one or two of upwards of a score of contributors. Among the practical results the Council state that they have commenced a collection of library appliances and catalogues of libraries, and it is proposed to hold meetings oftener than once a year. The report from the Secretary of the Metropolitan Free Library Committee tells how, to the disgrace of London, every parish except Whitechapel successfully resisted the attempts to establish local free libraries. An article on "Subscription Libraries in connexion with Free Public Libraries" would seem to show that it is to the interest of the latter to steer clear of the former. As to printing the Catalogue of the British Museum, it must be acknowledged that most cogent reasons are advanced in several of the papers to show not only the desirability, but, what is of greater moment,

the practicability of printing it within a reasonable time, and it is well observed that the cost would be less than that of "a single ironclad, which goes to the bottom of the sea at the first available opportunity."

Did Queen Elizabeth take Other Order in the Advertisements of 1566? A Postscript to a Letter to Lord Selborne. By James Parker, Hon. M.A. Oxon. (Oxford and London, James Parker & Co.)

IT is not too much to say that Mr. Parker's Postscript ought to be in the hands of everybody who is interested in the complicated questions of Church history and Church law, which have for some time been engaging the attention of the courts as well as of the general public. That Mr. Parker writes with great knowledge of his subject is witnessed to by his previous publications. That he will convince his opponents is not probable, but those who give his two letters a careful and impartial reading will at least be ready to acknowledge that few writers of the present day have gone into the history of the Prayer-Book and of the Advertisements with such minuteness of detail as Mr. James Parker.

WE would call the attention of our readers to a catalogue of rare early-printed Bibles, Testaments, and Prayer Books, the property of Mr. J. R. Dore, of Huddersfield, which will be sold on Wednesday, Oct. 8, at Manchester.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notice.

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

E. D. W. writes:—"Will any one kindly advise me as to the best classification to be adopted in preparing a catalogue of a small library to quicken its disposal after the decease of the inquirer? The following heads suggest themselves:—1. The author; 2. The subject; 3. The size of the books; 4. Their present arrangement on the bookshelves. The last appears most convenient for my own reference, but for no other purpose." [We shall be glad to forward prepaid communications to our correspondent.]

EDGAR ATHELING.—You should address our contemporary the *Builder*, which is published every Friday. We do not undertake to answer queries privately.

MISS RANSOM (Bancroft, Hitchin) writes:—"Can any of the readers of 'N. & Q.' furnish the rules of a corresponding essay society where papers are well criticized and reviewed?" [Address MISS RANSOM.]

J. W.—Simon François Ravenet, a French engraver, born 1706, died 1774.

H. R. (Chester).—See Roger Wilbraham's *Attempt at a Glossary of Words used in Cheshire*.

J. P. (Torquay).—The rule respecting "Pre" was omitted in your MS.

E. M. STREET ("Genius," &c.).—See *ante*, pp. 97, 132, 195, 213.

ESTE.—See *ante*, pp. 172, 238.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, OCTOBER 4, 1879.

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TITLE LIST OF CATALOGUES OF ENGLISH PLAYS.

(Continued from p. 204.)

The library of Mrs. Anne Oldfield, the actress, consisting of 218 volumes of plays, was sold by auction in London in 1731. I have not succeeded in finding record of the existence of a printed catalogue of this collection.

A true and exact catalogue of all the plays and other dramatic pieces, that were ever yet printed in the English tongue, in alphabetical order: continu'd down to April, 1732. [Device.] London, printed for W. Feales, at Rowe's Head over against Clement's Inn Gate, 1732. (Price 6*d.*) Where may be had variety of plays. 12mo. pp. 36+advertisement leaf. Abc play title list.

Scanderbeg; or, love and liberty. A tragedy. Written by the late Thomas Whincop, Esq. To which are added a list of all the dramatic authors, with some account of their lives; and of all the dramatic pieces ever published in the English language, to the year 1747. [Device.] London, printed for W. Reeve...1747. 8vo. pp. 1+350. The list is attributed to John Motley. Abc authors' name list before the Restoration, with life notes and play titles. Abc authors' name list since Restoration, with life notes and play titles. Indexes: abc authors' name lists in reign groups; abc play title list. Two imperfect copies in the British Museum Library, one with title leaf, and both with the list complete, pp. 87 to 350. One copy is catalogued under "English Dramatic Poets," the other under "Whincop (Thomas)."

The British theatre, Containing the lives of the English dramatic poets; with an account of all their

plays. Together with the lives of most of the principal actors as well as poets. To which is prefixed a short view of the rise and progress of the English stage...Dublin, printed for Peter Wilson...1750. Also issued with another title leaf, differing thus: London, printed for R. Baldwin, Junr...1752. 12mo. pp. (2)+16+(6)+200+(28). Partly by William Rufus Chetwood. Date authors' name list, with life notes, play titles and dates. Indexes: abc authors' name list; abc play title list.

An apology for the life of Colley Cibber, comedian... Written by himself...The fourth edition...and a list of dramatic authors and their works. London, printed for R. & J. Dodsley...1756. 12mo. 2 vols. I. pp. (14)+324, portrait; II. pp. (2)+304+(30). II., pp. 169 to end. Date authors' name list, with play titles and dates. Indexes: abc authors' name list; abc play title list.

Theatrical records: or, an account of English dramatic authors and their works. [Device.] London, printed for R. & J. Dodsley...1756. 12mo. pp. 136+(30)+advertisement leaf. Date authors' name list, with play titles and dates. Indexes: abc authors' name list; abc play title list. In the last two lists the title-pages, headlines, pagination, and signatures differ, but the text of both issues was pulled from the same setting of type.

The companion to the play-house; or, an historical account of all the dramatic writers (and their works) that have appeared in Great Britain and Ireland, from the commencement of our theatrical exhibitions down to the present year 1764. Composed in the form of a dictionary, for the more readily turning to any particular author, or performance. In two volumes. Vol. I. contains a critical and historical account of every tragedy, comedy, farce, &c., in the English language. The respective merits of each piece, and of the actors who performed the principal characters, are particularly examined and pointed out. Vol. II. contains the lives and productions of every dramatic writer for the English or Irish theatres, including not only all those memoirs that have been formerly written, but also a great number of new lives and curious anecdotes never before communicated to the public. Also the lives of our most celebrated actors, who were likewise authors of any theatrical composition from Shakespear and Johnson, down to the present times. London, printed for T. Becket and [others]...1764. 12mo. 2 vols. I. pp. 42 and 27 sheets in sixes and one leaf, not numbered; II. one leaf and 31½ sheets in sixes, not numbered. By David Erskine Baker, partly from MSS. of Thomas Coxeter. I. Abc play title list; with authors' names; place, and date of acting; fortune of play and actors; date and size of editions. II. Abc authors' name list, with life notes and play titles.

The playhouse pocket-companion, or theatrical vade mecum: containing, 1. A catalogue of all the dramatic authors who have written for the English stage, with a list of their works, shewing the dates of representation or publication. 2. A catalogue of anonymous pieces. 3. An index of plays and authors. In a method entirely new, whereby the author of any dramatic performance, and the time of its appearance, may be readily discovered on inspection. To which is prefixed a critical history of the English stage from its origin to the present time, with an enquiry into the causes of the decline of dramatic poetry in England...London, printed and sold by Messrs. Richardson & Urquhart...[and others]...1779. 12mo. pp. (4)+13 to 180. Pp. 112 apparently omitted in pagination. Abc authors' name list, with play titles and dates. Abc play title list, with authors' names.

Biographia dramatica, or, a companion to the play-house: containing historical and critical memoirs and original anecdotes of British and Irish dramatic writers, from the commencement of our theatrical exhibitions;

amongst whom are some of the most celebrated actors. Also an alphabetical account of their works, the dates when printed, and occasional observations on their merits. Together with an introductory view of the rise and progress of the British stage. By David Erskine Baker, Esq. A new edition, carefully corrected, greatly enlarged, and continued from 1764 to 1782. [By Isaac Reed.]...London, printed for Messrs. Rivingtons...[and others]. 1782. 8vo. 2 vols. I. pp. 52+496; II. pp. (4)+442. I. *Abc authors' name list, with life notes, play titles, date and size of editions.* II. *Abc play title list, with authors' names, place and notes of acting, date and size of editions.* Latin plays by English authors. Oratorios.

A catalogue of the library of John Henderson, Esq., late of Covent Garden Theatre, deceased, consisting of... and the completest assemblage of English dramatic authors that has ever been exhibited for sale in this country...which will be sold by auction by T. & J. Egerton...on Monday, the 20th of February, 1786, and the five following days...Price sixpence...8vo. pp. (2)+72. By John Egerton. Pp. 23-67, Play books.

A catalogue of the library of Richard Wright, M.D., Fellow of the Royal Society (deceased). Consisting of...; also a most singular assemblage of theatrical writers, including the rarest productions of the English drama: which will be sold by auction, by T. & J. Egerton...on Monday, April 23d, 1787, and the eleven following days...price sixpence...8vo. pp. (4)+102. By John Egerton. Pp. 50-79, Play books under authors' names.

Bibliotheca Pearsoniana. A catalogue of the library of Thomas Pearson...which will be sold by auction by T. & J. Egerton, booksellers, at their room in Scotland Yard, opposite the Admiralty, on Monday, the 14th of April, 1788, and the twenty-two following days...Catalogues, price one shilling...8vo. pp. (6)+230. By John Egerton. Pp. 137-176, Play books.

Egerton's theatrical remembrancer, containing a complete list of all the dramatic performances in the English language; their several editions, dates and sizes, and the theatres where they were originally performed; together with an account of those which have been acted and are unpublished, and a catalogue of such Latin plays as have been written by English authors, from the earliest production of the English drama to the end of the year 1787. To which are added *Notitia dramatica*, being a chronological account of events relative to the English stage. London, printed for T. & J. Egerton, at the Military Library, Whitehall, 1788. 12mo. pp. 8+354. Compiled by John Egerton, partly from J. Henderson's MSS., from works in the libraries of J. Henderson, R. Wright, T. Pearson, and from other sources. Date authors' name list, with birth and death years, play titles, places where acted, dates and sizes of editions. Date English authors' name list, with titles of their Latin plays. Indexes: *abc authors' name list; abc play title list; abc Latin play title list.*

Barker's continuation of Egerton's theatrical remembrancer, Baker's *Biographia dramatica*, &c. Containing a complete list of all the dramatic performances, their several editions, dates, and sizes, together with those which are unpublished, and the theatres where they were originally performed; from 1787 to 1801. Including several omissions, additions, and corrections, also a continuation of the *Notitia Dramatica*, with considerable improvements. To which is added a complete list of plays, the earliest date, size, and author's name (where known), from the commencement to 1801. The whole arranged, &c., by Walley Chamberlain Oulton. London, printed and published by [J.] Barker & Son...[1801]. 12mo. pp. (4)+336. Compiled partly from works in the library of Richard Forster: see 1806. Date authors'

name list, with play titles, places and dates of first performance, dates and sizes of editions. Indexes: *Abc authors' name list; abc play title list.* Also *abc play title list, with authors' names, dates, and sizes of editions.*

The Thespian dictionary: or, dramatic biography of the eighteenth century; containing sketches of the lives, productions, &c., of all the principal managers, dramatists, composers, commentators, actors, and actresses, of the United Kingdom...London, printed by J. Cundee...for T. Hurst...1802. 12mo. no pagination, 7 plates. *Abc name list, with play titles, place and date of performance.*

F. W. F.

(To be continued.)

JAPANESE COOKERY.

The following *menu* of a state dinner is extracted from the *Japan Weekly Mail* of July 5, and seems to be worthy of preservation in the pages of "N. & Q.":—

"A JAPANESE STATE DINNER AT NAGASAKI.—Of the various sights General Grant has seen during the past two years, and of the varied banquets he has partaken, the entertainment he had provided for him by the citizens of Nagasaki, on June 24, must at least have provided a special charm of novelty, and the dishes then offered to him must indeed have appeared 'strange and wonderfully made.' A friend has kindly sent us the *menu* of the feast, and, as it would be a pity to omit placing such an interesting document on record, we gladly print it in full. The entertainment commenced at three o'clock in the afternoon and lasted until nine. Thirty-six *Geisha*s performed songs and dances which had been specially arranged for the occasion; whilst their dresses—purple and grey—showed the Japanese and American flags arranged as the customary crest on the back. A speech of hearty welcome was delivered, but we are sorry that want of space prevents our reproducing it. The following was the bill of fare:—

Menu of native dinner given in honour of General U. S. Grant, by the citizens of Nagasaki, on June 24, 1879.

First Course.

Naga-noshi.—On white wooden stand and mounted with 'hoshio' paper and gold and silver cords.

Matsu-no-dai.—On white wooden stand and mounted with isinglass, dried cuttle fish, and edible sea-weed.

A set of three unglazed porcelain wine cups, on white wooden stand.

A bowl of water for washing wine cups, on white wooden tray.

A long-handled wine holder—decorated with red 'hoshio' paper, gold and silver cords, and paper flower at mouthpiece.

A hoop-handled wine holder—decorated in the same way as above.

A pile of dried sardine.

Zauni.—Composed of crane, pauyu, biche-de-mcr, sea-weed, potatoes, rice, bread, and cabbage.

A pile of pickled gilum.

A pile of sea moon.

Soup.—Prepared of red snappers.

A pile of black and white bean.

Main Course.

Namasu.—Composed of snappers, clam, chestnut rock, mushroom, and ginger.

Soup.—Composed of dock, truffle, round turnips, and dried bonito.

Pickled vegetables.—Composed of melon, long turnips, 'shiso,' pressed salt, and aromatic shrub.

Tsubo.—Snipe, egg plant, and bean jelly.

Takumori.—Boiled rice.

Hira sara.—Red snapper, shrimp, potatoes, mushroom, and cabbage.

Soup.—Bass and orange flower.

Choku.—Powdered bonito flavoured with plum juice and walnut.

Sashimi.—Sliced raw carp.

Dai-hiki.—Mashed fish.

Yakimono.—Baked red snapper in bamboo basket.

Soup.—Isinglass and 'jimmasso.'

Nakazara.—Fish broiled with pickled beans, wine, rice, hot and cold water.

Powdered tea and sweetmeat composed of white and red bean jelly, cake, and boiled black mushroom.

Interval : tea and sweetmeats.

Interval Course.

Shimadai.—Decorated with plum trees, bamboos, and tortoise, and composed of varieties of fish.

Shimadai.—Decorated with peony and shackio (a doll with long red hair), and composed of mashed fish, kisu (kind of fish), shrimps, potatoes, rabbits, golden fish, and ginger in shape of flower.

Dish of Sashimi (sliced raw fish).—Decorated with cherry tree and sea gull, and composed of live carp, black 'Kuwai,' muscles of whale, 'shiso,' and horse radish.

Dish of Sashimi.—Decorated with chrysanthemum and birds, and composed of live snapper, long turnips, sea moss, cabbage, and horse radish.

Dish of Sashimi.—Decorated with 'Yebisu' (an idol), and composed of live sole, zingiber mioga, rock mushroom, modsku (kind of sea moss), and horse radish.

Dish of Sashimi.—Decorated with scenery of carp climbing up a waterfall, and composed of live bass, lettuce, sea moss, and branches of 'shiso.'

Final Course.

Pears prepared with horse radish.

Wheat flour cake.

Powdered ice.

Fruits.

And

Soup.—Carp, mushroom, and aromatic shrub.

Sara-hiki.—Red snappers prepared into alternate squares of red and white and 'matsuma.'

Oh-tsubo.—Skylark, wheat flour cake, and gourd.

Soup.—Stoke, buckwheat, and egg-plant.

Oh-hira.—Mashed payuu, fungus, lily roots, and stem of pumpkins, all prepared with arrowroots and horse radish.

Oh-choku.—Vermicelli of arrowroots and powdered ice.

Soup.—Shell fish and sea moss.

Suzuributa.—Mashed fish, eggs, 'sushi' of shrimps, plum cake, black mushroom, plum, and finely cut orange.

Hachi.—Quail and loquat cake.

Hachi-zakana.—Three different preparations of red snappers (Ikada, Koganemushi, and Midoriyaki), long roots dressed with 'Uni,' aralia, and pickled ginger.

Oh-ju.—Fried snappers, shrimps, eggs, egg-plants, and mashed long turnips.

Shimadai.—Decorated with scenery of Futamiga-ura, and composed of mashed fish, payuu, bolone, jelly, and chestnut.

Shimadai.—Decorated with the old couple of Takasago under pine, bamboo and plum trees in snow, and composed of shrimps in shape of ship, Ai fish, potato, black and common Kuwai (kind of water potato), eggs, and Arame (kind of sea-weed).

Shimadai.—Decorated with pine trees and cranes, and composed of varieties of fish.

And

Sweetmeats and variety of fishes in box."

W. H. PATTERSON.

Belfast.

A REFUGE FOR DESTITUTE WITTICISMS.—Dining out a short time since at one of those pleasant dinners where the half-dozen men round the table were as well chosen as the *menu* laid before them, somebody repeated the epigram which Mr. Grant Duff had quoted in his speech, reported in that morning's papers. This called forth some similar occasional poems, viz. the epigram on Mr. Biggar's election and the bitter character of Mr. Lowe, said to have been picked up on the floor of the House of Commons, and the result was an expression of regret that we had no longer a refuge for such trifles, like the *Foundling Hospital for Wit* or the *Asylum for Fugitive Pieces*, which have preserved to us so many of the good things of the last two or three generations. Soon after this I stumbled upon a cutting from an old paper of some lines of Charles Lamb's which ought to be preserved; so I send them to you with the suggestion that "N. & Q." might well become a repository for such amusing trifles, if you think fit to open its columns for the purpose.

"Close by those ever-burning brimstone beds
Where Bedloe, Oates, and Judas hide their heads,
I saw great Satan, like a sexton, stand,
With his intolerable spade in hand,
Digging three graves. Of coffin-shape they were,
For those who, coffinless, must enter there
With unblest rites. The shrouds were of that cloth
Which Clotho weaveth in her blackest wrath.
The dismal tint oppress'd the eye that dwelt
Upon it long, like darkness to be felt.
The pillows to these baleful beds were toads,
Whose softness shock'd—worms of all monstrous size
Coil'd round; and one up-coil'd which never dies.
A doleful bell, inculcating despair,
Was always ringing in the heavy air;
And all about the detestable pit
Strange headless ghosts and quarter'd f6rms did flit;
Rivers of blood, from dripping traitors spilt,
By treach'ry, stung from poverty and guilt.
I ask'd the Fiend for whom these rites were meant.
'These graves,' quoth he, 'when life's brief oil is spent,
When the dark night comes, and they're sinking bed-wards,
I mean for CASTLES, OLIVER, and EDWARDS.'"

AN OLD READER.

DR. MAGINN.—Dr. Maginn is said (and I believe correctly) to be the author of *Pen Owen*, in three volumes, Blackwood, 1822, and *Percy Mallory*, *ibid.*, 1824. Both were first published in *Blackwood's Magazine*. They are attributed to Theodore Hook in Bohn's *Lowndes*. In the British Museum Catalogue and in Allibone they are attributed to Dean Hook, but at the Museum *Pen Owen* is put under "Theodore" as well as

"James" Hook. In the *London Catalogue*, 1816-51, both are attributed to Theodore Hook. The following is attributed to Maginn in the *London Catalogue* and also in the British Museum Catalogue: *The Military Sketch Book, Reminiscences of Seventeen Years in the Service Abroad and at Home*, by an Officer of the Line, 2 vols., London, Colburn, 1827; and *Tales of Military Life*, by the author of *The Military Sketch Book*, 3 vols., London, Colburn, 1829. In this latter there are two tales, "Vandeleur" and "Gentleman Gray." The work is inscribed "to the Colonel of the 42nd and to Sir Geo. Murray, H.M. Colonial Sec., by an Officer of his Regiment," and in the preface the author speaks of having passed the greatest part of his life in the army. He perhaps gives a clue to his identity at p. 3 as "W**** A**** B***," and again at p. 13 as "Ensign B." I should not think either of the latter is by Maginn, in spite of the above ascriptions. I do not recollect any mention being made of any of these works in the notices of Maginn in the *Gent. Mag.*, nor in the *Dublin University Magazine*, vol. xxiii. pp. 72-101 (by Dr. Kenealy), nor in *Fraser's Mag.*, vols. ii. and xxvi.; nor are they referred to by J. F. Clarke in his note in the *Medical Times and Gazette* for April 15, 1871, p. 433, though he repeats the report, which was most positively denied by *Fraser* (vol. xxvi. p. 377), that Maginn was at one time editor of *Fraser's Magazine*. Jerdan, in his *Autobiography* (iii. 21, 78, 82, 88, 91, 100, and 102), mentions Maginn's pseudonyms, &c., in the *Literary Gazette*. Allibone, to whom I am indebted for some of the above references, says Dr. Kenealy was an intimate friend of Maginn's. OLPHAR HAMST.

JOHN LAKE.—An individual of this name published, in 1842, *The Battle of Luncarty: an Historical Poem*, reissued in 1844, two volumes in one. This seems to have been his last public appearance as an author. In 1812 I find *The House of Morville: a Drama*, bearing his name, "with a brief sketch of the author's life by J. G. Raymond." This was followed in 1815 by *The Golden Glove, or Farmer's Son: a Comedy*, dedicated "by permission" to the Duke of Kent; and in 1834, *Criticism and Taste: a Satire*. Lake comes out in all these as a very energetic character, although but a tailor in Stanhope Street, Clare Market. His first drama was entrusted to Raymond to fit it for the Lyceum, where it appeared in 1812; and with reference thereto the author says that this manager, after keeping his play for seven years, and finding him friendless and unsupported, "seized upon it as his own," and, without suffering him to see what he had done to it, performed it for ten nights, so mangled and maimed that he scarce knew it again; and then, finding that the public did not take to it, pub-

lished it in the author's name, still without permitting him to see and correct it, with a preface pretending to patronize "the man from whom he stole it." *Criticism and Taste* is a trenchant attack upon Christopher North, in reply to a critique by the latter holding up to derision all the "tag-rag and bob-tail of obscure poets." Lake, considering himself included in these categories, takes up the gauntlet, and in fifteen introductory pages—besides lashing the literary despot, in the style of the *English Bards and Scotch Reviewers*, right manfully, although a tailor—full of interesting details as to the difficulties encountered by a friendless author seeking to obtain a fair hearing. Lake was a native of Montrose, and his subscription list to *The Golden Glove* shows a good many Forfarshire patrons. He seems to have visited Calcutta, and there found a friend in that merchant prince William Fairlie, who so nobly backed up Sir James Shaw's appeal on behalf of the family of Robert Burns. My query, after this long preamble, is, What became of my unfortunate subject, and did he succeed in getting to the press anything more than I have enumerated, especially a history of his own life and adventures, which was in 1834 waiting for a publisher? J. O.

RICHARDSON'S HOUSE AT THE GRANGE, NORTH END, HAMMERSMITH.—On the west side of the North End Road (now called the West Kensington Road) is an old house, built in the beginning of the last century, which is worthy of a few lines in "N. & Q." Richardson, the novelist, lived here from about 1730 to 1755; and in vol. iv. of Richardson's *Correspondence* (6 vols. 8vo., 1804) there is a good engraving of the house as it was in his days. It was here that he wrote *Pamela*, *Clarissa Harlowe*, and *Sir Charles Grandison*; and in vol. ii. of Richardson's *Correspondence*, mentioned above, is a coloured engraving representing Richardson in the summer-house at North End, reading the MS. of *Sir Charles Grandison* to a circle of young ladies and their admirers, who must occasionally have felt rather embarrassed, unless Richardson skipped some of the more suggestive passages.

The house is divided into two parts. The left portion is of red brick, and, with the exception of the front door, is in exactly the same state as it appears in the engraving. At the left corner of the roof is a charming old sun-dial, inscribed with the date 1723, probably the date of the building of the house. The right portion of the building, which was that occupied by Richardson, has undergone great alterations. The red brick has been covered with plaster, and instead of five windows for each floor, there are two on the first floor and ground and only one on the top story. I do not know if Richardson's summer-house still exists. Two old trees in the road, opposite the

house, which are represented in the engraving, are gone; but the railings in front and the two entrance-gates of ornamental iron work, with handsome red brick posterns surmounted by large stone balls, are still intact, and are very characteristic of the epoch. There is an acacia tree in the garden opposite the left house which is not in the engraving, and the ivy on the buildings, out-houses, and railings has much increased since Richardson's day.

Notwithstanding the alterations and plastering in one portion of the building, the house is still very picturesque, and it is to be hoped that it will not share the fate of some of the neighbouring houses, pulled down to make way for modern improvements. I shall be much obliged to any of your readers who can inform me who lived here after Richardson, and who it was that covered that portion of the house with plaister, blocked up the windows, and deprived it of so much of its quaint beauty. F. G.

"THE BOY'S HEAD," AN INN SIGN.—This sign is not mentioned in Hotten's *History of Signboards*. It may, therefore, be well to here make a note of such a sign, to which the *Peterborough Advertiser* drew attention in its issue for Sept. 20. The "Boy's Head" is the sign of an inn at Woodstone, near Peterborough, on the Huntingdonshire side of the river. The boy's head, with a serpent twisted round the neck, was the crest of the late T. Wright Vaughan, Esq., of Woodstone, where he lived for many years, and was there buried. Colonel Vaughan was a man of varied accomplishments, and I still possess, and value, a poetical piece that he wrote, twenty-six years since, on a sketch that I had made of the Huntingdonshire Volunteers practising "goose-step," under the inspection of Colonel the Earl of Sandwich and other officers. Colonel Vaughan's daughter, Charlotte Anne, was married to the Rev. Lord George Gordon, Rector of Chesterton, Hunts, who was brother of Charles, tenth Marquis of Huntly, the father of the present marquis. Lady George Gordon, who was left a widow in 1862, died August 23, 1879, at her residence, 9, Curzon Street, Mayfair, aged seventy-eight, and was buried at Woodstone, where she possessed an estate. Before the memory of the Vaughans' connexion with Woodstone passes away, it may be worth noting that the Woodstone sign of "The Boy's Head" represents the crest of the Vaughans.

CUTHBERT BEDE.

THE WORD "CHEAP."—What word more interesting to the majority in these hard times? It is perhaps the most generally cherished adjective in our language; but was it always an adjective? Its relation to the Anglo-Saxon *ceap* and the Icelandic *kaup* is undoubted, and both these words are nouns, signifying a purchase or bargain. The Icelander of to-day says *gott kaup* (good cheap) or

illt kaup (ill cheap) to express the nature of a bargain, and among our older writers the English word was similarly employed in the character of a noun, accompanied by a qualifying adjective. The adjective, it seems, has gradually fallen into disuse, and the noun now forms a characteristic example of one class of word changes. The closely allied words *chop*, *coup*, *chaffer*, &c., all refer to purchase *per se*, and not in any way to the nature of the purchase. The same meaning may be traced back through the verbs, Ang.-Sax. *ceapian* and Icel. *as kaupa*. One step further and we reach the Gothic *kaupatjan*, which signifies "to strike in the face," bearing out in a strangely suggestive manner the origin of our expression "to strike a bargain," and the custom of symbolizing purchase by striking, lingering remnants of which are doubtless to be recognized in the modern auctioneer's hammer, and the habit that survives among some classes of the community of slapping and shaking hands on the final settlement of a bargain.

With the light thus thrown on the history of the word *cheap*, it is easy to explain some local names otherwise puzzling. Thus Cheapside, Chipstead, and many others, indicate the sites of old market-places. Names compounded of *Chipping* are doubtless also of this extraction, and not preferably connected with the Norse *kaup-angr* (a village), as the latter half of the word denotes a bay or firth, while I know no instance of a *Chipping* situate near the sea.

Personal names from the same root are common enough. It may interest the large family of Chapmans to know that the "chapman," or merchant, in early English times, was no mean personage, and that even kings thought it honourable to engage in trading excursions. The slang expression "chap," applied to men and boys, originally meant a buyer. "If you want to sell, here is your *chap*." CHARLES G. WARNFORD LOCK.

COWLEY AND POPE.—In reading Cowley's *Poems* I have come across two passages which, from their great similarity to well-known lines by Pope, are, I think, worthy of mention in "N. & Q." The first occurs in a poem "On the Death of Mr. Crashaw":—

"His faith, perhaps, in some nice tenets (*sic*) might
Be wrong: his life I'm sure was in the right."

Compare Pope's *Essay on Man*, epistle iii. lines 306-7:—

"For modes of faith let graceless zealots fight:
His can't be wrong whose life is in the right."

In one of Cowley's *Pindarique Odes*, entitled "The Ecstasie," occur the following lines:—

"Where am I now? Angels and God are here;
An unexhausted ocean of delight
Swallows my senses quite."

Compare Pope's *Dying Christian to his Soul*,—

"What is this absorbs me quite,
Steals my senses, shuts my sight?"

Roscoe, in speaking of the above, says that for some parts of this poem "Pope undoubtedly stands indebted to his predecessor Crashaw"; but Mr. Dyce, in his notes to the Aldine edition of Pope, says that this is a slip of the pen for Flatman. I have had no opportunity of verifying the emendation, but I should also suggest Cowley as the inspirer. The date of Cowley's death was 1667. Pope was born 1688. WM. H. PEET.

PEARLS.—Many years ago, when idling at Conway, I managed to kill time by embarking in the pearl fishery. I therefore collected, cooked, and opened several bushels of mussels, and secured half-a-dozen small pearls as the reward of my enterprise. They are all of a dirty lead colour save one, which is black. Probably proper polishing would make good pearls of them, but, so far as I am a judge of such things, they are of the poorest quality. I had forgotten these treasures until the other day, when, cutting a fine crayfish, there came into my hand a beautiful amber-coloured pearl, about the size of one of Cockle's antibilious pills. I should call this a golden pearl, being ignorant of the terms of pearlology.

SHIRLEY HIBBERD.

BETWEEN PRESS AND PUBLIC.—A famous "Speech for the Liberty of Unlicenc'd Printing" will be found in at least two modern editions of Milton's works, viz. by Rev. Dr. Symmons (7 vols., 1806), in his first volume, and Rev. John Mitford (8 vols., 1863), in his fourth volume. In the course of this "grand oration" Milton almost descends from its more lofty torrent into the common impatience of mere mortals, when he comes to express the annoyance that "when a man writes for the world" what he has carefully prepared, he should be subjected "to the hasty view of an unlesaur'd licencer, perhaps much his younger," "to blot or alter," &c., "and if he be not repulst or slighted, must appear in Print like a punie with his guardian," "whose very office, and his commission enjoyns him to lette passe nothing but what is vulgarly received already." The whole passage (ed. 1863, vol. iv. pp. 425, &c.) would be too long to give here.

THOMAS KERSLAKE.

Bristol,

CLASSICAL PESSIMISM.—In view of the favourite doctrines of Schopenhauer and other German philosophers in modern times, the following instances of life-weariness, brought together by Erasmus, may not be without interest. Perhaps some of your correspondents can supply references, which are wanting in my edition. I have changed the construction from the *oratio obliqua* into direct speech, otherwise I quote textually:—

"Homerus, conferens sortem nostræ conditionis cum singulis animantium generibus, pronuntiavit nullum esse

animal homine calamitosius; Silenus judicavit optimum aut non nasci aut quam ceysissime aboleri; Plinius existimavit nullum munus homini datum a superis irajus aut melius quam vite brevitate, et interim nulli negatam facultatem abrumpendi vitam, si videatur. Apud Lucianum, Pythagoras, cujus anima fingitur, subinde mutato domicilio, per omnium virorum ac mulierum, bipedum et quadrupedum, corpora fuisse peregrinata, factur se longe suavius vixisse cum esset rana quam cum esset rex."—*Epistol. Nuncupat.* in *Libro De Linguâ.*

R. W. BURNIE.

REMARKABLE LONGEVITY.—The following particulars, which I extract from the *Monthly Chronicle* for the year 1729, p. 27, are worthy of note:—

"Feb. 2. This evening was buried at Saint Giles's, Cripplegate, the corps of one John White, aged 104 years. The charge of the interment was borne by a certain gentleman, who procur'd eight men of 100 years old and upwards; two of them to walk before the corps, and the other six to hold up the pall. He gave to each of them a suit of clothes, and three shillings in money."

Some readers of "N. & Q." may be able to confirm this statement of a strange gathering of centenarians 150 years ago. ABHBA.

CURIOUS MARRIAGE BILL.—The following is certainly worth a note: "A Bill was brought into the Commons that a man might have as many wives as he pleased, not exceeding twelve, by Mr. Mallet." A letter in the possession of Sir Harry Verney, Bart., dated Nov. 18, 1675: *Hist. MSS. Commission, Seventh Report*, p. 493 (a).

G. L. GOMME.

GASPARD DE COLIGNY.—Mr. Besant, in his life of this Protestant martyr, would seem to say that it is the first time that such a biography has appeared in England. This is a mistake, for as early as 1576, only four years after the Bartholomew massacre, there was published "*The Lyfe of the most Godly, Valeant, and Noble Captaine, and Maintener of the trew Christian Religion in Fraunce, Jasper Coligny Shatillon, sometyme greate Admirall of Fraunce.*" Translated out of Latin by Arthur Golding. Imprinted at London by Thomas Vautrouiller, 1576." 12mo. black-letter. I have a copy of this which relates, in fifty-eight leaves, the admiral's history from his birth, and the events which led up to the massacre in which he fell.

J. O.

BOOKS NOT IN THE BRITISH MUSEUM.—The suggestion of MR. GOMME (*ante*, p. 245) is a very good one, but there will be perhaps more difficulty than he thinks of in carrying it out. A large number of the works entered in the *desiderata* book as not in the library prove, when search is made, to be there. It is to be feared, if "N. & Q." threw open its pages for communications of this sort, that some of the lists which would be furnished would afford evidence of the carelessness of

readers rather than of the poverty of our national library.

ANON.

A PHILOLOGICAL RIDDLE.—What English word is derived partly from Gaelic and partly from Hebrew, with a French suffix of Greek origin, and an English suffix as well? Answer—*Mac-adam-is-ed*.

WALTER W. SKEAT.

Cambridge.

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.]

BIBLIOGRAPHICAL: FOUR-VOLUME EDITION OF JOSHUA BARNES'S "HOMER."—I should be much obliged to any of your readers who could kindly solve the following bibliographical question. Joshua Barnes's edition of Homer (Cambridge, 1711) is usually in two thick quarto volumes, and in such a form I have invariably found it. The first volume contains the *Iliad*, with dedication to Lord Pembroke, Latin preface of eight pages, dedicatory verses by Antony Allen, and 128 pages of Greek preliminary matter (viz. life of Homer, &c.); and the volume is closed with a very copious Index Homericus to the *Iliad*. The second volume is composed of Latin dedication to Hyde, Earl of Rochester, a short Latin preface, and the *Odyssey* in 643 pages; and then follow a Latin dissertation on the *Batrachomyomachia*, that poem itself, the Homeric Hymns, Epigrams, Fragments, &c., and a copious index to the whole volume, concluding with a Greek poem by Barnes. I have just purchased a singularly fine copy of the work in four volumes with separate titles to each volume. The copy is in its original binding, and must have been made up in Barnes's time. The first volume contains the dedication, preface, and preliminary verses, and the first eleven books of the *Iliad*, with the title and engraved frontispiece. The second volume consists of the rest of the books of the *Iliad*, and has a title, "Homeri Ilias cum Scholiis Veterum. Pars Secunda. Niantis quædam, impensis Josuæ Barnesii Editoris. Anno MDCCXI." The third volume contains the whole of the *Odyssey*, with the original title. The fourth volume consists of the 128 pages of Greek preliminary matter prefixed usually to vol. i., followed by the *Batrachomyomachia*, Hymns, Epigrams, Fragments, &c., and the two very copious indexes to the *Iliad* and *Odyssey*, usually attached to the two volumes of the ordinary copies. To this volume is prefixed a title, "De Homero Veterum Opuscula quedam. Homeri Batrachomyomachia, Hymni, Epigrammata, et Fragmenta. Accedunt Indices Gemini Homerici. Cantabrigiæ, MDCCXI." As this is the first time I have ever met with a copy in four volumes with separate titles to each volume, I should be greatly obliged if any of

your correspondents would inform me if they are aware of the existence of such copies. I have been unable to trace any other. The fourth volume is made up of the first and last. The separate titles to the second and fourth have evidently been printed solely for a few copies to be bound in four thin quartos, instead of the usual two thick volumes.

RICHARD HOOPER.

"LEER"=HUNGRY.—An old woman asked alms of me as I was crossing Wimboldon Common, on the ground that she was "that leer." But for the help of German, I should not have guessed the meaning of the word; and, finding she was a Hampshire woman, concluded it was a provincialism. On asking a builder here whether he had heard his labourers use *leer* in the sense of "hungry," "empty," he said it was a common word enough, he used it himself; and on putting the question to an Essex gentleman who has never strayed far from his paternal acres, "What is *leer*?" he at once replied, "Hungry." Still, I cannot believe that the word is so familiar that it is not worth a note; to which I would add the queries: Is *leer* (hungry) in general "rustic" use? Does it occur in print? Has it ever, as in German, the wider sense of "empty"? HENRY ATTWELL.

Barnes, S.W.

THOMAS C. BANFIELD.—This writer on political economy is said by Vapereau, in his *Dictionnaire des Contemporains* (1858), to have been born in London at the close of the last century. For some years he resided in Germany, where he was entrusted with the education of the ex-King Louis II. of Bavaria. On his return to this country he delivered in the University of Cambridge, in 1844, a course of lectures on political economy. Four of these lectures, on the *Organization of Industry*, were published in book form (1845; second edit., 1848). This work is dedicated to the Vice-Chancellor, the Heads of Houses, and the members of the University of Cambridge, "as a mark of unfeigned esteem, and in gratitude for their liberal support afforded to a member of a foreign university." The preface is dated from Wiesbaden. Vapereau states that the friendship of Sir Robert Peel obtained for Mr. Banfield, in 1846, the post of Secretary to the Privy Council. In addition to his lectures at Cambridge he published *Industry of the Rhine*, 2 vols., 1846-8, in the series entitled "Knight's Weekly Volume"; the *Statistical Companion*, a periodical publication, 1848, &c.; *The Economy of the British Empire*, Nos. 1 to 3, all published, 1849-50; and *A Letter to William Brown, Esq., M.P., on the Advantages of his Proposed System of Decimal Coinage*, 1855. He was likewise a contributor to the *Mining Journal*. Further particulars respecting Mr. Banfield are requested.

THOMSON COOPER, F.S.A.

"THE SNOB."—In the year 1829 was published at Cambridge, in numbers, on tinted paper, a small work. It is called "a literary and scientific journal," but in reality it is a series of squibs and jokes, some of which are very clever. The first number is dated April 8, 1829, and the last, completing the volume, with title, index, &c., June 18 of that year. I have some reasons for ascribing the work, or a portion of it, to W. M. Thackeray, who at that time was an undergraduate of Trinity College. I have never seen or heard of another copy of the work. Is anything known of it or its editorship?

E. HALLSTONE.

Walton Hall.

"WHITE GOODS."—The readers of *Helen's Babies* do not need to be reminded that Uncle Harry defines himself as a salesman of "white goods." Will some one of them (American preferred) take pity on a benighted Englishwoman who does not sell goods of any hue, and tell me what is meant by these mysterious terms? If I heard that A. B. sold red goods, I should not know whether he dealt in army cloth or geraniums (I was about to say tomatoes, but those dear consistent vegetables come from the *green-grocer*); and I want to know if "white goods" points to Maltese dogs, satin-wood furniture, silver brooches, book muslin, ptarmigan, or note paper.

HERMENTRUDE.

DR. FRANZ LISZT.—Can you give me any particulars as to the visits of this composer to London in 1841, 1842, and 1843, especially as to the general impressioin he made, the account of his visit to the Queen, and his relations with the aristocracy, particularly the Countess of Derby, and anything as to the silver service that was presented to him during one of those visits?

LOUISA M.

"CLEVER."—Can any instance be given of this word being in use before 1650?

A. SMYTHE PALMER.

HERALDIC.—Can any of your readers inform me to whom the following crest and motto belong?—An arm embowed, holding an olive branch, on the bend or elbow an escallop shell, "Paciferam præ-tendit olivam."

HARDRIC MORPHYN.

WILLIAM FINCH PALMER.—His portrait by Romney is in my possession. Can any one give information as to his family?

J. W. B. RIDDELL.

65, Belgrave Road, S.W.

THE BEST MODERN WRITING INK.—Can any correspondent give the result of his experience in the matter of ink? Where shall the best ink for manuscript purposes be obtained? Of modern inks, Morell's, Tarling's, Cochrane's, Hyde's, Antoine's, Field's, Draper's, Thacker's, Stephens's,

Mordan's, and Waterlow's have all in turn been tried by me and found wanting. The question is an important one. Ink should depend for permanency on its chemical, and not on its pigmentary, qualities.

PRESBYTER GYRVIANUS.

Ely.

[See p. 280.]

ST. AMBROSE.—In the *Standard* of Sept. 13, there is an article on the grayling, in which there is this sentence: "St. Ambrose, Bishop of Milan, called the grayling the 'flower fish,' or 'flower of fishes,' and was so in love with it, we are told, that he would never let it pass at table 'without the honour of a long discourse.'" Where is this anecdote of St. Ambrose to be found? It is taken from Iz. Walton, part i. ch. vi., as it appears here. St. Ambrose does not say so much in his notice of the grayling (*thymallus*), *Hexæm.*, v. ii. 6.

ED. MARSHALL.

THE HARVEST MOON AND THE HUNTER'S MOON.—Full moon this year fell on August 31, and September 30. Which was the harvest moon? If the latter, when is the hunter's moon, generally understood to be the full moon immediately following the equinox?

A. F. B.

SPIRITUALISM, SECOND SIGHT, &c.—Can you inform me of any reliable publications with reference to these subjects? I should like also to know what daily, weekly, or monthly periodicals there are on the same subject.

WALTER G. WOOLLCOMBE.

The Close, Exeter.

TEXT WANTED FOR A Lych-GATE.—Will any reader of "N. & Q." kindly suggest a suitable text for a new lych-gate?

A. B. C.

DIAMOND WEDDINGS.—The notes on "Seventy Years of Wedded Life" (*ante*, pp. 45, 138) remind me that the *Times* for some day in the summer of 1878 contained a telegram from Denmark, stating that one couple in a small village there had just celebrated their *diamond* wedding (*i.e.* the seventy-fifth anniversary) and that another couple would do so in a few days. During ten years about six or seven diamond weddings had been celebrated in the same village. Are there any such records in England?

FREDERICK E. SAWYER.

"POPINGA."—This name occurs in the register of the old Dutch church, New York, as follows: "1662, July 2, Thomas Lawrence van Poppinga"; "1682, June 10, Aeltie Thomas Poppinga." This Aeltie was daughter of the above Thomas Lawrence van Poppinga, and was baptized March 26, 1664, as Aeltje, daughter of Thomas Lawrensden van Groeningen and his wife Maritje Jans (widow of Cornelis Langevelt). Never having before heard of the name Poppinga (although a curious

nursery family tradition has been carried on to the present day, by which every Thomas in childhood has been called "Van Lawrence, van Thomas, van Poppingal"), I assume it to be a corruption of Peperga, a small place marked on the map of Holland as between Groningen and Rotterdam (?). In old writing Poppinga might be mistaken for Peperga. Poppingal, until the record of 1662 was found, used to be considered merely as a childish form of Popinjay, but now a more serious reason has turned up for using it. Could any of the readers of "N. & Q." throw any light on Poppinga = Peperga, or tell me who are the heraldic authorities in Holland, and if any Dutch Domesday (say, between 1500-1700) exists, and where it is to be found? J. H. L. A.

[“Thomas Laurenszen Poppinga,” without “von” or “van,” July 2, 1662 (Church Members’ List, Reformed Dutch Church, New York). The only two references in the index (where it is written “Popinja”) are to Thomas and Aeltie (N. Y. Gen. and Bio. Record, 1878). Laurens and Laurenszen occur frequently.]

STEERING WHEELS.—When was the practice first introduced of steering ships by means of a wheel? ORC.

DRAMATIC: THE “COMIC ROSCIUS.”—Will any correspondent kindly inform me what was the real name of an actor living in Lambeth some thirty or forty years ago, who was known by the name of the “Comic Roscius”? Where did he play, and in what character did he excel? J. B.

LETTERS ON OLD LEADEN CISTERNS.—I should be much obliged if some one could tell me if the letters on old leaden cisterns are the initials of the makers of the said cisterns or those of the owners of the houses. W. R. F.

THE GOOD MOUNI, OR MONK, ÇĀMIKA (*Fragments du Mahābhārata*, traduits en Français par Th. Pavie, p. 49, Paris, 1844).—Gaōura Moukha of the above account being the same person as Nānak Shāh, styled Gurū Mūkha, the founder of the religious fraternity Nāna Gotra Bhāyo, who died in A.D. 1539, I wish to know whether Kalū his father was the same person as Çānika, the father of Çringui Richi, a murderous priest so called, it is said, from his having been born with deer’s antlers?—the contemporary, and not improbably the prototype, of Herne, the haunted huntsman in Shakspeare’s play of the *Merry Wives of Windsor*. (*Indian Antiquary*, vol. viii. p. 91, April, 1879; *History of the Sikhs*, by Major J. D. Cunningham, p. 40.) R. R. W. ELLIS.
Dawlish.

WORDSWORTH’S SONNET, “AFTER-THOUGHT.”—The last line of this sonnet, No. 34 and last of “The River Duddon” series, runs thus:—

“We feel that we are greater than we know.”

In his notes Wordsworth quotes the following line from Milton:—

“And feel that I am happier than I know.”

He then adds, “The allusion to the Greek poet will be obvious to the classical reader.” Will some “classical reader” kindly say who “the Greek poet” is? R. F. S.

AUTHORS OF QUOTATIONS WANTED.—

Wanted the words of a comic song popular about thirty years ago. It must be well known. Its title was *Guy Fawkes*, and the first verse ran thus:—

“I’ll sing a bran new song about Guy Fawkes, that prince of sinisters,

Who once upon a time blew up the king and all his ministers;

That is, he would have blown them up, and they’d have all been cindered,

Or seriously scorched at least, if he had not been hindered.

(Chorus) Bow wow wow, fol de lol de riddy lol,” &c.
SAMUEL POINTNER.

“He that knows most men’s manners must of necessity Best know his own, and mend those by example. ’Tis a dull thing to travel like a mill-horse, Still in the place he was born in, lamed and blinded. Living at home is like it.”

JOHN PICKFORD, M.A.

Receipts.

SHOWERS OF SULPHUR: PINE POLLEN AND SULPHUR.

(5th S. x. 495; xi. 155, 518; xii. 35, 211, 257.)

My attention has just been called to the remarks of C. C. M. on what he is pleased to call “the supposed identification of the alleged sulphur with pine pollen” (*ante*, p. 211). I think that when he has read the following lines, his legal mind will admit that the evidence in favour of the pollen and against the sulphur is as conclusive as can be desired. Before stating my case I would call his attention, and also that of JAYDEE, to another letter in *Nature* (July 17) on the same subject. The writer, Dr. Andrew Wilson of Edinburgh, quotes an extract from the *Haddingtonshire Courier* of June 27, which completely confirms my statements respecting the pollen nature of the yellow dust. The following note from *Science Gossip* (June 2, p. 138) is also of interest:—

“A remarkable shower of pollen grains fell in the N.E. part of Pennsylvania on the morning of March 17th, which covered an area of more than 2,500 square miles. It is believed to be chiefly the pollen of *Pinus Australis* of the Southern States, and that it had been carried by the wind a distance of 500 miles. The country people took it for a shower of sulphur.”

I quite agree with C. C. M. that “the question is even more interesting as one of evidence than as touching a phenomenon of nature”; and I will endeavour to make it as clear as I can to non-scientific readers why I regard the microscopic

test as "conclusive," and hold that it *has* been "supplemented by microscopic comparison with undoubted sulphur, and by proper chemical tests," such as C. C. M. desires.

In my note in the *Times* I pointed out the resemblance of the dust to Prof. Sachs's figure of pine pollen (*Lehrbuch der Botanik*, Vierte Auflage, fig. 351 B.), and in the penultimate paragraph of my *Nature* letter I intimated that it had been compared with "pollen taken directly from the tree," and that the similarity between the two objects was readily recognizable. It did not appear to me necessary to say that I had applied any other tests, considering that I was writing for a scientific journal; but as C. C. M. is evidently not a microscopist (unfortunately for him, for he loses a great deal of pleasure thereby), I will detail the other tests which I applied before writing on the subject, for his benefit and for that of the other readers of "N. & Q." who are in a similar condition.

If the local chemist and druggist who *is said*, on good authority I admit, to have supported the sulphur theory, ever *really did* express an opinion in its favour, I do not think it possible that he can "have tested the deposit chemically," as C. C. M. naturally supposes him to have done. At any rate, the mere report that he said the deposit was sulphur scarcely deserves the probative value as evidence which C. C. M. assigns to it; while the Irish F.R.G.S., in acknowledging the receipt of the pine pollen which I sent him, admitted the correctness of my decision on the pollen nature of the supposed "pure sulphur" with which he had previously favoured me. The Irish evidence, therefore, in favour of the sulphur theory may be considered as withdrawn. Now for the details of my own evidence. If C. C. M. will refer to the earlier chapters of Huxley and Martin's *Elementary Biology*, he will find that students of the lower forms of animal and vegetable life, and of the individual cells which enter into the composition of all organic beings, whether plants or animals, have their attention specially directed to four constant modes of examination, amongst others which vary according to circumstances. These four points may be epitomized as follows: (1) Form; (2) Structure; (3) Chemical analysis; (4) Mechanical analysis. Let us consider them in turn, and note the resemblances and differences between pine-pollen, the yellow dust, and flowers of sulphur, this last being the only form of sulphur which has any sort of resemblance to the yellow dust, as it is a "yellow gritty powder."

(1) Form. (a) "Flowers of sulphur do not present a crystalline structure, but consist of spherical granules composed of insoluble sulphur enclosing soluble sulphur" (Bloxam's *Chemistry*, p. 191). (β) The grains of pine pollen have been described by a distinguished naturalist as "like a

small woollack." This shape is well represented in Sachs's figure referred to above. (γ) The particles of the dust which fell round Windsor in June have the same shape. An excellent figure of them appeared in *Science Gossip* for Aug. 1, p. 187. The writer had collected some of the dust in Windsor on June 8, the day of its first appearance, and had recognized it as pollen, but wanted information as to its source.

(2) Structure. (a) Granules of sulphur are opaque, appearing as dark points on a white field, when viewed in the microscope by transmitted light. Their structure was noticed above, but does not reveal itself to any one using this mode of examination. (β) The pollen grains of the pine have a very different structure, which is easily determined when the grains are viewed as transparent objects by transmitted light. All pollen grains have two coats, an outer firmer one, the exine, and an inner less dense one, the intine. In the pines the grains are further provided with two "baglike hollow extensions of the exine" (Sachs), which act as floats and favour the distribution of the pollen by the wind. Further, "the contents (*Inhalt*) of each ripe grain are divided by a transverse partition into a larger and a smaller cell," each consisting of granular semifluid protoplasm. (γ) The structure of the particles of the yellow dust agrees with this description.

(3) Chemical analysis. (a) Sulphur grains, when examined microscopically, are unaffected by dilute solutions of iodine or magenta. (β) The protoplasmic contents of pollen grains stain brown with iodine, the starch granules present turning blue; while magenta gives the protoplasm a deep pink or red colour. In this manner I examined the pollen of the lilac, both white and coloured, horse-chestnut, red and white may, as well as of the *Pinus pinaster* (not *pinastris*, C. C. M.) and the *Pinus sylvestris* or Scotch fir. (γ) The particles of the yellow dust stain in the same manner when treated with the same reagents, iodine and magenta.

(4) Mechanical analysis. (a) Sulphur grains when crushed break up into smaller particles, but these are similar to, and not different from, one another. (β) When any stained vegetable cells are burst, e.g. the cells of the yeast plant, of *Protococcus*, or any pollen grains, each separates into the "torn, empty, and colourless, but solid and uncrushed transparent sac, and the soft, crushed, stained protoplasm." (γ) The particles of the yellow dust behave precisely in this manner when stained and burst.

All the above tests are biological in their character. They tend to prove the organic nature of the yellow dust. I will now describe one of a more strictly chemical nature (made quite recently) which proves conclusively that the yellow dust is *not* sulphur. It is one of the most delicate tests

for the presence of sulphur which are known to chemists. (a) A small quantity of flowers of sulphur was boiled for five minutes with a solution of potash. To the solution, acidulated with acetic acid, a few drops of acetate of lead were added. The result was the formation of a black precipitate of sulphide of lead. (β) An equal quantity of the yellow dust was treated in the same way, but the solution was as clear after the addition of the acetate of lead as it was before.

I trust that the above record of my tests to show the vegetable nature of the yellow dust will be deemed more conclusive than the evidence "of Mr. PAYNE, who *tasted* it, in favour of its being sulphur," and the reported evidence of the local chemist, who certainly cannot have used the lead test. C. C. M. very naturally remarks on the possibility of "suggestion from appearance" with regard to Mr. PAYNE'S taste-sensations, and the brimstone-like smell perceived (!) by the country people. The same remark applies to BOILEAU, who not only *tasted* "the phenomenon," but *smelt* it. I wonder he did not use the familiar naval phrase, "Observed a phenomenon; caught a bucketful." J. C. M. (*ante*, p. 257) has already pointed out that sulphur, *qua* sulphur, is tasteless and has no smell, and that the smell which hangs about it is due to the presence of one of its compounds. But, even if it had a taste and a smell, the evidence of Mr. PAYNE and BOILEAU would not seem to rest on a very firm scientific basis.

I should be glad to hear more detailed accounts of the observations made by these gentlemen. Did BOILEAU keep flowers of sulphur at hand for use "after or during an electrical storm," so that he might make direct comparisons between it and "the phenomenon"? If so, did he carefully wash and dry "the phenomenon" before *tasting* it, or did he wet his sulphur in the rain water from which he obtained "the phenomenon"? Unless he and Mr. PAYNE fulfilled these conditions, their evidence as to taste and smell is valueless. Are there *no* pine trees in Canada? Are the storms during the Canadian spring and early summer "invariably" electrical in their character? Did BOILEAU notice "the phenomenon" during the *whole* period of electrical storms? In this neighbourhood the yellow dust only appeared during the short season of the pollen discharge, just as the male catkins of the pines in the neighbourhood reached maturity. There was none either "after or during" the great storm of August 3, the "electrical" nature of which was manifested in such a remarkable manner. Further, nearly every heavy shower during the second week in June, whether "electrical" or not, brought down a quantity of yellow dust.

I would commend to BOILEAU'S notice the following passage from the chapter in Mill's *Logic* on "Fallacies of Observation":—

"First, then, it is evident that when the instances on one side of a question are more likely to be remembered and recorded than those on the other; especially if there be any strong motive to preserve the memory of the first, but not of the latter; these last are likely to be overlooked and escape the observation of the mass of mankind."

In conclusion I would ask, at the risk of being told by C. C. M. that I am "of course" moralizing, Which explanation, pine pollen or sulphur, commends itself best to one's common sense? The former can be tested every spring, while the latter invokes the aid of chemical processes of an extraordinary kind. Flowers of sulphur are prepared by distillation, "which is conducted in retorts, generally of iron, furnished with a short, wide, lateral neck; the fumes are received into large chambers of brickwork. If the walls of these chambers be kept cool, and the process be conducted slowly, the sulphur is condensed in powder and forms flowers of sulphur."* Do the supporters of the sulphur theory believe that this process, or *any* other which could produce the same result, was going on in the atmosphere during the beginning of June?

P. HERBERT CARPENTER.

Eton College.

THE ATHANASIAN CREED: THE DANGER OF COMPENDIUMS IN MATTERS OF AUTHORITY (5th S. xii. 141, 254.)—Whether Mr. Palmer ever dreamed about Sarum rubrics I know not; I do know, however, that he cited them, and that he should have done so correctly. Moreover, he gives references, to which references I should have thought PRESBYTER would have himself referred. With respect to the Sarum Breviary I left your readers to make the reference for themselves; I forgot at the moment that as all men have not faith, so some may not have Salisbury Psalters and Breviaries, and will rectify the wrongful omission forthwith and as tersely as I can. Sarum, Petit, 1528, fol. viii:—

"Ad primam super hunc Psalmum *Quicunque* vult dicitur antiphona *Te Deum Patrem*. In cæteris vero diebus dicitur una antiphona prout notatur in *Psalterio*." Psalter of the same, folio xvii *et seq.*, and of Regnault, 1528, Psalter, folio xi *et seq.*:—

"*Symbolum Athanasii*. In omnibus Dominicis quando-cunque dicitur Psalmus, *Deus, Deus, meus respice*, cum reliquis Psalmis ad Primam dicitur super *Quicunque* vult hæc antiphona *Te Deum Patrem*, &c. In cæteris autem Dominicis simplicibus totius anni et omnibus festis simplicibus tam trium quam novem lectionum cum regimine chori, et in octavis et infra quando chorus regitur, et in commemorationibus Beatæ Mariæ et festi loci, nisi in festis et commemorationibus que contingunt infra Octavam Sanctæ Trinitatis, dicitur super *Quicunque* hæc antiphona *Te jure laudant*, &c. In tempore Paschali, *Alleluia*. In omnibus festis duplicibus pro anno extra hebdomadam S. Trinitatis, dicitur super *Quicunque* hæc

* Miller's *Chemistry*, part ii. p. 157.

antiphona *Gratias tibi Deus*, &c. In tempore Paschali *Alleluia*. In omnibus feriis [festis, *præ* Petit, 1528] quando de feria agitur per totum annum et in festis trium lectionum sine regimine chori, et in octavis et infra et in quibus chorus non regitur et in Vigiliis et in Quatuor Temporibus, extra hebdomadam Pentecostes, et hebdomadam S. Trinitatis, dicitur super *Quicumque* hæc antiphona *Gloria tibi Trinitas*, &c. In tempore Paschali *Alleluia*. Per hebdomadam Sanctæ Trinitatis de quocunque fit servitium dicitur super *Quicumque* hæc antiphona *O beata et benedicta*, &c."

So, too, Sarum, Londini, Grafton & Whitechurch, 1544, folio v, and Psalt., folio xii *et seq.*, and Grafton, same year, folio in Psalt. xii *et seq.*, and Valentin, Rothomagi, 1556, folio x *et seq.*, and in Psalterio, folio xxi *et seq.*, and Kyngston & Sutton, same year, folio vii, and in Psalt., folio xi *et seq.* These I refer to as being the first and last Sarum Breviaries (with the exception of Mr. Seager's) which I possess, and, beside that of 1544, as comprising six others within their dates. These I cite lest PRESBYTER, if aware of differences existing between the earlier and later editions of the Salisbury *Missal*, might tax me with picking out my Portiforium and Psalter for my own purposes. He implied as much in remarking that I had not quoted the Sarum Breviary before. Like most good watchdogs he seems to have a little spice of suspicion in his nature. I specify by name the edition of 1544 (Grafton & Whitechurch) not only because it is about the middlemost of my number, but because it is the "God save the King"! edition, and therefore the most acceptable to PRESBYTER, whom I take to be a "compendious" dignitary. My only reference to York, which I have not at this moment by me, need be to the places parallel to those of Sarum and to the Monday Prime (Fer. ii.), where I think (if my memory does not fail me) he will find all the anthems for *Quicumque* during the week ranged under their several working days.

In the *Myroure of Oure Ladye* (edition of Early E. Text Soc., 1873, p. 140) we read:—

"Athanasius Bishop of Alysandre made thys Psalme in strengthe of the ryghte faythe, agens the heretykes and to comforte and enformacion of them that were in true beleue. And therefore holy chyrche hath ordeyned that yt shulde be songe eche day openly at pryme bothe in token that faythe is the fyrste begynnyn of helthe, and also for people vse that tyme moste to come to chyrche."

(Date of writing the above between 1415 and 1450.) A note of Mr. Seager (p. xvi, *De Primâ*, edit. 1843) is as explicit, and may well close my extracts:

"Ex antiphonis super *Quicumque*, pp. 21, 22, apparet non ut nunc in *Dominicali tantum officio, sed quotidie dicendum fuisse* (sc. *Symbolum Athanasii*) ita ut omnino quod in Laudibus *Benedictus*, quod in Vesperis et Completorio *Magnificat* et *Nunc Dimittis*, idem in *Primâ divinarum hoc canticum præsterit*."

And now, I think, we may safely apply to the supposition of some dignitaries PRESBYTER'S exclamation, with a verbal change, *visibile dictu!* For to seek the setting aside of the plain words of "the one Use for all England" by adverting to

the Use of Rome, which is no Use to them, or by invoking "the obsolete rubric of pre-Reformation" England, which goes dead against them, is surely a ludicrous attempt for anybody, however "compendious," to undertake, and to hope to carry through.

Corruptio optimi fit pessima. The *Origines Liturgicæ* is a first-rate work; its misuse by the dignitaries was deplorable; for to fail in using its safeguards properly was to misuse it. The dignitaries, and rightly in the main, took it as an authority, but cared not to verify the honest and threefold reference. *Hinc illæ lachrymæ*. For want of will to see aright they misread fact, and so misrepresented truth.

It would be an injustice to the memory of Bishop Lloyd, the Gamaliel at whose feet Mr. Palmer sat—it would be an act of ingratitude to Mr. Palmer himself—to forget with how unanimous a voice of praise *Origines Liturgicæ* was welcomed at its publication; how happy, notwithstanding Shepherd, it was held to be in idea, how scholarly in execution, how full of interest and instruction—and justly so. It has been the inspirer of the thousand and one later and lesser works on the Book of Common Prayer which have come out since its appearance, more than forty years ago, and it is now as fresh and useful as ever. Still, *Corruptio optimi fit pessima*, etiam dignitatibus ipsis corruptentibus. SPERO MELIORA.

THE SHIRLEY FAMILY AND "THE RECORDS OF THE ENGLISH PROVINCE OF THE SOCIETY OF JESUS" (5th S. xii. 181, 230).—I need not say that it was very far from my intention to have injured MR. FOLEY by my observations on the history of Elizabeth Shirley which I made a short time ago. For my part I consider that we are all under great obligations to that gentleman for giving to the world much secret history which has hitherto remained in manuscript; but I still think that the narratives which he has printed in the five curious volumes called *The Records of the English Province of the Society of Jesus* are of unequal authority, and cannot but regret that they were not given as they were originally written, with notes where necessary at the foot of the page. I have not at present the volumes before me, but it is my impression that it is sometimes difficult to distinguish between the narratives or relations themselves and the comments made upon them, and MR. FOLEY admits using the modern form of "Miss Shirley," in the place of the older and much more respectable "Mrs. Elizabeth." As to the point of the conversion of this lady, my much respected great-aunt (five times removed), I still think that whoever wrote the narrative is mistaken. It is certainly possible that the Lovetts, of which ancient house was Jane, the mother of Sir George Shirley and Mistress Elizabeth, were Protestants,

and that the daughter *might* have been educated in her mother's faith, and I should like much to connect the house and old church of Ettington with the story of the weaving of the tape, but I cannot indulge so romantic an idea. That house was inhabited by the Underhill family during the whole reign of Elizabeth, and Sir George Shirley vainly endeavoured to get possession of it. The two families were at daggers drawn, besides being divided in religion. Sir George is well known to have been a Roman Catholic and a favourer of the claims of Mary, Queen of Scots, whereas the Protestantism of the Underhills, his tenants at Ettington, is beyond dispute: Edward Underhill, the "Hot Gospeller," was of this family. It may be said, perhaps, that Elizabeth Shirley was brought up by the Underhills, who were remotely connected with her father's family; but, if so, what becomes of the narrative which represents her keeping her brother's house, &c.? I am of opinion, therefore, that this story is apocryphal: perhaps the name has been mistaken or misapplied by some former transcriber; but I trust that nothing that I have said will do injury to Mr. FOLEY, but that my strictures may cause other persons to consult these curious volumes, which certainly contain information to be found, so far as I know, nowhere else.

EV. PH. SHIRLEY.

Lough Fea.

AVOURE: AVOURIES (5th S. xii. 88, 153, 237).—To *make avoure* in the passage from Spenser is surely not to acknowledge or confess, but to justify, to make good his right to act and speak in such a manner, which is precisely the sense of *making avoury*. "*Avoury* in law is where one takes a distress for rent and the other sues replevin. In which case the taker shall justify in his plea for what cause he took it; and if he took it in his own right, he is to show it, and so avow the taking, which is called his *avoury*" (Chambers). The fact is that *avow* in the sense of answer for, take upon oneself, acknowledge as one's own, has nothing whatever to do with *vow*, from Lat. *vovere*, *votum*. The explanation of Brachet, adopted by Prof. Skeat in his *Etymological Dictionary*, will not stand a careful examination. "A l'origine," says Brachet, "*avouer* est un terme de droit féodal: *avouer* un seigneur, c'est le reconnaître pour son supérieur, c'est se *vouer* à lui; c'est lui jurer obéissance, c'est approuver tous ses actes." There is not a step in this process beyond the first that is warranted by the use of the term in legal documents, in which the verb *avow* or *advow*, or its Latin representative, is of constant recurrence. As the primary signification had really been, as Brachet and Skeat suppose, to swear or make vow of fealty to, it would certainly have been represented in juridical Latin by the form *advovere* or *advolare*. But no such forms occur. The corresponding Latin form

is universally *advoco*, except in some rare instances, where the French verb is merely dressed up with a Latin termination, as *advovare* or *advovare*. Moreover, the line of development from the literal sense of Lat. *advoco* to the modern signification of Fr. *avouer* and E. *avow* is historically clear and unbroken. The original sense of the word is to call upon another to defend a right which is impugned at law or otherwise. The parson called on the patron of the living, the tenant on the lord of the fee, to make good his title. The unlearned sought the aid of one learned in the law (thence called *advocatus*, an *advocate*, Fr. *avocat* and *avoué*) to defend his cause. Then as the appeal to the lord to defend the impugned right was a practical admission that he was lord of the fee, and entitled as such to all the rights incidental to that position, *advocare* and the French derivative *advouer* came to signify an admission by the tenant that he held the lands in debate of the person appealed to, and recognized him as lord. "Nihil ab eo se tenere in feodo aut quoquo alio modo *advocabat*"—"he did not avow that he held anything of him in fee" (*Chron. Nangit.*, A.D. 1296); "Recognoscendo seu profitendo ab illis ea tanquam a superioribus se tenere, seu ab ipsis eadem *advocando*, prout in quibusdam partibus Gallicanis vulgariter dicitur *advouer*" (Concil. Lugdun., A.D. 1274). When the word had thus come to signify recognition of title, it was applied as well to the vouchee who answered to the call and took on himself the defence, as to the tenant who appealed to him for warranty, and thus *advoco*, Fr. *advouer*, *avouer*, E. *vouch for*, *avouch*, or *avow*, came to signify to answer for, to take upon oneself, to acknowledge. "Si vir ipsum in domo sua suscepit, nutrierit, et *advocaverit* ut filium suum"—"should have avowed him as his son" (Fleta); "Donec fuerit *advocatus* ut burgensis noster"—"should have been acknowledged as our burgess" (Statute of Louis le Hutin). It is extraordinary how any one reading such passages as the above can fail to see that *avouch* and *avow*, like Fr. *avocat* and *avoué*, are mere doublets of each other. The transition from *advocare* to *advouer* is amply warranted by forms like *louer* from *locare*, *allouer* from *allocare*, *jouer* from *jocare*, &c.

H. WEDGWOOD.

"THE CHRONICLES OF THE KINGS OF ENGLAND" (5th S. xii. 188, 254).—There can be little doubt that this biblical parody was the production of Robert Dodsley, originally, as described on the title-page of one of his earliest pieces (*The Muse in Livcry*, 1732, 8vo.), "a footman to a person of quality at Whitehall" (Miss Lowther), but subsequently famous as the author of a Tupperian work, *The Economy of Human Life*, &c., which has had a vast popularity, and the protected of Spence, at whose residence he died in 1764. *The Chronicle* appeared in 1740:—"The Chro-

nicle of the Kings of England. Written in the Manner of the Ancient Jewish Historians. By Nathan Ben Saddy, a Priest of the Jews. London, 1740," 12mo. Ten years later appeared a translation into French, a copy of which is before me:—"Chronique des Rois d'Angleterre. Ecrite selon le Stile des anciens Historiens Juifs. Par Nathan-Ben-Saddi, Prêtre de la même Nation. A Londres. M.DCC.L." 12mo., pp. 115. The translator has added a few notes and the names of the contemporary kings of France. In his "Avant-Propos" he says:—

"C'est l'histoire d'un Peuple fier, inquiet, et indépendant qu'elle présente, d'un Peuple qui, dans tous les tems, dans toutes les formes du gouvernement, s'est toujours montré fier, inquiet, et indépendant, qui, toujours le même, a souvent changé, mais ne s'est jamais démenti. L'on doit cependant rendre justice à l'auteur, et reconnoître qu'il n'a pas peu contribué à conserver, et à présenter le caractère dominant de la Nation Anglaise, soit en répandant artistement quelques réflexions, soit en motivant sa narration autant que les bornes étroites qu'il s'était prescrites, pouvoient le lui permettre," &c.

Alike in the English and the French version, the *Chronicle* ranges from William the Conqueror to George II., inclusive.

The various pieces of Dodsley were at a later period collected, and published under the title of:

"Trifles: viz., the Toy-Shop; the King and the Miller of Mansfield; the Blind Beggar of Bethnal-Green; Rex and Pontifex; the Chronicle of the Kings of England; the Art of Preaching, in Imitation of Horace's Art of Poetry; the Right of Mankind to do what they will asserted. With several others not more considerable. Printed for J. Dodsley in Pall-Mall. 8vo."

With the second edition of this in 1771 appeared a second volume, containing *Cleone, a Tragedy; Melpomene, or the Regions of Terror and Pity, a Poem; Agriculture, a Poem; The Economy of Human Life*. It will be seen that *The Chronicle* is republished in the former of these volumes, but *The Muse in Livery* is left out in the cold, as is also an earlier still and little known piece, *Servitude, a Poem* (8vo., n.d., pp. 32). In 1821 *The Chronicle* was republished by J. Fairburn and brought down to the time. Booksellers are fond of attributing this reissue to William Hone, but, so far as I know, without authority. Hone, however, referred to and read passages from it, as "a well-known book, . . . written, as set forth in the preface, by Nathan Ben Sadi," as examples of parody, on the occasion of his celebrated trial in Guildhall before Mr. Justice Abbott, on Dec. 18, 1817, for publishing *The Late John Wilkes's Catechism of a Ministerial Member*, the results of which, and of the subsequent two days' trials, are among the most valuable and important triumphs of our constitutional history.

WILLIAM BATES, B.A.

Birmingham.

Among my books I have a large octavo of 156 pages, bearing this title:—

"Chronique | des Rois | d'Angleterre. | Ecrite en An-

glois selon le Stile des | anciens Historiens Juifs. | Par | Nathan Ben Saddy, | Prêtre de la même Nation; | et traduite en François dans le même Stile. | A Londres, | chez Th. Cooper, | au Globe, dans Pater-noster-Row. | 1743."

On the fly-leaf this note was written by a former possessor:—

"Par Fougeret de Monbron, né à Peronne, mort en septembre, 1760, auteur de la *Henriade Travestie*, etc. Il a traduit cette chronique de l'Anglois de Robert Dodsley, libraire de Londres, né en 1703, mort à Durham en 1764. Elle est très partielle lorsqu'il s'agit des rois catholiques, qui y sont fort maltraités, tandis qu'on élève beaucoup la prétendue réforme et la religion anglicane."

The last king the book mentions is George II., who is destined to become "the flail of Spain, the terror of France, and the admiration of the world." As a conclusion it gives the genealogy of the kings of England from George II. up to "Guillaume le Roux, qui fut fils de Guillaume le Conquérant, qui fut fils de P . . ." I shall be glad if this book can be of any use to T. M.

HENRI GAUSSERON.

Ayr Academy.

Two copies of this book are to be seen in the Forster Library, South Kensington Museum.

R. F. S.

FOLK-MEDICINE (TRANSVAAL) (5th S. xii. 9, 74, 98, 193.)—Interesting as it might be to know of the existence of an Englishman who in his own, his native land, was habitually employing "Dutch, high or low," instead of the tongue understood of the people, I cannot but plead that the prayer of the ENGLISHMAN of "N. & Q." be granted, that he may be allowed to use the "plain modern composite lingo" of which he is so much in favour. But if he is to be thus free, he will surely show sufficient liberality of mind to let others who wish to do so express themselves in standard English; and perhaps one of these days he may rub up his philology a little, and put himself in a position to make the generous acknowledgment that *folk* is, to say the least, as true an English word as *people*, and that the use of it is not yet affectedly archaic or even obsolescent.

ENGLISHMAN lays claim to a "composite lingo," so he cannot object to "folk-medicine" on the only score on which some of us would find fault with the term. It is surely neater and less ambiguous than "people's medicine," which he suggests as a substitute. "Folk-leechdom" (*læcedóm*) has an unfamiliar look, despite Mr. Oswald Cockayne's *Leechdoms, Worteuening, and Starcraft*, but it is a more kindred compound than "folk-medicine." If, however, I were to advocate the use of it, I suspect that ENGLISHMAN would need something more than a "dulcet whisper" to keep him from airing his conviction that I was wishing to persuade his countrymen to talk German.

With regard to my presumption concerning

ENGLISHMAN'S forefathers, I will only remark that I did not, of course, refer to such of them as may have been of Scutitic or of Keltic or of Roman race. It is hardly likely that he has not some English blood in his veins, let his surname be what it may, and let him be never so ignorant of his indebtedness to Anglican ancestry. He must forgive me for believing that "the noble Dane" and the Northmen who were eventually known as Normans used some form of the word which has come down to us as *folk*.

Without doubt ENGLISHMAN did express himself badly, and unfortunately, when he satirically attributed a fertile imagination to a Transvaal missionary on the mere ground of his having recorded something that had not been mentioned in private letters to your correspondent. I fail to see that ENGLISHMAN'S facilities for getting at the truth have been in any way superior to Dr. Krapf's.

ST. SWITHIN.

THE SCOTCH TARTAN (5th S. xii. 247.)—I presume an article in the *Quarterly Review* for June, 1847, reviewing a book called *Vestiarium Scoticum*, is the paper for which your correspondent is inquiring. Perhaps he has been baffled in his search by the title of the article, "The Last of the Stuarts." The first part of the paper refers to the tartan, which is the subject of the book, but which was obviously of less interest to the reviewer than was the author of the book, Mr. John Sobieski Stuart, who had in former works called himself Mr. John Hay Allen. The reviewer makes rather a savage onslaught on the author's claim, and it is somewhat curious that in a pamphlet published in 1848, entitled *A Reply to the Quarterly Review upon the Vestiarium Scoticum*, while thirty-five pages are occupied with a defence of the book, only five or six are devoted to "the personal attack against the editor and his family," which is described "as of a nature to defeat itself," and "by those against whom it is directed is consigned to silent contempt." But whatever the *Quarterly* reviewer may say or think, the brother of the author of the *Vestiarium* still asserts the descent impugned by the *Review*, and, I have heard, when visiting in the families of the old Scotch adherents of the house of Stuart is treated with distinguished honour. F. D. B.

GERAINT (5th S. xii. 148.)—

"The brave *Geraint*, a knight of Arthur's court,
A tributary prince of Devon: one
Of that great Order of the Table Round.

Geraint, a name far-sounded among men

For noble deeds.....

They called him the great Prince, and man of men."

Tennyson, *Geraint and Enid*.

The Welsh *moel*=bald, and is used substantively to mean "a round-topped hill," so that *Moel-y-Geraint* is "the Hill of Geraint."

JOHN W. BONE.

LYNE FAMILY (5th S. xii. 107.)—The Rev. Charles Philip Lyne (of Queen's College, Oxford) was curate of Westbourne, Sussex, from 1809 to 1817, and Vicar of West Thorney, in the same county, from 1823 until his death, about 1870. His son, the Rev. F. D. Lyne, was also curate of Westbourne from 1843 to 1845 (see *Sussex Arch. Coll.*, vol. xxii. pp. 114-5).

FREDERICK E. SAWYER.

Brighton.

My ancestor Capt. Philip Lynes came to the province of Maryland before 1683, and was sworn mayor of St. Mary's city Sept. 29, 1694. His daughter Rachel was the wife of Col. Walter Smith, of Patuxent river, and mother of Rebecca Smith (b. 1690, d. March 18, 1737), who was second wife of Daniel Dulany, sen., and mother of Daniel Dulany, jun., the great Maryland lawyer. Can any of your correspondents give me any information concerning the posterity of Sir Clement Smith, of Little Baddow, in Essex? He married Dorothy Seymour, sister to Jane Seymour, and died Aug. 26, 1552, leaving at least two sons and a daughter, viz. (1) Sir John, living in 1596; (2) Clement; (3) Dorothy, who married Edmund Parker. Clement Smith, who arrived in Maryland before 1655, is supposed to have been his great-grandson.

CHRISTOPHER JOHNSTON, Jun.

82, Franklin Street, Baltimore, Md., U.S.A.

From Meyesey Hampton Church, Wilts: "Martha, wife of Robt. Lyne, of Cirencester, daughter of Robert and Jane Jenner, died Nov. 30, 1811, aged fifty-one."

HARDRIC MORPHYN.

NOTES ON THE ENGLISH CHURCH (5th S. xii. 183.)—MR. MACKENZIE WALCOTT, if I understand him correctly, connects the word *parochia* with *παρέχω*. Forcellini, after a question whether the word *parochus* comes from *παρά* and *ἄχος* or *ἔχω*, observes: "Hinc Parochii in ecclesia nunc dicuntur, qui curam animarum suscipiunt, et Fidelibus necessaria ad salutem suppeditant." But is it the same with *parochia*? The earliest use of the word by ecclesiastical writers, in what is seen to be the Greek form, is in the inscription of the letter on the martyrdom of Polycarp, where there is, Ἡ ἐκκλησία τοῦ Θεοῦ, ἡ παροικοῦσα Σμύρναν, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικοῦσῃ ἐν Φιλομηλίῳ, καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας παροικίας, with which may be compared *καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου*, in Pseudo-Clem., *Ep.*, § 5. Polycarp himself made use of a similar expression when he wrote to the Philippian Church as, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικοῦσῃ Φιλιππου; and so St. Clement, when he wrote, Ἡ ἐκκλησία τοῦ Θεοῦ, ἡ παροικοῦσα Ρώμην, τῇ ἐκκλησίᾳ τοῦ Θεοῦ, τῇ παροικοῦσῃ Κόρινθον.

There is a note on the passage of St. Clement in Bp. Lightfoot's edition, which should be examined, as also the article in Suicer. Both of these appear to support the common derivation from *παροικέω*.

ED. MARSHALL.

PTOLEMY'S MAP OF IRELAND (5th S. xii. 227).—My late query on this subject was written hurriedly and when I was much occupied, so that it contained some serious errors of omission and commission, which I now beg leave to correct. In the first place, what I desire to see is a good fac-simile of Ptolemy's map: a modern copy (so called), modified to suit preconceived ideas of this or that person, would be of no use to me. Next, I should have said that both the Elizabethan and Victorian government surveyors of the coast of Kerry have marked the place which the Irish-speaking people of the district now call Bunnavoundur as Bunn-goindur. I cannot at all understand how this latter spelling could ever have been adopted by the surveyors, for the name of the place is pronounced as distinctly as possible by the Irish peasantry Bunnavoundur. I have questioned Irish speakers again and again, and asked them if they ever heard the word pronounced as it is spelt on the maps; and they quite scouted the idea of such pronunciation or spelling, and repeated the word Bunnavoundur in a manner that showed distinctly that *abhainn*, anglicized *avon*, or *abhann*, anglicized *own* (river, or of the river), was the central syllable. A less excusable error on my own part was the making the Italian invasion of Ireland under Father Saunders the only one since 1066. I should have said that it was the only invasion between 1172 and 1780. The raid at Kinsale in 1601 was not worthy of the name of invasion, but the landing of the French at Killala and their progress inland were more serious.

MARY AGNES HICKSON.

Ptolemy's ancient map of Ireland, amended and modernized, will be found in *Phœnician Ireland*, by Henry O'Brien, Esq., A.B. (Lond., Longmans; Dublin, Timms, 1833). "Dur Flumen" runs into Dingle Bay, the modern name annexed being "Mang R."

SAMUEL SHAW.

Andover.

"HEP! HEP!" (5th S. xii. 247).—Your correspondent will find his query fully answered by an editorial note in "N. & Q.," 4th S. iii. 580.

W. F. R.

Worle Vicarage.

HOLMAN FAMILY (5th S. xii. 47).—I possess a bill of sale of Warkworth Castle and estate, with a small vignette on a plan of the estate, containing the names of the fields, farms, and tenants the day of sale, June 18, 1805; also, a notice of the sale by auction, on August 20, 1806, of the building materials when the castle was destroyed, at which

sale my great-grandfather was a purchaser of some of the lots.

M. S. S.

THE ROYAL SIGNATURE (5th S. xii. 206, 255).—Surely the signature must be "Regina et Imperatrix," not "and Imperatrix."

JAYDEE.

WALTER'S LOGOGRAPHIC PRESS (5th S. xii. 223, 252).—Another instance of the pluck of "the intelligent and enterprising John Walter" occurred on a certain occasion, when all his men struck for higher wages. Notwithstanding this, the paper appeared as usual, but how this was accomplished was never known but to himself.

WM. FREELOVE.

Bury St. Edmunds.

MONASTIC QUERIES: EDWARD GRIM (5th S. xii. 229).—C. F. A. V. will find all that is known of Edward Grim in *Materials for the History of Thomas Becket*, vol. ii., Introduction, pp. xlv-vii, edited by the Rev. J. C. Robertson, M.A., Canon of Canterbury, for the Record Commission, 1876. Grim was not a monk, but a secular clerk, and Pits (*De Illustr. Angl. Scriptor.*, p. 239) seems to have been one of the first writers who speaks of him as a monk of the Benedictine order, and later writers have adopted his mistake.

E. A. D.

"DRYASDUST" (1st S. i. 26; 5th S. xii. 128).—As a name of fiction Scott may fairly be called its originator, though the connexion between dryness, dustiness, and antiquity is self-evident, and the name had been used long before Scott's time, if the date, 1674, given by H. F. W., is correct. Wheeler, in his useful little *Dictionary of the Noted Names of Fiction*, 1866, says: "An imaginary person who serves as a sort of introducer of some of Scott's novels." I have sometimes thought that, in taking the name of Jonas Dryasdust, Scott had in memory the well-known Jonas Dryander, the librarian of Sir Joseph Banks, who died in 1810, and was considered by many as a dry old quiz, as, though full of knowledge, "he was remarkably repulsive to impertinent curiosity." Of him it was said:—

"Full many an author well he knew
From Tournefort to Jussieu,
Gerrarde and Johnson and all such,
From Tabermontan in High Dutch
Down to the secrets which we come by
In the receipts of Mother Bumby."

There is a small volume entitled *The Common Place Book of Literary Curiosities*, by the Rev. Dr. Dryasdust of York, Lond., 1825, 12mo., in which the editor is described as "somehow preface writer to the Great Unknown."

EDWARD SOLLY.

In "N. & Q.," 1st S. i. 26, there is a query as to the authorship of a book, of which the title is: "*Wit Revived, or a New and Excellent Way of Divertisement, Digested into most Ingenious Ques-*

tions and Answers. By Asdryasdust Tossifacean. Lond., 1674, 12mo." Lowndes, who spells it Toss-off-a-can, states that a copy was sold at Heber's sale for 1l. 11s. (p. 2958, Bohn).

ED. MARSHALL.

Sandford St. Martin.

ALLUSION IN COTTON'S "ANGLER" (5th S. xii. 148, 178, 235.)—At one time of his life Cotton seems to have possessed a library which would surely have taxed the capacity of any ordinary window. His admiring cousin, Sir Aston Cokayne, addressed him as follows:—

"D'Avila, Bentiveoglio, Guicciardine,
And Machiavil the subtle Florentine,
In their originals I have read through,
Thanks to your library, and unto you;
The prime historians of late times; at least
In the Italian tongue allow'd the best."

See the "Life of Charles Cotton" in *The Compleat Angler*, edited by Sir Harris Nicolas, p. clxvi (Chatto & Windus, 1875). The lines are referred to Cokayne's *Poems* (p. 235), which were published in 8vo. in 1658.

ST. SWITHIN.

MONTE DI PIETATE (5th S. xii. 188.)—If A. F. wrote to Signor Gaetano Romagnoli, Via Toschi, 16, Bologna, the celebrated bookseller and publisher, he would probably be able to obtain copies of the statutes of many Monti di Pietà in Italy. I have often seen them in Italian and German catalogues of old books. EDMUND WATERTON.

KEEPING SCHOOL IN THE PARVISE (5th S. xi. 366, 394, 472; xii. 37, 49, 91, 149, 197.)—MR. PICTON unintentionally misrepresents me altogether in his paper, *ante*, p. 149. I have *not* stated, nor do I state, that the quotation from Matthew Paris, with the gloss thereon, also quoted, *justifies* the derivation which he has pronounced "childish and absurd." All that I have stated is, that the passage shows clearly that the *parvis*, whatever that may mean, was used as a place of education more than six hundred years ago, and that the derivation is chargeable upon the *gloss*, and not on Staveley or his follower, CHANCELLOR HARINGTON. My edition of Matthew Paris is that mentioned by CHANCELLOR HARINGTON, and I believe it to be one of the best and most reliable as yet published. MR. PICTON'S opinion is that "there is no mention at all of the school being held in the *parvis*," whereas Wats tells us: "Sensus igitur est, pauperulum istum non tantum coactum fuisse scholam docere, sed et exemplaria libellorum pro parvulis suis exscribere, eisque vendere." There is nothing to show, but much against the supposition, that this transaction took place at Paris.

EDMUND TEW, M.A.

SPIDER FOLK-LORE (5th S. xii. 229, 254.)—Spiders also often excited reverence, an instance of which is quoted at p. 312 in Mr. Henderson's

recent edition of *Folk-Lore*. Under date of Tuesday, Sept. 2, 1595, Dr. Dee, after drawing in his journal the figure of a spider, writes:—

"The spider at ten of the clock at night suddenly on my desk, and suddenly gon; a most rare one in bynges and length of feet, &c. I was in a great study at my desk," &c.

Were Dec's feelings those of reverence, or was the insect associated with money?

JOHN E. BAILEY.

Stretford, near Manchester.

MS. HISTORY OF FERMANAGH CO. (5th S. xi. 28, 136, 176.)—Following a friend's suggestion, I searched the library catalogue at Thirlestane House, Cheltenham, and found the above at p. 238 (No. 13293). I was courteously shown this valuable and interesting compilation, which is entitled *History of the County of Fermanagh, with the Antient Families of the Same*. It is a small 4to. of 165 pp., written 1718-19. The contents comprise a description of the town of Enniskillen, the islands, hills, and mountains in the county, the ancient Irish families, *e.g.* Maguires, Mac Manuses, Cassidys, &c, and the principal British families. The list of names of the heads of the latter, comprising the landed gentry of the county 160 years ago, will doubtless interest many readers of "N. & Q." :—

"An Alphabetical Table of y^e most Remarkable Brittish families in y^e County of Fermanagh, proceeding according to y^e first letter of each surname, wherein by y^e pages annexed to their names y^e description may be found in y^e book at y^e same page.

William Archdale, Esqr.; Marvin Archdale, Coll.; Mr. Alexander Acheson, Gt.; Mr. James Aghinleck; Mr. Robt. Abercrumby.

Wm. Balfoure, Esqr.; Henry Brook, Esqr. John Cole, Esqr.; Henry Caldwell, Barrt.; David Creighton, Esqr.; John Corry, Esqr.; John Creighton, Esqr.; Guy Carleton, Esqr.; Malcolm Cathcart, Esqr.; Allan Cathcart, Esqr.; Mr. John Cochran, Gent.

John Dunbar, Esqr.; Mr. Henry Dunbar, Gent. Gilbert Eccles, Esqr.; Joseph Eccles, Esqr.

Arthur Forster, Gent. Sir Ralph Gore, Barrt.; Mr. Willm. Graton, Clk.; Mr. Willm. Green, Clk.; Mr. Henry Green, Attorney.

Sir Gustavus Hume, Barrt.; Lodovick Hamilton, Gent.; Malcolm Hamilton, Gent.; Capt. Charles Hamilton; Jason Hassard, Esqr.; Robert Hassard, high Sheriff; Thomas Humfrey, Gent.

Christopher Irvin, Esqr.; James Johnston, Esqr.; Walter Johnston, Esqr.; James Johnston, Esqr. John King, Gent.

Edward Leonard, Gent.; Anthony Luige, Gent. Hugh Montgomery, Esqr.; Samuel Madden, Esqr.; Andrew Mitchell, Clk.; John Means, Gent.; Peter Madison, Gent.

Arthur Noble, Majr.; James Noble, Gent.; Edwd. Noble, Gent.; Thomas Nixon, Gent.

David Rynd, Esqr.; John Rynd, Esqr.; Mr. Willm. Rossgrove, Gent.; Mr. Thos. Rossgrove, Gent.

Mr. John Smith, Clk., Esqr.; Mr. Thos. Smith, Gent.

Mr. John Tratter, Gent. Hugh Willughbey, Esqr.; Mr. John Wisheart,

Gent.; Mr. Robt. Wier, Gent.; Nicholas Ward, Esqr.; John Winslow, Esqr."

The majority of the above seem, from their surnames, to have been of Scottish origin.

C. S. K.

Kensington.

"SLAD" OR "SLADE" (5th S. xi. 348, 495; xii. 18, 57).—At Gravelley Hill, close to Birmingham, is an old road running between two ranges of undulating hills called "The Slade." I have reason to believe that the name is one of considerable antiquity. I can speak confidently of its being so called for more than a century, from hearing aged members of my own family so describe it more than fifty years ago. The ground in the neighbourhood is peculiarly formed, and the road so called looks as if some mighty boulder had "slid" along between the hills, forming a level road for more than a mile in length. The town of Birmingham is now spreading out its mighty arms and including this most beautiful spot in its embrace. Villas are springing up, and on my last visit I was surprised to find that this glade had been christened, and was in the future to be known as Slade Road.

FATHER FRANK.

Birmingham.

In the village of Mobberley, Cheshire, a portion of the road which runs between two high banks is called "The Slade." There is another, and apparently an older, road, but which is now only a foot-way, running along the top of one of the banks, past some cottages, and communicating again with the lower end of the slade. I have always imagined that this was the original road, when possibly the slade itself was merely a rough, wooded "drumble," as we call it in Cheshire. I do not remember the banks of the slade being wooded, but I remember them when they were rough, uncultivated, and unenclosed, with several large trees standing upon them. There is a curious mistake in the new Ordnance parish maps. The sappers who surveyed the parish have, no doubt, been told that a certain very old cottage is called "Slade Cottage," but the name not being understood, it is put down in the map "Slate Cottage," which is not a very appropriate name for a house that has always been thatched and has not a slate upon its roof.

ROBERT HOLLAND.

Norton Hill, Runcorn.

By reference to back numbers of "N. & Q.," under the head of "Sleight : Slade," various comments will be found. In one of them I gave the term as from "Sax. *slidan* = to slide," having reference to the sides, slopes, or declivities of hills, &c., which interpretation has never yet been controverted.

C. CHATTOCK.

Castle Bromwich.

In the parish of Plumstead, Kent, is a deep,

stony ravine called "The Slade." It is assumed to have been, in remote ages, a creek, one of the many arms of the Thames on its way to the sea.

E. C. G.

"GINNEL": "VENNELS" (5th S. x. 388; xi. 97, 137, 197; xii. 57).—Roquefort, vol. ii. p. 696, says: "*Venelle*, sentier, chemin, ruelle, passage étroit, allée, corridor, en bas Bret. *venelle*." Gattel, tom. ii. p. 329, says: "*Venelle*, petite rue. Il est vieux, et ne s'est conservé que dans cette phrase proverb. 'Enfiler la venelle, prendre la fuite.'" Gattel adds that, according to Ducange, *venella* is a diminutive of *vena*. He ends his notice thus: "Varron, ajoute Ménage, a remarqué que les anciens Latins disoient *vena* pour *via*, rue, chemin." Ducange (Adelung), tom. vi. p. 744, writes: "*Venella* et *venula*, viculus, angiportus, via strictior, Gallis *venelle*, quod *venæ*, ut *ruga* rugæ in corpore speciem referat: alii a *venire* deducunt." In my copy of Ducange it is *venula* which is expressly derived from *vena*.

E. C. G.

There is a farmhouse called the *Vinnals* half way between Stapleton and Longden, Shropshire. There are ancient remains (tumuli) in the parish.

BOILEAU.

"SAUNTERER" (5th S. x. 246, 436; xi. 117, 337; xii. 174).—I propose as a derivation of this vexed word the Lat. *semita*, a by-path, adj. *semitarius*, used by Catullus. Varro says, "Qua ibant, ab itu iter appellarunt; qua id anguste, *semita* ut *semiter*, dictum" (*L. L.*, v. 6, 10). "De via in *semitam* degressi" (Plaut., *Casin.*, iii. 5, 40).

DEFNIEL.

Plymouth.

HENRY NUGENT BELL (5th S. xii. 69, 234).—The Hastings family could not have been very strict in "buying up" the copies of Mr. Bell's romantic and interesting account of the Huntingdon earldom, for I have one copy, if not two copies, of it, picked up of late years at second-hand book shops.

E. WALFORD, M.A.

Hampstead, N.W.

HERALDIC (5th S. xii. 28, 233).—The Rosses were probably of Hawkhead, not Halkhead. I have in my possession a frank of the late Earl of Glasgow signed "Ross of Hawkhead"—the title by which he held his seat in the House of Peers.

E. WALFORD, M.A.

Hampstead, N.W.

WORCESTERSHIRE WORDS AND TERMINALS (5th S. xi. 185, 231, 292; xii. 236).—Referring to Mr. MAYHEW's explanation of the word Bredwardine (*ante*, p. 237), I think he will find that, if it be from the Welsh, "dinas" would come first instead of last, as its equivalent does in his English, "the Hill Fort by the Water." I am not much of a Welsh scholar, but I suspect his Welsh would

have to run thus, "Dinas+bre+dwr," and this would upset his theory. Bradwardine, it will be recollected, is a name well known in *Waverley*, and its origin may therefore be well sought for in the Gaelic branch of the Celtic.

W. P.

Woodleigh, Southsea.

A DEFINITION OF METAPHYSICS (5th S. xi. 468 ; xii. 54, 113, 213).—My Mathewsiana are scattered in several volumes, and since writing the note, *ante*, p. 113, I have found that published by Limbird and quoted by MR. BATES, and another of the *Home Circuit*, published by Duncombe. The lecture of Prof. McSillergrip is so differently given in the latter that I think it may be worth insertion, especially as these wretched piracies are the only approach to reports :—

"In the course of my rambles near Leather Lane I was struck with the following signboard, 'The Parthenon, or Mechanical Athenaeum.' Curiosity prompted me to enter into this chosen retreat of science, where my ears were polluted by a strong Scottish accent proceeding from Mr. Sandy McSillergrip, who was delivering a lecture on the arts and sciences to a chosen congregation of disciples. He divided all the arts and sciences into biography, geography, philology, coneology, and various other ologies. Of necrology he said that it was of especial use to gentlemen hairdressers, who were in the habit of smoothing the chins of the public ; and he also told his pupils that craniology could only be studied near the London Docks. Botany, he said, could be learnt at Covent Garden, where they might be able to extract the cubic root ; and phrenology, or free knowledge, was to be discovered at charity schools, where the heads of the children were always well bumped. Metaphysics he thus described : When one man tells another what he dinna understand himself, and argues about it, that is metaphysics. Last of all he told his pupils that mnemonics, or the art of memory, was of light [qu. great] importance when they must recollect to pay sixpence at the door for the lecture."—*The Home Circuit, or Cockney Gleanings*, p. 22 (Duncombe, 188, Fleet Street, no date, pp. 24).

The *Home Circuit* was given in 1827.

In the *Life of Charles Mathews*, by Mrs. Mathews, London, 1839, 4 vols., 8vo., in vol. iii. p. 573, is a folding plate representing Mathews in his various characters in the *Home Circuit*. The centre figure is Prof. McSillergrip. On the margin below is : "Gentlemen, metaphysics means this : it is when two men talk together about what they don't understand, in a way that nobody else understands." There are other folding plates, rather clumsily done, which freshen our recollections of Mathews less vividly than the carelessly drawn and hastily coloured sketches of Duncombe and Limbird. I have heard John Hamilton Reynolds, Adolphus, and other friends of Mathews describe his indignation at his words being stolen and misrepresented. He said that when the whole audience was in silent expectation, and he heard the scratch of a reporter's pen, he felt in such a rage that he longed to rush from the stage and tear the rascal to pieces. I have written this hoping that it may be acceptable to the remaining few who saw

Mathews, and to those who did not, but who are interested in the stage of fifty years ago. The query as to the author of the definition remains unanswered.

FITZHOPEKINS.

Garrick Club.

"ULTRAMARINE" : "AZURE" : "LAZUL" (5th S. xi. 104, 189, 214, 238, 497).—I am sorry to doubt Mr. PICTON'S correctness in stating that *terre d'ombre*, meaning "earth of Umbria," is the modern *terra sicenna* (*ante*, p. 190). Burnt and raw sienna, and burnt and raw umber, are four perfectly distinct shades of brown and yellow.

MERVARID.

GENERAL LASCELLES OF WHITBY (5th S. xii. 208, 238) was the son of Peregrine Lascelles, who was foreman of the burgesses in 1685. He was born Jan. 22, 1685, at a house in Starthside, Whitby, and died without male issue.

W. F. MARSH JACKSON.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 170, 259).—

"The greater the truth," &c.

Lord Ellenborough was the author. He used the words at a trial, adding, "If the language used was true, the person would suffer more than if it was false."

WM. FREELOVE.

Miscellaneous.

NOTES ON BOOKS, &c.

Holbein. By Joseph Cundall.—Turner. By W. Cosmo Monkhouse. (Sampson Low & Co.)

THE series of "Great Artists" gathers strength by going, and bids fair to justify its *raison d'être*, although, according to the laudable spirit of modern criticism, some of the writers of the volumes already issued have not escaped censure for being pretty much what they professed to be. Like the series of "Great Authors" issued by Macmillan, the intention of the projectors of this one was, if we recollect rightly, not so much to be "new and original" as to present the latest state of information in a compact, readable, and trustworthy form. This, at all events, would appear to have been the view of Mr. Cundall, the editor, whose volume on *Holbein* might serve as a model of what the rest should be. Accurate in statement and precise in expression, it is as free from baldness on the one hand as luxuriance on the other, and gives us the cream of Wornum, Mantz, and Woltman in most agreeable form. It is to be regretted that it did not open the collection, as it might have served to harmonize and restrain the wandering impulses of the very various list of contributors.

Mr. Monkhouse's *Turner* is a volume of unusual merit. He has written, we think, on this subject before, and is thoroughly in sympathy with Turner as an artist if not as a man. Moreover, he has apparently been enticed into somewhat wider fields of inquiry than the series demanded by the very haphazard character of much of the existent biographical material and the exaggerated language of some of the critical estimates. Hence his volume has more the value of a fresh contribution to Turner literature than a mere *résumé* of the "most recent authorities." It holds the domain of common sense between the loose chronicling of Mr. Thornbury and the transfiguring rhetoric of Mr. Ruskin, whose magical

descriptions (and we fully own their magic) too often decline the test of sober examination. Mr. Monkhouse's little book prompts the suggestion that he should carry his investigations still further, and give us that larger life of Turner which is yet unwritten.

The Shemitic Origin of the Nations of Western Europe.
By J. Pym Yeatman. (Burnes & Oates.)

MR. PYM YEATMAN has never been wanting in the courage of his convictions, but these have generally run counter to the opinions held by the great majority of his countrymen, not to speak of historians and men of science. As for our poor "Aryan ancestors," Mr. Yeatman would leave them scarcely even a *magni nominis umbra*. The inhabitants of the British Islands and the Gauls of France, according to him, are Gaelic Shemites, a portentous designation, which we have been obliged to evolve out of our inner consciousness in order to put his views tersely before our readers. Mr. Yeatman's book contains much curious information on all sorts of collateral points, and we cannot but regret that the bitterness of the feelings which he seems to cherish against what he calls the "Oxford School" of modern historians should prevent his giving us a calmly reasoned argument in support of a different view from that ordinarily accepted as accounting for the facts of Romano-British and Early English history.

Gleanings from Bodleian MSS.—Part I. *A Short View of the State of Ireland.* Written, in 1605, by Sir John Harington, Kt., and now first edited by Rev. W. Dunn Macray, M.A., F.S.A. (Oxford and London, James Parker & Co.)

THE MS. collections in the Bodleian Library have lately been made more accessible, and now Mr. Macray proposes to print from time to time such a selection from them as may be made by taking some of those which are too short to form a volume by themselves, and issuing them in a series, in which, however, each part will be complete in itself, with its own notes and index. The proposal is well worthy of support. The present instalment comprises the appeal of Sir John Harington (who was on military service in Ireland at the time, A.D. 1605, and in pecuniary difficulties) that he may be appointed Lord Chancellor and Archbishop of Dublin on the death of Archbishop Loftus, which was expected to take place, as indeed it did before the present letter came to hand. The sister country, however, had not to make such an addition to her list of grievances as this strange request conceived at least to be possible. Besides a justification of himself, Sir John Harington has several allusions to the general state of Ireland as well as to its ecclesiastical affairs. The latter should not be left unread by any one who is interested in the condition of the Irish Church at that time. Mr. Macray appears to have done his part as an editor very carefully. For one allusion unnoticed, on p. 1, we will refer him to Cicero, *In Verrem*, Act. ii. lib. ii. cap. 11, which is the authority for the anecdote of Scipio Africanus. The curious story of Bede and the interpretation of S.P.Q.R. at pp. 19, 26, may exercise the ingenuity of the readers of "N. & Q."

MESSRS. CASSELL send us Part I. of their new and revised edition of *Old and New London*. We may feel confident that every opportunity will be taken during the present issue to make the work as complete as possible from every point of view.—We have also before us Part I. of Cassell's *Technical Educator*.—A third edition of Sergeant Cox's *Mechanism of Man* (Longmans) is now in progress.—From Messrs. McCaw, Stevenson & Orr, Belfast, we have received the second edition of *Lryra Hibernica Sacra*; from the *Hand and Heart* publishing offices, *The Home Life of the Prince Consort*, by the Rev.

C. Bullock, B.D.; from F. E. Longley, *The Weather and Climatic Changes*; and from Whittaker & Co., the twelfth edition of *The Secretary's Assistant*.

THE Chaucer Society and the Ballad Society make earnest appeals to the lovers of old English poetry and song not to let their work languish for want of funds. Mr. Furnivall's *perfidium ingenium* seems almost to carry him beyond himself as he recounts the evil deeds of the "forty members who ought to have paid their subscriptions last year," but who "didn't pay 'em." We hope he may this year and other years succeed in getting together the "four-in-hand" which he wants to drive in honour of Chaucer. The Ballad Society wants special help, we learn, to enable it to avail itself of the offer to complete the Roxburghe series, made by our correspondent the Rev. J. W. Ebsworth, whom Mr. William Chappell has chosen for his successor in editorial work. If the members of the society were to double their subscriptions for the current year, we are told, the Roxburghe Ballads might be completed early in 1880. We commend the statement to the serious consideration of the many readers of "N. & Q." who love our old ballads.

EARLY ENGLISH TEXT SOCIETY.—We have just received the Eleventh Report of the Committee, written obviously by the Director, the only member of the society, we venture to say, who is not satisfied with the good work that it has accomplished. Upwards of one hundred volumes of our early English literature, edited by some of our best scholars, has the society given to the world, under the direction of Mr. Furnivall, to whose energy we owe not only this admirable society, but also the Chaucer and New Shakspeare Societies.

Notices to Correspondents.

We must call special attention to the following notice:

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

PRESBYTER GYRVIANUS.—According to a paragraph in the *Weekly Times*, Sept. 12, a commission has recently reported to the Prussian Government in favour of ink made from gall nuts, as the best for "documents the preservation of which is important."

W. M. M. ("Ave Maria Lane").—Stow, in his *Survey of London*, says: "At the end of Pater Noster row is Ave Mary lane, so called upon the like occasion of text writers and bead makers then dwelling there."

H. (Temple), "Henry VII.'s Instructions," &c., commencing, "Lord Verulam," &c., is again requested to send his name and address.

A. L. (Normanton).—The foundation stone was laid in Threadneedle Street, Aug. 3, 1732.

E. M. ("Avouree," *ante*, p. 273) may now wish to rewrite his paper.

W. W. (Forest Hill).—Always glad to renew an old acquaintance.

J. W. B. P. has not sent his name and address.

D. G. C. E.—Received.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, OCTOBER 11, 1879.

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Notes.

CHARLES LAMB'S CRITICISMS ON BLAKE
AND BYRON.

The late Jacob Henry Burn—no mean adept in antiquarian and numismatic lore—was an indefatigable collector and annotator of literary waifs and strays. The period of his greatest activity in this line was before the Captain Cuttle or "N. & Q." era. J. H. Burn was indeed a man of notes, for he made thousands upon thousands of them on all kinds of odd scraps of paper, backs of envelopes, printed circulars, Museum book-tickets, and the like. He was, however, well able to digest his scattered materials into proper shape when occasion required. An example of this is seen in his admirable descriptive catalogue of the Beaufoy collection of London tokens, printed for the Corporation of London.

I had occasion lately to search through, and partly to destroy, a goodly quantity of these notes, and in doing so the following transcript, by J. H. Burn, of a most charming and characteristic letter of Charles Lamb has turned up. I cannot discover that it has ever been printed. Even if it has, it is better that it should be republished than that the contrary risk of its possible loss should be incurred. The name of the correspondent to

whom it is written is blank in the transcript, but the letter itself contains a clue in its reference to some anti-slavery poem composed by that correspondent. Query, was he Bernard Barton, to whom there are a large number of letters addressed by Lamb on all kinds of topics, and printed in the two books on Lamb's life and correspondence, edited by Talfourd in 1837 and by Sala in 1868?

"May 15, 1824.

"Dear —, I am oppressed with business all day, and company all night, but I will snatch a quarter of an hour. Your recent acquisitions of the Picture, and the Letter are greatly to be congratulated—I too, have a picture of my Father, and the copy of his first Love Verses, but they have been mine long. Blake is a real name, I assure you, and a most extraordinary man, if he be still living. He is the William Blake whose wild designs accompany a splendid folio edition of *The Grave*, which you may have seen; in one of which, he pictures the parting of soul and body, by a solid mass of human form floating off, God knows how, from a lumpy mass, fac-simile to itself, left behind on the dying bed. He paints in water-colours, marvellously strange pictures, visions of his brain, which he asserts he has seen. They have great merit. He has seen the old Welch bards on Snowdon—he has seen the beautifullest, the strongest, and the ugliest man left alone from the massacre of the Britons by the Romans, and has painted them from memory. I have seen his paintings, and he asserts them to be as good as the figures of Raphael and Angelo, but not better, as they had precisely the same retro-visions and prophetic visions with himself. The painters in oil, which he will have it, neither of them practised, he affirms to have been the ruin of art, and asserts that all the while he was engaged in his water-paintings, Titian was disturbing him—Titian the ill-genius of oil painting. His pictures, one in particular, the Canterbury Pilgrims, far above Stothard's, have great merit, but hard, dry, yet with grace. He has written a Catalogue of them, with a most spirited Criticism on Chaucer, but mystical, and full of vision. His poems have been sold hitherto only in Manuscript, I never read them, but a friend, at my desire, procured 'the Sweep's Song.' There is one to a Tiger, which I have heard recited, beginning—

'Tiger, Tiger, burning bright
Thro' the deserts of the night'—

which is glorious, but alas! I have not the book, for the man is flown, whither, I know not, to Hades, or a mad-house; yet, I must look on him as one of the most extraordinary persons of the age.

"Montgomery's book I have not much hopes from—the Society with the affected name, have been laboring at it, for these twenty years, and made few Converts. I think it was injudicious to mix stories avowedly coloured by fiction, with the sad true statements from the Parliamentary records, etc.; but I wish the little Negroes all the good that can come from it. I battered my brains, not buttered them—but it is a bad *a*; for a few verses for them, yet I could make nothing of it. You have been luckier; still, Blake's are the flower of the set, you will I am sure agree, though some of Montgomery's at the end, are pretty. The Dream is awkwardly paraphrased from B[yr]on].

"With the exception of an Epilogue for a Private Theatrical, I have written nothing for near six months. It is in vain to spur me on—I must wait—I cannot write without a genial impulse, and I have none. 'Tis barren all, and death—No matter. Life is something without scribbling. I have got rid of my bad spirits, and hold up pretty well this rain-d—d May.

"So we have lost another Poet! I never much relished his Lordship's mind, and shall be sorry if the Greeks have cause to miss him. He was to me offensive, and I never can make out his great *power*, which his admirers talk of—why, a line of Wordsworth's is a lever to lift the immortal spirit; Byron can only move the spleen. He was at best a Satirist, in any other way, he was mean enough. I dare say, I do him injustice, but I cannot love him, nor squeeze a tear to his memory. He did not like the world, and he has left it, as Alderman Curtis advised the radicals—'if they don't like their Country, d—n 'em let 'em leave it'—they possessing no rood of ground in England, and he 10,000 acres—Byron was bitterer than many Curtises.

"Farewell! and accept this apology for a Letter from one, who owes you so much in that kind.

"Yours ever truly,

"CHARLES LAMB."

FREDK. HENDRIKS.

Linden Gardens, W.

SPECIAL BIBLIOGRAPHIES:
CHARLES MATHEWS THE ELDER.

(Continued from p. 243.)

9. The London Mathews; containing an account of Master Charles Mathews's Youthful Days, and six original and humorous songs, viz., Trade Clusing, Stratford on a Market Day, An Irish Rubber at Whist, Volunteer Field Day and Sham Fight, Crooskeen Lawn, London Green Rooms, and the Jew and the Pig. Embellished with eight copper-plate engravings, representing him in the several characters he assumes in his last new entertainment. Twenty-fifth edition. London, Hodgson & Co. Small 8vo. pp. 36.

10. The London Mathews; containing an account of the Veteran's Travels in Air, on Earth, and on Water. Together with a selection of new and humorous songs. Among which are Air-Ballooning, The Steam-Boat, First of September, Margate Library, and the Dejeune. Embellished with six copper-plates, representing him in the several characters he assumes in his last new piece. Thirtieth edition. London, Hodgson & Co. Small 8vo. pp. 36.

11. Mathews in America; or the Theatrical Wanderer: a cargo of new characters, original songs, and concluding piece of the Wild Goose Chase, or the Inn at Baltimore. New songs: The Humours of a Private Play, Description of Billingsgate, The Island of Saints! An Actor's a Figure of Fun, The Spirit of Imitation, Prosper! ye Bold Merry Rovers!! The Travellers' Medley. London, Hodgson & Co. Small 8vo. pp. 36. With folding coloured etching by George Cruikshank, exhibiting Mr. Mathews in six characters in the Wild Goose Chase, or the Inn at Baltimore.

12. The London Mathews; containing an account of this Celebrated Comedian's Trip to America, being an annual lecture on Peculiarities, Characters, and Manners, founded on his own observations and adventures, to which are prefixed several original comic songs, viz., Travellers All, Mrs. Bradish's Boarding-House, Opossum up a Gum-Tree, Militia Muster Folk, Boston Post-Office, Ode to General Jackson, Illinois Inventory, The American Jester's Song, and the Farewell Finale. Embellished with six copper-plate engravings. London, Hodgson & Co. Small 8vo. pp. 36.

13. The London Mathews; containing an account of this Celebrated Actor's Memorandum Book of Peculiarities, Characters, and Manners, collected by him in his various trips, and several original and humorous songs (all adapted to well-known airs), viz., Memoranda in Con-

fusion, The Night Coach, Bubbles, a capital song, The Sailing Match, Old and New Times, Public Office, Bow Street, Finale, and a Monopolylogue, intitled The Crown in Danger. Embellished with several copper-plate engravings. London, William Colc. Small 8vo. pp. 36.

14. Mr. Mathews "At Home." A Lecture on Character, Manners, and Peculiarities called Home Circuit; or Cockney Gleanings; performed with the most distinguished success at the Theatre Royal, English Opera House, including all the laughable tales, anecdotes, and original comic songs; among which are Royal Exchange, Medley of Melodists, Short Stages, Things that Were Not! Royal Academy, The Epping Hunt, and the Farewell Finale, with all the speaking, &c. Anecdotes of Mr. Domville,—Mr. Zachary Barnacle,—Joe Hatch, the Thames Chancellor,—Mr. Muzzle,—Mr. Sandy M'Sillergrip,—Mr. Spinks,—Benefit of Betting, &c. Also a Monopolylogue, called Mathews's Dream, or the Theatrical Gallery. Embellished with a coloured plate. London, Durcombe. 8vo. pp. 26.

15. Account of Mr. Mathews's At Home; as delivered in an annual lecture on Peculiarities, Characters, and Manners, founded on his own observations and adventures during his late Trip to America; interspersed with most laughable tales, anecdotes, and eccentricities; being a critique on the piece and performance. Including seven original popular comic songs: namely, Mrs. Bradish's Boarding-House; Opossum up a Gum-Tree; Militia Muster Folk; Ode to General Jackson; Boston Post-Office; Illinois Inventory; and a Farewell Finale; with all the speaking, &c. Also a Monopolylogue, called All Well at Natchitoches. Embellished with a representation of the scene, &c. London, Duncombe. 8vo. pp. 28.

16. Sketches of Mr. Mathews's celebrated Trip to America, comprising a full account of his admirable lecture on Peculiarities, Characters, and Manners; with the most laughable of the stories and adventures, and eight original comic songs (as in No. 15). Embellished with four elegant engravings by Cruickshanks. London, J. Limbird. 8vo. pp. 24.

17. Sketches of Mr. Mathews's Celebrated Trip to Paris, comprising a full account of his admirable lecture on Peculiarities, Characters, and Manners, with the most laughable of the stories and adventures, and seven original comic songs on the subjects of Do as other Folks do, Paris is the only Place, Delights of the Packet, Lumps and Bumps, Day at Maurice's, Heads for a Quarto, and Now Farewell to Paris Revels. And an Analysis of the Laughable Monopolylogue, La Diligence. Embellished with an elegant engraving by Cruickshanks. London, J. Limbird, 143, Strand. 8vo. pp. 24.

18. Selections from Mr. Mathews's Celebrated Memorandum Book, comprising a full account of his admirable lecture on Peculiarities, Customs, and Manners; with the most laughable of the stories and adventures, and seven original comic songs, on the subjects of Memoranda in Confusion, Night Coach, Bubbles, a capital song, Sailing Match, Old and New Times, Public Office, Bow Street, Finale. Embellished with characteristic engravings by J. R. Cruikshank. London, by and for J. Limbird, 1825. 8vo. pp. 24.

19. Mr. Mathews's Celebrated Lecture on Character, Manners, and Peculiarities, entitled the Home Circuit; or Cockney Gleanings: performed with the most distinguished success at the Theatre Royal, English Opera House, including all the laughable tales, anecdotes, and original comic songs; among which are Royal Exchange, Melody of Melodists, Short Stages, Things that Were Not! Royal Academy, The Epping Hunt, and the Farewell Finale, &c. Also a Monopolylogue called Mathews's Dream; or the Theatrical Gallery; in which are introduced imitations of Suett, Cooke, Inledon,

King, and Kemble. Embellished with engravings by Cruikshank. London, J. Limbird. 8vo. pp. 28.

20. Mathews's *Invitations*. Second edition, containing all his anecdotes, tales, songs, with speaking, &c., as now performing by him at the English Opera House. Embellished with seven characteristic portraits of him. London, John Duncombe. 8vo.

21. Mr. Yates's *New Entertainment*. Portraits and Sketches in Town and Country; as performed with the most unqualified success at the Adelphi Theatre. Including anecdotes of living characters, tales, and six original comic songs. Artists, The Fly Duet, Paddington Stages, with humorous speaking parts, Astley's Amphitheatre, with laughable speaking parts, Mansion House Ball, with all the recitation, Cross's Menagerie, with all the speaking. Animated Picture: a London Company. Embellished with a coloured plate. London, Duncombe, Sen. 8vo. pp. 26.

22. Yates's *Reminiscences*; or *Etchings of Life and Character*, consisting of Sketches from Life, Manners, and Peculiarities. As performed with the most unqualified success at the Adelphi Theatre; including anecdotes of living characters, tales, and the six original comic songs of Masquerading, Vauxhall Gardens, with humorous recitation, Smithfield Cattle Show, with all the speaking, Pawnbroker's Shop, Humours of an Election, with laughable speaking parts, Theatrical Fund Dinner, with all the speaking, imitations, speeches, &c. Also a Monopolylogue, called Mr. Chairman. Embellished with a coloured plate. London, John Duncombe. 8vo. pp. 32.

WILLIAM BATES, B.A.

Birmingham.

(To be continued.)

HUMPHREY PRIDEAUX, JOHN PRIDEAUX,
AND OTHERS OF THE NAME.

By the correspondence of Humphrey Prideaux (published for the Camden Society) we have been admitted to a familiar acquaintance with the author of a once popular book. I send such particulars as I find in my notes of him and other Prideaux, as a contribution chiefly to *Athenæ Oxon.* Suffering from stone; intended to have published four volumes of the history of tithes, and a new edition of the *Marmora Oxoniensia* (Hearne to Dodwell, May 14, 1710, in *Letters from the Bodleian*, i. 203-4). Nearly one hundred letters (1674-1705) to his sister Anne Coffin (*Hist. MSS. Report*, iv. 379 a). A letter in the *Academy*, June 20, 1874, p. 690. *Biogr. Brit.* *Chaufepic. Alumni Westmon.*, 166-7. J. M. Gesner, *Isagoge*, i. 455. His sons (Benj., B.A. 1742-3; Charles, LL.B. 1745) at Clare Hall, to which college he bequeathed three hundred Oriental books (*Life*, 147). His curious scheme (reprinted in *Biogr. Brit.* and in the unfinished fifth volume of Cooper's *Annals of Cambridge*) for the reform of the universities, 1721-2 (*ibid.*, 188 seq., 199 seq.). Of the *Connection* I have noted, beside the editions specified in Watt, Lond., 1725, 4 vols. 8vo.; 1729, 4 vols. 8vo.; 1799, 4 vols. 8vo.; 1839, with McCaul's account of the Rabbinical authorities, 2 vols. 8vo.; 1845, 2 vols. 8vo.; Ox-

ford, 1851, 2 vols. 8vo.; revised, with notes, analyses, &c., by J. Wheeler, 1857, 2 vols. 8vo.; Germ. by Tittel and Loesner, Dresden, 1721, 2 vols. 4to.; second ed., *ibid.*, 1726, 2 vols. 4to.; *ibid.*, 1771, 2 vols. 4to.; Berl., 1725, 2 vols. 4to.; Dutch by Jo. Drieberge, with notes, Leiden, 1723, three parts, 4to.; second ed., *ibid.*, 1729, fol., two parts, with an important appendix on the rise and progress of philosophy among the Greeks and Romans. Other editions, including the French, may be seen in Grasse's *Tresor*. I have not seen, but have a note of, one printed at Amst., 1722, 5 vols. 8vo.; *ibid.*, 1726, 7 vols. 8vo. See Walch, *Biblioth. Theol.*, iii. 60. *The Life of Mahomet*, eighth ed., corrected, Lond., 1723, 8vo. (preface dated Norwich, March 15, 1696-7); French, Amst., 1698 (or 1699?), 8vo.; 1718, 8vo.; Dutch, Delft, 1698, 8vo.; Germ., Leipz., 1699, 12mo. It is not likely that all editions of these two books are collected in any one library, and your readers would be doing a service to bibliography by recording each edition with its habitat.

John Prideaux, Rector of Exeter, Bishop of Worcester. His college government (*Bull's Life*, 11); "a stout champion against Socinus and Arminius" (Wood; see Heylyn's *Lucid*, 63, 203, 466). Calamy's *Account*, 151, 209. George Kendall his disciple (*ibid.*, 239); and Laurence Palmer (*id.*, *Continuation*, 693). Prynne's *Canturb. Doome*, 155-8, 175-6. His esteem for Twisse (Sam. Clarke's *Lives of Eminent Men*, 1683, p. 17). Letter to and from him in Bp. Hall's works. Story of in Selden's *Table Talk*, art. "Predestination," § 4. *Whear's Charisteria*, 20, 140. *Mcde's Life*, p. xxxviii. Sam. Clarke's *Lives* (1677), 53 *fin.* His saying about Chillingworth (Fuller's *Worthies*, ed. Tegg, iii. 24). *Vita Casauboni* (by Almeloveen), p. 2. Letter in Nichols's *Collectan.*, vi. 22. Ordained James Alting (Bayle, *s.v.* "Alting, Jacques"). Merici Casauboni *Pietas* (ad calc. Isaac Cas. *Epist.*, ed. Almeloveen, p. 73). Letters to (Casauboni *Epist.*, Nos. 870, 871, 877, 879, 881, 896, 900, 901, 903, 915, 919, 922, 929, 930, 945; cf. pp. 535 a, 537 a, 538 a, 549, 553 a, 562 b, 564 b). A letter to him by Amama before Jo. Drusius, *De Sectis Hebr.* Summoned to Parliament (Birch's *Charles I.*, i. 84-5). MSS. Ashmole, Tanner, &c. His daughter married Dr. W. Hodges, Archd. of Worc., whose son Thomas was Fellow of Balliol (notice before T. Hodges's *Sermon on the Resurrection*, Lond., 1730, 8vo.). Pattison's *Casaubon*, 409. Cosin, *Corresp.*, i. 22. A funeral oration on him (MS. in the Bodleian, *Commerc. Epistol. Uffenb.*, i. 207, which book, by the way, with Uffenbach's travels, would greatly have enriched Mr. Macray's work on the Bodleian). Verses on him (Thos. Washbourne's *Poems*, 1654, reprinted by Grosart, 1868, pp. 212-3). A translation (Heylyn's *Lucid*, 246) of the *Tractatus de Sabbato* (Wood-Bliss, *A. O.*, iii. 273).

The bishop's son Matthias (*ibid.*, iii. 199, Watt). Edmund Prideaux, of Sidn. Coll., Cambridge (B.A. 1625-6), afterwards of Exeter Coll., Oxf., father of Humphrey (*Life of H. P.*, 11-12). Wood (*F. O.*, i. 424; cf. ii. 66) says that he was M.A. of Cambridge (query).

Richard Prideaux, M.A., intrusive rector of Greenes Norton, Northants (MS. Baker, xxvii. 424). Qu. of what university was he a graduate? One Richard P. of Newcastle (Calamy, *Account*, 506, 520).

Sir Peter Pridcaux and his son Peter (Calamy, *Continuation*, 356-7). Peter, Esq., M.P., harbours John Turner (*ibid.*, 754-5).

— Prideaux, Gent., of Ugborough (*ibid.*, 291).

— Prideaux, father-in-law of Francis Gwin (*ibid.*, 752).

— Prideau (*sic*), M.D. (William Lilly's *Life*, 1774, p. 64).

Charles Prideaux, of Clare, B.A. 1782, born at Bath June 15, 1760, son of Humphrey Prideaux, of Place, Sheriff of Cornwall in 1750. Assumed the name of Brune by royal licence, 1799. In holy orders. Died at Bath, April 28, 1833; buried at Padstow, May 11 (*Bibliotheca Cornub.*, ii. 535).

Will. Brune Prideaux, Jesus Coll., Camb., B.A. 1795.

Gostwick Prideaux, Sidney B.A. 1821. Rector of Hastingleigh and Vicar of Elmsted, 1833. See Burke's *Visitation of Seats*, second ser., ii. 170-1; Walford's *County Families*.

Walter Thomas Prideaux, Trin. Coll., Camb., B.A., 1827. One Walter P., Esq., published a small volume of poems in 1840.

William Henry Prideaux, Linc. Coll., Oxf., B.A. 1852, M.A. 1855; Master of Worcester Grammar School, 1857.

One or two more names may be found in the *Clerical Directory*, in the *Graduati*, in Colonel Chester's *Westminster Abbey Registers*, and in the baronetages.

JOHN E. B. MAYOR.

Cambridge.

THE LAIRD OF SHANG'S AGREEMENT AND ENCOUNTER WITH THE DEVIL.

In all the accounts of this nature that I have met with, the deluded beings who entered into engagements with the devil have always got the worst of it; at least, I do not recollect a single instance of the devil having been defeated except the present one, in which he was thoroughly worsted; and as at the close of the relation of the encounter it is said, "Shang nail'd the deil," the tale may possibly be found entertaining by a certain class of readers. It is taken from an anonymous *History of the County of Ayr*, without date, pp. 256-7, 8vo., published by J. Dick, Ayr, T. Murray, Glasgow, and Blackwood & Sons, Edinburgh, in or about 1848-49. The relation is as follows:—

"The Laird of Shang, a property in the vicinity of Kirkdamdie [Kirk Dominæ, *New St. Act. Scot.*—Ed.], parish of Barr, in Ayrshire, was noted as a member of this confederacy [smuggling or contraband traders], and a sturdy brawler at the fair [of Kirkdamdie]. He possessed great strength and courage; so much so, that he was popularly awarded the credit of being not only superior to all his mortal enemies, but also of having actually overcome the great enemy of mankind himself. Like most people of his kidney, Shang could make money, but never acquired the knack of saving it. He was sometimes sadly embarrassed. At a particular crisis of his monetary affairs the devil appeared to Shang, and agreed to supply the needful upon the terms usual in such cases:—

'Says Cloot, "Here's plenty if ye'll gang,

On sic a day,

Wi' me to ony place I please;

Now jag your wrists, the red bluid gie's;

This is a place where nae ane sees,

Sign here your name."

Shang says, "I'll do't as fast as pease."

And signed the same.

From thenceforth the fearless Shang, as our upland poet relates,—

'Had goud in every han',

And everything he did deman';

He didna min' how time was gaun—

Time didna sit:

Auld Cloot met Shang ae morn ere dawn,

Says, "Ye maun slit."

The dauntless smuggler, however, peremptorily refused to obey the summons. Drawing a circle round him with his sword, without invoking either saint or Scripture, he fearlessly entered into single combat with his Pandemonian majesty, and fairly beat him off the field. The engagement is thus circumstantially described by the veracious laureate of the hills:—

'The devil wi' his cloven foot

Thought Shang out o'er the ring to kick,

But his sharp sword it made the slit

A wee bit langer;

Auld Clootie bit his nether lip

Wi' spite an' anger.

The deil about his tail did fling,

Upon its tap there was a sting,

But clean out thro't Shang's sword did ring,

It was nae fiddle;

'Twas lying loopit like a string

Cut through the middle.

Auld Clootie show'd his horrid horns,

And baith their points at Shang he forms;

But Shang their strength or points he scorns,

The victory boded;

He cuts them aff like twa green corns—

The devil snodded.

Then Cloot he spread his twa black wings,

And frae his mouth the blue fire flings;

For victory he loudly sings—

He's perfect mad:

Shang's sword frae shou'der baith them brings

Down wi' a daud.

Then Clootie gied a horrid hooch,

And Shang, nae doubt, was fear'd enough,

But hit him hard across the mou'

Wi' his sharp steel:

He tumbl'd back out owre the cleugh—

Shang nail'd the deil!"

D. WHYTE.

THE TRANSLATION OF THE LETTER OF ADRIAN IN THE "SATURNINUS" OF VOPISCUS, "SCRIPTORES AUGUSTÆ HISTORIÆ."—There is, in the *Contemporary* of May, an article on Origen by Canon Westcott, in which occurs a translation of part of the letter of Adrian; and in the *Contemporary* of July there is an article by Renan on the Jews under Adrian, in which the whole letter of the emperor is translated. Both Westcott and Renan have, "There is one god to them—money," which is the translation of the text where there is "nummus," but neither of them gives the Latin, "Unus illis deus nummus est."

In an anonymous publication called *The First Seven Alleged Persecutions*, that came out between the *Contemporary* of May and July, there is a translation of nearly the whole of the letter, in which there is no "money." Lardner, in his *Credibility*, has the translation and the text, without "money" and "nummus." On turning to the original in Latin (*Scriptores Historiæ Augustæ*, recensuit Hermannus Peter, Flavii Vopisci Saturninus) I find "nummus." In the edition of Weidman there is no "nummus." I want to know what is thought to be the correct text. The letter, as Milman says, is written with mockery, but apparently speaking in commendation of the industry and wealth of the Alexandrians, Adrian scarcely would have so severely condemned them.

If the "nummus" were an introduction the interpolator may have presumed upon the opportuneness of the expression "nummus," from the previous remark of Adrian on the addiction of the Alexandrians to gain. It has been suggested that a wag of a copyist could not resist the temptation of adding "nummus" to "deus." It was natural, however, for any one to say that mankind really worshipped one god, however they may have indulged in polytheism. It was likewise almost proverbial in observation to say that money or gold was the deity worshipped by all mankind. We see it in Aristophanes, the *Plutus*, in Juvenal's satires, and afterwards in the *Timon of Athens* of Shakspeare. Another passage in this letter has been very differently translated—the whole, and especially one word of it, "Nemo illic archisynagogus Judæorum, nemo Samarites, nemo Christianorum presbyter, non mathematicus, non haruspex, non aliptes." Some translate "there is no," &c., which seems to be nonsense, as Lardner does and the author of *The Seven Persecutions*, whilst Westcott and Renan, and most, say, "There is no, &c., who is not." Then the last word "aliptes" is variously rendered. Some French and English—Renan and Milman—translate "charlatan," most "trainer," and Taylor, "minister of obscene pleasures." "Aliptes" is derived from oil, and means one who used oil to those in the baths and gymnasiums. Oil was also employed

for sanitary and religious purposes. "Aliptes" has been translated surgeon who looked after the health of the gladiators. Galen in early life, who lived under Adrian, began by serving gladiators as their doctor. In the Serapeum "aliptes" might be a teacher or initiator into the mysteries, corresponding to persons holding the same office in all sacred establishments, or he might be a physician-priest, belonging to the Pastoforoi or Asclepiades in Egyptian worship. W. J. BIRCH.

A NOTE ON BOSWELL'S "LIFE OF JOHNSON."—Having brought with me this inexhaustible book (in Routledge's neat and handy, but imperfectly press-revised one-volume edition of 1867), as an unfailing resource in any few unoccupied hours during a scanty sojourn of one week among the hills of Aberdeenshire, I have been surprised by stumbling upon a strange mistake made, as it seems, by all annotators, from the very author and the son of the author himself to Croker, whose edition of 1831 I have to-day consulted in the library of King's College, Aberdeen. Under date of 1729, we are told of a soliloquy to which Johnson was heard to give utterance while at Oxford, respecting his intention to visit universities abroad, which soliloquy ends thus: "I'll go to France and Italy. I'll go to Padua. And I'll mind my business. For an Athenian blockhead is the worst of all blockheads." Hereupon editors appear to agree in supposing that the term *Athenian* designates a *learned* blockhead, with the further suggestion that here, maybe, *Athenian*=Oxonian, &c. Am I wrong in thinking that to any reader of ordinary comprehension, who is at the same time decently acquainted with his New Testament, there lies patent a meaning that shows that Johnson was more familiar while an undergraduate with Scripture language than those have been who have afterwards discoursed upon him? May I not assert that of course his reference is to Acts xvii. 2, and that Johnson means to say that, while visiting foreign universities, he will not travel in a mere spirit of idle and purposeless, and therefore profitless, curiosity, spending his time "in nothing else but either to tell or to hear some new thing" (for of all blockheads that species which thus wastes the best opportunities is the worst), but that he will mind his own business and study to improve himself? W. D. MACRAY.

Ballater.

[The following note appears, *in loco*, in the last edition of Croker's *Boswell's Life of Johnson* (1876, John Murray):—"I had this anecdote from Dr. Adams, and Dr. Johnson confirmed it. Bramston, in his *Man of Taste*, has the same thought: 'Sure of all blockheads scholars are the worst.'—Boswell. Johnson's meaning, however, is, that a scholar who is a blockhead must be the worst of all blockheads, because he is without excuse. But Bramston, in the assumed character of an ignorant coxcomb, maintains that *all* scholars are blockheads, on account of their scholarship.—J. Boswell, jun.]"

"BOBBINS" = FAGGOTS.—In the east of Kent small faggots of brushwood for lighting fires are called bobbins, and the cry of the men who carry them round in carts for sale is very peculiar, "Fine bobbins! Fine bobbins! bins, bins, bins, bins, bins! Fine bobbins!" I do not find this word in Holloway's *Dictionary of Provincialisms*, though it is certainly not a new introduction, for an old dame at Deal who was buying some, and to whom I applied for information, told me that she had known the word for more than sixty years. I believe these little faggots are the trimmings of the hop-poles, and that the word is an illustration of a very little used verb "to bob"=to cut short. Of *bob* we have *bob-tail* and *bob-wig*, and sometimes a gardener, in reprimanding an assistant for cutting back plants too hard, says, "Don't *bob* them so." Bobbins are short cuttings of brushwood, the small "lop and top" of the "runting grounds," or plantations in which hop-poles are cut.

EDWARD SOLLY.

DERBYSHIRE FOLK-LORE.—A resident of London, subject to epileptic fits, on visiting her relatives lately in the above county, was urgently recommended to try the following means of cure: She was to procure a penny from each of twelve single women, which coins were to be exchanged for a shilling by the priest at the sacramental table. Whether the latter was to be left as an offering to complete the charm my informant did not know. The allusion to our Saviour and the twelve apostles is obvious.

H. W. S.

BOOKS NOT IN THE BRITISH MUSEUM (*ante*, pp. 245, 266).—An *improved edition* (revised by Mr. Tapping) of Manlove's *Derbyshire Mining Terms* was published for the English Dialect Society in 1874. Surely this, at any rate, is in the British Museum. I beg leave to note, by the way, that Manlove's *barmote* has no connexion whatever with *barleyman* or *birlawmen*, as lately erroneously suggested in the *Athenæum*.

WALTER W. SKEAT.

OLD CUSTOM IN DURHAM.—On going into my rooms in a most cosy Durham hotel, the excellent landlady appeared, followed by a serving maid bearing a silver salver which held a glass of cherry brandy. I was bidden, "according to the old custom," to drink these bevers "to the good of the house." My impression is that we must look for the meaning of the phrase to this kindly hospitality, in acknowledgment of which the guest drank to the weal of the house. It has been perverted into a mere ordering of a bottle of wine which is to be set down in the bill.

MACKENZIE E. C. WALCOTT.

A REFUGE FOR DESTITUTE WITVICISMS.—I cordially agree with AN OLD READER (*ante*, p. 263) that the pages of "N. & Q." might well become a

repository for amusing waifs and strays not elsewhere preserved. But the lines of Charles Lamb, quoted *in extenso*, are to be found in all complete editions of his works. They occur at p. 181 of the fine edition published in one volume by Moxon, 1859, and were written for the *Champion* to assist Thelwall. They were entitled "The Three Graves."

W. WHISTON.

BILLITER LANE.—Although there can be no question about the meaning of the word "billiter" (=bellfounder, as pointed out many years ago by the late Mr. A. Way, in his edition of the *Promptorium Parvulorum*), it by no means follows, as some have supposed, that there ever was a bell-foundry in or near the lane so called. Stow's words are, "Belzettar's lane, so called of the first builder and owner thereof, now corruptly called Billiter lane"; and this being all that he tells us about it, we are left altogether in the dark as to whether this "first builder and owner thereof" was himself a founder, or only descended from one whose craft had already become a family name. Be this as it may, it is rather hard on poor Stow to accuse him, as a writer in the *Times* has done (Jan. 8, 1879), of having mistaken the meaning of the word, for Stow says not one syllable about its meaning, the conjecture about woodmongers being "called 'billiters' from dealing in billets" being a clumsy interpolation made by Strype more than a hundred years after Stow's death. It seems to me far more probable that Stow did know the meaning of the word (from the very fact of his telling us that it was a corruption of *Belzettar*), and gave his readers credit for knowing it also. Strype, in his anxiety to *improve* Stow, has made him write nonsense, for although "billiter" might mean a dealer in billets, *Belzettar* (*Belyetter* or *Belyatere*, for the word is spelt in various ways, but all pointing *unmistakably to its origin*) never could have any such meaning.

F. NORGATE.

7, King Street, Covent Garden.

BIBLIOGRAPHY, SPECIAL (*ante*, p. 126).—A list of Sir William Blackstone's works and of those about him will be found in "N. & Q." 4th S. i. 528; ii. 29, 124, 167, 194, 574. O. H.

FADING PHOTOGRAPHS.—One of the matters connected with "N. & Q." which I look back upon with great satisfaction is the service which, thanks to the invaluable assistance of my old friend Dr. Diamond, it rendered (may I say without being accused of a bad pun) to the development of photography, long before photography could boast of a society or a special journal for its promotion. Now I ask a small return. Among the collection of photographic portraits of old friends, literary and personal, which I possess, many are fast fading away—several of friends now no longer living. Is it possible to revive them? Surely the Photo-

graphic Society ought to have among its members men of science able to find a remedy for this great evil, or some simple mode of so printing photographs as to ensure their not fading.

WILLIAM J. THOMS.

"ENCYCLOPEDIA BRITANNICA," ninth edit., art. "Bibliography: Anonymous and Pseudonymous Works."—I shall be glad to add the following to my note (*ante*, p. 145); I had quite forgotten it at the time I wrote. The opposite opinion to that cited by me is expressed. I take it from the same work, but from the article "Libraries" (eighth edition, 1857, p. 378): "There are subjects on which the best books extant are anonymous. It is probable that every great national library contains more works without authors' names than with them."

OLPHAR HAMST.

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.]

BOOKS WANTED.—I shall be obliged by the loan or opportunity of purchasing the following books:—

1. A pamphlet entitled *An Inquiry*, 1822, &c., by Rev. Thomas Brett. I only know it by long extracts which I have in the handwriting of Lady Ann Hamilton, who thus endorses them: "Extracts from the Pamphlet of the Rev. Mr. Brett, called *An Inquiry*, &c., Sept. 20, 1822."

2. *The Book; or, Procrastinated Memoirs: an Historical Romance*, 12mo., 1812. This is, I believe, by Mrs. Serres, though her name does not appear on the title-page; and, perhaps I ought to add, is not an edition of the well-known *Book; or, Delicate Investigation*, of which I have eleven or twelve different editions.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

LETTER-PAPER.—Is this term becoming obsolete as applied to paper of a particular size and shape? I see varieties of the "hektograph" advertised as "letter-paper size" and "note-paper size," and when I apply to my Lancashire stationer for letter-paper he supplies the right article at once. But I cannot remember that I have ever asked a London stationer for letter-paper (and I have tried many) without being offered note-paper as a matter of course. And if I say, "This is not letter-paper," the stereotyped reply comes in astonished accents, "Oh, yes! this is for writing letters," as if the man had no idea of letter-paper except as paper on which letters could be written. Moreover, the majority of metropolitan stationers appear to have very little notion whether a given sheet of paper

be laid or wove. Wove paper generally seems a mystery to them, that of Baskerville excepted, which they know by name; but if simply asked for the article without the maker's name they almost invariably produce laid. Paper of the ploughed-field description is the present fashion. *Chacun à son goût!* but how any mortal can write on a ploughed field when he might have a smooth surface, or on laid paper at all when he can possibly get wove, is an inscrutable mystery to

HERMENTRUDE.

"TO SPEAK IN LUTESTRING": "TONE."—In Letter xviii. (signed *Philo Junius*, but written by Junius) of Woodfall's *Junius* is the following: "I was led to trouble you with these observations by a passage which, to *speak in lutestring*, I met with this morning in the course of my reading, and upon which I mean to put a question to the advocates of privilege." Can any of your readers tell me the meaning of "to speak in lutestring"?

In Letter xii. of the same edition is the following: "We have seen the laws sometimes scandalously relaxed, sometimes violently stretched beyond their *tone*." In Todd's *Johnson's Dictionary* I find, under "Tone": "Elasticity, power of extension and contraction. 'Drinking too great quantities of this decoction may weaken the *tone* of the stomach.'—Arbuthnot." Can any of your readers give me an instance of *tone* being used in the above sense except in physiology?

HENRY M.

PORTRAITS SAID TO BE BY FAITHORNE.—I am trying to make a reliable catalogue of the work of our English engraver W. Faithorne. In various old sale catalogues, in Grainger's *Biographical History*, and elsewhere, I find mention made of the prints enumerated below. For any information about any of them I should be much obliged.

Charles I., surrounded by portraits of loyalists. No. 81 in Skegg sale of May, 1842.

Charles I. on horseback, with view of London. Sold by Robert Peake. No. 1197 in the Sykes sale of March, 1824.

Henrietta Maria, a small oval. Sold by Tho. Bancks. Sykes sale, 1200.

Charles II. crowned; c. r. on either side of the head in an oval, sceptre in his left hand. At bottom "Guil. Faithorne sculp." Sykes sale, 1203.

Charles II., a similar print to the last, but with six verses on a scroll under the head.

Charles II., various portraits of, in ornamental flourishes, on vellum, for deeds and public instruments. Sykes sale, 1212.

Elizabeth, daughter of Charles I., a small whole length.

William, Prince, and Mary, Princess, of Orange, small ovals. Sykes, 1216. These might probably exist printed on one sheet.

G. Viilliers, Duke of Buckingham, "engraved

in small and in Mellan's manner" according to Walpole.

Elizabeth, Countess of Kent, in small oval. Grainger, iii. 209.

Thos. Osborne, Earl of Danby. Grainger, iv. 139.

Wm. Shakspeare, described in Sykes sale, 1290, as "a medallion suspended over two theatrical figures." "John Stafford excud."

Richard Lovelace.

Dr. Hewit, (1) with six English verses, (2) with "beheaded June [July] 8, 1658."

Dr. Charles Leigh.

Ed. Stillingfleet, Bp. of Worcester.

Archbishop Laud, and Lord Strafford, small ovals in one plate.

General Monk, a small oval, inscribed "G. M." Grainger, iv. 145.

M. Anneus Lucanus.

Archbishop Usher, small oblong, with Faithorne's name outside the print.

The arms of Pierre Lovell.

A skull; reverse copy of Jean Morin, R. D. 39. "Sould by W. Faithorne," &c. J. J. H.

COWPER: "JOHN GILPIN."—

"So down he came; for loss of time,
Although it grieved him sore,
Yet lose of pence, full well he knew,
Would trouble him much more."

I have lately seen a curious anticipation of these lines. There is in the Carlisle Museum a "MS. of the fourteenth century," which contains a treatise, or treatises, by W. de Remington and Thomas de Bungay, "De Generatione et Corruptione," &c., and which subsequently to the Reformation came into the possession of Thomas Billet, who wrote in it the following couplet:—

"Losse of goods grefeth me sore
But losse of tyme grefeth me more."

I have taken this from the printed notice, for though the curator allowed me the favour of inspecting the MS. at my leisure, I was afraid to turn over the leaves to search for the lines lest they should be loosened from the binding, which was old and weak. Can any Carlisle reader of "N. & Q." compare the printed notice with the page, which is not numbered? And can any one point to a similar occurrence of the same, or nearly the same, lines? ED. MARSHALL.

Sandford St. Martin.

CURIOUS SUPERSTITION OF SPANISH SAILORS.—

In chap. xxix. of the second part of *Don Quixote*, in the famous adventure of the enchanted boat, "Sabris Sancho," &c., the Knight of the Rueful Countenance, in order to persuade Sancho that they have passed the equinoctial line, proposes a remarkable experiment to him, which our modern English tongue will hardly allow me to translate. But was this curious belief peculiar to Spaniards?

Does it still subsist anywhere? The matter seems not unworthy of investigation. R. W. BURNIE.

NAME AND DATE OF DEATH WANTED.—I should be much obliged if any readers of "N. & Q." could identify, and especially give the date of death of, a personage of whom I know only the following particulars. He is described as a Captain C—d, but whether these letters are the first and last of the true name I do not know. He was born in 1794, of a good family, "well known in the west of England." His parents died in his minority, and there was much litigation about his property with his guardians, who are said to have abused their trust, but who were baffled "by a sentence of the Lord Chancellor"; "the trial of which cause occupied much attention at that period" (1816). He afterwards entered the army, went to India, distinguished himself, and received the thanks of the East India Company. He married in India, lost his wife, "inherited at her death (*sic*) an immense property," and returned to England, having retired from the army. In 1823 he was left a property in the west of England. He was living in 1825. I have examined the *Annual Register* for 1816 in vain for any notice of the lawsuit decided in that year. C. C. M.

TEA DRINKING.—Where can I find references concerning the physical ills produced by excessive tea drinking? Wm. Cox.

Winchcombe, near Cheltenham.

FROISSART'S "ROMANCE OF MELIADOR."—Where can Froissart's *Romance of Meliador* be found? Or is there any other poem or legend about the "Knight of the Sun"? M. A. B.

CHAUCER'S PPIORESS.—I find the following in the *Daily Telegraph* of the 3rd inst. Has the writer any authority for his interpretation of this well-known passage of Chaucer?—

"Stratford-atte-Bowe, where, on Wednesday, a new market was opened under the auspices of the Great Eastern Railway Company, has long filled a conspicuous place in the annals of the metropolis of Britain. Nearly five hundred years ago Chaucer's Prioress spoke French after the manner of 'the scole of Stratford-atte-Bowe,' 'Frenche of Paris' being 'to hire unknowe'; and patriotic Stratfordians have maintained that the mention of their linguistic attainments in the fourteenth century on the part of the father of English poetry must be taken rather in a complimentary than in a disparaging sense, the assumption being that there was at Stratford a boarding-school for young ladies, kept by nuns who had come either from Tours, Orleans, or Blois; and that the French which they taught was much purer than the uncouth and semi-Teutonic dialect which the Franks had made current in Lutetia. Be this as it may, Stratford has always been a notable place," &c. W. B.

THE NEWCASTLE THEATRE.—Can any of your readers acquainted with the history of the Newcastle Theatre inform me who were the authors of

the plays named below? Are any of the pieces in print?

1. The Northern Solicitor: a Farce. By a Gentleman of Newcastle. Performed October 31, 1818.
2. For the Benefit of Mr. Stuart. Charles at Tunbridge; or, the Cavalier of Wildinghurst: a New Play, in two acts. Written expressly for the Occasion. By a Gentleman of Newcastle. Performed May 2, 1828.
3. Chevy Chase: a Drama, in three acts. Written for Newcastle Theatre. Performed March 27, 1837.
4. The Crusaders: a Drama, in three acts. By a Gentleman of Newcastle. Performed January 28, 1839.
5. The Deserted Wife: a New Play. From the Pen of a Lady, a native of, and resident in, Newcastle. This drama was announced for performance in the beginning of March, 1854.

R. INGLIS.

Edinburgh.

ARTISTS' RESIDENCES.—Has there been any work describing such houses? Vasari mentions many instances of Italian painters and architects erecting places of habitation for themselves. At the present moment I do not remember that any French artist of the same period had done so, and only Sir John Vanbrugh in England. During modern times who has done this? Of the presidents of the R.A.s, I think only Benj. West had built a gallery in Newman Street until the last few years, when better management and high prices have allowed many painters to emulate their Italian predecessors.

WYATT PAPWORTH.

IGNATIA FITZJAMES: "INSTRUCTION FOR MENTAL PRAYER."—The *Short Instruction for the Better Understanding and Performing of Mental Prayer* (Paris, 1691, 12mo.), is dedicated to Dame D. Ignatia Fitzjames, nun in the English Benedictine abbey at Pontoise (see "N. & Q.," 5th S. v. 14). Who wrote the book?

JOHN E. B. MAYOR.

Cambridge.

"THE APPLES OF KING JOHN."—Can any reader of "N. & Q." who has at hand the second volume of the recently published *Life of Benjamin Franklin*, &c., by John Bigelow, explain what Franklin meant by "the apples of King John," alluded to (p. 493) in the story of *The Whistle*? The able editor, Mr. Bigelow, confesses that the allusion altogether baffles him, as it has baffled many learned friends to whom he has submitted it.

JAYDEE.

OLD HUNDRETH PSALM.—Is not the following a misprint, or at least alteration, in Hopkins's version of this psalm? The third line of the first verse is now printed, "Him serve with fear," &c., but did it not originally, and more accurately, run, "Him serve with mirth," &c.? The latter rendering certainly is more like the "serve the Lord with gladness" of the Prayer Book version. When was the alteration, if it be an alteration, first made? The Scotch Psalm Book (1865) has "mirth," and

in Rous's own version the line is, "Serve God with gladness." Hopkins's alternative version is,

"Serve him, and come before his sight
With singing and with mirth."

Tate and Brady seem to have made a compromise, "Glad homage pay with awful mirth." This subject is mentioned in one—can any reader of "N. & Q." tell me in which?—of Dr. George MacDonald's earlier novels, where the talented author considers the change from "mirth" to "fear" to have a special theological significance.

EDWARD H. MARSHALL

2, Tanfield Court, Temple.

DR. J. FOSTER.—

"Let modest Foster, if he will, excel
Ten metropolitans in preaching well."

So says Pope, *Epilogues to Satires*, Dialogue 1. Is this the Dr. James Foster famous in the last century as a divine? Can any of your readers give me information as to this? When were his sermons first published? A fourth edition bears date 173 (*sic*). Is there any portrait of Dr. Foster in the first edition? What is the crest, &c.?

J. F.

Authorpe, Lincolnshire.

AUTHORS OF QUOTATIONS WANTED.—

"Here Simon cries for Phillida,
And Mopsus laughs and loves her,
Damon hath stole her heart away,
No tears or laughing moves her."

In what book is the above to be found?

R.

"It is good to be merry and wise,
It is good to be happy and true,
It is best to be off with the old love
Before you are on with the new."

A. O. L.

Replies.

"POSY"—A SINGLE FLOWER.

(5th S. xii. 188.)

MR. CHRISTIE's American friend would, I have no doubt, defer to the authority of Dr. Noah Webster as to the use of this word on the other side of the Atlantic. In his *Dictionary*, *posy* is explained in its secondary meaning as "a bunch of flowers." With this Johnson and Ogilvie agree; Bailey explains it as "a nosegay." Sherwood gives it as the equivalent of French *bouquet*, and Cotgrave explains *bouquet* as "a nosegay or *posie* of flowers." Skinner says, "Posy for nosegay, sertum florum ad suffitum." All the authorities within my reach come to the same conclusion. In this sense it is used by Spenser:—

"With store of vermeil roses
To deck their bridegrooms' *postes*."

We only find the word once in Shakespeare connected with flowers, but when the Welsh parson sings,

"Here will we make our peds of roses
And a thousand fragrant *posies*,"

we cannot suppose he means single flowers. By the way, the lines quoted from the milkmaid's song in Walton's *Compleat Angler*, usually ascribed to Kit Marlowe, are a plagiarism from Shakespeare, unless indeed the whole song was written by him. So much for the use of the word in its application to flowers.

There is another use of the word *posy* for a motto or device upon a ring or other article of *bijouterie*. The inquiry naturally suggests itself, Is the word the same in both senses, and if so how came the meanings to be so different, or are they two words derived from separate sources? On these points I will offer the following remarks. The lexicographers do not help us much in coming to a conclusion. Johnson makes a confused muddle of it. Under the head of "Posy" he explains it "1. a motto on a ring; 2. a bunch of flowers. Of unknown derivation." Under the first head he quotes from the *Merchant of Venice*, Act v. sc. i. :—

"A paltry ring

That she did give me, whose *posy* was

Like cutlers' poetry: 'Love me and leave me not.'"

Under "Poesy," he gives the derivation from French, Latin, and Greek; as one meaning he states "a short conceit engraved on a ring or other thing," and illustrates it by the same quotation from Shakespeare which he had given under "Posy." Bailey derives *posey*, a motto, from Lat. *poesis*, and *posey*, a nosegay, from Latin *ponendo*, for *componendo*, a putting together. This explanation is taken from Skinner. Webster queries the derivation from *poesy*, and attributes *posy*, a nosegay, to Welsh *posiaw*, to collect, gather. Richardson connects *posey*, a motto, with *poesy*, but omits *posy*, a nosegay, altogether.

Posy as a motto or inscription would naturally be referred to *poesy*, such inscriptions being usually in verse, but if we recur to the earliest instances of its use some doubt is thrown on this etymology. The first specimen of its employment which I can find is in Hall's *Chronicle*, early in the sixteenth century. He says, "The tente was replenished and decked with this *posie*, 'After busy labor cometh victorious rest.'" A little later we find it introduced in the same sense by Nicholas Udall in his commentary on St. Luke: "There was also a superscription or *poisee* written on the toppe of the crosse . . . this is the King of the Jewes." In two other passages he uses the word with the same meaning. In none of these cases is there any connexion with poetry or *poesy*. If we next refer to Shakespeare's use of the word, we find the *poesy* spoken of by Gratiano and Nerissa, "Love me and leave me not," is not poetry. The passage where Hamlet asks, "Is this a prologue or the *poesy* of a ring?" by no means implies that the

posy was poetry. We are thus insensibly led in the direction of the passive participle of Fr. *poser*, Eng. *pose*, something exhibited, affixed, a motto. That these mottoes on rings, &c., should develop into verse was very natural. Skinner says, under "Posy," "Poeticum symbolum, plerique enim omnia symbola, rythmica vel saltem metrica sunt." We all remember the story of the sailor who ordered a ring with the *posy*,

"When money's low
The ring must go,"

and afterwards bought a pair of silver shoebuckles, on which he added a further *posy*,

"If that won't do
The buckles too."

The use of the participle *posé* in French, though not identical, runs parallel with the English meaning, "Cela *posé*, que feriez-vous?" That being fixed, assumed, what would you do?

There remains the question, Has *posy*, a nosegay, anything to do with *posy*, a motto? I think it has. It must be remembered that the word is not one of high antiquity. It is first met with in Spenser and Shakespeare, and then with poetical associations. The ring on which a *posy* is inscribed is the emblem or symbol of the sentiment conveyed, and in like manner the bunch of flowers constituting a *posy* is the concrete emblem of the sentiment which the flowers express. Thus Ophelia in her selection of flowers gives them their characteristic associations: "There's rosemary, that's for remembrance;—and there's pansies, that's for thoughts;—there's rue for you, and here's some for me," &c. See also Tennyson (*In Memoriam*, viii.):

"So seems it in my deep regret,
O my forsaken heart, with thee
And this poor flower of *posy*,
Which little cared for fades not yet."

Webster's derivation from Welsh *posiaw* scarcely needs refutation. Skinner's etymology from *pono*, *positus*, would apply to the motto rather than to the nosegay. Mr. Wedgwood (*Eng. Etymol.*) agrees that *posy*, a bunch of flowers, is identical with *posy*, a motto, but his derivation of the latter from *pensee* is hardly warranted. I do not remember any instance in which Fr. *en* is converted into Eng. *o*. The change would be too harsh and violent. Besides, we have the word in another form. Fr. *pensee* is found in Eng. *pansy*. Perhaps I have run my hobby too far, and will therefore conclude.

J. A. PICTON.

Sandyknowe, Wavertree.

I cannot see that the song—which, by the way, though in Jz. Walton, is, as stated by him, Marlowe's, and is to be found in *The Passionate Pilgrim* and in *The Merry Wives of Windsor*—suggests the single flower meaning: rather, if well considered, the nosegay. We do not *make* flowers, but we do *make* nosegays. Cotgrave gives

"Bouquet, a nosegay or posie of flowers," &c.; Minsheu, 1617, "Posie or Nose-gay"; Florio, 1599, "Posie or tuttie, Ramillète," and under "Ramillète," a nosegay of flowers; Holy-Oke's *Rider*, 1640, "A Tuttie, nosegay, posie or tuzzie muzzie," and similarly under "Sertum" and "Olfactorium." See also Cooper, 1578, *s.vv.* "Fasciculul" and "Olfactorium." Later dictionaries, such as Dyche and Bailey, &c., follow suit. Neither can I remember any passage where *posy* struck me as used for a single flower. But the Wiltshire name for the peony is, as I have been told by a Wilts girl, the *posy*.

B. NICHOLSON.

I had always thought of a *posy* as a bunch of flowers until I read MR. CHRISTIE'S query; then the lines occurred to me,—

"He promised to buy me a garland of roses,
He promised to buy me a garland of posies,
He promised to buy me a bunch of blue ribbons
To tie up my bonny brown hair."

This would at first sight look as if a *posy* were a single flower, but if we remember that a garland is often made up by thrusting little bunches of flowers into loops of the cord which forms the foundation we may reconcile the lines with our previous belief.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

In the north of England the word *posy* is used as the American used it, for a single flower; indeed, I never heard it applied to a bunch of flowers.

ROBT. BLAIR.

South Shields.

I have frequently heard the word used in this sense in South Lincolnshire, and am surprised to find that Manley and Corringham (*vide* Mr. Peacock's *Glossary*) know only "Posey, a bunch of gathered flowers."

ST. SWITHIN.

"MISERRIMUS" (5th S. xi. 348, 392, 432; xii. 173, 251).—Connected with the bibliography of *Miserrimus*, there is an excellent account of the Non-juror, the Rev. Thomas Morris, or Maurice, in Mrs. Lawson's *Records and Traditions of Upton-upon-Severn* (Lond., 8vo., 1869), pp. 118 *seq.*, a somewhat scarce volume. The writer has delicately analyzed the feelings which made choice of the epitaph, her notice of Morris being based upon old papers and traditions. "Neither destitution," it is said, "nor criminality caused his sorrows. He was a well-conducted and reputable man, possessing a comfortable and private income, and many relatives for whom he cared, and who were warmly attached to him." Grief for the failure of the adherents of the Pretender in 1745 embittered his closing days.

"His niece Jane was much with him, and so was his nephew William, from whose grandchild we have learnt

most of what we know of that sad old age and death-bed. She remembers hearing her mother repeat William Morris's account of how the old man gave minute instructions as to where his grave should be made, and how the six girls who were to bear the pall should be dressed, 'all in white, with rosettes of a particular fashion' (probably the 'white cockade' of the Jacobites); and how it was by his express desire that the one word of epitaph was placed on his gravestone.... All that we hear about him gives the idea of his being a fervent, enthusiastic, and keenly sensitive man; loyal with a loyalty which to our age seems incredibly, unflinching in his self-sacrifice, yet feeling acutely each pang which that sacrifice brought. It had been very hard on him in the full vigour of his youth to have every avenue of success in the profession he had chosen closed against him; to be cut off from all the pursuits in which he had delighted; to be excluded from all clerical work and usefulness. And if it were hard in youth it did not seem easier when year after year passed, and for half a century there were but those few words of the test between him and prosperity. His mind was naturally a morbid one, and in his forced inactivity it preyed on itself; he thought of all he might be if the Stuarts were restored, and dwelt with increasing gloom on his own and the nation's wrongs. There could be no peace or joy for him while the detested house of Hanover ruled, and his loyalty was counted treason. His one hope for fifty years was for the Stuart restoration; and when that was shattered he sank altogether. He was too feeble to do more than affix his mark to his last will, of which we possess a copy."—Pp. 127-130.

The entry of the burial of Morris is given Sept. 18, 1748: "The Reverend Mr. Thomas Morris, buried in the Cloisters by Mr. Meadowbank."

JOHN E. BAILEY.

Stretford, near Manchester.

OBSOLETE WORDS (5th S. xi. 247).—*Help-ale*. *Ale* is here used in the old sense of feast, especially a drinking feast; hence the terms *leet-ale*, "the dinner given at the court leet of a manor for the jury and customary tenants," *bride-ale*, the wedding feast, *Whitsun-ale*, &c. A *help-ale* would be a feast in support of some person, probably an innkeeper (see Brand's *Ant.*, i. 156, Hazlitt's ed.).

Slouch.—To *slouch* is properly to hang down, to droop; Sw. *sloka*, to droop. A *slouch* hat is a hat with hanging flaps (Wedgwood, *s.v.*). In the *Archæologia* for 1835 there is a paper by Mr. J. A. Repton, entitled "Observations on Female Head-dress in England," and in the illustrations is a drawing of a head-dress used about 1740. It is a kind of hat with large, overhanging flaps, and was worn a little awry. This was doubtless the *slouch* which Miss Balcombe received through the hands of her friend.

Hard weight.—*Hard* is here used in the sense of close, exact. A hard man in the north of England is still one who is exact and rigid in his dealings, as in our Authorized Version, "I knew thee that thou art an hard man," &c. (Matt. xxv. 24).

Tomkin.—This word is the same as *tompon*. Bailey puts them together and explains them as meaning "the stopple of a great gun or mortar."

The *tomkin* mentioned in the passage quoted was the plug of the tank by which the water was held in, or drawn off, at pleasure. The round stopple used in some of our washing basins is a *tomkin*.

Pug.—This word means in Sussex a kind of loam. *To pug* the clover was probably to apply this loam, a kind of marl, as a top dressing for a field of clover.

Graft.—*To graft* an apron was probably the same process as that which ladies now call "making an insertion," *i.e.* laying a piece of lace or other material between two parts of a garment without a fringe.

Housing.—Formerly used to denote any kind of covering, as a horse-cloth, &c. When applied to men it meant commonly a kind of stout knitted drawers worn over the stockings, as the O. Fr. *house*, "a drawer or course stocking worn over a finer by countrie people" (Cotgrave). It is the *hose* of Shakspeare: "And youthful still in your doublet and hose this raw rheumatick day" (*Merry W. W.*, iii. 1). Lupton, in his *Thousand Notable Things*, uses *housing* in the sense of covering: "Be sure you cover them [animals] with warm *housings* of straw" (Nares, *s.v.*).

Ferret.—A kind of narrow ribbon, explained by Dyche as "a sort of thick ribband used by women to bind the bottoms of their garments and for strings to tie them," &c. Probably connected with the O. Fr. *ferret*, the tag of a point or lace, and thence transferred to the point itself, for which this stout narrow ribbon was well adapted. J. D.

Belsize Square.

Help-ale.—For this word see Grose's *Provincial Dictionary*: "Called in South Wales a *bidding*. See *Gentleman's Magazine*, May, 1784." The magazine has the following:—

"An ancient custom in some parts of South Wales, which is, I believe, peculiar to that country and still practised at the marriages of servants, tradesfolk, and little farmers.....Before the wedding an entertainment is provided, to which all the friends of each party are *bid* or invited, and to which none fail to bring or send some contribution, from a cow or calf down to half-a-crown or a shilling."—P. 343.

This custom, I need hardly say, prevails in many countries at the present time.

Pug.—"To pull, Worcestershire. In Wiltshire it means to eat" (Grose's *Provincial Dictionary*).

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

The word *pug* is in common use in Sussex still, and signifies clay. Thus in the brickyards we find pug-mills for grinding clay, and the ponds on the summits of the South Downs are *pugged*, or lined with clay, so as to make them hold water. "George pugged clover" doubtless means that the clover was rolled, so as to press the young plants and roots into the *pug* or clay, and thus make it easier to mow.

FREDERICK E. SAWYER.

If Mr. PARISH will go into a solicitor's office or inquire at any wholesale law-stationer's he may see the very thing on asking for it by the name of *ferret*. If I remember rightly the word occurs in Gascoigne's *Steele Glas*, 1575-6 (Arber's reprint). W. C. B.

Graft is a common tailors' word in this neighbourhood. It is used for inserting a piece, *e.g.* *grafting* trousers. O. W. TANCOCK.
Sherborne.

CROMWELL, "THE GLOOMY BREWER" (5th S. x. 148).—Since my note on this subject I have accidentally met with some passages that verify the epithet bestowed by Tennyson (in *The Talking Oak*) on Oliver Cromwell, *viz.* that the Protector, though not himself following his father's trade of a brewer, may have been dubbed "the brewer" by his enemies, though in the first quotation he is made to apply the epithet to himself—perhaps sarcastically. It will be found in the *Relation of a Discourse betwene Colonell Hampden and Colonell Oliuer Cromwel*, a tract supposed to be written by the Rev. Dr. Spurstowe, who was Rector of Great Hampden in 1636, and was chaplain to John Hampden's regiment of foot, called "the Green Coats." The discourse "betwene y^e late Colonell Hampden, Knighte of y^e Shire for y^e Countye of Buckingham, in y^e presente Parliament, and Colonell Oliuer Cromwel, Burgessse for y^e Towne of Cambridge in y^e same," is presumed to have occurred "June y^e eleaenth in y^e Yeare of Grace, 1643." In this imaginary conversation Cromwell is made to say, "Pardonn y^e brewer of Huntingdon, if he speake his minde soe bouldlye to y^e greate Parliament Driuer of Westminster, and y^e Shepherde King of y^e Chilterns." To which Hampden replies, "Nay: gibe not at my poore witt, good Oliuer; and spare me, praye, those twekaes and bobbes; the wichie, indede, enforce not argument; nor yete are answers unto it." The other authority to which I would refer is an old song called *The Protecting Brewer* (query, when and by whom written?). Its twelve verses give a sketch of Oliver Cromwell's career, the tenth and eleventh verses running thus:—

"A Brewer may be as bold as Hector
When as he drank his cup of nectar,
And a Brewer may be a Lord Protector,
Which nobody can deny.

Now here remains the strangest thing,
How this Brewer about his liquor did bring,
To be an Emperor, or a King,
Which nobody can deny."

See Brayley's *Huntingdonshire* (1806), note, p. 137:—

"Worm, in Colman's *Cutter of Coleman Street*, has a reference to Cromwell when, speaking in derision of the Cutter's learning, he asks him, 'What parts hast thou? Hast thou scholarship enough to make a brewer's clerk?'"

CUTHBERT BEDE.

APOLLONIUS RHODIUS (5th S. xii. 229).—A metrical version of the *Argonautics* of Apollonius Rhodius, by the Rev. Archibald Craig, M.A., was published at Kelso (by J. & J. W. Rutherford) in 1876. The author, who had been for many years incumbent of the parish of Bedrule, in the county of Roxburgh, died at a very advanced age, some four or five years ago. A man of singular modesty and very retired habits, he devoted his leisure time to classical studies, and was a scholar of no mean attainments. When Lord Derby's translation of the *Iliad* appeared, Mr. Craig wrote to his lordship, to whom he was a perfect stranger, pointing out a passage of which he thought the meaning had been incorrectly rendered, and was much gratified by receiving an autograph reply, acknowledging the justice of the criticism, and stating that the version would be amended in a future edition. On a cursory inspection, Mr. Craig's translation appears to be terse and accurate. It was not published until two years after his death, but seems to have been left ready for printing. His executor states in the preface that the author also left an essay on the *Argonautics*, and a MS. of "notes critical and explanatory of the first three books." During his lifetime he published a treatise on Greek accentuation.

Some time ago I observed in a bookseller's catalogue, for sale, *Argo; or, the Quest of the Golden Fleece, &c.*, 1876, by Archibald, Earl of Crawford and Balcarres, the well-known author of the *History of Christian Art* and the *Lives of the Lindsays*. W. E.

"BAG AND BAGGAGE" (5th S. xii. 229).—This phrase seems to have been common about the date given by F. J. F. The following instances will illustrate its use, though I am not sure that I am actually giving an instance earlier than 1552. It occurs often in the translation of Polydore Vergil's *English History*, ed. Sir Henry Ellis, Camden Society, 1844. The editor, p. xxxi, says the MS. is "in a handwriting of the latter part of the reign of Henry VIII.;" and I have accordingly been accustomed to consider that its phrases may be quoted for a date *circa* 1540-50, but of course it may be somewhat later. "The English garrison might depart with bag and baggage," p. 77; "The lorde Talbot, and all that were therein, were permitted to depart with armour, bagg and baggage," p. 79; "Thenemyes of ther owne free will gave unto the besegyed fre lybertie to depart with bagg and baggage," p. 213; "After that, commanding to pak upp all bag and baggage, Henry with his victorious army procedyd in the evening to Leycester," p. 226. The phrase seems to have been a piece of army slang. The author uses "cariage" in the sense of baggage, p. 21. He is also fond of colloquial phrases: "With tooth and nayle," p. 81; "By happ or nap," p. 93; "In

hurlyburly," p. 99. A curious but somewhat later instance, *circa* 1570-5, occurs in the *Life of Lord Grey of Wilton*, Camden Society. There, p. 37, the original MS. has, "All the soldiores shulldede departe with bag and baggage," which was altered to "with armor and weapon"; the parallel passage in Holinshed (apparently taken from this) has "with their armors and baggage." As the phrase seems so common and so technical, one would fancy that it cannot have been very new, and that earlier instances may be found. O. W. TANCOCK.
Sherborne.

Touchstone uses the phrase in *As You Like It*: "Come, shepherd, let us make an honourable retreat; though not with bag and baggage, yet with scrip and scrippage." J. C. M.

HAIR GROWING FROM CASTS (5th S. xi. 507).—G. H. H. asks whether it is likely that a distinguished sculptor and himself are mistaken in supposing that hair often grows on plaster casts. With the remembrance of a series of contributions on the growth of hair after death in "N. & Q.," Fourth Series, terminated by the editorial formula, vol. xi. p. 186, I venture to think that such is the case. In these communications in the Fourth Series so much was stated which was irreconcilable with the laws of physiology, and capable of another explanation than that of the writers, that I think that G. H. H. has no reason to be surprised if people are very sceptical on the point in question. No doubt he has seen something, and the sculptor has done the same. But this may be some vegetable growth or saline efflorescence, which simulates the appearance of hair, or possibly there may be a simpler explanation still—that hairs adhered to the cast which were not noticed at first, and that the growth afterwards was due to imagination. There was apparently no attempt at measurement. The fallacy arising from non-observation is well known to cause a false induction. There is no mention of the colour of the hair nor of that of the subject of the cast. ED. MARSHALL.

Sandford St. Martin.

[See "N. & Q.," 4th S. vi. 524; vii. 66, 83, 130, 222, 290, 315, 476; viii. 335; xi. 106, 186.]

De Ville, the phrenologist in the Strand, was in the habit of taking casts of the head, and had a large collection, and he would often point to the curious fact of the hair having grown many inches long. Bits of hair must have broken off in the plaster, and the pomatum used to prevent the thing as much as possible must have been more or less absorbed by the plaster, and, transferred from the mould to the cast, may have nourished the slips of hair, and, besides the pomatum, oil was used to prevent the cast adhering to the mould.

HENRY G. ATKINSON.

4, Quai de la Douane, Boulogne-sur-Mer.

FOUR-VOLUME EDITION OF BARNES'S "HOMER" (5th S. xii. 267.)—Colonel Stanley had a similar copy, which sold at his sale for *Sl.* 10s. 6*d.*, lot 138. J. B.

TEXT FOR A Lych-gate (5th S. xii. 268.)—Perhaps some of the following may suit A. B. C. If taken from the N. T. the Greek may be better, or if from the O. T. the Latin of the Vulgate: *Σπενή ή πύλη, και τεθλιμμένη ή οδός ή άπάγουσα εις την ζωήν*, St. Matt. vii. 14; "Miserere mei Domine, qui exaltas me de portis mortis," Ps. ix. 13-14; "Hæc porta Domini, justi intrabunt in eam," Ps. cxviii. 19; "Adorabit populus terræ ad ostium portæ illius," Ezek. xlvi. 3; "Festinus festinat sæculum pertransire," 2 Esdras iv. 26 (iv. Esdr. Vulg.); "Mihi heri, tibi hodie," Eccles. xxxviii. 22. The following might also be consulted: St. John v. 28, Isaiah xxxviii. 10, Proverbs viii. 34, Amos v. 15, Job xvii. 13, Ps. cxxii. 2, 2 Esdras vii. 32. Many others might be added, according to the moral which A. B. C. may wish to inculcate. I prefer the one from Ecclesiasticus. E. A. D.

"And they that bare him stood still."—St. Luke vii. 14. ED. MARSHALL.

WEATHER TELEGRAMS (5th S. xii. 206.)—It must be admitted that the Yankees do not always succeed in their new rôle of Providence, but they do sometimes. A certain lady in Yorkshire gave this summer a very large garden party, at which friends of mine were present. Every previous day for weeks past had been wet; but tents, lawn tennis, ices, tea, were all arranged out of doors with the utmost confidence, and the afternoon was brilliant. My friends congratulated their hostess on her self-reliance. "Not at all," she replied; "I telegraphed to the man in New York, and he said that to-day would be fine." A. J. M.

LUSEN (5th S. xii. 209.)—The Iusen, near Greenwich, which astonished King James by its length, must of course be "long, lazy, Lewisham." A. J. M.

In an old trade ledger that I have, connected with the county of Kent, dated 1697, I find the name of "Lusam" constantly occurring; *æc. gr.* "Ye George, at Lusam"; also in another form, "Ye Bull at Luisham," both of which are obviously meant for Lewisham. It would seem from this that "Lusen" might be a vulgarism for Lewisham. F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

LATIN VERSES AT WINCHESTER (5th S. xii. 247.)—I do not see that these verses are so very bad. If you contract "Carolus" into "Carlus," the first line scans correctly; and the short *e* in the middle of "ecclesiæ" is not a greater licence than many others taken by mediæval and modern

writers of Latin verses, *e.g.* "Paracletus" for "Paracletus." E. WALFORD, M.A.
Hampstead, N.W.

SPIRITUALISM, SECOND SIGHT, &c. (5th S. xii. 268.)—The following, amongst others, are publications which might be consulted by persons desirous of information: *Human Nature*, the *Medium*, both published by James Burns, Southampton Row, who could no doubt furnish other works on the same subject; the *Report on Spiritualism* by the Committee of the Dialectical Society (London, 1871). This latter work is extremely valuable, as containing a full record of phenomena, the result of long-continued experiments publicly carried out by persons only anxious to arrive at the truth. There are correspondents of "N. & Q." who could doubtless give fuller references than I can.

C. H. E. CARMICHAEL.

In the September number of the *Nineteenth Century* is an article by Mr. J. A. Froude, entitled "A Cagliostro of the Second Century," which will assist Mr. WOOLLCOMBE materially in the consideration of the subject about which he inquires. CLARRY.

"PENANG LAWYERS" (5th S. xii. 108.)—Canes bearing this name are still sold in the English market, but whether they are now grown in Penang I cannot say. The origin of the name is said to come from the custom which exists, or existed, amongst the inhabitants (who are chiefly Malays and Chinese) of settling their disputes with these sticks. FRANCES COLLINS.

Rosebank, Isleworth.

"Penang lawyers" are brought from the Malay peninsula and Borneo. I can show ULRICH one from the latter island. They are called lawyers because they are used in the settlement of disputes, public or private. The larger canes make the best of war clubs; the smaller doubtless serve for flogging, either judicial or domestic. They can be bought in London. J. W. B. P.

HEBREW RITUAL: PARNASSIM (5th S. xi. 88.)—*Parnasim*: "Other officers, who had the care of the poor and collected the alms; and these were called *Parnasim*, that is, Pastors and Rectors" (Fleury's *Manners of the Israelites*, Clarke's edit., p. 333, London, 1805).

EDWARD H. MARSHALL.

THE STORY OF THE ENGLISHMAN, THE FRENCHMAN, THE GERMAN, AND THE CAMEL (5th S. xii. 247), MR. CHRISTIE will find in Lewes's *Life of Goethe*, p. 392, second edit.

PAUL Q. KARKEEK.

AUTHORSHIP OF "VESTIGES OF CREATION" (5th S. xii. 247.)—For a complete account of the

writings of Sir Richard Rawlinson Vyvyan, Bart., see *Bibliotheca Cornubiensis*, by G. C. Boase and W. P. Courtney, ii. 840-1. WESTMINSTER.

"SOLAR TOPEE" (5th S. xii. 229.)—The name of the substance for which S. inquires is *shohi* (Shakespeare's *Dict.*, p. 1174), and neither *solah* nor *solah*. It is the pith of *Æschynomene aspera*, Lin., a plant growing in wet, marshy places, hence sometimes incorrectly called *Æ. paludosa*, no such synonym being known. The pith is used likewise for the floats of fishing-nets and for making artificial flowers, models of teaples, &c. The African traveller Schweinfurth states that an apparently similar plant, called by the Shalluks *ambateh*, grows in the White Nile to such a size that canoes are made out of it. But he does not give its botanical name. W. E.

The *phool* (flower) *sola* from which these hats are made is described in Hunter's *Rural Bengal*, p. 105, as the pith of a marshy plant or light sponge wood; but the word *sola* is not given either in Taylor's *Hindî-stâni Dictionary* or Beames's edition of Elliot's *Glossary*, and, without further evidence, *sol*, the European derivation given in *Punch*, cannot, I should say, be disputed. R. R. W. ELLIS.

RICHARDSON THE NOVELIST'S HOUSE (5th S. xii. 264.)—F. G. is wrong in his account of the house or houses at North End, *i.e.*, the north end of the parish of Fulham (not Hammersmith). It is the left and not the right hand portion of the building that has been stuccoed and modernized. The right-hand house still remains as it was built, of fine old red brick. Faulkner, in his *Historical Account of Fulham* (1813), says that this house "has been lately altered, and is now occupied as two houses." There are, however, two red-brick posterns, as F. G. says, with ornamental ironwork, clearly coeval with the rest of the building, and it is difficult to understand how these could have belonged to one house. There is a notice of them in Crofton Croker's *Walk from London to Fulham* (1860). He says that Richardson lived in the left-hand house, not the right, as stated by F. G., and that the other half was the residence of Mr. Vanderplank, a name which frequently occurs in *Richardson's Correspondence*. In 1755 Richardson removed thence to the south side of Parson's Green. Croker adds that his house at North End was afterwards inhabited by Sir William and Lady Boothby, the latter better known to the public as that charming actress Mrs. Nisbett. G. F. B.

The tenant of this house, now and for many years past, is Mr. E. Burne Jones. It was defaced and plastered before his time. O.

SPIDER FOLK-LORE: MONEY SPIDERS (5th S. xii. 229, 254, 277.)—The Berkshire children observe a somewhat different rite with the money

spider. The insect is raised by the filament on which it often descends upon the clothes, and passed three times slowly round the child's head, either by the person on whom it descended or by a companion. Then it is carefully deposited once more upon the apparel near the spot of its original descent. On no account must it be brushed off. A careful performance of the above ceremonial is (nearly?) sure to bring the money which the spider's visit portends. A.

SHOWERS OF SULPHUR: PINE POLLEN AND SULPHUR (5th S. x. 495; xi. 155, 518; xii. 35, 211, 257, 269.)—Non-scientific readers, like myself, must feel obliged to MR. P. HERBERT CARPENTER, of Eton, for his elaborate, and it certainly seems to me conclusive, demonstration. The correspondence on the subject remains of value, however, as proving how persons may be deceived, like MR. PAYNE, who "detected immediately, by tasting, that it was sulphur," and like BOILEAU, who tells us "it looked like sulphur, smelt like it, tasted like it," and he believes "it was sulphur." But for the trouble MR. CARPENTER has now taken, many, of whom I should have been one, would still consider it an open question, while some, ignorant of the influence of suggestion in inducing sensations, would think that the evidence in favour of sulphur was preponderant. Some persons are far more easily acted on in this way (by suggestion) than others.

One other point I may be allowed to notice. MR. CARPENTER appears to take exception to my speaking of his "moralizing" on the credulity that would accept the account of such a phenomenon, which, in his letter to the *Times*, he described, if I remember rightly, as "miraculous." I meant no disrespect by the expression; but I did mean to imply that such observations are out of place and prejudicial—though unfortunately too common, especially among men of science, who ought to be the very last to encourage them—in dealing with a mere question of evidence. I submit that evidence of the extraordinary in nature ("miraculous" is a misleading word, of doubtful signification) is entitled to judgment; that it is only in the absence of affirmative evidence that negative *à priori* presumptions are valid; and that testimony has an absolute value, according as it can sustain the severest tests on its own merits, not, as Hume contended, a value merely relative to its conformability to facts already known in experience. If MR. CARPENTER will do me the honour to refer to "N. & Q.," 5th S. xi. 298, he will find further observations on this head, though suggested by a different subject ("Miguel Solis, aged 180"). I fear I cannot venture to ask his perusal of a paper at greater length, "On the Value of Testimony in Matters Extraordinary," which I read at the Psychological Society last year. C. C. M.

STOPPING TEETH WITH GOLD (5th S. xi. 448, 497).—Sir J. Gardner Wilkinson, in his *Popular Account of the Ancient Egyptians*, Lond., Murray, 1874, vol. ii. p. 350, states: "And it is a singular fact that their dentists adopted a method not very long practised in Europe of stopping teeth with gold, proofs of which have been obtained from some mummies of Thebes." I remember some time ago also seeing in the Mayer Museum at Liverpool the jawbone of an ancient Egyptian with a false tooth secured by a golden wire. A. W. M.
Leeds.

A MOTTO FOR A PEPPER-POT (5th S. xii. 68, 155).—Perhaps the eightieth line of Tennyson's *Edwin Morris* might do for a legend on C. R. W.'s pepper-pot:—

"Sneeze out a full God-bless-you right and left."

ST. SWITHIN.

Peppercorn rent.

ED. MARSHALL.

BISHOP BEILBY PORTEUS AND THE EARTHQUAKE IN LANCASHIRE AND CHESHIRE IN 1777 (5th S. xii. 164, 209, 255).—Bishop Porteus is the author of the following scarce tract, which should be added to the list of the works already named:

"A Letter to the Inhabitants of Manchester, Macclesfield, and the Adjacent Parts, on occasion of the late Earthquake in those Places. By the Right Reverend the Lord Bishop of Chester. Chester: printed by J. Poole, Foregate Street." 8vo. pp. 24. Dated October 10, 1777, and signed "B. Chester."

He alludes to the recent date of his relation of Diocesan to the neighbourhood. This earthquake occurred on Sunday, Sept. 14, 1777, at eleven o'clock in the forenoon. Two or three shocks were felt, which particularly threw the congregations of the churches and chapels of Manchester into the greatest confusion. The *Manchester Mercury* describes the area affected by the phenomenon:—

"We have received intelligence from the country round about, and find that the villages in this neighbourhood were affected in much the same manner, and that at Preston, Warrington, Wigan, Chapel-le-frith, Macclesfield, Stockport, Chawesworth, Mottram, Staley-Bridge, Knutsford, Middleton, and Ashton-under-Lyne the shocks were as violent and attended with nearly the same effect as here."

The earthquake is also described in a MS. diary of a local farmer named Poole, a document now in the Free Library, Mauchester. He writes under the date of Sept. 14:—

"Fair and very fine wind east, but very mild and hot. At a few minutes before eleven I was attending divine service in Middleton Church, just as the Rev. Mr. Ashton was making prayer in the pulpit prior to the text, when a most sudden and violent trembling of the floor, which increasing shook the whole fabric in a terrible manner, so that the church was expected to fall upon and burie us all in the ruins. Most of the congregation ran into the church-yard. It lasted about 10 [?] seconds, half [deleted] a minnet. Thank God, little or no damage was done. This was the most terrible earthquake that

can be remembered. Betwixt nine and ten there was seen in the element streamers darting and clashing in a most surprising manner to the great astonishment of the beholders. The element was very serene at after this dismal catastrophe; such dismal looks appeared in every one's countenance attended with a stupifaction."

The subject also gave occasion to the publication of the following anonymous tract, thus announced in an advertisement in the *Mercury*:—

"Observations and Reflections on the late Earthquake; or, more properly called, an Airquake; which happened in this town and neighbourhood on Sunday, the 14th of September, 1777, and an attempt to investigate the causes of these dreadful harbingers of Divine vengeance to mankind. By a Gentleman of the Town. Printed and sold by C. Wheeler and the booksellers in Manchester; Mr. Drake, bookseller, in Bolton; Mr. Lowdues, in Stockport; and by Miss Barlow, in Oldham."

JOHN E. BAILEY.

Stretford, near Manchester.

"POSSELIUS COLLOQUIA" (5th S. xii. 68, 133).—Posselius's *Colloquies* was once a well-known book. I have seen an edition of 1755, entitled *Familiarium Colloquiorum Libellus*. Short sentences, gradually becoming longer, are given in Greek on one page and Latin on the opposite, partly with the view of helping boys to talk Latin in days when the vernacular was forbidden. The author, John Posselius the elder, lived about 1582; at least that is the date of a Greek syntax published by him, without any place mentioned, but probably at Rostock. His *Colloquies* were translated into English by one Edmund Rive, "instructor in all the original tongues," and sold near "Christ-Church greater South doore" in London in 1623. The *Westminster Greek Grammar* of William Camden was nearly as famous as the *Latin Grammar* of William Lily. Dupont apostrophizes the two Williams together:—

"Lili, Paulinae moderator prime juventae.....
Camdene, occidui gymnasiarcha Petri."

J. H. L.

"PERSH"—SALLY-BED (5th S. xi. 405, 493).—I have nothing to object to in CUTHBERT BEDE'S statement as to *persh*, but I cannot assent to his notion of "the word *sally* evidently being a corruption of the Latin *salices*." The word *sally* or *saily* represented the willow in speech before there were any Latins at all. It was in the old magical alphabet *Bethluisniön na oghma*. A Druid in the earliest time laid down a stick or sprig of willow and it represented S, and was called *sail*, and *sail* or *saily* or *sally* in Gaelic always was the word for a willow. Trees symbolized words not only in Gaelic, but in Hebrew; indeed, the tree of knowledge, according to the Chaldean rabbi Naham, was composed, like a book, of letters and words. Kircher translates his statement: "Arbor magna, in medio paradisi, cujus rami dictiones ulterius, in ramos parvos, et folia, quæ sunt literæ, extenduntur."

That sprigs of trees represented words we have proof enough in the Celtic dialects. In Irish *feadh*, trees, also letters, and from the same word there is *feodham*, to relate, to rehearse; Welsh *gwylid*, trees, also letters; Cornish *pren*, a tree, a stick, a lot.

"Because by sticks the Druids divined."
Borlase.

Sally or *saily*, as a word for the willow, is not a corruption from any language, but it is an original word, as old as human language can be traced.

W. G. WARD, F.R.H.S.

THE MASTER OF ARTS GOWN, OXFORD (5th S. xi. 273; xii. 113, 136, 249).—I have a lively recollection of the visit of the allied sovereigns and others to Oxford, June 11, 1814. The masters wore their usual gowns and hoods. The forty-three extra proctors (nicknamed forty thieves) wore the same, with the distinguishing mark of a pro- proctor, viz., a strip of black velvet. The noblemen and gentlemen commoners wore their dress gowns in the theatre. I was there in the area, and with others heartily shook hands with old Blucher, who seemed not to like it over much. I had travelled by night, outside one of the mails from London, to be present on the occasion; the mails and all the other coaches were overloaded. We arrived in Oxford about 4 A.M. As no beds could be got, I went to my college (Oriel), and not liking to arouse any old friend, finding the hall open, I laid me down on the high table, spreading out my box coat, and using my blue lawyer's bag as a pillow (carpet bags were not then in use). After a few hours' sleep I went to a friend's rooms, and dressed in shorts and silks (trousers were not then considered dress), and with others waited about Magdalen Bridge for the royal party. The Dons were waiting in the college, and not expecting punctuality they were not on the bridge when the royal party arrived. A crowded procession went up the High Street to the theatre. I saw nothing of the banquet in the Radcliffe, not being able to get in, having lost one of the sleeves of my A.B. gown in the attempt. Collectors, during their short term of office, wore a proctor's gown, usually an old one lent by the tailor. It may be worth recording that the engravings in Ackerman's *Oxford* are all portraits (in their several gowns) of well-known characters, who were considered the handsomest men in the University. Most of them are in the recollection of

H. T. ELLACOMBE, M.A.

Clyst St. George, Devon.

I must own that I made a mistake upon this subject. I wrote from memory—not from note—of a conversation, and my memory must have played me false. I throw myself upon the mercy of the readers of "N. & Q.," but I take to myself

the consolation that my error has called forth the interesting communication of GENERAL RIGAUD.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

REV. WILLIAM NICHOLLS (5th S. v. 208, 375, 433, 525; vi. 132, 259).—The only Wm. Nicolls (there is no Wm. Nichols, Nicholls, or Nicols among our graduates before the printed list) that I find among our early graduates is of Trin. Coll., B.A. 1613-4, M.A. 1617. He may well have been the Dean of Chester. The Rector of Cheadle and Stockport may be Wm. Nichols of St. John's, B.A. 1665-6, M.A. 1669.

"ANTHROPOPHAGUS: THE MAN-EATER," &c. (5th S. vi. 468).—The only Cambridge bachelors of divinity who come in question are Edw. Scarlett, of Coll. Tr., B.A. 1603-4, M.A. (then of Magd.) 1607, B.D. 1616; Edw. Shene, Coll. Cai., M.A. 1606, B.D. 1617; Edw. Simson, Coll. Tr., B.A. 1600-1, M.A. 1604, B.D. 1611, D.D. 1624, a noted author (see Watt); Edm. Suckling, Coll. Tr., B.A. 1580-1, M.A. 1584, B.D. 1591. Simson (whose *Chronicon* Pet. Wesseling reprinted Amst., 1752, fol.) seems to me to have far the best claim to the authorship. I commend the question to the research of my friend Mr. W. Aldis Wright.

MERCHANT TAYLORS' SCHOOL (5th S. vii. 347, 457).—Nicholas Fayting, son of John Fayting, "factor" (so in the Latin entry) at Blackell Hall, born in Middlesex, educated at Merchant Taylors' under Mr. P. and Dr. S. (in my condensed version I unhappily took only the initials, after the first appearance of schoolmasters and college tutors, but Mr. ROBINSON will know the names), entered sizar of St. John's College for Mr. Yardley, Oct. 2, 1721, æt. "fere" nineteen. Mr. C. H. Cooper, who had the use of all my collections, added, "Rect. Hawksworth, Essex, 1757, d. Feb. 22, 1789." He was Preb. Linc. See *Europ. Mag.*, Jan., 1792, p. 4; letter of, *ibid.*, March, 1792, p. 167. His death, *Gent. Mag.*, 1789, p. 278; *Cambr. Chron.*, March 7, 1789 (*ob.* Feb. 22, æt. eighty-six). Rector of Hackwell (?), Essex, *Gent. Mag.*, 1757, p. 339. I find no Hawksworth in Essex.

"THE PRACTICE OF PIETY" (5th S. vi. 369, 492; vii. 391; viii. 156).—See Chr. Gaudents, "*Præcis Pietatis*. Quei ei, la prattica, ner, exercizi de la temma da Deus. D'anschetta mess giu da L. Baily ent ilg languaig anglès, a da nief mess giu en nies languaig Rumonsh da la Ligia Grischia." Basel, J. R. Genath, 1670, 8vo. (Oberland dialect). Luraintz Wietzel, "*La Prætica da Pietät*. Chi intraguida il Christian co ch'el possa s'instruir in la tema da Dieu. Il prum componuda in linguaich englais tras L. Bajjli." Second edition, 1771, Scuol, J. N. Gadina, 8vo.

JOHN E. B. MAYOR.

Cambridge.

"LIME"—SCAMP (5th S. xi. 168, 376).—The recent discussion of this word, it seemed to me, failed to show that it had ever been used as an equivalent to *scamp*, as was suggested, but rather that it has the force of "offshoot," or some such expression. The use of the word in the following curious old letter (which I make no apology for presenting to your readers entire, as it must be new to all but a very few of them) bears out this, which, I think, is the correct view. The letter, written by one of the clan Leslie, is said to have been discovered by Mr. Jackson, of Normanby, Yorkshire, among some waste-paper, and appears to be only half of a letter, the back and seal being torn off. Sir Thomas Riddell was "lay in proprietor" of the Hospital of St. Edmund's, Gateshead, and a steady loyalist.

"Copy of Sir John Lesseley's Letter to Sir Thomas Riddell of Gateshead,* upon the Siege of Newcastle, by the Scots in the Year 1640.

Sir Thomas,—Between me and God, it maks my heart bleed bloud, to see the works gae thro' soe trim a garden as yours. I hae been twa times wi' my cousin the General, † and sae sull I sax times mare, afore the work gae that gate: but gin a' this be dune, Sir Thomas, yee maun mak the twenty pound thretty, and I maun hae the lag'd tail'd trooper that stands in the Straw, and the little wee trim gaeing thing that stands in the neuk o' the ha' chirping and chiming at the nountide of the day, and forty bows of beer to saw the mains witha'; and as I am a chevalier of fortune, and a limb of the House of Rothes, as the muckle maun kist in Edinburg auld kirk can weel witness for these aught hundred years bygane, nought shall skaith your house within or without, to the validome of a twapenny chicken.—I am your humble Servant,

JOHN LESSELEY,

Major-General and Captain over sax score and twa men and some mare; Crownor of Cumberland, Northumberland, Murrayland ‡ and Fife; Baillie of Kirkaldie; Governour of Burntisland and the Bass; Laird of Libertine, § Tilly and Wolly; Siller tacker of Stirling, Constable of Leith, and Sir John Lesseley, Knight to the boot of a' that."

This copy of a remarkable document is taken from the version of it printed by Charles Kirkpatrick Sharpe early in this century. He seems to have considered it to be genuine: no one was more capable than he of forming a correct judgment in such matters. It would appear that Kirkpatrick Sharpe had received this letter about the year 1807 from Mr. Surtees, who printed it in his *History of the County Palatine of Durham*, notwithstanding that he had hinted to his friend that the letter *might* be a "waggish imposture."

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

[It is difficult to believe that Mr. Surtees was not correct in his surmise.]

Cotgrave, 1611, has, "Un suppost du diable,

[* Probably the M.P. for Newcastle, 1620-23.]

[† Alexander Leslie, cr. Earl of Leven 1641?]

[‡ This might mean Morayshire.]

[§ ? Liberton, Mid-Lothian.]

a *limme* of the divell." *Suppost* is translated deputy (*suppositus*), therefore the expression is here equivalent to the devil's deputy. MR. MAYHEW translates this same phrase, *suppôt de Satan*, an imp of Satan. ZERO.

DR. MAGINN (5th S. xii. 263).—The Rev. James Hook, Rector of Whippenham, was the author of *Pen Owen* and *Percy Mallory*. I knew Mrs. Hook. She was the daughter of Sir Walter Farquhar. I doubt the statement of Maginn's authorship of the military books referred to. From 1824 to near his end I was well acquainted with Maginn, and never heard Dr. Kenealy's name mentioned.

J. How.

The late Dr. Hook, Dean of Chichester, told me that his father, the Dean of Worcester, was the author of *Percy Mallory* and *Pen Owen*; and he added that an unfinished novel by the same writer was in the possession of his sister, which, I may venture to say, my revered friend wished my late wife should try to complete, but she never saw it.

ALFRED GATTY, D.D.

Ecclesfield.

Pen Owen and *Percy Mallory* were both, I believe, the productions of James Hook, the brother of Theodore Hook. James Hook subsequently became Dean of Worcester. He was the father of the famous Vicar of Leeds who died Dean of Chichester. G. B.

Upton, Slough.

WALLFLOWERS (5th S. xi. 506; xii. 95, 258).—In some parts of Lincolnshire these are called "bloody walls." R. R.

Boston.

"SIGNUM"—SIGNATURE (5th S. xii. 8).—It is customary amongst solicitors, when making copies of deeds, &c., to draw a circle to represent the seal, and within this to put the letters "L. S." I have always understood this to mean "locus sigilli," though some persons fancy the letters stand for "legal seal." *Signum* must mean *sign*, and when writing was not so common as now *signum* would stand for the cross mark. This view is rather confirmed by the fact that the banners of the Emperor Constantine after his alleged miraculous conversion bore a cross with the words "In hoc signo vinces." Perhaps, too, *signum* became generally used to indicate a cross. FREDERICK E. SAWYER.

Brighton.

"TO TARRY" (5th S. xi. 146, 237).—This word is in common use in the Peak of Derbyshire and the parts of Cheshire and Lancashire near thereto. There is also another old English word used in those parts, now seldom heard elsewhere, and in forms very quaint to my ear—to *mar*. A spoilt child is spoken of as a "mar'd lad" or a "mar'd

lass." In very wet seasons, when the hay is got of inferior quality, and at a greater cost in labour, I have often heard the expression, "It costs a deal to mar it."

ELLCEE.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 249).—

"The shame is now not to be a rogue."

The explanation seems simple if the passage be taken from a satire on a venal and profligate court. All being corrupt, an honest man, or even one who tried to be honest, would naturally be considered a shameless innovator and morally unfitted for the society of rogues. Is the quotation from Dryden?

J. W. B. P.

(5th S. xii. 269.)

"Guy Fawkes, the prince of sinisters."—I have an impression that this appeared in a small periodical called *The Man in the Moon*, edited, I think, by Albert Smith.

G. B.

Guy Fawkes; or, It might have been. By T. Hudson. Music by R. Guyloft. *Musical Bouquet* office, 192, High Holborn. This can be procured through any music-seller.

WM. H. PEET.

(5th S. xii. 170, 259, 279.)

"The greater the truth, the greater the libel."

This appears to be a misquotation from an epigram of Burns. When on a visit to Stirling, during the time of his connexion with the Excise, the poet wrote some verses reflecting rather unfavourably upon the reigning dynasty as compared with the exiled Stuarts. Upon being admonished by a friend for his imprudence he said, "Oh, but I mean to reprove myself for it," and thereupon wrote the following:—

"Rash mortal and slanderous poet, thy name

Shall no longer appear in the records of fame;

Dost not know that old Mansfield, who writes like the Bible,

Says the more 'tis a truth, sir, the more 'tis a libel."

The Mansfield referred to was no doubt William Murray, Earl of Mansfield, Lord Chief Justice of the King's Bench, and fourth son of Viscount Stormont. He was born at Perth in 1704, and survived till 1793. Being Solicitor-General in 1746, it fell to him in this capacity to prosecute Lovat and the other Jacobite lords, who were tried, for their connexion with the rebellion of the previous year. At a later period of his life he was subjected to many bitter attacks by Junius, being on the unpopular side in politics. He is described as having been a fluent and graceful speaker, but does not rank high as a lawyer. The above epigram appears in all the editions of Burns I have seen.

J. RUSSELL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Etched Work of Rembrandt, a Monograph. By Francis Seymour Haden, F.R.C.S. A New Edition. (Macmillan & Co.)

MR. SEYMOUR HADEN, whose eminence as a practical etcher is universally acknowledged, has here put forth in a brief and concise form his conception of the manner in which the entire series of Rembrandt's etchings ought to be arranged for study. Like Vosmaer, the principal biographer of Rembrandt, and Mr. Middleton, whose work we specially noticed in March last, Mr. Seymour Haden advocates the adoption of a chronological system. By this course there is no doubt that the works of the artist and many of the events of his outer life become still more intelligible. Without the etchings

actually before us a great amount of the observations would be of no avail, and Mr. Haden therefore adopts what he calls the "fiction" of an exhibition, "in lieu of a display of Rembrandt's works in chronological sequence visible to the eye." But what is *now* a fiction was once a reality, because in the year 1877 such an exhibition was visibly established at the Burlington Fine Arts Club, and many of his readers have therefore only to appeal to their memory.

Having marshalled all the so-called Rembrandt etchings in chronological order, Mr. Haden proceeds to prove that they are not all the entire work of Rembrandt's own hand. He shows that the master had established a school of etchers, who worked with him and under his direction. "His house," according to Sandrart, "was constantly full of pupils of good family, who paid him 100 florins annually, without counting the advantage he derived from their painting and engraving, which amounted to 2,000 or 2,500 florins more." For this purpose, in 1630 or thereabouts, Rembrandt had taken a large house on the Breedstraat of Amsterdam, the upper portion of which, according to Houbraken, was divided into cellules or small studios for the reception of pupils, who, by this kind of segregation, were to preserve their individuality. Among them the following names are prominent: Jan Van Vliet, Ferdinand Bol, Philip Koninck, Philip Virbeeck, and Solomon Savry. Generally speaking, they worked not only from Rembrandt's own designs, receiving his corrections and *imprimatur* (p. 18), but also from their own inventions as well as the designs of others. The strangest fact of all is, as Mr. Haden tells us (p. 19), that "several of these artists came to be, in the estimation of Rembrandt's contemporaries, of greater account than he. If a public work or historical fact, such as the visit of Henrietta Maria to Amsterdam, had to be illustrated, it was Lievens or Bol, not Rembrandt, who was called upon by the authorities to immortalize it. If a large price had to be paid for a picture, it was Flink who was the Millais of the day. If verses in honour of painting had to be composed, it was to Koninck, not Rembrandt, that the bays were awarded." "It was to no purpose that Rembrandt, then in the Rozen-gracht, was painting and etching with a splendour hitherto unequalled. A reaction had set in. His *prestige* had departed."

By dint of reading the etchings themselves, as they take their place in chronological order, Mr. Haden arrives at some new and distinct conclusions respecting the great artist's movements after the death of his first wife, Saskia, in 1642. He observes first of all, during this "middle period," the sudden appearance of landscape, to which, indeed, his work is almost wholly confined. He says: "We enter upon the middle period with, as it were, a new sensation. Rembrandt had made a great name, he had married, and his wife was dying; and we know that after her death things did not go well with him. We also remember that about this time less began to be heard about him. Is there anything about the work of this period to throw light on this obscure part of his career? We have said, as an apology for our new method of approaching the subject of Rembrandt, that the accidents and events of a man's life are the immediate incentives and regulators of his work. Inversely, then, ought not the work to tell us something about the man?" (p. 32.)

Looking, therefore, at the preponderance of landscape, and of subjects personally associated with his friend Jan Six, Mr. Haden (p. 33) conjectures that "Rembrandt had found refuge and solace at this time with his sympathetic and powerful friend at Elsbroeck; and that these things and all these landscapes—and possibly the 'Hundred Guilder Print' itself—were thought out and

finsh in his companionship and under his sheltering roof." To works, therefore, pertaining to this period our author henceforth proposes to assign the denomination, "Elsbroeck Group." To these views, however, Mr. Middleton does not yield an unqualified assent.

In the remaining pages the technical details of Rembrandt's two grand works, the "Descent from the Cross" and the "Ecce Homo," which, although bearing very different dates, are regarded as companion compositions, not unnaturally occupy a good deal of Mr. Haden's attention.

Looking at this work as a whole, we are glad to have in a succinct form, and with so much technical authority, a statement of the true condition of Rembrandt's work; but it would have been still more valuable and agreeable for future reference if these contributions had not been encumbered by allusion to petty squabbles in which the public at large could never be expected to feel interested.

The Light of Asia. By Edwin Arnold. (Trübner & Co.) THOSE who hold that poetry should either be a "milk-walk for babes," or concern itself exclusively with the "Worm-drilled vellums of old-world revenges,"

will be somewhat puzzled to account for a work so much hors ligne as a blank-verse poem narrating, from a Buddhist point of view, the life of the great Gautama,

"Prince Siddārtha styled on earth—

In Earth and Heavens and Hells Incomparable,
All-honoured, Wisest, Best, most Pitiful;
'The Teacher of Nirvāna and the Law."

But to the lovers of India, to whom the author principally appeals, and to the lovers of poetry too, Mr. Arnold's latest effort will amply justify its existence. His page unrolls itself like some deep-folded Eastern tissue, woven with long-eyed dusky women and many-armed gods, and glancing with bright-hued figures of unknown bird and beast. To quit metaphor, *The Light of Asia* is a noble poem, Tennysonian at times, no doubt, in its measure, but full of sustained power and epic impulse, rich in magnificent description and imagery, and opening quite a new field of sonorous nomenclature and Oriental accessories. Indeed, we fear that Mr. Arnold may have to answer for far more "Lines to an Indian Air," and hap-hazard decoration with "ganthi" and "mogra-flowers," "rose-oaks" and "gambu-trees," than we shall care to recognize in the magazine verse of the period. But in any case his work deserves, as it should command, a large and appreciative audience.

International Scientific Series.—The Human Species.

By A. de Quatrefages. (C. Kegan Paul & Co.) IN the days of the Second Empire, among the "conferences" for the people, or, as we should say, popular science lectures, delivered at Vincennes under the patronage of the Empress, was a course on the "History of Man" by the distinguished French savant M. de Quatrefages. The volume now published in the "International Scientific Series" embodies the substance of the Vincennes conferences, the arguments of which have but been strengthened, in the writer's opinion, by the advances made in our knowledge during the past decade. What M. de Quatrefages said in 1867-8 he repeats in 1879. Man alone is "truly cosmopolitan," found all over the habitable globe, and there is but one species of man. He is distinguished from the (lower) animal by his intellectual superiority, and by the possession of the moral sense and religion. Anatomically and physiologically, of course, man is an animal, but for scientific purposes the features above described differentiate him from the lower portion of the animal kingdom. That in our researches into the history of the human

race we meet with many difficulties, M. de Quatrefages would be the last to deny, but when he cannot explain them he is content, now as in 1868, like a true man of science, to say, "Je ne sais pas." Apart from its special scientific value, there is much matter of historical and general interest in the present volume, which ought to ensure it a wide circle of readers.

CHRONICLES AND MEMORIALS UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.—The following volumes are in the press:—*Chronicle of Robert of Brunne*, edited by F. J. Furnivall; *The Metrical Chronicle of Robert of Gloucester*, edited by W. Aldis Wright; *A Collection of Sagas and other Historical Documents relating to the Northmen*, edited by Sir G. W. Dasent and M. Gudbrand Vigfusson; *Thomas Saga Erkebiskups: a Life of Archbishop Thomas Becket, in Icelandic*, vol. ii., edited by M. Eirik Magnússon; *Polychronicon Ranulphi Higden*, with Trevisa's translation, vol. vii., edited by Prof. Lumby; *Recueil des Croniques et anciens Istories de la Grant Bretagne a present nomme Engleterre*, par Jehan de Waurin, vol. iii., edited by W. Hardy; *Matthæi Parisiensis, Monachi Sancti Albani, Chronica Majora*, vol. v., edited by Dr. Luard; *Lestorie des Eagles solam Geffrey Gaimar*, edited by the late Sir T. Duffus Hardy; *Historia Anglorum Henrici Huntendunensis*, edited by Thomas Arnold; *Materials for the History of Thomas Becket, Archbishop of Canterbury*, vol. iv., edited by Canon Robertson; *Henrici de Bracton de Legibus et Consuetudinibus Anglie*, vol. iii., edited by Sir Travers Twiss; *Registrum Malmesburiense: the Register of Malmesbury Abbey*, vol. ii., edited by the late Rev. J. S. Brewer; *The Historical Works of Gervase of Canterbury*, vol. ii. *The Reigns of Stephen, Henry II., and Richard I.*, edited by Prof. Stubbs.

We note with pleasure the gratifying marks of respect paid to our old and valued correspondent Mr. J. A. Picton, on the occasion of the formal opening, by the Earl of Derby, of the Picton Reading Room, at Liverpool.

Notices to Correspondents.

We must call special attention to the following notice:

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

H. C., G. S. B., T. J. R., are thanked, but their suggestions, as will be seen in our present number, are scarcely applicable to our correspondent's requirements.

M. E. C. W.—No. 50 has obtained a great notoriety in late years as the "haunted house in Berkeley Square."—*Hare's Walks in London*, vol. ii. p. 87.

H. F. W.—We have forwarded the version kindly sent to our correspondent.

E. S. M. M. (Balking).—We shall feel obliged if, under the circumstances, you will rewrite your note.

E. WALFORD ("Paddington Spectacles").—The answer to your former query will be found in "N. & Q.," 5th S. vii. 314.

CHAS. E. BANKS, M.D. (Portland Me., U.S.A.).—We shall be happy to forward a prepaid letter to our correspondent.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, OCTOBER 18, 1879.

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Notes.

BERNARD BARTON'S INMOST OPINION OF CHARLES LAMB.

If Lamb's letters be destined—and they surely are—to touch the hearts and intelligences of generations yet unborn, as they have those of the past and present generations, amongst the most pleasing passages will always be those which sportively rallied the peculiarities of correspondents—most of them men of true distinction, no doubt, but apt to run into odd grooves of thought, to which the gentle wit of Elia was the most sterling of correctives. The *Theses Quædam Theologicæ* must have been an admirably quiet warning to the moony Coleridge not to treat his friends to too hair-splitting disquisitions.

Not only Coleridge, but Southey, Wordsworth, Montgomery, Dyer, and others, all had in turn the opportunity of profiting from the friendly and happy occasional stirring up of their oddities of ways and thoughts. It may be questioned if offence was ever really taken. Bernard Barton once made a show of not liking passages in some anecdotes wherein Quakers were introduced in rather a ridiculous fashion. Lamb had to excuse himself and to explain that Quakers were as dear as other men to him, and some of them perhaps

dearer. I do not know that there is anything published to show that Barton's *amour propre* was ever quite satisfied. I am, therefore, glad to give the readers of "N. & Q." the following little revelation of Barton's heart of hearts about Lamb. I am afraid it is an unconscious confession of a habit Lamb's friends had got into of considering their own intellectual gratification, rather over much to the detriment of Lamb's comfort, in putting him to the frequent trouble of writing when it was a painful effort. Barton's letter, which I annex, is in other respects a satisfactory, and I believe a just, appreciation of Lamb. As a point of minor consequence it may be mentioned that the surmise as to Barton's own letter being the last which came to Lamb before his death, if we take Talfour's account of that event, is probably not correct, although that letter may have been the last received by Lamb from one of his circle of oldest and most attached correspondents.

"Woodbridge, Jan. 4, 1835.

"Dear Keymer,—Thy account of poor Lamb's death, though it did not take me by surprise, for I saw it in the *Times* the day before, could not but deeply interest and painfully affect me. I had given him up as a correspondent, after, I think, three unanswer'd letters, from a feeling that the reluctance he had often expressed to letter writing was so increased by indulgence, any further efforts to force him into Epistolizing would only give him pain, without being very likely to obtain any rejoinder, or were such extorted, it would be compulsory, instead of *con amore*, so I had given up all hope of hearing from him. Then came thy Message, through Miss C., which induced me to make one more trial. Yet I am glad I did make it, for although the notion may be an altogether erroneous one, I cheat myself with the thought I might perhaps be his last Correspondent, if indeed he ever chanced to open my letter, which perhaps he might. If thou canst give me any further account of his few last days, pray do! for I should like to hear all I can of him. Was he at all aware, ere his close, that it was drawing nigh? I should like to know how such a man would meet death. With all his wit and humour, unrivalled as it was, he was too good, I would hope too rich in right feeling, to die jesting as Hume did. Often as his sportive sallies seemed to border on what appeared irreverent, and to some rigid people the verge of profanity, I am disposed to acquit him of all *intentional* offence of that kind. He was not heartless, however his playful imagination might betray him into frequent improprieties of expression. His vast and desultory reading, his constitutional temperament, his habits of life, his eccentricities of manner, all combined to render him the very sort of character likely to be completely misunderstood by superficial observers. A cold philosophical sceptic might have set him down as a crack-brained enthusiast, while with a high-flown formal professor of Orthodoxy he would have passed for an Infidel and a Scornor. I believe him to have been as remote from the one as from the other. But to pourtray such a character were a hopeless effort; Hazlitt in one of his better moods could perhaps have done it as well as any one; or Leigh Hunt, if he could lay aside his jennery-jessamy prettinesses of style and mannerism. Perhaps Lamb's own account of himself, as given in the prefatory paper to the *Last Essays* of Elia, is the best sketch of him we ever shall have. I should like a copy of his tribute to Coleridge, and pray tell me anything in thy power about him—his close, and

poor Mary, for I feel not a little interested in knowing what is to be done with and for her. At some time or other I hope to string my own thoughts of Lamb in Verse, but I have no ability even to think of attempting it now. I can now only think and feel that I have lost him.

"We are all in the turmoil and squabble of electioneering politics, things I never was very fond of, and now I hate with a perfect hatred. Do write again ere long. I will gladly pay postage to hear ought more about Lamb. Thine in haste,

BERNARD BARTON.

"Mr. J. Keymer, Stationer, 142, Cheapside."

FREDK. HENDRIKS.

"PROF. BUCKLAND'S INAUGURATION LECTURE." BY DR. SHUTTLEWORTH, WARDEN OF NEW COLLEGE.

The accompanying lines are worth preserving in "N. & Q." I have never seen them in print, and I think that very few are acquainted with them, but they are exceedingly clever:—

"In Ashmole's ample dome, with looks sedate,
'Midst heads of mammoths, heads of houses set;
And tutors, close with undergraduates jammed,
Released from cramming, waited to be crammed:
Above, around, in order due displayed,
The garniture of former worlds was laid—
Sponges and shells in lias moulds immersed
From deluge fiftieth, back to deluge first,
And wedged by wags, in artificial stoncs
Huge bones of horses, now called mammoths' bones,
Lichens and ferns which schistous beds enwrap,
And, understood by most professors, trap.

Before the rest, in contemplative mood,
With sidelong glance the inventive master stood,
And numbering o'er his class with still delight,
Longed to possess them cascd in stalactite.
Then thus with smile repressed:

'In days of yore

One dreary face earth's infant planet bore;
Nor land was there, nor ocean's lurid flood,
But, mixt of both, one dark abyss of mud;
Till each repelled, repelling, by degrees
That shrunk to rock, this filtered into seas:
Then, slow upreared by subterranean fires,
Earth's ponderous crystals shot their prismy spires;
Then granite rose from out the trackless sea
And slate for boys to scrawl when boys should be:
But earth as yet lay desolate and bare.
Man was not then, but paramooods were:
'Twas silence all and solitude. The sun,
If sun there were, yet rose and set to none;
Till, fiercer grown the elemental strife,
Astonished tadpoles wriggled into life;
Young encrini their quivering tendrils spread,
And tails of lizards felt the sprouting head.
(The specimen I hand about is rare
And very brittle. Bless me, sir, take care.)
And high upraised from ocean's inmost caves
Protruded corals broke th' indignant waves.
These tribes extinct, a nobler race succeeds.
Now sea fowl scream amid the plashy reeds,
Now mammoths range where yet in silence deep
Unborn Ohio's hoarded waters sleep.
Now ponderous whales—here, by the bye, a tale
I'll tell of something very like a whale.
An odd experiment of old I tried,
Placing a snake and hedgehog side by side;
Awhile the snake his neighbour strove t'as-ail,
When the sly hedgehog caught him by the tail,

And gravely munched him upward joint by joint:
The story's somewhat shocking but in point.

Now to proceed:

This earth, what is it? Mark its scanty bound;
'Tis but a larger football's narrow round.
Its mightiest tracks of ocean, what are these?
At best but breakfast tea-cups full of seas,
O'er this a thousand deluges have burst,
And quasi deluges have done their worst.

Allow me now this map of mine to show,
'Tis Gloucestershire ten thousand years ago,

It being the object of the versifier to produce at present merely a specimen of his intended work, he has omitted the following fifty lines, exclusively geological, and concluding with—

'These bones I brought from Germany myself,
You'll find fresh specimens on yonder shelf,

As also a digression of 2,300 lines, of which the concluding couplet runs thus:—

'So curl the tails of puppies and of hogs;
From left to right the pigs', from right to left the dogs'.

And also for the same reason the still more digressive digression, which is terminated by the following admirable reflection. The whole passage consists of 5,700 fresh lines:—

'Not wild, but tame cats only, tear their prey.'

The concluding couplet, which is given without alteration from the mouth of the learned lecturer, is here subjoined, solely because it seems an additional proof, if such were wanting, of the close connexion which subsists between geological speculations and, not the ideas only, but also the language of complete poetry. It will be observed that, though intended only as a common sentence of adjournment, it has all the fluency and grace of the most perfect rhythm, and of its own accord 'slides into verse and hitches into rhyme':—

'Of this enough; on secondary rock
To-morrow, gentlemen, at two o'clock.'"

FREDERICK MANT.

ORIGIN OF THE WORD "GARRET."

We all feel indebted to PROF. SKEAT for the information he is always so ready to give us on philological questions, and the accuracy of his responses generally makes them clinchers to the matter in hand. It is with a natural diffidence, therefore, one ventures to dispute his ruling. In a recent *obiter dictum* he mentions as a well-known fact that Eng. *garret*, Fr. *garite*, are derivatives of *garir*, O. Fr. *warir* (5th S. xii. 238). The object of this note is to show that though *garret* (*garite*) may have been, and undoubtedly was, assimilated to those words, it has a stranger history and much more remote origin. Used now only for the uppermost story of a house, it denoted formerly a lofty turret or watch-tower, especially a military post of observation on the walls of a fortified town. It seems to have been regarded as akin to *garrison*, the defence or munition of a town. Richardson certainly understood it so (*Dictionary*, s.v.). The French form of the word is *garite*, which Cotgrave defines as (among other things) "a sentry, or little lodge for a sentinell built on high." He also gives

the forms *guerrite*, "a kind of defence in a rampier," as if from *guerrier*, and *querite*, "a sentry or watch-tower," as if from *querir*, (originally) to defend. This latter, indeed, is the view taken by Diez, who traces a kinship with It. *querire*, *quarire*, Old Sp. and Portg. *quarir*, Goth. *varjan*, to defend. Here would come in O. H. Ger. *werjan*, Ger. *wehren*, Old Eng. *warishe* (Wycliffe, Prov. iv. 6). The Spanish word is *garita*, "a watch-tower, a sentinell-house upon a wall for souldiers to watch in" (Minsheu). The purer Spanish, adds Diez, is *guarida*, a lurking place; and so Scheler, "*guérite*, a safe place, where one puts oneself à *garison*, from *guérir*, to shelter." It is pretty certain, however, that *garite* has no etymological connexion with *guérir*, or *guerre*, or *garrison*, however it may have been brought under the influence of these words, and been conformed to them. It is rather, as Littré has shown, another form of Old Fr. *galelas*, a garet (in Cotgrave), the interchange of *l* and *r* being not infrequent. This word *galelas*, still pronounced *galata* at Boulogne and Calais (Littré, *Supplément*), was introduced from the East at the time of the Crusades, when Constantinople had fallen into the hands of the French, and was originally the name of a famous tower in that city. Many particulars about this tower Galata are given in the curious narrative of the Turkish traveller Evliya Efendi, in the early part of the seventeenth century. He informs us that "Constantine, having taken to wife a daughter of the Genoese king, allowed him to build some strong fortifications on the northern side of the harbour, which were called *Ghalatah*, from the Greek word *ghala* [i.e. *gála*, milk], because Constantine's cow-houses and dairy were situated there" (Oriental Trans. Fund edit., vol. i. p. 11). "Its various names, which in all languages signify milky, being in Persian *Kendshir*, Arabic *Rabiaulebn*, Turkish *Sülhija*, Greek *Galata*, have been given on account of its excellent milk" (*id.*, vol. ii. p. 39). He repeats again, "The great suburb of *Galata* takes its name from *gala*, which in Greek is milk, because in the time of the Greek emperors it was the abode of the shepherds and their herds, and was celebrated for its dairies" (vol. ii. p. 49). He goes on to observe that a castle was built there for the security of the herdsmen by the Genoese; that the height of its tower was 118 cubits, so that it was conspicuous for a distance of three miles around, and the whole of Constantinople could be viewed from its summit. Mention is made of *Galata* also in Sandys's *Travels* and Bishop Frampton's *Life*, p. 71. This elevated tower made such a deep impression on the Crusaders that its name was adopted by them as a synonym for any high turret or watch-tower, and this was the first meaning of the word in English. In the *Promptorium Parvulorum* (ab. 1440) we find, "*Garytte*, hey solere, specula"; on which

Mr. Way quotes from Vegecius, "It is nat possible algate to haue highe garettes, or toures, or highe places for watche men." Compare also:—

"And all strong ston wall · sterne upon heipe
Wip gaie garites & grete · & iche hole y-glased."
Pierce the Ploughmans Crede (ab. 1394), i. 213
(ed. Skeat).

"Misenus the wate on the hie garrit seis
And with his trumpet thame an takin maid."
Gawin Douglas, *Bukes of Eneados* (1553),
p. 75, l. 42 (ed. 1710).

The transitions of meaning that this word has gone through from first to last are certainly curious, being suggestive at the beginning of milk and a dairy farm, then of a lofty tower built to protect it, then of any high turret, then of the topmost story of a house; the splendid *Galata* of the Turkish capital acknowledging a poor relation in the wretched *garrets* of English poetry.

Here is one more proof that philological fact is stranger than philological fiction, which we must further acknowledge in tracing, as we may, the radical identity of *garret* with words having so little in common as *galaxy*, *lacteal*, *café-au-lait*, *lettuce*, and *milk*.*
A. SMYTHE PALMER.

Leacroft, Staines.

MICHAEL SERVETUS.—The biographer of Richard Rothe and translator of Bunsen's life (with additions), the Church historian Fr. Nippold, has lately, in a most exhaustive article, reviewed all recent publications on Servetus (*Jenaer Literaturzeitung*, 1879, art. 410, col. 433-43). I add the titles of some books and articles which I have taken down as they came under my eye. H. Tollin, *Dr. Martin Luther und Dr. M. Servet: eine Quellenstudie*, Berlin, 1875, 8vo. pp. 61 (reviewed in *Theolog. Literaturzeitung*, 1876, No. 11). K. Brunnemann, *M. S. eine actenmässige Darstellung seines 1553 in Genf geführten Criminalprocesses*, Berlin, 1865, 4to. Tollin, *Servet's Jugend* (*Zeitschrift f. hist. Theol.*, 1875, pp. 545-616). A. Chauvet, *Étude sur le Système Théologique de S. Strab.*, 1867. Calvini *Opera* (the Brunswick edition, in course of publication). G. Ch. B. Pünjer, *De M. S. doctrina*, Jena, Dufft, 1876, 8vo. pp. iv and 110. Tollin, *Servet's Lehre von der Gotteskindschaft* (in *Zeitschr. f. prot. Theol.*, 1876, pp. 421-50). Tollin, *Servet's Teufelslehre* (in *Zeitschr. f. wissensch. Theol.*, 1876, pp. 371-387). Tollin, *Ph. Melancthon u. M. S.: eine Quellenstudie*, Berlin, 1876, 8vo. pp. 198. Tollin, *Das Lehrsystem M. Servet's*, I. *Die vier ersten Lehrphasen*, Gütersloh, 1876, 8vo. pp. xv and 250. Tollin, *M. Servet's Dialoge von der Dreieinigkeit* (in *Studien u. Kritiken*, 1877, pp. 301-7). Tollin, *M. Servet's Toulouser Leben* (*Zeitschr. f. wiss. Theol.*, 1877, pp. 342-86). Tollin, *Servet's*

* The above note is an extract from my promised *Dictionary of Words corrupted by False Derivation*.

Sprachkenntnisse (*Zeitschr. f. luth. Theol.*, 1877, pp. 608-37). Tollin, *Charakterbild M. Servet's*, Berlin, 1876. Kauwerau, *Luther u. seine Beziehungen zu Servet* (in *Studien u. Kritiken*, 1878, pp. 479-98). R. Willis, *The Christianismi Restitutio of Servetus* (*Athenæum*, April 27, 1878, p. 541). In that excellent fortnightly journal, Schürer's *Theolog. Literaturzeitung* for Sept. 13 of this year, Bernh. Pünjer of Jena, an excellent authority, reviews Dr. Willis's book, *Servetus and Calvin* (Lond., King & Co., 1877), and also vols. ii. and iii. (1878) of Tollin, *Das Lehrsystem M. Servet's*. Willis overlooked K. Brunnemann's book, and also L. Cologny's *L'Antitrinitarisme à Genève* (Geneva, 1873). "In Servetus he greatly over-estimates the divine and under-estimates the man."

JOHN E. B. MAYOR.

Cambridge.

POPE'S "DUNCIAD."—In the earlier volumes of "N. & Q." there are many valuable notes and remarks relating to the *Dunciad*; more especially in 1st S. x. 477, 497, 517, and 1st S. xii. 161, there are some excellent bibliographical articles, full of information respecting the first editions. At the present time, however, if any one wants to get a complete knowledge of the subject, he must search through fifteen indexes and refer to thirty-four separate articles. As several correspondents have recently expressed a special interest in Pope's literary disputes, they would perhaps be willing to aid in an attempt to complete the bibliography of the first issues of the *Dunciad*, those of the year 1728.

I believe the editions of the *Dunciad* of 1728 are chiefly distinguished by eight typographical peculiarities, namely:—

1. Bk. i. p. 1, l. 1, Book for Books.
2. Bk. i. p. 5, foot-note, Interludes for Entreludes.
3. Bk. i. p. 6, l. 94, D—n for D—s.
4. Bk. ii. p. 15, l. 2, final letter *f* displaced.
5. Bk. ii. p. 22, foot-note, Curl in the Pillory.
6. Bk. ii. p. 23, l. 159, Spirits for Spirts.
7. Bk. ii. p. 46, foot-note, * Dr. Faustus, &c.
8. Bk. ii. p. 52, note, Advertisement of *Dulness*.

Six distinct issues have been described, which may be readily known by reference to the above-mentioned typographical peculiarities, as follows:

- A. 1, 2, 3, 4, 6.—12mo., London.
- B. 1, 2, 3, 4, 6.—8vo., London.
- C. 3, 4, 8.—12mo., London.
- D. 5.—12mo., second edit., London.
- DD. 5, 7.—12mo., third edit., London.
- E. 3, 5.—12mo., Dublin.

If those who have copies of the *Dunciad* of 1728 will examine them in reference to these peculiarities, perhaps other issues or editions may be ascertained. I find in my own collection one to add, which may be described as—

CC. 2, 3, 8.—12mo., London, owl frontispiece.

I may also add to the description of DD., given by MR. THOMS from an imperfect copy (1st S.

xii. 161), that it has the same owl frontispiece as A and B, and that it ends with l. 286 on p. 51.

EDWARD SOLLY.

Sutton, Surrey.

"SUPER-ALTAR."—A misused designation which frequently occurs is the use of "super-altar" to designate the shelf or ledge which is very commonly placed on the altar to receive the cross, vases, and candlesticks. It means quite another thing. Bergier explains the use of the super-altar, or portable altar, in *Dict. de Théol.*, Paris, 1873, tom. i. p. 224:—

"Depuis qu'il n'a plus été permis d'offrir que sur des autels consacrés, on a fait des autels portatifs, pour s'en servir dans les lieux où il n'y a point d'autel solide consacré; Hincmar et Bede [*? Hist. Eccl.*, v. 16] en font mention. A la place d'autels portatifs, les Grecs se servent de linges bénits qu'ils nomment ἀγμίνισια [see Suicer, *s.v.*] c'est à dire, qui tiennent lieu d'autels."

Mr. Parker, in his *Glossary of Terms used in Gothic Architecture*, Oxf., 1845, vol. i. p. 13, observes:—

"Altar is a term also applied to a small portable tablet serving for the consecration of the elements when required to be consecrated away from a proper altar in a church or chapel. It was called 'super-altare' and 'upper altar.'.....A licence from the Pope seems to have been necessary to entitle any one to have a portable altar."

The following instances of the use of this name are mentioned:—

In 1399 Thomas Ughtred leaves to the chantry of Kexby a vestment, "cum omni apparatu altari meo portatili pertinente" (*Test. Ebor.*, p. 244).

In 1351 Thomas de Hoton leaves to Sir William his chaplain one "super-altare" (*ib.*, p. 65).

In 1404 Walter Berghie leaves to the guild of St. George "unum super-altare de blakegete [jet]" (*ib.*, p. 334).

"Unum super-altare lapideum" (Inventory of Crown Jewels, 3 Edw. III., *Archæol.*, vol. x. p. 248).

Mr. Scudamore refers to their use in travelling as well as for the sick, and mentions a special work, J. B. Gatticus, *De Oratoriis Domesticis, et de Usu Altaris Portatilis*, ed. J. A. Assemani, Rom., 1770. It has also been supposed, but Bingham rejects the supposition, that St. Basil refers to portable altars when he says of Eustathius:—

Τὰ Βασιλείδων τοῦ Παφλαγονίου θρησαστήρια ἀνέτρεψε παρῶν τῶν Παφλαγονίων Ἐυστάθιος, καὶ ἐπὶ ἰδῶν τραπεζῶν ἐλειτούργει.—*Ep. ccli.* § 3, tom. iii. p. 387 B., Ben. ED. MARSHALL.

Sandford St. Martin.

THE DEFINITION OF A GENTLEMAN.—Nothing is more difficult, few things more useful, than a correct definition, and, as a consequence, hardly anything more rare. It would be extremely interesting, and perhaps not less useful, to group together the definitions of the character of a gentle-

man to be found scattered up and down in literature, and I think the following, by the lamented Whyte-Melville, from the first chapter of *General Bounce*, may take rank with any:—

“Our own idea is, that neither birth, nor riches, nor education, nor manner suffice to constitute a gentleman; and that specimens are to be found at the plough, the loom, and the forge, in the ranks and before the mast, as well as in the officers' mess-room, the learned professions, and the Upper House itself. To our fancy a gentleman is courteous, kindly, brave, and high-principled, considerate towards the weak, and self-possessed amongst the strong. High-minded and unselfish, 'he does to others as he would they should do unto him,' and shrinks from the meanness of taking advantage of his neighbour, man or woman, friend or foe, as he would from the contamination of cowardice, duplicity, tyranny, or any other blackguardism. *Sans peur et sans reproche*, he has a 'lion's courage with a woman's heart,' and such a one, be he in peer's robes or a ploughman's smock—backing before his sovereign or delving for his bread—we deem a very Bayard for chivalry, a very Chesterfield for good breeding and good sense.”

JAMES HOOPER.

Denmark Hill, S.E.

NOTES ON THE HERALDIC GLASS FORMERLY AT WARKWORTH CASTLE, BANBURY, AND NOW AT HASSOP HALL, DERBYSHIRE.—I am anxious to draw attention to this glass, because in some respects it is perhaps unique, and because the assistance of competent authorities is desired to elucidate its history and heraldry. I may safely say this is the first time it has been brought under public notice. The glass is Elizabethan or Jacobean, but the very best of that period. The aspect of the heraldic animals leaves nothing to be desired, and the white and gold of four medallions especially are exquisite. The sparkle of the gold and jewelled crowns, and of a crowned dove bearing a crowned sceptre and spray of red and white roses in its claws, is worth special notice.

Nothing is now known concerning the history of the glass except that “it came from Warkworth,” when that fine old castle was shamefully and needlessly pulled down about 1805. When and by whom Warkworth was built there are no records left, but it is believed to have been the property of the Wahuls, or their successors the Chetwodes. In the middle of the seventeenth century it was purchased by Philip Holman, of London, and his son made a very high alliance with Lady Anastacia Stafford Howard. The glass in question, therefore, is believed to be Chetwode. There are twenty-five shields, mostly of eight to upwards of twenty quarterings and impalings; four exquisite medallions in white and gold, and two large crests, one a lion or, the other a griffin gules, on a tessellated pavement. The shields vary in shape; eight are what may be called plain. Some are large ovals, with earls' coronets and the Garter; others, especially the gold medallions, have royal crowns and show the red rose of England in the centre.

All are of from six to twenty quarterings, so that at a rough guess there are about 200 families represented. The glass has in places suffered from ill usage, and colours seem rubbed off, but, saving these blemishes, it is in a wonderful state of preservation, and is now, at least, valued as a priceless treasure. We must, however, thank for this those who, nearly half a century ago, put it up in the magnificent oak dining-room where it now is, viz., the late lamented owner and his widow.

No. 1. Sackville, first Earl of Dorset, K.G.—Or and gules, a bend vair, coronet and Garter.

No. 2. Stanley, Earl of Derby, K.G.—1. Arg., bend az., three stags' heads caboshed or; 2. Eyre, probably a modern repair; 3. Isle of Man, Manx legs on gules; 4. Warren, Earl of, Chequé or and az.; 5. Strange of Knockin, Gules, two lions pass. arg.; 6. Wydville, Earl Rivers, Gules and arg.; 7. Mohun, Or, cross engrailed sable; 8. Montalt, Az., lion ramp. arg. Over all, on an escutcheon of pretence, grand quarters quarterly: 1 and 4, Barré of eight gules and arg., over all a lion rampant or; 2 and 3, Quarterly, az., a cross fleury or; gules, twelve ermines en lozange. I shall be glad if any one will tell me to whom this escutcheon of pretence refers. Is it the Earl of Cumberland, whose daughter one of the Earls of Derby married? I found the arms as given in Burke's *Landed Gentry*, 1853, p. 1284, of great use; the shields correspond with the blazon given by the king-at-arms, *temp.* Eliz. Some of those wanting in the above, which has only eight coats, appear in another shield further on. In some cases the tinctures are different, especially in the Stanley crest, eagle and child, which here is sable and a sort of brown, instead of or and gules, as in Burke. See the long heraldic notice of the arms granted by Sir Gilbert Dethick, Garter, to the younger branches of the house of Derby, *temp.* Elizabeth, at the end of the pedigree of Stanley of Cross Hall, Lancaster.

As I have no county history of Northampton, I shall be glad if any one who has will assist me in tracing Warkworth and its curious heraldic glass. There is a large stone shield of many quarters, formerly on the front of the castle, now in a cottage garden, but I did not, unfortunately, take a note of them when I last saw it. SCOTUS.

P.S.—The other shields will be taken at a future period.

[In a work entitled *Lullow and the Lords Marchers* (London, 1841, no author's name, but preface signed R. H. C.) occurs the following blazon of the arms of “Henry [fourth] Earle of Darby, Counsellor here, 15th Sept., 1586”:—“1. Arg., on a bend az. three bucks' heads caboshed or (Stanley); 2. Or, on a chief indented az. three plates (Lathom); 3. Gu., three legs in armour conjoined in the fesse point, spurred and garnished or (Man); 4. Chequy or and az. (Warren); 5. Gu., two lions passant guardant arg. (Strange); 6. Arg., a fess and

canton conjoined gu. (Widvile); 7. Arg., a cross engr. sa. (not identified); 8. Arg., a lion rampant... (not identified). An escutcheon of pretence imperfectly described (1 and 4, Barry of ten arg. and gu.; 2 and 3, Arg., a cross potent gu., quartered with...) appears to have borne the arms of Brandon, quartering Willoughby and Bec." We give the entire shield on account of certain differences from our correspondent's blazon, which may partly be due to the fact that the glass has undergone reparation. As to Woodville or Wydville, however, we prefer Mr. Boutell's blazon to that given in *Ludlow and the Marchers*, while the formula used by SCOTUS is obviously imperfect.]

RAUNTON (OR ROUNTON?) PRIORY, CO. STAFFORD.—I have occasionally met with this priory written Rounton in ancient documents. Tanner (*Notitia Monastica*) also says that it was formerly called Routhon. The Latin equivalent was De Sartis, the old French Des Essarts. It occurs also as Ronton, Raunton, Ranton.* There is no doubt that by all these varied expressions we must understand the same well-known priory, whose tower stands still on the estate of the Earl of Lichfield. Tanner, in giving the various changes, concludes with "olim Routhon." When we consider that this form sounds like the Anglo-Saxon word *wrotan* (see Bosworth's *Dict.*, s.v., and the cognate words), which is equivalent to the German *ausrotten* or *ausreuten*; when we see that the Latin equivalent selected to replace it meant the same thing in this country, and that it still means the same thing generally abroad wherever the French language is spoken; when we also remember how commonly in reading ancient documents the *n* and the *u* are confounded,—I say that, having all these considerations present to us (and one is hardly sufficient), we may perhaps affirm that the right name, in spite of the modern persistent change of vowel, is Rounton or Roughton, as Tanner affirmed it to have anciently been (*olim*). If so, we gain from the tooth of time the fact that the land given by the founder, Robert, son of Noel, was land reclaimed from a wood or forest, and that the priory itself stood upon an essart. I may add that the observant topographer may find corroborative evidence in the very features of the district at the present day. It is fair, however, to add that Mr. Beaumont has recently published an ancient document (a bull of Innocent III.), in which the place seems to have been written Raunton. T. J. M.
Stafford.

MOTTO OF SHREWSBURY SCHOOL.—When visiting Shrewsbury some weeks ago, I copied down the following motto from over the principal entrance, exactly as here transcribed, except that the original is in capitals: φιλομαθής ἐὰν ᾗς ἐσὶ πολυμαθής. I thought it strange that such forms as ᾗς for ἦς and ἐσὶ for ἐση should occur in the motto of a school that has been so long deservedly celebrated for proficiency in Greek.

* Rantone, Domesday.

I am curious to know whether any one else ever noticed these errors and called attention to them?
C. S. J.

ANECDOTE OF ARCHBISHOP BALDWIN.—The late Mr. Thomas Wright printed from the Arundel MS., No. 52, f. 113 verso, the following anecdote:

"Baldewynus abbas monachus, postea archiepiscopus, carnes non comedit, a quo quædam vetula quæsitit an carnes comederet, qui respondit se carnes non comedere. At illa, 'Falsum est, domine, quia carnem meam comedisti usque ad ossa, et sanguinem meum potasti usque ad cor. Ecce quam macilenta sum! præpositi tui abstulerunt vaccam meam, quam unicam habui, qua sustentabar ego et pueri mei.' Cui archiepiscopus, 'Faciam tibi restitui vaccam, et cavebo mihi ab hujusmodi esu carnum.'"—*Selection of Latin Stories*, edited by Thomas Wright, Percy Society, 1842, p. 30.

Mr. Wright conjectures the hero of this story to be Baldwin, Archbishop of Canterbury in 1184, the preacher of the crusade in which Richard Cœur de Lion became famous. The anecdote is not given by Dr. Hook in his fine portraiture of Baldwin in the *Lives of the Archbishops of Canterbury*, ii. 540. It is, however, quite in keeping with the saintly character of the man.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

CHILD'S BANK AND ITS SIGN, THE "MARIGOLD."—*Inest sua gratia rugis*. On this plea I hope you will allow me to make the following remark. On the occasion of the late disappearance of Temple Bar there was a good deal of talk about Child's Bank and its sign, the "Marigold." But it seems to have struck nobody that this sign is a misnomer. Even in the recently commenced republication of Thornbury and Walford's *Old and New London* it passes muster without a challenge. Now the flower it represents can be nothing but a sunflower, as is clearly indicated by the motto which surrounds it, AINSI MON AME. This would have no meaning with a marigold, but expresses a popular fallacy concerning the sunflower, which is said always to turn its face towards the sun. The sign, then, is simply one of those devices in which the seventeenth century delighted. Perhaps I shall not be far wrong if I ascribe to the sign a French origin, which supposition is borne out by the language of the motto. If so, it might have figured in some pageant in honour of Louis XIV., who modestly took the sun for his emblem. But this is speculation; that the so-called marigold is a sunflower is a fact. V. S.

[The question as to whether the sunflower turns its disc with the sun has been thoroughly exhausted, and recently, in "N. & Q." See 5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 53, 132, 178, 217, 258.]

BOOKS NOT IN THE BRITISH MUSEUM (*ante*, pp. 245, 266, 286.)—Tapping's edition of Manlove. I am obliged to PROF. SKEat for the reminder as to Tapping's *Derbyshire Mining Terms*, published

by the English Dialect Society, but the book I originally mentioned was that published by Mr. Tapping in 1852, and reviewed in "N. & Q.," in vol. v. p. 69 (Jan. 17, 1852). The Derbyshire *barmote* has, of course, no connexion with the burlieman.

G. L. GOMME.

Castelnau, Barnes.

TWO WATERLOO VETERANS.—The *Dover Express* of Oct. 3 records the death of these two: Field-Marshal Sir Wm. Rowan, G.C.B., at Bath, Sept. 26, aged ninety, and John Holliday, at Woolwich, Sept. 25, aged ninety-two.

H. G. C.

Basingstoke.

"HISTORY OF THE MUTINY AT SPITHEAD, 1842": GEORGE ROBERTS.—I cut the following note from "*A Catalogue of Second-Hand Books*.. on sale by James Aston, 7, Vinegar Yard, W.C., No. 19 (1879)," art. 232:—

"*History of the Mutiny at Spithead and the Nore*, portrait, 12mo. cloth, 3s. 6d., 1842.

"Autograph note on half title.—I compiled this book from various documents for Mr. Neale, Barrister-at-Law, Oxford Circuit. Mr. Serjeant Allen had essayed to do it for 20l., but banded the business over to me. Mr. Neale put in all his Radicalism, and expunged as much as he could of my Toryism; he wrote a great deal of Trash and more bad English."—George Roberts."

JOHN E. B. MAYOR.

Cambridge.

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.]

ANDREW MARVELL.—In reading the large three-volume 4to. edition of Marvell, I have come across two very curious misprints (for so I am satisfied they are) in *The Mower against Gardens*. These same misprints occur in the American, and also in Murray's, editions of Marvell. Is the right reading found in any edition? The mower is complaining of the luxury of gardens and the way in which flowers get altered:—

"With strange perfumes he did the roses taint,
And flowers themselves were taught to paint.
The tulip white did for complexion seek,
And learned to interline its cheek.
Its union root they then so high did hold,
That one was for a meadow sold;
Another world was searched through oceans new
To find the marble of Peru."

Surely both "union" and "marble" are nonsense, and we should read "onion" and "marvel" of Peru, a well-known garden plant. H. A. B.

WILLIAM MORES: SIR RICHARD DELABERE, of Kinnersley, co. Hereford, who died 1513, had two wives and sixteen children. First wife Ann, daughter

of James Tuchet, Lord Audley, by whom he had his heir and three daughters. The second, Elizabeth, daughter of William Mores, Serjeant of the Hall to King Henry VII., by whom he had his ultimate heir, Senacur Delabere, and eleven other children. From what family did this William Mores spring? Is there any book that will give information whereby his true parentage might be found?

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

A PASSAGE IN TENNYSON'S "LOTOS-EATERS."—At a meeting at Hereford, on Sept. 26, the Bishop of Ely, in speaking of his pleasure at being present, said that there was also pleasure

"in coming certainly from the fen lands to a land of hills. He did not know, when he came from the factories of Leeds to Hereford, he appreciated the beauty of the scenery so much as when he came from the flat fens. But he must not say so much against the fens without saying there was something to be said for them. The fen land was the scene of some of the poetry of Tennyson. In the first place, he believed that some of the phenomena which he described were to be seen there. In the *Lotos-eaters* he said:—

'They sat them down upon the yellow sand,
Between the sun and moon, upon the shore.'

He believed that was possible, and possible only in the fen country, where, owing to the utter absence of hills, the sun and moon might at certain times be seen exactly at the same level above the horizon—literally opposite one another."

Can Canon Rawnsley or any other Lincolnshire commentator on Tennyson, confirm the bishop's statement? I would further ask, Is the bishop's interpretation of the passage to be accepted as correct? Instead of topography and geography, should not "between the sun and moon" have reference to the time of day? Does it not mean twilight?—the twilight of that land where "it seemed always afternoon," and to which Byron's famous description of twilight would apply, "that heavenliest hour of heaven" (*Don Juan*, canto iii.). The land of the Lotos-eaters was a land full of hills and mountains, and very unlike to a scene in the Lincolnshire fens. CUTBERT BEDE.

LINES BY ROBERT BURNS (?).—A friend in Edinburgh has just sent me the following lines, purporting to be by R. Burns:—

"On seeing a Fair Rider on a Lean Ill-favoured Horse.

O bonnie lass, it grieves me sair

To see thee thus alane

Upon that lean and wretched beast!

That's nought but skin and bone!

But in the changing scenes of life

Let this thy comfort be—

When thou'rt reduced to skin and bone," &c.

The above seems to me quite unworthy of Burns. The fifth line is copied from a well-known hymn. Can any correspondent throw some light on the authorship?
C. S. J.

"LOCKSLEY HALL."—The line,
"That a sorrow's crown of sorrow is remembering happier things,"

is generally said to have been adopted in idea from Dante. Has it been noticed that Chaucer, in *Troilus and Cresseyde*, gives the following lines?

"For, of fortunes scharp adversite,
The worst kynde of infortune is this,
A man to have been in prosperite,
And it remember, whanne it passid is."

ALFRED GATTY, D.D.

BARTHOLOMEW PAMAN, 1724.—There was a twopenny paper called the *True Briton*, published twice a week in 1723-4—I believe in all seventy-four numbers, commencing June 3, 1723, and ending on Feb. 17, 1724. This led to a counter publication called the *Briton*, which came out once a week, and of which there appear to have been thirty numbers between Aug. 7, 1723, and Feb. 26, 1724. The latter is said to have been written by Bartholomew Paman, and a MS. note in my copy states that he was of the Temple, and that he died in July, 1724. The name is not mentioned in Watt, Lowndes, Allibone, or Phillips. Is anything known of him, and was he a son of Dr. Henry Paman, who was Public Orator at Cambridge in 1672? EDWARD SOLLY.

OLD FRENCH ENGRAVING.—The other day a friend showed me in a portfolio a large engraving, 16in. by 14in., very well executed, and asked me to inquire whether it was of any value. The margin, with the inscription and artist's and engraver's names, had been cut away, but it had very much the appearance of *Ouvrier's* engravings after Schenau. A fine, handsome woman is represented in a large bedroom beautifully furnished. She is seated on a high-backed chair, habited in the fashionable attire of the days of Louis XV., wearing a dress having short sleeves, laced at the ends, reaching to the elbows, and thrown open in front, in order to display the loose corset and the rich velvet petticoat beneath. Her hair is powdered, turned back over a cushion, and crowned with a small lace cap. In her right hand she holds a large birch rod, with which she has evidently been recently whipping two children, a boy and a girl, who stand before her, and her left hand is laid upon her knee. On the floor lie a broken fan and a torn book, and a lady's hoop hangs on a nail on the wall. F. B.

HEMLOCK.—What is the meaning and source of the name *hemlock*, as applied in the Northern United States and Canada to a species of spruce-fir, *Pinus Canadensis*, Linn.? The tree has no point of likeness to our well-known umbelliferous hemlock. HENRY TRIMEN.

"THE RUGBY MISCELLANY," 1845.—Who was the editor of this academic periodical, published by

Crossley & Billington, Rugby? It was dedicated to the present Archbishop of Canterbury, who was at that time Head Master of Rugby. F. D. M. and M. N. T. are the signatures of two of the contributors. R. INGLIS.

Edinburgh.

JOHN LOCKE.—In *The Poetical Note-Book*, by George Wentworth, 1824, at p. 67, occur ten lines "To Oliver Cromwell," and signed "Locke":

"A peaceful sway the great Augustus bore
Over what great Julius gained by arms before;
Julius was all in martial trophies crowned;
Augustus for his peaceful art renowned;
Rome calls them great, and makes them deities:
That for his valour, this his policies.
You, mighty prince, than both are greater far,
Who rule in peace that world you gained in war.
You sure from heaven a finished hero fell,
Who thus alone two pagan gods excel."

Is this by John Locke, and is there any other verse extant from his pen? It is evidently by a man who can think and write, and had read Dryden, but of poetry there is none. The politics might be those of the author of a tractate on toleration. We might add—

Enough of heroes, Locke, you've said to suit us;
The want of England in this case was Brutus.

C. A. WARD.

Mayfair.

GEORGE LESLY, M.A., RECTOR OF WITTRING, 1684, AND MINISTER OF OLNEY, 1699.—This author wrote *Divine Dialogues* ("Dives' Doom," "Sodom's Flames," and "Abraham's Faith," with their respective histories in verse in dramatic form) and *Joseph Reviv'd*, 12mo., 1684; *Israel's Troubles and Triumphs*, 1699. In the first he pleads for the Earl of Westmoreland's patronage, "not that I think it worthy your lordship's acceptance, being the frozen conception of one born in a cold climate," &c., from which, and his name, it may be inferred that he was a Scot. Wanted any other references to him. J. O.

REV. DR. TOLDERBURY, CIRCA 1600.—Information is requested concerning Rev. Dr. Tolderbury, beneficed in the English Church about 1600 in the vicinity of East Stafford, co. Berks. His daughter Elizabeth married Rev. John Prince, of said parish, and one of their sons (John) emigrated to America in 1637, and another (Francis) was a merchant in London. Any notes whatever of these two ministers will be gladly welcomed.

CHARLES E. BANKS, M.D.

Portland, Me., U.S.A.

P.S.—Can any of your readers refer me to some account of the Gendall family?

"THE RISE AND FALL OF THE IRISH NATION," BY SIR JONAH BARRINGTON.—Can any one inform me as to the historical value of this work, and why the book was printed and published in

Paris and not in England? It was printed by G. G. Bennis, Paris, 1833. Has it ever been republished in England?

E. LEATON BLENKINSOPP.

THE WORKS OF JOSEPHUS.—I have come across a very old edition, dated 1609. If any correspondent will enlighten me as to its rarity and value I shall be glad. The following words, accompanied by a good deal of ornamentation, compose the title-page:—

"The Famous and Memorable Works of Josephus, a Man of much Honour and Learning among the Jews. Faithfully translated out of the Latin and French by Tho. Lodge, Doctor in Physicke. Bernardus, Epistola ad Sugarium, &c. Printed by Humfrey Townes for G. Bishop, S. Waterson, and Tho. Adams. 1609." Folio, 812 pp., with table of contents.

And at the end of the venerable and bulky volume is the imprint, "Printed at London by Humfrey Townes, dwelling on Bredstreete hill at the signe of the Starre." THOS. PRESS.

25, Southampton Buildings, W.C.

GAMBIER FAMILY.—I shall be glad of any information about this family previous to the Revocation of the Edict of Nantes, when Nicholas Gambier fled to England. ED. GAMBIER-HOWE.

51, Earl's Court Square, S.W.

A CURIOUS EPITAPH.—Have you ever seen or heard of the following curiously suggestive, if not actually ludicrous, epitaph?—

"Here lies Moll
Toll-oll
A rejoicing husband."

It came to me through a chaplain on the Bengal ecclesiastical establishment, who heard it uttered, as he assured me, at a dinner-table, during a discussion on such things, with his usual dry humour, by the late Bishop Milman of Calcutta.

W. C.

SIR ROGER SWYNNERTON was summoned to Parliament as a baron by writ in the year 1338. Two points are noticeable about this creation. 1. Baron Swynnerton died a few months after the writ was issued, and there is just a possibility that he never took his seat. 2. His eldest son and successor was a priest, who was succeeded in turn by a younger brother, a knight. As the barony was not revived in either of the sons, may I ask whether it lapsed because the eldest son and heir was in holy orders, or because the seat could never have been occupied? Or could there have been any other reason?

TORBELA.

Punjab, India.

A CURIOUS SIGN.—The quaintness of many of the signs one sees in Holland is well known. Upon a house facing the Spaarne, at Haarlem, I saw one carved in stone, and representing four Roman soldiers riding upon the back of one horse.

Underneath runs the legend: INDE. VIER. HEEMS. KINDEREN. ANNO. 1609. How may this be interpreted?

HARRY HEMS.

"PICK"—VOMIT.—Can any of your philological readers give me the derivation or origin of the word "pick," meaning to vomit, commonly used among the poorer classes of the West Riding of Yorkshire? It is always an intransitive verb, e.g. "The child picks very much." W. SYKES.

"GLAGGED": "TEWING": "BOKING."—What is the derivation of the above words, used in this village? "I have not *glagged* my eyes on you a long time." "He is always *tewing* about" (in the sense of "meddling," I take it). "How he *bokes*!" (How eager he is!) JAMES FOSTER.

Authorpe Rectory, Louth, Lincolnshire.

WILLIAM FADEN, OB. 1783.—Can you give me through "N. & Q." any account of William Faden, who died in 1783? He was the original printer of the *Public Ledger*. Full particulars of his life and work will oblige. Did he write as well as print any works, and, if so, what? J. B.

DUBLIN DOLLS.—What were these? John Galt, in his *Annals of the Parish*, mentions them as having been for sale in the village in 1790.

W. H. P.

"APPLE-CART."—Brogden gives this as a Lincolnshire word for "the human frame." Can any one explain this? A. SMYTHE PALMER.
Leacroft, Staines.

THE SURNAME "HOROBIN."—I want to trace the occurrence of this surname in the Midland Counties between 1700 and 1820, and shall be glad of any information. G.

ITINERARY OF ROADS, 1644.—I wish to know the precise direction a certain road in Hampshire took at this date. Can any of your readers mention a book or map where I can find it? H. G. C.

THE MINIATURE PAINTER SPENCER.—Was the Christian name of this painter, who died 1763, Jarvis or George? A picture dated 1755 is signed "G. Spencer." G. BARRY HAYTER.

SIR ISAAC NEWTON ON METAPHYSICS.—May I ask whether some correspondent of "N. & Q." cannot be found to answer the query put by ZETETES in 3rd S. xii. 295, asking what authority there was for the assertion that the phrase, "O physics, beware of metaphysics," was "a favourite saying" of Sir Isaac Newton?

ED. MARSHALL.

PRÆSUL=LORD LIEUTENANT.—In the inscription on the magnificent monument of the late Lord Lyttelton, in Worcester Cathedral, it is stated that the deceased nobleman was "hujus comitatūs

Præsul," meaning, no doubt, lord lieutenant. Is there any authority for this use of the word *præsul*? In at least one epitaph in the same cathedral, and in several epitaphs in other cathedrals, it is used as the title of a bishop. It can hardly be right to apply it to both these dignities.

A. H. A. HAMILTON.

BARON OF ROSMITAL.—In Roberts's *Social History of the Southern Counties*, p. 128, allusion is made to a pilgrimage to St. Jago de Compostella, in 1466, by "the Baron of Rosmital, an account of which is now extant." Where is this account to be found?

PAUL Q. KARKEEK.

Torquay.

"LYRA MEMORIALIS."—What is the name of the author of this book, and can the date of its publication be given? Just twenty years ago the church of Framingham Pigot, near Norwich, was thoroughly restored, and some lines upon its re-opening on Sept. 15, 1859, appeared in "N. & Q.," 2nd S. viii. 428, said to be by the author of *Lyra Memorialis*. They appeared in its pages for the first time, and, as it appears, on the only occasion, for they do not seem to have been printed elsewhere. There are seven verses, each containing four lines.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AUTHORS OF QUOTATIONS WANTED.—

Where can I get a perfect version of an old Freemasons' song commencing—

"You, brethren all, who wish to know
How Masonry first began,
'Twas in the garden of Paradise,
Where Adam first he sprang."

HERMES.

"And give to May, that peevish maid,
Fair June's undoubted right.
The mix shall for your folly's sake
Still prove herself a shrew;
Shall make your scribbling fingers ache,
And pinch your noses blue."

FREDERIC HEPBURN.

Replies.

AVOURE: AVOURIES.

(5th S. xii. 88, 153, 237, 273.)

This is well explained by Cotgrave, who gives: "*Advouerie*, adoption, also, the defence, patronage, protection of, undertaking, or answering for, oversight, or charge over, another." Hence "to make avoure" in Spenser, *F. Q.*, vi. 3, 48, is to defend, avouch. See also "Avouerie" in Littré, who correctly derives it from *avoué*, representing the Lat. *advocatus*. MR. WEDGWOOD is quite right in connecting this word with *avouch* and *advocare*. But he overlooks the fact that, just as *F. lower* represents both *locare* and *laudare*, so *avouer* represents both *advocare* and *advotare*.

In the modern E. *avow* there is some confusion; it has probably contracted something of the meaning of *avouch*. Still, it originally answered to that *F. avouer* which is given by Littré as being derived from *à* and *vouer*, that is, from *ad* and *votare*. Ducange gives Low Lat. *advocare* as another form of *advocare*, where *advocare* clearly refers to *vocare*, not to *vocare*. The point is certainly a difficult one, which I think is due to much confusion between the identical forms resulting from *advocare* and *advotare*, on passing into French. In giving the derivation of *F. avouer* from *advotare*, I follow Brachet, Littré, Scheler, and Raynouard. On the other hand, Diez cites *advocare*, and it is probable that, in some senses of the word, he is right. In considering, however, the English *avow*, we have to remember that it was constantly used as equivalent to *vow*; see "Avowe" in the *Prompt. Parv.*, "Avowe" in Palsgrave; and cf. Chaucer, *C. T.*, Group B., 334, Group C., 695, *P. Plowman*, A. v. 218. I still think that the English *avow* answers historically to *advotare*; but I know very well that Spenser's *avoure* does not, but is rightly claimed for *advocare*, just as *advowson* represents Lat. *advocationem*. To return to *avoure*, we find the spellings *avoerie*, *avoverie*, in the *Ayenbite of Inwyll*, p. 146 and p. 101; also in *Political Songs*, ed. Wright, p. 189; and in Rob. of Brunne's translation of Langtoft, pp. 180, 260.

WALTER W. SKEAT.

SPECIAL COLLECTIONS AND SPECIAL COLLECTORS (5th S. vi. 483, 544; vii. 40, 153, 294).—As a hint of mine set this stone rolling, I offer two more suggestions.

1. Local libraries should not only collect books specially concerning them, but also (as a preliminary step) titles of such books. Readers of book catalogues would often send cuttings to this or that library, if they knew that they would be turned to account. I would recommend every special library to form slip catalogues, chronological and alphabetical, of all books (and articles in serials) which immediately concern it. Local newspapers would generally insert such lists by instalments in their columns, and if the *desiderata* were distinguished by an asterisk or some other mark, the demand would create a supply. Many a book or tract would be saved from destruction, and the donors would feel a personal interest in the collections to which they were giving completeness.

2. My next suggestion follows naturally from a consideration of MR. EARWAKER's experience among "thousands of pamphlets, which it did not pay [the bookseller] to catalogue. And what rarities there were—scarce local sermons, privately printed pamphlets, early issues of local presses, sets of controversial pamphlets, &c.—waiting either for their appreciators to claim them, or to be sooner or later destroyed for waste paper!" We want a

newspaper ("Book Mart and Exchange") exclusively devoted to bringing literary demand and supply together, and we want agents who should hunt for us the "attics" of booksellers. Here is an occupation for some few out of those millions of womankind who depend on their own exertions for a living.

JOHN E. B. MAYOR.

Cambridge.

COLONEL PHAIRE OF THE DEATH WARRANT (5th S. xii. 47.)—In Feb., 1648, Colonel Phaire and three other officers were "seized and imprisoned in several castles" in Ireland, by order of a council of war, for refusing to join Lord Inchiquin when, with the army of the Parliament in Munster, he declared for the king. Oct. 4, 1648, Parliament resolves that Lord Inchiquin's son be sent to Ireland, to be exchanged for the English officers detained prisoners by his father. Dec., 1648, the gentlemen exchanged for Lord Inchiquin's son land at Bristol, brought over by Admiral Penn; on the voyage they capture a Dutch ship of fourteen guns. Jan. 29, 1649, the death warrant is addressed to Colonels Hacker, Hunks, and Phayr. On the morning of the 30th Colonel Phaire was present at Whitehall, with Cromwell, Ireton, Harrison, Hacker, Axtell, and Hunks, when the order to the executioner was drawn up. April, 1649, he raised the "Kentish Regiment" for service in Ireland. Nov., 1649, Youghal capitulated to him. He landed there with 500 men and proceeded overland to Cork, of which Cromwell made him governor, and appointed him one of the commissioners for settling the affairs of Munster, the other commissioners being Lord Broghill, Sir W. Fenton, and Admirals Blake and Deane. From Youghal, Nov., 1649, he sent "earnest solicitations" to Lord Inchiquin, his former commander, to surrender. Feb. 9, 1650, Cromwell writes a characteristic letter to him as Governor of Cork. 1654, he declared for the Parliament against the army. 1656, Henry Cromwell reports that the meetings of the Quakers are attended by Colonel Phaire and other chief officers. 1658, he married Elizabeth, second daughter of Sir Thomas Herbert, of Tinterne, Bart., the author of *Threnodia Carolina*, the last attendant on the king, and the most devoted of his followers. May 18, 1660, he was carried prisoner, with a guard of fifty troopers, to Dublin from Cork, and sent to London, and committed to the Tower. July, 1661, he was permitted to leave the Tower for two months, to go to the country for the benefit of his health. Feb., 1662, he was allowed to remain three months in the house of Sir Thomas Herbert in Petty France. 1666, he was accused of being at the head of an intended insurrection in Munster. He got off, however, through the interest, it is supposed, of Lord Clancarty, whose life he is said to have saved when some soldiers were going to execute him.

Nov., 1682, his will was proved. He leaves his lands in Cork, Wexford, and Tipperary to be divided equally among his children; his gold plate, jewels, and household property, with 1,000*l.*, he leaves to his wife; and 1,000*l.* to each of his eight children. The will is dated Sept. 13, 1682, and bears his arms, Gules, a fer de moulin argent, surmounted by a bendlet azure.* It is preserved in the Record Tower, Dublin.

Three things in Colonel Phaire's career are specially noticeable. The marriage of so staunch and uncompromising a republican with the daughter of the king's devoted follower, Sir Thomas Herbert, recalls the incident in Scott's *Woodstock* where the Parliamentary colonel Everard marries the daughter of that ultra-Royalist Sir Harry Lee, of Ditchley, through whose influence he is saved at the Restoration. All those who assisted at the death of Charles suffered the utmost rigour of the law with the exception of Hunks, who saved himself by giving evidence for the Crown. Colonel Phaire, who was as deeply compromised as any, was not only not tried, or produced as a witness, or kept long in prison, or deprived of his property, but was, on the contrary, leniently treated during his short confinement, and released without apparent punishment of any kind. That a few years later he should again be accused of plotting against the Crown, and again come off with impunity, testifies no less to his staunchness for "the cause" than to the clemency of the Government.

I am unable to throw any light on the birthplace or family of Colonel Phaire. There was a Colonel Henry Farr, "Lieutenant-Colonel to the Earl of Warwick," who fought on the king's side, and distinguished himself at the siege of Colchester in 1648. Fairfax was ordered to have him executed; but his life seems to have been spared, for at the Restoration he was Governor of Lanyard Point, Suffolk. There are Fars in Suffolk at the present day. At different times and places the name is variously spelt, viz. Fer, Fere, Ferre, Fayre, Fair, Fare, Farre, Phaer, Phayer, Phayre, Phear, &c.

Cromwell's letter to Colonel Phaire was, in 1843, "in the possession of Mrs. Tryon, of Stamford, to whom it was handed down from her great-grandmother, Mrs. Judith Smith, of Liddington, in Rutland, who was the eldest daughter of Sir

* The same arms, impaled with those of Herbert, Per pale azure and gules, three lions rampant argent, occur on the seal attached to the will of Elizabeth Phaire, his widow, proved Nov. 7, 1693. Sir Guy de Ferre, Lord of Benhale, in the county of Suffolk, t. Ed. I., bore Gules, a fer de moline argent, over all a bendlet azure. "The military commanders Huncks and Phayer, appointed to superintend the bloody work, resisted alike the scuffings, the jests, and threats of Cromwell, and had their names scratched out of the warrant. The erasures may be seen to this day, not only in the warrant itself, but in all the fac-similes."—Agnes Strickland, *Life of Queen Henrietta Maria*.

Euseby Pelsant, of Clipston, in Northamptonshire, and Cadesby, in Leicestershire, by his first wife, Margaret Twisden, of Wye, in Kent" (*Gent. Mag.*, March, 1843). Perhaps this may give some clue to the part of England to which Colonel Paire belonged. I have met with the name of Fayr in Norfolk, and Playre at Shrewsbury. The name has also recently turned up in America, where a Mr. Fair, of San Francisco, called the "silver king," is reported to be worth the fabulous sum of forty millions!

I subjoin a list of the authorities from which I have derived my information: Carte's *Life of Ormonde*; Whitlocke's *Memorials*; Ludlow's *Memoirs*; Thurloe's *State Papers*; Rushworth's *Historical Collections*; Smith's *History of Cork*; Howell's *State Trials*; *Calendar of State Papers, Charles II.*; *Calendar of Clarendon State Papers*; Carlyle's *Cromwell*. H. B.

OLD HOUSES WITH SECRET CHAMBERS, &c. (5th S. xii. 248).—The following extract from a State Paper in the Public Record Office will have some interest for A. F. in regard to the above subject. The paper is preserved among others relating to the rebellion of '45, and obviously has reference to the search that was being made all over the country for suspected persons. Worksoy Manor, as it then existed, is said to have been burnt down in 1761; but this bit of evidence of its curious construction seems well worth preserving:—

"The Information and Examination of Margaret Brownhill, taken upon Oath before Richard Bagshaw, the 24th of Nov., 1745.

"Who says that nine years ago last spring, upon that Easter Monday, she, Catherine Marshall, and another young woman went to Worsop Mannor to see Elisabeth Walkden, who lived as a servant with the Duke of Norfolk (*sic*) there, and desiring to look at the house, the said Elisabeth Walkden she believed showed them most of the rooms in the house, and at last coming upon the leads of the house and walking there and looking about them, the said Elisabeth Walkden said she would let them see a greater variety than they had seen, upon which she raised up the edge of a sheet of lead with her knife till she got her fingers under it, and then she desired them to assist her to lift it up, which accordingly they did, and then under that she took up a trap door where there was a pair of stairs, which they went down into a little room which was all dark, but the said Elisabeth Walkden opening the window shutt (*sic*) there was a fire-place, a bed, and a few chairs in the said room, and asking her what use that room was for she said it was to hide people in in troublesome times; then the said Elisabeth Walkden went to the side of the room next to the stair foot and opened a door in the wainscot about the middle of the height of the room, which they looked into, but it being dark they could not see anything in it, but the said Elisabeth Walkden said they could not go into it it was so full of arms, upon which the said Elisabeth Walkden shut the door and they went up stairs, and then she shut the trap door and laid down the sheet of lead as it was before, which was so nice she could not discern it from another part of the leads, and believes she could not find it if she was there again.

J. J. C.

In the Manor House, Trent, near Sherborne, is a secret chamber, entered from one of the upper rooms through a sliding panel in the oak wainscoting, in which Charles II. lay concealed for a fortnight on his escape to the coast after the battle of Worcester. Trent is one of the most picturesque and interesting villages in Somerset. In its beautiful church is a chancel screen, said to have been brought from Glastonbury Abbey.

W. R. TATE.

New Athenæum Club.

I remember the feeling of awe I experienced some ten years ago, when a boy, on being pointed out the entrance to a secret passage in the wall of the staircase, as well as a subterranean passage in the basement of Bromley Hall at Bromley-by-Bow. The then occupiers have long since gone the way of all flesh; but without doubt A. F. might, on application to the present tenant, learn if these passages still exist.

G. PERRATT.

Some thirty years ago I used to be taken, when a child, to visit an old lady in Canterbury, who lived in a very old house, entered from High Street, and nearly facing Mercery Lane, which leads straight to the cathedral. One of the rooms had a window opening into a church adjoining. In the thickness of the walls were staircases, two or three certainly, if my memory serves me aright. It was said to have been a nunnery formerly, and a subterranean passage, it was asserted, used to connect it with the cathedral. I believed the house still exists.

W. K. W. CHAFY-CHAFY.

A secret chamber or priests' hiding-place exists at Ingatestone Hall, Essex, twenty-four miles from London. The hall came into the possession of the Petre family *temp.* Henry VIII., and the secret chamber was discovered some twenty-four years ago, and was entered from the host's bedroom, through a trap 2 ft. square, and descended into by a twelve-step ladder; it measures 14 ft. by 2 ft. 1 in., and is 10 ft. in height. The hall itself is of the age of Henry VII. Other secret chambers are to be met with at Sawston Hall, Cambs.; Coldham Hall, Suffolk; Maple Durham and Upton Court, Berks; and at Stonyhurst, the seat of the Sherbournes, in Lancashire.

J. W. SAVILL.

Dunmow, Essex.

THE 69TH REGIMENT CALLED "THE OLD AGAMEMNONS" (5th S. xi. 329; xii. 14, 177, 239.)—The history of the 69th,* written by Major W. F. Butler when a lieutenant in that regiment, contains the following passages:—

"Towards the close of 1794, three detachments of the

* A Narrative of the Historical Events connected with the Sixty-Ninth Regiment. By W. F. Butler, 69th Regt. London, Mitchell & Co., 1870. 8vo., 7s. 6d.

69th were embarked at Bastia, on board the ships of the line, *Britannia*, *Agamemnon*, and *Courageux*."—P. 15.

"The detachments on board the *Agamemnon* and *Courageux* shared in all the enterprises which attended the cruise of Nelson, along the Italian coast, during the summer of 1796. In the blockade of Genoa—in the gallant cutting out of store ships at Laona Bay—in the evacuation of Leghorn—the capture of Porto-Ferrajo, and the retreat from Corsica, the ship which carried Nelson carried also one hundred of the 69th; and when in a few months later, at St. Vincent, the great Captain passed from the quarter deck of the *San Nicholas* to the *San Josef*, in that unparalleled exploit of boarding at once two hostile ships, one across the other, he had again around him on every side, his tried detachment the 'old *Agamemnon's*' of the 69th. The detachment which had embarked on board the *Courageux* met an untimely fate. On the night of the 10th of December, 1796, while passing through the Straits of Gibraltar, the *Courageux* struck the rocks upon the coast of Barbary—six hundred souls were on board at the time, and out of these scarcely a fifth were saved by clambering along the fallen mainmast to the rocky shore. This disaster reduced the detachments serving with the fleet at the close of 1796, to two, one on board the *Britannia*, and the other on board the *Captain*, to which vessel it had been transferred from the *Agamemnon*, when the latter, thoroughly worn out, was ordered home from the Mediterranean."—Pp. 18-19.

The association between Nelson and the 69th so clearly shown by these extracts, fully accounts for the expression used. Moreover, the fact is further stated under Nelson's own hand. In the appendix (p. 94) to the *Narrative* is printed his letter (April 7, 1796), addressed to Admiral Sir John Jervis, in which he desires to retain with himself on board the *Agamemnon* Lieut. Pierson of the 69th, whom it was proposed to transfer in the routine of duty to the *Britannia*. This officer, he says,

"was brought forward in the 69th Regiment under the auspices of Colonel Vilette, and myself, having come to us at the siege of Bastia as a volunteer, from the Neapolitan service, and never having served with any one but ourselves, yet this I should lay no stress upon were I not so particularly situated."

So far as regards service by this regiment on board vessels of war, this history states that it was in Rodney's fleet and shared in the great victory* which gained for the admiral a peerage. Three years afterwards it landed in Ireland, and remained in that country for eight years (1785 to 1793). At the beginning of 1793, when, on the outbreak of hostilities against France, Lord Hood was ordered to proceed with a fleet to the Mediterranean, "the ships hastily put in commission were short of hands, so on board this Mediterranean fleet, to act once more as Marines, went one thousand of the 69th" (p. 7). Hence arose that connexion with Nelson which was continued with varying fortune until a portion of the corps took part in the

memorable battle of St. Vincent. The literary ability so conspicuously exhibited by the author in his better known work, *The Great Lone Land*, is sufficient guarantee for the skill with which he has here woven together the historical events connected with the regiment, of which he was then an officer.

JOHN A. C. VINCENT.

"MEMOIRS OF AN UNFORTUNATE QUEEN" (5th S. iii. 428.)—I am now able not indeed to fully answer my own query at the above reference, but still to elucidate matters somewhat, by giving the opinion of one who has investigated the unhappy Queen's history, upon the value and authenticity of this account of it. Sir C. F. L. Wraxall, in his *Life and Times of Caroline Matilda, Queen of Denmark and Norway* (London, Allen, 1864, 3 vols. 8vo.), thus speaks of it:—

"The authenticity of this work has been disputed because it was published anonymously; but after careful examination I am disposed to accept it in evidence. Baron von Seckendorf, writing to Mr. W. N. Wraxall in 1776, remarks, 'On m'a aussi parlé dernièrement d'une brochure qui vient de paraître à Londres au sujet de notre chère et respectable maîtresse qui a pour titre *Memoirs of an Unfortunate Queen*. Quoique l'authenticité de ces lettres est incontestablement fautive, je serais pourtant bien aise de les posséder.' How on earth could the baron be certain of the falsehood of a book he had never seen? The details connected with the palace revolution reveal an intimate knowledge of the facts which only a constant attendant on the Queen could possess. At first I was inclined to believe that my grandfather was the author; but I find no proof to that effect among his papers. That the book should be published anonymously adds in this instance to its authenticity. George III. had a horror of the facts connected with his sister being published, and would have visited with his severest displeasure any courtier guilty of such an offence. Hence, though the author thought it his duty to vindicate the honour of a beloved mistress, he did not consider that her cause would be served by a self-sacrifice."—Vol. i. p. 34.

MIDDLE TEMPLAR.

SPIRITUALISM, SECOND SIGHT, &c. (5th S. xii. 268, 294.)—I should like to say to my friend the printer that I wrote "patiently," not "publicly," though both epithets would be applicable to a series of inquiries carried out by a well-known society in London. I should also like to add to my references on the literature of spiritualism, the *Spiritual Magazine* and the *Spiritualist*, the former a monthly, the latter a weekly, serial, both published by E. W. Allen. Second sight, which I had not time to touch upon in my former reply, is in reality quite a different subject, for I have not been led by any experiments which I have witnessed to admit the assumption of extra-human agency which has given rise to what I consider the unfortunate title "spiritualism." On second sight information may be gathered in almost any work dealing with the traditional superstitions of the Celtic race. Some references will be found in Mr. Thiselton Dyer's *English Folk-Lore*, Mr. Hen-

* "And it was decreed that henceforth a wreath of embroidered laurel should encircle the number 69 upon the colours of the Regiment."—Butler, p. 6.

derson's *Folk-Lore of the Northern Counties*, among recent publications. C. H. E. CARMICHAEL.

THE LOGOGRAPHIC PRESS (5th S. xii. 223, 252, 276).—I have many volumes printed logographically, but perhaps the titles of the following may be most interesting, as they relate to the history and practice of the art :—

“An Introduction to Logography; or the Art of Arranging and Composing for Printing with Words Intire, their Radices and Terminations, instead of Single Letters. By His Majesty's Royal Letters Patent. By Henry Johnson. London: Printed Logographically and Sold by J. Walter, Bookseller, Charing Cross, and J. Sewel, Cornhill. MDCLXXXIII.” Pp. iv-64.

The author claims to have invented the process five years before, in order to facilitate the printing of lottery blanks and prizes on the evening of each drawing.

“An Address to the Public by J. Walter, shewing the Great Improvement he has made in the Art of Printing by Logographic Arrangements; stating also the various Difficulties and Oppositions he has encountered during its Progress to the present State of Perfection. London: Printed at the Logographic Press, Printing House Square, Black Friars, and Sold by J. Walter, No. 169, Facing Bond-Street, Piccadilly. MDCLXXXIX.” Pp. xiv-88.

The preface is a very curious piece of autobiography, and a very interesting account of logography, and of the early history of the *Times*, perhaps worth a place in “N. & Q.” The larger part of the pamphlet is occupied by copies of letters from Dr. Ben. Franklin, Sir Joseph Banks, the Duke of Portland, W. Caslon, and others. Eight pages are devoted to the names of the noblemen and gentlemen who were subscribers to Mr. Walter's plan of printing logographically, and two pages and a quarter to a list of the publications of the Logographic Press.

Logography, under the title of “combination type,” was partially revived by John H. Tobitt in his pamphlet, published by himself at New York in 1852, but he ignores all previous inventions except a suggestion of Earl Stanhope, which had been “unsuccessful.”

Among my shelves of books about printing I find another worth a word just now as “a new mode of printing.” It is a thin octavo of 136 pages, a reprint of Dr. Johnson's *Rasselas*, and is called on the title “Rusher's edition,” having been printed for P. Rusher by Cheney, printer, High Street, Banbury, in 1804. As no description is given I cannot make out what the inventor claimed. The only peculiarity notable is that the long letters, *g*, *p*, and *y*, are dwarfed, their tails being compressed and twisted under, so as not to fall below the line.

ESTE.

Birmingham.

At the first reference it is stated that in the *Times* office all the type used on the paper is cast on the premises, and that it is recast daily, as being

more economical than distributing it. Two errors are embodied in this statement which should not pass without correction. Only a small quantity of type is cast in the *Times* office (Messrs. Miller & Richard supplying the bulk), and the type is not recast daily, but distributed, as in other printing establishments. The fact of the pages being stereotyped, and the plates being afterwards melted down, may possibly have led to the errors referred to. D'ERFLA.

The printing of the *Times* on the occasion referred to (*ante*, p. 276) was effected by the aid of William Shackell, who then was overseer to Flint, a printer in the Old Bailey. He took his staff, chiefly boys, to Walter's aid. J. How.

THE ROYAL SIGNATURE (5th S. xii. 206, 255, 276).—At p. 255 MR. WALFORD states that “Her Majesty has signed every officer's commission ‘Victoria R. and L.’ ever since she was proclaimed Empress of India.” The necessity for that accuracy in the pages of “N. & Q.” which alone renders it an authoritative reference, obliges me to point out that this is quite a mistake. The Queen *never* signs *any* officer's commissions. She used formerly to do so. My first three commissions, as second lieutenant, first lieutenant, and captain in the 60th Rifles, were all signed in the upper left-hand corner “Victoria R.,” and at the bottom was “By Her Majesty's Command” and the signature of one of the ministers, “W. E. Gladstone,” “G. Grey,” or some other. But the amount of documents to sign was so great that the work was always in arrears, and the commission was constantly two years after the *Gazette*. Then came the accumulation of commissions occasioned by the war in the Crimea, and it was resolved to relieve Her Majesty of the drudgery, and that all commissions should be signed by the head of the army and one of the principal secretaries of state. But even then there was much delay. I became major in 1858, but only got my commission in June, 1861, signed “George” and “G. C. Lewis.” That of lieutenant-colonel in the army was signed June 8, 1862, “George” and “De Grey and Ripon,” and this was almost the first under the new warrant.

My commissions as lieutenant-colonel in the 60th, colonel in the army, and major-general were signed respectively “George” and “Edward Cardwell,” “George” and “J. S. Pakington,” “George” and “Edward Cardwell.” But so entirely was the Queen's signature disused that a new form of commission was, and still is, issued, ending :—

“In witness whereof the Field-Marshal Commanding in Chief, and one of Her Majesty's Principal Secretaries of State, in pursuance of the Order of Her Majesty in Council bearing date the 7th day of June, 1862, and by command of Her Majesty under her royal sign manual of even date herewith, hereunto subscribe their names this day of,” &c.

All names for promotion are submitted to Her Majesty previous to the publication of a *Gazette*, and Her Majesty may sign that document; but commissions? No.

GIBBES RUGAUD.

13, Long Wall, Oxford.

[Some curious particulars concerning the Royal signature since the assumption of the Imperial title will be found in Marvin's *Our Public Offices*.]

FRENCH ACCENTED "e" (5th S. xii. 46, 253).—Meissner's rule that *de* seems always accented, except before *ss*, *sc*, and *st*, requires to be guarded with the proviso that the *de* forms a syllable of itself: * thus *dextre* and its compounds, *denier*, a penny.

To the list of exceptions (eighteen) add the following: *de*, the preposition itself, so frequently accented in composition, *dedans*, *degré*, *demi* with its compounds, *demoiselle*, *devers* the prep.; and to *des*, generally accented, except before *s*, *c*, *t*, we have the exceptions *despotique*, *despuer*, *desquamation*. So that the rule is not much to be relied on. But why is *de*, the prep., unaccented when not compounded, and accented otherwise? and why are such words as *debout*, *deçà*, *délié*, *déhors*, *depuis*, *devant*, *demandeur*, *devancer*, *devenir*, &c., excepted? The rule, which at best is a bad guide, does not touch the mass of words referred to in my first letter, as *César* and *hésiter*, where *é* represents *æ*; *héro*, where *é* represents *η*; *géant*, where *é* represents a letter omitted; *gélasin*, where *é* represents *ë*; *géométrie*, where the first *é* represents *ē* or *η*, and the second *é* represents *ē* or *ε*. That is the question asked. Between *æ* or *ai*, *ē* or *η*, *ē* or *ε*, there is nothing in common that I can discern; then why use a common symbol (é) to express such widely different conditions? The replies hitherto made do not even touch the difficulty. Some French scholars, whose erudition I greatly honour, correspond with "N. & Q.," and I am sure they could throw light upon the subject. In reply to MR. QUEKETT, who says that *e*, *é*, *ê*, *é* represent four distinct (vowel) sounds, I can only reply, Why should *e* sometimes be accented and sometimes not? why should vowels which have nothing in common be represented by a common symbol? We hear a vast deal about the superiority of the French language to our own, especially in its orthography, but I must confess, so far as my observation goes, I can in no wise endorse this opinion. The *è* may be omitted for the present, for the difficulty is not very great, and the *é* is quite simple of solution.

E. COBHAM BREWER.

Lavant.

"THE LASS OF RICHMOND HILL" (1st S. ii. 103, 350; v. 453; 2nd S. ii. 6; xi. 207; 3rd S. xi. 343, 362, 386, 445, 489; 5th S. ix. 169, 239, 317, 495; x. 69, 92, 168, 231, 448; xi. 52).—The following

evidence has not been produced by any former correspondent. As it is that of a contemporary, and gives some particulars of the author and subject of the song, it may be interesting to many:—

"Leonard was a great poetaster; and having fallen in love with a Miss Inson, daughter to a very rich attorney of Bedford Row, London, he wrote on her the celebrated song of *The Lass of Richmond Hill* (her father had a lodge there). She could not withstand this, and returned his flame. This young lady was absolutely beautiful, but quite a slattern in her person. She likewise had a turn for versification, and was therefore altogether well adapted to her lame lover, particularly as she could never spare time from her poetry to *wash her hands*, a circumstance in which M'Nally was *sympathetic*. The father, however, notwithstanding all this, refused his consent, and consequently M'Nally took advantage of his dramatic knowledge by adopting the precedent of Barnaby Rudge, and bribed a barber to lather old Inson's eyes as well as his chin, with something rather sharper than Windsor soap. Slipping out of the room while her father was getting rid of the lather and the smart, this Sappho, with her limping Phaon, escaped, and were united in the holy bonds of matrimony the same evening, and she still continued making, and M'Nally correcting, verses till it pleased God to call his angel away. This curious couple conducted themselves, both generally and toward each other, extremely well after their union. Old Inson partly forgave them, and made some settlement upon their children."—*Personal Sketches of his own Times*, by Sir Jonah Barrington, second ed., pp. 52-3.

Of the appearance of this gallant bridegroom Sir Jonah gives a description:—

"Councillor Leonard M'Nally, well known both at the English and Irish bars, and in the dramatic circles as the author of that popular little piece *Robin Hood*, &c., was one of the strangest fellows in the world. His figure was ludicrous: he was very short, and nearly as broad as long; his legs were of unequal length, and he had a face which no washing could clean; he wanted one thumb, the absence of which gave rise to numerous expedients on his part; and he took great care to have no nails, as he regularly ate every morning the growth of the preceding day," &c.

Then follows a description of his duel with Sir Jonah, in which he was only saved from death by the fact that his opponent's bullet hit the buckle of his suspenders (*vulgariter* gallows), on which Sir Jonah's second exclaimed, "By J—, Mac, you are the only rogue I ever knew that was saved by the gallows" (*ibid.*, p. 51).

E. LEATON BLENKINSOPP.

"ORARIUM": "STOLA": "SUDARIUM" (5th S. xii. 48, 232).—The proper Latin synonym for the staff cloth is *verillum*.

Sudarium, Gr. *συνδάριον*, originally a cloth to wipe off perspiration, came to signify any cloth (St. Luke xix. 20, St. John xi. 44, xx. 7, Acts xix.), a kerchief or napkin. It became the mantle or handlin. St. Jerome mentions a "sudary" and "orarium" in his epistle to Nepotian as worn together.

Stola, Gr. *στολή*, was originally, in the classical and Biblical sense, a dress or habit (St. Mark xii. 38, St. Luke xv. 12, xx. 46, Rev. vi. 11, vii. 9, 13,

* *Decu*, ten, and its compounds must be excepted.

14). It first appears in its present ecclesiastical sense in the ninth century, as used by Amalarius. It is probably the *oferslipe* of the English canons of 960 (c. xlvi.), but the actual word *stola* is first mentioned in this country in the laws of the Confessor, with *albe* and *maniple*.

Orarium, Gr. *ὄραριον*, a face-cloth, connected with *os* or *ora*. It was originally, in the East, a dress like the stole (Counc. Laodic., 321, c. xxvii.), but afterwards the deacon's stole, worn on one shoulder; that of the Eastern priest being called *περιτραχήλιον*, being passed round the neck. Rabanus Maurus, in the ninth century, says the orarium, called by some the stole, was allotted to the orators of Christ, those licensed to preach, who wore it covering the neck and breast, as connected with the voice, *os*. This was the Western use. In the W. Council of Toledo, A.D. 633, c. xxviii., orarium represents the modern stole. Alcuin and Honorius (1130) use the words as synonyms. The Council of Braga, 563, c. ix., ordered that "de cetero superposito scapulle sicut decet diaconi utantur orario." By the Council of Mayence, 813, c. xlvi., "orarii" were to use it at all times. Comp. Durand, lib. iii. c. 1, n. 18. (1). At the martyrdom of St. Cyprian they laid linen cloths and "oraria" to receive the saint's blood; and St. Ambrose mentions "oraria" laid on the tomb of St. Gervais and Protasius. (2). In time when rich persons gave ornamental bands (like narrow kerchiefs) to be attached to the edges of the stole, the former were called "oraria" (*ora*, a border), as in the gifts of St. Augustine to bishops whom he consecrated. (3). The third derivation from *orare* shows another development of the word.

MACKENZIE E. C. WALCOTT.

THE FITZMAURICE AND PETTY FAMILIES (5th S. xii. 148.)—The Hon. Thomas FitzMaurice (for that was his real name, not Petty)—the second son of the Hon. John FitzMaurice (fifth son of Thomas FitzMaurice, twenty-first baron and first earl of Kerry, who assumed the name of Petty on succeeding to the estates of his maternal uncle Charles Petty, Earl of Shelburne, in 1750—was ancestor of Lord Orkney. With all respect for the memory of an able man, who "achieved greatness," I must enter a protest against the practice of obliterating the name of FitzMaurice for that of Petty. Archdall, in his revised edition of Lodge's *Peerage*, published in 1789, is careful to state that the Hon. Thomas FitzMaurice "retains" the name of FitzMaurice; and it is very certain that if the assumption of the name of Petty had not been made a condition of succession to his uncle's estates, the Hon. John FitzMaurice, father of Thomas, would never have resigned his ancient paternal one. The Hon. Thomas FitzMaurice married Lady Mary O'Brien, only surviving child of Murrough O'Brien, who according to Archdall's *Lodge* was Earl of

Inchiquin, but Sir Bernard Burke calls him Marquis of Thomond. He was, at all events, cousin to the present Lord Inchiquin, and his wife succeeded to the title of her mother, the Countess of Orkney, which passed to her FitzMaurice grandson, Thomas John Hamilton FitzMaurice, Earl of Orkney, born in 1803. Sir Bernard Burke's *Peerage* gives his descendants, and the second volume of Archdall's *Lodge* gives a full account of the FitzMaurices and the Pettys.

MARY AGNES HICKSON.

The following copy of an inscription on a monument in the church of Newington-next-Hythe may be of service to any one interested in this family:

"Here lieth the body of
Cristhophar petty (jen^m)
He died ye 26 Oct 1668
Aged 38 years. Hee left
issue at his death
2 sons & 5 daus John
& Christophar & Marthar
& Elizabeth & Cristian
& Allice & Ann."

Arms: Erm., a bend. HARDRIC MORPHYN.

ARMS IN STOKE CHURCHYARD, DEVONPORT (5th S. xii. 248.)—The arms seem to be Needham impaling 1 and 4 Strode, 2 and 3 Couper or Cuper.

ARMS ON A PICTURE BY JANSEN (5th S. xii. 229.)—These are the arms of Morgan.

H. S. G.

HAWKING IN 1879 (5th S. xii. 227.)—Hawking, like otter-hunting, still survives here and there. I know a place in Surrey where it is practised, and at the village post office appears a request that, "as trained or hunting hawks are flown in this neighbourhood," the rural sportsmen will respect them.

A. J. M.

A PRECIOUS CRYPTOGRAPH: C. WREN (5th S. ix. 226.)—The solution of this cryptograph was announced by Sir David Brewster, at the meeting of the British Association in 1859, as having been forwarded to him by Mr. Francis Williams, of Grange Court, Chigwell. Read each sentence backward, omitting every third letter, and the meaning stands revealed. The omitted letters give Wren's name and the dates. The account in full, with other interesting particulars, may be seen in the Report of the Association, 1859.

J. B. C.

Ottawa.

MONTE DI PIETATE (5th S. xii. 188, 277.)—The following references to *Archæologia* may be of use: Lombards and brokers, the difference between them, and the Mounts of Piety described, xxix. 281. Mount of Piety, scheme proposed in the time of Charles I. for establishing one in England, xxix. 275-304. History of such institutions, xxix. 275, 285. Originated in fifteenth century,

in consequence of the excessive usury of the Jews and Lombards, xxix. 275. The earliest of these institutions is believed to have been that at Padua, founded in 1491, xxix. 275. Leo IV. (*sic*) soon after adopted the plan at Rome as a public benevolent institution under the inspection of the Government, xxix. 275.

C. H. E. CARMICHAEL.

ROBERT SOUTHEY, M.P. (5th S. xii. 248).—He was elected for Downton, whilst on the Continent in 1826, without his knowledge. On his return to England he at once stated that he did not possess the necessary qualification. His friends proposed to provide him with one by subscription. He declined this, at once wrote to the Speaker declaring his return void for want of qualification, and a new writ was issued (see Austin and Ralph's *Lives of the Poets Laureate*, v. 382). As Southey himself deemed his election void, it is hardly probable that he would have assumed any of the privileges of membership. EDWARD SOLLY.

ARTISTIC: "JOCKEY WILSON" (5th S. xii. 230.)—In years long past I had some personal intimacy with the younger branches of this artist's family, and retain some slight recollection of Jock Wilson, as he was commonly called in his familiar Scotch—not Jockey (diminutive for "little Jack"), applied to a boy. John or Jock Wilson was a native of Ayr, N.B., and commenced the business of life as a house painter, which occupation he relinquished at an early age, to try his skill and fortune in pursuit of the fine arts. He was, as is said of many other artists, self-taught; that is, he had an irrepressible desire to do a particular kind of work and a determined will to find out the way to do it. It is said the only help he ever received was a few hints from a scene-painter and theatrical manager, Alexander Nasmyth, the clever father of two famous sons, the one the noted landscape painter, the other the distinguished inventor of the steam hammer. About 1798-9 Jock Wilson was attracted to London, and obtained employment in the scenic department of several of our metropolitan theatres. At Astley's he seems to have retained a long engagement. In 1807 his name appears for the first time in the catalogue of the Royal Academy as the exhibitor of a picture, "Fall of the Clyde," and his address is given, "James Street, Lambeth Marsh." In Lambeth he certainly resided for some years, for though he frequently shifted his quarters, his flittings, as traced by means of the Academy catalogues, were confined to streets and places almost within bow-shot of the archiepiscopal palace. As a painter of marine subjects and coast scenery he attained to considerable eminence; his pictures of this class were admired for their *verve* and truth. They are well known, and are, I believe, still highly esteemed. But they must not be confused with the works of his son, "Young

Jock," also a clever painter of subjects similar to those of the father. During the palmy days of the now defunct British Institution Jock Wilson carried off one of the premiums offered by its directors for the best painting of the battle of Trafalgar. He was an honorary member of the Royal Scottish Academy. Later in life he cast in his lot with the members of the Society of British Artists, Suffolk Street, to whose exhibitions he was a leading and constant contributor to within a short period of his death. This event took place in 1855, in the eighty-first year of his age. JOS. J. J.

THE FRIAR'S [HEEL, STONEHENGE (4th S. v. 598).—I have lately come across this explanation:

"The legend of the stone runs, that as the great enemy was raising Stonehenge he muttered that 'no one would ever know how it was done.' But a passing friar heard the words, and exclaiming, 'That's more than thee can tell,' died for his life. The enemy flung a great stone after him, but hit only the friar's heel."—*Our Own Country*, pt. i. p. 10.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

A WORK ON THE WILD CATTLE OF ENGLAND (5th S. viii. 187).—The work alluded to by P. P. has been published recently by Messrs. Cassell, Petter & Galpin, under the editorship of the late author's son, Mr. John Storer. J. MANUEL.
Newcastle-upon-Tyne.

"THE YELLOW BOOK" (5th S. xii. 228).—

"May Day was almost the only one of the year, in these old Commonwealth times, when the park [Hyde Park] presented a universally merry appearance. The gaiety and display of that day frequently moved the bile of the old God-fearing Puritans. One of them in 1656 published a curious little book in order to point out the sinfulness of these vain meetings. It had the following quaint title: 'The Yellow Book, or a Serious Letter sent by a Private Christian to the Lady Consideration, the first day of May, 1656, which she is desired to Communicate in Hyde Park to the Gallants of the Times, a little after Sunset. Also a Brief Account of the Names of some Vain Persons that intend to be there, whose Company the new Ladies are desired to Forbear.'"—*The Story of the London Parks*, by Jacob Larwood.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HALL FAMILY OF OTTERBURN (3rd S. iv. 355.)—The arms of the Hall family of Redesdale, Northumberland, are in the churchyard of Elsdon, on the tombstone of Gabriel Hall, who died at Otterburn Castle in 1733. Arms: A chevron between three demi-lions rampant; on a chief three mullets. Crest: On an esquire's helmet a castle or tower, surmounted by what appears to be a boar, but the stone is much perished.

WILLIAM HALL.

South Hampstead, N.W.

WOMEN'S RIGHTS (4th S. xii. 345).—In 1873, at the above reference I sent you two very early

instances of the recognition of women's rights. In those cases the privileged fair were no less personages than countesses and abbesses. I now send a much later, but still an early, instance, the lady here being only described as a "single woman" and probably in humble circumstances. It is from the archives of the borough of Maidstone :—

"A.D. 1593.

"That the 11th of September, 1593, Rose Cloke, single woman (according to the order and constitutions of the town and parish of Maidstone aforesaid), was admitted to be one of the Corporation and Body Politique of the same town and parish, from henceforth to enjoy the liberties and franchises of the same in every respect, as others, the Freemen of the said town and parish.

"And she was also then sworn accordingly, and for some reasonable causes and considerations then stated, she was released from paying any fine, other than for her said oath, which she then paid accordingly."

I should rather doubt the legality of Miss Rose Cloke's freedom, but probably she was a strong-minded female, and the powers that were considered that "reasonable cause and consideration." Moreover, Queen Elizabeth was then governing the kingdom like a man, and why should not Rose Cloke assist in the government of the then little town of Maidstone like a man? I should like to know if any other instances are recorded of free-women.

MEDWEIG.

WILLIAM AINSWORTH (5th S. v. 209.)—Watt does not record his *Marrow of the Bible*; or, a *Logico-Theological Analysis of every several Book of the Holy Scripture, together with some English Poems*, 1652, 8vo.

JOHN BINGHAM (5th S. vi. 427; vii. 15.)—Your correspondent does not mention Bingham's translation of Xenophon's *Anabasis*, 1623, dedicated to the Artillery Company. See Spelman's preface to his translation.

ANT. CADE (5th S. vi. 189) of Caius College, Cambridge, B.A. 1584-5, M.A. 1588, B.D. 1599.

THOMAS DAWSON, D.D. (5th S. vi. 429.)—Watt records one work of this writer. Add *A Treatise of Loyalty and Obedience*, 1710; *Church of England Memorial, with Admonitions to Jesuits*, 1718, 8vo. In 1732 he published a translation of Wm. Whitaker's *Answer to John Dury the Jesuit*, 8vo.

JOHN E. B. MAYOR.

Cambridge.

RICHARDSON THE NOVELIST'S HOUSE (5th S. xii. 264, 295.)—G. F. B. is correct in stating that the North End Road is in the parish of Fulham, but Richardson's house was close to the Hammersmith turnpike, and it was often called The Grange, North End, Hammersmith. I do not, however, understand what G. F. B. means by stating, "It is the left and not the right hand portion of the building that has been stuccoed and modernized." I was in the house this morning (15th inst.), and most

confidently assert that it is the right-hand portion which is stuccoed—I mean, of course, the proper right, and not the spectator's right.

G. F. B. goes on to state that Crofton Croker says that Richardson lived in the left-hand house. Crofton Croker says nothing of the kind. A small cut of the house in its present state is given in Croker's book, and the text says that "the portion nearest to the eye" was the part inhabited by Richardson. This portion is that which is stuccoed, which I call the *right-hand* portion of the building.

There are no traces left of Richardson's summer-house. The stable behind the red-brick house is a very handsome building. There is no stable behind Richardson's portion of the house, although we know from his correspondence that it existed in his day. I may add that the shape and size of the rooms in the two portions of the building are entirely different. This seems to show that these were always two distinct dwellings. F. G.

See Walford's *Old and New London*, vol. vi. p. 527. Mr. Walford adds a curious anecdote, showing how soon the memory of Samuel Richardson passed away at North End. CURIOSUS.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 269.)—

"He that knows most men's manners must of necessity Best know his own, and mend those by example," &c., is an extract from *The Advantages of Travel*, by Beaumont and Fletcher. ARTHUR H. WEST.

(5th S. xii. 239.)

"It is good to be merry and wise."

The first two lines occur, nearly as here, in Burns's "Here's a health to them that's awa," as:—

"It's guid to be merry and wise,

It's guid to be honest and true,

It's guid to support Caledonia's cause,

And bide by the bluff and the blue."

Burns has elsewhere quoted old lines.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Cæsar: a Sketch. By James Anthony Froude, M.A. (Longmans & Co.)

A BOOK which is equally recommended by the celebrity of the subject and of the author can scarcely fail to command general attention, and both elements of popularity are emphatically combined in Froude's sketch of Cæsar. For Cæsar was by universal consent the most conspicuous figure in the ancient world, and Froude's consummate skill in historical portraiture is acknowledged by his bitterest critics. The book naturally divides itself into the political condition of Rome when Cæsar entered public life, the campaigns in Gaul, the civil wars, the dictatorship, and Cæsar's death, which are told at unequal length. For the story gains by compression as it proceeds. The first seven chapters might well have been omitted, for the lives of Gracchus, Marius, and Sylla can be better read elsewhere, and Mr. Froude is not sufficiently familiar with the Roman constitution to

make them instructive. His account, too, of the civil wars is meagre in the extreme, and will not bear comparison with the history of this period in Middleton's *Life of Cicero*. But his narrative is incomparably more graphic and vivid, and the vicissitudes of the Roman arms during the conquest of Gaul are described with a skill to excite the envy of a special correspondent. The interest never flags, and the duller reader is impressed with the vigour of the Roman discipline and the brilliance of Cæsar's military genius. Cæsar and Cicero are portrayed to the life in Mr. Froude's pages, for they were so constantly brought in contact from boyhood that the biography of either is incomplete without an intimate knowledge of the other. The difference between them can be recognized from their busts, for it is well said, "Our characters are written in our forms, and the bust of Cicero is the key to his history. The brow broad and strong, . . . the features lean and keen from restless intellectual energy, the loose bending figure, and the neck too weak for the weight of the head, explain the infirmity of will, the passion, cunning, vanity, and absence of manliness and veracity," which were conspicuous in Cicero. Still, "the gratitude of mankind for his literary excellence will for ever preserve his memory from too harsh judgment." Cæsar, on the other hand, had "features more refined than was usual in Roman faces; the forehead was wide and high, the nose large and thin, the lips full, the eyes dark grey like an eagle's, the neck extremely thick and sinewy." His abhorrence of cruelty, high-bred manners, and contempt of death are dwelt upon by his biographer with enthusiastic admiration, whilst the imputations on his morals are explained away as the faults of an immoral age, which were in his case almost redeemed by his superior refinement. It is quite possible that Cæsar's immorality has been exaggerated by envy and the malignity of political opponents, but it is impossible to blink the fact that he was distinctly accused to his face by his contemporaries of having sunk in his youth, in a specific case, into that abyss of pollution which scarcely shocked public opinion in pre-Christian Rome. It is a more serious fault in Mr. Froude's book, and one which will jar disagreeably on the minds of most readers, that he suggests a parallel between the death of Cæsar and that of the divine Saviour of mankind. It is, to say the least, an offence against good taste to say that "on 14 March Cæsar was at a 'last supper' at the house of Lepidus." In his desire to avoid being dull and commonplace Mr. Froude constantly describes the manners and life of ancient Rome by familiar terms of modern parlance, which are often more vigorous than appropriate. For example, *silvæ callesque* are happily enough rendered "the woods and forests," and senators may fairly enough be called "the noble lords"; but it is an abuse of terms to say that "Cæsar, like Cicero, entered public life at the bar," and that the youth of the *flamen dialis* reminds us of the boy bishops of the Middle Ages. The same reckless desire to be brilliant without regard to accuracy makes him say that "Lucullus was a commoner but of consular family," for the Roman idea of nobility consisted in being descended from ancestors who had filled curule offices, without regard to their being patricians or plebeians. Lucullus, therefore, was by his own definition a noble. In the same page Lutatius Catulus is called "a proud but honest patrician," whereas the Lutatian gens was notoriously plebeian. Altogether his definitions of rank are utterly inexplicable. The faults and merits of this book are so numerous and patent that few will read it without pleasure or will be satisfied with it when they have read it. It is too long for a sketch without any pretension to be a critical biography, and it is to be feared that this most readable volume will neither make any permanent

addition to the world's knowledge of Cæsar nor to the author's fame as an historian.

Parish Church Goods in Berkshire, A.D. 1552. Transcribed from the Original Records, with Introduction and Explanatory Notes, by Walter Money, F.S.A. (Oxford and London, Parker & Co.)

In a little volume of sixty-five pages, with prefatory matter filling forty-six pages more, Mr. Money has given us a transcript of the inventories of furniture and ornaments remaining in certain of the parish churches of Berks in the last year of the reign of King Edward VI. To those of our readers who are familiar with Mr. Peacock's *English Church Furniture, Ornaments, and Decorations at the Period of the Reformation*, it is unnecessary to say much as to the scope of the present volume. What Mr. Peacock has accomplished on a large scale for the county of Lincoln, Mr. Money has accomplished in a volume of very modest dimensions for Berkshire. The introduction and notes which he has added to the inventories are sufficient to make his subject interesting, not to the professed antiquary only, but to every one who cares to know something about the interior of a country parish church in the sixth year of Edward VI. In particular, the derivations given for the names of well-known textile fabrics will be of great use to those who have not at hand such exhaustive books as Mr. Peacock's *Church Furniture* or Dr. Rock's *Textile Fabrics*. That buckram takes its name from Bokhara, that a tissue called Dornexe took its name from Tournay (originally called Dorneck), that "Fustane apes" means fustian from Naples, that fustian itself takes its name from Fustal on the Nile, that "mustyrd devells" is a cloth made at Mustre-Villiers in France, that sarcenet is an abbreviation of Saracennium, will probably be new to many readers of the book. But, beyond these smaller matters, such inventories possess considerable historical interest. It is impossible to realize, without such lists as these, the general scramble for the property of the Church which took place during the reigns of Henry VIII., Edward VI. and Elizabeth. Lords and knights, patrons, parsons, and parishioners, all seem to have plunged their hands into the stores of wealth and to have snatched what they could get. Everything within and without the fabric of the parish church was fish to be swept into the net of rapacity. Under pretence of rooting out superstition, the gorgeous painted windows were demolished, to the irreparable loss of art. Our generation is slowly endeavouring, *haud passivus æquis*, to replace the storied windows of the thirteenth, fourteenth, and fifteenth centuries, with a zeal not always regulated by knowledge. Who that studies the glorious glass still remaining in the apse of Canterbury Cathedral but must deeply lament the wholesale destruction of such grand works? Men had yet to learn the lesson, *abusus non tollit usum*. We are indebted to Mr. Money for this fresh instalment of the mass of unpublished literature relating to a subject exceedingly interesting to the antiquary and the lover of art.

The Poem of the Cid. By John Ormsby. (Longmans & Co.)

THE study of Spanish and Portuguese literature appears to be attracting the attention of scholars. Not long ago we had Mr. Aubertin's excellent *Lusliads* of Camoens; we are promised—by no means too early—a new translation of *Don Quixote*; and here Mr. Ormsby gives us a fresh rendering of the fine old poem of the *Cid*. Those who remember Soutbey's *Chronicle*, and the spirited fragments of John Hookham Frere, particularly that passage in the battle of Alcocer which used to afford such delight to Sir Walter Scott, may be inclined to question the need of another version. The answer, how-

ever, lies in the fact that this age calls for a somewhat different kind of work to the vigorous but frequently unfaithful paraphrases which satisfied our ancestors. We are more doubtful about the possibilities of rendering poetry in verse; and more sedulous as to exact verbal accuracy, even at the expense of movement and vivacity. Hence many of the old authors, to use the now fashionable archaism, will have to be "done into English" anew. Mr. Ormsby has chosen the *Cid* for his task. He has, wisely we think, turned the more prosaic portions into prose, and reserved for verse only those passages best suited to metrical treatment. His couplets are pleasing and evenly wrought, and his historical introduction exhaustive. We may add that his book is inscribed to that distinguished Spanish scholar Don Pascual de Guyangos, himself no mean authority with respect to the famous "champion of Bivar."

The Historians of the Church of York and its Archbishops.
 Edited by James Raine, M.A., Canon of York. Vol. I.
 (Published under the Direction of the Master of the Rolls.)

THE author of *The Fasti Eboracenses* and the editor of *The Fabric-Rolls of York Minster* has naturally been selected by the Master of the Rolls to edit *The Historians of the Church of York and its Archbishops*. His intimate knowledge of the locality and affectionate interest in the antiquities of the Northern metropolis are displayed in every line of the preface, which contains a graphic description of the Roman camp and city, with its lofty walls and towers on the banks of the Ouse. He maintains that York was the military capital of Roman Britain with a zeal which enables us to realize the fierce contest for supremacy in ancient times between the Archbishops of Canterbury and York. The general reader will pronounce the editor's preface the most interesting portion of the book, for the lives of early English saints are dreary reading, even to professed antiquaries, and the volume is made up of ancient lives of Bishop Wilfrid, 669-709, St. John of Beverley, 705-718, and Archbishop Oswald, 972-992. These biographies, however, contain materials for history in periods of which little is known, and the life, hitherto unpublished, of Archbishop Oswald, with which this volume concludes, is said, on the high authority of Prof. Stubbs, to be "an invaluable and almost unknown evidence for the reigns of Edgar and Ethelred."

Notes on the Folk-Lore of the Northern Counties of England and the Borders. By William Henderson. (Folk-Lore Society.)

THIS new and enlarged edition of an old favourite, the work of "a folk-lore student before folk-lore came into vogue as a pursuit," cannot fail to be welcome to the large and increasing number of students who make this interesting subject their principal pursuit. We have here a mass of material, the accumulation of years of search and inquiry, and the result of correspondence with fellow-workers in many different parts of the United Kingdom. The main object of the book, however, is to illustrate the fast-dying beliefs of that famous old Northumbrian kingdom whence came those fair boys, "non Angli sed Angeli," who attracted Pope Gregory's notice in the slave-market of Rome, whom he desired to save "à Dei irâ," and whose King Ella he so earnestly wished should be taught to sing "Alleluia!" Substantially Gregory's longings were, outwardly at least, ultimately satisfied. But in this land of Cuthbert and of Bede, of Aidan and Cædmon, this march-land of Scandinavian and Celt, many a pre-Christian belief has lingered long ages after the destruction by Coifi of his own old temple at Godmundingham. And to this intermixture and this survival Mr. Henderson's pages bear

a constant though not always obvious testimony. But we should have liked to find in a work brought out under such auspices a more strictly scientific and comparative treatment, such as the subject-matter so eminently deserves and requires, and so rarely receives. The citations are often very imperfect. What, for instance, can be the use of quoting "'N. & Q.," vol. v.," or "vol. vii.," except to give the diligent reader much trouble in finding out which is the series intended to be indicated? And we should like to know what Scottish families Mr. Henderson means by the enigmatic designations of "Rothmarchas" and "Kinchardines." We incline to the belief that by the first he may have intended Grant of Rothiemurclus, but unless the Earls of Kinchardine are the real owners of the second we fail to grasp its point altogether. Mr. Wilkie's MS., from which these and a good many other particulars relating to Scotland are taken, evidently wanted very careful editing before it was capable of being used as a trustworthy source of information. Many points which have been discussed in "N. & Q." receive illustration in Mr. Henderson's book, besides those for which he refers to our pages. The powers of the yew, the mountain ash, the vervain, and other trees and plants, are noted, but we should have expected more about the hazel. Merovingian queens and mediæval English bishops, we know, have alike been buried with a hazel wand. We hope Mr. Henderson may be induced to give us fuller details on some of the many obscure features which so constantly at once attract and puzzle the student of folk-lore.

WE some time since announced Mr. Murray's happy thought of issuing the *Dictionary of Christian Antiquities* in parts. Parts I. to VI. (completing Vol. I.) are now before us, and we are glad to know that, on the completion of Vol. II. of this most useful work, the *Dictionary of Christian Biography, Literature, Sects, and Doctrines* will be proceeded with in like manner.—Messrs. Macmillan send us Parts VII. and VIII., the commencement of Vol. II., of Grove's *Dictionary of Music and Musicians*.

READERS of "N. & Q." will be glad to know that the so-called "Sherren Papers" have passed into the possession of the Weymouth Town Council, who effected their purchase at the price of one hundred guineas, and thus restored them to the society of their ancient companions, the unalienated portion of the borough archives. The whole series is of considerable interest, and probably more complete than nine out of ten similar collections.

Notices to Correspondents.

We must call special attention to the following notice:

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

IGNARUS ("Tempora mutantur").—See 1st S. i. 215, 234, 419; 3rd S. x. 170; 4th S. xii. 32, 190.

G. D. T.—We have sent the verses to our correspondent.

C. F. T.—Yes. A proof will be sent.

JOHN C. J.—Never received.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, OCTOBER 25, 1879.

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NOTES.

JAMIESON'S "DICTIONARY OF THE SCOTTISH LANGUAGE."*

As to the great value of this work there can be no doubt. The original edition of 1808 has become very scarce, and it was high time that a reprint should be issued. The incorporation of the supplement is a great boon to the student who consults the volume; he has now only one alphabet to search in, instead of two. This was also one great advantage of the abridged edition published by Nimmo, of Edinburgh, in 1867, which is a most handy and useful volume, giving the words and explanations as in the larger hook, but omitting the illustrative quotations and abridging the etymological remarks. Such abridgment, instead of being a loss, was a positive gain; and in this respect the smaller edition is the better book of the two. But the omission of the splendid selection of illustrative quotations was a heavy loss; and on this account we welcome the reprint of the

* *An Etymological Dictionary of the Scottish Language, illustrating the Words in their Different Significations, &c.* By John Jamieson, D.D. A new Edition, carefully revised and collated, with the entire Supplement incorporated, by John Longmuir, A.M., LL.D., and David Donaldson, F.E.I.S. Vol. I. (Paisley, Alexander Gardner.)

original edition, and wish all success to the undertaking. The reprinting of such a book as Jamieson's *Dictionary* is a serious and difficult task; and the editors may as well at once make up their minds to find that their work will hardly give satisfaction. They have taken what is perhaps, on the whole, the best course, viz., to alter as little as possible, and they are extremely chary of correcting even the most obvious mistake. Thus, if the hook is no great improvement on the original edition, it is at least as good; and, even so, it possesses a high and almost unique value. So well known a work needs not that much should be said about it; most students who are moderately acquainted with Northern English must know something as to the quality of Jamieson's work. His copious collection of words, his explanations, and his quotations are all excellent. The only part of the work which is unsatisfactory is his etymology. This was as good as it could be expected to be at that date, but it has now, unfortunately, chiefly only an antiquarian value; and it is some consolation to see what great strides the science of philology has made since the beginning of the present century. His chief avoidable fault was in frequently misspelling or misinterpreting the foreign words which he cited from the dictionaries then in use. In this respect the editors might advantageously correct obvious blunders, and perhaps they may in some cases have done so; but this can hardly be determined without a more searching investigation than we have at present the leisure to make. We are glad to see that they have occasionally consulted the corrections suggested by Prof. Skeat in his edition of Barbour's *Bruce*, but they do not seem to have done so either from the beginning or sufficiently. Thus the mysterious word *altryn*, which originated in a mere printer's error for *alkyn*, still has a place in the vocabulary, without the slightest hint as to its unauthenticity. The articles on *apayn* and *beleif* are as wrong as ever. The word *belene* is still to be found, without a hint that it is an error for *beleue*. The word *breidis*, though it occurs in Jamieson's own edition of Barbour, is absent from the vocabulary, except in another connexion.

It deserves to be noted that a correspondent, signing himself J. S., in a communication to the *Athenæum*, March 13, 1869, gave the following list of words not in Jamieson:—Benner-gowan, bulldairy, boose, clabber, cow-cracker, flapper-bags, gairy, gorachan, kent, kinvaig, peeveralls, peever, semmit, scuddy, shine, tear, teerers, wæbrun, yaws; also spenser, spud, spods, yochel, otter, kyaw. All of these were explained at the same time. If their arrangements permit of it, a fresh supplement of words, due to the industry of the editors themselves, might very well be added at the end of Z. The editors, in fact, promise something of the kind, as they give notice that "lists of *corrigenda* and *addenda* will be collected as the work

proceeds, which, when properly sifted and arranged, will form an interesting and valuable addition to the great work by Dr. Jamieson." If this means that the etymologies will be corrected, they will certainly not lack material for an extra volume. That the services of Mr. Donaldson have, at rather a late stage of the first volume, been secured by the publisher, augurs well for the success of the work. That he is "specially qualified for the work" there can be little doubt. The present volume contains "Dr. Jamieson's original Prefaces, his Dissertation on the Origin of the Scottish Language, a List of the Books referred to or quoted by the Author throughout his Dictionary and Supplement, and the list of original subscribers." Vol. ii. is promised for March, 1880. The work will be completed in four volumes.

ST. PAUL'S CATHEDRAL.

If I can but find a little leisure, I am hoping to edit for one of the learned societies a volume which will be a sort of scrap-book about the history of St. Paul's Cathedral. Its contents will be very multifarious, and I can see already that any severe critic will say of it what the man in the story said of an English dictionary which had been put into his hands, "that it was very interesting reading, but rather disconnected." There will, in fact, be but one thread to bind the scattered fragments together, and that is that one and all must relate to the cathedral and tell some part of its wonderful story, literary, political, biographical, religious, architectural. No scrap of information, however small or apparently insignificant, but may find its place or supply a missing link. May I appeal to the readers of "N. & Q." for help? I am particularly anxious to gather together (originals if I can get them, but if not accurate transcripts of) any broadside or such like piece, down to the humblest street ballad that has St. Paul's for its subject. Any epigrams or *jeux d'esprit* will be acceptable.

The courteous librarian of the Dyce and Forster Reading Room at South Kensington has, for example, sent me a copy of verses, from a broadside in the collection under his care, upon a movable pulpit erected in the choir, and very amusing the verses are. I was fortunate enough, whilst cataloguing some tracts in the library at Lambeth, to meet with another broadside containing some verses on a fire in St. Paul's Cathedral in 1698-9. You were so good, Mr. Editor, as to print these lines in "N. & Q."; they were poor doggerel, I admit, but I think that they were worth preserving, partly because they fixed accurately a date about which there had been some dispute. At the Record Office, not perhaps a very likely place (though who can say what may or may not be found there?), I met with a Latin tract, which if it be not unique is certainly very rare, giving an

account of the fire which destroyed the exquisite spire of the cathedral in 1561. I have also English and French versions of this tract. From a bookseller's catalogue I have obtained a reference to a Quaker tract which gives a very remarkable account of the visit of two fanatical women to the cathedral. The British Museum has also supplied one or two very rare broadsides, and a transcript, by Cole, of a manual of prayers by one Thomas Batunanson, "abiding att the Petichanons in Pailles," as to which I may say that I am very anxious to see the original MS. if it is still extant. Such examples of really interesting "finds," met with when least expected, lead me to believe that there may be a great mass of such matter scattered up and down the country, in private hands, or even in public libraries, to which it is very difficult to get access, and of whose existence one has no knowledge.

I may say, at once, that I have in my own collection all the common books relating to the cathedral, such as the three editions of Dugdale, and the works of Dean Milman, Archdeacon Hale, Mr. Longman, and many others. I have also all the ordinary histories of London, such as Stow, Maitland, Seymour, Newcourt, &c., so that I do not want anything which is to be found in these volumes. I have also, in the cathedral library or in my own, a large series of Paul's Cross sermons (I would gladly purchase sermons still wanting) and some rare tracts. But I do greatly desire "unconsidered trifles," such as those which I have indicated above, which in truth are not easy for any one person to discover, but when found are well worth "making a note of." The subject is too great, and the field too large, to allow of replies to my appeal being inserted in "N. & Q."; I have therefore appended to this letter my private address, where I shall gratefully receive any communications which may be sent to me. *But bis dat qui cito dat.*

W. SPARROW SIMPSON.

119, Kennington Park Road, London, S.E.

HENRY SCRINGER.

As we are promised a biographical dictionary for Scotland, I send some notes on this learned lawyer, the friend of the chief scholars of his day.

His MSS. in Dr. John Owen's sale catalogue, p. 32. Casaubon (epist. 580, p. 306) writes to Peter Young, who had promised him Scrimger's notes on Strabo. He speaks of Scrimger as Young's uncle and a friend of Hen. Stephens (Estienne). Cf. *ibid.*, n. 694, p. 364. A popular life by Lettice in *Europ. Mag.*, April, 1795, p. 233 *seq.* A letter of Scrimger's (dated Augusta, 1558) to Hen. Stephens in *Philologicarum Epistolarum Centuria una ex Bibliotheca M. H. Goldasti*, Francof., 1610, n. 60, p. 246. MS. Gale (Trin. Coll., Camb.), O, 5, 23. David Irving, *Lives of Scottish Writers* (Edinb.,

1851), i. 176. McCrie, *Life of A. Melville*, 1856, pp. 18, 408-9. Latin letter to him from Buchanan in Buchanan's *Opera*, ii. 727; from him to Buchanan (Geneva, 3 Id. Apr., 1572), *ibid.*, 728; one in broad Scotch from him to the Regent (Geneva, April 12, 1572), *ibid.*, 731. He died before 1576, when his library, with many emendations from MSS. on Strabo, Demosthenes, Athenæus, Eusebius, *Hist. Eccl.*, and Cicero, was brought from abroad by his nephew Peter Young (*ibid.*, pp. 735-6). He died in Nov., 1572 (not 1571, as Thuanus says), *ibid.*, 744, n.

He is best known to fame as the editor of Justinian's *Novellæ*, Par., H. Steph., 1558, fol. Fabricius (*Biblioth. Gr.*, xii. 400, ed. vet.) says of the editor, "Non modo emendatius multa expressit, sed et xxiii. Novellas Haloandro præteritas adiunxit. Scrimgerus codice Veneto usus Cardinalis Bessarionis et altero Huldrici Fuggeri." Elsewhere Fabricius cites on this matter Ant. Augustinus, *Emend.*, ii. 8. We have a good copy in St. John's library, "Ex dono Francisci Greene Bibliopole amoris ergo erga Coll. Johannense, 1636." I should be glad to know more of this generous bookseller. The title is:—

ΑΥΤΟΚΡΑΤΟΡΩΝ, ΙΟΥΣΤΙ-
 ΝΙΑΝΟΥ, ΙΟΥΣΤΙΝΟΥ, ΛΕΩΝΤΟΣ ΝΕΑΡΑΙ ΔΙΑΤΑΞΙΣ.
 ΙΟΥΣΤΙΝΙΑΝΟΥ ΕΔΙΚΤΑ.
 IMP. IUSTINIANI, IV-
 STINI Leonis novellæ constitutiones.
 Iustiniani edicta.

Ex bibliotheca illustris viri HULDRICI FUGGERI, do-
 mini in Kirchberg & Weyssenhorn, publicæ comoditati
 dicantur.

IUSTINIANI quidem opus antea editum, sed nunc primum
 ex vetu- | stis exemplaribus studio & diligentia Henrici
 Scrimgeri Scoti restitutum | atque emendatum, & viginti-
 tribus Constitutionibus, quæ desiderabantur, | auctum.
 Cui & Edicta eiusdem imperatoris, non prius edita,
 tãquam co- | rollarium, accesserunt. IUSTINI autem &
 LEONIS Constitutio- | nes (quæ & ipsæ in antiquis codi-
 cibus novellæ cognominantur) nun- | quam antea in
 lucem prolatae.

[With motto, NOLI ALTVM SAPERE.]

ANNO M.D.LVIII.

Excudebat Henricus Stephanus
 Huldrici Fuggeri typographus.

This is the only volume printed by "Henr.
 Stephanus secundus" in 1558; from this date to
 1568 he styles himself printer of Ulrich Fugger,
 who had given or lent him a considerable sum,
 and gave him fifty dollars yearly (A. A. Renouard,
Annales de l'Imprimerie des Estienne, Par., 1843,
 p. 117).

After the title follow nine and a half pages of
 dedication.

HENRICVS SCRINGERVS
 HVLDRICO FVGGERO S.P.D.

Nine years before he had begun to compare the
 best MS. with printed copies and found *lethalia*
vulnera in incredible numbers. Hoped "vt
 primum hic Novellarum codex emendatus, deinde

alii non pauci grauissimi scriptores, cum hominum
 generi vniuerso, tum mihi imprimis fructum vtili-
 tatemque adferrent." His friends made his design
 known, to his confusion; for he could only work
 at odd moments, and was afraid to disappoint
 expectation. At last his diffidence was overcome
 by the authority of Eguinaire Baron and François
 Duaren, whose lectures he had attended at Bourges,
 who lamented the injury done to the study of the
 Roman law by the pitiable plight of the *Novellæ*,
 known only by a barbarous Latin version or a
 mutilated Greek text.

Towards the end he holds out a prospect of a
 long series of works:—

"Itaque quum in Italiam primùm venissem, occasio-
 nemque singularem mihi nactus esse viderem, tum ad hunc
 codicem, tum ad alios innumerabiles optimorum auctorum
 libros corrigendos: eam mihi nequaquam prætermit-
 tendam esse arbitratus sum. Ab his autem legibus
 novellis exordiri volui potissimum, quòd ad ea studia in
 quibus tum versabar, earum vsus inaximè videretur esse
 necessarius."

Again:—

"Sunt enim in manibus (id quod tu non ignoras) alia
 non pauca, istis non minus vtilia, certè plausibilia &
 hominum studiis gratiora, quæ vt te auctore atque ad-
 hortatore nunc à nobis limantur, ita breui, vt spero,
 adiutore, cum summa tua familiæque Fuggerianæ sempi-
 terna laude proferentur."

Follow one and a half pages.

HENRICVS SCRINGERVS SCOTVS
 lectori studioso S.P.D.

He here promises a commentary:—

"Si quod tamen præterea ei auxilium & adiumentum
 afferri posse videbitur, id nos seorsum aliquando, ac
 fortasse, Deo iuante, propediem, in nostris laborio-
 sissimis annotationibus (quæ huic Henrici Stephani
 editioni, & quidem soli, respondebunt) sedulo ac fideliter
 laturos pollicemur... Sed quia aliud ad alias aliorum
 Græcorum principum constitutiones volumen paramus."

He promises finally to issue a Latin version of the
 whole. This advertisement is dated Augsburg,
 May 29, 1558.

Follow six pages (unpaged) of a Greek table of
 contents, text 515 pages, notes of Henry Stephens
 on the constitutions of Leo, pp. 516-29, and the
 remainder of the contents, six pages.

In Tob. Magiri *Eponomolog.*, s.v., Scrimger has
 a line devoted to him. I have not seen J. S. Brun-
 quelli *Hist. Juris*, p. 2, c. 12, § 18, cited by
 Saxins.

Jac. Cujacii *Observationes*, iv. 28:—

"Hæc in postrema editione Novellarum quam Henricus
 Scrimgerus, vir doctissimus, hoc anno procuravit, qua re
 equidem pro mea parte ei multum me debere fateor,
 ultimo, in aliis editionibus alio loco posita est."

In the *editio princeps* (Par., 1557, sm. 8vo.) of
 Maximus Tyrius, Henry Stephens highly commends
 Scrimger's rules of criticism:—

"In quo igitur nostrum Henricum Scrimgerum ut
 nimis curiosum antea reprehendebam, in eo summum
 eius iudicium admirari his exemplis didici: qui in casti-
 gandis nouis veterum scriptorum editionibus (in quo ille

opere tam perite tamque feliciter desudat, ut huic rei natus esse uideatur) nullius exemplaris auxilium, etiamsi multa multoque præstantiora alia habeat, aspernatur. Quanquam uel alio Diogenis Laertii exemplo consilium suum satis prorsus mihi debuerat. Audi, mi Arnolde, nisi properas, hoc quoque. Eius quum editionem Germanicam cum antiquo exemplari Bessarionis a me ex Veneta bibliotheca deprompto quam potueram diligentissime contulissem, deinde apud eum aliquando illud exemplar primum ualde laudassem, deinde etiam castigationes quas ex eo habueram, non sine supercilio quodam protulissem; ille nescio quot libri mei paginas euoluens, Visne, inquit, pulcherrimos aliquot & maximi momenti locos uicissim ego proferam, ad quos emendandos nihil te tuum istud optimum exemplar adiuuit, illud autem meum alioqui pessimum, & quod tute olim contemnere solebas, mihi castigatissimos reddidit? Ego tum, primo quidem; dicenti non credere: imo etiam primo, uidentibus oculis meis uix fidem habere: tandem tamen inuitus fateri."

See also Tho. Dempster, *Hist. Eccl. Gentis Scot.*, l. xvii, n. 1055 (Edinb., 1829, 4to., pp. 586-7), who accuses Casaubon of pillaging Scrimger's notes on Diogenes Laertius, Athenæus, and Strabo, and says that his notes on Cornutus (or, as he writes, Phornutus) and Palæphatus were in the library of Sir Peter Young. He also speaks of a volume of letters as extant, and winds up with the eulogy, "Vir æterna memoria dignissimus, qua nobilitatis prærogatiua, qua eruditi ingenii dotibus." Geo. Mackenzie (*Writers of the Scots Nation*, Edinb., 1711, fol., ii. 471-5), perhaps the fullest account of Scrimger that has yet been compiled. Mackenzie and Watt (*Biblioth. Brit.*, under "Scrimzeor") follow Dempster in charging Is. Casaubon with plagiarism. But as Casaubon makes no mention of Scrimger in his prefaces, I for one shall not believe, without the clearest evidence, that the illustrious Frenchman derived any advantage from Scrimger's labours. (The notice of Scrimger in Jöcher is from Teissier; he is not mentioned in Höfer's *Biographie Générale*, nor in Pope Blount, nor in Eckstein's *Nomenclator Philologorum*, Leipz., 1871.)

JOHN E. B. MAYOR.

Cambridge.

(To be continued.)

DR. ROUTH, LATE PRESIDENT OF MAGDALEN COLLEGE, OXFORD.—The *Standard* of 10th inst. had a leading article on Trinity College, Oxford, and its new president, and digressed into the subject of heads of colleges "some thirty years ago," which displayed such ignorance and contained such misstatements regarding the late president of Magdalen College that I should be glad if you would allow me the opportunity of correcting them more permanently in your columns than could be done by a letter addressed to the paper itself. I only notice the ignorance shown in the statement that it was an object, among others, of the "principal of a college" to "become in due course a member of that august body the Hebdomadal Council," with the remark that every head of a college or hall was

ex officio a member of the "Hebdomadal Board" (not Council, as the writer terms it). Now for the particular instance:—

"Dr. Routh, of Magdalen, who died at the ripe age of a hundred, having been elected when he was far short of fifty, did literally nothing during his long tenure of office except to keep his subordinates in proper subjection and uphold his own dignity and authority...He never wrote or aided in writing a book,...was an absolute despot,...and entertained with a magnificence warranted by his income, and showing how fully he appreciated the dignity of his position."

I am an old Magdalen man, and knew Dr. Routh well, and I venture to say that you could hardly compress more misstatements into these few sentences than they contain. He was not forty when he was elected, a smaller matter, but showing the ignorance of the writer. "He never wrote or aided in writing a book." What, then, of the *Euthydemus* and *Gorgias* of Plato, edited by him, with Latin notes, in 1784? What of his *Reliquiæ Sacræ*, the first two volumes of which appeared in 1814, the result of some thirty years' prolonged and learned study,—when completed, in four volumes, a work which possibly not one in a hundred theologians could or would have accomplished? What of his *Opuscula*, in two volumes, in 1832, which reappeared in a second edition, with important additions, in 1840? What of his edition of Burnet, in six volumes, with annotations, in 1833? What of his fifth volume of *Reliquiæ* in 1848, when he was ninety-three years old? What of his volume of Burnet, with careful notes, to reply to such an able historian as Lord Macaulay in 1852, when he was in his ninety-seventh year? What of his *Tres breues Tractatus*, in December, 1853, when he was in his ninety-ninth year?

For the president's "entertaining with magnificence"; those who know what they are talking about would almost laugh at such an expression. Many and many a time have I had the honour and pleasure of dining with him, and it was invariably a small party, and the entertainment very simple, though most hospitable. As to his being "an absolute despot," I wonder what the writer actually knew of him. He was a real ruler, exercising the large authority which the statutes gave, and therefore called upon him to exert; but he was very considerate to those under his rule, was courteous, kind, and just. He did not share all the opinions of later times, which is not to be wondered at, but the college was indebted to him, as I could show, by the exercise of his power. In short, knowing him as I did (and I am sure the writer did *not*), I am jealous at such an ignorant and misleading notice of one to whom I owe very much, and who was a most able scholar, historian, theologian, president of his college, and good man. N. D.

AUTHENTICITY AND CREDIBILITY OF ANCIENT PORTRAITS IN EARLY PRINTED BOOKS.—The fol-

lowing curious facts have lately come under my notice, and they may possibly interest your readers as bearing upon the authenticity and credibility of ancient portraits in early printed books. We are apt, in these matters, to fondly deem our early antiquaries not often drawing upon their imagination to eke out the pictorial truth of their narratives, but here we see the uncertainty of their presentations.

I was lately looking through my copy of the *Mirror for Magistrates*, the edition by Niccols, 1610, who has added a part to Baldwin's preceding volume, which he calls *A Winter Night's Vision*. In this part are twelve woodcut portraits of the kings and dukes he writes about. Some of them seemed to strike me as old acquaintances, and I remembered that I had an edition of Stow's *Chronicles*, 1580, illustrated with woodcuts. Upon comparison I found the following tabulated results:

Mirror for Magistrates.

King Arthur	is the same as	Edward III.	in Stow.
Ed. Ironsides			
Alfred	”	Edward V.	”
Godwin			
Rob. Curthose	”	Henry IV.	”
Richard I.	”	Richard I.	”
John			
Edward II.	”	Henry I.	”
Edward V.	”	Edward VI.	”
Richard III.			
Elizabeth	”	Elizabeth	”

Now in both volumes the same blocks must have been used for the impressions. It is a bibliographical question to trace the trade connexion between Ralph Newbury, who printed Stow's *Chronicles*, and Felix Kyngston, who printed the *Mirror for Magistrates*, and how the same blocks reappeared after an interval of thirty years. Perhaps there was an intermediate use between 1580 and 1610. One can only wonder at the boldness of the printer in 1610 in calling that portrait King Arthur which had passed as King Edward III. in 1580, and the same with the others. Were there no woodcut portraits in the edition of Stow, 1604? Was the 1580 edition obsolete, and were the portraits considered mistakes, like many statements in the text? ADIN WILLIAMS.

Lechlade.

THE WAR SONGS OF THE ZULUS.—I have received the following from the Bishop of Natal:

“In ‘N. & Q.’ which you were so good as to send (June 7th last, p. 446), there are several errors in the Zulu forms of the three war songs, which you may think proper to correct, as they are all given on my authority, and I fear that they must have arisen from indistinct writing or copying:—

Chaka's

‘Wageda waged' izizwe!
Siyauhlasela-fi?’

should be

‘Wageda waged' izizwe!
Siyauhlasela-pi?’

Or better—

‘Wagedaged' izizwe!
Uyauhlasela-pi?’

‘Thou hast finished, finished, the nations!
Where wilt thou make a foray now!’

Dingana's

‘Asiyikuza sebabona,
Us' eziteri,’

should be

‘Asiyikuza sababona,
Us' eziteni!’

Cetshwayo's

‘Uzitulele,
Kagali' muntro,’

should be

‘Uzitulele,
Kagali' muntu,’”

The bishop adds:—

“The following is the war song with which the Zulu warriors returned to their king from Isandhlwana, and which is said to be very popular with our own natives:—

‘Umlungu wahlab' inkosi!
Uzingela inkonyana yesilo!
Siyayitanda in'lhlovu!
Bangepinde bayihlabe!
Aingene!
Wena, Nkonyana ka' Ndaba
Uy' aliwa!
Zintshwayintshwayi
Ningepinde nillab' u Cetshwayo!

Literally,—

‘The white man struck at the king!
He hunts after the leopard's cub!
But we are fond of the elephant!
They won't strike at him again!
Let it enter (the invading host)!
Thou cub of Ndaba (a great ancestor),
Thou art disliked (by the white man)!
Ye who wish along (with trousers),
You won't strike at Cetshwayo again.’”

The reader will observe that no London journal spells the name of the Zulu king in the way in which the bishop spells it. Mr. John Mullins, who lived for nearly six years at Ulundi, informs me that, if the Zulu pronunciation were literally followed, the name would be spelt “Ketchwhyo.”

F. W. CHESSON.

TORU DUTT.—I have not seen any allusion in “N. & Q.” to this most remarkable young woman, who died at Bhowanipore on August 30, 1877, in her twenty-second year. The *Saturday Review* of August 23, 1879, contains a brief account of her life and works, and I may add to it that she was, I believe, one of the authors of *The Dutt Family Album*, a volume of English verse, and good verse too, written entirely by the members of a Hindoo family. But Toru's powers went far beyond this, as any reader of the *Saturday* will see. A Hindoo girl of two-and-twenty, who could with equal facility translate into English verse the *Vishnu-parana* of her own land or the poems of Victor Hugo and Alfred de Musset; nay, who could actually write in French a novel full of *vraisemblance* and of tragic power, and lay the scene of it in Brittany—such a girl is a phenomenon indeed,

and her death is an incalculable loss to Oriental literature.
A. J. M.

"GAT-TOOTHED."—This word in Chaucer has been much disussed. All seem now agreed that the sense is "gap-toothed," as explained by Dr. Morris; but he does not give the etymology. Mr. Wedgwood has an excellent article on it, in which, relying on the analogy of Swed. *gestind*, having teeth separated one from another, he suggests that there has been a loss of *l*, and that *gat* stands for *glat*. He proceeds to connect it with E. *glade*, which originally meant an opening cut through a wood. In all this he is quite right. It is very gratifying to find that the word still exists in Shropshire, with the sense predicted. Halliwell gives *glat* as meaning "a gap in a hedge"; but I am allowed to quote from an unpublished sheet in Miss Jackson's *Shropshire Glossary*, which goes much further, and sets the matter entirely at rest. She not only explains *glat* as "a broken down opening in a fence," but proceeds, "also, a gap in the mouth caused by loss of teeth. 'Dick, yo' bin a flirt; I thought yo' wun gwein to marry the cook at the paas'n's.' 'Aye, but 'er 'd gotten too many *glats* i' the mouth fur me.'"

WALTER W. SKEAT.

APPROPRIATE SURNAMEN.—Your correspondent's reference (*ante*, p. 237) to Major Bullock and Mrs. Cow reminds me that, some five-and-twenty years since, Mr. Bullock, of Harborne, near Birmingham, told me that a friend of his at some assembly took him up to another gentleman, saying, "You two ought to know each other, as each of you possesses such a valuable collection of modern paintings." Whereupon Mr. Bullock said to the stranger, "Perhaps you may smile at my name, sir, for it is Bullock." "Not so bad as mine," said the other, "for my name is Sheepshanks."

CUTHBERT BEDE.

A friend has just informed me that in North Shields there is a butcher named Bullock, and in Tynemouth a baker named Roll. ROB. BLAIR.
South Shields.

I have been often told by my father that in the household of a Yorkshire squire, whose descendants' residence is not far from me, the coachman's name was Driver, the pad groom's Will Saddler, and the gardener's Peach. E. H.

[See "N. & Q.," 5th S. xi. 365, 446; xii. 186.]

GAUTAMA BUDDHA.—I see that Mr. Edwin Arnold's new poem, *The Light of Asia*, on this attractive subject, has been noticed in "N. & Q." (*ante*, p. 300) with the favour it doubtless deserves. But as the reviewers all seem to think Mr. Arnold the first adventurer in this field, it may be as well to call attention to *The Story of Gaitama Buddha and his Creed: an Epic*, by Richard Phillips

(Longmans, 1871), which I read at the time, and of which a copy is now before me. I know nothing of Mr. Phillips, except that his preface is dated from Leamington; but, having a pleasant remembrance of the grace and the dignified and appropriate calm which pervade his poem, I desire to vindicate his right of priority—I do not say in merit, but in time. A. J. M.

EPITAPHS.—In the churchyard of Sutton St. James, Lincolnshire, I found the following, which seem to me not devoid of merit. Perhaps they are quotations:—

"Lean not on earth, 'twill pierce thee to the heart,
A broken reed at best, and oft a spear.
On its sharp point peace bleeds and love expires."

"Angels go as children go,
Gathering the flowers they love;
So they gather little children
To the angel-home above."

Also the following, I believe unique, version of a well-known one:—

"Affliction sore long time I bore,
Physicians' skill was vain;
Till Christ the chief sent me relief,
And eased me of my pain."

C. S. JERRAM.

CAMBRIAN ENGLISH.—In a field near Borth the following notice is put up, which I have copied *verbatim*:—

"NOTICE
ANY . PERSON
WILL . TRUESPASP
THS . LAND . BEE
LIAEBLE . OF THE . LOW."

And this in what one might expect to be the centre of Welsh civilization, only a few miles from the fashionable watering-place of Aberystwith! VIATOR.

THE EARLIEST ALLUSIONS TO "DON QUIXOTE" IN ENGLISH LITERATURE.—It would be interesting to note the earliest allusions to *Don Quixote*. The first known to me occurs in some verses prefixed to *Coryat's Crudities*, Lond., 1611, by a writer styling himself "Glareanus Vadianus." He says that Coryat's glorious deeds

"out face and fiercely daunt
Guzman of Spaine, and Amadis of France,
Uterpendragon, Urson, and Termagant,
Great Don Quixote, and Joane of Oriance."

This must have been written a year before the appearance of Shelton's translation. There is another allusion in the dedication of Beaumont and Fletcher's *Knight of the Burning Pestle*, Lond., 1613. BIBLIOTHECARY.

THE FIRST INFIRMARY IN SCOTLAND.—In the *Monthly Chronicle* for the year 1729, p. 173, under August 18, there is this announcement: "An Infirmary or Hospital for the Sick was lately open'd at Edinburgh, being the first Hospital of that

kind that ever was in Scotland." What an advance in this respect has been made in Scotland during the last century and a half !
ABHBA.

YORKSHIRE FOLK-LORE.—Speaking to a North Yorkshire farming man on the quantity of haws on the thorn trees this year, as indicative of a severe winter, he mentioned a North Riding saying, "Many haws, cold toes."
E. HAILSTONE.
Walton Hall.

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.]

A MS. BALLAD, SEVENTEENTH CENTURY.—Has the following ballad ever been printed? It is taken from a MS. copy in a hand of the beginning of the seventeenth century, the words in brackets being supplied where the paper is decayed.

[Farye well the church of Adlingtunne,
[The windows] be of glass ;
[Full often times] have I gon that way,
[When Christ] hath bin at mass ;
[And all] was for that bonny wenchs sake,
[That now is] dead, alas !
[For allake !] shall I never so hir no more.

[Farye well] the clark of Adlingtunne,
For he will mak ady,
[Who bu]lded the church of lime and stonne
[Upon t]he hill so high ;
[And all] was for that honny wenchs sake,
[That] now she lies therby !
For allake ! shall I never se hir no more.

Farye well the streates of Adlingtunne,
That be so many fold ;
Full often times hav I gon that way,
To chavng whyt mory for gould ;
And all was for that bonny wenchs sake,
That now she lyes full could ;
For allake ! shall I never see hir no more.

Farye well the water of Adlingtunne,
That runs so dark and dime ;
Full often times hav I gon therby,
To se the white swann swime ;
And all was for that bonny wenchs sake,
That now she lies therin.
For allake, &c.

Farye well the buttes of Adlingtunne,
That standes vnder the hill ;
And often times hav I gonn therby,
And with so good a will ;
And all was for that bonny wenchs sake,
That now she lyes full still ;
For allake, &c.

Now will [I] sell my shottng glove,
My braser and my bowe ;
And wend vnto som far cuntrey
Wlier no man shall me knowe ;
And all was for that bonny wenchs sake,
[That now she lyes full lowe]
For allake, &c.

Now will I sell my dager,
So will I do my kyfe (knife ?) ;
And all was for that bonny wenchs sake,
That shold have ben my wife.

G. F. W.

ST. SEPULCHRE'S, LONDON.—Can any one tell me aught of Richard Glover and Richard Topping, churchwardens of this parish in the year 1633? Their names appear in connexion with certain important repairs and alterations which took place about this period in the parish church, the charges for the same for this particular year amounting to 698*l.* and upwards. A Sir John Topping, bachelor and scholar of Cambridge, is mentioned in the will of William Benet, citizen and cooper. This document bears date Sept. 5, 1492. Masses for the repose of his soul were to be sung in the parish church of St. Sepulchre's, at the "Anter of St. Thomas's Altarmass," and bequests of money and coals are left for the benefit of decayed parishioners.

JOHN EDWARD PRICE, F.S.A.
Albion Road, Stoke Newington.

JOHN HICKS, BURIED AT CABUL.—The following cutting is from the *Times* of Oct. 15 :—

"The most curious, and to Englishmen the most interesting, gravestone to be found about Cabul is one, commemorative of a countryman, which bears a simple epitaph in large Roman letters. The monument is small and of marble, not of the usual Mahomedan description of upright headstone, but in imitation of sods raised over the grave. It is to be seen in a small burial-ground about a furlong to the east of the Peshawur gate. The inscription is rather confusedly engraved around the side of the stone, but it can be clearly deciphered, and runs as follows:—'Here lyes the bodye of Joseph Hicks, the son of Thomas Hicks and Edith, who departed this lyfe the 11th of October, 1666.' How our countryman happened to be in Cabul 200 years ago is still a mystery, and we believe that no further information has ever been discovered regarding this solitary traveller, whose bones rest in soil since hallowed by the blood of so many of England's heroes."

Who was he? Solitary as a traveller he may have been, but not solitary as an Englishman, for who cut this inscription? Had the English Government any envoy, consul, or agent at Cabul in the seventeenth century? JAYDEE.

VICARS OF PAINSWICK.—Sir Robt. Atkyns, in his notice of Painswick, does not give the name of any vicar before Walter Jones, and he omits the year of his institution, as also of those of James Thomas, Roger Garway, William Ackson or Aston, and Samuel Rogers. The last (unless there were two vicars of the same name), Sir Robert says, had for patron King James, and in 1686 the trustees of the parish; an explanation of this would be acceptable. I should be grateful to any of your readers who would kindly send me the omitted dates or the names of the predecessors of Walter Jones. U. J. DAVIS.

Court House, Painswick.

JOHN BLACK, OF THE "MORNING CHRONICLE."—This journalist, so well known in his day, has lately been referred to in the *Times* as Dr. Black. Did he ever get a degree of doctor from any university? I believe not. He was dubbed doctor by Cobbett, who frequently mentioned him as "my doctor." He was a German scholar, and may have had in after times a German degree. I do not doubt that it is Cobbett's degree which has stuck to him.

ELLCEE.

Craven.

MADAME LE BRUN.—I have in my possession a fine example of the celebrated portrait painter Madame Le Brun; it is apparently of an actress, and, if English, painted about the year 1802, when Madame Le Brun visited England, and painted the portraits of the Prince of Wales, Lord Byron, &c. I wish to ascertain whom the portrait represents, whether there are any means of getting a list of pictures painted by her while in England, also if any of her descendants are living who would be likely to give information. It has been suggested the portrait may represent the celebrated Mrs. Abington, an actress of that time.

H. SALTER.

"THE UNIVERSAL MAGAZINE."—What are the dates of the birth and death of this periodical, which had a career of perhaps forty or fifty years' duration in the latter part of the eighteenth century? Enshrined in its pages were innumerable stories, voyages, travels, a monthly chronicle of current events, and biographical memoirs; it was illustrated by many excellent copper-plate engravings. I can well remember that dipping into its pages in my boyish days afforded me the very greatest pleasure, and made me acquainted with the history and manners of the former part of the reign of King George III.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A SILVER BADGE.—I have before me a silver badge with inscription "St. James Society." It is in the form of a star, with a gilt bell in the centre, and a date 1824, with a small engraved bell between the figures. It has been suggested that it may have something to do with the parish of Aldgate. Does any society of this name still exist in London or elsewhere? Any information upon the subject would be acceptable.

J. C. J.

BOOKBINDING WITH WIRE.—When and by whom was this first introduced? I find it adopted by Macmillan & Co. in the binding of *Eternal Hope*, by Canon Farrar, 1878.

W. STAVENHAGEN JONES.

WANTED A HUMOROUS MOTTO.—Will any one help me to find a humorous motto for a badge

consisting of a bat or vampire bearing a blood-red heart? The heart of course need not be alluded to.

A. F. S.

St. James's, S.W.

BULL-BAITING IN ENGLAND.—Required the latest date of this occurrence in our own country. An old advertisement gives me a record that a bull was to be baited at the "Blue Boar's Head" Inn, opposite the church of Waltham Abbey, in Essex, on Whitsun Monday, 1750, and "any gentleman bringing a dog should be entertained at a dinner free."

C. GOLDING.

Romford, Essex.

THE MURDERED CHIEF OF GLENCOE.—Does any information exist as to where Ian and Alister, the two sons of the murdered chief of Glencoe, fled after the massacre? Are there any proofs that either of them or their direct descendants subsequently settled in a Perthshire parish, as by some they are understood to have done?

F. J. M.

Edinburgh.

"DRUMCLOG."—Can any of your readers give information about the music called "Drumclog," mentioned in Mr. Black's book *The Daughter of Helth*? Hitherto neither Scotch musicians nor Edinburgh music-shops know anything about it.

A. J.

Bath.

"GARRULOUS OLD AGE."—We have been taught by poets from Homer's time that old age is characterized by great talkativeness, but is not this altogether false, and contrary to experience? I find that old men are very far indeed from being great talkers, and I am sure that they cannot come near young men and maidens in this respect. The chattering age is from about eighteen to thirty; at seventy we do not care for the fatigue of talking, and are not likely to find listeners if we did. "N. & Q." is the place to ventilate all sorts of errors, and it would be interesting to know if this time-honoured phrase is not eminently untrue.

E. COBHAM BREWER.

Lavant, Chichester.

THE KING'S SERJEANT AT ARMS.—What duties were attached to the office of King's Serjeant at Arms, when was that office created, and does it still exist? There exist, I know, two officers called Serjeants at Arms, one in attendance on the House of Lords, the other in attendance on the House of Commons, but these do not appear to be styled Queen's Serjeants at Arms. Sylvanus Urban, Gent., records, under date of May 7, 1749, the marriage of Thomas Coke, King's Serjeant at Arms, and the death, under date of January 1, 1760, of John Mason, King's Serjeant at Arms. The former was supposed to have been a nephew

of Sir Thomas Coke, Knight of the Bath, created May 9, 1744, Earl of Leicester, and certainly predeceased his uncle, who died April 20, 1759.

FREDERIC LARPENT.

WATER-COLOUR DRAWINGS: MR. WALTER FAWKES'S GALLERY.—This gentleman in 1819 "opened to public view his beautiful collection of drawings at his elegant mansion in Grosvenor Place. His collection consists entirely of water-colour drawings: it is peculiarly rich in Turner's drawings. The west drawing-room contains forty of them, and the bow drawing-room twenty of his sketches, which are singularly beautiful. The other drawings are by Fielding, Smith, Robson, Atkinson, Varley, Hills, De Wint, Glover, Prout, Ibbetson, Garrard, Swinburne, and Heaphy." Does this collection still exist? WYATT PAPWORTH.

[See a numerous and elaborate series of articles on this gallery which is now publishing in the *Athenæum*. In the first of these (Sept. 27) is a reference to the source of our correspondent's quotation from Carey's *Memoirs of the Fine Arts in England*. Mr. Fawkes was one of the most distinguished Yorkshiremen of his day, an M.P., an author, and a great friend of Turner and other artists.]

PARKER FAMILY, STAFF. AND SALOP.—Can you give me information about two families named Parker, living in Staffordshire and Shropshire about the beginning of the last century? Antony Parker, amongst others, resided at Madeley, was connected with the Darbys and Pritchards, and died 1766. He was possibly born at Pool Quay. His daughter Esther married one Levi, a representative of the other family, reputed Jacobite, and probably from Newcastle-under-Lyme or Madeley. Was either family connected with the Parkers of Park Hall, in Shropshire?

X. Y. Z.

DRAMATIC: FIRST APPEARANCE OF MISS STEPHENS, &C.—When did Miss Stephens first appear on the stage? I think she appeared in *The Hair of Venoni*, some time in 1815-16, and sang "Oh, say not woman's heart is bought," composed by John Whitaker. Can you give me the date of the first night of the opera of *The Slave*?

J. How.

[In Vincent's *Dictionary of Biography* it is stated that Miss Stephens made her *début*, as Mandane, in *Artaxerxes*, Sept. 7, 1812.]

THE NEW ENGLISH DICTIONARY OF THE PHILOLOGICAL SOCIETY.—Will readers of "N. & Q." supply for the new English Dictionary of the Philological Society, which is intended to give illustrative citations for every word in the language, quotations (with *exact* reference to work, volume, page, and edition) for any of the following words?—Abacist, abalienation, abb (yarn for the warp), abannation or abannition, abarticulation, abatised, abatude, abdicative, abditive, abducent, abduction

(in logic), abedary (*n.*), aberrate, aberrating (De Quincey), aberuncate, aberuncator, abhorition, abiogenous, abiogenesis, abjudication, abjugate, abjunctive, abjurement, ablactate, ablactation (in arching), ablaqueate, ablation (amputation), ablegate, ablepsy, abligate, abligation, abligurition, ablocate, ablocation, abluent, ablute, abluviou. Also for the following *before* the dates named:—Abatis, 1809; abdominal, 1746; abduct, 1837; abductor, 1872; abeam, 1836; aberdevine, 1770; abettal, 1861; abeyant, 1866; abey, 1868; abnormal, 1842; abnormity, 1859; abnormous, 1771; ablaze, 1800. And for the following *after* the dates annexed:—Abalienate, 1585; abature, 1630; aberr, 1646; abhorion, 1648; abjudicate, 1602; ablaqueation, 1700; ablegation, 1700; abnormous, 1855. Not reference to dictionaries in which the words are entered, but instances of their actual use are wanted. THE EDITOR.

[We gladly give insertion to the above first instalment of illustrative citations required. The editor of the new dictionary is Dr. Murray, Mill Hill, London, N.W., to whom it is particularly requested that all answers may be sent *direct* by post-card.]

AUTHORS OF QUOTATIONS WANTED.—

"The thin red line."

R. F. S.

Replies.

"POSY."

(5th S. xii. 188, 289.)

MR. PICTON mentions my derivation of the word from Fr. *pensée*, but this was an error corrected in the second edition of my *Dictionary*. I have no sort of doubt that it is simply *posy*, as is shown by the quotations in Mr. PICTON'S article. It is no objection that the *posy* is not always poetry. It is sufficient, as Skinner says, to justify the derivation, that the motto is commonly given in rhyme or metre. In illustration of the "cutlers' poetry" of the *Merchant of Venice*, I may mention that in an out-of-the-way inn in Switzerland, where I passed more than sixty years ago, all the knives and forks had a *posy* on the handle of each, legible through the horn. One or two of these I remember:—

"Wer geht viel aus
Verliest sein Haus."

"In dieser Welt
Alles am's Geld."

"Mit Ducaten
Thut man Thaten."

And so forth.

The derivation from Fr. *poser*, to put, is quite untenable, because there is no *posé* in French in the sense of *posy*, and the word could not have been formed in English from a French verb. MR. PICTON'S explanation of the word in the sense of a nosegay is precisely that which I have given in my *Dictionary*.

H. WEDGWOOD.

This word is earlier than either Shakespeare or Spenser. A book published in 1580 bears the title, "*A Posie* | of *Gilloflowers*, eche | differing from other in | *Colour and Odour*, | yet all *Sweete*. | By Humfrey Gifford, Gent." Earlier still, in 1573, was published Gascoigne's *Posies*, in which book the word is thus explained:—

"A pretie Posie gathered is of Flowers, Hearbes, and Weedes.

This Posie is so pickt, and choysely sorted throw There is no Flower, Herbe, nor Weede, but serves some purpose now." Hazlitt's edit., vol. i. p. 20.

Those who first used the word certainly meant a bunch of flowers, and so I yet hear it used in this part of the county, where the children have a habit of threading daisies on long "bents" in the spring and calling them *posies*. R. R.

Boston, Lincolnshire.

There is entered in one of the account books of the city of Oxford a list of the money collected for the great lottery the 1st of April, 1568, at the end of which is the following:—

"The somme of bothe gatheringes is xxxⁱⁱ xj^s viij^d wherof laid into the lotтарыe in the name of Thomas Williams Alderman, fyfteyne poundes and his *posye* is Oxonia petit equalia.

"Also in Master Levyns name fyftene poundes and his *posye* ys Aliis dat aliis aufert fortuna."

W. H. TURNER.

Oxford.

"He promised to buy me a garland of roses,
A garland of posies;
A little straw hat set off with blue ribbons,
To tie up my bonny brown hair."

I have had this version given me of the lines quoted by MR. F. R. FOWKE. I cannot say much for the metre, but it may be worth inserting as a different reading, although not contributing a new light on the meaning of "posy." NOMAD.

In Cumberland, which is certainly as much in the north of England as South Shields, I have always heard the word *posy* applied to a small bunch of flowers, not to a single flower, and in many parts of Scotland *posy* is always used in the same sense. B. J.

Posie in Scots always means a bunch of flowers, not a single flower, and is perhaps derived from *posé*, flowers placed together. The word *flower* is constantly used in the sense of a bouquet of flowers. A *pose* means a heap of articles laid down, but there is no accent. J. R. HAIG.

Blairhill.

In Ulster dialect this means a single flower, but I wish to observe that the word *flower* is sometimes used here for a bunch of flowers.

W. H. PATTERSON.

Belfast.

AVOURE: AVOURIES.

(5th S. xii. 88, 153, 237, 273, 310.)

PROF. SKEAT says that I overlook "the fact that, just as *louer* represents both *locare* and *laudare*, so *avouer* represents both *advocare* and *advotare*." I do not overlook it at all. I entirely deny the existence of such a form as *advotare*. It is not found in Ducange, nor is it cited by Brachet, Scheler, Littré, or Raynouard in his *Provençal Dictionary*. The nearest approach to it is an instance of *advotum* in Ducange as the translation of Fr. *aveu*: "Retentio feodi per *advotum*: retentive du fief par *aveu*." In support of the derivation of *avou*, to acknowledge as one's own, from *votare*, to vow, PROF. SKEAT cites a form which appears to be a mere mistake. He says that "Ducange gives Low Lat. *advocare* as another form of *advocare*, where *advocare* clearly refers to *vocare* and not to *vocare*." I find no such form as *advocare* in Ducange. The only entry which could be mistaken for it is, "*Advocare*, eadem notione [with *advocare* immediately preceding] ex Gallico *advouer*." *Avocer* and *avouer* were both in use in Old French, and were Latinized as *advocare* and *advocare* respectively. But these words are never used in the sense of making a vow. *Avow* (never *advow*) in the sense of the simple *vow*, either verb or noun, is a purely English formation, and is clearly distinguished in the *Promptorium* from *avow*, corresponding to Fr. *avouer*: "*Avowyn*, or to make *avowe*: *voveo*. *Avowyn*, or to stonde by the forsayde worde or dede: *advoco*." If Fr. *avouer*, in the sense of acknowledging one as lord, or reciprocally of taking on oneself the responsibilities of lordship, is from *votum*, *vou*, how comes it that it is universally represented in the earliest law Latin by *advocare*? But when once it is admitted that *avoury*, "adoption, patronage, undertaking, or answering for another," is from *advoco*, the case is given up, because *avoury* is merely the substantial form of the verb *avow*, to take the responsibility of certain matters on oneself.

H. WEDGWOOD.

HUMPHRY PRIDEAUX, JOHN PRIDEAUX, AND OTHERS OF THE NAME (5th S. xii. 283).—PROF. MAYOR'S notes on the family of Prideaux lead me to think that the following memoranda and references, concerning persons of the name who were living during the period embraced between the years 1639 and 1663, may be of service. They are extracted from my father's Civil War collections. It must by no means be taken for granted that all the notes under one head relate to the same person. Those to Prideaux, —, could most of them probably be given to their right owners by any one sufficiently interested in the family to consider each separately with the pedigrees before him. Col. Chester's edition of the *Westminster Abbey Re-*

gisters contains information about this family, pp. 325, 358, and there are references to many pedigrees in Dr. Marshall's *Genealogist's Guide*.

Prideaux, Bevil. Deputy Commissary of Musters among the Reformados for service in Ireland (British Museum Tracts, 669, f. 6/32). Captain in the Earl of Peterborough's regiment in the Parliamentary army, 1642 (Peacock's *Army List of Roundheads and Cavaliers*, second edition, p. 28).

Prideaux, Edmund and Sir Edmund. Member of the Long Parliament for Lyme Regis; Parliament of 1654 for the same; 1659 for the same; Attorney-General 1650; justice of peace the same year for Cornwall; mentioned in *Sarcastic Notices of the Long Parliament*, ed. 1863, p. 36. One of the proposed Knights of the Royal Oak for Cornwall in 1660. Estate valued at 900*l.* (Burke's *Commoners*, i. 688). Mentioned in the following places: Husband's *Orders, Ordinances, and Declarations*, ii. 16, 44, 130, 208, 387, 514, 515, 571, 572; Rushworth's *Hist. Coll.*, iii. 1107, v. 342, 846, vii. 755; Scobell's *Acts and Ordinances*, i. 43, ii. 158, 404, 405, 413, 415; Cotton and Woolcombe; *Exeter Gleanings*, pp. 86, 94, 116, 164, 200, 201; *Historical Manuscripts Commission Report*, v. 77, vi. 26; *Cromwelliana*, Index; *Scotch Acts*, vi. 1, Index; *Commons Journals*, First Index.

Prideaux, Edward, of Padstow. Justice of peace for Cornwall, 1650.

Prideaux, Francis. Ensign under Major Thomas St. Aubyn during the Civil War (*List of Officers claiming the Sixty Thousand Pounds*, &c., 1663, p. 114).

Prideaux, John. Major in Jonathan Trelawny's regiment. Another person of the same name captain in Lewis Tremayne's regiment (*List of Officers claiming*, &c., p. 131).

Prideaux, Matthias. Son of the Bishop of Worcester, captain in the Royal army. Walker's *Sufferings*, ii. 116; Wood's *Ath. Oc.*, ed. 1721, ii. 97; *Fasti*, pp. 41, 49.

Prideaux, Sir Peter. Husband, i. 937, ii. 130, 170; Rushworth, iii. 913; *Hist. MSS. Com. Rep.*, iv. 35; *Com. Jour.*, First Index.

Prideaux, Prue. Ensign in Lord Saye's regiment in the Parliamentary army (Peacock's *Army List*, p. 30).

Prideaux, Sir Richard. Compounded for his estate for 181*l.* 17*s.* 4*d.* (Dring's *Catalogue*, p. 89). Rushworth, iii. 1105, iv. 639, vi. 110, 115; Sprigg's *Anglia Rediviva*, ed. 1854, p. 229.

Prideaux, Sir Thomas. Rushworth, iii. 913.

Prideaux, William. Royalist colonel (*List of Officers claiming*, &c., p. 108).

Prideaux, —. A colonel killed at Marston Moor ("The Royal Martyrs," *Soc. Ant. Broad-sides*, p. 537). Scobell, i. 112, 117, ii. 341; Rushworth, iii. 1241, v. 298, vi. 477, vii. 1292; *Hist. MSS. Com. Rep.*, v. 166, 172, 180, vi. 6, 26, 47;

Whitelock, ed. 1853, Index; *Com. Jour.*, First Index.

Bottesford Manor, Brigg.

SHAKESPEARE IN GLOUCESTERSHIRE (5th S. xii. 101, 159.)—The following brief particulars are submitted as showing that several members of the Perkes family were living in the neighbourhood of Stratford-on-Avon in the time of Shakespeare, and that he had therefore no occasion to travel out of his native county to discover the name:—

"1586, 4 Sept. Baptyseed Henry Townsend, the sonn of John Townsend and Darrity his wyff, Will'm Meaydes, Henry Shaxsper, Elizabeth Perkes, pleages" (Parish register of Snitterfield).

"William Perkes, Hary Shaksper," and others are named in a memorandum probably relating to a suit concerning property at Snitterfield (Halliwell's *Life of Shakespeare*, ed. 1848, p. 8).

Robert Webb, of Snitterfield (cousin of the poet), is recorded to have married Mary, daughter of a John Perkes; and Susanna Perkes, of Bearley, a village close to Snitterfield, was the wife of one of the Rylands, a family of standing in that locality (Burke's *History of the Commons*, ed. 1838, vol. iv. p. 407).

In 1615-6 Sir Edward Fisher, Thomas Perks, and others, were defendants in certain Exchequer proceedings concerning the manor and parsonage of Mickleton, which, though in Gloucestershire, is only about eight miles distant from Stratford (*Report of the Deputy Keeper of Public Records*, 1877, p. 649).

Thus much for Perkes. Concerning "Visor of Woncot" (which strongly resembles the Wincot mentioned in the opening of the *Taming of the Shrew*), it seems probable that it was an imaginary name for a real person, just as Shallow stands for Sir Thomas Lucy, and that this person, by some act of oppression or in some other way, had laid himself open to rebuke. It will be observed that Visor is described as "an arrant knave" who was much complained of. Now Shakespeare had judgment as well as wit, and though he might wish by a satirical touch or two to refer to the evil-doer and his abettors, he might deem it prudent at the same time not to make the allusion so marked as to be personal and offensive—hence the choice of some other than the actual name.

WM. UNDERHILL.

66, Lausanne Road, Peckham.

EASTERN ORIGIN OF A JEST OF SCOGIN (5th S. xi. 302, 382, 426.)—*The Dialogues of Creatures* was printed at Gouda by Gerard Leew in 1480, five years before the earliest known *Eulenspiegel*, and an English edition of it by Rastell about 1518. The readers of "N. & Q." may be glad to have the version of the jest contained in the *Dialogues*, as it is a book of excessive rarity. I gave twenty-five guineas for my copy, many years ago, although it

has four leaves in fac-simile. Its popularity has caused it to be nearly thumbed out of existence. It contains more than 100 curious woodcuts, many of which are very clever, with the expressions capably rendered.

"On a tyme a ryatowre sayde to his felows whan he sawe a pouer man bere a lambe to the markette to sell. Will ye haue the lambe that he berith to markette. And they sayde. ye withe good wyll And he ordeynyd his felows to stonde in dyuerse placis as the poremam shulde come / and cuery of them shulde aske if he wolde sell the dogge that he bare. And whan the first had askyd hyn / he answerde and sayde. It is not a dogge / but a lambe, and whan thei had met with hyn all and askyd so / the symple man beleuyd that y^e lambe was a dogge / and so let them haue it for lytel or nowghte."—*Dialogues of Creatures Moralyzed*, DD iii.

This jest appears to have been universal in the Middle Ages—in the very atmosphere, so to speak, transmitting flashes and echoes to the present day. The following I heard repeated by one of the perpetrators when living in Manchester, about thirty-five years ago. I regret that it is so long since I left Lancashire that I am doubtful about being able to give it in the correct dialect:—

"Tom went out o' th' shop, and a lot on us agreed ta hev a lark we 'im: we thowt we would freiten 'im loike. So when he came in Ned says, 'Art tha badly, lad?' He says, 'No; whoi?' 'Cause tha looks whoite.' Then comes up Jack; he ge'is a jump, and says, 'Tom, what's tha matter wi' thee, lad! but tha does look bad. Whoi, tha heäd's swelled.' Says he, 'Git out, or I'll swell thy heäd fo' tha.' I'll gi' tha a buzz at ear-boile. Next comes up Bill and two or three more, and they all says, 'Whoi, Tom's summat tha matter wi' him; his heäd's swelled.' 'Not it,' says he, beginning to be alarmed. 'But it is; try thee hat on, an' tha 'll see.'"

The band of his hat had previously been tightened; so when he tried to put it on, and could not, he became downright frightened, went home, and took to his bed. After he had been there a few days he was told of the trick, and recovered.

When this occurred I had never read the *Dialogues*, *Howleglass*, *Gesta Romanorum*, or *Scopin's Jest*s. Neither I nor the actors in the joke knew of the existence of any such books. So, as I remarked before, it must have been in the atmosphere. R. R.

Boston.

THE ROYAL SIGNATURE (5th S. xii. 206, 255, 276, 314.)—The Queen signs the first commission of every officer who enters Her Majesty's army. The subsequent commissions, which are in fact promotions, are not signed by the Queen. The Queen also signs every military *Gazette*.

SEBASTIAN.

LANCASHIRE BALLADS (5th S. xii. 147.)—S. S. will find the May song referred to on p. 567 of Hone's *Every-Day Book*, under date May 1. The portion quoted in *A Year in a Lancashire Garden* forms the second and third verses. William Hone, in introducing it, says:—

"This Mayer's song is a composition, or rather a medley, of great antiquity, and I was therefore very desirous to procure a copy of it: in accomplishing this, however, I experienced more difficulty than I had anticipated: but at length succeeded in obtaining it from one of the Mayers."

Hone prints the song under the head of "May Day at Hitchin in Hertfordshire." The late Mr. John Harland, F.S.A., reprinted this song in his *Ballads and Songs of Lancashire*, London, Whitaker, 1865, and it would be interesting to know why he did so, as it is evident its use is not confined to Lancashire. The second song referred to by S. S. may be found on p. 120 of Mr. Harland's book. It opens thus:—

"Come and listen awhile unto what we shall say
Concerning the season, the month we call May;
For the flowers they are springing, and the birds they
do sing,
And the basiers are sweet in the morning of May."

This song, Mr. Harland says, "is said to have been written by a Swinton (near Manchester) man." For a full collection of Lancashire ballads and songs, S. S. cannot do better than read Mr. Harland's book. G. H. S.

Heaton Moor.

See Harland's *Lancashire Lyrics, Modern Songs and Ballads*, London, 1866.

H. FISHWICK, F.S.A.

S. S. will find the "Hitchin May Day Song," which contains the lines published in "N. & Q.," beginning, "We have been rambling all the night," in Chambers's old *Standard VI. Reading Book*, in use about eleven years ago.

J. W. CHIPPENDALE.

For the air and words of the Lancashire ballad, where every verse ends with "For the baziers are sweet in the morning of May," see Chambers's *Book of Days*, i. 546.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DUNSTABLE AND PLAIN SPEAKING (5th S. xii. 149.)—In Bohn's *Handbook of Proverbs*, p. 197, "As plain as Dunstable road" occurs as one of the Bedfordshire proverbs taken out of Dr. Fuller's *Worthies of England*, with the following note by Ray:—

"It is applied to things plain and simple.....Such is this road, being broad and beaten, as the confluence of many leading to London from the north and north-west parts of this land. I conceive, besides this, there is an allusion to the first syllable of this name, *Dunstable*, for there are other roads in England as broad, plain, and well beaten as this."

A. L. MAYHEW.

Oxford.

SIR RICHARD VYVYAN (5th S. xii. 148.)—MR. HOOPER asks for particulars of the "elaborate book dealing with the problems of biology" by Sir Richard Vyvyan of Trelowarren. Mr. W. P.

Courtney, in an obituary notice of the Cornish baronet says :—

“In early life he dabbled in science, and in 1825 printed for private circulation *An Essay on Arithmo-Physiology*, which purported to be ‘a chronological classification of organized matter.’ A subsequent volume, entitled *Psychology*; or, a *Review of the Arguments in Proof of the Existence and Immortality of the Animal Soul* (1831), was suppressed immediately after publication, and a bibliographer may think himself fortunate if he lights upon a copy of either of these works. It was no doubt the recollection of this longing after scientific study that caused him to be included in the list of authors of the notorious *Vestiges of Creation*.”

J. H. NODAL.

CUMBERLAND ROW, LAMBETH (5th S. xii. 149.)—This row was named after the Duke of Cumberland, second son of George II., another of whose titles was Earl of Kennington. Thus the houses could not have acquired their designation before 1726, though it is possible they may have been erected earlier.

W. E. B.

JOHN HARMAR (5th S. xii. 229.)—I think ABHBA will find probably the best account of John Harmar or Harmer in Dr. Bloxam's *Register of the Instructors in Grammar of Magdalen College, Oxford* (p. 151). This book has been printed privately for the college, and as each volume made its appearance it was deposited in the British Museum, Bodleian, Cambridge, Dublin, and Advocates' (Edinburgh) libraries, so that reference can be made to it by those on the spot, and of course there are copies in private hands, chiefly Magdalen men. For painstaking, accuracy, and research the book must take a high place, and when the last volume is out, and a good general index made to the whole, it will be very valuable to future generations.

GIBBES RIGAUD.

18, Long Wall, Oxford.

THE “VALDARFER” BOCCACCIO (5th S. xii. 244.)—Any one not knowing the real history of the sale referred to by MR. RULE would imagine that White Knight was the name of the owner of the library, and would probably wonder how he became owner of a book which only seven years before had been bought by the Marquis of Blandford for 2,260*l.* “White Knights” (in Berkshire, not far from Reading) was the country seat of the marquis, and hence the library took its name. The Boccaccio appears in the auction catalogue as lot 765 (fourth day's sale, June 10), but was postponed to the 17th in order that it might be put up on the anniversary of the former sale (June 17, 1812). Although knocked down for 875 guineas to Messrs. Longman, it is well known that the real purchaser was Earl Spencer.

F. N.

THE QUIANT SIGN (5th S. xii. 309) which MR. HEMS saw at Haarlem represents the four sons of Heymon riding the horse Bayard, a legend of the

Carlovingian cycle of which many editions exist, usually representing on the title-page the four heroes riding on the same horse. In German they are called “Die vier Heymon's Kinder,” in French “Les quatre fils Aymon.” They appear in Ariosto's *Orlando*.

L. A. R.

Athenæum.

Your correspondent may probably find something about the Haarlem sign in *De Uithangteekens in verband met Geschiedenis en Volkleven beschouwd* door J. van Lennep en J. Ter Gouw.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WENTWORTH, EARL OF STRAFFORD (5th S. v. 447, 468, 523; vi. 98, 179, 298.)—MR. G. W. TOMLINSON says: “In Baker's *History of St. John's College*, at p. 206, it is incidentally mentioned that he was admitted during the mastership of Dr. Clayton (seventeenth master), whose term of office expired before May 16, 1612. There must be some mistake in this statement, because Hunter found the register of his marriage with the Lady Margaret Clifford at Londesborough, which event was solemnized on Oct. 22, 1611.” I do not follow the reasoning here. Dr. Clayton was admitted master Dec. 22, 1595, and died May 2, 1612. Thomas Wentworth took the degree of M.A. (as *nobilis*) in 1612, and Baker says (p. 206, n. 6), “I am not sure he continued under Dr. Gwyn.” All this hangs well together, and is no way inconsistent with Wentworth's marriage, Oct. 22, 1611. Even now sometimes an undergraduate, more ardent than prudent, finds a wife in the vacation, and brings her up in the Michaelmas term.

I have known Thomas Baker intimately now for thirty years, and advise no one to challenge his statements, especially on his own ground, without extreme caution, patient research, and long deliberation.

JOHN E. B. MAYOR.

Cambridge.

HERALDIC GLASS AT HASSOP HALL (5th S. xii. 305.)—In Baker's *Northamptonshire* (London, 1822-30), under the head of Warkworth, mention is made of the glass which SCOTUS describes. Wood visited the place, and reference is given by Baker to the passage in the edition of Wood by Bliss (vol. i. p. xxxvi), where it is stated that “in the gallery of the said house are the armes, quarterings, crests, and mottos of several of the nobility of England.” This description is extremely meagre, but SCOTUS may like to know of it. I do not know what authority SCOTUS has for the form “Anastacia” which he uses. In Baker's transcripts of the monumental inscriptions in Warkworth Church, on the tablets which he numbers 4 and 9 respectively, the name is in each case written “Anastasia.” The inscriptions illustrate some

other points, unconnected with those raised by SCOTUS, as I shall hope to show on another occasion.
C. H. E. CARMICHAEL.

Are the arms of Sackville accurately described, *ante*, p. 305? I have always understood the bend was not vair, though it looks like it, but the ornament (repeated) of the end of the scabbard granted to Sackville, who took it from the French king at Agincourt.
SEBASTIAN.

SPIRITUALISM, SECOND SIGHT, &c. (5th S. xii. 268, 294, 313.)—To the list given by MR. CARMICHAEL in answer to MR. WOOLLCOMBE'S inquiry I may add, of newspapers, the *Spiritualist*, published weekly by E. W. Allen, which and the *Medium* are the chief organs of the movement in England. There is another paper, *Spiritual Notes*, published monthly in Hackney, and it is probable that the list will before long be increased. The *Psychological Review*, monthly, is edited by Mr. William White, author of the *Life of Swedenborg. Human Nature* has recently deceased. Of books there are abundance. Besides the report of the Dialectical Society's committee I would especially recommend MR. WOOLLCOMBE to read Mr. Crookes's *Researches into the Phenomena called Spiritualistic*; Mr. Alfred Russell Wallace's *Miracles and Modern Spiritualism*; *Psychography and Spirit Identity*, two small volumes of experiences, chiefly personal, by "M.A.Oxon." (the author being himself a medium of extraordinary power and an accomplished writer); *Proof Palpable of Immortality and Planchette*, by Mr. Epes Sargent (an American author of ability and attainments). The works of Mr. Dale Owen, *Footfalls on the Boundaries of another World* and *The Debatable Land*, are better known, and should also be consulted by any one desiring to see the evidences of spiritualism well stated. There are also two little volumes by Mr. Harrison, 33, Museum Street, W.C. (*Spirit People and Spirits before our Eyes*), from whom, and from Mr. Burns, 15, Southampton Row, Holborn, all the above and many others can be obtained. Some of the best attested facts are recorded, from time to time, in the *Spiritualist* newspaper. Mr. Froude's article in the *Nineteenth Century* is well worth reading for its own sake, but it has nothing whatever to do with the evidences of modern spiritualism, though CLARRY'S meaning in suggesting it is quite apparent.

I should mention that no spiritualist literature is allowed to be placed on Messrs. Smith's book-stalls, a fact which, I cannot but think, will one day meet with its appropriate comment. It may be as well to add that there are many readers of this literature who are usually classed as spiritualists, and who are willing to accept the opprobrium of the name, who are by no means committed to what may be called the orthodox spiritualist theory of

the phenomena, viz., that they are all, or mostly, due to the agency of spirits of the (so-called) dead. As an investigator of some experience, I have myself arrived at a very decided opinion to the contrary, while fully admitting the transcendent importance and significance of the "manifestations."
C. C. M.

Temple.

MR. WOOLLCOMBE will find a good deal of information in Dr. Carpenter's *Two Lectures on Mesmerism, Spiritualism, &c.*, London, 1877.

W. S. K.

KEEPING SCHOOL IN THE PARVISE (5th S. xi. 366, 394, 472; xii. 37, 49, 91, 149, 197, 277.)—I dare say your readers are weary of this subject, but I must crave space for a word or two in reply to MR. TEW.

It seems to be admitted on all hands that there is not the slightest evidence that a church porch or the room over it was ever called a *parvise* in mediæval times, and that the derivation of the word from "*parvis pueris ibi edoctis*" is utterly untenable. I further asserted that there is no record to be found of any school having been kept in the *parvise*, wherever and whatever that may be. Against this MR. TEW quotes a gloss or comment from Wats to the effect "that the poor scholar (*pauperentium*) was not only compelled to teach a school, but to write out copies of the school books and sell them to the children." There is not a word here about the school being kept in the *parvise*. In the text of Matthew Paris it is stated that these books were sold in the *parvise*, "*venditis in parvisio libellis*," for the very natural reason that the *parvise*, being an open space in front of the church, was frequently surrounded, as at Paris, by houses and shops. When a statement is so simple and clear it seems a strange exercise of ingenuity to endeavour to wrest a meaning utterly unwarranted either by the circumstances or by the text.
J. A. PICTON.

Sandyknowe, Wavertree.

NOTES ON THE ENGLISH CHURCH (5th S. xii. 183, 275.)—The word *παροικία*, as used in their addresses by the Apostolic Fathers, appears to have continued the idea of sojourning, the position of foreigners, exiles from their home, pilgrims and strangers, such as it bears in the New Testament (Acts xiii. 17; comp. 1 Pet. ii. 11, Acts vii. 6, Eph. ii. 19, St. Luke xxiv. 18, Heb. xi. 9). Thordike preferred the translation "dwelling beside" Philippi, Corinth, &c., as indicating the district, not the mother church, though church and city were conterminous. Bishop Jacobson, in his edition of these Fathers, renders the word "peregrinatio" (pp. 4, 484), and instances the expression used by St. Clement (Ep. ii. § 5), *καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου*, following St. Peter

i. 17. In the martyrdom of St. Polycarp the later meaning of the word (as used by Eusebius, *Eccles. Hist.*, vi. 2, "et sexcentis in locis," and the Council of Ancyra, A.D. 358, c. xviii., for a diocese or episcopal district) perhaps appears, *πάσαις ταῖς κατὰ πάντα τόποις τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας παροικίαις* (ed. Jacobson, 564).

As habitations adjoining chief cities forming a priest's cure of souls, we first find the Latin word *parochia* in the life of Damasus, Bishop of Rome in 259, "Hic presbyteris ecclesias divisit, et cœmeteria parochiasque et dioceses constituit" (Labbaei, col. 847). Here is a new element; the *parochia* is an ecclesiastical district of permanent inmates attached to a church, which was held as a title by the priest in charge, unlike the Eastern *παροικία*, of which Bishop Beveridge says, "Vox *παροικία* parœcia in antiquis ecclesiæ scriptoribus et canonibus conciliorum territorium sedem sive ditionem ad episcopum pertinentem perpetuo significat, quo sensu hodie vox *diœcesis* à nobis vulgò usurpatur" (*De Metrop.*, lib. ii. cap. 5). In the West, Evaristus, Bishop of Rome, about the year 100, "titulos in urbe Romanâ divisit presbyteris" (Labbaei, tom. i. col. 533, ed. Venet.); these *tituli* in the next century became *parochiæ* (comp. Hooker, *E. P.*, bk. v. c. lxxx. § 4). I therefore venture to conclude that the derivation of the Western *parochia* differs from the Eastern *παροικία*. In the canon law, traditionally from its Oriental origin, Lyndwood says, "Parochia sæpè ponitur pro diœcesi" (lib. i. tit. v. p. 32).

MACKENZIE E. C. WALCOTT.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158, 192, 257).—Among Pope's most persistent enemies was John Dennis, who had failed as an author, and had become the most savage and relentless of critics. He abused Steele and Addison, he abused Cibber and Pope, he railed at everybody and everything as long as health and strength were left him. One of the earliest attacks on Pope was Dennis's work on *The Essay on Criticism*. I cannot find a copy of the book, and must leave it to some other correspondent to describe. In his old age, when reduced to great distress from blindness and failing health, he published a volume of correspondence, and some of Pope's letters were in the collection. Pope himself subscribed to the work, though he was not entirely reconciled to its author. Dennis died in 1734.

I give descriptions of some of his pamphlets written against Pope.

27. Remarks upon Mr. Pope's Translation of Homer, with Two Letters concerning *Windsor Forest*, and the *Temple of Fame*. By Mr. Dennis.

"Suis quoique attributus est error ;

Sed non videmus, manticæ quod in tergo est."

Cat.iii.

London: Printed for E. Curll, in Fleet-Street. MDCCLVII.

—Half-title; advertisement on back; title-page; preface, 6 leaves; errata, back of last leaf. Observations, pp. 1-38; Observations upon *Windsor Forest*, pp. 39-44; Observations upon the *Temple of Fame*, pp. 45-74; Postscript, pp. 75-92.

28. Remarks on Mr. Pope's *Rape of the Lock*. In Several Letters to a Friend. With a Preface occasioned by the late Treatise on the *Profound* and the *Dunciad*. By Mr. Dennis. London: Printed for J. Roberts, at the Oxford Arms, in Warwick Lane, 1724. (Price 1s.)—Title; dedication, 4 pages; preface, iii-xvi; text, 1-40.

29. Remarks upon Several Passages in the Preliminaries to the *Dunciad*. Both of the 4to. and the 12mo. Edition. And upon Several Passages in Pope's Preface to his Translation of Homer's *Iliad*. In both which is shewn the Author's Want of Judgment. With Original Letters from Sir Richard Steele, from the late Mr. Gildon, from Mr. Jacob, and from Mr. Pope himself. Which shew the Falshood of the latter, his Envy and his Malice. By Mr. Dennis. London: Printed for H. Whitridge, at the corner of Castle Alley, next the Royal Exchange in Cornhill. MDCCLXIX.—Half-title; advertisement on back; title-page; advertisement, 2 leaves; contents, pp. 56.

F. G.

The following item, which I suppose might be traced, would be of great importance: "A curious and complete collection of libels published on Pope, collected by himself, with a few remarks in his own handwriting. 4 vols." (Brockley Hall Sale Catalogue, Oct. 30, 1849, lot 1431). This catalogue contains an immense number of curious and rare books, put together without any attempt at classification.

A. H. BATES.

Furnival's Inn.

LATIN VERSES AT WINCHESTER (5th S. xii. 247, 294).—I wish MR. WALFORD had referred me to the original version of these lines. Does he know of any instance in which "Carlus" is used as the Latin for Charles? I am "sea-siding" just now, away from all books, but I think Smith's *Latin Dictionary* gives an instance or instances of the second *e* in "ecclesia" being made short. Of course, as the representative of η it ought to be long.

J. DIXON.

[*Ecclesiã*,] Venantius Fortunatus (fl. A.D. 600), *Carm.*, iii. 6, 24.]

HERALDIC (5th S. xii. 28, 233, 278).—Both forms, "Halkhead" and "Hawkhead," are found in use for the seat of the Lords Ross. *New Stat. Act. Scot.*, 1845, vol. vii. (Renfrew and Argyle), p. 194: "Hawkhead House is the principal of these [antique structures] in point of rank and extent [in the parish of Paisley]. This house is an irregular pile, of which Crawford [Robertson's *Crawford*, p. 54] thus writes: 'South-west from the Castle of Crocston [Cruickston] lie the castle and barony of Halkhead, situate upon the river Cart, the principal residence of the Rt. Hon. Wm. Ld. Ross.'" In confirmation of this indifferent use, I may add that in the *Retours (Return. Scot. Abbrev.)* the title will be found entered as "Ross de Halkheid et Melvill, Dominus," in the services of James,

eighth, Robert, ninth, and William, tenth, Lords Ross, extending from Sept. 13, 1615, to March 20, 1649. A like interchangeableness in the case of Halkerton, the seat of the Falconers, Earls of Kintore, which I find written Hawkerton in some of the publications of the Spalding Club, may furnish additional support to my argument in favour of the legitimacy of the reading "Halk-head." It certainly appears to me that Hawkhead and Hawkerton are softened forms of Halkhead and Halkerton.

C. H. E. CARMICHAEL.

A DEFINITION OF METAPHYSICS (5th S. xi. 468; xii. 54, 113, 213, 279).—Students of metaphysics, whatever is meant by the word, are not unlike smokers, they never speak against their favourite pastime; whilst the uninitiated, be he non-smoker or non-metaphysician, sometimes puts on an air of contempt, sometimes affects a dread of the consequences. In the former case, that of contempt, we may instance the blacksmith of Glamis, whose description of metaphysics was, "Twa folk disputin' thegither; he that's listenin' disna ken what he that's speakin' means, and he that's speakin' disna ken what he means himsel'—that's metaphysics." Of those who have misgivings as to the danger that may result, a danger like that Voltaire was said to have been cautioned against in his old age, indulging in a cup of coffee, the following is a specimen:—

"Another said, 'God forbid that I should say a word against metaphysics; only if a man should try to see down his own throat with a lighted candle in his hand, let him take care lest he set his head on fire.'"

This is *verbatim* from Dr. Fleming's *Vocabulary of Philosophy*, 1857, note, p. 313.

Now this comes again from Prof. A. De Morgan's *Formal Logic*, and it will be instructive to quote the passage correctly, as it shows how quotations get altered. The Professor writes thus:—

"I would not dissuade a student from metaphysical inquiry; on the contrary, I would rather endeavour to promote the desire of entering upon such subjects: but I would warn him, when he tries to look down his own throat, with a candle in his hand, to take care that he does not set his head on fire."—*Formal Logic; or, the Calculus of Inference*, &c., by Augustus De Morgan, &c. Taylor & Walton, London, 1847, note, p. 27.

F. S.

Churchdown.

THE YEW (5th S. xii. 8, 54, 112, 191).—B. E. appears not wholly satisfied with that part of Mr. MARSHALL'S reply which suggests the yew being anciently planted in churchyards as representing the palm. The authority cited by Mr. MARSHALL seems to me to be very conclusive. I know myself that in Ireland (half a century ago, and presumably still) the yew tree was invariably dubbed palm by the unlettered. Sprigs of yew were worn in the hat or carried in the hand by Churchman and Romanist alike on Palm Sunday, and in "estab-

lished" Protestant churches, at all events, the reading-desk and pulpit were on that day commonly decked with yew, as with holly and ivy at Christmas. B. E. may ask, "If the yew was planted close by the church so as to be 'handy' for the festival its branches were used to celebrate, why are not the other two evergreens referred to also always to be found in old churchyards?" Anticipating such a demurrer to the palm theory, I answer that while the yew had (vicariously) a scriptural *status*, and a consequent claim to reverence, the other two have their *raison d'être* as church adornments at Christmastide still to account for.

W. SHANLY.

Montreal, Canada.

LAURENCE EUSDEN, POET LAUREATE (5th S. xi. 28, 152).—C. H. B. writes to the *Leeds Mercury* of June 14 last:—

"When searching the parish registers for material for a lecture on 'Spofforth,' for the Mechanics' Institute of that village, I met with the following entry: '1638. Laurence, y^e son of D^r Eusden, the rector of Spofforth, was baptized the 6th day of September.'"

F. W. J.

Bolton Percy, Tadcaster.

RIBBESFORD CHURCH (5th S. xi. 267, 317; xii. 194).—I am inclined to think that the sculpture of the birds and the fish described by MR. LEES may represent an actual fact, namely, the despoiling of one bird by another, more powerful, of the fish he had just captured. There is a good description of an event of this nature in Charles St. John's *Wild Sports of the Highlands*, chap. xvii., Murray, 1846, the actors being the black-toed gull (the robber) and an ordinary gull. Benjamin Franklin is said to have objected to the bald eagle being chosen as the symbol of the United States, on the ground that he was a disreputable bird, too lazy to fish for himself, but who lived by plundering the more industrious fish-hawk.

W. J. BERNHARD-SMITH.

Temple.

"FOUR WENT WAYS" (5th S. xi. 485; xii. 74, 118, 138).—In Hertfordshire cross roads are frequently called "four want ways."

R. R. LLOYD.

St. Alban's.

"GETTING INTO A SCRAPE" (1st S. viii. 292, 422, 601; 5th S. xii. 174).—In my scrap-book I find the same account of "getting into a scrape" as that given by Mr. SIKES. The next paragraph happens to allude to a kindred subject, so I transcribe it. "Letting the cat out of the bag" is thus explained: "Formerly dishonest countrymen practised the trick of substituting a cat for a sucking pig, and bringing it to market in a bag; so that he who, without examination, made a hasty bargain was said "to buy a pig in a poke," and might "get a cat in

a bag." And the discovery of this cheat originated the expression "Letting the cat out of the bag."

H. C. DELEVINGNE.

Woodbridge Grammar School.

BALCŌNY OR BALCŌNY (3rd S. ix. 303, 380, 519; 5th S. x. 299; xi. 39, 56, 78, 357, 431; xii. 173.)—Whatever may have been the usage of our own authors respecting the pronunciation of this word, there can be little doubt that in throwing the accent back on the antepenultimate, writers are but following the tendency of the present age. The word was imported from Italian (*balcone*) into French in the time of Catherine de' Medici, along with many other words, such as *courtisan* (*cortigiano*), *carnaval* (*carnevale*), *charlatan* (*ciarlatano*), *escorte* (*scorta*), *buffon* (*buffone*), *banqueroute* (*ban-corotto*). Now it is clear that the accent must have been upon the o originally and gradually removed by modern usage from the o to the *al*. Similarly *escort* and *bankrupt* have now the accent on the penultimate, but on their first introduction into English they may have been pronounced *es-cōrt*, *ban-crūt* for a time, however brief. The tendency of the present day to throw the accent back was noticed by grammarians thirty years ago, and even the word *Deuteronomy* has been tried in the Procrustean attempt, and there are clergymen who give out a chapter and verse in the fifth book of Moses, called *Deuteronomy*. In the case of this word a double accent might well be tolerated, to give the unlearned a clue to what the book really purports to be, the second or recapitulated law.

H. F. WOOLRYCH.

DEAD HORSE DAY (5th S. xii. 66, 154.)—GEN. RIGAUD will like to compare the short description by Horace of the character of the work which he has seen to close with so much rejoicing (*Ep.* i, i. 20):—

"Diesque
Longa videtur opus debentibus."

ED. MARSHALL.

GENIUS "AN INFINITE CAPACITY FOR TAKING PAINS" (5th S. xii. 68, 97, 132, 195, 213.)—I came across the following passage in Ellice Hopkins's little book *Work amongst Working Men*, not put in the form of a quotation: "Gift, like genius, I often think only means an infinite capacity for taking pains." Perhaps E. H. and H. P. got this idea from the same source. What was that source?

E. S. B.

H. P. asks me to state where I met with these words. I heard them in conversation, and the friend who quoted the definition being desirous to know its source, I sent a query to "N. & Q." This query has elicited several interesting and useful replies, for which I am much obliged. My friend has since told me that he has learned that it is Buffon who says, "Genius is only the supreme

capacity for taking pains"; and, still more laconically, as H. P. quotes, "Genius is patience." Can some correspondent kindly point out the exact passages in Buffon?
R. F. S.

[See 5th S. xi. 47, 75.]

"PLOTTY" (5th S. xii. 48, 134.)—Plotty is just mulled port. When I was a small boy it was a very favourite drink in Edinburgh, and my father was famous for concocting it. Take a tin kettle before dinner, put into it a bottle of sweet new port, a big wineglass of brandy, a tumbler of water, say a dozen lumps of sugar, six cloves, a bit of stick cinnamon, and some grated nutmeg. Let it stand during dinner to imbibe the flavour of the spices. After dinner simmer it gently till it boils. When the steam rushes out of the spout, if this steam catches fire at a spill it is quite ready; then pour scalding hot into the wine-glasses. My business as a small boy was to apply the lighted spill.

J. R. HAIG.

"MASTERLY INACTIVITY" (5th S. xi. 347, 517.)—Considering that this phrase had formed the subject of a communication to "N. & Q." three years and a half before the appointment of Sir John Lawrence to be Governor-General of India, and ten years before the appearance of John Wyllie's celebrated article, Mr. SACHELL would perhaps have done better if he had followed the oft-reiterated advice of the editor, and had searched the indexes before forwarding his note. The matter is worth reopening, however, if only to notice a curious discrepancy involved in the question, which ought to be cleared up. In September, 1859 (2nd S. viii. 225), UNEDA stated that this expression was used by the late John C. Calhoun in a debate in the Senate of the United States, on the acquisition of Cuba, in which he alleged that when the proper time came that island would gravitate towards the United States, and that in the meanwhile a "masterly inactivity" was the proper policy to pursue. But your correspondent W. T. M. says that the expression was employed by Daniel Webster, under very similar circumstances, in reference to Canada. It is hardly likely that both these statesmen used the phrase, and the question therefore arises, to whom is it rightly attributable? Perhaps one of your American correspondents may be able to set the matter at rest, as chapter and verse for the expression are doubtless to be found in a recorded form.

W. F. PRIDEAUX.

Shore, Central India.

RICHARDSON THE NOVELIST'S HOUSE (5th S. xii. 264, 295, 318.)—F. G. has curious notions about right and left. Surely if two houses are standing side by side the right-hand house is on the right hand of a spectator in front of them. According to the theory of F. G. the spectator must be behind

them. How would he describe two trees or two horses in a field ?
G. F. B.

A PROVERB, "RACABO UNDES" (5th S. xii. 247.)—I would suggest "Rogabo unde." I should like to know where this came from.

MARGARET HAIG.

Blairhill.

"DRIFT" (5th S. xi. 309, 417 ; xii. 173, 212.)—I apprehend that this Cape term = ford is derived from its Dutch signification, "current of water." Rivers at the Cape may be described as a continuous series of long deep pools partially, and in the dry season sometimes wholly, shut off from one another by ridges of earth and rock. Over these, which form the drifts or fords, are to be seen the only perceptible currents, or currents strongly contrasting by their swiftness and ripple with the apparently dead pools on either side. Hence a drift or current would be equivalent to, and naturally become the word for, a ford.

B. NICHOLSON.

PROVINCIALISMS (5th S. xi. 288, 436 ; xii. 174.)—The use of "done" for "did," and the like, is, I conceive, not confined to any particular county. I have heard the solecism in Lancashire, Leicestershire, and Gloucestershire.

P. J. F. GANTILLON.

THE DEFINITION OF A GENTLEMAN (5th S. xii. 304.)—Let me instance first Decker's famous lines:

"The best of men

That e'er wore earth about him was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed."

Here you have a description which, with the accompanying fact of its application, supplies all that is needed. If a second instance is required, turn to the passage in the *History of King Arthur*, by Sir Thomas Malory, in which Sir Ector mourns over the body of Sir Launcelot. It is true the word *gentleman* is not mentioned, but such a picture of a gentleman is not often supplied.

"And now I dare say," said Sir Ector, "that Sir Launcelot, there thou liest, thou were never matched of none earthly knights hands; and thou were the curtiest knight that ever beare shield; and thou were the truest friend to thy lover that ever bestrood horse, and thou were the truest lover of a sinful man that ever loved woman; and thou were the kindest man that ever strooke with sword and thou were the goodliest person that ever came among presse of knights; and thou were the meekest man and the gentlest that ever eate in hall among ladies and thou were the sternest knight to thy mortal foe that ever put speare in the rest."

J. KNIGHT.

"PROF. BUCKLAND'S LECTURE" (5th S. xii. 302.)—It is very pleasant to see an old friend again, and I doubt not many will read these lines with pleasure. I should like much to know whether it is now an acknowledged fact that they were written

by the Bishop of Chichester. My good old friend Dr. Daubeny used to say that he believed the lines were written by Dr. Shuttleworth, and in the little posthumous volume of collected poems, *Fugitive Poems collected by C. G. Daubeny*, Oxford, 1869, 12mo., this little poem is given, with the old title of "attributed" to the Bishop of Chichester. There are several things in Prof. Daubeny's little volume well worth reading, which will, however, probably never find a place in any collection of poems.
EDWARD SOLLY.

DEMIJOHN (5th S. xii. 166.)—It may be interesting to note that in Italy the wine called *chianti* is still brought in glass flasks wound round with straw or rush, and having stoppers of cotton wool, as mentioned in the *English Mechanic* for Aug. 1, 1879.

FREDERICK E. SAWYER.

Brighton.

SWISS TITLES OF NOBILITY (5th S. xii. 169.)—I remember, after strolling through the very interesting cloisters of Schaffhausen, in which many generations of noble families are commemorated, with the usual careful heraldic display of German nobility, making the inquiry of some of the townspeople, and learning that the titles had been voluntarily renounced by their possessors, and that the descendants of these families were in many instances now simple citizens of the town. Notes as to the names have been mislaid, but I recall two, Im Thurn and Waldkirch, which are still found untitled among the Schaffhauseners at home and abroad.
W. C. J.

THE USE OF "ONLY" (5th S. xii. 176.)—The use of *only* following a negative, of which Mr. HOLLAND gives here an example, is, I believe, frequent in Suffolk. I remember an uncle there who used to say of his gardener, "Lilly won't do *only* what he likes." A very few years ago I saw at the Farringdon Street Station on the Metropolitan Railway a notice of the loss of a bag containing papers, "of no use *only* to the owner."

W. D. SWEETING.

Peterborough.

LEANING TOWER AT BOLOGNA (5th S. xii. 220.)—Baedeker says that the Torre Garisenda at Bologna (which is 8½ ft. out of the perpendicular) "is probably the only one of the many leaning towers in Italy whose obliquity has been intentional, but it was found impossible to complete it."

T. F. R.

GRANT OF THE NOMINATION OF ALIENS FOR DENIZATION, TEMP. CAR. II. (5th S. xii. 188.)—C. G. H. will find many instances on the Patent Rolls, from Hen. VIII. downwards, of licences from the Crown to individuals to make denizens. Whether or not the fees payable in such cases passed to the individuals to whom such licences

were granted does not appear, but in all probability they did so. The petition quoted by C. G. H. strongly supports this view of the question.

F. D. HOPPER.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 289.)—

“Here Simon cries for Phillida,” &c., appeared in a book by “Tim Bobbin” in the Lancashire dialect. The copy I remember seeing was, I think, a quarto volume, full of coloured pictures, with poetry attached to each, some of the poetry being rather coarse.

W. SYKES.

(5th S. xii. 289, 318.)

“It is good to be merry,” &c.,

is part of a song to be found in *Songs of England and Scotland*, London, 1835, vol. ii. p. 73. J.

Miscellaneous.

NOTES ON BOOKS, &c.

The Life of Charles Lever. By W. J. Fitzpatrick, LL.D. 2 vols. (Chapman & Hall.)

DR. FITZPATRICK has been at such pains to collect information respecting Charles Lever, and he has had access to so many sources of material for his biography, that it is a most ungracious duty to quarrel with the result of his labours. Still, as he appears to have undertaken a task which some of Lever's nearer friends shrank from facing, and as no one is likely to undertake it after himself, it is to be regretted that his enterprise should not have been of a more thorough and final character. As it is, the bulk of the book is patchy in workmanship, and disconnected in arrangement. The account of the author's works can scarcely be called exhaustive, while of criticism pure and simple there is little or none. But, in spite of these drawbacks, the volumes will doubtless find numerous readers. Dr. Fitzpatrick writes in the main pleasantly, if hurriedly, and his pages are enlivened by much gossiping reminiscence and lively anecdote. For Lever himself, the best brief summary of his character is that supplied by Miss Mary Boyle, quoted at p. 157 of vol. ii. (it is not quite clear, by the way, whether the words are Miss Boyle's or G. P. R. James's): “He essentially resembled his works, and whichever you preferred, that one was most like Chas. Lever. He was the complete type and model of an Irishman—warm-hearted, witty, rollicking, of many metres in his pen, but never unrefined; imprudent, and often blind to his own interests; adored by his friends, the playfellow of his children and the gigantic boarhound he had brought from the Tyrol.” Add to this that he was a delightfully easy and unmalicious *raconteur*, eminently genial and hospitable as a host, and you have a fair idea of the brighter side of Lever as generally presented by his biographer. Of his more eminent contemporaries, doubtless owing to his long residence abroad, these volumes contain little. A note *à propos* of *Harry Lorrequer* shows us that Dickens could

“Bear, like the Turk, no brother near the throne”;

and elsewhere allusion is made to the ill success in the pages of *All the Year Round* of that by no means ill-deserving book, *A Day's Ride, a Life's Romance*. To Thackeray there are more frequent references. But Sir William Wilde is, we fancy, wrong in supposing that Thackeray's inimitable Captain Costigan was, like Lever's Major Monsoon, a copy from the life. At least, if we remember rightly, the author of *Pendennis*

specially says, in a “Roundabout” paper *De Finibus*, that he invented this particular personage “out of scraps, heel-taps, odds and ends of characters,” and afterwards met his original in a tavern parour. The point is important, because it illustrates the main difference between two writers, each admirable in his own way. One built up an individual out of the characteristics of many, the other sketched, with slight alterations and exaggerations, the actual persons he met in his cosmopolitan wanderings.

There are one or two slips of the pen which will require rectification in a subsequent edition. For example, though the writer be Canon Hayman, it is scarcely necessary to continue to speak of the author of the *Chartreuse de Parme*, whose name was Beyle and whose *nom de plume* was Stendhal, as “Henri Bayle de Stendhal.” “Das pferd ist durehgegauger” will require some modification before it can stand for “The horse has run away”; and “Vocalberg,” which occurs several times, should probably be Vorarlberg.

Archæologia Adulensis; or, a History of the Parish of Adel, in the West Riding of Yorkshire. By H. T. Simpson, M.A., late Rector of Adel. (Allen & Co.)

THIS singular volume has no pretensions to be a parochial history in the received acceptance of the term, for it ignores altogether the history of the parish and of its inhabitants, and the sole allusion to the local landowners is contained in a brief and confused abstract of the charters by which the Priory of the Holy Trinity at York and Kirkstall Abbey became possessed of the church and rectory of Adel by the grants of Ralph Paganel of Drax and his descendants. The book is neither more nor less than a description by the late Rector of Adel of the curious and unique “sculptures of the exteriors of Adel church,” in which he has discovered symbols of all the primeval creeds. “To the passing wayfarer the church appears little better than an old barn,” and, unlike most churches, which are usually built in the shape of the cross, it has nothing but nave and chancel, and stands like an ark on the desolate Yorkshire moors. It is a Norman church of the eleventh century, and is redeemed from insignificance by the sculptures on the south porch, which are admirably reproduced in this volume by the facile pencil of Mr. W. Lloyd Ferguson. The symbolism is highly obscure to ordinary observers, but Mr. Simpson has elucidated to his own entire satisfaction the whole of this quaint and intricate imagery. He recognizes symbols of every form of pre-Christian worship, which he classifies, with marvellous ingenuity and industry, under the heads of Sacrificial, Solar, Fire, Phallic, and Serpent worship. He has worked out his theory in a manner of which no idea can be formed except from attentive study of the text and careful examination of the plates, which will be “caviare to the general.” But the most careless reader can scarcely help being impressed with a new sensation, for if Mr. Simpson's symbolism be true, the zigzag ornamentation of Norman porches, and other cognate sculptures, which have hitherto been generally regarded as mere artistic fancies, are in reality religious emblems and symbols replete with life and mysterious meaning. But, however this may be, it is, at all events, a good work to have placed on permanent record a series of unique sculptures of the eleventh century, which are so much less known than they deserve to be, and which will always attract antiquaries and pilgrims to the little Norman church at Adel.

The History of Warmminster. By John J. Daniell. (Simpkin & Marshall).

SINCE the appearance of the Rev. A. T. Lee's *History of Tetbury*, in 1857, which is a model for all such works,

there has not been a more acceptable town history than the one before us. Mr. Daniell, now Vicar of Winterborne Stoke, made good use of his leisure time while Curate of Warminster, and the results of his researches are embodied in this charming little volume, which treats of every conceivable matter of any interest in connexion with the parish, either locally or in relation to the general history of the country. The only thing to be desired would be a more copious series of extracts from the parish registers; but this deficit is very well supplied by the vast amount of personal details and the various lists of names, such as that of the householders in the year 1665, with which the volume is crowded. The chapter on the etymology of the name of Warminster is interesting, ingenious, and convincing, although opposed to previous authorities; and it is delicious to find the Rev. Paul Lathom, the vicar in 1665, at the close of that year's accounts, blessing God that out of his income of 107l. 19s. 10d. he was able to lay up 37l. 14s. 11d.

The October number of the *Edinburgh Review* contains several features of high interest to various classes of readers. We have here a vivid sketch of "Cosmopolitan Mozart," a discriminating review of Mr. Spedding's *Life of Bacon*, in which what De Rémusat called the "sad problem of his moral worth" is discussed with commendable impartiality; and a notice of *Theophrastus Such*, in which we should have liked to have seen George Eliot's philosophical standpoint somewhat more clearly defined. May it not be summed up as Comtism, with a perhaps recent drift towards Judaistic dreams, if not Judaistic faith? In the article on "Germany since the Peace of Frankfort," there occurs a brief summary of the Arnim-Bismark controversy, which puts it, to our thinking, in a very clear light. The conclusion of the whole matter is that the man of "blood and iron" has founded a German empire, but at the same time "lowered the character and intelligence of the German nation." We should be glad if the German nation could prove that this is an exaggerated view.

MESSRS. BEYNON & Co., of Cheltenham, have sent us a large lithographed sheet of views purporting to represent *The Abbeys of England and Wales as they appeared in 1878*. The second place of honour is accorded to Beverley Minster, which has as much right to appear amongst the abbeys of England and Wales as St. Paul's Cathedral. A view of Lindisfarne bears the name of "Alnwick," and there are sundry other curiosities that could be named. The omissions, too, are rather eccentric. A compilation made at Cheltenham might at least have included Gloucester Abbey.

OCTAVE DELEPIERRE.—Mr. N. Trübner, 29, Upper Hamilton Terrace, N.W., will be grateful for the loan of letters of his late father-in-law, M. Octave Delepierre, and generally for any information respecting his literary career.

Notices to Correspondents.

We must call special attention to the following notice:

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

ANDREW BYRNE (Bray).—You will find accounts of the history and badges of the Order of Santiago, or St. James of the Sword, in Favine's *Theater of Honour* (London, 1623), bk. vi. ch. ii.; Perrot's *Collection Historique des Ordres de Chevalerie* (Paris, 1820); Bouillet's *Atlas d'Histoire et de Géographie* (Paris, 1865), &c. The precise date of the foundation is not known, but is usually

placed *circa* 1170. The original purpose of the order was to oppose the Moors and protect the numerous pilgrims to the shrine of St. James at Compostella. It was confirmed by Pope Alexander III., 1175, and was governed by a grand master till 1493, when the kings of Castile assumed that office in virtue of a bull of Alexander VI., and in 1523 the grand mastership was irrevocably annexed to the crown of Spain. Nevertheless, Bouillet states that it is conferred for civil merit in Portugal and Brazil, as well as in Spain, with slight differences in the ribbon.

J. R. S. C.—The coat you send would be that of Clifford of Chudleigh but for a difference which may be accidental or may be intended as a mark of cadency. The Lords Clifford of Chudleigh bear "Chequy or and az," not as in your example "az. and or." The fess gu. has long been carried, instead of the original bendlet, by the Cliffords, formerly Earls of Cumberland, and by the Chudleigh line. We observe, however, that the crescent charged on the fess in your sketch, and assigned to Lord Clifford of Chudleigh in the third edition of Burke's *General Armory*, is not in the most recent blazons of their coat in Burke's *Peerage*. We have not been able to trace any accounts of a Berkshire branch of the name.

EARL'S COURT.—There cannot be a doubt, we fear, that the family gathering was the victim of some bold pedigree-maker, who was also a maker of peers. No persons of the name are to be found in the index to Trokelowe and the other chroniclers of the reign of Edward II., so carefully edited for the Rolls Series by Mr. Riley, and no such titles as those you name can be found in Banks, Burke, or other authorities. The fact that wolves' heads are borne on the coat is perhaps the only portion of the statement not due to a vivid imagination, but even this is not correctly given.

J. S. ("Hume's Autobiography").—Probably your requirements would be met by vol. ii. of *A Collection of the most Instructive and Amusing Lives ever published, Written by the Parties Themselves* (1830-2, 33 vols.), containing lives of Hume, Lilly, and Voltaire. You might also consult the Lives by Burton (1846) and Ritchie (1867).

G. WHEWELL.—"De Talbois" and "De Lacie" were certainly not in the "Villa de Blageborne," A.D. 864, when as yet the Northmen had not settled in Neustria or adopted from their Romanized Frank neighbours the fashion of assuming surnames other than patronymical.

H. KREBS.—Are you not satisfied with the lunar theory of the Roman Calendar, supported by Niebuhr and others? Macrobius derives *Idus*, "ἀπό τοῦ εἶδους, quod eo die plenam speciem luna demonstrat." *Nonæ* or *Nundinæ* seems to be derived from a day of the ancient Roman and Etruscan week devoted to religious purposes.

TOM KIRK (Lincoln House, Acton) writes:—"I have the second edition of *The Rhymed Chronicle of Edward Manlove concerning the Liberties and Customs of the Lead Mines within the Wapentake of Wirksworth, Derbyshire*, edited by Thomas Tapping, with glossary and notes, and shall be pleased to send it to your correspondent."

W. M. M.—Yes, all that was completed.

FREDERIC LARPENT.—Next week.

J. T. F. (Bp. Hatfield's Hall, Durham).—"Another Survival" (5th S. xi. 23) has escaped your notice.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, NOVEMBER 1, 1879.

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Notes.

CHARLES WATERTON.

Second only to Gilbert White of Selborne, in his special class of writing, was Charles Waterton of Walton Hall. But, in subjects apart from those that singular powers of observation, and of keen insight into the nature and habits of the animal creation, enabled him so pleasantly to illustrate, Waterton, too one-sided, Ultramontane, and Jacobitical, was no great master. It is easy to conceive of such a man that he would be generally somewhat averse from being drawn into much correspondence. His renown, however, was sufficient to lead those who desired specimens of the letters of eminent persons of the first half of the present century to covet a production of his pen.

The Dawson Turner collection of autographs—overflowingly rich as it had grown, even in 1836—was without a letter of Waterton's. It seems to have been a burning question how to acquire one. The Rev. Charles Green, of Burgh Castle, Norfolk, engaged to do what he could to supply this deficiency. So he wrote Waterton a deftly devised entomological query, in the hope that it would secure a suitable note in reply. The following is from his original draft:—

Burgh Castle, near Yarmouth, July 16, 1836.

"My dear Sir,—This neighbourhood is visited for a second time with a most destructive rascal of the Caterpillar tribe, locally called the 'black jack,' which is again threatening to devour the turnip crop, designed for a much more welcome & useful order of animals, & I know not how his encroachments are to be stopped, unless you happen to be acquainted with him & can suggest a narcotic for him. I well recollect your prescription for the ticks, & the success with w^h Mr Hay applied it in his stable, & I am hence led to hope that you may be able to contrive something for the destruction of this worst-of-all depredators. The farmers here have tried lime, & soot, without the least good. They have drawn bushes over the turnips, thinking that if he were only dislodged from his station, he would not have the power or sagacity to regain it. But this operation merely causes him to coil himself up & drop down out of harm's way, & when that is passed, he soon crawls hack & recommences his ravages as heedless as before. The only thing which I think they have attempted with the slightest effect is passing a light roller over the turnips. This must of course demolish some of them, but evidently is not effectual, for yesterday I saw a field which had been rolled a few days before, with quite sufficient remaining to destroy the whole plant, if they are permitted to remain. So here we are you see totally non-plu-sed. So if you can help us out of this dilemma you will deserve & receive the gratitude & thanks of the whole agricultural body, & of myself in particular. Do see if you cannot suggest from your resources some expedient, cheap & easy of application. It must have both these qualities, otherwise, however specific it may be, it will be useless. For that frugal body, as you know, will endure any thing sooner than to part with their money, & they are not the most scientific or ingenious order of the community.

"I hope you are acquainted with the likes & dislikes of this animal as well as you were, or are, with those of Mr Hay's ticks. I can tell you he likes turnips, it is now for you to tell me what he dislikes, & if I do not give it him, I will never see the ancient city again. I believe he is produced by a reddish fly something like what we call in Yorksh. a tom-tailor, I observed an insect of that description upon the land just as the turnips were coming up. I have some now in a box & I intend to watch their progress, & I think I shall send some to Yarmouth, for a very good practical chemist to experiment upon.

"A short time ago I dined with a friend at Yarmouth, who with one of the best selected libraries, has one of the largest collections of autographs, if not the most valuable in the kingdom. Amongst these he shewed me an original letter of your Ancestor Sir Thomas More. I mentioned your name to him, which was well known to him before, but that you possessed a Clock which had descended to you from him. Can you give me any particulars respecting it? There is another thing wh. has just struck me—I have often thought I would ask you for an explanation of your Motto.

"Now you see as these 'black gentry' are daily continuing their ravages, you will perhaps be kind enough to make time an element of your answer.

"Believe me, My dear Sir,

"Your's faithfully,

"CHARLES GREEN.

"To Charles Waterton, Esq.

"Walton Hall, Wakefield."

The fish, alas, would not bite. The "black jack" was an inefficient bait. The disappointment of Mr. Green was expressed in a letter of his to Mr. Dawson Turner, on which I see that gentle-

man has recorded in pencil his own grief at the untoward result. But Dawson Turner was not a personage to be baffled in anything where perseverance in art, science, or literature was concerned. So he himself wrote a letter to Waterton, enclosing some of those clever private etchings by lady members of his family which still greatly interest us at the present day. Amongst these was an etching by Mrs. Dawson Turner of Sir Thomas Gage, the seventh baronet, of Hengrave. This at once struck the right chord of sympathy in Waterton, and induced him to write a letter in his best style. As it relates some anecdotes only imperfectly set forth in his *Autobiography*, I have much pleasure in presenting to your readers the following copy, which I have made from the original in my possession:—

“Walton Hall, Dec. 20, 1836.

“My dear Sir,—I beg to return you my sincere thanks for your very kind letter and the presents which it contained. Poor Sir Thomas!—the sight of his portrait brought into my mind a thousand reminiscences. We were at the Jesuits' College together. I little thought when I was shaking him by the hand in Rome, on the eve of my departure, that it was for the last time. I was reading some very choice letters from him to me only about two weeks ago. I never knew Charles Butler, nor did I ever see his portrait till the one which you have sent me. Indeed, both it and that of poor Sir Thomas are masterpieces of execution. I cannot tell you how much they are admired here.

“As for my own portrait, I smiled when I read your proposal. Some twelve years ago, whilst in Philadelphia, I had shewn the American Philosophers many discoveries which I had made for the benefit of Museums. Nothing would serve old Mr. Peale, the artist and renowned naturalist, but he must take my portrait. I allowed him to do so, most reluctantly; and I am at present hung up in the great hall, in the company of General Washington and Tom Paine.

“I used to go to London formerly, about once in four years, stopping in it for about a fortnight. I then saw a great deal of Sir Joseph Banks; and I would sometimes pass a couple of hours or so at his bed side, when he was laid up with the gout. At his request, I met the naturalists at his own house who went out to explore the Congo. For three successive days I gave them instructions how to act in the forest, and how to prepare specimens in natural history for Museums. I had volunteered to go in the expedition, and Sir Joseph was much pleased with me for so doing. Whilst I was sitting with him one morning in his library he got a letter from the Admiralty, to say that the steamer which was to accompany the expedition did not answer expectations. ‘Then, my good friend,’ said he to me, putting his hand gently upon my shoulder, ‘you shall not go. If they are rash enough to send out an expedition so defective in such an essential point, the explorers will all perish.’ A few months after this I sailed for Brazil, and the first English news which I read in that country informed me that nearly the whole of those who went out to the Congo had perished untimely.

“I had another escape from going to Africa. Lord Bathurst had commissioned me to explore Madagascar, and it was all settled that I was to go out in a man of war, in the month of October, 1814. A severe tertian ague, which had shaken me to my centre for three years, and which was then exceedingly inveterate, forced me to

relinquish the idea of going to Madagascar. Those who went out afterwards to explore the country were cut off and butchered by the natives. It is somewhat singular that I should have spent many years in the most unwholesome parts of South America, and am now as strong and vigorous and active as I was at sixteen. This I attribute entirely to abstinence and early rising.

“I feel very proud of your approbation of the *Wanderings*. Mawman, who printed them, wished me to make three or four volumes. But I bound him down not to alter one word of the Manuscript; and I told him that I never could be persuaded to alter the form of what I had written, or to add any thing to it. It was most truly, in every sense of the word, a book of the forest. Every evening, before I turned into my hammock, I wrote down, with a pencil, what I had seen, and thought, and felt during the day; and I can assure you that you have the truth, and nothing but the truth. On my return home I might have added a great deal from books, but this would not have served my purpose. I was determined that it should be a real original work—penned without any help from books—saving a few quotations; and many of these were purposely altered, in order to coincide exactly with what I was writing. Thus, in lieu of ‘dira per incautum serpant contagia vulgus,’ I wrote ‘dira per infastum serpant contagia corpus.’ I always took care to put the inverted commas, in order that the reader might not give me credit for thoughts which did not originate in my noddle.

“I fear that I shall not be able to avail myself of your kind offer to come and see you, as I am very busy here, where it would give me great pleasure to see you, or any of your good family. My sisters in law, equally with myself, regret exceedingly that your stay in Bruges was so short. Our acquaintance with many families there would have enabled us to have added to your amusement. Pray make my kindest respects, and those of my sisters along with them, to the young ladies and to Mrs. Turner, and believe me to remain,

“My dear Sir, ever sincerely yours,

“CHARLES WATERTON.

“To Dawson Turner, Esq^r, Yarmouth.”

FREDK. HENDRIKS.

Linden Gardens, W.

SPECIAL BIBLIOGRAPHIES: CHARLES MATHEWS THE ELDER.

(Continued from p. 283.)

Nos. 21 and 22, by Frederick Yates, the friend, pupil, and partner of Charles Mathews, are appropriately included in the collection. Yates and Mathews were associated in the proprietorship of the Adelphi Theatre, which was conducted by the former while the latter went round the country with his entertainments.

23. *Life and Theatrical Times of Charles Kean, F.S.A.* Including a summary of the English stage for the last fifty years, &c. By John William Cole. In two volumes. London, 1859, 8vo.—Notice of Charles Mathews, pp. 233-40.

24. *Monsieur Tonson: a Farce in Two Acts.* By W. T. Moncrieff, Esq. Printed from the acting copy, with remarks biographical and critical, by D—G. (the late George Daniel, of Canonbury House, Islington), &c. Embellished with a fine full-length portrait of Mr. Mathews, in the character of M. Morbleu. Engraved on steel by Mr. Woolnoth from a drawing by Mr. Wageman. London, John Cumberland (No. 106 of Cumber-

land's "British Theatre").—Includes a "Memoir of Mr. Mathews" by the editor.

25. Oxberry's Dramatic Biography and Historic Anecdotes. London, G. Virtue, 1826. 6 vols. 12mo.—Vol. v. contains "Memoir of Charles Mathews," with his portrait, "drawn and engraved by H. Meyer," in the character of "Mr. Wiggins"; and "Memoir of Mr. Yates," with his portrait as "Cornet Count Carmine," in *Pride shall have a Fall*.

26. Critical Essays on the Performers of the London Theatres, including general observations on the practise and genius of the stage. By the author of the theatrical criticisms in the weekly paper called the *News* (Leigh Hunt). London, by and for John Hunt, 1807. 12mo.—"Mr. Mathews," pp. 133-41.

27. The Biography of the British Stage, being correct narratives of the lives of the principal actors and actresses, &c. London, 1824. 8vo.—"Mr. Mathews," pp. 182-88.

28. The Thespian Dictionary, or Dramatic Biography of the Present Age, &c. Second ed. Illustrated by twenty-two elegant engravings. London, 1805. 8vo.

29. Mr. Mathews "At Home" in "Stories," a cleverly executed aquatint, "copied by permission from the lithographic sketch by the author of the entertainment."—Here the comedian is represented in the characters of "Sir Shiverum Screwernve," "Monsieur Zephyr," "Nat," "Llewellyn ap Llwyd," "Pipley and Amelrosa," and "Mr. Mark Magnum."

30. Mr. Mathews. Portrait of himself, and as representing four extraordinary characters. "That this print may not be mistaken for a collection of subjects merely theatrical, it has been deemed expedient to accompany it by a short explanation of its object. The characters introduced are all taken from the life. The principal figure is an Idiot amusing himself with a fly. The next to him is a Drunken Ostler (introduced in *Killing no Murder*). The third an extraordinary fat man, whose manners and appearance suggested the idea of Mr. Wiggins in the farce of that name. And the last Fond Barney, a character well known on the York Racecourse. The intention of the artist is to present a portrait of Mr. Mathews as studying those characters for imitation, preserving at the same time his likeness as varied in the representation of each." Painted by G. H. Harlow, engraved by H. Meyer, &c., 1819.

31. Memoirs of Charles Mathews, Comedian. By Mrs. Mathews. London, R. Bentley, 1838, Vols. I. and II.; 1839, Vols. III. and IV.—4 vols. 8vo.—Containing portraits of C. Mathews, engraved by Greatbach after J. Lonsdale and Masquerier; a character portrait (as "Caleb Pipkin") after G. F. Lewis; a reduction by Greatbach of No. 30; and numerous folding and other plates representing Mr. Mathews in several of the 665 characters which (exclusive of his "At Homes") he impersonated in the course of his dramatic career.

32. The Life and Correspondence of Charles Mathews the Elder, Comedian. By Mrs. Mathews. A new edition, abridged and condensed, by Edmund Yates. London, Routledge, 1860. 8vo. pp. 480.—Much is, of course, omitted in this abridgment; but this has been done with nice discrimination, and many valuable biographical notes added by the accomplished editor.

33. "My Acquaintance with the late Charles Mathews," *Fraser's Magazine*, 1836. Personal reminiscences, written by George Wightwick, the architect.

34. Anecdotes of Actors. By Mrs. Mathews. London, 1841. 8vo.

The general ideas and designs of these once celebrated "At Homes" originated in most cases with Mathews himself, but the arrangement and

filling up were the work of other hands. Among these may be mentioned James Smith, one of the authors of *Rejected Addresses*, to whom Mathews was indebted for the "Country Cousins," the dramatic act, "La Diligence," in the "Trip to Paris," "Air Ballooning," the "Trip to America," "Bartholomew Fair," "Mail Coach, or Rambles in Yorkshire," and others. For these important services Mrs. Mathews would have us understand that the witty author declined to receive any substantial remuneration (*Memoirs of C. Mathews*, ii. 54); but we learn from the memoir of James Smith, prefixed by his brother Horace to the *Comic Miscellanies* of the former (vol. i. p. 97), that he received for his labour the munificent sum of 1,000*l.* "A thousand pounds for tomfoolery!" he adds; but, as Mathews said to him, "You are the only man in London who can write what I want, good nonsense." The "Polly Packet" was the production of R. B. Peake, who also wrote the "Comic Annual" for 1830 and the monopolylogue "Eddystone Lighthouse." The "Spring Meeting" (1829) was written by W. T. Moncrieff; the song "Nightingale Club" (with which Mr. Mathews "favoured the company" on the occasion of the memorable dinner given at the Freemasons' Tavern, June 27, 1817, to celebrate the retirement of John Philip Kemble from the stage) by George Colman the younger; the "Humours of a Country Fair" by the son of the comedian, the late C. J. Mathews; the "Trip to Paris" by John Poole, of *Paul Pry* celebrity; the "May Queen," in which occurs the character of Caleb Pipkin, by John Baldwin Buckstone, now, it is painful to learn, destitute and dying; "Monsieur Mallet"—that "fine natural tragedy" which, a contemporary critic remarked, if Sterne had written, he would have selected Mathews to impersonate, and in which, according to the *Examiner*, he "who had made millions of hearts dance with mirth" perhaps for the only time "touched one with pain"—by H. W. Montagu; the "Comic Annuals" for 1831, 1832, and 1833, conjointly by Richard Brinsley Peake and Charles J. Mathews; the song "Bow Street" by R. B. Peake; while another of Mathews's most successful performances was due to the pen of Thomas Hood. It was, too, by C. J. Mathews that the interesting catalogue of his father's renowned gallery of dramatic pictures was drawn up, when this was exhibited to public view at the Queen's Bazaar, in Oxford Street, in May, 1833. "Every man should have a hobby," had wisely written to Mathews his friend Horace Smith (who was, by the way, later to write his epitaph); and the theatrical museum and picture gallery, the result of long years of persevering research and an outlay of some 5,000*l.*, had become the very pride and glory of its owner's existence. The pictures, of varied excellence regarded as works of art, but unequalled in interest as illustrative of our dramatic history,

were nearly 400 in number, and were arranged in a gallery built expressly for their accommodation, from a design by the elder Pugin, at the residence of their owner, Ivy Cottage, Kentish Town. Here they were visited by a constant throng of sight-seers, who were, perhaps, attracted in a greater degree by the celebrity of their possessor than the artistic interest or merit of his collection. However this may be, they invaded his privacy with remorseless assiduity, and converted what was designed to be a peaceful retreat into a mere show place; but when the gallery could be seen by any one for a shilling the charm was gone, and the result of the exhibition was a loss of 150*l.* As to the ultimate fate of the pictures themselves the biographer is silent, so a few words may here be said. The unfortunate issue of certain speculations in which Mr. Mathews had invested his savings, and his failing health, compelled him to relinquish Ivy Cottage and seek a cheaper residence. Here he could provide no room for his pictures, and another home had to be found for them. It was at once felt that there could be no more fitting destination for the collection than the rooms of the Garrick Club, and a proposal of sale was made to that body. It was not, however, at that time in a position to make a commensurate offer; but when the owner died, in 1835, an arrangement was made by the widow with Mr. John Rowland Durrant, a wealthy stockbroker of London, who agreed to purchase it for the club, on the condition that he should receive five per cent. for the outlay till it should be in its power to reimburse him. On his death, however, he made a free bequest of it to the club, which now most appropriately possesses in perpetuity this celebrated gallery, which constitutes undoubtedly one of the most instructive, interesting, and valuable art-collections to be found in the metropolis.

To return for a brief moment to the "At Homes." It must be admitted that these ephemeral pieces, like the sometime equally celebrated "Lecture on Heads" of George Alexander Stevens, even as improved by Pilon and Charles Lee Lewes, are terribly hard reading nowadays, and we are led to wonder at the enthusiasm of critics and the facile evocation of the "gaiety of nations." But it must be remembered that we possess them only in pirated, incomplete, and unauthenticated editions, and, above all, that the plastic power is absent of him who alone could give life, unity, and amplification to designedly rude and imperfect forms. As Mrs. Mathews writes:—

"It is quite impossible that Mr. Mathews's entire entertainments can ever appear in print. *They never have been published*, and I am not sure that it would be fair to the gitted authors who contributed to them to put them forth in their disjointed state, being imperfect as they were written down by the reciter of them. The extraordinary links which his genius supplied, holding the whole together, are wanting. These entertainments

were not only written *for* him, but *to* him, and may not be inaptly likened to the fairy-formed slipper of Cinderella, which, though symmetrical in itself, and brilliant and lucid in its quality, proved unfitting and useless to all but the original wearer."—*Memoirs*, vol. iii. p. 449.

The foregoing remarks are applicable also to another piece, with a description of which, from its contemporaneous and general character, I may appropriately conclude this trivial contribution to "special bibliographies":—

"Paul Pry, in which are all the Peculiarities, Irregularities, Singularities, Pertinacity, Loquacity, and Audacity of Paul Pry, as performed by Mr. Liston, at the Theatre Royal, Haymarket, with unbounded applause. With the song of Cherry Ripe. London, T. Hughes. Price sixpence." 1826. 8vo. pp. 24.

Written by John Poole, author of *Hamlet Travestic*, *Phineas Quiddy*, the immortal *Little Pedlington* (one of the finest satires in the language), numberless magazine articles, and some half-century of dramatic pieces, all more or less successful. His reputation as a humourist was such that when *Pickwick* first appeared it was generally attributed to him. He died at the age of eighty-seven, in Kentish Town, London, February, 1872, in the receipt of an annuity of 100*l.* from the Civil List, which had been obtained for him mainly by the exertions of Charles Dickens. The "song of Cherry Ripe," promised on the title-page, will be sought for in vain; but there is a capital coloured folding frontispiece of "Mr. Liston as Paul Pry," engraved by P. Roberts from a design by "G. Cruikshanks." WILLIAM BATES, B.A.

Birmingham.

"OF COURSE."

If Philip Dormer Stanhope—the well-known and, as some would call him, celebrated Lord Chesterfield of the last century—were now alive, I think he would be penning another letter to his son on the use, and on the abuse, of the above stereotyped phrase, with which so much of modern conversation is interlarded. We can hardly doubt the view he would take of it. Judge of, and guide to, good manners as he was, recoiling from everything that could give offence in the most remote degree to others, he would surely condemn its so frequent application in the senses it generally bears. It may be admitted that, just as some habitually disfigure their conversation with an oath, more from heedlessness than of malice prepense, so many use this expression from thoughtlessness rather than from a desire to wound. Still, it is not on that account the less ill-bred, nor does it the less require to be put down by the strong common sense and common assent of society; it is, in my opinion, a phrase of sinister and odious intendment. The English language alone employs it. Why should it? The polite French have invented words rather of *agreement*. "Exactement," "certainment," "sans doute," "justement," are calculated to propitiate and soothe, not to irri-

tate. To be "au courant" of the news is the nearest synonym they have to it. The polished Greek and ruder Roman had no equivalent for it. Germany is without it. Our barbarous law Latin, it is true, had its writs "of course" (*de cursu*), and our legal staff its "Cursitor clerk" (whose employment it was to copy those writs), and even its "Cursitor baron"; but it is hardly necessary to say that, though the same in name with our objectionable phrase, they had no further connexion with it.

First, then, there is what we must call the "of course" Peevish, the peevishness being always marked by the asperity of tone with which it is uttered, as if the remark to which it is the reply were thought a truism, or too trite, or too uninteresting, or too troublesome to be worth attending to; "you simpleton" or "you bore" for asking such a thing, though not perhaps expressly, yet being impliedly added to this use of the expletive, as if the interrogated party were insulted by the bare idea that the answer could be different from what he thinks it to be, and thought it a reflection on his reputation or credit for sagacity to hint that it might be, or that he should have done, or not done, as the case may be, the act in question. Of this kind are the following:—

"Have you seen the *Times* to-day?"—"Of course I have."

"Do you subscribe to a circulating library?"—"Of course I do."

"Are the harvest prospects bad in your part of the country?"—"Of course they are."

"Do you go out much in London?"—"Of course we do."

"Have you generally good health?"—"Of course I have."

"Have you had a wet spring?"—"Of course we have."

2. There is the "of course" Supercilious, where the offensiveness of it lies rather in the question than in the answer; an emphasis being here also laid upon it, but no temper evinced in the stress, as in the former case. Thus:—

"Of course you were at Lady S.'s 'at home' last night?"

"Of course you did not go to Paris without seeing the church of St. Augustin?"

"Of course you saw the eclipse last night?"

"Of course you understand the principle of the electric light?"

Here, if the party interrogated has not done or does not know the thing which the other assumes he does, an insinuation is conveyed that the former is very much behind the rest of the world (and particularly behind the interrogator). The ungraciousness would be avoided and the information required equally obtained by the simple omission of the expletive. It is the prefix which contains

the sting, because it implies a detrimental comparison with another.

3. There is the "of course" Incriminatory, as in the following:—

"Of course you did not forget to post my letter?"

"Of course you took the number of that cab?"

Here, it is obvious, if the party has not done the thing required (which is very possible), blame attaches to him in the mind of the questioner, and it is not either pleasant or courteous for an acquaintance to blame one.

There is a singular speech, which I have met with, of the late Sir Robert Peel, who, as every one knows, was a great master of language, and of correct and well-poised language—where he used three times, I think in three consecutive sentences, the phrase in question, without apparently much animus—certainly not the Supercilious or Peevish animus—but, at the same time, without its adding anything to the force or dignity of the sentence: "Of course I should say by all means let those who so desire go through all the examinations." "If the House does not think I am right in my proposal, it will of course not be acceded to." "If the thing were not good in itself, of course the mere fact that other countries have it would not prove the desirableness of what I desire to establish"—of which the second clause, expanded, may be thus paraphrased: "If the House does not think me right, &c., I gladly bow to their decision, and cannot think so highly of my own opinion as to doubt the propriety of their acting against it, as it is perfectly natural and proper that they should." Here the phrase occurs in the inoffensive, and even laudable, because self-depreciatory, sense presently to be mentioned.

4. There is the "of course" Meaningless, where it is purely an expletive, and might be omitted without altering the sense, being redundant, and containing no question or emphasis, and requiring therefore no answer; *e.g.*, "Of course there are always faults on both sides"; "Of course you must do what you think proper."

5. In two senses, and two only, does the use of our phrase seem quite legitimate and unexceptionable. First, in what may be called the sense Confidential. Thus, "Of course, old fellow, the next time you are our way you will stay to dine and sleep," "Of course, my dear friend, you will not scruple to tell me if it is at all inconvenient to you to receive me," are commendably hearty ways of issuing an invitation, and showing confidence in intimacy. Secondly, the sense self-depreciating or humbling, as in the above speech of Sir Robert Peel. "Of course you are the best judge, and know better than I do." C. F. TROWER.

KING'S HALL, CAMBRIDGE.—I have latterly been examining the accounts of King's Hall, Cambridge

(since expanded into Trinity College), and send you certain facts which should go to "N. & Q."

1. The principal endowments of the college were the fee farm rent of Scarborough, 42*l.* 11*s.*; a payment from the abbot of Waltham of 7*l.* 10*s.* 8*d.*; another from the monastery of Sawtry of 33*l.* 6*s.* 8*d.*; and 20*l.* from the revenues of Beds and Bucks, to be paid by the sheriffs of those counties. The Sawtry contingent was very ill paid.

2. In 1428 the college pays 12*d.* to the "historie ville Cantab." It would be well if all notices of early dramatic performances were registered.

3. In the same year the Cardinal Bishop of Winton* visited the college on the Monday before Michaelmas at the third hour of the morning, and left next day *hora nona*, viz., on the vigil of St. Michael. He visited the college again in 1440.

4. In 1438, on June 3, the son and heir⁺ of the Earl of Huntingdon (afterwards Duke of Exeter), with four servants, came to the college. He resided in the college, apparently under instruction, for about three years, the charges incurred by him amounting to a little more than 30*l.* a year. Two other persons came into residence with him, John and William, and are called Bastardi de Huntingdon. This personage afterwards married Anne Plantagenet, eldest daughter of Richard, Duke of York, and was driven into banishment during the civil wars. He is the Duke of Exeter whom Philip de Commines says he saw begging his bread in the Low Countries.

5. In the spring of the year 1444 died John Paston, steward of the college. These Pastons were everywhere. He purchases provisions for the college up to April 3. In the same year the college receives twenty-seven books from his executors, in part payment of debts owed by him to the college. These books are valued at 8*l.* 17*s.* 4*d.* One would like to know what these books were.

6. In 1504 the college entertained Margaret, the king's mother, who was probably engaged with the affairs of her two Cambridge colleges at this time.

7. In 1541-2 the annual pension due from the abbey of Sawtry is paid by the "Lord Cromwell" and "Mr. Williams"; and for some years about this time the college makes an annual gift of barley for the maintenance of the poor.

I may add, as all information about the Pastons is of interest, that William Paston was one of the stewards of Hickling Priory early in the reign of Henry VIII., and that he appears to have been knighted in the year 1519, for before this year he is merely styled "armiger," afterwards "Sir Wm. Paston," in the Hickling book. J. E. T. R.

CARDWELL'S "TWO BOOKS OF COMMON PRAYER COMPARED."—A mistake, not to be expected from

[* Henry Beaufort, Cardinal of St. Eusebius, Bishop of Winchester, 1426-47.]
[† Henry Holland.]

so learned and accurate a writer as Dr. Cardwell, occurs in the preface to this work, p. xxxv, which is possibly the parent of a far grosser mistake. He says:—

"There have always been, and probably will always continue, two opposite parties, who, though devotedly attached to the doctrines of the Church, have sought for a new revision of the Liturgy; the one, as was the case at the beginning of the last century, desiring that the prayers of consecration and oblation should be restored," &c.

Here it is evident that Dr. Cardwell ought to have written "invocation" instead of "consecration." The mistake I allude to is one mentioned in "N. & Q.," 5th S. ii. 128, 157, 175, 211, where, in "Liddell v. Westerton," the original judgment declared that "the prayer for the consecration of the elements was omitted" in the Book of 1552, and continued so till the revision of 1662. I then suggested (p. 212) that the error arose from the judges looking cursorily into some book—Cardwell's, for instance—where the offices are printed side by side, and seeing the column by the side of that of 1549 blank (for the prayer of consecration was shifted in the second Book to a place further on) hastily concluded that it was omitted altogether. It is possible that the above passage in the preface may have caught their eye and they may have looked no further. E. LEATON BLENKINSOPP.

THE "MAYORESS'S SERJEANT" AT OXFORD.—I find indexed by Mr. Gomme from the returns of the Commissioners on Municipal Corporations the above official. I cannot find among either the ancient or modern records of the city a note of any such officer having existed in Oxford. Certainly in the accounts no payment has been made to one, nor do elderly people that I have asked ever remember that the old corporation possessed such an ornament. The mayor's serjeants were two in number, and I can only suggest that the error has been made of putting the word "mayor" in the plural number instead of "serjeants" when the evidence was taken. W. H. TURNER.

Oxford.

"ABBEY."—Durham Cathedral is still called "the abbey" by old-fashioned residents, but at the Grammar School it is never called anything else. Boys and masters alike commonly speak of "going to abbey," and doubtless have done so ever since the school was founded by Henry VIII. On the other hand, the term has never become current in the University, which has not yet completed its first half century of existence, and the members of which have mostly come from distant places. J. T. F.

Ep. Hatfield's Hall, Durham.

CHESHAM, BUCKS.—I have lately made copies of all the inscriptions now to be found within the walls of St. Mary's, Chesham, formerly known as

the parish of Chesham, Leicester. This church was admirably restored some ten years since under the care of the late Sir Gilbert Scott, and all the monuments and slabs carefully preserved. These inscriptions are at the service of any of your contributors. I have also had the opportunity of looking at the registers, which, dating from 1538, are both in excellent preservation and well kept. Of less usual names, the following occur from the earliest times: Byrch (or Birch), Puddephatt, *Overstreete*, *Timberlake*, *Gosham*, *Twitchell*, *Batchelor*, *Darvell*, *Culverhouse*, *Putnam*, *Tokefield*, *Weedon*. Those in italics are apparently now extinct, at least in the parish, where they occurred very frequently, as shown by the registers; the others are still quite common, though I think indigenous nowhere else. Some notes on Chesham will be found in vol. iii. of *Records of Buckinghamshire* (the publication of the county Archaeological Society), p. 51 *et seq.*, and in vol. iv. p. 24.

W. C. J.

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.]

SATIRICAL PORTRAITS BY BUNBURY, DARLY, AND OTHERS.—Before me is a numerous collection, comprising portions of several series of etched satires, some coloured by hand, mostly on the Macaronies of c. 1765-72, and portraits of noteworthy persons of that era. Many of these examples are inscribed, or otherwise identifiable, as likenesses of the Duke of Grafton, Lord Anrum, Miss Catley, Mr. Thrale, Ensign Horneck, brother of the "Jessamy Bride," General Fitzpatrick, brother of the Earl of Upper Ossory, &c. A considerable proportion of them are unknown to me and the Bunbury family. Can any of your readers enable me to identify these and record the names of the persons in question? These prints were all published by M. Darly at 39, Strand.

O.

10, The Terrace, Hammersmith, W.

HOGARTH'S "TIME SMOKING A PICTURE."—Can any reader of "N. & Q." give me any particulars respecting the verses under this etching?

J. J. D.

HOMER'S COLOUR BLINDNESS. THE HOT AND COLD DAYS.—Who was the writer who drew from Mr. Gladstone's facts (*Nineteenth Century*, Oct., 1877) as to Homer's colour sense an argument for the poet's colour blindness, and therefore, by implication, for his individuality?

Can any meteorological contributor supply me with a full list of the "hot days" and the "cold days" which come during the year? I mean those (like the "borrowing days" of March and April)

in which the average temperature is respectively higher and lower than that of the days on either side of them.

CORAX.

"PRINT" AND "PRINTING."—How does it come about that the words "print" and "printing," used colloquially and untechnically, have such a different meaning? I refer to the fact that we call an engraving a "print." E. WALFORD, M.A.

— ARBUTHNOT.—Who was Mr. Arbuthnot, who was the father of the Right Hon. Charles Arbuthnot and of the Bishop of Killaloe? I think he was called Chevalier Arbuthnot and lived in France, owing to the rebellion of 1745; but I should be very glad if any one would tell me his lineage.

C. LISTER KAYE.

Denby Grange, Wakefield.

VISITATION BOOKS, &c.—Will any one kindly say where the original Visitation books are to be seen—of Lincolnshire in 1562 (not copies with later additions); of Northumberland in 1615; of Gloucestershire in 1683?

Over an unfinished standard, accompanied by a coat of arms, is written, "Nota for A. B." Is "nota" a technical word in this connexion?

NOTA BENE.

THE BARONY OF MORTON, CO. DUMFRIES.—Does any account exist of this barony from the time of Robert I. and David II.?

TORBÉLA.

Fort Attock, India.

TROTH, DAUGHTER OF GEORGE FULJAMBE.—Will MR. STANDERWICK kindly send me the baptismal entry of Troth (*i.e.* Truth) Fuljambe? I have half-a-dozen instances of the name in Elizabeth and James's reigns, three of them appearing in the Chancery suits, and wish for more examples. The year 1565 is the earliest date I have yet met with for names commemorative of graces and virtues.

C. W. BARDSLEY.

Vicarage, Ulverston.

JOHN MICHAEL COMINI, A PAINTER ON IVORY.—I have in my possession a small painting on ivory, representing the Madonna and Child ($2\frac{1}{2}$ in. \times 4 in.). The back is encased in vellum, and has written rather illegibly across it the following words: "Tetigit originale euipontio die B. (?) martij 1749 (!) Joan Michaël Comini (?) pinx." It is framed in an elaborately carved and gilded antique frame. Can any of your readers inform me who the artist was and when he flourished (his name is neither in Bryan nor other dictionaries), and whether there is any value attached to the painting?

NAHUM BARNET.

Victoria Parade, Melbourne, Australia.

THE ARCHBISHOP'S DOLE, LAMBETH PALACE.—I have a drawing representing the "Archbishop's Dole at Lambeth Palace": it is a group of persons,

in the costume of 1854 or thereabouts, receiving bread, &c., on Christmas morning. Is that charity *officially* dispensed by the archbishop, and, if so, who left the necessary funds? Any particulars will oblige
J. B.

ST. AUGUSTINE.—Jer. Taylor has :—

“Fiat jus et pereat mundus, said St. Austin, adhæc [*sic*] imagine ne naturæ veritas obumbretur curandum. For images and forms of things the natural and substantial truth of things may not be lost or prejudiced. Let justice be done, whatever may be the result.”—*Ductor Dub.*, pt. i. bk. i. ch. ii. rule 9.

Can any one point out the place in St. Augustine where this occurs? It is left unnoticed in Al. Taylor's edition (Eden's edition of Taylor's works, vol. ix. p. 120). It is apparently the earliest form of a quotation not unknown to “N. & Q.”

ED. MARSHALL.

LONDON TRADE USAGES.—In the year 1662 the son of a Scottish laird left the Borders and went to London, with the view of engaging in trade. He was a scion of an old and distinguished family, and had a patrimony of 4,000 marks; yet we learn from an account of his personal expenses in London that he paid 3*l.* sterling to one John Hopc “to learn him y^e tylor trade.” I am under the impression that, according to the rules of the trade guilds, apprentices, whatever their social rank, had all to go through the same routine in order to qualify for membership in their respective crafts. Can any of your readers inform me if this was so, and, if so, where the rules on the subject may be found? Also, was a practical knowledge of “the tailor trade” necessary at that time to those following the business of linen-drappers?

JOHN RUSSELL.

Galashiels, N.B.

REAR-ADMIRAL CHARLES HUDSON.—I shall feel grateful to any reader of “N. & Q.” who can give me information respecting the parentage and birthplace of Rear-Admiral Charles Hudson, who died February 26, 1803, aged seventy-one, other than the short obituary in the *Gent. Mag.* for April, 1803.

R. HOVENDEN.

RICHARD BAXTER'S “DIARY.”—In Erdeswick's *Survey of Staffordshire*, p. 410, is the following note by the editor, Dr. Harwood, who, speaking of John Pershouse of Reynolds Hall, says: “There is a curious anecdote of one of this family related by Richard Baxter in his *Diary*, in which he describes the treatment he received from this magistrate.” Richard Baxter's *Diary* does not appear to be among his published works. Can any one tell me as to this, and, if not published, where the *Diary* can be seen?

B. R.

SONGS WANTED.—Can any of your readers oblige me by sending the words of a couple of

sea songs I heard many years ago, which I have never been able to get since? One begins with—
“Ben Backstay was a boatswain, a merry, merry boy,”
and ends with the moral—
“Never mix your liquors, lads, but always take 'em neat.”
The other begins with—

“The perils and the dangers of the voyage past,
The ship's at home arrived at last,” &c.

and tells how one Jack Robinson left a sweetheart behind him, and on his return home found her married to another man. Both songs are full of humour and worth preserving.
E. W. S.

SAMUEL MEARNE, bookbinder to Charles II., mentioned *ante*, p. 258.—Is it known where he lived?

C. A. WARD.

Mayfair.

OLD VIEW OF LONDON.—I have an ancient view of London, printed from a plate 14 $\frac{3}{4}$ in. by 11 in., measuring within the ruled lines 14 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in. It is headed with an inscription in German characters, reading “Bildnus de Trossen Staff Londen in Engeland,” and below, within lines, is inscribed on a ribbon scroll “London.” On the left is the royal shield of Elizabeth, encircled with a band and motto of the Garter, surmounted by the crown; on the right is the shield of the City of London within circles of bay leaves. On the top corners two square tablets contain reference to forty-three objects of interest in the view, and underneath are six lines in double columns, with “David Funk Ex.” I cannot find any trace of the view in the catalogue of the Crace collection. A literary friend has pronounced this view unique. I should be glad to know if any collector has met with another impression. The number (34) on the corner induces me to believe that it has been used for a book illustration, but what book it would be interesting to know.
J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

FRENCH TRANSLATION OF “DON QUIXOTE.”—I have *Histoire de l'Admirable Don Quichotte de la Manche*, 5 tomes, à Paris, chez Claude Barbier, 1695, no translator's name given. Is this the same as that mentioned by Brunet as published at Amsterdam, 1696, the first four volumes only being attributed to Filleau de Saint Martin? Where can I learn of the translator of the fifth volume?

W. M. M.

QUEEN ELIZABETH AND THE BISHOPS' WIVES.—In the *Percy Anecdotes* is an account of the bishops petitioning the queen to grant some title more than “Mrs.” to their consorts. I have seen this somewhere in verse. Can any one help me to the reference?

JOHN THOMPSON.

“THE POPISH KINGDOM.”—Brunet says a copy of Barnabe Googe's translation of Naogeorgus's (Kirchmeyer) *Regnum Papisticum* was sold at

Perry's sale and one at Heber's; probably they were the same copy. Will any of the readers of "N. & Q." give me a clue as to where this copy is or to whom it was sold? The copy in the Cambridge University Library bears the autograph of one "John Spiller." Any information will be acceptable.

ROBERT CHARLES HOPE.

[See p. 360.]

LUBBOCK FAMILY.—In the *Perlustration of Great Yarmouth*, vol. iii. p. 266, the following occurs in a foot-note:—

"Thomas Lubbock married Mary, daughter of John Low, of Yarmouth. She died in 1729, aged twenty-three. Lubbock bore Arg., on a chief gu. three mullets of the field, in base a hern standing ppr., and quartered Palgrave and imp. Gu., two lions passant or."

Can any correspondent of "N. & Q." furnish further particulars relative to this marriage, or state from whence the arms which are here described have been taken?

A. E. LAWSON LOWE, F.S.A.

OLD MALTON PRIORY.—From what source is the plan of old Malton Priory in Black's *Guide to Yorkshire* taken? The publishers are unable to help me.

W. H. ST. JOHN HOPE.

Peterhouse, Cambridge.

"A PHYSICAL DIRECTORY, or a Translation of the Dispensatory made by the Colledg of Physicians of London," &c. Third Edition. London, 1651.—Can any of your readers inform me as to the rarity and value of the above work? W. D. S.

"THE FOUR SONS OF AYMON."—Where am I to look for a history of the adventures of "The Four Sons of Aymon"? A friend of mine tells me that he once came across it in an old French black-letter volume, illustrated with rude woodcuts. One of these cuts he had traced. It represented "Les quatre filz" seated very closely together on a long-backed horse, and hastening away evidently from some place of peril. I have examined the indices of your four series, and can find therein no reference to the legend under any head that suggests itself to me.

GEORGE FRASER.

[Consult the histories of mediæval literature by Ampère, Fanoel, and Villemain; and cf. "N. & Q.," ante, p. 333 ("A Quaint Sign"). Speaking of its German version, Metcalfe (*Hist. of Germ. Lit.*) calls the "Heimskinder" a saga of the thirteenth century, "at the bottom of which lies considerable poetic power."]

AUTHORS OF QUOTATIONS WANTED.—

Wanted *exact* transcripts of the passages referred to in the works of the following authors. Will some correspondent of "N. & Q." kindly extend a helping hand to a forlorn Norwegian?

Mrs. Jameson, *Essay on Shakspeare's Heroines*: "How rich in variety love shows in Shakspeare's women," &c.

Currie, *Life of Burns*, farewell scene between Burns and Mary: "The lovers stood on the brink of a clear stream," &c.

Wordsworth, preface to his *Lyrical Ballads*, 1798: "A poet ought to possess (a) the gift of representation," &c.

Robert Pollok, *The Course of Time*: the passage referring to Byron, beginning, "He seized the harp and nations listened," &c.

Harriet Martineau, *History of England*, on Canning's eloquence: "Never did the fires of the Western forests," &c. S. E. J.

Kristiania.

[We shall be glad to forward the transcripts to our correspondent.]

"Theseus went

His friend Pirith to find.

Oh! that the wives of our days

Were to their mates as kind."

Can any one complete the above verse for me, or tell me where it is to be found? I have been told that it occurs in one of Bulwer Lytton's essays, but I have not been able to find it. A. L. B.

"The groan, the roll in dust, the all-white eye turned back within its socket; these reward your rank and file by thousands, while the rest may win, perhaps, a ribbon at the breast." T. O. W.

"Many there be that come to nod,
But few are they that worship God."

CANTAB.

Replies.

CROMWELL, "THE GLOOMY BREWER."

(5th S. x. 148; xii. 292.)

No evidence has, I believe, hitherto been produced that Oliver Cromwell was at any time of his life a brewer. A brewer in the ordinary sense of the word, as we now understand it, he certainly never was. But he was a farmer, and no doubt grew barley, and it is not at all improbable that he may sometimes have sold his produce in the form of beer rather than of grain. If the manorial records of the places where he lived had come down to us it might be possible to settle the matter, for farmers who sold beer frequently incurred small penalties by breaking the excise of ale as it was called, that is selling beer which the ale taster did not regard as of sufficient strength. I have recently examined a long series of manor rolls relating to a place in this neighbourhood. I am almost certain that a brewer, in the meaning we now give to the word, never lived there, and yet there was never a year passed by without some one being fined for breaking the assize of ale.

The story that Oliver was a brewer is no modern invention. I have come across allusions to it over and over again in seventeenth century literature, but as they were mere gibes they did not seem to have much historical value, and I commonly made no memoranda concerning them. One example I can, however, call to mind. A Mr. Pooke, of Exeter, was in 1654 punished for calling his highness the Lord Protector "a barrel-bearer" (*Gleanings from the Municipal and Cathedral Records of Exeter*, by W. Cotton and Hen. Woolcombe, p. 166).

It is probable that the song called "The Protecting Brewer" was written during Oliver's life time. It occurs in the first edition of *The Rump Songs*. The last verse but one runs thus:—

"Now here remains the strangest thing,
How this Brewer about his Liquor did bring
To be an Emperour or a King."

This seems to point to June, 1655, for we find that at that time the Queen of Bohemia had heard from the French ambassador that he would probably take upon himself the title of "Emperour" (*Archæologia*, xxxvii. 228). There is further evidence that the gossip of London pointed towards an imperial title to be found in a letter dated June 15, 1655, which is abstracted in the *Historical MSS. Com. Rep.*, vi. 438. EDWARD PEACOCK.
Bottesford Manor, Brigg

Allusions to Oliver Cromwell as a brewer, and jokes about "hops," "grain tubs," and his "copper" nose, are very numerous in the songs and squibs of the period. They may be found in the volumes of the *Rump Songs*, *Loyal Songs*, *Antidote to Melancholy*, *Pills to Purge Melancholy*, the various volumes of the *Drolleries*, &c. The following are all from one volume only—the second of Ebsworth's edition of the *Drolleries of the Restoration* ("Merry Drolleries"). These volumes give a better picture of the rancours and jealousies of the time, of the hatred of Puritanism, and the loyalty and light-heartedness (and worse) of the Cavaliers, than, perhaps, any others in the language. The editor goes well into these various matters in his introductions.

"The wisest great Prince, were he never so stout
Though [he] conquer the world, and give mankind a
rout,

Did bring Nothing in, nor shall bear Nothing out.
Old *Noll* that arose from High-thing to Low-thing,
By *brewing* rebellion, *Nicking*, and *Frothing*,
In sev'n years distance was all things, and Nothing."

"A Song of Nothing," *Drolleries of Restoration*,
vol. ii. p. 67.

"Come let's purge our brains from *hops* & *grains*
That do smell of Anarchy;
Let's chuse a King from whose veins may spring
A sparkling Progeny;

* * * * *

If a *Cooper* we with a *red-nose* see
In any part of the Town,
That *Cooper* shall, with *Adds* royal,
Be *Keeper* of the Crown."

Idem, pp. 121-3.

"*Covenants* and *Oaths* are badges of dissembling,

'Tis the politick pulls down the pure:
To *Profess* and *betray*, to *plunder* and *pray*,
Is the only ready way to be great,
Flattery doth the feat:

Ne'r go, ne'r stir, will venter further
Than the greatest *Dons* in the Town,
From a *Copper* to a *Crown*."

Idem, p. 198.

"Of all the Professions in the Town,
This *Brewers* trade did gain renown,
His liquor once reacht up to the *Crown*,
Which no body can deny.

Much blood from him did spring,
Of all the trades this was the King,
The *Brewer* had got the world in a *sling*,
Which no body, &c.

* * * *

He fear'd no powder, nor martial stops,
But whipt *Armies* as round as tops,
And cut off his foes as thick as *hops*,
Which no body, &c."*

Idem, p. 222.

"A *Brewer* may be a Parliament man
For there the knavery first began,
And *Brewer* most cunning Plots he can,
Which no body, &c.

A *Brewer* may put on a *Nabal* face,
And march to the Wars with such a grace,
That he may get a *Captains* place,
Which no body, &c."

Idem, p. 252.

"A *Brewer* may be as bold as a *Hector*,
When he has drunk off his cup of *Nectar*,
And a *Brewer* may be a *Lord Protector*,
Which no body, &c.

"The Protecting Brewer," † *idem*, p. 253.

"Then *Oliver*, *Oliver*, get up and ride,
Whilst *Lords*, *Knights*, & *Gentry*, do run by thy side,
The *Maulsters* and *Brewers* account it their glory,
Great God of the *Grain-tub*'s compared to thee:
All *Rebels* of old are lost in their story,
Till thou *Plod*'st along to the *Paddington-tree*."
"Cromwell's Coronation," *idem*, p. 255.

R. R.

Boston, Lincolnshire.

"POSY"—A SINGLE FLOWER (5th S. xii. 188, 289, 329.)—This is so well known here as a general name for a flower, that it seemed unnecessary for me sooner to testify to the fact. It is a word of old rustic association, the first by which country children used to hear of a flower, the first name they were taught to give it. "See, bonny posy!" the old people and nurses would say, perhaps in consideration of its easier utterance and less confusing meanings than those of the word *flower*, which, in Northern pronunciation, would be far worse than the "ganpa's fowers" of Miss Mitford's *Dora*. The use of *posy* by the poets is chiefly, indeed, on the side of its being a plural, a collection, but not exclusively so; and when I see two instances which seem to belong to the sense of the single flower arrayed against it, I must make a protest. Of the few in print, that of the nursery song already quoted is most familiar:—

* From "The Brewer's Praise," a song of twenty-three verses, every one of which contains one—sometimes two or three—hits at the "brewer."

† Perhaps, on the whole, this is the best of the "brewer" songs.

"O dear! what can the matter be?
 Jockie stays long at the fair, &c.
 He promised to buy me a garland of roses,
 He promised to buy me a garland of posies,
 He promised to buy me a bunch of blue ribbons,
 To tie up my bonny brown hair."

Surely that is sufficiently Northern in composition and language to entitle it to be taken as we understand it: the first for the head (was it not once a "wreath of red roses"?), the second a garland of *posies*, varied or mixed flowers—not bunches of *them*, but a little straw hat and a *bunch* of blue ribbons, &c. Not only the pre-eminence of the rose over other flowers, but the necessity of rhyme for its plural, seems to bring *posies* into frequent use and contrast with it. As to Shakespeare, he used many words in the sense in which they are understood in the North, but which is unknown to the people or the poets of the south of England; and this seems one, as in the mouth of the Welsh parson, the whole verse points to a place real or imaginary:—

"To shallow rivers, to whose falls
 Melodious birds sing madrigals.
 Here will we make our beds of roses,
 And a thousand fragrant posies."

Here will we make our beds, not only of roses, but of a thousand fragrant flowers. "Posy—" or "pwoisy-beds" the old people used to call the flower gardens.

I cannot say that *posy* never meant more than a single flower. I think it was applied to one or more flowers in a button-hole, or held in the hand at church, as formerly, for refreshment. They were always fragrant flowers, and the word *posy* was sometimes used ironically—"a fine posy"—for something of extremely unpleasant scent. It seems often connected with flowers gathered, or to be gathered, and possibly may have some affinity to Welsh *posiaw*, to gather. The entire absence of the word in Jamieson's *Scottish Dictionary* seems against its being of French origin or introduction, especially when contrasted with its general use in our more isolated counties, where such influence hardly reached. Yet Burns uses it, and as we do or did; and no doubt portions of Ireland and Scotland too, before it was thus transferred to America. In a Jacobite song, *Awa', Whigs, awa'!*

"Our thistles flourished fresh and fair,
 And bonnie bloomed our roses;
 But Whigs came like a frost in June
 And withered a' our posies."

In Allan Ramsay's poem *The Vision* the literary sense of the word is shown, and the contrast between this and Burns's use, in the rural sense of *posy*, is striking, as the same still exists, whichever may have been earlier:—

"The Lyon whilk held a thistle in his hand,
 And round his collar gravt I saw this *posy* stand."

No doubt other instances might be found if one had time to look in Northern poetry.

I have just discovered that our Cumberland

glossarists even have not the word, yet a young maid-servant tells me that she used to hear the same word as we in older days, that a daisy, or any flower, was called a *posy*, and that holiday afternoons were spent in getting *posies*, handfuls of *posies*, or bratfuls of *posies* sometimes.

M. P.

Cumberland.

In Tusser's *Five Hundred Points of Good Husbandry* will be found certain quaint "*posies*," as "The Innholder's Posy," "*Posies* for the Parlour," "*Posies* for the Guest's Chamber," &c. The editor of the edition of 1812, the Rev. W. Mavor, Rector of Woodstock, says, p. 283:—

"As a proof that *posies* or inscriptions were not confined to this country, Warton, in his *History of English Poetry*, refers us to a work translated from the Italian in 1584, black letter, entitled *The Welspring of wittie Consegights*. Those with which Tusser has favoured us are all more remarkable for their good sense than for their fine poetry."

G. H. H.

Cirencester.

In Westmorland the word *posy* is generally used for a bunch of flowers, less often for a single flower.

SPRINT.

Kendal.

ORIGIN OF THE WORD "GARRET" (5th S. xii. 302).—I do not admit that *F. galetas*, a garret, which is rightly derived by Littré from *Galata*, is the same word as our *garret*. Why should I, or where is there a tittle of evidence to that effect? Littré does not say anything of the kind; he merely says that *galetas* means a garret, not that the *words* are the same. Of course the M. E. *garite* and the *F. galetas* both meant at one time an upper chamber, and they now mean a garret; but this does not *identify* the words—it is only one more proof that similar words are apt to run together. Until Mr. PALMER can produce historical proof that the words *garite* and *galetas* (which Cotgrave separates, and which Littré and Diez practically separate by assigning different origins to them) were originally identical, his whole case breaks down. If the words be examined, they are not particularly alike. The interchange of *r* and *l* is, of course, common; but *garite* has *i* in the second syllable and terminates in *e*, whilst *galetas* has *e* in the second syllable and terminates in *-as*. Modern philology exacts that vowel-changes should be accounted for.

The old use of the words seems to me frequently different. *Galetas* was, most often, a chamber in a castle or mansion. But *garite*, though afterwards assimilated to *galetas* in use, was a military term, and could be used to mean a watch-tower for sentinels. It occurs in this sense in the *Alexander Romance*, ed. Stevenson, l. 1417. But what we want is to find *galetas*, so spelt, in the same sense

in early French. Even then the difference of form remains to be accounted for. I may add that I find myself not alone in the belief that the proposed identification is a mistake.

WALTER W. SKEAT.

If any one will read the long account of Kavanagh* in relation to the etymology of this and closely related words, far too long to reproduce here, he will find a far more probable etymology than MR. SMYTHE PALMER'S. He clearly proves that *galetas*, *grenier*, and *galette* are all radically the same word; that *garret* and *galette* are the grain store, the *granary* of modern times. The etymology now agrees with the fact that cottagers and small farmers have made the upper story the place to deposit wheat and barley in the straw and out of it.

W. G. WARD.

POEMS OF THOMAS WARTON, DIED 1745 (5th S. xii. 208.)—The Rev. Thomas Warton, Vicar of Basingstoke, who was so unhandisomely treated by Amherst in *Terre Filius*, No. x., Feb. 18, 1721, under the designation of "Squinting Tom of Maudlin," had two sons, Joseph and Thomas. All three wrote poems, and as some of the sons' poems were printed before those of the father, bibliographical confusion was the consequence. A reference to the college honours of the three Wartons will perhaps assist in clearing this away. Thomas Warton (senior), B.A. 1709, M.A. 1712, B.D. 1725, died 1745. Joseph Warton, B.A. 1743, M.A. 1759, B. and D.D. 1768, died 1800. Thomas Warton (junior), B.A. 1747, M.A. 1750, B.D. 1767, died 1790.

No collection of poems was printed, I believe, before the death of the father in 1745. The earliest appears to be, "*Odes on Various Subjects*," by Joseph Warton, B.A. of Oriol College, Oxon.: Lond., 4to., printed for R. Dodsley, 1746," pp. 47, price 1s. 6d. The second collection of poems was entitled, "*Poems on Several Occasions*," by Thomas Warton, B.D.: Lond., 8vo., printed for Manby, 1748," pp. 228, price 6s. This book was published by subscription, and dedicated to the Earl of Craven. Joseph Warton published it, "partly to do honour to his father's memory, but principally with the laudable purpose of paying what debts he left behind him, and of raising a little fund for himself" (see Woolf's *Life of Warton*, p. 214). As this book was published in 1748 as the poems of Thomas Warton, B.D., the mere title shows that it was the poems of Thomas Warton senior, as the son was not B.D. till nineteen years subsequently.

The third collection of Warton poems was entitled, "*Poems, a New Edition, with Additions*," by Thomas Warton: Lond., 8vo., printed for T.

* *Origin of Language and Myths*, by Morgan Kavanagh (2 vols. London, 1871), vol. ii. pp. 32-8.

Becket, 1777," pp. 83. It would appear that, though thus styled a *new* edition on the title-page, it was in fact the first collected edition of Thomas Warton junior's poems; but the word "new" led to the erroneous impression that it was a new edition of his father's poems, published in 1748. A second edition was printed in 1778 (?), a third in 1779, and a fourth in 1789. After his death, which occurred in 1790, a new edition of his poems was printed in 1791, which, however, is not called the fifth edition, but is styled, "*The Poems, on Various Subjects, of Thomas Warton, B.D., late Fellow of Trinity College, &c.*, now first collected," Lond., 8vo., printed for Robinson, 1791, pp. 292 (see life in Mant's edition of Warton's *Poems*, 1802, which is called the fifth). For notices of Thomas Warton senior, see Cary's *Lives of the English Poets*, 1846, and *Gentleman's Magazine*, 1846, vol. ii. p. 348.

EDWARD SOLLY.

The poems published in 1748 were by the elder Warton; those published in 1777 were by his son. Lowndes was probably misled by the words "new edition" on the title-page of the latter volume, the contents of which, although never before collected, had been printed at various times. The father and son are the more liable to be confounded from the fact of both having been professors of poetry at Oxford as well as both having had the same Christian name.

F. N.

The volume mentioned by Lowndes is the following:—

"*Poems on Several Occasions*. By the Reverend Mr. Thomas Warton, Bachelor of Divinity, Late Vicar of *Basingstoke* in *Hampshire*, and sometime Professor of Poetry in the University of Oxford. London: Printed for R. Manby and H. S. Cox, on *Ludgate-Hill*. M.DCC.XLVIII." 8vo. pp. iv, list of subscribers, eight leaves, pp. 1-228.

Dedicated to Lord Craven by J. Warton. Ode on the death of the author, signed "Jos. Warton," pp. 226-8.

Malvern Link.

W. C. B.

WERE THE ESSENES SUN WORSHIPPERS? (5th S. xii. 207.)—Bp. Lightfoot has examined this question at some length in his edition of the *Epistles to the Colossians and to Philemon*, 1875: Introduction (pp. 73-113), "On the Colossian Heresy"; and Dissertations (pp. 119-157), "On the Origin and Affinities of the Essenes" (pp. 158-179), "On Essenism and Christianity." The reference is to pp. 87-8, 137-9. Bp. Lightfoot states (p. 137), "The Essene worship of the sun cannot be explained away," and then proves his statement. The passages upon which he seems principally to rest, besides those from Josephus, are these in note 1, p. 88: "Epiphanius, *Har.*, xix. 2, xx. 3, 'Ὀσσηνοὶ δὲ μετέστησαν ἀπὸ Ἰουδαϊσμοῦ εἰς τὴν τῶν Σαμψαίων αἵρεσιν, liii. 1, 2, Σαμψαίοι

γὰρ ἔρμηνεύονται Ἡλιακοί, from the Hebrew שֶׁשׁ, 'the sun.' See the Appendix" (u.s., p. 137). Of one of the quotations from Josephus, *B. J.*, l. c. § 9, ὡς μὴ τὰς ἀγάς ἰβρίζομεν τοῦ θεοῦ, he observes, "There can be no doubt, I think, that by τοῦ θεοῦ is meant the 'sun-god'" (note 2, p. 87). As to the passage cited by Mr. SPENCE from Josephus he remarks, comparing it with one from Philo on the Therapeutæ: "On the attempt of Frankel (*Zeitschr.*, p. 458) to resolve this worship, which Josephus states to be offered to the sun (εἰς αὐτόν), into the ordinary prayers of the Pharisaic Jew at daybreak, see the Appendix" (u.s., p. 137), where it is, "Nor again is Frankel successful in explaining the Essene prayers to the sun by rabbinical practices."

There are some remarks on the value of Epiphanius as an authority at p. 138, in which the objections that may be raised on this head are anticipated.

ED. MARSHALL.

In reply to Mr. SPENCE, Philo speaks often of the sun being a symbol of the soul and of the divinity. On the Therapeutæ, whom some consider the same as the Essenes, Philo says they made their morning and evening prayers towards the sun, and at their great annual festival remained up all night till the sun rose.

Josephus, in *B. J.*, chap. viii. 5, 9, not only speaks of the Essenes in the same way Philo does of the Therapeutæ, as saying their morning and evening prayers towards the sun, but on certain occasions that they avoided the light of the sun lest it should be defiled.

Pliny wrote to Trajan that the Christians prayed towards the sun. Tertullian, *Apology*, xvi., and *Ad Nationes*, xiii., says the Christians were accused by the Gentiles of worshipping and having the sun for their god. Tertullian replied it was made with more verisimilitude and information than other charges were made against the Christians. They did worship towards the sun, and kept with rejoicing every week the day of the sun, Sunday; but, Tertullian says, with another purpose than that of worshipping the sun. Philo says the Jews and Therapeutæ did not worship the sun. The Christians said the same. Perhaps the practice, where it exists, is a survival of the worship of the sun, at one time, Diodorus Siculus and Macrobius said, the most universal worship of the world, in the sense of Goethe, as "the manifestation of the highest being, and productive power of God."

W. J. B.

Dr. Theodor Keim is not the author of this accusation, which originated with Zeller (*Geschichte der Philosophie*, vol. iii. pt. ii., p. 583). This author endeavours to show that Essenism and Neo-Pythagorism are identical, and draws a number of parallels between their teaching. Most of these

parallels are based on assumptions only, and are not borne out by the facts.

N.

"THE TURKISH SPY" (5th S. xi. 225, 378; xii. 177).—From all the best evidence before us it appears that the book was written by Jean Paul Marana, a native of Genoa, 1642-1693. To conceal himself the writer assumed the name of "Mahmut the Arabian." When the book was translated and first published in English the real author's name was perhaps not known, and certainly was not given. Mrs. Manley stated that it was the work of her father, Sir Roger Manley, who had written the whole of the first volume when he died, and left all his papers to Dr. Midgeley, who completed the work, and assumed all the credit of it (*Life of Rivella*, 1714, p. 15). The matter is referred to by John Dunton (in his *Life and Errors*, 1705, p. 242), who hints pretty broadly that, though Dr. Midgeley took the credit, he did not write the book, which was the work of "Mr. Bradshaw, a most accomplish'd Hackney Author." Cibber (in the *Lives of the Poets*, 1753, vol. iv. p. 4) repeats the same story in very distinct terms—that Sir Roger Manley wrote the first volume, that Dr. Midgeley obtained his papers, and with assistance completed the seven other volumes; and this story in time was copied by Baker into the *Biographia Dramatica*, where the author is stated to have been Sir Roger Manley. I do not think it has ever been attributed to his clever, but very unscrupulous, daughter Madame de la Riviere Manley, the author of the *New Atalantis*. Afterwards, when it was discovered that the *Turkish Spy* was not an original English work, but a translation, this error was corrected, and in all modern works it is stated that Marana certainly wrote the first part, if not the whole, and that Manley had had the credit in error. Possibly Sir Roger may have been occupied with its translation at the time of his death, and Midgeley, with the aid of Bradshaw, may have completed and published it.

A great deal has been written about the *Turkish Spy*. A very valuable note may be found in "N. & Q.," 3rd S. v. 260, giving many references. A notice respecting Elia and the roast pig legend, and the similar story as to roast beef in the *Turkish Spy*, are inserted in 4th S. viii. 414.

EDWARD SOLLY.

I have much pleasure in acceding to Mr. WHYFE'S suggestion that I should give my authority for stating that the author of the *Turkish Spy* was Mahmut the Arabian. I have the work in eight volumes, and as a frontispiece to six of them is given a portrait of "Mahmut, the Turkish Spy, *etatis sue* seventy-two." The first volume has a general preface extending to nearly forty pages, which gives some account of the author's life and a summary of the principal European events of the time. It is stated, on the

title-page, that the work was written originally in Arabic, translated into Italian, and from thence into English. My copy was in the library of the Rev. Antony Saunders, rector of Lambeth in the reign of Queen Anne, and is the fourth edition: "Printed for H. Rhodes at the corner of Bride Lane in Fleet Street, J. Hindmarsh over against the Royal Exchange, and R. Sare at Gray's Inn Gate in Holborn, 1694." The persons mentioned by Mr. Whyte may have been translators of this work.
C. L. PRINCE.

"THE SNOB" (5th S. xii. 268.)—Thackeray's connexion with this short-lived periodical is referred to in Mr. Anthony Trollope's memoir of Thackeray, included in Mr. John Morley's series of "English Men of Letters" :—

"In 1829 a little periodical was brought out at Cambridge called the *Snob*, with an assurance on the title that it was *not* conducted by members of the university. It is presumed that Thackeray took a hand in editing this. He certainly wrote and published in the little paper some burlesque lines on the subject which was given for the Chancellor's prize poem of the year. This was *Timbuctoo*, and Tennyson was the victor on the occasion."—P. 5.

Again (p. 7) : "I do not know that there is any evidence to show that he was connected with the *Snob* beyond the writing of *Timbuctoo*."

W. P. COURTNEY.

15, Queen Anne's Gate.

Will MR. HAILSTONE favour the readers of "N. & Q." with a transcript of this early poem?

EDWARD RIGGALL.

Bayswater.

The *Snob* is believed to have been projected and edited by Thackeray and his friend W. Lettson. There is an account of it with extracts, including the parody on the Poet Laureate's *Timbuctoo*, in *Thackerayana*, Lond., 1875. The *Snob* was succeeded by the *Gownsmen* in 1830, which lived to the seventeenth number. The dedication

"To all proctors, past, present, and future—
Whose taste it is our privilege to follow,
Whose virtue it is our duty to imitate,
Whose presence it is our interest to avoid,"

is ascribed by Mr. Trollope to Thackeray.

BIBLIOTHECARY.

See the preface to Mr. Thackeray's *Book of Snobs, Collected Works*, 1878.

EDWARD H. MARSHALL.

The Temple.

MADAME LE BRUN (5th S. xii. 328.)—If the portrait referred to be of Mrs. Abington it must represent a woman of about sixty years of age. Your correspondent is mistaken in saying that this lady was an actress at the time he mentions, about 1802. She left the stage in 1798, and lived in retirement until her death, which took place in

1815. See *Their Majesties' Servants*, second edit., p. 329.
CHARLES WYLIE.

THE "MIRROR" (5th S. xii. 128.)—It was projected by Henry Mackenzie and some members of a small club called the Tabernacle, composed chiefly of lawyers, who used to meet in a tavern kept by a Frenchman named Bayll. The associates of Mackenzie were Craig, Cullen, McLeod Bannatyne, and Abercromby (afterwards judges), Blair (Solicitor-General), and G. Home (Clerk of Sessions), and amongst the correspondents were Lord Hailes, Fraser Tytler, Dr. Beattie, D. Hume, Cosmo Gordon, Prof. Richardson, and W. Strachan. The *Mirror* came out twice a week; 110 numbers appeared between Jan., 1779, and May, 1780. Five years later the same writers brought out the *Lounger* ("N. & Q.," 5th S. ix. 33). This was published only once a week, and 101 numbers were printed between Feb., 1785, and Jan., 1787. Both of these papers have been many times re-printed, and in most of the later editions the names of the writers of the articles are given.

EDWARD SOLLY.

The *Mirror* and the *Lounger* were both incorporated in the *British Essayists*, edited by Berguer, 45 vols., 12mo., London, 1823. When it was resolved to publish the papers the name of the association was altered from the "Tabernacle" to the "Mirror Club." MR. WALFORD should refer to the concluding number of the *Mirror*. He might also consult with advantage Kay's *Caricature Etchings*, orig. edit., 1837, vol. i. p. 303.
JAMES NICHOLSON. †

Murton, Berwick-on-Tweed.

The sale of the *Mirror* during the progress of the publication never exceeded four hundred copies. When republished in 12mo. volumes a considerable sum was realized from the copyright, out of which the proprietors presented 100*l.* to the orphan hospital, and treated themselves to a hogs-head of claret, to be drunk at their ensuing meetings (Timperley's *Dictionary of Printers and Printing*).

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

Mr. Mackenzie was the author of the *Man of Feeling, Julia de Rouvigné*, &c., and to him, I believe, was entrusted the editorship of the *Mirror*.

FRED. A. JESSETT.

Henry Mackenzie was born July, 1745, and died Jan. 14, 1831.
A. C. S.

MR. WALFORD will find much information of the kind that he desires in that part of the treasury of "N. & Q." indicated as 5th S. ix. 33.

ST. SWITHIN.

WHO HAS NOT HEARD OF THE "MISTLETOE BOUGH"? (5th S. xii. 206.)—I remember this sad

story very well. There was an engraving of the discovery of the three brothers in one of the illustrated papers of the day. The boys, however, had not been playing at hide-and-seek, but had got into the bin to hunt for beans amongst the oats. There was a small crevice near the hasp, which admitted sufficient air to the centre compartment to keep its occupant alive.

W. J. BERNHARD-SMITH.

Temple.

"THE RISE AND FALL OF THE IRISH NATION," BY SIR JONAH BARRINGTON (5th S. xii. 308.)—MR. BLENKINSOPP can get for two shillings a well-printed and bound copy of the work entitled as above from Duffy of Dublin and London. I have it before me.

W. G. WARD.

Perriston Towers, Ross, Herefordshire.

In 1832-3 Sir Jonah Barrington resided at Saint Germain-en-Laye. Probably this will explain why the book MR. BLENKINSOPP inquires about was printed in Paris.

RALPH N. JAMES.

Ashford, Kent.

"HISTORY OF THE MUTINY AT SPITHEAD AND THE NORE" (5th S. xii. 307.)—I was very much surprised on reading PROF. MAYOR'S note respecting the above work. I know for a fact that the late Mr. Thomas Tegg in 1842 paid Mr. Johnstone Neale the sum of 70*l.* for writing this work, and I feel convinced, knowing Mr. Neale to be a man of honour and a gentleman, that he would never have placed his name on the title of a book unless he had been the author.

WILLIAM TEGG, F.R.H.S.

THE STEERING WHEEL (5th S. xii. 269) was first used about the year 1415, in the reign of Henry V.

ALFRED BURTON.

13, Dover Street, W.

"SOWLE-GROVE" (5th S. xii. 187.)—On this word PROF. SKEAT (E.D.S., B. 19) has the note: "*Sowl*=swill, wash out (Atkinson's *Cleveland Glossary*): *grove*=ditch. The name *swill-ditch* answers to *fill-dike*; see *February* in the *Whitby Glossary*." This derivation is, I think, preferable to that proposed by your correspondent.

W. F. R.

Worle Vicarage.

SIR ROWLAND HILL (5th S. xii. 208.)—At the time the freedom of the city of London was conferred upon this eminent man, upon his signing the honorary roll of citizenship,

"it was pointed out to him by the chamberlain that the archives in the City Library showed that he was the third of that name and family who had become connected with the City. The first was a direct ancestor of his and bore the same arms, viz., Sir Rowland Hill, citizen and mercer, who was Lord Mayor in 1549, a benefactor of Christ's Hospital, and founder of the Grammar School at Drayton, Salop. The second was General Sir Rowland Hill, who in 1814 received the honorary freedom of the City for his

services at the battle of Vittoria."—*City Press*, June 7, 1879.

I shall be glad to learn what authority there is for the statement that the late Sir Rowland was a descendant of Sir Rowland Hill the Lord Mayor. The late Matthew Davenport Hill, Q.C. (M.P. for Hull, 1832-4), who was Sir Rowland's eldest brother, informs us that "his brother's Christian name was given to him because of the high estimation in which his grandmother held Rowland Hill, the celebrated preacher." And his father, Mr. Thomas Wright Hill, who died in 1851, at the advanced age of eighty-eight, says, in an autobiographical sketch published shortly after his death, "My grandfather John Hill was a tailor in Kidderminster. He was a very honest, industrious man. His eldest son was my father, James Hill, who was apprenticed to a baker at Birmingham." It does not seem, therefore, that the family of the late Sir Rowland claimed any connexion with the Hills of Hawkestone Hall.

W. D. PINK.

Leigh, Lancashire.

BYRON'S "ENGLISH BARDS," &c. (5th S. xii. 226.)—In Murray's one-volume edit., 1837, this is a portion of the foot-note to the *Satire*:—

"On his (Byron's) return to England, a fifth edition was prepared for the press *by himself*,* *with considerable care*, but suppressed, and, except one copy, destroyed, when on the eve of publication. The text is now printed from the copy that escaped; on casually meeting with which in 1816 he *reperused the whole*, and wrote on the margin some annotations, which also we shall preserve."

Now, it was not his lordship's wont to allow a printer's error to remain uncorrected or unnoticed, and if "creaking" presented itself to his eye would not the "unsuitable" word have been denounced, together with the compositor, printer, *et id genus omne*? With all deference to Mr. DIXON'S opinion, and though "croaking" may agree with "hoarse," I greatly prefer "creaking couplets"—grating as a rusty hinge—as far more expressive; and query, was not Byron thinking of Hotspur's words, who says of "these same metre ballad-mongers" that he would rather hear

"A dry wheel grate on the axle-tree"?

Shakespeare, in *Hamlet*, iii. 2, makes the prince say,

"The croaking raven

Doth *yellow* for revenge,"

almost the same meaning Mr. DIXON assigns to "creaking," which really means making a grating sound, and surely a creaking couplet may with truth be said to grate harshly on the tympanum. The MS. most probably is in the great house in Albemarle Street, and, if so, Mr. Murray can, no doubt, settle the *letter* in question.

FREDK. RULE.

P.S.—Since writing the above I have looked

* The italics are my own.

into the Pearl edition, where I find that Byron's couplet is imitated from these lines of Juvenal, *Sat. i.* :—

“Semper ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseide Cordi?”

HELIUS EOBANUS HESSUS (3rd S. xii. 435; 4th S. i. 16, 107.)—See the exhaustive biography, now complete in two parts 8vo., *H. E. II. sein Leben und seine Werke. Ein Beitrag zur Cultur- und Gelehrten-geschichte des 16 Jahrhunderts von Dr. Carl Krause. . . .* Gotha, F. A. Perthes, 1879.

JOHN DUNLOP (5th S. iv. 308, 376, 435.)—Your correspondents do not mention Felix Liebrecht's German translation of the *History of Fiction*, which contains valuable additions: *John Dunlop's Geschichte der Prosadichtungen. . . . Aus dem Englischen übertragen und vielfach vermehrt und berichtet so wie mit einleitender Vorrede, ausführlichen Anmerkungen und einem vollständigen Register versehen.* Berlin, G. W. F. Müller, 1851, 8vo. pp. xxxii, 560.

DR. SINGLETON, OF RUGBY (5th S. ii. 209.)—Possibly Pike has made a mistake. Calamy (*Account*, 243) has a Singleton, schoolmaster at Islington, and (*ibid.*, 841) a Thomas Singleton, schoolmaster of Eaton, Bucks.

ROBERT LAMBE, VICAR OF NORHAM (5th S. iv. 308, 392, 418, 492, 520; v. 178; x. 337.)—He signs as Lamb when admitted sizar of St. John's College, Cambridge, April 13, 1728, æt. sixteen. Son of John Lamb, mercer, born and bred at Durham. His tutor was Philip Williams, afterwards D.D. Took his B.A. degree (as Lambe) in 1733-4, but never proceeded to M.A.

POCAHONTAS (5th S. iv. 104.)—Letter of Chamberlain's, March 29, 1617 (*Birch's Court and Times of James I.*, ii. 3): “The Virginian woman, whose picture I sent you, died this last week at Gravesend, as she was returning homeward.”

WM. PEIRPOINT, ARM. (5th S. vii. 106, 271), or Pierpoint. “That great statesman,” pupil of Ant. Tuckney (Calamy, *Account*, 77). Brother of the Marchioness of Dorset, lived near Peterborough (Duport, *Musæ Subsecivæ*, 191). His dinner on Whittlesea Mere, Aug., 1669 (*ibid.*, 372).

ROBERT WILLAN (5th S. vii. 427, 519.)—He was a Fellow of C. C. C., Camb., and is duly recorded by Masters, the college historian (p. 413; another of both names Rector of Wilbraham St. John, d. Nov. 15, 1612, *ibid.* Append., p. 57), and in Lamb.

EARLY NOTICE OF FOSSIL BONES (5th S. vii. 327, 456.)—I have collected the authorities on this matter in a note on Juvenal, xv. 70 (pp. 374-6, sec. ed.). Add *Clem. Recogn.*, i. 29.

JOHN E. B. MAYOR.

Cambridge.

OBSELETE WORDS (5th S. xi. 247; xii. 291.)—*Graft* as applied to needlework is not by any means an obsolete word with me and many of my feminine friends. But we do not mean by it, as J. D. suggests, the letting in of an insertion. It is the working in of embroidery on some newer stock, either net, muslin, or silk, or whatever the material may happen to be, when the old foundation is worn out. Some ladies call it “transferring,” but in my experience it is more usually called grafting. I have an embroidered muslin apron in my possession at this time, which when I show to my friends, I say, “I am going to graft it on to some fresh muslin when I have time,” that is to say, I shall cut out all the embroidery and lay it on some new muslin and work it in, because the muslin on which it was originally worked is worn out. I have recently seen a quilt very handsomely embroidered with silk on linen, which some young ladies showed me as the work of an ancestress of the last century, and which they had just grafted. The word was also familiar to me through the use made of it by an old relation (London born and bred), who, when he had a hole in any garment, would say to his wife, “Here, mother, this wants grafting.”

Ferret I imagined was well enough known. The late Mortimer Collins, in his *Letter to Disraeli*, 1869, has the lines :—

“Mere trash and chaff, green *ferret* and red tape,
Foolscap to crown the pert official ape.”

I was accustomed to keep it in my desk for tying up little parcels nicely for the post; but, alas, like many other old-fashioned things, it has degenerated, for the last time I asked for it at a stationer's shop a common-looking, loosely made, cottony green tape was offered to me, instead of the strong, closely made ribbon of former times. So I content myself with red tape, and green ferret has dropped out of my little list of necessities.

FRANCES COLLINS.

Rosebank, Isleworth.

MR. SAWYER appears to have an erroneous impression of the meaning of the word *pug* as applied to the clover plant. By “pugging the clover” is meant the separating the seed from the husk in the process of cleaning it in the mill. Again, the dropping of the leaves from the larch in autumn is called fir tree *pug*.

C. L. PRINCE.

FOLK MEDICINE (TRANSVAAL) (5th S. xii. 9, 74, 98, 193, 274.)—Taking advantage of the discussion which has arisen on this subject, may I again ask the aid of “N. & Q.” contributors to add to my notes illustrations of the use of charms and incantations at home and abroad? I also desire instances of euphemistic names for diseases in common use (see Grimm's *Deutsche Mythologie*, ii. 966 *et seq.*, “Krankheiten”). My thanks are already due to

M. GAUSSERON, MR. R. C. HOPE, MR. W. H. PATTERSON, MR. GOMME, DR. TYLOR, MR. NAPIER, MR. BRITTON, and others for their assistance or offers of it.
WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

[For charms, see Dyer's *English Folk-Lore*, and Henderson's *Folk-Lore of the Northern Counties*, s.v.; cf. Dr. Norman Macleod's *Reminiscences of a Highland Parish*.]

SIR RICHARD R. VYVYAN, BART. (5th S. xii. 148, 332).—Permit me to say that the quoted obituary notice by Mr. W. P. Courtney does not do justice to the departed philosopher. Sir Richard Vyvyan was not a mere "dabbler in science." His acquaintance with the physical sciences, as well as with metaphysical subjects, is evidenced by the contents of a volume printed in 1842, entitled the *Harmony of the Universe*, and also a later volume, printed in 1845, entitled the *Harmony of the Comprehensible World*. Copies of those works are in my possession, but were never published. Having been some years engaged with him in scientific experiments and researches on light, heat, magnetism, &c., I have some authority for saying that Sir Richard Vyvyan was one of the deepest thinkers and philosophers of the nineteenth century.

I yet hope that his works may be published and thus brought to light before the scientific world.

CHARLES T. PEARCE, M.D.
Durlleston Park, Swanage.

THE MASTER OF ARTS GOWN, OXFORD (5th S. xi. 273; xii. 113, 136, 249, 297).—MR. ELLACOMBE'S letter was as interesting a reply as any that this question has produced. I wonder whether he could tell us more about the *furor* created by the sight of Prince Blucher. I have had another key-note given me to strike. A friend and well-known correspondent of "N. & Q." writes to me:

"In Russell Smith's *Catalogue of Oxfordshire Books and Prints* there is this: '6232. *Authentic Account of the Visit of the Prince Regent, the Emperor of Russia, &c., to Oxford*. 1814, 8vo., 1s.—'At which I gave 5l. to be a waiter and carry in a dish. I stood close to Blucher, and never saw such a fine sight' (MS. note)."

This was flunkeyism in earnest. Should not the individual's name be handed down to posterity? Can MR. ELLACOMBE say if there was more than one of these enterprising characters?

GIBBES RIGAUD.

18, Long Wall, Oxford.

FIRST APPEARANCE OF MISS STEPHENS (5th S. xii. 329).—*The Slave* was first played at Covent Garden on Nov. 12, 1816, Miss Stephens appearing as Zelinda. On May 31, 1825, it was revived at Drury Lane, when she again enacted the same character. When the piece was once more produced at Drury Lane the rôle was assigned to Miss Love. The *Heir of Vironi* (not *Venoni*) was pro-

duced at Covent Garden on Feb. 27, 1817, with Miss Stephens as Laurina, and was acted seven times. If Miss Stephens made her *début* in *Artaxerxes* on Sept. 7, 1812, as stated in Vincent's *Dictionary of Biography*, it must have been at one of the smaller houses, since on that night Drury Lane was closed; the Haymarket gave, for the benefit of Jones, *Laugh when You Can* and *Modern Antiques*, and Covent Garden opened for the season with *Romeo and Juliet* and the *Beggars' Opera*. At none of the above-mentioned houses indeed has *Artaxerxes*, according to Genest, been revived since its first production. The *Era Almanack*, a trustworthy authority, says that Miss Stephens made her first appearance at Covent Garden in Sept., 1813, as Mandane in *Artaxerxes*. Genest, however, does not mention the performance. The first allusion to Miss Stephens I have found occurs on Nov. 7, 1813, when she played at Covent Garden Rosetta in *Love in a Village*.
J. KNIGHT.

SPIRITUALISM, SECOND SIGHT, &c. (5th S. xii. 268, 294, 313, 334).—May I supplement the information already given by the names of Hare's *Experimental Researches*; Crowell's *Primitive Christianity and Modern Spiritualism*; Blavatsky's *Isis Unveiled*; *Hints for the Evidences of Spiritualism*, by M. P.; E. Hardinge's *Modern American Spiritualism*; *Spiritual Evolution*, by J. P. B.? The intelligent inquirer should not neglect the works of Allan Kardec, translated into English by Miss Blackwell, the Countess of Caithness, and others, nor the voluminous writings of Andrew Jackson Davis. The best repertory of facts connected with the subject is *The Spiritual Magazine*, which contains nearly all that is worth recording respecting the phenomena. It is now extinct as a monthly publication, but the existing volumes are most valuable. *Spiritual Notes*, not published in Hackney, but by E. W. Allen, is the organ of the National Association of Spiritualists, who have at 38, Great Russell Street, W.C., a reading room, where all the British and foreign papers connected with the subject may be seen, where every information may be gained, and where there is the best library of works on psychology and kindred subjects that exists in this or, probably, in any country.
W. S. M.

The Other World; or, *Glimpses of the Supernatural*, by F. G. Lee, D.C.L. (H. S. King & Co.).
JOHN P. STILWELL.

THE SCOTCH TARTAN (5th S. xii. 247, 275).—T. T. S. should read the reply of the Stuart brothers to the article in the *Quarterly Review* for June, 1847, which was published in a separate pamphlet form.
SCOTUS.

THE "ADESTE FIDELES" (5th S. xi. 265, 298, 331, 372, 418; xii. 173).—The information which

I seek as to the original source of the words and melody of this hymn has not as yet been given. With regard to the latter I find the following in a foot-note to No. 22 of *Psalms and Hymns for Public Worship* (S.P.C.K., 1875), where the tune is attributed to John Reading:—

“The ‘Adeste Fideles’ was arranged by the late Vincent Novello for the Portuguese chapel in South Street, Grosvenor Square, of which he became organist in 1797, and hence it appears to have obtained the name of the ‘Portuguese Hymn.’”

I will now ask, Can the form of the tune from which Mr. Novello made his “arrangement” be traced? John Reading died in 1692. What is the date of the earliest printed form of the “Adeste”? In Haslam’s *Supplement to the Tune Books* (1864) there is a Hebrew tune (“Horeb”) which is said to be “probably the prototype of the ‘Adeste Fideles’ of the Latin Church,” but the resemblance seems to me very obscure.

May I add a query as to another well-known tune, commonly called “Innocents,” the source of which was also unknown to the compilers of *Hymns A. and M.*? In the S.P.C.K. book already quoted it is said to be “part of a song by Thibaut, King of Navarre, who died 1254” (No. 97). On what authority does this statement rest?

JAMES BRITEN.

RICHARDSON THE NOVELIST’S HOUSE (5th S. xii. 264, 295, 318, 337).—Has it come to this, that we must discuss in “N. & Q.” which is our right hand and which our left? F. G., however “curious his notions” may seem to G. F. B., is undoubtedly right. Of a row of houses facing you, the one on your left is the right. In a line of soldiers the right-hand man is on the *proper right*, that is, his right hand is the right of the line: the same rule holds good in all military formations. In heraldry the dexter side of a shield faces the left of the observer. In a police court the man on the left of the magistrate is the right-hand prisoner.

H. FISHWICK, F.S.A.

BOOKBINDING WITH WIRE (5th S. xii. 328).—In June, 1876, I was shown this process in operation at a large publishing house in New York. To the best of my recollection it was then pointed out to me as a novelty.

J. M., Jun.

THE SPANISH ARMADA (5th S. xii. 108, 134, 155).—The following relates to the subject of the tract inquired for:—

“John Bruce. Report on the Arrangements which were made for the Internal Defence of these Kingdoms when Spain by its Armada projected the Invasion and Conquest of England, 1798, 8vo.” Pp. iv-97, appendix, pp. cccxxviii, besides contents seven leaves. At p. 32 is a chart of the river Thames, anno 1588. Privately printed for the use of ministers at the time of Buonaparte’s threatened invasion.”—Lowndes, vol. i. p. 293, 1864.

ED. MARSHALL.

BOOKSELLERS IN ST. PAUL’S CHURCHYARD (5th S. viii. 461, 489; ix. 9, 97; xi. 93).—Looking over the list of booksellers in St. Paul’s Churchyard, I fail to see the name of one which is on the title-page of a book in my possession. It may, therefore, be added to DR. SIMPSON’S interesting list. The book I refer to is a *History of Great Britain*, and was “printed for Richard Lownds,” In the words of the title-page, “Are to be sold at the sign of the White Lion, near St. Pauls little north dore,” the date being 1653.

ALFRED CH. JONAS.

“CANOODLE” (5th S. xi. 197, 375, 457).—May not “canoodle” be simply the invention (from *canoe*) of some humourist, suggested by *paddle*—fondle? *E.g.*:—

“Paddling in your neck with his damned fingers.”

Hamlet, iii. 4.

“Didst thou not see her *paddle* with the palm
Of his hand?”

Othello, ii. 1.

“But to be *paddling* palms and pinching fingers
As now they are.”

Winter’s Tale, i. 2.

Is there any earlier instance of the word in print than the quotation from *Punch* (what year?) given in “N. & Q.” 5th S. xi. 375, where, however, it is spelt “conoodle”?

R. H. C. F.

A JEROBOAM OF CLARET (5th S. xi. 349, 516).—Since asking for the origin of this term I have bought a jeroboam of whiskey. It is a jar containing a bottle and a half. The seller of it told me that Jeroboam was originally a nickname given in Scotland to smuggling vessels.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd’s Bush, W.

HENSON OR HINSON FAMILY (5th S. xi. 428; xii. 33).—I am obliged to MR. WHITEHEAD, but his reply does not answer my question, viz., which is the right mode of spelling the name, and if it has been altered, at what date the change took place? The pedigree wanted is that of the family bearing Az., a chev. between three suns or.

JAMES SWAN.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 170, 255, 279, 299).—

“The greater the truth, the greater the libel.”

I do not know who first used the very words, but the law which they expressed was sound, and had been accepted as such from the earliest mention of libel in the books. It was assumed that the publication of defamatory matter tended to provoke a breach of the peace and private revenge:—“And from the same ground it further doth appear that it is far from being a justification of a libel that its contents are true or that the person upon whom it is made had a bad reputation, since the greater appearance there is of truth in any such malicious invective, so much the more provoking” (Hawkins, *Pleas of the Crown*, bk. i. ch. xxviii.). I am drawn into this matter by MR. RUSSELL’S very remarkable notice of Lord Mansfield, which ends thus, “He is described as having been a fluent and graceful speaker, but does not rank high as a lawyer.” I have been all my life among lawyers

and never before heard a doubt expressed of Lord Mansfield's greatness as one. I have read all that I can find reported of him, certainly all that Burrow, Cowper, and Douglas report, and so have had an opportunity of judging, but, as my judgment might not have much weight, I will refer to that of Lord Campbell, who, in his *Lives of the Lord Chief Justices*, speaks of Lord Mansfield as "the most accomplished judge who ever presided in the Court of King's Bench" (ii. 326), and as "sedulously preparing himself to be a great advocate and the greatest of judges" (p. 327).

INNER TEMPLAR.

(5th S. xii. 310)

"The minx shall for your folly's sake," &c.

These lines are from the conclusion of Cowper's *Judgment of the Poets*. A. W.

(5th S. xii. 329.)

"The thin red line" was first used in an article in the *Times* describing, *ad vivum*, the Highlanders drawn up at Balaclava or Inkerman. C.

Miscellaneous.

NOTES ON BOOKS, &c.

The Handbook of Shakespeare Music. Being an Account of 350 Pieces of Music set to Words taken from the Plays and Poems of Shakespeare, the Compositions ranging from the Elizabethan Age to the Present Time. By the late Alfred Roffe. (Chatto & Windus.) THIS is a valuable contribution to Shakspearian literature, and its preparation must have necessitated an expenditure of much time and patience. It appears to have been the work of a real enthusiast, whose untimely death prevented the publication of his MS., now happily accomplished under the supervision of the author's friend, Mr. A. J. Waterlow. Copious references are given to the various musical settings of Shakspeare's words, and apparently the present handbook was intended as the precursor of a complete and uniform edition of all the music composed for Shakspeare's poetry. Such a work would be a most formidable undertaking and one of doubtful value; but there can be no question of the fact that the book under review must be of considerable service to literary and musical students, supplying information where to seek scattered and varied specimens of music allied to the thoughts and words of the "swan of Avon." It could not be expected that the present first edition should be completely exhaustive of the subject, but as doubtless a reprint will soon be needed it will be easy to supply omissions and make corrections. We may remark here that the author refers more than once to the *Shakespeare Album* as if it were an authoritative guide, but it must be remembered that it is simply a collection of pleasant musical arrangements. Mr. Roffe, in speaking of Dr. Arne's music to *As You Like It*, states that no music of his can now be found to the lines commencing "Who doth ambition shun," and suggests that the doctor may have written such music, but that it has never been printed; he further remarks that "all who are interested in old opera and oratorio music know how unmercifully choruses and recitatives are left unprinted," an observation which our own experience does not confirm. In the present case the probability is that the stage manager of the day cut down the play, and so eliminated the lines. The author, on p. 15, notices the fine old song, "It was a lover and his lass," apparently without being aware that the music was the composition of Thomas Morley; this song was printed in a book, now very rare, entitled "*The First Booke of Ayres or Little Short Songs to sing and play to the Lute with the Base Viole*," newly published by Thomas Morley, Bachelor

of Musicke, and one of the Gentlemen of Her Majestic's Royal Chappell. Imprinted at London by William Barley, 1600." It should be noted (p. 36) that the lines, "On a day, alack the day," have been published as a part-song for four voices, the music composed by W. H. Cummings; also that "How sweet the moonlight" (p. 48) has been set by Arthur Sullivan as a duet for soprano and tenor, in a masque called *Kenilworth*, which was performed at the Birmingham Festival of 1864. "Sigh no more, ladies," (p. 67) is stated to be a glee for five voices by Stevens, but this composer's melody is more frequently performed as a song by a single voice in the stage representations of *Much Ado about Nothing*. There is no mention of the best setting extant of the Clown's song, "When that I was a tiny boy" (p. 97), the music for which was composed by J. L. Hatton. "Who is Sylvia?" (p. 100) has been set as a part-song by W. A. Howells, and deserves mention. As much may be said of the present Earl Beauchamp's quaint setting of the lines, "How much more doth beauty beauteous seem" (p. 106), a composition for four voices, which gained the second prize at the Noblemen's Catch Club in 1866, and was performed at the Birmingham Festival in 1867. "As it fell upon a day" (p. 109) has been set as a glee for four voices by J. Coward. We have pointed out these omissions in the hope that it may induce the publishers to reprint the work with additions.

How to Write the History of a Parish. By J. Charles Cox. (Bemrose & Sons.)

WE may say without hesitation that in hundreds of parishes in England there is some resident educated gentleman who could, if he would but take the necessary labour, collect, and perhaps even prepare for publication, a mass of very curious material about the history of the parish in which he lives. Turn over the *Proceedings* or *Transactions* of any large Archæological Society, and many such papers will be found. Sometimes the squire of the parish, sometimes a private gentleman, more frequently the clergyman, sets himself in earnest to the task, gathers original documents, transcribes old records, laboriously searches through the parish registers, or, almost more important still, rescues scraps of folk-lore, fairy tales, and local superstitions from the oblivion into which they are rapidly falling, and, from the lips of aged simple folk, records the old traditions of their fathers. The future historian of England who wishes to portray men and manners, who, turning from bloody battle-fields and endless parliamentary orations, desires to paint the every-day life of the people, will owe a debt of gratitude to these students, although they may have done no more than to tell the story of some retired hamlet and to photograph with lifelike truth the "short and simple annals of the poor." Many persons would, we think, be tempted into these pleasant pursuits if they did but know how to begin. Such a little handbook as that which Mr. J. Charles Cox has provided would put them on the right track at once. He tells them what to observe and how to observe. Prehistoric remains, manorial history, architecture civil and domestic, local biography, parochial records, the church regarded as a building or as the centre of religion in the parish, the dialect, folk-lore, geology, fauna and flora—in fact, all that goes to make up a good parochial history is suggested to the incipient writer. Nor is this all. The aspirant to such literary honours is directed to the best sources of information; he is told what Pipe Rolls are, and Patent Rolls, and Close Rolls, and Pedes Finium, and Inquisitions, and over what periods they extend, and where they may be found. In short, in a little handbook of 112 pages, printed in a large and legible type, Mr. Cox fairly starts the labourer on his way, and spares him end-

less trouble. The book will assuredly be useful to those who are now saying, "I would certainly attempt the history of my parish, if I did but know how to set about it."

Military Architecture. Translated from the French of E. Viollet-le-Duc by M. Macdermott. Second Edition, with a Preface by John Henry Parker, C.B., F.S.A. (Oxford and London, Parker & Co.)

THIS book will attract more attention from the recent death of the author, for M. Viollet-le-Duc died at Lausanne on the 17th of September. He was by universal consent the leading architect in France, and was specially distinguished for his skill in restoring mediæval buildings. Notre Dame of Paris, the Abbey of St. Denis, and the Castle of Pierrefonds were restored under his directions, and his professional position in France has often been compared with that of the late Sir Gilbert Scott in England. But Viollet-le-Duc was still better known as a man of letters than as an architect, for he wrote books on all kinds of subjects, which are admirably illustrated by woodcuts of his own execution. His *Dictionnaire Raisonné de l'Architecture Française*, in ten volumes, is a standard work, which has found its way into every public library in Europe; and his *Dictionnaire Raisonné du Mobilier Français*, in six volumes, is a perfect encyclopædia of the furniture, arts, and appliances of the Middle Ages. He wrote also on the antiquities of Mexico and Russia, and on geology, but his favourite study was military architecture, which is the subject of the book under review. It was translated into English by Mr. Macdermott, and the first edition of the translation was published in 1860, with the hearty approval of the author, and with original engravings from his own excellent drawings. It explains the whole art of fortification, from the earthworks of the Romans to the system of Vauban, and has now been republished by Mr. J. H. Parker, C.B., for the use of the British officers in Zululand. He is confident that the description of the Roman fortifications will be studied with enormous profit "wherever the well-disciplined troops of civilized nations come in contact with savages"; and he reminds us that "earthworks are found by experience to be the best defence against modern artillery." This book, however, is full of interest to others besides military and professional readers, for the woodcuts and descriptions of the keep of Coucy, the Castle of Milan, the walls and towers of Carcassone, and other places famous in history, will enable students to follow with increased pleasure and instruction the progress of mediæval sieges. The ground plan of the Château Gaillard, which was built by Richard Cœur de Lion within a single year, and of the city of Metz will be specially interesting to English readers. Altogether Mr. Parker deserves to be thanked for an opportune edition of an excellent book.

Choice Poems and Lyrics. Edited by J. T. Ashby. (Relfe Brothers.)

A SELECTION which includes Lord Lytton's fine *Great Man*, Lady Elizabeth Carew's *Revenge of Injuries*, Blake's *Tiger*, and Mr. John Godfrey Saxe's fable of *The Elephant* can scarcely be charged with lack of catholicity. Mr. Ashby has considerable taste as an editor, and his annotations are brief and to the point. We observe, however, with regret that some of the poems are not quoted entire. No editor has, *ex officio*, a charter to mutilate masterpieces; and even the skill and taste displayed in the *Golden Treasury of Songs and Lyrics* have not been held to justify its compiler in curtailing the *Death-Bed* of Thomas Hood. If it be needful to shorten a poem it would be far better to omit it altogether.

ANOTHER of Miss E. S. Holt's admirable little volumes has just reached us, *Lady Sibil's Choice: a Tale of the Crusades* (Shaw & Co.).

MR. R. C. HOPE (Scarborough) is about to issue by subscription a reprint of *The Popish Kingdome; or reign of Antichrist, written in Latin verse by Thomas Naogeorgus, and englished by Barnabe Googe, 1570.* Only one perfect copy is said (see *ante*, p. 348) to exist, viz., that in the Cambridge University Library, and from this the reprint will be taken.

WE understand that a second edition of Mr. Taswell-Langmead's *English Constitutional History*, revised and considerably enlarged, is now in the press and will be published by Messrs. Stevens & Haynes in time for the Michaelmas term of the Universities and Inns of Court.

MESSRS. GRIFFITH & FARRAN will commence with the coming year the publication of a new penny weekly, entitled *The Union Jack: Tales for British Boys*, edited by Mr. W. H. G. Kingston. It will be devoted entirely to the publication of serial tales.

WE have to record, with much regret, the death, at the early age of fifty-five, of the Rev. Arthur R. Ashwell, Canon of Chichester. He was successively Vice-Principal of St. Mark's College, Chelsea, Principal of the Oxford Training College at Culham, and Principal of the Theological College at Chichester. His name is known as the author of *God in His Works and Nature; Lectures on the Holy Catholic Church; The Schoolmaster and his Studies*, &c.; and he was a contributor to the *Quarterly Review* and the *Church Quarterly*. He was also the biographer designate of the late Bishop Wilberforce, the first volume of whose life he had just completed for Mr. Murray when called away by the hand of death:—

"Atque opere in medio defixa reliquit aratra."

Notices to Correspondents.

We must call special attention to the following notice:

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

MR. A. WALLER HALL asks for the title of any book which supplies the same information as to the Royal Navy as Messrs. Cassell, Petter & Galpin's *Guide to Employment in the Civil Service* gives with regard to that branch of the public service.

A. H. G.—The subject has been thoroughly ventilated in the columns of "N. & Q." You should refer to our general indexes at the British Museum.

S. T. S.—The lady was no doubt Mrs. Sheridan, whom Reynolds painted as "St. Cecilia." Later on Macaulay says she was "carried out in a fit" during Burke's opening speech.

R. C. HOPE (*ante*, p. 348).—See Flügel, *Geschichte der Komischen Literatur*, iii. 293, *et seq.*, where will be found an interesting notice of the life and works of Naogeorgus.

JOHN MACLAUCHLAN (Dundee).—The Anglicized form of a Welsh female Christian name.

MRS. B.—We shall be happy to forward a prepaid letter (Cape of Good Hope) to our correspondent.

G. J. H.—We do not remember to have received it.

R. W. C.—Letter forwarded to PROF. MAYOR.

A. E. L. L. will have observed the reply, *ante*, p. 332.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, NOVEMBER 8, 1879.

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Poets.

A NEW LATIN DICTIONARY.*

This lexicon, printed at Oxford from plates brought across the Atlantic, must supersede all its rivals for common use. The great treasures of Faber, Gesner, Forcellini, Scheller, must indeed be frequently consulted in the last resort, but as a hand lexicon, to lie on the desk and to receive corrections and additions in its margin—to discharge, in short, the functions that White's *Freund* has discharged so long and so efficiently—no existing book in any language is so well fitted as this.

It contains many new words, due in great part to the excellent lexicon of Georges, which in small compass offers the largest vocabulary of any Latin lexicon. It removes many errors. The form *amni-genus*, for example, is expelled. *Conditio* (from *condo*) is duly distinguished from *conditio* (from *condio*) and from *condicio* (from *condico*). Orthography, etymology, and accidence have been corrected by the best and latest authorities. Many words are rightly explained which have long misled

lexicographers. See under *abortus* the two senses of *abortum facere* ("to miscarry and to procure miscarriage"), *cum maxime, memoriter*.

Still, much remains to be done. *Abbatia* is once more quoted from Jerome, though the German editor of Forcellini (followed by White) only says that it is cited by Gesner from Jerome, and on turning to Gesner we find he is speaking of *abbatissa*. It is doubtful whether *abbatia* (name or thing) occurs much before Boniface. Under *camisia* Freund, White, Lewis, quote "Hier. de vest. mul.," where Forcellini rightly has "de vestitu sacerdotali." Under *ininterpretabilis* the German Forcellini, Hudemann in Klotz, White, Lewis, have the impossible reference "Hebr. v. 71" for "Hebr. v. 11," which we find in Scheller, De Vit, Corradini. Under *lanceo* Scheller and Hudemann in Klotz rightly cite "Tert. c. Marc. iii. 13." The three modern editions of Forcellini (confounding xiii. with viii.) cite "iii. 8," while White and Lewis, not knowing that the treatise consists of more than one book, cite "c. Marc. iii. 8." It thus appears that that most exact scholar, Prof. Lane of Harvard College, who has already done much for the book, has still material for the exercise of his critical sagacity. It is to be hoped also that Englishmen will show their gratitude for this gift from the new world by making Lewis and Short worthier to stand on the same shelf with Liddell and Scott. J. E. B. M.

THE MISUSE OF ENGLISH BY FRENCH WRITERS.

It has sometimes occurred to me that an amusing addition to the curiosities of literature might be made by collecting some of the errors committed by French writers when using, or translating from, our language, or when treating of things English. I am aware that we are not immaculate in this respect, and that English authors not unfrequently fall into absurd mistakes when employing the French language; but our blunders, I think, are not nearly so ludicrous as those of our neighbours *d'outre manche*. In pre-locomotive times, when John Bull with his "boule dogue" was as little known to the Frenchman as the frog-eating Gaul to us, errors might be more readily pardoned, but since the separation of London from Paris has been reduced to a journey of a few hours the misunderstandings of the two nations ought to be proportionately curtailed. This seems, however, hardly to be the case as yet, and the blunders to which I am about to refer are, I believe, more frequent in authors of the present than of the last century. It is impossible to repress a smile on finding "Love's last shift" converted into "La dernière chemise de l'amour," or in discovering that by "Rue de la Flotte" our peaceful Fleet Street is intended. This subject may perchance

* *A Latin Dictionary, founded on Andrews's Edition of Freund's Latin Dictionary.* Revised, Enlarged, and in great part Rewritten by Charlton T. Lewis, Ph.D., and Charles Short, LL.D., Professor of Latin in Columbia College, New York. (Oxford, Clarendon Press.)

enliven some of the future columns of "N. & Q." Perhaps M. HENRI GAUSSERON, who has given us in your pages (5th S. v. 23, 81, 122, 163, 203) so valuable and interesting a "List of English Words used by French Writers and missing in Littré's *Dictionnaire*," will communicate some of the misuses which, in his extensive reading, he cannot fail to have detected. I propose for the moment to confine myself to one book, *Madame Putiphar*, par Petrus Borel, Paris, 1839. The scene is laid partly in Ireland, and one of the chief characters, described as a "lourde bulbe humaine," who "snoit le roastbeef, le vin et l'ale par tous les pores," is designated variously as "le commodore," "le Head-landlord," "le lord comte de Cocker-mouth-Castle." The hero of the tale rejoices in the name of Patrick Fitz-Whyte Mac-Phadruig, and although possessing no title is sometimes spoken of as "my lord Pat," sometimes as "sir Patrick." The heroine's name of Déborah is shortened into "Debby." Our poet Young, who is put side by side with Bayard, is written "Yung." Finally, the savage Lord Cocker-mouth taunts his countess with being a "Saint hearted milk-soup!" This terrible invective, be it noted, retains in the late reprint of *Madame Putiphar* (Paris, Léon Willem, 1877) all its pristine peculiarity.

H. S. ASHBEE.

THE FATHER OF ROBERT FITZ HARDING.

Robert fitz Harding of Bristol was one of those pre-eminent local men who leave behind them a name which will deservedly last as long as the town they benefited. Moreover, Robert was the founder of the *only* baronial family of the Middle Ages which has preserved its direct main line down to the present day without one instance of reversion to a distant collateral. From Robert downwards very few families have been so minutely and accurately recorded, but about Robert's father Harding everything seems uncertain. The canons of the abbey founded by Robert discovered long after that Harding was "son of a king of Denmark," a statement as vague as it is improbable. Smyth, the family historian, says Harding died Nov. 5, about 1115, and that his wife, Robert's mother, bore the unusual name of Lividia. Smyth, and more minutely Seyer (*Memoirs of Bristol*, vol. i. ch. iv.), investigated the question of his identity with "Harding, son of Ednoth the staller," and Harding, son of Elnod, presumed to be the same, which Dr. Freeman admits (*Norm. Cong.*, iv. p. 757). According to Smyth, Harding was provost of Bristow and had other sons besides Robert, named *Nicholas*, *Elias*, *Maurice*, and *Jordan*. About *Nicholas* he apparently knew nothing. Yet it seems clear to me he was the *Nicholas fitz Harding* who, besides holding a knight's fee of the old feoffment of the honour of

Gloucester, in 1166 held two knights' fees *in capite* in Somerset, and describes in his return the subfeoffments made in the reign of Henry I. by his father, whose son *and heir* he, of course, was.* No one has yet attempted to identify him or his lands, but he certainly was the ancestor of the family of De Meriet, and as certainly his father was the "Harding son of Alnod" who at the date of Domesday Book (1086) was holding Meriet, Lopen, and four other manors in Somerset. When, in 1166, *Nicholas* made the return concerning his military tenure he must have been about seventy-six, which would accord very well with his being the eldest brother of Robert of Bristol. Robert named one of his sons *Nicholas*, and that Alnod or Elnod was also Robert's grandfather there is this interesting confirmation. Some of Alnod's lands in Dorsetshire had been acquired by Hugh, Earl of Chester, among them Fifehide (Magdalen), which long after Robert fitz Harding and his suzerain Rannulf, Earl of Chester, gave to the abbey of St. Augustine at Bristol.† Earl Hugh had also in Dorset three manors which had been Ednod's, but I think—the reasons are too long to give here—that Harding, son of Ednoth, was rather uncle of "Harding, son of Alnod," than one and the same, being a generation earlier, having held lands in Somerset even in the reign of Edward the Confessor.

Elias, son of Harding, was probably the Elias de Bevington in Berkeley who had a son Maurice. Maurice, son of Harding, was the first of this favourite Christian name with the Berkeleys, and may have been a godson of the Bishop of London. Jordan, another brother of Robert fitz Harding, mentioned by Smyth, was in all likelihood the father of those three brothers called "de la Warr," viz., Jordan, David (of Bristol), and Arthur, who witnessed as nephews charters of their uncle Robert. I think it very probable their father got his name from living in that vicus or street at Bristol called "the Weir," from its proximity to the dam of the mills on the river Frome immediately beneath the castle walls. He was undoubtedly progenitor of the baronial family of "De la Warr," though it is not certain whether he was brother or brother-in-law of Robert fitz Harding.‡

* *Liber Niger Saccarvi*, vol. i. p. 95. The Rev. R. W. Eyton, in his recent work *Court, Household, and Itinerary of Henry I.*, has now clearly proved that these returns were ordered by the king in the second Council of Clarendon, Feb., 1166, and required to be sent in by the first Monday in Lent (March 13 that year). *Nicholas*, grandson of *Nicholas de Meriet*, is mentioned in *Testa de Nevill* (p. 163) as holding "Meriet *in capite* of the lord the king by the service of two knights (by descent) from the conquest of England, one of the honour of Gloucester, the other of the honour of Moretain," and Lopen was still part of the fief.

† Dugdale's *Mon. Angl.* (new edition), vol. vi. p. 364.

‡ In most early instances the name is written "la Warr," without the "de." The Weir at Bristol is called "Le Weere" by William Wyrcestre. There is no con-

These presumed new facts are best shown by a tabular pedigree, which I append, but I should be very glad of any correction, additional informa-

tion, or confirmatory evidence from ancient deeds, the only source likely to afford it.

Alnod [qy. the thane in the reign of Edward the Confessor who was a landowner in Somerset, Dorset, Wilts, and Devon, bought of Bishop Alwold (1041-56) a lease for life of certain lands of the see of Sherbourne, in Dorset, and in King William's time took land in Burstock from a thane who held it in King Edward's time, which looks as if Alnod had been Sheriff of Dorset under the Conqueror].

"Harding, son of Alnod," held in 1086 manors in Meriet, Lopen, and four other places in Somersetshire. Living in Henry I., when he made subfeoffments. Harding, the father of Robert, died Nov. 6, about 1115.

Nicholas fitz Harding, son and heir; held in 1166 two knights' fees and a half in Somerset and one of the honour of Gloucester; must have been then at least 76; dead 1171.

Robert fitz Harding, of Bristol, founder of St. Austin's Abbey, and died a canon therein Feb. 5, 1170; grantee of Berkeley; in 1166 held lands of the Earl of Warwick and of H. de Bohun.

Eva, had a brother Durand; d. a nun, Mar. 12, 1170.

Elias fitz Harding, witnessed a charter of Robert, qy. of Bevington, in Berkeley, and father of Maurice.

Maurice, Agnes, wife of Hugh de Haseley. Maud. Cecily.

Jordan, qy. "de la Warr," and father of Jordan, David of Bristol, and Arthur, nephews of Robert.

Henry fitz Nicholas; 1171, Scutage Roll, Henry de Meriet gave land there to the Templars; dead 1192.

Henry, Dean of Moreton (Exeter d.), Archdeacon of Exeter after.

Maurice fitz Robert fitz Harding or de Berkeley, ob. June 26, 1190, buried Brentford.

Alice, dau. of Roger de Berkeley.

Nicholas de Tickenhams, Somerset, ob. 1189.

Ala. Robert fitz Robert fitz Harding or "de Were," Som.; had also Beverston, Billeswyke, &c., dead 1195.*

Thos. Archdeacon of Worc.

Matilda, wife of Otho fitz William. Aldeua, wife of Nigel fitz Arthur of Clapton. Helena, wife of Roger de Berkeley.

The Meriets of Meriet.

The Berkeleys of Berkeley Castle.

The Fitz Nichols of Tickenhams.

The baronial family of De la Warr.

A. S. ELLIS.

Westminster.

SOME PARALLEL PASSAGES.

(1.) I put the following first, because it may interest BIBLIOTHECARY:—

Shakespeare, *Hamlet*, Act iii. sc. 2:—

"Playing, whose end, both at the first and now, was and is to hold, as 'twere, the mirror up to nature."

Cervantes, *Don Quixote*, pt. i. bk. ii. c. xii:—

"True," said the knight, 'the ornaments of comedy ought not to be rich and real, but feigned and artificial, like the drama itself, which I would have thee respect, Sancho, and receive into favour, together with those who represent and compose it; for they are all instruments of great benefit to the commonwealth, holding, as it were, a looking glass always before us, in which we see naturally delineated all the actions of life.'"

nexion between this name and Weere in Somerset, which Robert fitz Harding left to his son Robert, but the family, it is said, gave its name to Wickwar, in Gloucestershire. It was, in all probability, either Jordan or David la Warr who founded the hospital of St. Bartholomew in Bristol.

* His only son, Maurice "de Gaunt" or "Paynel," came of age in 1207. An immense inheritance fell to him through his mother, namely, baronies of Gaunt and Paynel, in Yorkshire and Lincolnshire. He died, without issue, at Portsmouth, embarking for Brittany,

(2.) Milton, *Comus*, l. 476 seq:—

"How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

Montaigne:—

"On a grand tort de la peindre (la Philosophie) triste et chagrine, pâle et peieuse; qui me l'a masquée de ce faux visage! Rien n'est plus gai, plus enjoué, et si je l'ose dire plus folâtre; la vraie marque de la sagesse est une joie vive et constante."

I am sorry I cannot indicate this place more accurately.

(3.) Pope, *Essay on Criticism*, § ii:—

"A little knowledge is a dangerous thing;
Drink deep, or taste not the Pierian spring,
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

I believe the source of this to be the following; Atterbury, Sermon v. (preached in 1694):—

"Thus it is in all matters of speculation or practice; he that knows but a little of them, and is very confident

April 30, 1230, having founded the hospital of St. Mark at Billeswyck-justa-Bristol the year before, and also a priory of Black Friars near the Weir, before mentioned.

of his own strength, is more out of the way of true knowledge than if he knew nothing at all. Now there is, I say, a natural tendency in pride towards putting a man's mind into such a situation as this; and therefore it must needs be a quality very opposite to the search and attainment of true wisdom."

Cf. the beginning of this section of Pope's *Essay*, "Of all the causes," &c., to "pride, the never failing vice of fools."

- (4.) Pope, *Essay on Man*, Ep. i. l. 87 seq. :—
 "Who sees with equal eye, as God of all,
 A hero perish, or a sparrow fall."

Xavier de Maistre, *Voyage autour de ma Chambre* :—

"La mort d'un homme sensible, qui expire au milieu de ses amis désolés, et celle d'un papillon que l'air froid du matin fait périr dans le calice d'une fleur, sont deux époques semblables dans le cours de la nature."

- (5.) Pope, *Ib.*, Ep. ii. l. 145 (of the ruling passion) :
 "Nature its mother, habit is its nurse."

Schiller, *Wallenstein's Tod*, Act i. sc. 4 :—
 "Denn aus Gemeinem ist der Mensch gemacht
 Und die Gewohnheit nennt er seine Amme."

I am tempted to continue the quotation, as it leads to another parallel :—

"Weh dem, der an den würdig alten Hausrath
 Ihm rührt das theure Erbstück seiner Ahnen !
 Das Jahr übt eine heiligende kraft,
 Was grau vor Alter ist, das ist ihm göttlich.
 Sei im Besitze und du wohnst im Recht
 Und heilig wird's die Menge dir bewahren."

Cf. Carlyle, *French Revolution*, bk. ii. c. iii. :—

"Rash enthusiast of Change, beware ! Hast thou well considered all that Habit does in this life of ours, how all Knowledge and all Practice hang wondrous over infinite abysses of the Unknown, Impracticable ; and our whole being is an infinite abyss, *overarched* by Habit, as by a thin Earth-rind, laboriously built together ?"

- (6.) Pope, *Ib.*, Ep. ii. l. 181 :—

"As fruits, ungrateful to the planter's care,
 On savage stocks inserted learn to bear ;
 The surest virtues thus from passions shoot,
 Wild nature's vigor working at the root."

Goethe, *Dichtung und Wahrheit*, bk. xiii. :—

"Wie spät lernen wir ensehen, dass wir, indem wir unsere Tugenden ausbilden, unsere Fehler zugleich mit anbauen. *Jene ruhen auf diesen wie auf ihrer Wurzel*, und diese verzweigen sich insgemein eben so stark und so mannigfaltig, als jene im offenkundigen Lichte."

(7.) Schiller, *Don Carlos*, Act iii. sc. 10 (Marquis von Posa speaks) :—

"Er [Gott] der Freiheit
 Entzückende Erscheinung nicht zu stören
 Er lässt des Uebels grauenvolles Heer
 In seinem Weltall lieber toben—ihn,
 Den Künstler, wird man nicht bewahr, bescheiden
 Verhüllt er sich in ewige Gesetze ;
 Die sieht der Freigeist, doch nicht ihn. Wozu
 Ein Gott ? sagt er : die Welt ist sich genug.
 Und keines Christen Andacht hat ihn mehr
 Als dieses Freigeists Lächerung, gepriesen."

Perhaps suggested by Pascal, *Pensées*, i. :—

"Si cette religion se vantait d'avoir une vue claire de Dieu, et de le posséder à découvert et sans voile, ce serait la combattre que de dire qu'on ne voit rien dans le monde

qui le montre avec cette évidence. Mais puisqu'elle dit au contraire que les hommes sont dans les ténèbres, et dans l'éloignement de Dieu, *qu'il s'est caché à leur connaissance*, et que c'est même le nom qu'il se donne dans les écritures, *Deus absconditus*," &c.

(8.) The two following are not without great resemblance in spite of a manifest discrepancy. *In Memoriam*, liii. :—

"So runs my dream : but what am I ?
 An infant crying in the night,
 An infant crying for the light ;
 And with no language but a cry."

De Quincey, preface to *Autobiographic Sketches* :

"Nothing on the stage but a solitary infant, and its solitary combat with grief—a mighty darkness, and a sorrow without a voice."

(9.) Lastly, has it ever been noticed that the famous scene in *Kenilworth*, in which Leicester appears in his courtly splendour to Amy Robsart, is undoubtedly borrowed from a precisely similar scene in Goethe's *Egmont*, Act iii., between Egmont and Clärchen ? D. C. T.

FREE TRANSLATIONS. — In the *Contemporary Review* for October, 1879, p. 360, Prof. Jebb's translation of a passage in the *Phormio* is quoted with approbation, from which I do not dissent ; I do, however, object to the misuse of a modern quasi-equivalent, which would convey an erroneous notion to the mere English reader, and ensure the detection of any boy who might use the book as a crib :—

"*Phormio*. Cedodum, en unquam injuriarum audisti mihi scriptam dicam ?

Geta. Qui istuc ?

Ph. Quia non rete accipitri tenditur neque miluo, Qui male faciunt nobis ; illis qui nihil faciunt tenditur. Quia enim in illis fructus est ; in illis opera luditur. Aliis aliunde est periculum unde aliquid abradi potest : Mihi sciunt nihil esse. Dices, *ducent damnatum domum* : Alere nolunt hominem edacem ; et sapiunt, mea quidem sententia,

Pro maleficio si beneficium summum nolunt reddere."

Phormio, Act ii. sc. 2, vv. 15-22.

"*Ph.* Tell me, did you ever hear of an action of damages brought against me ?

Geta. How comes it that you escape so well ?

Ph. Because we do not spread nets for hawks or kites that do us harm ; the net is spread for the harmless birds. The fact is, pigeons may be plucked, hawks and kites mock our pains. Various dangers beset people who can be pilfered. I am known to have nothing. You will say they will get a writ of 'habeas corpus.' They would rather not keep a large eater, and I think they are right to decline requiring a bad turn with a signal favour."

"Pigeons" may be appropriate, though not in the original, but my objection is to "habeas corpus," an English writ which is used for the release, and never for the detention, of prisoners. A "capias ad satisfaciendum" would have been nearer, though not equivalent. By the Roman law of debtor and creditor—of which there is a good summary in Smith's *Dictionary of Greek and Roman Antiquities*, art. "Nexum"—a debtor might be taken

as a slave. By the English law one who, not being a trader, could not be made a bankrupt, might be imprisoned for life unless he would make a declaration of insolvency, provided by 32 Geo. II., § 28, which would have entitled him to his discharge unless the detaining creditor would allow him two shillings and fourpence a week. Some creditors were deterred by the fear of having to pay—"alere nolebant hominem edacem"; others paid if the debtor was well connected or supposed to have property which they could not touch; but they could not make their debtors work for them. All this is now swept away by the abolition of imprisonment for debt.

I may here mention another misapplication of English legal phrase. In the *Œdipus Tyrannus*, v. 566, Œdipus asks Creon, ἀλλ' οὐκ ἔπεινα τοῦ θανόντος ἔσχετε; which Mr. Edwards translates, "But held ye no inquest on the murdered king?"

Being on the question of mistranslation, I may be allowed to refer to "N. & Q.," 5th S. v. 5, where I complained that Pope (Fenton) had ascribed to Autolycus "spotless truth and deeds of martial fame," in direct contradiction to Homer's κλεπτοσύνη θ' ὄρκω τε, *Od.*, xix. 396, and that other translators, though not so false, had been evasive. Even Cowper, who came nearest to the original, by "furtive arts" gave the impression of a "black-leg" rather than a thief. I am sorry to find my favourite Worsley still more delicate:—

"He came to see Autolycus of yore,
His mother's sire, who very far before
All men in sleight of oaths and dexterous skill,
Ranked by the gifts of Hermes."

But at last justice has been done to Autolycus by Messrs. Butcher and Lang: "Odysseus went to Parnassus to see Autolycus and the sons of Autolycus, his mother's noble father, who outdid all men in thievery and skill in swearing."

H. B. C.

U. U. Club.

AMEER YAKOUB KHAN.—The derivation of the Ameer's name shows, I think, that the Afghans are a Semitic people, whatever be the truth of the idea that they are the remains of the lost ten tribes of Israel. Ameer, or as often spelled Amir, is just the Hebrew *amir* (אָמִיר), which means "chief" or "head." Arabic has the same word, which we have got from it in "admiral" (*amir-al*). Yakoob or Yakob is the Hebrew for Jacob. Khan is the Hebrew *kohen* or *kahen* (כֹּהֵן), which signifies "priest" and sometimes "prince." Of course, in a theocracy they were combined in one person. Amir Yakoob Khan is thus, almost without change, Hebrew for "Commander Jacob, the prince." Khan, I might have noted, is likely akin to our word "king." J. MORRISON.

EXPENSES OF A BOY AT WESTMINSTER SCHOOL IN 1715.—The following extracts from the bill of the Hon. Arthur Moore, dating from December 21, 1714, to June 21, 1715, for the expenses of his son at Westminster School, are curious and will be interesting to old Westminsters. They may be compared with some extracts from the private account-book of Brownlow North (afterwards Bishop of Winchester) while at Eton about the middle of the last century. Both are derived from the originals belonging to the Baroness North.

Sweeping y ^e school	... ..	0 0 6
Strowing y ^e school	... ..	0 5 0
Writting y ^e speech	... ..	0 1 0
Given him for the Election feast	... ..	0 11 0
A seat in the Church	... ..	0 2 0
To y ^e Barber half a y ^r looking to his wig	... ..	0 6 0
The half year's Boord	... ..	10 0 0
Dr. Freind's New Year's gift	... ..	1 1 6
8 ells of Holland for a Surplis	... ..	1 12 0
For 2 Collegd Gownds	... ..	1 10 0
A cap	... ..	0 5 0
Verses at his admittance	... ..	0 5 0
To the Capt. of y ^e School	... ..	1 1 6
For y ^e Senes [scenes]	... ..	0 10 9
The Bedmaker	... ..	0 1 0
D ^r Friend for half a year's schooling	... ..	2 3 0
10 bands	... ..	0 10 0

The whole bill amounts to 40*l.* 5*s.* 5*d.*

Private account-book of Brownlow North while at Eton:—

Received.—Brought with me	... ..	£3 7 6
Allowances	... ..	1 2 6
For being sent up	... ..	2 6

In all

£4 12 6

(Extracts.)

For being set over the water	... ..	0 0 6
At a Bull-bating	... ..	0 1 6
Drank Tea at Salt Hill	... ..	0 1 0
Drank Tea at the Coffee House	... ..	0 0 8
Gave the Boy for hitting him with a Ball	... ..	0 1 0
Lost wagers at a Cock fighting	... ..	0 3 0
Dined at Salt Hill	... ..	0 2 6
Tipt M ^{rs} Kinter's Maid	... ..	0 1 0
For breaking a man's window	... ..	0 1 0

Received	... ..	£4 12 6
Spent	... ..	4 10 0
Remains	... ..	0 2 6

EV. PH. SHIRLEY.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND?—Mr. Planché, in his *History of British Costume* (one of the publications of the Society for the Diffusion of Useful Knowledge), furnishes no information on this not uninteresting question. It is generally known to us middle-aged men, by "tradition," that breeches began to give place to trousers during the first decade of the present century, but it is not generally known that trousers were actually worn by London exquisites in the latter years of the last century.

"It will be observed," says a writer in *Arliss's Pocket Magazine of Classic and Polite Literature*, New Series, vol. iii, 1825, "from the following description of a dandy

published in 1791, that trousers were then in fashion, and were considered as a ridiculous article of dress :—

‘ADVERTISEMENT EXTRAORDINARY !

‘Lost, last Saturday night, supposed in the lobby of the new theatre, an overgrown Baby, who arrived but two days ago in town, from the country. He had on a light-coloured coat, with cape hanging carelessly over his shoulder; a pair of his father's breeches, which reach down to his ankles; and an old pair of his *grand-maman's* spectacles, which he converted into an opera-glass. He had on his sister's high-crowned hat, and his hair cut so short, that you might observe his bare poll. Laughs a great deal; can swear a few fashionable oaths; but does not know how to write his name. Answers to the name of MASTER JACKIEY. As he had only *sixpence* a week pocket-money, it is feared he is detained in some Cake-shop for his reckoning; if so, all demands shall be cheerfully paid, if he is restored to his disconsolate parents.’”

Burlesque advertisements, such as the foregoing, were not uncommon in old magazines.

W. A. CLOUSTON.

REGISTER NO PROOF OF THE TIME OF BIRTH.—The following cutting ought to appear in “N. & Q.,” as it is probably the notice of the christening of the person who had attained the greatest age at the time of the christening, and is the strongest instance of the many that have occurred where the christening has taken place long after the birth :—

“BAPTISM OF A CENTENARIAN.—Miss Mary Travis, of Cottingham, Yorkshire, whose centenary was celebrated with festivities at the commencement of this month, was on Friday baptized by the vicar of the parish, the Rev. C. Overton. The venerable lady had been brought up in the Society of Friends, though she often joined in the public worship of the Church.”—*The Times*, October 28.

An entry of a baptism in a register made by a clergyman only proves that a person of the name was then christened; it is not, and never has been, any proof either of the date or of the place of birth of the person christened. The entry in a baptismal register is too often considered as proof of the age of the person baptized. C. S. G.

A CLERICAL ESTABLISHMENT.—I had recently in my small establishment the following singular array of clerical dignitaries: coachman, Claughton; groom, Longley; cook, Porteous. Q. D.

BOOKS NOT IN THE BRITISH MUSEUM (*ante*, pp. 245, 266, 286, 306.)—*A Relation of Apparitions of Spirits in the County of Monmouth and the Principality of Wales*, by Edmund Jones, printed at Newport in 1813 (see *British Goblins*, by Wirt Sikes, p. 104). In order to verify Mr. Sikes's statement I have looked at the Museum catalogue; and although another book of Edmund Jones is there, the above mentioned is not.

G. L. GOMME.

MAGPIES.—It may be worthy of notice in “N. & Q.” that in many leases of lands in the north of Ireland, made early in the last century, there were two clauses, one relating to ash trees,

the other for the protection of “the pretty English bird the magpie.” Hence perhaps may come what is not uncommon in Ireland, a magpie's nest near the farmhouse, which is, as it were, under protection and never interfered with. C. B.

HOGARTH'S “FIVE O'CLOCK TEA.”—The following, from the *Daily Advertiser*, 1768, may interest some of your readers, and cast a gleam of light on the social position of a capital figure in Hogarth's representation of a “five o'clock tea” :—

“A NEGRO BOY.—To be disposed of, a fine healthy Negro Boy, between ten and eleven years of age. He has been five years in England, is very good natured and tractable, and would be very useful in a Family, or a Lady's Foot Boy. The Price, Fifty Guineas. Enquire at Mr. Taylor's, a Taylor, in Hemming's Row, Charing Cross. No Objection to let the Boy be a Week on Trial.”

What an investment would that fifty guineas be now! When done with, the boy would fetch a considerable part of the sum as a surgical subject. A few days after the above was published Sir J. Fielding remonstrated with the public about the importation of “blacks” as a highly objectionable proceeding. O.

Queries.

We always assume that correspondents, before sending us questions about the derivation and meaning of words, have had recourse to the most obvious books of reference. Amongst these may be named Johnson's *Dictionary*, Webster's *Dictionary*, Halliwell's *Dictionary of Archaic and Provincial Words*, Wright's *Provincial Glossary*, Jamieson's smaller *Scottish Dictionary*, Nares's *Glossary*, and Schmidt's *Shakespeare Lexicon*. Stratmann's *Old English Dictionary*, though not so generally accessible, should be added to the above list, which must not be supposed to be complete.

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.

“JACOBITE” PORTRAITS AT BADMINTON.—The Dukes of Beaufort were (as is well known) always loyal to the house of Stuart, and of the old Tory side in politics. The following letter, without date, appears to be signed by Henry, the second duke, born in 1684, and who died in 1714. It is addressed to “The Right Hon. the Lord North and Gray” (William, Lord North and Gray, born 1673, died 1734). The original is at Wroxton, the seat of the Baroness North. It would be interesting to know whether the portraits of the “L. B.” (or Loyal Brothers?) are still preserved at Badminton, as the duke proposed they should be. A list of the Loyal Brotherhood is also a desideratum. Who was Mr. Gouge, the artist on this occasion?

“Dear Brother North,—The Brotherhood having honoured me with their pictures, according to sketches prepared by Mr. Gouge, I hope you will favour me with sitting at a time most convenient for your self, and as Mr. Gouge can have opportunities to draw it. Mr. Serjeant

Dewes is my solicitor on this occasion, wherefore I beg your answer and approbation either to him in person or by Letter directed to Jeremy Dewes, Esq, at the Cocoa tree in general, which is his office at present.

"The great honour the Brotherhood does me on this occasion shall be acknowledged by the Pictures being entailed for after ages upon my family, as a memorial of the Loyal Brotherhood over whom I have the happiness to preside.

"This will infinitely oblige,

"My dear Lord,

"Your faithful Brother and humble Servant,
"BEAUFORT, Pres^t L. B."

The letter is in the hand of a secretary, but signed by the duke. EV. PH. SHIRLEY.

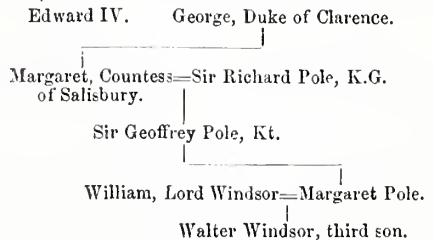
WILLIAM LINTON, THE LANDSCAPE PAINTER.—In Mr. Ottley's *Supplement to Bryan's Dictionary of Painters and Engravers* (1866) it is stated that William Linton, the eminent landscape painter, was a native of Liverpool, and his birth, according to another authority, occurred about the year 1790. He was originally intended for commercial pursuits, but his natural taste tending strongly towards an artistic career, he was permitted to follow the bent of his inclination. In search of subjects as a landscape painter he travelled very considerably in most parts of Europe and in the East. Of his works Mr. Ottley enumerates the following:—"Italy," which is at Woburn Abbey; view of "The Vale of Lonsdale," the property of Sir W. Fielding; "The Lake of Orta," purchased by Mr. Arden; the "Greek City" and "Marius at Carthage" (engraved in Finden's *Gallery of British Art*); "Jerusalem at the Time of the Crucifixion" (also engraved); "Ætna and Taormina," "Positano," "Ruins of Pæstum," and "Triumph of Fortuna Muliebris," purchased by Sir Robert Peel.

To the exhibitions of the Royal Academy he sent in 1856 "The Tiber, with the Church of St. Andrew the Apostle and the Vatican"; in 1857 "Derwentwater, the Vale and Town of Keswick, and the Mountains of Newlands and Buttermer"; and in 1858 "The Vale of Lonsdale, from Gray's Station." His name does not appear in the Academy catalogues after the last-named year. He appears to have published the following works: *Ancient and Modern Colours, from the Earliest Periods to the Present Time, with their Chemical and Artistical Properties*, 1852; *The Scenery of Greece and its Islands*, 1856; and *Colossal Vestiges of the Older Nations*, 1862.

Can any correspondent give further particulars concerning Mr. Linton, and state the date of his decease? THOMPSON COOPER, F.S.A.

FISKE AND GOSNOLD FAMILIES.—In the chancel of the church at Thorp Morieux, Suffolk, stands a large monument, erected to the memory of several members of the Fiske family, and more especially to the memory of two members of that family, both named John Fiske, father and son, successively

rectors of the parish and patrons of the living. The father John Fiske died Oct. 4, 1764; the son John Fiske died April 10, 1778. The wife of the former and mother of the latter is described simply as "Elizabeth, his wife." She died April 2, 1749, aged fifty-two years, and it is also stated that "she was descended from the ancient family of the Gosnolds, which family was allied to George, Duke of Clarence, brother to Edward the Fourth, King of England." The connexion of the Gosnolds of Otley with the house of York I am able to show from a skeleton descent in my possession, founded upon the recital on a monument in Otley Church, Suffolk, and here it is exhibited:—



John Gosnell, of Otley, Gentle = Winifred Windsor, man Usher to Queen Elizabeth and King James I. and of the Privy Chamber to King Charles I., ob. 1628, aged sixty, leaving five sons and three daughters.

Can any one learned in royal descents tell me where I can find any information regarding the descendants of this John Gosnell and Winifred Windsor his wife? I learn from a monument at Otley that John Gosnell was the third son of a Robert and Ursula Gosnell.

FREDERIC LARFENT.

THE PRONUNCIATION OF THE FINAL "E" WHERE IT OCCURS IN PLACE-NAMES IN DOMESDAY BOOK.—Can any of your readers enlighten me as to the pronunciation of the final *e* where it occurs in place-names in Domesday Book? Is it always pronounced? The point I wish to clear up is whether the name of the village from which I write is in Domesday to be regarded as a dissyllable or as a monosyllable. It is in Domesday spelled exactly as it is at the present time, when the pronunciation is monosyllabic, "Walterus de Dowai tenet de rege Worle," and it is obviously important, before considering the etymology of the name, to know whether the root be *Wor* with a suffix *le* (possibly A.-S.), or whether the *le* forms an integral portion of the word. I have reason to think that it does not, from the fact that the name of the neighbouring manor of Woodspring occurs in Domesday as *Wor-spring*; and, again, I find on the Dorsetshire coast a "bluff promontory" (according to Murray's *Handbook*) called *Worbarrow Knob*. A glance at the map will show similarity of natural feature

between the three places possessing this common element in name. I would appeal, therefore, to Celtic scholars to know whether any Celtic root exists to which this common element may be referred. The common feature of a steep hill-ridge (probably in all three cases formerly projecting into the sea) appears to me the connecting link between the three.

I add another query suggested by my reference to Domesday Book. The name of the Saxon possessor of Worle in the time of the Confessor is there said to have been Esgar ("Esgar tenuit T.R.E."). Is it fanciful to trace this name in Isgar, a surname not uncommon in the neighbourhood?

W. F. R.

Worle Vicarage.

[If Teutonic, may not Wor be another form of War, or Wark? Should hill-forts be traceable near all three sites, this suggestion would seem to receive confirmation. Spring = wood, therefore Woodspring would appear a similar case to Pendle Hill, &c.]

CHINA MARK.—Can any correspondent learned in china tell me to what manufactory the following mark belongs? A fish, somewhat the shape of a pike, transfixed by a pole, on a foot or stand. This mark, in a light blue colour, is upon each of a pair of small jardinières, painted with bouquets of flowers and with small shell-shaped handles. I cannot find the mark in Marryatt, Chaffers, Graesse, or any other authority to which I have access.

M. A. T.

CÆSARE COLA PERUGINUS.—I have lately bought a beautiful illuminated picture upon vellum, representing the miracle of the chapel of Loretto, about 8 in. high by 5 in. broad. At the bottom is the sea, with a bit of green cliff to the left; above that is a bright ultramarine sky, through which the chapel (surrounded by baby angels, like amorini), with one door, one window, and a bell-turret, floating on purple clouds, is hastening to its destination; above it the Blessed Virgin, holding her son, is hovering, while two angels on either side rest in adoration upon smaller masses of cloud, and two more hold a crown over her head. The background is dull gold slightly worked over. The painting is pronounced by several very competent judges to be excellent. It is inscribed Cæsare Cola Perugino. Now we cannot find this name in any index, which is remarkable, considering the goodness of the work. He may have been a monastic illuminator, and so have escaped notice. Can any of your readers help me? At any rate, the mere name of so good an artist is worth recording in your valuable paper.

J. C. J.

THE FOUNDER OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE.—Quære, the place where Dr. Kaye or Caius, one of the joint founders

of Gonville and Caius College, died. The information is required for a new *History of Herts.*, by John E. Cussans, coming out in numbers, each number giving the history of a parish. Kaye granted the manors of Croxley and Snelleshall to the college, but no one has ever heard of the last-named manor nor of the site of it. Can any one throw light upon the subject? Not far from Croxley Hall, which is about a mile from Rickmansworth or Rickmersworth, are the foundations of an old house, said to have been destroyed by fire 150 years ago. Did he live there?

H. F. WOOLRYCH.

[Kaye, or Caius, who advanced Gonville Hall into a college, is said to have died at Caius in 1573. His remains lie in the college chapel, in a sarcophagus, under a canopy supported by Ionic columns.]

TOKEN OF CONTEMPT.—Where may be found an explanation of the holding up of the hands with outstretched fingers vertically and pointingly from the nose towards another person as a token of contempt? Although the subject has already been mooted in the second volume of the present series of "N. & Q.," pp. 166, 234, 255, 280, 299, under "Taking a sight," surely something more might be said by somebody more learned in ancient lore. Therefore I beg to repeat the query. H. T. E.

THE FIRST CALEDONIAN SOCIETY.—About a year ago there was fully organized at St. Louis, U.S., a society termed the Scottish Clans, with the intention of uniting men of Scotch blood and generally rendering mutual aid. When was the first Caledonian society originated, and where? We have a printed constitution for the Scottish Clans, and I send you a copy* herewith and shall be happy to forward one to any of your subscribers (Scotch particularly) on receipt of twenty-four penny stamps. We have established clans in several of the states, but it is impossible to give an idea of the society and keep a letter to you within due bounds. Should any of your readers be able to give me information of Caledonian societies and their origin I shall be obliged.

R. A. SKVES,

Grand Secretary, Grand Clan of Missouri.
St. Louis, U.S.

ARMS OF DE ALDESWORTH.—What were the arms borne by this family, which in early days was seated at Aldesworth, near Nottingham?

D. G. C. E.

"CHAPEL DE FER."—I have a copy of a seal *temp.* Edward I. which bears a *chapel de fer* as a crest over a shield couché. What originally was the *chapel de fer*, by which nation was it used, and what is its antiquity?

TORBÉLA.

"FIGARO."—In the *Marriage of Figaro* Beaumarchais invented two of the airs, music and words,

himself: "Cœurs sensibles, cœurs fiddles," and "Toujours, toujours, il est toujours le même." Baudron, of the Théâtre Français, did the rest. Can any one tell me whether Rossini, in his *Barber of Seville*, has retained or imitated either of these airs of Beaumarchais? C. A. WARD.

Mayfair.

"HURTS."—What is the derivation of this word, used in Sussex for bilberries (*Vaccinium myrtillus*)? The children when engaged in gathering this fruit say they are "hurting." ANNE HAWKSHAW.

COL. CHARLES RAWDON.—Who was Col. Charles Rawdon, who married Henrietta Frances, granddaughter of Alderman Dawson (ancestor of the present Earl of Dartrey)? Was he any relation of the Earl of Moira, whose family name was Rawdon, and about the extinction of whose family in the male line I am making inquiries? ECLECTIC.

[Sir George Rawdon, first Baronet of Moira, is stated to have settled in Ireland t. Car. I., and to have held a military command in 1641.]

"THE TWO MERRY MILK-MAIDS, or the best Words wear the Garland."—My copy of the second edition (1661) was Sir Fr. Freeling's. Beneath the author's initials "J. C." is in ink in a modern hand "Anon." After the "C." also in a modern hand, but in faint pencil, is "vske." May I ask F. W. F. or any other correspondent who J. Cuske was? What authority is there for attributing this play to him? Langbaine, 1691, merely gives him as an unknown "J. C." The play is very trashy, but some circumstances excite my curiosity. B. N.

ANNE BOLEYN.—Is there not a tradition to the effect that, on Queen Anne Boleyn's first entering the Tower under arrest, "a drop of blood fell on her neck," no one knew whence? Where can any mention of this fact or fiction be found? JOHN THOMPSON.

YEW AVENUES.—Is there any satisfactory account of the origin of yew avenues and hedges, such as those at Norbury, Albury, and at other places in Surrey and Kent? Are they Druidical? G. H. JEFFERY.

[For the yew in churchyards see "N. & Q.," 5th S. xii. 8, 54, 112, 191, 336.]

COAT OF ARMS.—What family about 1570 bore the following coat?—Chequy or and azure, a fesse fretty. D. G. C. E.

HERALDIC AND GENEALOGICAL: FAMILY OF TREE.—Can any of your readers give me any information as to this family, their county, pedigree, and present representatives? In Robson's *British Herald* I find their arms stated to be a rose between an orle of étoiles gu, and their crest an oak tree fructed proper; but in a roll of arms at the Herald's

College the name is given as "Trees," and the coat "Argent, a rose between eight étoiles gules," without other information of any sort. ALPHA.
Bangalore.

THE HEBREW BIBLE PUBLISHED BY ELIAS HATTER, 1603, in two volumes, folio.—Can any of your readers give me an account of this work? It is not mentioned by Horne in his list of Hebrew Bibles. I bought a fine copy a few weeks ago at a very low price, by which I am inclined to think that it is not held in high estimation by Biblical students. FREDERICK MANT.

ANCIENT ENGLISH MANSIONS, MANOR HOUSES, HALF-TIMBERED HOUSES, CASTLES, &c.—Wanted the titles of any books published since 1870 on this subject. A. F.

[See Niven's *Old Worcestershire Houses: Castles, &c., of W. Sussex*, by Elwes and Robinson.]

ROYAL SUPERSTITION.—Henry of Huntingdon states that in the twelfth year of King Stephen he (the king) wore his crown during Christmas, which no king, from a superstitious feeling, had before done (see bk. viii.). What was this superstitious feeling? G. L. GOMME.

FRENCH PROVERB, "HE LIES LIKE THE SECOND NOCTURN."—What is the original of this, and is it known to collectors of French proverbs? I read it, and what gave rise to it, in the *Church Times* of October 24th last. H. A. W.

"DIVI-DIVI."—I send you this cutting from the *Times*. The passage occurs in Mr. Bright's speech, delivered on Saturday (Oct. 25) at Manchester:—

"When Sir Robert Peel came into office in the year 1841, and when he began in 1842 to amend the tariff, he found a list of duties I dare say longer than this paper, beginning with corn at the top, and going down to something which was called '*divi-divi*.' I recollect that when the word '*divi-divi*' was pronounced in the House of Commons there was a universal looking at one another among the members. Nearly everybody laughed, and everybody admitted that he had never heard of it before."

What was the article called "*divi-divi*"?

A. L. MAYHEW.

BISHOP FISHER.—"Our B[ishop] Fisher goes so far in the acknowledgment of the newness thereof [indulgences], that he hath run into the censure of late Jesuits" (Bp. Jos. Hall, *The Old Religion*, 12mo., Lond., 1686, p. 111). Bishop Hall wrote in 1628. The passage to which he refers is in Fisher's *Assertionis Lutherance Confutatio*, 4to., 1523, p. 314. Where may these censures be seen? W. C. B.

"NO GREAT SHAKES."—This is a phrase very commonly in use in the country as implying that the person or thing spoken of is only second-rate and barely passable. I find it in Roget's *Thesaurus*,

thirty-second edit., 1874, under the heading of "Imperfection," but it is not in the new edition just published. Is the phrase a corruption, or had it once a meaning which is now lost?

WM. H. PEET.

39. Paternoster Row, E.C.

AUTHORS OF BOOKS WANTED.—

The Pulpit Incendiary; or, the Divinity and Devotion of Mr. Calamy, Mr. Case, Mr. Canton, Mr. Crauford, and other Sion College Preachers, London, 1648.

JOHN WARD DEAN.

AUTHORS OF QUOTATIONS WANTED.—

"A captain forth to battle went
With soldiers neat and trim;
The captain by a king was sent
To take a town for him."

Wanted the title of a book for children which contains a hymn beginning as above. The lines illustrate Proverbs xvi. 32.

E. C.

"Full many a glorious action that might claim
Triumphant laurels and immortal fame," &c.

S. P.

Replies.

HOGARTH'S "TIME SMOKING A PICTURE."

(5th S. xii. 347.)

The verses to which J. J. D. refers are:—

"As Statues moulder into Worth.—P. W.,"

and

"To Nature and your Self appeal,
Nor learn of others, what to feel. Anon."

Both of these are from "An Epistle to a Friend," occasioned by my Picture of Sigismunda" (seventy-three lines), printed in the *Genuine Works of William Hogarth*, by John Nichols and George Steevens, 1808, vol. i. p. 322, and also at p. 281 of J. B. Nichols's *Anecdotes*. In each case the "Epistle" is attributed to Hogarth himself, although, as we have seen, he does not claim the authorship of the above quotations from it. There is, however, another (if not more than one) version of the poem, and I venture to carry this answer a little further in the hope of eliciting some additional information on the subject. In the earlier *Anecdotes* of John Nichols and George Steevens, first edit., 1781, p. 47, appears a shorter version (forty-two lines), under the title of "An Epistle to a Friend." One of its lines is—

"As statues moulder into earth";

but the couplet quoted above forms no part of this version. In a foot-note, however, we are told that "Two other little pieces are ascribed to him [Hogarth]; the distich under the subscription ticket for his *Sigismunda*, 1761 [which is quoted], and the following well-known Epigram" (i.e., that upon Quin and Macklin). This version of the "Epistle" and the note are reproduced in the subsequent editions of the *Anecdotes* published in 1782 and 1785. The same version also appears in the col-

lection of fugitive verses called *The New Foundling Hospital for Wit*,* with this difference, that whereas in the version in the *Anecdotes* there is a line without a rhyme, in the version in *The New Foundling Hospital* the missing line is supplied, which would seem to indicate that it was taken from some other source than the *Anecdotes*. John Ireland, in his *Hogarth Illustrated*, vol. i. p. lxxxviii, also manifestly quotes from the shorter version I have been describing, so that we may conclude that he too knew nothing of the longer version printed by John Nichols in 1808. John Nichols does not explain why he substituted the version of 1808 for that of 1781, 1782, and 1785, nor does he afford us any hint as to the evident connexion between the two, although he omits the note referring to the couplet under the etching. He must surely have had good authority for setting aside the version which had (apparently) passed unchallenged during Mrs. Hogarth's lifetime, and which was accepted by John Ireland, whose footing with her executrix, Mary Lewis, makes it likely that he would know of any other and more authentic one. That Hogarth was concerned in something of the kind is manifest from his letter to Dr. Hay, quoted in Mr. Percy Fitzgerald's *Life of Garrick*, i. 249. He speaks to Dr. Hay of having scribbled "the following foolish verses, turned into English by my friend Whitehead," and there can be no doubt from the ensuing quotations that the "Epistle," in some form or other, constituted the verses in question. As there were two Whiteheads, William the Laureate and the Paul of Churchill's satires, I was at first somewhat puzzled to decide which of them "tagged" Hogarth's "splenetic effusion," as Steevens calls it. But from Sir John Hawkins's testimony to Hogarth's friendship with Paul Whitehead and the hitherto unexplained "P. W." after the quotation under "Time smoking a Picture," there is, I fear, no doubt that it was to the less reputable of the two that the painter was indebted for assistance. But having carried the matter thus far I can unfortunately carry it no further, and I must leave it to the better informed Hogarthians of "N. & Q." to take it up (if they will) at this point.

AUSTIN DOBSON.

MISS TORU DUTT (5th S. xii. 325.)—The following very interesting account of this accomplished lady (who died in 1878) appeared in *Trübner's American and Oriental Literary Record* (February, 1877), when noticing her remarkable volume of

* The first edition of this work is not in the British Museum, and the second (which is there) is incomplete. The third edition, 1771-3, does not, however, contain the "Epistle." It appears in the so-called "new edition" of 1784, but is not given as a new insertion, like other pieces in that issue. It must, therefore, have first appeared in some intermediate issue, and may even have preceded the publication by John Nichols in 1781.

English poetry, printed at Bhowanipore in 1876, under the title of *A Sheaf Gleaned in French Fields*. The notice also gives an account of other members of "the remarkable Dutt family":—

"ENGLISH POETRY BY AN INDIAN POETESS.—In the *Calcutta Review*, No. cxvii., July, 1874, in the article 'The first Twenty Years of the *Calcutta Review*,' by Dr. George Smith, pp. 230-31, is an account of 'the remarkable Dutt family,' commencing with Baboo Russomoy Dutt, one of the Judges of the Small Cause Court in Calcutta. He was secretly a Christian, and on his death-bed declared himself one. He had five sons, the two eldest of whom, Krishna and Kailas, died early. The surviving sons of both these brothers are Christians, as indeed are all the now living descendants of Russomoy Dutt. Of these latter, all educated in Calcutta, his three surviving sons, Govind Chundra, Hur Chundra, and Girish Chundra, and a grandson, Oomesh Chundra, son of Kailas Chundra Dutt, Vice-Chairman of the Calcutta Municipality, issued a volume of English poetry under the title of *The Dutt Family Album*, published in London in 1870. Prior to that the son of a brother of Russomoy, Shoshee Chundra Dutt, also published a volume of English poems, entitled *Miscellaneous Verses*, in London in 1848.

"Toru Dutt is the surviving daughter of Govind Chundra Dutt, and resides with her father at Calcutta. Both her deceased sister and herself are mentioned by Dr. Smith, in the article already referred to, as 'accomplished young ladies, who write English verses in the *Bengal Magazine*, and who speak and write French like French ladies.' Her father spent some years in Italy, France, and England, in the latter the first year at Cambridge, where the young ladies attended lectures. He afterwards resided for some time in the metropolis, and then for a period in the south of England, where the rich verdure, stately trees, and beauty of the scenery made a lasting impression upon the minds of the two sisters, the reflection of which is readily traced in their poetry. Indeed the elegant volume of English poetry, *A Sheaf Gleaned in French Fields*,* bears on every page evidence of the pure and refined taste of these accomplished ladies, as well as of their perfect mastery of both French and English, and the power of transferring the poetry of the former with considerable spirit into the latter, but seldom evincing such shortcomings as may be readily overlooked in the production of a stranger. Toru Dutt's favourite authors are Victor Hugo and Beranger. Of her aptness in transferring the spirit of her original into the translation, take the following verse from the latter:—

'MY VOCATION.

'Jeté sur cettis boule,
Laid, ehétif, et souffrant;
Etouffé dans la foule,
Faute d'être assez grand;
Une plainte touchante
De ma bouche sortit:—
Le bon Dieu me dit: "Chante,
Chante, pauvre petit!"
A waif on this earth,
Sick, ugly, and small;
Contemned from my birth
And rejected by all;
From my lips broke a cry,
Such as anguish may wring;—
"Sing," said God in reply,
"Chant, poor little thing!"

And equally happy is her rendering of the four other stanzas of this great favourite of Thackeray, who quotes the above stanza in his lecture on Goldsmith, in the original.

"'A Souvenir of the Night of the Fourth' is taken from 'Les Châtiments' of Victor Hugo. It is translated with all the pathos, sarcasm, and disdain of the original, in recording the death of a boy of seven, shot by the troops in the street fights, in the Carrefour Tiquitonne, on the 4th of December following the *coup-d'état* of Louis Napoleon. Victor Hugo's lines on the death of his daughter are also very touchingly rendered, and the translator quotes a Sanskrit couplet to show that the same sentiment prevailed in the poetry of her own country some three thousand years ago.

"The volume contains a collection of one hundred and sixty-six pieces, selected chiefly from the modern poets of France. There are, however, a few exceptions, one of which is the well-known impromptu answer which Pierre Corneille placed in the hands of a young lady, who, in the salon of the Duchess de Bouillon, glancing at an ivy-wreath in the hair of the aged Mad. de Motteville, had asked, with a sarcastic smile, 'What plant is that which best adorns a ruin?' In it, as in all the pieces in the volume, M. Toru Dutt reproduces the full spirit of the original. A quotation on the back of the title-page, in German from Schiller, adds to English, French, Sanskrit, and her own language, evidence of the well-known fact that this accomplished Indian lady is also a German scholar. The poems which bear the initial A. are by her deceased sister.

"It is pleasant to have such bright evidence placed before us of the intellectual vigour of the native ladies of India, which in the case of M. Toru and her late sister Aru Dutt, certainly need not fear a searching comparison with that of their gifted European sisters."

J. B.

THE POET LAUREATE: "THE TABLE ROUND" (5th S. xii. 244).—This is doubtless from Sir T. Malory's translation of the French romance, and seems to be used indifferently for "Round Table." In the first books of *Morte d'Arthur* the "Round Table" is mentioned once or twice by anticipation, but in the third book Arthur says: "I love gwenever the kynges daughter, Lodegrean of the land of Camelerd, the which holdeth in his hous the *table round* that ye [Merlyn] told he had of my father Uther." Instead of lands, the father says: "I shall gyve him the table round the which Uther Pendragon gave me, & wnan it is full complete, ther is an C knyghtes & fyfty And as for an C good knyghtes I have my self, but I fawte l, for so many have been slayne in my dayes," and "so Lodegreans delyvred his daughter Gweneur unto Merlyn and the table round with the C knyghtes." It was, therefore, the queen's dowry. Arthur could only find twenty-eight knights worthy to fill the fifty vacant seats. The Bishop of Canterbury blessed the "syeges." In the fourteenth book it is the "round table," made by Merlyn to represent the world,— "for by the round table is the world signified by ryghte." We also read of the "seige perillous." The ballad makers adopted either, as rhyme required:—

"The noble acts lately found
Of Arthur of the Table Round."

* Dutt (Toru), *A Sheaf Gleaned in French Fields*. Bhowanipore, at the Saptahik Sambad Press, 1876, 8vo. pp. viii and 233, with plate of music.

"For as I understand thou hast
As far as thou art able
Done great despite and shame unto
The Knights of the Round Table."

"If thou art of the Table Round,
Quoth Tarquin speedily,
Both thee and all thy fellowship
I utterly defeye."

W. G.

I do not think that there is any such subtle distinction between the "Round Table" and the "Table Round" in the *Idylls of the King* as M. E. supposes. I believe that "Table Round" is used on rhythmical grounds only. In writing "Round Table" the accent properly falls on "Round," and since the *Idylls* are written in iambic or trochaic metre, the second accent would fall on the second syllable of "Table," causing it to be pronounced "Tabél," so we should have something like the old Puritan jingle of

"The race is not unto the swift, nor him as fastest runs,
Nor the battél to the peopél as have the longest guns."

English dissyllables are either iambs or trochees. We have no spondees, though the prepositions *into*, *unto*, *upon*, may sometimes appear to be so. Strictly speaking, English rhythm knows nothing of quantity, all is regulated by accent. When *into* and *unto*, &c., seem to be spondees, it is nothing more than a shifting of the accent required by the exigencies of rhythm, frequent in chanting the Psalms. When I say that quantity is unknown in English rhythm, I mean as regards accent. A vowel may be accented whether pronounced long or short; thus the *i* is long in *library*, short in *liberty*; both are alike accented. I suppose that a spondee in Latin had no accent, so that either syllable might serve for the rest on the fourth foot in an hexameter line.

E. LEATON BLENKINSOPP.

I must say that I do not think it much matters whether the Laureate has or has not any reason for his "Round Table" or "Table Round." It would, however, be very odd indeed if "Table Round" signified the *occupants* of the table, and "Round Table" stood for the table itself. I have never had the patience to read much of anything that Tennyson wrote, so that I cannot speak from knowledge; but the passage that M. E. cites goes against his interpretation straight.

"But now the whole Round Table is dissolved" does not mean that the table itself is dissolved, most certainly, but that the brotherhood of the knights is so. The table is not dissolved, for they show it at Winchester, and if, like other genuine relics, that has nothing to do with King Arthur, it goes still to show that the table was not supposed to be dissolved when the knights were.

Now for the reason. Simply Tennyson uses "Round Table" as above when it suits the rhythm, and "Table Round" when that form suits the

rhythm, and this is a mystery to be spiritually discerned.

C. A. WARD.

Mayfair.

I cannot for a moment believe that Mr. Tennyson's repeated use of "Table Round" rather than of "Round Table" was "casual." He no doubt used it of set purpose, and probably for no deeper reason than that which led Stephen in *Every Man in his Humour* (Act ii. sc. 3) to put as a poesy on a ring:—

"The deeper the sweeter,
He be judg'd by St. Peter."

"How by St. Peter?" asks his interlocutor; "I do not conceive that." "Mary, St. Peter to make up the meter," is the reply. "Table Round" could be comfortably fitted into a line where "Round Table" would have entirely spoiled the rhythm. ST. SWITHIN.

CAMBRIAN ENGLISH (5th S. xii. 326.)—VIATOR judges hastily, as the manner of tourists is. He condemns the Principality because a certain farmer has put up an ungrammatical but perfectly intelligible notice in a certain field, and that field happens to be near the "fashionable watering-place" of Aberystwith. Now Aberystwith is surrounded by a thoroughly Welsh-speaking country. Welsh is freely spoken even in the town on market days; when I was there last, in 1877, staying at one of the chief hotels, I found that although the waiters—unctuous persons, imported for the season—were English, the female servants were Welsh, and spoke Welsh among themselves. Long may they do so! for sure 'tis a mistake to suppose that "Welsh civilization" means the speaking or writing of accurate *English*. English being probably the language of the future, it is good that Welsh children should learn it; but not good, *me judice*, that their own ancient and interesting tongue should be discouraged, as it is discouraged. Not so long ago I went into a farmhouse close to the "fashionable watering-place" of Dolgelly, and found there only the maid-servant, a stout lass of twenty, who could not speak a single word of English. I liked her all the better for it, though she was unable to tell me what I wanted to know. She smiled at me, because she was honest and good-natured, and I smiled at her, because she had red arms—an excellent thing in servants; and we both felt (at least I did) that the interview was satisfactory, though unsuccessful. Why, even that wild experiment, the Welsh colony in Patagonia, deserves respect as a patriotic error. I, too, can give intelligence of a remarkable warning to trespassers, which appeared—for, alas, it appears no longer—painted in black letters on a white board, not a mile from the "fashionable watering-place" of Scarborough. It was, indeed, a monument of high civilization, for its words were these: "*Mantraps and πολυφλοισβοιο set here!*" I was

beginning Homer when I first saw this announcement, so that to me it was especially interesting and curious.
A. J. M.

“PROF. BUCKLAND'S LECTURE”: EPITAPH ON PROF. BUCKLAND (5th S. xii. 302, 338).—The lines upon Prof. Buckland's lecture were given to my father by Mr. Philip Duncan, of New College, as having been written by Dr. Shuttleworth, and Mr. Duncan afterwards told me himself that Dr. Shuttleworth was the author. Mr. Philip Duncan was a great friend of the late warden, but he might have merely spoken from common report. The following amusing epitaph on Dr. Buckland was also attributed to Dr. Shuttleworth, but I do not know upon what authority :—

Epitaph for the Rev. Dr. Buckland, written by Dr. Shuttleworth, Bishop of Chichester, about the year 1820.

“Mourn, Ammonites, mourn o'er his funeral urn
Whose neck ye must grace no more ;
Gneiss, Granite, and Slate ! he settled your date,
And his ye must now deplore.

Weep, Caverns, weep ! with infiltrating drip,
Your recesses he 'll cease to explore ;
For mineral veins and organic remains
No Stratum again will be bore.

Oh ! his Wit shone like Crystal ! his knowledge profound
From Gravel to Granite descended ;
No Trap could deceive him, no Slip could confound,
Nor specimen true or pretended.
He knew the birth-rock of each pebble so round
And how far its tour had extended.

His eloquence roll'd like the Deluge retiring
Which Mastodon carcasses floated ;
To a subject obscure he gave charms so inspiring
Young and Old on Geology doated.
He stood forth like an Outlier ; his hearers admiring
In pencil each anecdote noted.

* Where shall we our great Professor inter,
That in peace may rest his bones ?
If we hew him a rocky sepulchre
He 'll rise and break the stones,
And examine each Stratum that lies around,
For he's quite in his element under ground.

* If with Mattock and Spade his body we lay
In the common Alluvial soil,
He 'll start up and snatch those tools away
Of his own Geological toil.
In a Stratum so young the Professor disdains
That embedded should be his Organic Remains.

Then expos'd to the drip of some case-hard'ning spring,
His carcase let Stalactite cover,
And to Oxford the petrified sage let us bring,
When he is incrustated all over ;
There 'mid Mammoths and Crocodiles, high on a Shelf,
Let him stand as a Monument raised to himself.”

FREDERICK MANT.

[Our old correspondent will forgive us for having superseded his version of the epitaph by an authoritative one in our own possession. The epitaph was written by Bishop Shuttleworth. When the dean's grave was being dug in Islip churchyard, Aug., 1856, the men came unexpectedly upon the solid limestone rock, which they were obliged to blast with gunpowder. The coincidence

of this fact with the verses marked with an asterisk is remarkable.]

BISHOP BEILBY PORTEUS (5th S. xii. 164, 209, 255, 296).—Here are the bishop's lines so sarcastically, not to say savagely, commented on by Thackeray in his *Lectures on the Four Georges* (ed. 1861, p. 104) :—

“While at his feet expiring Faction lay,
No contest left but who should best obey ;
Saw in his offspring all himself renewed ;
The same fair path of glory still pursued ;
Saw to young George Augusta's care impart
Whate'er could raise and humanize the heart ;
Blend all his grandsire's virtues with his own,
And form their mingled radiance for the throne—
No further blessing could on earth be given—
The next degree of happiness was—heaven !”

To hold up to admiration and imitation a king who, at least according to the angry lecturer, “tainted a great society by a bad example, who in youth, manhood, old age, was gross, low, and sensual,” and who saw “all himself renewed” in his successor, may possibly be pardoned in a young clerical poet not averse from preferment, although it can hardly be praiseworthy ; but when his fulsome fervour rises—or sinks—to the point of apotheosizing such a monarch, his sycophancy merits all the condemnation to which an indignant satirist is capable of giving utterance.

With regard to the bishop's character generally, it seems to me that the estimate thereof with which F. G. has favoured us (*ante*, p. 255) is as just as it is well expressed : even the clergy may to some extent claim to be judged according to the standard of the times in which they live. And if Bishop Porteus is to be called over the coals for his highly coloured panegyric upon a sovereign who was not a saint, what are we to say to a panegyric of some sixty years later date ? Southey's *Vision of Judgment*, notwithstanding that his hero was endowed with all the domestic virtues, was surely the most indiscreet performance ever penned by a poet laureate.

The communication to himself from his venerable lady friend, which PROF. MAYOR gives *ante*, p. 210, requires correction. Bishop Porteus was not buried at Ide Hill, but at Sundridge, and his grave is not marked by “a simple headstone,” but by an elaborately ornamented tomb, surmounted by a funeral urn. Of this picturesquely situated tomb a good engraving will be found in *Gent. Mag.*, 1824, part ii., p. 577, and on the same plate is given also a view of the Ide Hill chapel, which is designated as “built of stone in a very neat and proper style,” but which, according to the print, would seem to be of a curiously mixed style, it being a sort of semi-classical structure, with gothic windows, a battlemented porch, and a stunted belfry tower on its roof.

HENRY CAMPKIN, F.S.A.

112, Torriano Avenue, N.W.

DR. MAGINN (5th S. xii. 263, 298.)—It certainly required the evidence of Mr. How and Dr. GATTY to satisfy me that *Pen Owen* was by Hook and not by Maginn. G. B. only "believes," and I fear that, unless he gives some reason for his belief, it cannot be allowed much weight in the present question. But Mr. J. T. Clark writes to me that the works referred to are ascribed to Dean Hook in the catalogue of the Advocates' Library, and that they were not originally published, but only reviewed, in *Blackwood's Magazine*. I shall not feel quite convinced, notwithstanding the weight of the evidence, until some explanation is given of Maginn's letter to Jerdan (*Autobiography*, iii. 102). The following is a copy of part of the letter I refer to :—

"8, Marlborough Street, Cork.

"December 9.*

"Dear Sir,.....I write to you—for there is no use of talking humbug—to ask you for a favourable critique, or a puff, or any other *thing* of the kind—the *word* being no matter—of a forthcoming novel at Blackwood's, *Percy Malloy*, as soon as convenient. It is by the author of *Pen Owen*; who that is I do not know, but I guess, as I suppose so do you. Ebony may perhaps write you about it, for he is an indefatigable letter-writer; but at all events you will oblige me by giving it a favourable and early notice in your 'Gazette.' In return I vow to you a hecatomb of puns, and shall sacrifice the English tongue without remorse as fillings for your columns.

"Yours faithfully,

"WILLIAM MAGINN."

Why should Maginn have taken all this trouble for the work of another? OLPHAR HAMST.

THE SERJEANTS AT ARMS (5th S. xii. 328.)—The serjeants at arms form the most ancient corps in the army, being the body-guard of the sovereign since the Crusades. Readers of the *Talisman* may remember that a temporary dereliction of duty on the part of one of the serjeants at arms nearly cost Richard I. his life. Their numbers are now reduced to ten, all of whom are the Queen's serjeants at arms, but one of these is appointed to attend the Lord Chancellor and another to attend the Speaker. The duties of the remaining eight consist chiefly in escorting the sovereign in the House of Parliament or in making any public announcement in state, when the serjeant at arms who reads the proclamation is escorted by lifeguardsmen and preceded by a trumpeter. SEBASTIAN.

The duties of the Queen's serjeants at arms are to attend the person of the sovereign, to arrest traitors and persons of quality offending, and to attend the Lord High Steward of England sitting in judgment upon any traitor. By statute 13 Richard II., chapter 6, there may not be above thirty of such serjeants in the realm. For a long time past there have been only ten of them, two of

whom by allowance of the sovereign attend on the two Houses of Parliament. They were instituted by Richard I. between the years 1195 and 1199, and were at first twenty-four in number.

FREDERIC BOASE.

15, Queen Anne's Gate, S.W.

THE "MAYORESS'S SERJEAUNT" AT OXFORD (5th S. xii. 346.)—MR. TURNER'S note on this subject is valuable, as it probably corrects one of the many typographical errors which, as pointed out in the introduction to my *Index of Municipal Offices*, unfortunately occur in these reports. But I think it is worth while noting the passages where the mention of "mayoress's serjeant" is made, and perhaps MR. TURNER may be able to supply a further note thereon, for they certainly raise the question, Could a mistake be made in so many instances? The Commissioners report as follows (vol. i.) :—

In the list of officers is "Mayoress's serjeant."—P. 98.

"The city marshal and the *mayoress's serjeant* are appointed by the mayor for the time being on the occasion of vacancies. They both hold their offices during good behaviour."—P. 99.

"The *mayoress's serjeant* attends the mayor in processions. His salary is 6*l.* 15*s.*, and he is entitled to some small fees on leases granted by the corporation."—P. 102.

Among the payments is the item "Mayoress's serjeant 5*l.* 18*s.*"—P. 104.

G. L. GOMME.

ESSENDINE, WHISSENDINE, WINTERDINE, &c. (5th S. xii. 108.)—*Dine* would appear to be another form of *dean*, *den*, and *don*, Anglo-Saxon, meaning a hollow at the foot of a hill. Thus in the South, in Kent, the terminal is *den*: Rolvenden, Tenterden, Biddenden; in Sussex it is *dean*: Ovingdean, Rottingdean, and East and West Dean; further north, in Shropshire, we have Carwardine, Sharwardine, and Leintwardine; in Hertfordshire, Essendon, Hoddesdon, and Hillingdon. This form of *don* may be another term for *ton* or town; but I believe it to be but another corruption of *den*, *dync*, *dine*, and *dean*. As very few places with the termination of *den*, *dene*, or *dean* occur north of Watling Street, I am disposed to assign an Anglo-Saxon rather than a Danish origin to the term. The north of Watling Street, between Dover and Chester, and especially in the eastern counties of Norfolk, Suffolk, and Lincolnshire, and in the North in Cumberland, suggests in the names of localities a marked Danish or Jutish origin, whilst to the south of Watling Street, Cornwall and Wales excepted, the origin of places is as clearly Anglo-Saxon. In Cornwall the names of places are of Phœnician origin.

JAS. R. SCOTT, F.S.A.

Cleveland, Walthamstow.

I take it that the last two letters of Engadine are a modern addition. I render it "the *gade*, gate, or entrance of the Inn or Enn," which falls

* Jerdan does not supply the date; it is possibly 1825. Dates are not the strong feature of Jerdan's *Autobiography*, though even he is not so bad as John Galt.

into some other river at Finstermüntz. The last syllable in the three other names mentioned is probably *dean*, a valley. R. S. CHARNOCK.

Kissingen.

Flavell Edmunds, in *Traces of History in the Names of Places*, Lond., 1872, explains "Whissendine (Rutl.)" as "the camp of the Whis tribe" (p. 312), and "Din, B.," as "a camp, answering to the Latin *dunum*, the Celtic *din*, and the Saxon *tun*" (p. 197). ED. MARSHALL.

Hartshorne, the historian of Shropshire, considers that *wardine* denotes a village, being a corruption from *worthine*, and that from *worth*, a village, in the Anglo-Saxon language (*vide* Lee's *History of Market Drayton*, p. 79).

W. F. MARSH JACKSON.

DR. ROUTH (5th S. xii. 324.)—The following, as nearly as I can make it, is a complete collection of Dr. Routh's publications in the order of their appearance:—

Platonis Euthydemus et Gorgias, Gr. et Lat., cum notis. Oxon., 1784, 8vo.

Reliquiæ Sacræ. Oxon., 1814-18, tom. iv. 8vo. Editio altera, Oxon., 1846-8, tom. v. 8vo.—Vol. v. was also supplementary to the first four of 1814-18.

Burnet's History of his Own Time, with Notes. Oxon., 1823, 6 vols. 8vo. Second edition, with the suppressed passages and notes, Oxon., 1833, 6 vols. 8vo.—The additional notes separately, accommodated to the first edition, pp. 180.

Burnet's History of James II., with Additional Notes. Oxon., 1852, 8vo.

Scriptorum Ecclesiasticorum Opuscula. Oxon., 1832, tom. ii. 8vo. Editio altera et aucta, Oxon., 1840, 8vo. Editio tertia, Oxon., 1843, 8vo.

Tres breves Tractatus: De Primis Episcopis; S. Petri Alex. Fragmenta; S. Irenæi 'PHIΣΙΣ de Eccl. Rom. Oxon., 1852-3.—Collected in one volume, 1854.

The most recent notice of Dr. Routh, independently of the correspondence on the article in the *Standard*, is by Mr. Knatchbull-Hugessen in "My Oxford Days" in *Time* for September last, where, as a Magdalen man, he inserts some characteristic anecdotes of his president. It will be observed that Dr. Routh's literary life, from his first to his last publication, was extended to the unusual length of seventy years. Three Latin inscriptions written by Dr. Routh were inserted in the *Oxford Herald* at the time of his death (*Oxford Herald*, Dec. 30, 1854). It is stated in Lowndes-Bohn, p. 2185, that besides the *Plato* and Burnet's *Own Time* and the *Opuscula*, mentioned there, Dr. Routh "edited several classical works." Is there any verification of this last statement? Perhaps J. R. B. will be able to reply.

ED. MARSHALL.

ANDREW MARVELL (5th S. xii. 307.)—There is no doubt but that the words "marble" and "union" are misprints for "marvel" and "onion" in Thompson's edition of Andrew Marvell's *Works*,

1776, iii. 271. In the small folio edition of 1681 they are correctly given as "onion" and "Marvel of Peru." This was practically the first collected impression of the poems, published four years after his death by his friend Robert Boulter. All lovers of Andrew Marvell have, I presume, Dr. Grosart's beautiful edition of 1872, in which (4to. i. 66) the true reading, "marvel" and "onion," is given, with reference in the notes to the curious misprint in several editions. Cooke's 12mo. edition of 1726 has "onion," but on the next page (i. 100) we have "marble" in place of "marvel."

EDWARD SOLLY.

With regard to the spelling "union" for "onion," I am not sure that it is a misprint. It may be merely a Latinized spelling, since the Latin name is *unio*. Some country people call onions by the name of "inions." Now *ignon* is a Provençal form of the word. As to "marble" for "marvel," this we may certainly take to be a thorough misprint, on the ground that the author no doubt knew how to spell his own name.

WALTER W. SKEAT.

"Marvel" was first misprinted "marble" in 1726, and the error was continued in all subsequent editions. "Union" first appeared in the edition of 1776. Both words are correct in the original folio of 1681, and are reprinted correctly in Dr. A. B. Grosart's *Works of A. Marvell*, vol. i. p. 65 (whence this note is taken), "Fuller Worthies' Library." B. N.

"CLEVER" (5th S. xii. 268.)—Mr. Wedgwood supplies an example of the use of the word which is much earlier than 1650:—

"The bissart bissy but rebuik

Scho was so cleverus of her cluik."

W. Dunbar, fl. c. A.D. 1465-1530.

If the supposition of Abp. Whately in *English Synonyms* should be supposed to account for the word as a form of *deliver*, then there is:—

"Of his stature he was of evene lengthe,

And wondrously delyver and gret of strengthe."

Chaucer, *Prolog.*, 84.

ED. MARSHALL.

Prof. Skeat, in his *Eng. Dict.*, says it is not easy to find an earlier example than the *cleverly* of *Hudibras* (A.D. 1663). The word *clever* occurs as an adj. (applied to the devil) in the *Bestiary* (Suffolk, c. 1230). Mr. Oliphant apparently identifies this *clever* with *clever*. See his *Old and Middle English*, p. 285. A. L. MAYHEW. Oxford.

TROTH, DAUGHTER OF GEORGE FULJAMBE, OF BRIMINGTON, DERBY (5th S. xii. 229, 347.)—In *Le Neve's Pedigrees of Knights* (Harl. Soc., viii. 41) the connexion between Bellingham and Woodcock of New Timber, Sussex, is given thus:—Thomas Woodcock, of New Timber, married Ursula, eldest

daughter of Sir Edward Bellingham, and co-heiress of her brother Thomas Bellingham. The eldest son of this marriage was Sir Thomas Woodcock, Governor of Windsor Castle (knighted in 1660), whose son Edward Woodcock was father of the wife of Sir Purey Cust. According to the generally received pedigrees, and assuming the marriage of the foregoing Sir Edward Bellingham with Troth Fuljame (a marriage usually given as somewhat doubtful), the co-heirs of Bellingham—of whom Earl Brownlow appears to be the elder—would now be representatives of FitzWilliam of Aldwarke and Fuljame of Osberton, as well as co-heirs of Nevill, Marquis of Montagu. The pedigree of Bellingham in Dallaway's *East Sussex* or Berry's *Sussex Genealogies* may possibly help to solve this descent.

W. D. PINK.

Leigh, Lancashire.

Troth, daughter of George Foljame, of Brimington, in reply to MR. BARDSLEY'S inquiry, is said to have been baptized on Aug. 23, 1573.

JOHN W. STANDERWICK.

[Osberton is a Thornhagh property, which never belonged to the male line of the Foljames. The representative of Alice Fitzwilliam, wife of Sir Jas. Foljame, of Walton, would, however, appear to be one of the heirs of the line of Fitzwilliam, of Aldwarke.]

PORTRAIT OF MARGARET PATTEN, A REPUTED CENTENARIAN (5th S. xii. 247).—Three portraits at least of this remarkable woman have been published. In one (a mezzotinto by Cooper) she is represented in a white hood and peak, with a stick; in another (a profile by Smith) she is dressed in a riding hood; the third, taken from a painting by Thomas Crawford in the year 1735 (four years before her death), is given (together with some particulars of her life) in Grainger's *Wonderful Museum*. A very similar account of her appears in Kirby's *Wonderful Museum*, but without a portrait.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"GOD SPEED THEM WELL" (5th S. xii. 125).—I have heard, many years ago, that at a village church in Westmorland (I do not remember its name) it was usual for the clerk, after the publication of the banns of marriage, to sing out, solemnly, "God speed t'em well!" I cannot say whether after each, or only after the third time of asking.

M. P.

Cumberland.

WORDSWORTH'S GREEK POET (5th S. xii. 269).—The following line from Virgil's *Georgic*, ii. 458-9, may be compared with the reference to some Greek poet in Wordsworth's notes:—

"O fortunatos nimium, sua si bona norint,
Agricolas!"

ED. MARSHALL.

A SILVER BADGE (5th S. xii. 323) belonged to a member of the St. James's Society or Westminster Youths, a society of ringers founded about the close of the last century by one John Henks, a great ringer among the Cumberlands. It was called the Westminster, and was intended as a preparatory or educational society for the benefit of beginners, as yet not qualified to become members of the regular society. After continuing in this manner, with much benefit to ringing tyros, for some years, in the course of which time many good peals were rung by its members, it gradually dwindled away, and its meetings ceased, until, in 1824 (the date of the badge), it was resuscitated under the name of the St. James's Society. The society of this name rang first at St. James's, Clerkenwell (whence its name), and St. Stephen's, Coleman Street, City, afterwards at Christ Church, Blackfriars. Its headquarters have now for many years been the tower of St. Clement Danes.

H. T. E.

THE WORD "CHEAP" (5th S. xii. 265).—MR. C. G. W. LOCK, in his interesting article on this word, says, "I know no instance of a Chipping situate near the sea." I wish to direct his attention to the city of Copenhagen, called in Danish Kjobbenhavn, that is, Chipping-haven or market harbour.

GEO. C. BOASE.

15, Queen Anne's Gate, Westminster.

"TALLET": "SPREATHE" (5th S. xii. 246).—In defining a *tallet* as a hay-loft C. T. B. agrees with the glossaries on the dialect of North-east Devon, from Barnstaple to Exmoor inclusive (see Grose, Palmer, and Rock). It is worthy of remark, however, that the word does not occur in either the *Exmoor Scolding* or the *Exmoor Courtship*. The definition, however, is too restricted for some other south-western glossaries, but not sufficiently narrow for a third group. Thus Couch (South-east Cornwall) defines it as "a loft"; Jennings (Somerset) as "the upper room next the roof, used chiefly of outhouses, as a hay-tallet"; Williams and Jones (Somerset) as "the space next the roof in outhouses"; and Pulman (confines of Devon, Dorset, and Somerset shires) as "the loft over a stable. In some parts of the country any upstairs room is called a tallet." On the other hand the definition given by Barnes (Dorset) is "a hay-loft over a stable."

The word does not occur either in Garland's (West Cornwall) glossary or in the addenda to it; and an old gentleman and his nephew, both born and always resident at St. Austel, in Cornwall, have just told me that they never heard the word, so far as they remember. *Tallet* is the most prevalent orthography, but *tallit* and *tallut* are also used.

Spreathe does not appear to be in use west of Dorset and Somerset shires (see Barnes and Wil-

tians and Jones). In Devonshire and South-east Cornwall the equivalent appears to be *spray*.

WM. PENGELLY.

Torquay.

The word *tallet* is still commonly used in Herefordshire and Gloucestershire to my knowledge; also the word *sprache*, or more frequently *spree*, when speaking of chapped hands. J. W. B. P.

ORIGIN OF THE WORD "GARRET" (5th S. xii. 302, 351).—I am sorry to trespass again on your readers with respect to the above word, but I must protest against the supposition that a *garret* is a *granary*, as said to be proved by Kavanagh. Surely it is known to every scholar that the *Origin of Language and Myths* is the most ridiculous book on etymology ever written, and that the author had no more idea of the subject than an infant. It has been a standing jest for years, and this is the first time that I remember to have seen it seriously quoted. A man who could prove that *galeas*, *grenier*, and *galette* are all one word could prove anything, except that he is acquainted with the phonetic laws of the French language.

WALTER W. SKEAT.

SPIRITUALISM, SECOND SIGHT, &c. (5th S. xii. 268, 294, 313, 334, 357).—Your correspondent will find some valuable information on these subjects in Dr. Tylor's *Primitive Culture* (1873, 2 vols.). He should consult also Napier's *Folk-Lore of West of Scotland* (1879, p. 71); Harland and Wilkinson's *Lancashire Folk-Lore* (1867, p. 105); Fiske's *Myths and Mythmakers* (1873, p. 225); and Hardwick's *Traditions, Superstitions, and Folk-Lore* (p. 123).

T. F. THISELTON DYER.

SKULLS OF HORSES IN CHURCHES (5th S. xii. 248.)—This subject was treated of in "N. & Q.," 4th S. iii. 500, 564, 608; iv. 66, where the general opinion was that they were built in for acoustic purposes. In 1st S. v. 274, 453, there was a notice of the remains of sheep and horses being found under the floors of churches, where they were supposed to indicate the traces of heathen sacrifices on the spot in earlier times.

ED. MARSHALL.

BYRON'S "ENGLISH BARDS," &c. (5th S. xii. 226, 355).—In consequence of MR. RULE'S inquiry I have consulted the MS. of the third edition, now in my father's possession, and find the word in question to be most unmistakably "creaking." Byron originally wrote "maudlin," but ran it through and substituted "creaking." The first ninety-six lines of the poem, as it now stands, appeared for the first time in the third edition.

JOHN MURRAY, Jun.

WHISTLING (5th S. xi. 186, 275, 336; xii. 92).—About forty years ago I was acquainted with a clergyman in this neighbourhood, who was fond of

music and who could whistle well. His sister also was said to whistle beautifully. I never heard her, but was often told of the great treat it was to hear the brother and sister whistling the first and second parts of a duet with accuracy. Twenty years later I met an officer (Major Lees) in Calcutta who was a marvellous whistler, and who used to accompany himself on the piano.

GIBBES RIGAUD.

18, Long Wall, Oxford.

That some ladies are able to whistle is a well-known fact. The eminent vocalist Miss Robertson possesses this cultivated accomplishment, though I believe that she restricts her whistling to private parties. If it were needful, I could mention two ladies of title (the one married, the other unmarried and nineteen years of age) who whistle exquisitely, usually to a pianoforte accompaniment. One of these ladies whistled in public at a village "penny reading." I wrote at some length on the subject of "Whistling Ladies" in two articles, signed "Percy Mayne," that appeared in the six-penny edition of the *London Figaro*, April 26 and May 3, 1877; but as my remarks occupied five columns of that journal, I can only, in this place, make a bare reference to them. I may say that the younger of the two ladies to whom I have referred is exceedingly handsome, and that the act of whistling does not detract from her beauty.

CUTHBERT BEDE.

Perhaps the prejudice against this accomplishment (?) in the fair sex may be due to the distortion of features it occasions. We may remember how Minerva cast away with an imprecation the pipe, which afterwards proved so fatal to Marsyas, when she beheld in the water the disfigurement of her face caused by her musical performance. I know, however, a lady who, when forbidden as a girl to whistle, used to steal away into the woods to indulge in her favourite amusement.

"The game is done! I've won, I've won!"
Quoth she, and whistles thrice."

The Ancient Mariner, pt. iii.

Probably Coleridge thought it somewhat of an uncanny accomplishment in a woman when he made "The Night-Mare Life-in-Death" express her satisfaction by whistling thrice.

W. J. BERNHARD-SMITH.

Temple.

I have three daughters who whistle, two of them very well indeed. My son whistles, and accompanies himself on the piano; and I may add that I myself, as a youth, was a noted whistler.

J. T. M.

THE "COMIC ROSCIUS" (5th S. xii. 269).—Sloman was the name of the actor. He was many years at the Coburg, now the Victoria Theatre, and a great favourite there as an excellent comic actor

and singer. In the latter branch of his art he became famous for his genuine drollery in the songs of *The Beautiful Boy* and the *Three Part Medley*. He afterwards appeared at the English Opera House (Lyceum) as Mungo in *The Padlock*, and, I believe, became one of the company, but am not certain. His brother was the husband of Mrs. Sloman, a tragic actress, who appeared at Drury Lane in 1820 as Belvidera and in other high-class characters.

GEORGE ELLIS.

St. John's Wood.

"POSY"—A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350).—From the able treatment this subject has received in the pages of "N. & Q." two points may be considered settled. The posy was generally composed of more than one flower, and the word is a variation of *poesy*. From these premises a conclusion may be urged, and it is briefly this. An offering of flowers was originally made, to which a meaning was attached by the donor to be interpreted by the donee. Sometimes it was accompanied by a motto that made such meaning plain; sometimes it was, as MR. PICTON writes, the "concrete emblem of the sentiment" intended to be conveyed. With or without legend it was a *posy*. The old name survived after Time, who devours all things, had consumed both concrete emblem and motto, and a present of flowers remained a *posy*, even as a ream of paper has survived the *riem* or thong which once bound it and gave it name.

W. WHISTON.

SONGS WANTED (5th S. xii. 348).—"Ben Backstay" is one of Dibdin's songs, and is printed in the *Universal Songster*, ii. 276.

S. D. S.

[We have to thank several correspondents for enabling us to send MS. versions to E. W. S.]

"INNOCENTS" TUNE (5th S. xii. 358).—Whether this be in its origin part of a song dating from 1254 I cannot say. The melody does not sound much like one of that remote period, but it is pretty well known in some parts of France, where (in combination with tone 5, second ending) it is commonly sung to the *Litany of Loretto*.

T. F. R.

VALENTINE PELL (5th S. vi. 188, 312).—One of both names was of St. John's College, Cambridge, B.A. 1574-5, but took no higher degree.

JOHN E. B. MAYOR.

Cambridge.

ALFRED BUNN (5th S. xii. 68, 115, 156).—I have a copy of Bunn's *Word with Punch*, which is in size and appearance very much like *Punch* itself. It bears the date of Nov. 11, 1847, and is a very clever reply to the attacks of *Punch*, particularly taking off the peculiarities of Douglas Jerrold, Gilbert A'Beckett, and Mark Lemon, under the pseudonyms of Wronghead, Sleekhead, and Thickhead, the publishers—Bradbury & Evans

—being designated Bradhall & Heavens, the latter, whose name was Mullette Evans, being styled Mull it Heavens. There was only one number published, but it has a clever sketch or tailpiece, a roll of paper in shape of a vial, and a pill-box labelled, "This dose to be repeated should the patients require it."

EDWARD T. DUNN.

15, Queen's Terrace, Hammersmith.

"STRANG" (5th S. xii. 89, 115, 156, 256).—This verb I have heard used in the manner described, but did not know of its being so written. It was by a person in the country, who had never been resident anywhere but in her native village—"I *stranged* varra much." She also used another verb as active which we are accustomed to deem passive—"I 'stonish at it," "I due 'stonish." I think it was when she wished to be emphatic.

M. P.

Cumberland.

DIPROSE'S "HISTORY OF ST. CLEMENT DANES" (5th S. xii. 106, 133).—I have in my possession the first volume and the circular referred to by J. N. I subscribed for a copy of the second volume, but never received it or a reply to my letter asking why it had not been delivered.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The second volume of Mr. Diprose's account of St. Clement Danes was published in 1876.

L. L. H.

"NINE POINTS OF THE LAW" (5th S. xi. 447; xii. 33).—Part of a well-known expression—"Possession is nine points of the law." This probably was first applied to actions of ejectment, in which the plaintiff must recover on the strength of his own title, the defendant's possession being presumed to be legal until the contrary is shown.

BAR-POINT.

Philadelphia.

"LABURNUM" (5th S. xii. 69, 157).—

"Laburnum is said to have been derived from *l'are bois*, or bow-wood, the wood having been formerly esteemed as good for bows, being hard and elastic."—*Notes on Natural History*, by J. C., p. 173.

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

May not this word be the Latin *alburnum*? Cotgrave gives, "*Aubourt*, a kind of tree termed in Latine *Alburnus*, (it beares long yellow blossomes which no Bee will touch)." Bailey, in his *Etym. Dictionary*, ed. 1731, also has "Laburnum, a kind of shrub of which bees will not taste." The Latin term may be derived from the colour of the wood, as in the following quotation from Holland's *Plinie*, bk. xvi. ch. xviii. (in Richardson):

"The cypresse, walnut, chesnut-trees, and the laburnum cannot in any wise abide waters. This last-named is a tree proper unto the Alpes, not commonly knowne :

the wood thereof is hard and white: it beareth a blossom of a cubite long, but bees will not settle upon it."

S. J. H.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 349).—

"Many there be that come to nod."

These lines are rather inaccurately remembered from a copy of verses which appeared in the *Family Herald*, vol. v. p. 430.

Miscellaneous.

NOTES ON BOOKS, &c.

WILL Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Lectures on Welsh Philology. By John Rhys, M.A., Professor of Celtic in the University of Oxford. (Trübner & Co.)

Of this, the second edition, Prof. Rhys says, "It will be found to be a new one, not a reprint of the first." *Primo facie*, therefore, such a book should not belong to that too well-known class of Celtic works from which, as Mr. Rhys himself says, "the reader can only derive wrong ideas of Celtic questions." In point of fact, neither as regards scope nor treatment do Mr. Rhys's lectures fall within this definition of a too abundant class of literature, to which we hope they are destined to give the death blow.

It is now considered by most philologists an incontrovertible truth that at some remote period there was an original Aryan nation which used an original language. This nation, after attaining a considerable amount of culture and civilization, as evinced by its vocabularies, spread itself out from its original *locus in quo* in Central Asia, eastward and westward. That there was this one great nation has been inferred from the fact that words of home use and agriculture, of some of the *commoda vite*, of numerals, of terms of blood relationship, pronouns, necessary verbs and nouns, are the same in all the Aryan subdivisions, whether the representatives of the race be found in Cashmere or in Connaught. This consensus of words is held to demonstrate identity of race, and no doubt justly so, though non-Aryan races must have been swept up and incorporated with the Aryan stock in its progress through Europe and elsewhere.

Tried by this law the Irish and Welsh nationalities (called by Mr. Rhys Goidelic and Brythonic) are proved to be substantially members of this great nation. But were the discrepancies which now broadly demarcate the Goidil from the Brython at some period no part of the original language? Mr. Rhys thinks that there was a period when no such differences existed, when the two races were the same Celts and spoke the same language—a language which contained in itself the original forms out of which such modern differences have sprung. This all-important fact has come to light through the recovery of early complex forms, which on dissection yield both results. The further result of all this is the conclusion that in the Goidils and the Brythons there is, in reality, one Celtic race, equally as there was only one Celtic language. At the dawn of history the Celts representing this conjoint Goidelo-Brythonic race, but then neither Goidelic nor Brythonic (neither Irish nor Welsh), are found on the continent of Europe, placed between the Italians and the Teutons, the two nations destined to press them thereafter into their present modest area. This "Celtic people," says Mr. Rhys, "speaking one and the same

language, came (*i.e.* into Britain) from the Continent and settled in this island. Sooner or later some of them crossed over to Ireland and made themselves a home there" (p. 34). After and in consequence of this separation differences arose in the speech of both, aggravated in both cases, Mr. Rhys thinks, by the infiltration of non-Aryan words, through the influence of races already in possession of the island (p. 35).

The prehistoric identity of the Welsh and Irish languages being thus established, Mr. Rhys carefully considers certain peculiarities now common to both. Amongst the latter is a practice in the daily use of speech of changing initial consonants, under certain circumstances, in accordance with admitted and well-understood rules. This strange law of the two Celtic languages Mr. Rhys thus accounts for, if he does not justify it. He says: "When heterogeneous sounds are brought into immediate contact with one another, there are hollows to be filled and mountains to be lowered" (p. 41).

At p. 178 Mr. Rhys examines the question whether the Celts on invading Britain found a non-Aryan race already there. If we give full credence to Tacitus we must believe that there was such a race and that it was Iberian. Tacitus, however, unfortunately stands alone in this assertion, and the Basque language, being too modern, cannot help us in the inquiry. Mr. Rhys, therefore, takes up another ground (p. 180). Considering it proved that *p* was foreign to the original Goidelo-Brythonic language, he regards that letter, found in numerous British place-names in Ptolemy, as evidence that the names themselves and the people who gave them are not of Celtic origin.

There is much other interesting matter in these lectures, but space forbids our notice of it. In executing his difficult task Prof. Rhys has shown great learning and sound judgment, the result being a valuable addition to special glottology.

Geflügelte Worte. Der Citatenschatz des Deutschen Volks. Von Georg Büchmann. Elfte umgearbeitete und vermehrte Auflage. (Berlin, Haude- und Spener'sche Buchhandlung: F. Weidling.)

THESE "winged words" were first published in 1864, so that eleven editions have been required in fifteen years, a sufficient proof that the book satisfied a want. Readers of "N. & Q." might often find here an answer to queries respecting the origin of proverbial sayings. The author has diligently improved the successive editions by contributions from all quarters, availing himself not seldom of the learning of "N. & Q." The work contains, after a brief introduction, Biblical citations (pp. 3-42), citations from German (43-193), French (194-215), English (216-229), Italian (230-2), Greek (233-255), Latin (256-325), and, lastly, historical citations (326-420): index of names (421-433), index of citations (434-467). The society for the reform of English spelling (who, to the dismay of scholars, circulate with approval words of the late Mr. John Mill, expressing approval of the barbarous spelling now in vogue in Spanish) may be interested in the witty application of 1 Cor. v. 6, "Euer Rahm ist nicht fein" ("Your glorying is not good"), by those who oppose the omission of "das dehrende h" ("h as the mark of a long vowel"). They write it, "Euer Rum ist nicht fein" ("Your rum is not good"). Büchmann of course (p. 339) rejects the fiction that Galileo qualified his abjuration by the words "Eppur si muove." The famous example of tmesis, "Deficiente pecu, deficit omne, -nia," is traced (p. 307) to Rabelais, iii. 41, who also (ii. 28) is the earliest authority cited for *vade-mecum*. "Kampf um's Dasein" is shown to be as old as the *Essay on the Principles of Population* by Malthus (1789), who speaks of the "struggle for existence." This most entertaining

and instructive book ought no longer to be withheld from the English public. Many valuable illustrations and additional citations might be culled from the pages of "N. & Q." J. E. B. M.

The Visitation of Derbyshire. By William Dugdale, Esq., Norroy King at Armes. (Mitchell & Hughes)

IT is stated on the title-page that this visitation was "taken in 1662 and reviewed in 1663"; but, unless there is a misprint in the pedigree of Tunsted at p. 33, it was also reviewed in 1664, for Francis Tunsted is said to have been "ætat. 32 in 1664." There are also indications of later revision, for it is stated at p. 2 that John Morewood, of Alfreton, was "High Shrive 1676." The visitation contains ninety-two pedigrees, but they are so meagre that they are unworthy of Dugdale's great reputation as a herald. In most cases the pedigree is confined to the bare names of the successive heads of the family, and, as a rule, the younger children are omitted altogether. The redeeming point is that the age of the heir is usually inserted. All visitations have a certain value, from their containing scraps of information not to be found elsewhere, but there are few which are less interesting than this *Visitation of Derbyshire*. The reader will look in vain for the connexion of Dr. Meverell, of London, with the family at Tideswell, from which he sprang; and he will find no intimation that Lord Frechville's mother, Joyce Fleetwood, was the widow of Sir Hewet Osborne, the ancestor of the Dukes of Leeds. It must also be suspected that the editor does not always describe the arms correctly, for he assigns to Samuel Roper, of Heanor, the well-known antiquary, the coat of Sable, a parrot or, whereas the Roper arms are notoriously Sable, an eagle close or, and were tricked by Dugdale on a shield of twelve quarterings. There is no hint given of the editor's name, and there is no preface giving information or description of the MS. from which the visitation was printed. Altogether, we fear that this must be pronounced an unsatisfactory edition of an uninteresting visitation.

Register of the Rectors and Fellows, Scholars, Exhibitioners, and Bible Clerks of Exeter College, Oxford.

With Illustrative Documents and a History of the College. By the Rev. Charles William Boase, M.A., Fellow and Tutor. (Oxford.)

THIS is one of those books that defy criticism. The simple announcement that there is such a volume in existence, edited with the conscientious care which all who know him will feel certain that Mr. Boase has bestowed on the *Register*, is quite sufficient to ensure it an immediate and hearty welcome, and a permanent position among standard books of reference. This *Register* is one of those books already characterized by an eminent writer in these pages as "of incomputable value to English history for all time to come." The title fully explains the character of the volume, but it is only those who have had experience in similar undertakings who can thoroughly appreciate the amount of patient labour involved in illustrating an unbroken series of personal histories commencing so far back as the year 1318. The only thing to be regretted is that the volume is printed "for the Rector and Fellows," and that the impression is limited to 200 copies. One of the general public who obtains a copy may regard himself as a very fortunate man.

IN the October number of the *Quarterly Review* many readers will be at once attracted to the articles on Pascal and De Maistre. It is perhaps curious that the *Quarterly* reviewer should seem to do less justice to the greatness of Blaise Pascal than did a presumably Presbyterian writer in the very first volume of the *North British Review* so long ago as 1844. The views of De Maistre on

Russia are interesting, but do not seem to us to give proof of much penetration. "Illuminism," which he thought a pathway tending necessarily to a return to Latin unity, is now never heard of in Russia, and the leaning towards Protestantism which De Maistre attributed to the more educated Russian clergy, is not to be found among them at the present day, though there is, happily, no little evidence of increasing culture and breadth of view among Eastern theologians.

MR. RALSTON contributes to the *Nineteenth Century* an interesting article entitled "Cinderella," in which are given the various versions of the well-known fairy tale of that name. He alludes to some papers that appeared recently in our columns on the subject of Vair. Mr. C. Leland's article in *Macmillan* on "Russian Gipsies," as well as one in the *Cornhill* on "Forms of Salvation," will be read with interest.

OUR friend Mr. W. R. S. Ralston will give a Story Telling at the Town Hall, Brighton, on Wednesday, 26th inst., at 3 P.M. The proceeds will be devoted to Mrs. Tait's Orphanage at St. Peter's.

THE LATE JAMES MAIDMENT.—It is with deep regret that we have to announce the death of this eminent Scottish lawyer and accomplished antiquary, which took place on the 24th ultimo. Mr. MAIDMENT'S two little volumes on *Peirages of Scotland* are looked upon as among the highest authorities on the subject, while his numerous publications connected with early Scottish literature and history are highly prized by all students of those interesting branches of learning. Finally, we may add that among the frequent and valued contributors to "N. & Q." there were few who had a greater claim to the gratitude of its readers than our kind and learned friend JAMES MAIDMENT.

Notices to Correspondents.

We must call special attention to the following notice:

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

R. C. (Scarborough).—Next week. We shall be glad to have copies of any other letters that you may think of general interest.

E. H. ("Codex Diplomaticus").—Assuming that you mean the great work of J. M. Kemble, it was published for the English Historical Society, 1839-47, in six volumes, 8vo.

GEORGE FRASER.—Doubtless you read *Fauriel* as the second of the authors we mentioned last week, instead of the name which accidentally passed the press.

S. P. ("And wretches").—Pope, *Rape of the Lock*, c. iii. l. 21.

A. F. C. ("Drumlog").—We shall be glad to forward it to A. J.

H. C. DELEVINGNE.—A modern school asserts the *e* to be more correct.

E. MATTHEY.—Roils Series (Longmans).

H. ("Lord Lovel") has sent no name and address.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, NOVEMBER 15, 1879.

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Notes.

TRIPP ALIAS HOWARD.

In an obituary notice in the *Times* of the 10th inst. of the venerable Rector of Spofforth, the Rev. James Tripp, which has been reproduced in several papers, the assertion is repeated that his family derives from the noble house of Howard.

As the best means of reaching those most interested in correcting gross errors of genealogical tradition, I beg the favour of space in "N. & Q." for a memorandum on this subject.

The late Rev. Dr. Tripp of Silvertown (in whose lifetime I saw it) possessed a painting of the arms of Howard, the bend being replaced by a scaling ladder, beneath which (affecting the style of old diction) was the following legend:—

"This achievement was given unto my Lord Howard's 5th son at the Siege of Bullogne; King Harry the 5th being there, ask'd how they took the Town and Castle, Howard answer'd 'I Tripp'd up the walls'; saith his Majesty, 'Tripp shall be thy name, and no longer Howard,' and Honoured him with the scaling Ladder for his Bend."

This, not inaptly termed by Mr. Lower "wretched little anecdote," is the most trumpery of all the many trumpery claims to distinguished descent I have ever met with. The painting is little more than a century old, and is probably the work of

some wag, who either wished to flatter the Tripps or to impose upon them a clumsily invented origin for their surname.

Assuming that Henry V. *did* lay siege to Boulogne, it is somewhat against the narrative that there was no "Lord Howard" in his time, and no Howard who had five sons. It is true that Sir Robert Howard (father of the first Duke of Norfolk) was a zealous commander under the king on the French coast, but he certainly did not change his name to Tripp; he was one of three brothers, and had one only son.

I need scarcely say that the pedigree of the Duke of Norfolk is known, and reiterated in many MSS. in the fullest detail in this College, and that no such, or any similar, incident has at any time been recorded in it. It may be as well also to say that the arms with the scaling ladder are unknown here, and that the Tripps have no right to them, or, so far as I know, to any other bearing.

The surname of Tripp is traceable in West-country records for more than a hundred years prior to the time of Henry V., and the family may well be content with this and the fact that they have held a most respectable position in Somersetshire for over three centuries, and have numbered amongst their members churchmen, lawyers, and soldiers who have attained creditable prominence. One branch settled at Bristol; another in Holland, where they were ennobled, and produced a man who fought at Waterloo, and was identical, if my memory serves me, with the well-known dancer.

Their respectability, however, is the best reason that can be urged for their relinquishing (although they may, as I doubt not they do, firmly believe it) a tradition which is not capable of anything but disproof, and for not perpetuating error by baptizing their children "Howard," which I see is becoming common in most families of the name, and then, at last, "Tripp shall be their name, and no longer Howard." STEPHEN TUCKER, Rouge Croix.

Heralds' College.

TITLE LIST OF CATALOGUES OF ENGLISH PLAYS.

(Concluded from p. 262.)

Barker's complete list of plays, exhibiting, at one view, the title, size, date, and author, from the commencement of theatrical performances to 1803. To which is added a continuation to the theatrical remembrancer, designed to shew collectively each author's work. London, printed and published by [J.] Barker & Son, dramatic repository, [19,] Great Russell Street, Covent Garden. [1803] 12mo, pp. (4)+350. The advertisement-preface is subscribed by the compiler, W. C. Oulton. This is a reissue of "Barker's continuation of Egerton's theatrical remembrancer": (see 1801), with a new title leaf, and pp. 337-50 added by way of appendix, so continuing the list to 1803. (One of the copies of this work in the British Museum Library is catalogued under *Barker*, another copy is catalogued under *Oulton*.)

The Thespian dictionary; or dramatic biography of the

present age; containing sketches of the lives, lists of the productions...of all the principal dramatists, composers, commentators, managers, actors, and actresses of the United Kingdom; interspersed with numerous original anecdotes...Second edition...[London,] printed [and] published by James Cundee...1805. Svo. No pagination. 22 plates. (M. copy lacks plates.) Abc name list, with play titles, place and date of performance.

Rare old English literature. A catalogue of the curious library, late the property of Mr. Richard Forster, of Richmond Buildings, [Soho, London,] deceased. Comprising a very extensive and valuable assemblage of old plays, poetry, romances, English chronicles, voyages and travels, many of them rare; together with a collection of prints and portraits, three mahogany book-cases, &c., which will be sold by auction by Messrs. [T.] King & Lochee, at their great room, 38, King Street, Covent Garden, on Monday, Nov. 17, 1806, and nine following days, at twelve o'clock. To be viewed on Thursday, Nov. 13, and catalogues (price 1s.) had at the room. [London,] printed by Parker & Son, Great Russell Street, Cov. Gard. Svo. pp. (2)+92. Both the view and sale days were postponed one week. Pp. 46-50, 56-9, 64-8, 73-6, 78-85, Play books.

The dramatic mirror: containing the history of the stage, from the earliest period to the present time; including a biographical and critical account of all the dramatic writers, from 1600; and also of the most distinguished performers, from the days of Shakspeare to 1807: and a history of the country theatres, in England, Ireland and Scotland...By Thomas Gilliland...London, printed for C. Chapple...by B. McMillan...1808. 2 vols. 12mo. I. pp. 12+624, 17 plates; II. pp. (2)+625 to 1048. I. Abc authors' name list, with play titles, dates, and notes. II. Abc name list of players, with life notes.

Biographia dramatica; or, a companion to the play-house: containing historical and critical memoirs, and original anecdotes of British and Irish dramatic writers...also an alphabetical account and chronological lists of their works, the dates when printed and observations on their merits; together with an introductory view of the rise and progress of the British stage. Originally compiled, to the year 1764, by David Erskine Baker. Continued thence to 1782 by Isaac Reed...And brought down to the end of November, 1811, with very considerable additions and improvements throughout by Stephen Jones...London, [printed by S. Gosnell] for Longman...1812. 3 vols. Svo. I. pp. 76+790+unnumbered leaf 384-5*; II. pp. (2)+404; III. pp. (2)+478. I. Abc authors' name list, with life notes, play titles, dates and size of editions. II-III. Abc play title list, with authors' names, sources of plots, places and dates of performance, dates and size of editions.

The drama recorded; or, Barker's list of plays, alphabetically arranged, exhibiting at one view the title, size, date, and author, with their various alterations, from the earliest period, to 1814 [that is, to the end of 1813]; to which are added, notitia dramatica, or, a chronological account of events relative to the English stage. London, printed and published by J. Barker...1814. 12mo. pp. (4)+212. Abc play title list, with authors' names, dates and size of editions.

Rare old plays and poetry. A catalogue of a very extensive and valuable collection of old plays...which will be sold by auction by [T.] King & Lochee, at their great rooms, No. 38, King Street, Covent Garden, on Tuesday, February the 28th, 1815...[London,] printed by W. Smith & Co...Svo. pp. 14.

A history of the American theatre. By William Dunlap...New York, printed and published by J. & J. Harper...1832. Svo. pp. 8+420. Pp. 407-10, Abc American dramatic authors' name list, with play titles.

History of the American theatre. By William Dunlap...London, [printed by F. Shoher, Jun., and vol. ii. partly by Ibotson & Palmer, and published by] Richard Bentley...1833. 2 vols. Svo. I. pp. 12+412; II. pp. 6+388. Vol. ii. pp. 381-7, Abc American dramatic authors' name list, with play titles.

A catalogue of [Richard] Heber's collection of early English poetry, the drama, ancient ballads, and broad-sides, rare and curious books on English, Scottish, and Irish history, and French romances, with notices by J. Payne Collier, Esq., and prices and purchasers' names...London, Edward Lumley...[1834.] Svo. pp. 3 to 8+34+356. Preface subscribed J. T. P. The first forty pages were printed by Wm. Stevens; the catalogue is part iv. of Bibliotheca Heberiana, printed by W. Nicol. Pp. 233-54, Play books.

General catalogue of all the English dramatic pieces I have been able to discover. B. P. Bellamy, Bath, Sept. 21, 1834. 4to. 2 vols. I. ff. 81; II. ff. 84. British Museum, MSS. Add. 18584-5. Abc play title list, with authors' names, when and where acted, place, date, and size of editions, in columnar order.

The dramatic authors of America. By James Rees...Philadelphia, G. B. Zieber & Co. 1845. 12mo. pp. 144. Price 37½ cents. Abc authors' name list, with play titles, dates of editions, notes.

A skeleton hand list of the early quarto editions of the plays of Shakspeare, with notices of the old impressions of the poems. By James O. Halliwell[-Phillipps], Esq., F.R.S. London, printed for private circulation. 1860. Svo. pp. 2+198. 30 copies printed. 95 titles, each printed at the top of the back of a leaf; the leaves otherwise blank.

A dictionary of old English plays, existing either in print or in manuscript, from the earliest times to the close of the seventeenth century; including also notices of Latin plays written by English authors during the same period. By James O. Halliwell[-Phillipps], Esq., F.R.S. London, [printed by F. Pickton for] John Russell Smith...1860. Svo. pp. 8+296. Abc play title list; abc authors' name list, collected works; collections of old English plays; date list, collections of miracle plays; index; abc authors' name list.

List of plays wholly or partially the property of Thomas Hailes Lacy, 89, Strand, London, W.C. Price sixpence. December 31, 1864. 12mo. pp. 12.

Handbook to the popular, poetical, and dramatic literature of Great Britain from the invention of printing to the Restoration. By W[illiam] Carew Hazlitt...London, [printed by S. & J. Brawn for] J. R. Smith. 1867[-68]. Svo. pp. 12+704. Issued in eleven parts, 2s. 6d. each. Abc authors' name list; 91 anonymous plays are grouped under the heading "Plays—anonymous."

The dramatic writers of Scotland. By Ralston Inglis. Glasgow, G. D. Mackellar...1868. Svo. pp. (2)+156. Abc authors' name list, with life notes, place, date, and size of editions.

Catalogue of the library of books of John Forster at Palace Gate House, Kensington, prepared by Henry E. Rawlins. London, printed by R. Marks, Haverstock Hill, N.W. 1876. Svo. pp. 2+300. Pp. 173-86, Plays; short title, author, and date. I have failed to find this work catalogued at the British Museum. The John Forster library is now in the South Kensington Museum.

The fourth volume of the catalogue of the Duke of Devonshire's library, at Chatsworth, Derbyshire, which is being prepared by Sir James Lacaita, will probably be devoted to dramatic works.

F. W. F.

EPITAPH IN THE CLOISTERS OF HEREFORD CATHEDRAL.—In a recent visit to Hereford I was sorry to see the cloisters remaining in a ruinous state, and one portion was filled with sawn timber, as if used as a carpenter's workshop. As the cathedral has been so well restored and beautified, it is a pity that nothing should be done to place the cloisters in as creditable a state as those of Worcester; they are by no means devoid of beauty. The wall of the east cloister is covered with memorial tablets, some of which commemorate bishops and deans; but several of these are getting into a dilapidated state. The following epitaph is that of Robert Whitney de Whitney, who died in 1673, aged sixty-four. As apparently written by himself, it may deserve preservation in "N. & Q.":

"The sickle diseased wearied and opprest
Fly to the Grave for refuge and for rest,
Let then this sacred earth my body close
And no rude hands its quiet interpose,
Whilst I this tabernacle of clay forsake
And to Elysium doe my journey take;
And when the trumpet a retreat shall sound,
And pierce the caverns of this holy ground,
These scattered ashes shall to me repaire
And re-united equal glory share."

It is rather curious that the writer of the epitaph should call upon his "scattered ashes" to find out his soul in Elysium; we might have expected him to summon the latter to reanimate the buried body. I presume that the De Whitneys were a Herefordshire family, but I do not know whether any descendants now remain in the county.

EDWIN LEES, F.L.S.

Green Hill, Worcester.

SELF-DECAPITATION.—One of the most difficult feats to perform is to cut off one's own head. An Irishman did it once, and I suppose no one but an Irishman could do it. Sir Jonah Barrington is the authority for the following story (*Personal Sketches of his own Time*, vol. ii. p. 122). About the year 1796 two labourers were going to mow some grass. Their road lay along the bank of the Barrow. They spied a large salmon lying half concealed under the bank:—

"Oh! Ned—Ned dear! look at that big fellow there; it is a pity we ha'n't no spear, now, isn't it?"

"Maybe," said Ned, "we could be after piking the lad with the scythe-handle."

"True for you," said Dennis; "the spike of yeer handle is longer nor mine; give the fellow a dig with it, at any rate."

"Ay, will I," returned the other; "I'll give the lad a prod he'll never forget, anyhow."

"The spike and the sport was all they thought of; but the blade of the scythe, which hung over Ned's shoulders, never came into the contemplation of either of them. Ned cautiously looked over the bank: the unconscious salmon lay snug, little imagining the conspiracy that had been formed against his tail.

"Now hit the lad smart!" said Dennis; "there, now—there! rise your fist; now you have the boy! Now, Ned, success! success!"

"Ned struck at the salmon with all his might and main, and that was not trifling. But whether 'the hoy' was piked or not never appeared, for poor Ned, hending his neck as he struck at the salmon, placed the vertebrae in the most convenient position for unfurnishing his shoulders; and his head came tumbling splash into the Barrow, to the utter astonishment of his comrade, who could not conceive how it could drop off so suddenly. But the next minute he had the consolation of seeing the head attended by one of his own ears, which had been most dexterously sliced off by the same blow which beheaded his comrade. The head and ear rolled down the river in company, and were picked up with extreme horror at a mill dam near Mr. Richardson's by one of the miller's men.

"Who the devil does this head belong to?" exclaimed the miller.

"Whoever owned it," said the man, "had three ears, at any rate, though they don't match."

E. LEATON BLENKINSOPP.

SIR EDWIN LANDSEER AND THE LION.—Perhaps the following statement, which I am able to verify, may reply to the question so often put—How was it that our great animal painter became so thoroughly acquainted with the anatomy and characteristics of the lion?

It is now more than fifty years since I made the acquaintance of a Mr. Christmas, himself an animal painter. He told me that he and Landseer used to study together, and that they used to go to Mr. Cross's menagerie at Exeter Change, and there sketch and paint the animals then exhibited. The monkeys first claimed their attention, and the study culminated in the "Monkeyana." They next studied the lions, and one noble animal especially claiming attention, they both sketched and painted him. On its death Mr. Cross presented them with the carcass, which they removed to their studio, and again studied as long as possible. The skin was afterwards preserved and stuffed. They then dissected the body. The skeleton was articulated, and set up, and formed the object of future drawing and study. From this painstaking study of the lion and his anatomy arose those splendid pictures, "Van Amburgh in the Lions' Den" and the "Dead Lion of the Desert," and the numerous pictures of this animal which were exhibited in the Academy from time to time. The prostrate lions at the base of the Nelson monument in Trafalgar Square were further illustrations of Sir Edwin's profound knowledge of the anatomy of the lion's paw, for though at first the world censured, yet it was ultimately confessed that the modelling was perfect. I do not know what became of Mr. Christmas, my informant, but he told me that he felt so thoroughly outpaced by his great rival that he should give up the race.

LAMBERT WESTON.

Waterloo Crescent, Dover.

"PEACH."—This slang word is used by the vulgar and by the criminal classes in a depreciatory

sense, and signifies to inform against a comrade and betray professional secrets to the police. Webster's *Dictionary* believes it to be an abridgment of the word *impeach*, to accuse a high official of crimes and misdemeanours before the legislature, as in the case of the *impeachment* of Warren Hastings. Reading in Stowe's *Annales of England*, 1604, p. 225, under the date of 1175, reign of Henry II., an account of the lawless state of the city of London, when gangs of young and rich men, to the number sometimes of one hundred, traversed the streets at night to rob and murder the citizens, I came on the following passage, where *appeach* is used in the sense of the modern slang *peach* :—

"It fortun'd that as a crew of yung & wealthy citizens assembling together in the night, assaulted a stone house of a certaine rich man, and breaking through the wall, the good man of that house having prepared himselfe with other in a corner, when he perceived one of the theeves named Andrew Bucquite to leade the way, with a burning brand in the one hand and a pottle of coals in the other, which he assayed to kindle with the brande, he flew upon him, and smote off his right hand, and then with a loud voice cried theeves, at the hearing whereof the theeves tooke their flight, all saving he that had lost hand, whome the good man in the next morning delivered to Richard de Lucy, the King's justice. This theefe, upon warrant of his life, *appeached* his confederates, of whom many were taken & many were fled, but among the rest that were apprehended a certaine citizen of great countenance, credite, & wealth, surnamed John the Olde, when he could not acquite himselfe by the Waterdome, offered the King for his life 500 markes, but the King commanded that he should be hang'd, which was done, and the citie became more quiet."

The etymology usually given for *impeach* is the French *empêcher*, to hinder, and possibly to *peach* upon or *appeach* a comrade may have originally meant to hinder him from proceeding with his nefarious business, whatever it might be. Whether *peach* is traceable to the Celtic *bac*, to hinder, or whether it be derived from *peac*, the French *pêcher*, the Latin *peccare*, to sin ("peaching" being a sin in a thief's estimation), I will not undertake to say.

CHARLES MACKAY.

Fern Dell, Mickelham.

THE ETYMOLOGY OF "MASTIFF."—Chambers (*Information for the People*) says the mastiff is supposed to have been produced betwixt the Irish greyhound and the English bull-dog. Pennant thinks the variety called *mâtin* in French is a descendant of the Irish greyhound. Ménage has, "*Métis* ou *métif*, chien entre le *mâtin* et le *levrier*." Ferrari derives it, *mastino*, *mâtin*, chien de berger, from *massa* thus—*massa*, *massata*, *massatinus*, *mastinus*, *mastino*, which Ménage says is the true derivation of this word. Whatever the difference of the breed may be, I am inclined to think both words are from the same root, viz., from *mixtus*. Covarruvias says Sp. *mastin* is from *mictus*, "the *mâtins* being ordinarily dogs produced from two species." Roquefort has, "*Métice*, *metif*, *metis*,

metive, mulet, mulâtre, enfant produit de deux races différentes." Dufresne has, "*Mestizus*, Hispanis dicitur qui ex parentibus Hispanis et Americanis mixtim natus est." Ménage derives *mêtis* (Sp. *mestizo*, Anjou *métif*) thus: *mixtus*, *mistus*, *mistivus*, *mêtis*. Our word would seem to have come thus: *mictus*, *mixtivus*, *mistivus*, *mastivus*, *mastiff*. R. S. CHARNOCK.
Paris.

TENNYSON AND THE ETRICK SHEPHERD.—In a recent number (*ante*, p. 65) a correspondent points to a parallel between a passage in Washington Irving's *Pride of the Village* and Tennyson's *May Queen*. As a matter of interest to literary readers, perhaps the following parallel between Tennyson and the Ettrick Shepherd may be worth mentioning. It occurs in a lyric by the former writer, the title of which I forget, but in which he speaks of a poet who went out to the fields to sing:

"And he sat him down in a lonely place,
And chanted a melody loud and sweet,
That made the wild swan pause in her cloud,
And the lark drop down at his feet."

The verse is exquisite, especially the idea in the last line, and irresistibly recalls a passage in the *Queen's Wake*, in which Hogg describes a maiden singing:—

"So wildly o'er the vault it rung,
That song, if in the greenwood sung,
Would draw the fays of wood and plain
To kiss the lips that poured the strain;
The lofty pine would listening lean,
The wild birch wave her tresses green,
The larks, that rose the dawn to greet,
Drop lifeless at the singer's feet."

It may be said this is more than a mere coincidence or parallelism, and it may be so. At all events, the origin of the idea must be assigned to Hogg, not to Tennyson. JOHN RUSSELL.

Galashiels, N.B.

ENGLISH MUSSULMANS.—India is commonly spoken of as the seat of our Mussulman population, but though they form so great a number there they are widely distributed. We may name Ceylon, Singapore, Malacca and the Straits Settlements, Labuan, with some in Hong Kong and Australia. Then to the west are the Mauritius, the large body in South Africa, chiefly of Malay descent and speaking English, who are about a third of the inhabitants of the city of Cape Town and of Port Elizabeth. In Sierra Leone and West Africa are many, and a few in St. Helena. Then we turn to Aden and to Cyprus, with its Mussulman third; to the few in Malta and Gibraltar; but in these latter cities they are foreigners, and not English Mussulmans. Besides our protectorate of Asia Minor and Egypt, we protect the states of the Sultan of Johore, of the chiefs in Beluchistan, of the Sultan of Muscat, and the former pirate states in the Persian Gulf, also the Sultan of Zauzibar.

A considerable number of English Mussulman sailors are always afloat, and furnish small sections for London and Liverpool. We have besides Shahs, those of the Sunni sect, and some Wahabis. H. C.

FRASER FAMILY: "NATURAL SON."—Lord Saltoun, in his *History of the Fraser Family*, has, I think, stretched a point to argue that the term *filius naturalis* may exceptionally mean an illegitimate son. Sir Alex. Fraser, laird of Cowie and Durris, and first of Philorth, on Sept. 20, 1400, with the consent of his second wife, Elizabeth de Hamilton, gave a charter to his son Alexander Fraser. In the confirmation of the charter by Robert III., and also in another confirmation of it by James I., this Alexander Fraser to whom it was granted, is called "filio naturali"; but the charter itself does not contain that expression, but was granted "Alexandro filio meo dilecto." Lord Saltoun then says, that although *filius naturalis* does not necessarily bear the same meaning as the modern term "natural," signifying "illegitimate," yet it may be so, and that the tenor of the charter itself bears out the latter meaning, because it is apparent that if the granter should have a child by his second wife, E. de Hamilton, that child was to be the proprietor of the barony of Durris, and Alexander Fraser, and the legitimate heirs of his body, were to hold the lands of the two Kinclonyscs, &c., as the vassals of that barony; but that if no child should be born of the second marriage, then Alexander Fraser and his legitimate heirs were to become proprietors of the whole barony of Durris. Lord Saltoun then argues that it is impossible that a younger legitimate son of the first marriage should be granted lands to be held in feudal subjection to the heirs of a second marriage, because, by the death of his elder brother without issue, he might succeed to the portion held by his father, and in that case would be placed in the anomalous position of head of the elder line and vassal for part of the barony of Durris to the representative of the younger line.

Now, it strikes me forcibly that such an anomaly has frequently occurred, not only in baronial, but also in royal families, and I have no doubt that many of the readers of "N. & Q." are able to cite cases to the point. It has often happened that a son by a second marriage has been the feudal superior of his half-brother on the paternal side by a first marriage, and that, too, through the act of the father. Many reasons for such an apparent anomaly at once present themselves; and therefore, to my mind, there seems to be no such difficulty as Lord Saltoun suggests. Moreover, the meaning of *filius naturalis* has been ably discussed in "N. & Q." against the interpretation of Lord Saltoun in the present case.

There are other inaccuracies in this *History of*

the *Fraser Family* to which I may hereafter draw attention; as, for instance, the assumption that the branch of the family which ended in Sir Peter Fraser was illegitimate, and that the connexion of Sir Alex. Fraser, physician to Charles II., with the Durris family cannot be traced, whereas we know that his father, Adam Fraser, married a lady named Duff (Drummore), and that his grandfather was Alex. Fraser, heir apparent of Durris, who married an Arbuthnot, while his great-grandfather was Thomas Fraser of Durris, who married Helen, daughter of Gordon of Midmar and Abergeldie.

L. A.

CHARLES WATERTON.—MR. HENDRIKS remarks (*ante*, p. 341) that "the Dawson Turner collection of autographs—overflowingly rich as it had grown, even in 1836—was without a letter of Waterton's." My father was an old friend of the great naturalist, and many of Waterton's letters have passed into my possession. The following will probably interest your readers:—

"BLOOD-LETTING.—Having learned from my late friend Doctor Marshall, (a first rate physician formerly of British Guiana) the art of blood-letting, and the necessary use of it, I have bled myself more than one hundred and sixty times, with my own hand, since I was four and twenty years old.

"The quantity of blood which I took from my arm, varied from fifteen to thirty ounces according to circumstances. During the several operations I never once experienced any inclination to faint. I give this statement, at the request of my old friend Mr. Champley, now in the eighty first year of my age.

"Scarbro', May 9th, 1863." "CHARLES WATERTON.

ROBERT CHAMPLEY.

THE FIRST INDICATION OF AUSTRALIA ON A MAP.—

"When Pedro Fernandez de Quir dashed through Torres Strait in 1606, he discovered a portion of North Australia. Ten years later the Dutch landed to the west of Cape Carpentaria of our present map, and marked the place *Land vandenack* on a small map of the World, which forms the vignette on the title of *Journal van de Nassausche Vloot* under Admiral l'Hermite in 1623, 1624, 1625, and 1626, to which a Dutch translation of De Quir's letter to the King of Spain as to his discovery of Australia Incognita forms the appendix. This is the first indication of Australia on any map."

The above, from the last number of *Trübner's American and Oriental Literary Record*, should find a place in "N. & Q." H. Y. N.

BIRTHS, MARRIAGES, AND DEATHS.—The following, which I chance to find in the *York Herald* of Sept. 27, 1828, is a good example of a well-known legal rule, and may be worth recording:—

"BIRTHS.—On the 23d inst. in the 61st year of her age, of a son, at Melbourne, near Pocklington, in this county, Elizabeth, the Lady of the Rev. Joseph Watkinson, one of the people called Ranters."

In those days, and for some time later, country newspapers were by no means so trite and common-

place in their wording of family announcements as they are now. Thus, in the *Yorkshireman* of April 8, 1837, which announces seventeen marriages, it is stated that one of these took place "after a tedious courtship of thirty minutes"; that in another the bride—a greengrocer—"has withstood the blasts of upwards of fifty winters"; and in a third that the persons married—William Randerson and Ann Gawthorp—were "two servants of Michael Tasburgh, Esq., of Burghwallis."

In Belgium, in certain parts of France, and, I think, also in Germany, it is still the custom to give the occupation of the woman, as well as that of the man, in the newspaper which contains their marriage; and the same thing is done on cards of invitation to a funeral.

A workwoman or a maidservant there is not ashamed of her calling, as she is in England and—*à fortiori*—in America. A. J. M.

"TRAMPERS."—The habit of clipping words which begins with the ignorant and vulgar, soon mounts up to the educated and refined. People who tramp about are *trampers*, and so they were always called in former days, but in the recently published reports of the Oxford Diocesan Conference I see that the speakers, all men of education, spoke of vagrants as *tramps*. Perhaps by next year vagrants will have become *vags*. We already hear of *vets*. JAYDEE.

A QUIANT INSCRIPTION.—The following inscription was lately found painted on an old half-timbered house in Tewkesbury, hidden by more recent plastering. It is in black-letter, painted in red:

"Three things pleseth, Booeth god and man, Concorde Be twene brethren, Amytie betwene nayghbowers: And A man and his wyfe that agreeth well to gether Fower things hurt much the life of man, Tears, smoke, wynde, and the worst of all, to see his frends unluckye, and his fose happye. These fyve things are rare sene, A fayer yonge womane with ought a lover, A yonge man with ought myerth, An owld useror with ought money, aney greate fayer with ought theffes A fare harnc with ought musick."

H. M.

SEVENTH SON.—In the course of an interesting article on "Fairy Superstitions in Donegal," in the *University Magazine* for August, the following passage occurs:—

"It is not generally known that a particular ceremony must be observed at the moment of the infant's birth, in order to give him his healing power. The woman who receives him in her arms places in his tiny hand whatever substance she decides that he shall rub with in after life, and she is very careful not to let him touch anything until this shall have been accomplished. If silver is to be the charm, she has provided a sixpenny or threepenny bit; but as the coinage of the realm may possibly change during his lifetime, and thus render his cure valueless, she has more likely placed meal or salt upon the table within reach. Sometimes it is determined that he is to rub with his own hair, and in this case the father is summoned and requested to kneel down

before his new-born son, whose little fingers are guided to his head, and helped to close upon a lock of hair. Whatever substance a seventh son rubs with must be worn by his patients as long as they live."

WILLIAM GEORGE BLACK.

Queries.

We always assume that correspondents, before sending us questions about the derivation and meaning of words, have had recourse to the most obvious books of reference. Amongst these may be named Johnson's *Dictionary*, Webster's *Dictionary*, Halliwell's *Dictionary of Archaic and Provincial Words*, Wright's *Provincial Glossary*, Jamieson's smaller *Scottish Dictionary*, Nares's *Glossary*, and Schmidt's *Shakespeare Lexicon*. Stratmann's *Old English Dictionary*, though not so generally accessible, should be added to the above list, which must not be supposed to be complete.

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.

JAMES HAMILTON OF BOTHWELLHAUGH.—Can any of your readers give me any information concerning James Hamilton of Bothwellhaugh, who killed the Earl of Moray, the celebrated Regent of Scotland? I wish to know—

First, concerning his life. I have seen all that is in Froude and Tytler about the assassination, and a few facts concerning the subsequent life of Bothwellhaugh. I wish, however, to know the dates of his birth and death, and especially as to that part of his life which is not connected with the assassination at Linlithgow. If there has been any new light, however, thrown upon the latter in any work other than the two I have mentioned, I shall be obliged to any of your readers who will indicate the book to me.

Second, concerning the ancestry of James Hamilton. Authorities differ upon this point, although Froude and Tytler are agreed in speaking of him as "a nephew of the Duke of Chastelherault and the Archbishop of St. Andrews" (see Froude's *History of England*, vol. ix. p. 581, and Tytler's *History of Scotland*, vol. vii. p. 251). Burke, however, in his *Peerage*, makes no mention of other sons of the first Earl of Arran than James, afterwards second Earl, who was created in 1548-9 (by the French king) Duke of Chastelherault. On another page of vol. vii. Tytler speaks of Bothwellhaugh as a "retainer of the Lord Arbroath," who was the eldest son of the duke, and on p. 19 of vol. viii. he says: "Hamilton of Bothwellhaugh, who had shot the Regent Moray, and fled to the Continent after the murder, was to be brought home (1575) by the Lord of Arbroath. This nobleman was second son of the late Duke of Chastelherault, and owing to the insanity of Arran, his elder brother, was chief leader of the Hamiltons." If Bothwellhaugh was the nephew of the Duke of Chastelherault, he would have been cousin of the Commen-

dator of Arbroath (who was afterwards first Marquis of Hamilton). I incline, however, to the opinion that he was much more distantly connected, although, of course, of the great clan Hamilton of which the Duke of Chastelherant was the chief. In support of this I would quote Burke's *Landed Gentry*, where, under "Hamilton of Orbiston and Dalzell," I find that David Hamilton, son of John and Jean (Hamilton) Hamilton, and grandson of Gavin (the founder of the house of Orbiston) and Jean (Muirhead) Hamilton, is called the first of Bothwell-haugh.

Third, concerning his descendants, and especially with reference to the subsequent connexion by marriage of the houses of Hamilton of Bothwell-haugh and Hamilton of Stonehouse.

ROBERT P. ROBINS.

Philadelphia, U.S.

BIBLIOGRAPHY.—I have lately seen a book, octavo size, purporting to have been translated from English into French, the title-page of which is as follows: "*Dieu et les Hommes, Œuvre Théologique mais Raisonnée*, par le Docteur Obery. Traduit par Jaques Aimon. A Berlin, chez Christian De Vos, 1769"; and never having heard of or seen the name of the author, although I have consulted several biographical dictionaries, I should be glad to hear something of him if he really wrote the book. If this book be pseudonymous, it would be desirable to know who the author was. In it I see a book referred to which I have never heard of before, viz., Lord Bolingbroke's *Important Examination*, and a word concerning this would also be acceptable from any obliging contributor.

D. WHYTE.

"BRANDLET" AND "AUBE."—What birds are designated by the names "brandlet" and "aube" in the following passage from George Gascoigne?—

"The *brandlet* saith, for singing sweet and soft,
In her conceit, there is none such as she;
Canary birds come in to bear the bell,
And goldfinches do hope to get the goal;
The fattling *aube* doth please some fancy well,
And some like best the bird as black as coal."

W. C.

PLACES AND PEOPLE IN LAMBETH.—A writer in the *New Monthly Magazine* for 1812 makes some statements regarding Lambeth which I should be glad to have amplified. He says, "Smollett describes a Roman entrenchment near Vauxhall." Where is the description by Smollett to be found? Again, "Mr. Astley assured me that his place of entertainment was originally near the windmill, and not far from the retreat of Mr. Palmer the comedian, which he called Frog Hall." Where was the windmill, and who was Palmer? The writer says, "An engraving of Frog Hall exists." Is it now to be met with, and where? Further on the writer speaks of a place of entertainment called

"the Perpetual Oven." Where was that? He speaks of the "well-known characters" Dog Smith, who died in 1627 (the supposed "pedlar" of Lambeth Church); Erasmus King the philosopher, once coachman to Dr. Desaguliers; Dr. Forman the astrologer; and, finally, he signs himself John Morris Flindall. Can you supply me with any particulars of the "famous characters" he mentions? Who was Mr. Flindall himself? J. E.

[For John Palmer, of Bath, see "N. & Q.," 5th S. vi. 307, 435, 514.]

SIR MIDGE HACKLUYT.—Was he any relation of the geographer? His name is written on the title-page of my copy of *Two Very Notable Commentaries*, by Andrew Cambine, London, 1564 (which was also William Herbert's copy), and I infer from his possessing this work that he must have been imbued with the tastes of his namesake. I find a Milo (qy. Midge) Hackluyt named in "N. & Q.," 3rd S. iii. 248. W. F. PRIDEAUX.
Sehore, Central India.

DO TOWERS ROCK TO THE WIND?—In conversation on the subject of the Eddystone Lighthouse the question arose whether the belief that towers yield to the wind has any foundation in fact. I could only allege that I had been on several high towers during strong gales, and they certainly seemed to yield to the pressure. Quite lately, while a small hurricane raged, I experienced the sensation of an insecure foothold on the tower of Antwerp Cathedral, but I could not then make up my mind that I was not the victim of a delusion. I have referred to a furlong of books and encyclopædia articles for a scientific statement of the case, but have failed to obtain any useful information. Question, therefore, for our beloved "N. & Q.," Do towers rock to the wind?

SHIRLEY HIBBERD.

KING JOHN AS EARL OF MORETON.—Amongst the charters in the collection of Colonel Blundell, of Little Crosby, co. Lancashire, there is one from John, Earl of Moreton, granting Crosby Magna to Robert de Aynolesdale (now Ainsdale) for a rent of one hundred shillings. It is in excellent preservation, but without date. There is also a confirmation of this grant in the first year of the reign of King John. Confirmations of about half-a-dozen other charters granted by him to Lancashire men are found in various records; but the originals seem to have vanished. Would any of your numerous readers kindly state (1) the precise year in which John was created Earl of Moreton, and (2) whether any other originals are still existing granted by him when earl? T. N. MORTON.
Ince Blundell, Crosby.

[Mortain, in Normandy, modern Dept. of Manche, is the place which gave the title, and which was a Norman, not an English, earldom. It is, consequently, not to be found in Courthope or Burke.]

GREEK, &c., INSCRIPTION AT ROMFORD.—There is still existing, in the south porch of the parish church of this town, a monumental slab to the memory of some former inhabitant or benefactor (but very greatly defaced, and now gradually wearing away, as but slight regard is given to it), with full inscription in Lombardic, Latin, and Greek words and letters, being a sort of mixture of each. Can any one assist me in saying if a record exists of it, to whose memory it is, or help in deciphering it before it perish for ever? The church, parish, or town books would not help me in the research, I fear, without the name or date.

C. GOLDING.

A PORTRAIT OF SHAKESPEARE IN THE POSSESSION OF SIR JOHN LISTER-KAYE.—Can any one tell me anything about this portrait? It is supposed to be painted by Cornelius Jansen, and came into the Lister-Kaye family in 1824 from a Mr. West. It represents Shakespeare as a younger man than most of the known portraits of him.

C.

ENGRAVING BY JOHN MARTIN.—I have an engraving by this artist, designed on the plate and engraved in 1835, the subject being "Christ's Entry into Jerusalem." The print is only a small one, and I got it for a mere trifle. I am told that it has never been published and is now scarce. I should be glad to know if this is so, and whether the engraving is of value.

R. P. HAMPTON ROBERTS.

THOMAS HART.—I wish to learn something more of this person, who, I think, was a London engraver. He published, in 1776, a portrait of David Wooster, of the American army. His name is affixed to portraits of other prominent Americans.

JOHN WARD DEAN.

Boston, U.S.

A MEDIEVAL BELL: A CURIOUS INNOVATION.

—The following is from the *Oswestry Advertiser*:

"Hordley Church is in process of restoration, a little Norman church of 1150-1200 probably. One of the two bells seems to be coeval with the church, and has this inscription: 'Sancta Trinitas ora pro nobis.' Can any one furnish a parallel to such a curious innovation?"

"CUCULLUS."

A querist, who is a bell-hunter, would like to know why "Cucullus" considers it a curious innovation.

CAMPANISTA.

[Surely *Invocation* was intended.]

"BUFF" = REBOUND.—Halliwell gives *buff*, to rebound, as a Warwickshire word. Do any of our friends in the Midland counties know it in that sense, and can they give an illustration of its use?

H. WEDGWOOD.

LORD CAVENDISH'S REFORMED REGIMENT OF HORSE.—I have an old commission to Dockwra Brooke to be captain in the Lord Cavendish's re-

formed regiment of horse, signed by "Schomberg," shortly before the battle of the Boyne. By what corps is that regiment now represented?

INQUIRER.

CIBBER: "JOHN PALMER, ESQ."—In an old volume of poems in my possession is the following MS. note:—

"Cuddy for wit and parts had fame,
A Poet good—none did dispute it;
Cuddy's too just to own the same,
So prints this poem to confute it.

(John Palmer, Esq.) on Sunday, July 19th, 1757, who owned in the presence of several persons of character that he (and not Alexander Pope, Esq.) had composed these satirical verses.

"Cuncta aperit secreta dies."

In another writing, lower down on the same page, it states that the name should be Colly and not Cuddy. Both handwritings seem to be nearly contemporary (1757). Colly of course refers to Cibber. Can any of your readers give me any information about the lines, or about John Palmer, Esq.?

F. G.

ROMAN GOLD COIN.—I have in my possession a Roman gold coin, found near Sheffield this spring and turned up by the plough, which I believe is very rare, viz., obv., bust with "Vitellius Germanicus imp. aug.," and on the rev. a robed figure of Victory and "Victoria." It is of the size of half a sovereign, but very nearly double the weight. I should be much obliged if any reader would inform me if the coin is scarce and what is its value. It is in perfect preservation.

MOOREEDGE.

FOSBROOKE'S "HISTORY OF GLOUCESTERSHIRE."

—At the end of the second volume of Fosbrooke's *History of Gloucestershire* (Gloucester, 1807, 2 vols., 4to.) there is this notice:—

"Mr. Fosbrooke, having been obliged, through the limitation of the work, to omit much entertaining and general matter respecting the county, solicits the encouragement of the subscribers to a short appendix, of six numbers only, at 2s. each small, 2s. 6d. large; one number to be published every quarter, or thereabouts."

Was this appendix compiled, and did it appear in print? I am well acquainted with Mr. Fosbrooke's *History of the City of Gloucester* (London, 1819, 4to.), and other works by him. ABHBA.

W. H. NEALE.—Biographical particulars are wanted of the Rev. W. H. Neale, M.A., who wrote on *The Mohammedan System of Theology*, 1828. The same writer (I think) is mentioned in *Gent. Mag.*, 1824, i. 545; 1831, ii. 619. Where was he born, and what appointments did he hold?

W. C. B.

HERALDIC QUERY.—Eliz. Walker, daughter of Samuel Walker, of Stapleton Park, Pontefract (of the family of the venerable George Walker, killed at the battle of the Boyne) married Wm.

Rawstone, Vicar of Badsworth, and their second daughter married Sir Michael Pilkington. What arms did these Walkers bear? G. J. A.

Clifton Woodhead, Brighouse.

"THE DESERTED VILLAGE."—Mr. William Black, in his charming little book on Goldsmith, says:—

"What Goldsmith got from Griffin for the poem is not accurately known, and this is a misfortune, for the knowledge would have enabled us to judge whether at that time it was possible for a poet to court the draggel-tail muses without risk of starvation."—P. 131.

Prof. Masson, in the life prefixed to the Globe edition of Goldsmith, writes, apparently without entertaining any doubt on the subject, that the poet received one hundred guineas from Griffin. Is this statement correct, or is Mr. Black right in noting the amount as unknown? GEO. L. APPERSON.

Wimbledon.

FRANZ LISZT.—Will any reader of "N. & Q." tell me how often the eminent pianist Franz Liszt visited London in 1840, whether he played at Windsor before the royal family, also at which houses of the English aristocracy? About his visits to London in 1840 German and English papers differ. Researches in English papers of that time speak only of one visit, May till July. German papers hint at three visits: (1) May till July; (2) end of September and first part of October; (3) end of November till the beginning of February, 1841. Any information as to Liszt's visits to England, 1840, 1841, 1843, also as to his public and social life, will be thankfully received.

R. M.

[See *ante*, p. 268. In Grove's *Dictionary of Music and Musicians* (to which we would refer R. M.) it is stated that Liszt spent the interval from 1839 to 1847 in travelling almost incessantly from one country to another, and that in England he played at the Philharmonic Concerts of May 11 and June 8, 1840.]

HAPSBURG OR HADSBURG?—On what ground can the frequent English spelling of Hapsburg, with *p* instead of *b*, be maintained? This name, derived from the ancient Swiss birthplace of the imperial Austrian family, as everybody knows, is a contraction of Habichtsburg, *i.e.* Hawk's Castle, and consequently appears to be disfigured if spelt with *p*.

Oxford.

H. KREBS.

BLACK STAMPS.—Will any of your correspondents who are amateur collectors of stamps kindly inform me what is the present market value of the old English black penny stamp of 1841? Is the obliteration in black or in red the earlier or more rare?

HERMENTRUDE.

THE RAINBOW.—"Tradunt sancti quod per xl. annos ante iudicium non videbitur arcus" (Higden,

Polychronicon, ii. 238, Rolls' Ser.). Is this a bit of Jewish folk-lore? A. L. MAYHEW.

CHARLOTTE RICHARDSON'S POEMS.—Are they still to be obtained? I have understood from a friend that *The Passing Bell* was recited some sixty years ago by him, but he could give me no further information. C. F. D.

NORRIS.—On a shield of arms in Somerton Church are the arms of Fermor impaling those of Norris, *viz.* Quarterly of four, 1. Norris, a chevron between three ravens' heads erased; 2. A chevron between three unicorns' heads erased; 3. Three fleurs-de-lis within a bordure engrailed; 4. Bendy of ten and a bordure. I should be glad to know the names of the Norris quarterings. Elizabeth, dau. of Sir William Norris, Kt., married William Fermor, of Somerton, Clerk of the Crown, who died in 1552. J. J. H.

SABBATICAL SAND.—The following is an extract from *A Historical Account of the Ten Tribes settled beyond the River Sambatyon in the East*, by the Rev. Dr. M. Edrehi (London, Griffiths, 1836), p. 18:—

"Now, kind and honourable readers, I, the author of this work, declare on my word of honour that I have heard it said by many respectable and trustworthy persons that they saw at Rome, amongst other curious things that are there, a sand-glass the sand of which was taken out of the river Sambatyon. The sand runs all the week and stops on the sabbath-day. It has also been seen at Leghorn."

Did any one else ever hear of this curious sand-glass?

JOHN CYPRIAN RUST.

Soham Vicarage.

THE TRAGEDY AT LITTLECOT HALL.—Where can I find an authentic report of the tragedy at Littlecot Hall, and of the subsequent trial of Sir John Darell by Judge Popham? C. L. W. C.

MISS CARY.—When did Miss C. E. Cary, whose *Memoirs*, in three volumes, were noticed in "N. & Q." some two or three years ago, die? Was any obituary notice of her published?—if so, when and where? M. C. W.

AUTHORS OF BOOKS WANTED.—

Rambles in Sweden and Gottland. By Sylvanus. 1847.
The Bye-Lanes and Downs of England, with Turf Scenes and Characters. By Sylvanus. 1850.
Twenty Years in Retirement. By the Author of *Twelve Years' Military Adventure.* 1835. 2 vols. C. W. S.

AUTHORS OF QUOTATIONS WANTED.—

"Earth goeth on the earth
Glistening with gold;
Earth goeth to the earth
Sooner than it wold," &c.

STEPHEN CAVE.

"Call us not weeds, we are flowers of the sea."

FRANCIS LONGWORTH-DAMES.

Replies.

TEA DRINKING.

(5th S. xii. 288.)

If Oriental tea, claimed as "the Muse's friend" by Waller,* has not received the hyperbolic laudation which has been bestowed on Occidental tobacco, styled by Raphaël Thorius "amicam vāibus herbam," it has hardly met with such persistent and ruthless denunciation. The majority of those who have made it the subject of their disquisitions have discussed with equal fairness its use and abuse, admitted its good qualities, and not failed to perceive the revolution in the manners of society which its increasing consumption was gradually effecting. But there are exceptions to this, and some of these I proceed to commemorate for the benefit of the querent.

Tea was a novelty in the time of Pepys, who writes in his *Diary*, under date Sept. 25, 1661, "I sent for a cup of tea (a Chinese drink), of which I had never drank before"; and its use must have been too limited for many a year after to awaken alarm in the mind of dieticians. But before the end of the century a note of warning was raised in Holland: "*Groot Misbruik van de Thee en Caffee*, Haag, 1695," 4to. This soon found an echo in neighbouring Germany, whence we have: "*Neothea*;" authore Joanne Henrico Cohausen, Hildesiensi, M.D., Osnaburg, 1716," 8vo. This Cohausen was a German physician who rejoiced in giving extraordinary titles to his books, which are for the rest very curious and not devoid of merit and originality. He is known in this country by his singular work *Hermippus Redivivus*; or, *the Sage's Triumph over Old Age and the Grave*, which, as translated by Dr. Campbell (third edit., London, 1771, 8vo., pp. 248), is said to have suggested to William Godwin his best novel, *St. Leon*. Cohausen was as determined an enemy of snuffing as of tea drinking, and attacked it in *Dissertatio Satyrica Physico-Medico-Moralis de Picâ Nasi, sive Tabaci Sternutatorii moderno abusu, et noxiâ*, Amstelodami, 1716, 8vo., pp. 189. Here it may be well to inform the non-professional reader that the word "pica," which ordinarily signifies a "magpie," designates in medical phraseology "a depraved appetite." Dr. Cohausen renewed the attack on snuff a few years later in a work of similar size: *Raptus Ecstaticus . . . sive Satyricon Novum Physico-Medico-Morale in modernum Tabaci Sternutatorii abusum*, Amstel., 1726, 8vo., pp. 142.

But I am forgetting the teapot in the snuff-box,

and must hearken back. Perhaps I should have noticed an earlier attack, though this is directed rather against the warmth of the beverage than the substance infused. This is Dr. Daniel Duncan's *Avis Salulaire contre l'Abus des Choses Chaudes, et particulièrement du Café, du Chocolat, et du Thé*, Rotterdam, 1703, 8vo., Leipzig, 1707, 12mo. Dr. Duncan was a French physician of Montauban, and subsequently resided in London, where (1716, 8vo.) he published an English version of his book.

In 1746 we have: "*A Treatise on Tobacco, Tea, Coffee, and Chocolate, in which the Advantages and Disadvantages attending the Use of these Commodities are not only impartially considered upon the Principles of Medicine and Chymistry, but also ascertained by Observation and Experience, &c.*" Written originally by Simon Paulli, and now Translated by Dr. James," London, 1746, 8vo., pp. 172. The original work, *De Abusu Thee et Tabaci*, was published at Strasbourg in 1665, but I do not happen to possess it. The writer has brought together a large amount of curious matter, and finally expresses the wish that "all persons, especially such as are old, would . . . obstinately reject tea, which so dries the bodies of the Chinese that they can hardly spit" (p. 138). Then comes the attack of the Rev. John Wesley in his "*Letter to a Friend concerning Tea*." By John Wesley, M.A., Fellow of Lincoln College, Oxford," London, 1748, small 8vo., pp. 16. This original edition is very scarce, but the tract was reprinted in 1825. The reverend author accuses tea of impairing digestion, unstringing the nerves, involving great and useless expense, and, in his own case and that of others, inducing symptoms of paralysis. This last disease, I may mention by the way, is ascribed to the inordinate use of tea and coffee by Van Swieten in his commentaries on the aphorisms of Boerhaave: "Vidi plurimos, his potibus diu abusus, adeo enervatum corpus habuisse, ut vix languida membra traherent, ac plures etiam apoplexiâ et paralyâ correptos fuisse" (tom. iii. § 1060, p. 362, *De Paralyâ*). I next lay my hands upon the bulky volume of Jonas Hanway, the philanthropist: "*A Journal of Eight Days' Journey from Portsmouth to Kingston-upon-Thames; to which is added an Essay on Tea, considered as Pernicious to Health, obstructing Industry, and impoverishing the Nation*," London, 1756, 4to. The question is pretty fairly discussed in *The Good and Bad Effects of Tea Considered*, London, 1758, 8vo., and a little volume published across the Channel, *Le Conservateur de la Santé, ou Avis sur les Dangers, &c.* ("Les Dangers du Thé," p. 118), à Paris, 1763, 12mo. Then comes "*An Essay on Diseases incident to Literary and Sedentary Persons, with proper Rules for Preventing their Fatal Consequences, and Instructions for their Cure*." By S. A. Tissot, M.D. With a Preface and Notes by J. Kirkpatrick, M.D.," London, 1769, 8vo. Translated, of course, from the French.

* "The Muse's friend, Tea, does our fancy aid,
Repress those vapours which the heart invade,
And keeps that palace of the soul serene,
Fit on her birthday to salute a queen."

Here the caution is rather against the abuse of hot drinks than tea in the abstract.

The effects, good and bad, of tea drinking formed the subject of Dr. Lettsom's inaugural thesis when he sought for the medical doctorate of the University of Leyden: "*Dissertatio Inauguralis Medica sistens Observationes ad Vires Thee pertinentes . . . eruditorum examini submittit Joannes Coakley Lettsom, Tortola-Americanus, &c.*" Lugduni Batavorum, 1769, 8vo., pp. 24. From the Horatian motto on the title-page of this tractate—

"Hoc fonte derivata clades
In patriam populumque fluxit"—

the leaning of the learned author may be inferred. His inquiry is, however, a sufficiently impartial one, and he fully admits the beneficial qualities of the herb. But one paradoxical accusation brought against it—that of inciting a tendency to drunkenness—will occasion some astonishment in the mind of the reader:—

"Economia totius corporis animalis ex vernaculo, quotidiano et immodico, potu infusi herbe thee, nervis ac infirma reddita, proprie debilitatis sensu tacta, tremem manum impellit ad quærendum levamen temporarium in potu cardiaco, systema nervium refocillante, incitante. Inde quasi ex necessitate intemperantiâ in consuetudinem abiit, et cheu! Bacchus nostris saltem temporis sub industriis et vestimentis muliebribus quoque non raro latet!"—P. 16.

This thesis was translated by the author in his valuable *Natural History of the Tea-tree, with Observations on the Medical Qualities of Tea and Effects of Tea Drinking*, London, 1772, 4to., in which the natural history of the plant is also given, and some excellent coloured plates are added. A second edition of this, with additions from Sir George Staunton's account of his embassy to China, was published in 1799 (4tc., pp. 102), prefixed to which is a useful list of "Authors upon Tea." Here the writer fairly admits that to strong, healthy, vigorous men, tea is "undoubtedly wholesome, and equal at least, if not preferable, to any other kind of regale now in use," and that, "if not too fine, nor drank too hot or in too great quantities, it is perhaps preferable to any other vegetable infusion we know. And if we take into consideration likewise its known enlivening energy, it will appear that our attachment to tea is not merely from its being costly or fashionable, but from its superiority in taste and effects to most other vegetables." But it is again accused of inducing "excess in spirituous liquors," by reason of the "weakness and debility of the system brought on by the daily habit of drinking tea" seeking a "temporary relief in some cordial"; of producing in some "excruciating pains about the stomach," involuntary trembling and fluttering of the nerves, destruction of "half your teeth at the age of twenty, without any hopes of getting new ones," depression, loss of memory, tremblings and symptoms of paralysis; and of

bringing on a general debility and impoverished condition of the entire system.

The qualities of tea have often been made the subject of inaugural medical dissertations. I have before me:—

Dissertationes Medicæ Tres de Receptis hodie etiam in Europâ Potus Calidi generibus, Theæ, Caffè, Chocolata. Authore Marco Mappo: Med. D. et P. P. in Academiâ Argentorat. Argentorati, 1695. 4to. pp. 54.

Dissertatio Inauguralis Medica de Herbæ Exoticæ Thee Infuso, Ejuoque Usu et Abusu, &c., quam, &c., publice defendet Joh. Andreas Lohmeier, Erffurtensis. Erfordiæ, 1722. 4to. pp. 24.

Dissertatio de Thee, quam.....Publico Examini exhibebit A. et R. Johannes Melchior Bengé, Francof. Marchicus. Francofurti ad Oderam, 1684. 4to. pp. 32.

Without date, but towards the end of last century, we have, from the pen of a London physician, "*An Essay on the Nerves, illustrating their Efficient, Formal, Material, and Final Causes, &c.*" To which is added an Essay on Foreign Teas, in which their Nature, Preparation, Manner of Using, and Effects are investigated, so as to demonstrate their Pernicious Consequences on the Nerves, and therefore on the Health of the Human Body, &c. By H. Smith, M.D. London," 8vo. pp. 80. Here we have "the author's remarks arising from his analysis of such preparations as may be most beneficially substituted for Indian tea."

The last attack on tea I have to chronicle is recent, and may probably still be obtained from the publishers: "*Tea and Coffee: their Physical, Intellectual, and Moral Effects on the Human System.*" By Dr. William A. Alcott. Stoke-upon-Trent, G. Turner; London, Holyoake & Co.; Manchester, A. Heywood, &c. 1859," 8vo. pp. 26. According to this authority tea is innutritive, costly, "subjects us to the dominion of the animal appetites," is "a less severe though certain poison," causes caries of the teeth, leads to intemperance in the use of restorative stimulants, causes a long train of bodily ailments, and, above all, a specific malady, the *tea disease*, to which all who use tea are on the high road, "just as every dram drinker, and, in truth, every wine, cider, and beer drinker, is on the road to *delirium tremens*."

The *Lancet*, several years ago, made a deadly attack upon the teapot. "Tea," said the writer, "is no more a thing to drink in excess than alcohol." But it was not so much against the first infusion of the connoisseur that his reprobation was directed as "the slow stewing process," or decoction, adopted by the poor, by means of which a very pleasant, and even beneficial, beverage was converted into a hurtful narcotic, which told injuriously upon the nervous system. Thus, according to this authority, a frequent consequence of the excessive indulgence in tea by the poor is "a complete upset of the nervous system, sleeplessness, and a very uncomfortable form of dyspepsia, with palpitation of the heart."

I make a point of religiously examining every fragment of printed paper which I come across, and thus, in the wrapper of my butter, have made a partial acquaintance with a presumably defunct serial, the stupidity of which seemed sufficiently indicated by the title, the *Anti-Tea-Pot Review*. It did not seem to have anything to do with tea drinking.

I have thus, almost exclusively from the books themselves, jotted down or described the principal attacks on tea with which I am acquainted, and leave other collectors to fill up the *lacuna* from their own shelves.

I take permission to round off with a few elegant elegiacs from the pen of the learned Bishop of Avranches :—

“ O Thea ! o sacro demesse termitæ frondes !

Quæ te læta tulit regio ? quo limite cœli

Alma salutifero germine turget humus ?

Hanc pater Eois Phœbus concevit in hortis :

Aurora aspersit rore benigna suo.

Et, seu materno jussit de nomine dici,

Sive Deum ex donis, Thea vocata fuit

Quippe tulere Dei nascenti munera plantæ.

Lætificant Comus, Mars animosque dedit.

Tuque, Coronide, succos facis esse salubres.

Hebe, fers rugis cunitique moram.

Mercurius vegetæ mentis concessit acumen.

Argutum Musæ contribuere melos.”

Petri Danielis Huetii *Poemata*,
Parisiis, 1709, p. 22.

WILLIAM BATES, B.A.

Birmingham.

In the collected works of Dr. Johnson (edit. 1810, Murphy's, vol. ii. p. 389) MR. COX will find a “Review of a Journal of Eight Days' Journey, &c. ; to which is added An Essay on Tea, considered as pernicious to Health, obstructing Industry, and impoverishing the Nation, with an Account of its Growth and great Consumption in these Kingdoms ; with several Political Reflections, and Thoughts on Publick Love : in Thirty-two Letters to Two Ladies. By Mr. H.” (Mr. Hanway). No doubt the book itself (described by Dr. Johnson as a large quarto) can be seen at the British Museum. C. C. M.

In Prof. Johnston's *Chemistry of Common Life*, MR. COX will find an excellent account of the good and bad effects of tea. Dr. Edward Smith in the *Philosophical Transactions*, and Dr. Parkes in his work on *Hygiene*, have also treated this subject. W. WHISTON.

Allow me to refer MR. COX to the *London Magazine* of the year 1768, pp. 296-7, and to that of 1772, pp. 176-8—papers by Drs. Priestley and Lettson respectively, as to the physical ills to be produced by tea drinking. W. PHILLIPS.

Several chapters upon “The Injury done to the Vital Operations by the Abuse of Coffee, Tea, &c.,”

may be found in Dr. Duncan's work, *Against the Abuse of Hot Liquors*, published by A. Bell, at the Cross Keys, near Royal Exchange, in the year 1706. C. L. PRINCE.

BYRON'S “ENGLISH BARDS,” &c. (5th S. xii. 226, 355, 377.)—When I wrote last week I had not Moore's *Life of Byron* by me. I now find, on reference, that I should have written that the first ninety-six lines were added to the *second*, not the *third*, edition of the poem.

JOHN MURRAY, Jun.

CAMBRIAN ENGLISH (5th S. xii. 326, 372.)—It will perhaps please A. J. M. to hear that Cambrian nationality is well preserved in parts of North America. When I was at Trenton Falls, N.Y., on one Sunday in 1876, the landlord of the hotel told me that he had been to a Welsh chapel (his own place of worship being then under repair), and that he could, if I wished, take me to five or six chapels, within a small distance, where the services were always performed in the Welsh language. The district around and beyond, intersected by the Erie Canal and the Mohawk River, consists of dairy farms, occupied by descendants of the Welsh, who still preserve their native tongue. Utica, the capital of Oneida County, which reminded me of Chirk minus the castle, is one of the markets for the great amount of cheese that is annually sent to England. When next A. J. M. is taking at dinner the usual aid to digestion (which will most probably be of American origin, whatever may be said here to the contrary), it may be a satisfaction to him to know that it has been produced by a Welsh-speaking farmer.

Trenton Falls are the Bettws-y-Coed of American artists. The landlord of the hotel, who is of an old Unitarian family, entertained me in a way not usual with public hosts ; and should this meet his eye, I shall be pleased if he will accept my assurance of the pleasant remembrance I have of the time spent with him in learned and interesting converse in his large and well-selected library, over his interesting collection of coins and medals and astronomical instruments. CLARRY.

THE INITIAL FF IN NAMES, &c. (5th S. xi. 247, 391 ; xii. 57, 157.)—I had long ago been led to believe that the ff—not, as now erroneously written, Ff—was originally a mode of writing the F, and looking for an old publisher's name I have come across the proof. In Arber's *Stat. Reg.*, vol. iii. p. 683, are lists of the stationers who took up their freedom during the years 1605-40. These lists comprise 790 surnames and 790 Christian names. All the other surnames, 771 in number, commence with capitals. But of twenty-one in F, nineteen commence with ff, and the two which commence with F have only that one F (Finche and Frere).

Thus these exceptions also prove the proposition. Among the *ff* names are flipp, fleild, flflesher, flinche (probably by date a brother of Finche), floster, franklin, flaireberd, flint, fowler, flisher, fllood, fllox, fryer, flawne, fllecher, flreeman, flfan. All the Christian names, 769, with three exceptions (two henry and one humfrey), commence with a capital. But twenty-one *F*'s commence with *ff*, nineteen being francis, one flulke, and one flerdinando. In the succeeding pages we have for the years 1614-27, "The foote of —'s account," but in three successive years, 1628-30, we have "foote," and in 1631, &c., "foote." At p. 696, among "my lord Mayours feast," is in 1622 "feast"; and at p. 701, among several "fathers," we have "father" twice.

B. NICHOLSON.

Two different questions seem to have been confounded in previous notes on this subject. The use of the *ff* is a question of writing or spelling, not of value or pronunciation, and it has nothing to do with the Welsh use of the symbols $f=v$ and $ff=ph$. The question has, I think, been satisfactorily answered by MR. HAMILTON, J. T. F., MR. BLENKINSOPP, MR. RULE, and ABBA (in "N. & Q.," 5th S. xi. 391, 392). The *ff* is nothing more than a cursive writing form of capital *F*, made either (as MR. ELLIS suggests) by exaggerating the centre cross stroke with its loop of the initial *f*, or by that repetition of the main downstroke by which many other capital letters are formed from the small in early MSS.

If I remember right, the second *f* (so called) has no cross stroke in the earliest instances, which would seem to strengthen the theory that it was originally only the cross stroke of the first *f*, lengthened by the fancy of the scribe.

It was first printed, no doubt, in imitation of the MS. *ff* and by mistake of its meaning, but its retention in print is an error. The *ff* is of very common occurrence in all kinds of MSS. down to the middle of the eighteenth century, and it is by no means confined to proper names; adjectives, numerals, and prepositions are often written with this initial by way of capital.

Before the present form of capital *F* in writing was adopted all the *f*'s, great and small, were generally continued below the line, with little distinction between the capital and small letters except by some extra flourishes of the pen bestowed upon the former, which developed into the *ff*, or often by simply writing the letter larger than the rest. Both these ways of writing a capital *F* are often found in the same word or name when repeated in the same MS. The *ff* was written in several different ways, but the cross stroke of the letter was generally made last of all, in order to bring the pen into position for the following letter of the word, and thus by passing through both parts of the *f* it formed the *ff*.
REGD. H. C. FITZHERBERT.
Somersal Herbert, Derby.

The initial *ff* in proper names cannot be limited to those of Celtic origin, as many English families, for example Fanshawe (seated at Fanshaw Gate, co. Derby, since the middle of the sixteenth century), formerly used the small *ff*. W. M. M.

"NAPPY": "NAP" (5th S. xi. 106, 470; xii. 16, 57.)—The following extract from *The Ancient Parish of Prestbury*, by Frank Renaud, M.D., printed for the Chetham Society in 1876, may interest correspondents who have written upon this word and its meaning:—

"There are some rhyming couplets on a tombstone in the churchyard (*i. e.* Prestbury), curious from recording that a century ago Shrigley was a deer park, and from the word 'wounds' being pronounced 'wouns.' The date is 1750:—

'Here lies the body of Edward Green,
Who for cutting stone famous was seen,
But he was sent to apprehend
One Joseph Clarke, of Kerridge End,
Who was stealing deer of Squire Downes,
When he was shot and died of the wounds.'

Another rather jovial couplet commemorates an old Adlington huntsman:—

'O the joys of his life were good hounds and good nappy.

Then let us all wish he'll be more and more happy."
Pp. 39, 40.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Nappy ale is alluded to in the literature of the sixteenth century. In Tottel's *Miscellany*, published June, 1557, is a poem by Wyatt, of which the first line is—

"A spendyng hand that alway powreth out."

In it occur these lines:—

"Why doest thou weare thy body to the bones?
And mightest at home slepe in thy bedde of downe:
And drinke good ale so nappy for the nones."

In the second edition of the *Miscellany* (July, 1557) *nappy* becomes *nappye*.

GEO. L. APPERSON.

The Common, Wimbledon.

G. F. S. E. is far from being guilty of a wild eccentricity in suggesting that *nappy* has a connexion with that word which is applied to a quality of cloth rather than with the epithet signifying a brief slumber. He has, in fact, been anticipated in his suggestion, for Rosing, in his *Anglo-Danish Dictionary* (a work remarkably replete with words of rare use in our vernacular), under the word *nap* (of cloth) gives two derivatives, *nappiness* and *nappy*, and the latter word, as applied to beer, the lexicographer translates by the participle *skummende*, "foaming." This strongly supports G. F. S. E.'s theory that the *nap* of beer is identical in meaning with the "reaming swats" of the great Scottish poet.

NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy, near Manchester.

I have a scrap on the colliers of the Tyne, in which occurs a verse from "an old song," entitled *The Collier's Invitation*:—

"At home we've a cask of brown ale that is nappy,
A round whacking cheese, and some good Hollands
gin;

Then come, honest pit-mates, partake and be happy,
With the rest of our friends, now that Susy lies in."

May not the word be regarded as peculiar to the north country? FREDERIC WAGSTAFF.

This word is given as a substantive, with the meaning "very strong ale," in Martin's *Lingua Britannica Reformata*, 1749, contemporaneous with T. W. R.'s memorandum book.

MARS DENIQUE.

In Northumberland the word *nep* or *knep* was—perhaps still is—used to denote a thing neatly done. A good hit with a stone would be *nep*; an ingenious repair of anything broken would be *nep*.

E. LEATON BLENKINSOPP.

"OF COURSE" (5th S. xii. 344).—"Of course" MR. TROWER is right: his criticism is just, his examples are good, and I for one am ready to "consider myself horsewhipped," being verily guilty concerning this matter. But in addition to his five heads there is a sixth, which may be called the "of course" Vulgar. It is quite, or nearly, unmeaning, and seems intended to propitiate the hearer in some occult way.

Take the following specimens, calculated for the meridian of London:—"Me and Jim was a-keepin' company, and of course we was cousins, which it were only natural"; and "Me and her fell out, and which of course her wages was only fifteen pounds, what nobody couldn't have expected, being so smart." O trumpery, O Morris! as Thackeray says. A. J. M.

JOHN LOCKE (5th S. xii. 308).—The poem in question is a translation from the Latin verses which begin,—

"Pax regit Augusti quem vicit Julius orbem
Ille sago factus clarior, ille toga."

When John Locke was an undergraduate at Christ Church, being then twenty-one years of age, Dr. Owen invited poems from the students in honour of the Protector and the treaty of peace which he signed in 1654. More than a hundred of these essays, including the efforts of seniors as well as of juniors, were printed by Dr. Owen in a small volume entitled *Musarum Oxoniensium*. Locke contributed two: the eight Latin lines in question, and a longer poem of forty-four lines commencing,

"If Greece with so much mirth did entertain
Her *Argo*, coming laden home again."

These were Locke's first efforts in print; they are printed entire by Mr. Fox Bourne in his *Life of John Locke*, 1876, i. 50, and, as he well observes, it is pleasant to see how little there is in them of

the extravagant flattery generally to be found in such poems.

EDWARD SOLLY.

THE HARVEST MOON AND THE HUNTER'S MOON (5th S. xii. 268).—The harvest moon is that full moon which occurs nearest to the equinox, at which time the moon rises for some nights only seventeen minutes later each night than the preceding. Accordingly the harvest moon this year was the moon which was full on Sept. 30.

J. C. M.

A few years ago I took considerable trouble to ascertain the true period of the harvest and the hunter's moons, and I lighted upon a learned little book at the British Museum, which appeared to me to afford all necessary information. The following is the reference to the official catalogue: Ferguson (James), F.R.S., *A Dissertation upon the Phenomenon of the Harvest Moon, &c.*, London, 1747, 8vo., press mark 117 d. 7.

JAS. CURTIS.

12, Old Jewry Chambers, E.C.

"LYRA MEMORIALIS" (5th S. xii. 310).—The author of this book was Joseph Snow, whose name appears on the title-page of the second edition. He is also mentioned by name in the notices of the first edition to be found in the *Theologian* and the *Britannia*. The date of my copy, which is the second edition, is 1847. W. H. BURNS.
Clayton Hall.

HOMER'S COLOUR BLINDNESS (5th S. xii. 347).—The "writer who drew from Mr. Gladstone's facts (*Nineteenth Century*, Oct., 1877) as to Homer's colour sense an argument for the poet's colour blindness, and therefore, by implication, for his individuality," was Dr. William Pole, F.R.S. His articles on the subject appeared in *Nature* for Oct. 24 and 31, 1878. See also the same journal, Nov. 28, 1878, and Dec. 12, 1878, for communications on the subject by other writers.

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

GENDALL FAMILY (5th S. xii. 308).—I doubt if there be any genealogical particulars in print of this family. The only person of the name who ever attained to any eminence was Walter Gendall, an early settler at Portland, in New England, and it is probably in reference to his career that the inquiry is borne to the old country from across the Atlantic. He was an active trader with the Indians, and was at one time suspected of furnishing them with intelligence concerning the designs of the colonists. In the first conflict with the Indians during the war of 1688 he led the settlers into action and inflicted a sharp defeat on the enemy. On the following day he was tempted into an ambuscade and killed. He left a widow, but (it is believed) no children. There are re-

ferences to him in Savage's *Genealogical Dict. of First Settlers of New England*, ii. 241, and Will. Willis, *Hist. of Portland* (1865), pp. 131-275.

Persons of the name of Gendall may still be found at Penzance and at Madron in Cornwall. In Mr. G. B. Millett's reprint of the early registers of the latter parish (published at Penzance in 1877) the baptism of "Alexander, son of Alexander Gendall," occurs in Nov., 1701; and in my review of this work, which appeared in the *Academy* of January 5, 1878, I hazarded the conjecture that Walter Gendall was a native of that district. There is no evidence to be adduced in support of this supposition beyond the peculiarity of the name and its association with Madron for nearly two centuries, if not for a much longer period.

W. P. COURTNEY.

15, Queen Anne's Gate.

TOKEN OF CONTEMPT (5th S. xii. 368.)—Perhaps one or both of the following passages may throw some light on the origin and meaning of the gesture described. *Romeo and Jul.*, i. 1:—

"I will bite my thumb at them, which will be a disgrace to them if they bear it."

Darwin, *Expression of the Emotions*, ch. xi:—

"Mr. Washington Matthews informs me that with the Dakota Indians of North America 'contempt is shown...conventionally by the hand being closed and held near the breast; then, as the fore arm is suddenly extended, the hand is opened and the fingers separated from each other. If the person at whose expense the sign is made is present, the hand is moved towards him and the head sometimes averted from him.' This sudden extension and opening of the hand perhaps indicates the dropping or throwing away a valueless object."

Hence "taking a sight" appears an appropriate gesture for expressing defiance and contempt at the same time. But what is the origin of "biting the thumb"?

G. S. D. M.

CONVIVIAL ETIQUETTE (5th S. xii. 146.)—The forms of convivial etiquette given by Mr. HOLLAND are in force here and also in Derbyshire. After the song the singer will say as he sits, "'All among the barley,' gentlemen." The company rap upon the table, repeat the name of the song, and then, with "Health and song," drink. After a pause the singer rises, and, addressing the chairman, says, "My song and call, Mr. Chairman," and then he "calls" on some one to "keep up the harmony." The forms Mr. HOLLAND notes as observed when persons take a glass together are used here. Often the pledging is done in these words, "Here's health to you. May you never want for a friend."

THOS. RATCLIFFE.

Worksop.

WILLIAM FINCH PALMER (5th S. xii. 268.)—William Finch Palmer was a barrister of the Inner Temple and a Fellow of both the Royal Society and the Society of Antiquaries. He died in

Berkeley Square, April 12, 1828, *Genl. Mag.* (1828), vol. xcvi. pt. i. p. 379. His will was proved with a codicil April 29, 1828, by John Skynner, Esq., of Lincoln's Inn, one of the executors to whom administration was granted, power being reserved of making the like grant to Mary Palmer, widow, the relict, and Rev. Henry Woodcock, D.D., of Michaelmarsh, Hants, the other executors.

L. L. H.

THE FOUNDER OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE (5th S. xii. 368.)—Dr. Caius died July 29, 1573, at his house in the parish of St. Bartholomew the Less, London (*Munk's Coll. Physicians*, first edition, i. 34; second edition, i. 40).

L. L. H.

ANCIENT ENGLISH MANSIONS, MANOR HOUSES, &c. (5th S. xii. 369.)—See also Rimmer's *Ancient Streets and Homesteads of England*, 1877.

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

To the books mentioned in the editorial note, add Niven's *Old Warwickshire Houses*, published last year, uniform with the *Worcestershire Houses* by the same author.

J. T. M.

Westminster.

The annual volume of the Anastatic Society, edited by Llewellynn Jewitt, Esq., F.S.A., Winster Hall, Derby, contains many original representations of ancient mansions and castles.

HUBERT SMITH.

SWISS TITLES OF NOBILITY (5th S. xii. 169, 338.)—The statements made in "N. & Q." to the effect that the Swiss nobles, whether on the French, the German, or the Italian side of the country, have abandoned their titles, seemed so contrary to my own experience and observation, that I wrote on the subject to an old friend of mine, a Swiss lady of the Pays de Vaud, who is familiar with the native society, and especially with that of Neuchâtel and Bern. I have just received her reply, and in it she says, as I expected she would, that the Swiss think a great deal of their titles of nobility, "et ne perdent jamais l'occasion de les faire sonner, à Bern comme ailleurs."

A. J. M.

THE DE GYMNIK (OR GÜMNICH) FAMILY AND THE HOLMANS OF WARKWORTH (5th S. xii. 47, 147, 258, 276.)—I mentioned in a former communication, when citing Baker's *Northamptonshire* on the subject of the heraldic glass at Hassop, that I had found in that work some fresh matter concerning other questions which had been lately raised in "N. & Q." I now send transcripts of Baker's account of two of the monuments in Warkworth Church, as they throw light on the De Gümlich family, which has formed a subject of inquiry in these pages.

The monument numbered 9 in Baker (*s.v.* Wark-

worth) is described as a "white marble slab," bearing, "within a large circle, Holman impaling (s.) a chevron (erm.) between three martlets (ar.), Wells." The material part of the inscription runs thus:—

"D. O. M. Hic jacet Gulielmus Holman de Warkworth, &c., Armiger, Georgii Holman ex Nobilissimâ feminâ Anastasiâ Stafford filius..... Duas accepit uxores: Primam Mariam Alexandrinam Sophiam, Francisci Egon Baronis de Gümnich, &c. apud Germanos filiam: deinde Mariam Henrici Wells de Brambridge in Agro Hantoniensi Armigeri, et Nobilissimæ feminæ Mariæ McDonald Comitissæ de Antrim apud Hibernos filiaë."

No. 12 in Baker is described as "on a slab of white marble, within a circle, Holman impaling [arg.] a cross engrailed [gu.]" and the inscription, which sets out in full the De Gümnich titles, is as follows, omitting merely laudatory statements irrelevant to the identification of the family inquired about:—

"Memoriæ Sacrum Nobilisfeminæ Mariæ Alexandrinæ Sophiæ, Gulielmi Holman Arm. conjugis charissimæ et Francisci Egon Baronis de Gümnich Domini de Vlatten, Kettenheim, Kbleurch, Rheindorf, et Birlinchoven apud Germanos, Magni Ballivi de Monjoue, et Serenissimo Electori Palatino ab Intimis Conciliis, filiaë piissimæ..... requievit in Dno. die 4^o Oct. A.S. 1726. Ætat. 35..... R. I. P."

From these notes SCOTUS may judge how far it is probable that the "Mary Ann Sophia Holman" of his picture should be corrected into "Mary Alexandrina Sophia," and identified with the lady of the De Gümnich family whose monumental record I have given. It will be observed that throughout Baker writes "De Gümnich," not "De Gümnick," which probably represents the Anglicized form of the name. The tinctures of their coat, wanting in Baker, are supplied by SCOTUS himself, *ante*, p. 147. C. H. E. CARMICHAEL.

TROTH, DAUGHTER OF GEORGE FOLJAMBE (5th S. xii. 229, 347, 375).—The name of Troth occurs repeatedly in the pedigree of Foljambe of Aldwarke, in the parish of Ecclesfield. Troth Catherine was a daughter of Godfrey Foljambe of Barlborough, co. Derby. Sir Godfrey Foljambe of Walton married in 1592 Troth, daughter of Sir William Tyrwhit of Kettleby. His brother George Foljambe of Brimington had a daughter Troth (the subject of the present discussion), who was baptized at Chesterfield Aug. 23, 1573. These are recorded in Hunter's *South Yorkshire*. Lady Alethea Talbot, who in 1606 married Thomas Howard, Earl of Arundel, seems to have been baptized with the Greek rendering of the name, and this more classical title has been continued in the district.

ALFRED GATTY, D.D.

"DRIFT" (5th S. xi. 309, 417; xii. 173, 212, 338).—May not this term, said to mean "ford" at the Cape, derive this meaning from its connexion with "drive," and mean a place where you can drive? Used in a sense analogous to this it is fre-

quently to be found occurring in "awards" of inclosure commissioners, wherein provision is often made for "horse, carriage, and drift roads," by *drift* meaning roads for driving cattle.

CLEMENT T. GWYNNE, B.A.

Leek, Staffs.

"SHE, THE CAT'S MOTHER" (5th S. ix. 402, 494; x. 77, 239).—I recently heard the correlative expression "He, the cat's father," used.

P. J. F. GANTILLON.

"GARRET" (5th S. xii. 302, 351, 377).—I should have done better if I had thrown my observations on this word into a query, implying doubt, instead of into a note, implying something like certainty. I now see that PROF. SKEAT (as usual) was right, and that I attached too much importance to the fact that in French *galets* does, and *garite* does not, mean a garret. When I wrote I had not Littré at hand, and depended on a partial note which misled me, otherwise I should not have failed to see that Mid. Eng. *garite*, a watch-tower, is identical with its French synonym. Mr. Kavanagh's book I believe is beyond criticism.

A. SMYTHE PALMER.

Staines.

ST. GEORGE AND THE DRAGON (5th S. viii. 447; ix. 189, 209, 349, 417, 495; x. 39, 157, 357; xii. 129).—There may be noticed in connexion with this subject the *Historical and Critical Inquiry into the Existence and Character of St. George, Patron of England*, in which the assertions of E. Gibbon and others are discussed, in a letter to the Right Hon. George, Earl of Leicester, President of the Ant. Soc., by Rev. J. Milner, F.S.A., Lond., 1792. Dean Milman observes of this: "Dr. Milner (the Roman Catholic) wrote an essay against Gibbon's assertion that 'the infamous George of Cappadocia became the patron saint of England.' He was, I think, so far successful; but it is much more easy to say who St. George was not than who he was" (note, p. 81, bk. xiv. ch. ii., *Hist. of Lat. Christianity*, vol. ix. p. 81, Lond., 1864).

ED. MARSHALL.

THE BEST MODERN WRITING INK (5th S. xii. 268, 280).—This is a question well worth discussion in your columns. I fancy that in this important item of civilized life we are clearly worse off than our forefathers. Most of the modern inks are simply execrable. Stephens's "blue black" I have found on the whole the best for hot weather and cold. But blotting paper cannot be used with this ink in a hurry. A.

The following receipt for making ink is from the New College account for 1418-19. It is the most enduring ink of which a date can be given, to judge from the MSS. I gave it to Mr. Coxe, of the Bodleian Library, more than a dozen years ago,

and he sent directions to the druggist who supplied ink to the Library to the effect "that he should make the ink for the future according to the New College receipt." The druggist obeyed the order, but observed that there was nothing very novel in the receipt. While I am about it, I may as well give the prices at the time:—3lb. galls at 2*d.*; 3lb. copperas at 4*d.*; 1½lb. gum at 1*s.* 11½*d.*

J. E. T. R.

The Registrar-General of Births, Deaths, and Marriages, in his instructions to registrars, orders Morrell's or Hyde's ink to be used. I have never used other than Morrell's, which I know to be good. It is apt to become thick in use, but that does not, that I am aware of, in the slightest degree impair its durability. It is best to use a quill pen, and on no account must the action of the ink be weakened by the use of blotting paper. Nothing can be more permanent than indian ink, which if good never changes its colour, but it can easily be tampered with.

G. J. DEW.

Lower Heyford, Oxon.

I have found from practical experience that James Sholl's improved Anti-corrosive Writing Fluid is one of the most useful for manuscript purposes, as in the course of a few hours it turns into a brilliant lasting jet black; it is now generally used in our chambers.

MERYON WHITE.

The best I know is that furnished in the Reading Room of the British Museum, which has retained its blackness undiminished for at least twenty years. If it be purchasable, it would be of great service to learn where it can be obtained, or what formula is used for its preparation.

EDWARD RIGGALL.

Bayswater.

Dichroic is the best, for permanency, for its chemical qualities, and also because it alone defeats forgery.

WALTER WREN.

Mordan's Abroticon; and when it becomes thick administer to it a small dose of strong black tea. Try it; and if you do not send me a testimonial for the recommendation, there is no gratitude left in this world.

HERMENTRUDE.

TEXT FOR A LYCH-GATE (5th S. xii. 268, 294.)

—"Thou art a place to hide me in," Psalm xxxii. 8 (P. B.). At Madresfield, Worcestershire.

W. C. B.

Keble's poem "The Lich-gate" (so he spells the word) in the *Lyra Innocentium* is headed with this text, "Keep thy foot when thou goest to the House of God."

CUTHBERT BEDE.

FRENCH PRISONERS OF WAR IN ENGLAND (5th S. x. 514; xi. 335; xii. 174.)—A large stone monument is now to be found, in excellent preser-

vation, within the grounds of the paper mills of Messrs. Cowan & Sons, at Valleyfield, Penicuik, near Edinburgh. The inscription is too long to transcribe, but it refers touchingly to the large number of *détenus* living there during the Peninsular War, and to the several hundreds who died during their detention. It goes on to say that the monument was erected by the inhabitants of the village; but it is generally known there that this form was adopted only to conceal the liberality and large-heartedness of the late Mr. Cowan, a man who "did good by stealth," and who was either the sole or principal contributor to the handsome monument.

W. C. J.

In the churchyard of East Dereham there is a neat memorial stone on which are the two following inscriptions, one on each side:—

"In memory of | Jean de Narde | son of a notary- | public of St. Malo | a French prisoner of | War, who having escaped | from the bell tower of this | Church, was pursued | and shot by a soldier on duty | Oct. 6, 1799 | aged 28 years."

"This memorial of | His untimely fate has been | erected by the Vicar, and | two friends | who accompanied | him in a visit to | Paris, as a | tribute of | Courtesy to | that brave | and generous | Nation, once our | foes, but now our | Allies | and Brethren | Ainsi soit il | A.D. | 1857."

The bell-tower named, which was evidently improvised into a prison, is situated in the churchyard, on the south side, some yards from the church, from which it is quite distinct.

W. PHILLIPS.

Probably the names of some French prisoners in England might be found at the Castle of King's Lynn and at Berry Head, near Brixham, in South Devon, as both of those places were used for their reception.

E. WALFORD, M.A.

Hampstead, N.W.

"WAPPERED" (5th S. xi. 264, 339).—I think MR. NORGATE is mistaken if he explains *for-slyngered* to mean *only* blows given with a flail or other weapon having a slinging movement. In the following passages, from the same book, the word can only have the meaning of "rapidly," "violently":—

"He hath stolen so many of my chyldren that of xv. I haue but four; / in suche wyse hath this thief *for-slongen* them."—*Reynard the Fox*, Arber's reprint, p. 10.

"I trembled and flew vpon a tree therby and sawe fro ferre how the false keytyf etc and *stlonked* her in so hungry that he lefte neyther flesshe bone / nn moore but a fewe fethers / the smal fethers he *slonge* them in wyth the flessch / he was so hungry / he wolde haue eten twayne /"—*Idem*, p. 55.

R. R.

Boston, Lincolnshire.

ENGLISH VINEYARDS (5th S. xi. 185, 256; xii. 55, 172.)—The vine was cultivated by the monks of Beaulieu in the New Forest in the Middle Ages,

and the late Lord Montagu (1790-1840) used to make good wine from the vines on that estate, part of which still goes by the name of the Vineyard, as stated by me in *Pleasant Days in Pleasant Places*. Wine was also made by the monks of Westminster on the sunny slopes to the north of the Abbey, as testified by Vine Street, between Piccadilly and Regent Street. At Great Baddow, near Chelmsford, an estate owned by a connexion of mine is still called the Vineyards, and for the same reason. In confirmation of what I have written above, I venture to extract the following passage from W. Thornbury's *Haunted London*: "Vinegar Yard, in Drury Lane, was originally called 'Vine Garden Yard.' Vine Street, Piccadilly, Vine Street, Westminster, and Vine Street, Saffron Hill, all derive their names from the vineyards they displaced." On a recent visit to Glastonbury I read in the local guide-book, "The abbots had a vineyard near the abbey; the locality, a short distance west of it, is still called the Vineyards."

E. WALFORD, M.A.

Hampstead, N.W.

A gentleman in this town has a large vineyard, which originally belonged to the monks of the abbey.

WM. FREELOVE.

Bury St. Edmunds.

Close to the old parish church of Richmond, Surrey, there is a place called the Vineyard. To the best of my recollection, it consists of a foot passage between two streets, one side of which is formed by an old cemetery.

G. H. JEFFERY.

Carlton Chambers, W.

"KEMPT" (5th S. xi. 223, 294; xii. 158.)—

"The name Kemp is derived from the Saxon word to *kemp* or combat, which in Norfolk is retained to this day, a football match being called *camping* or *kemping*, and thus, in Saxon, a *kempen* signifies a combatant, a champion, or man of arms."—Bloomfield's *Norfolk*, vol. i. p. 117.

R. C. HOPE.

Scarborough.

"CAD" (5th S. xi. 383, 458; xii. 176.)—The words *cad*, *cadie*, and *cadger*, whatever their origin, are quite distinct as regards their meaning.

Cad has a significance which varies with the use it is put to. Although often used as a term of reproach, it is sometimes applied in quite a different sense; besides, it is a *proper name*.

Cadie has also various meanings. Burns used it as a term for a young fellow, while, if I mistake not, Sir Walter Scott applies it to a messenger, which is still the understood meaning in this country.

Cadger, so far as I am aware, never was a term of reproach, nor is it used as an offensive term—well, certainly not in Scotland. Burns used it in its legitimate sense when he applied it to a carrier, or any one who went from one district to another

buying and selling, and Ramsay, in his *Evergreen*, gives as the interpretation of *cadgers* "highlers," that is, those who hawk and make a difficulty in bargaining.

There is still held in Stewarton, Ayrshire (and probably elsewhere), an annual gathering on the first Monday of the year, which is called the "Cadgers' Fair." Carters, carriers, and those who choose parade the streets, accompanied by bands of music, &c. There is on such occasions a captain or chief, who is literally covered with ribbons.

ALFRED CHAS. JONAS.

Kilmarnock.

In the old stage-coach days, and I speak of fifty years ago, *cad* was applied, not opprobriously, to the porter or "hanger on" of a stage or mail coach, who assisted the guard or the coachman in stowing the luggage, &c., and minded seats for passengers.

W. PHILLIPS.

"SMURRING" (5th S. xi. 68, 271; xii. 136.)—

"Some Grains out-let; some dying vomit bloud, and some were *smor'd*."—Du Barras, *History of Judith*.

"So bewrapped them, and entangled them, keying down by force the fether-bed and pillows hard unto their mouths, that within a while they *smored* & *styfled* them."—Hall, *Ric. III*.

The other day, on passing through one of the streets in Leeds, I heard a woman say to a girl, who had overweighted the "kindling" of the fire with fuel, "Tha's *smood* fire wi' coil (coal), an' it's goan aught" (gone out).

N. GREENWELL.

St. Barnabas's Vicarage, Leeds.

Smoor in Dutch means to smother. *Smor* (with the *o* pronounced as indicated by your correspondent C.), South Norse for butter, has been transformed into *smeer* (pronounced *smā-re*) by the Dutch, and means, if substant., grease; if a verb, to anoint, to smear. "Net te smooeren," which your correspondent MR. SAWYER has seen at Antwerp, should be "Niet te smooken."

V. S.

"TALLET" (5th S. xii. 246, 376.)—In the county of Berks the word *tallet* is the ordinary word in daily use to signify the hay-loft over the stable.

C. J. E.

"THE YELLOW BOOK" (5th S. xii. 228, 317.)—I have a copy as clean and perfect as on the day it was printed, but there is nothing about "Yellow Book" either on the title or anywhere else. The title is in other respects as given in "N. & Q." The imprint is: "Printed and are to be sold by Mr. Butler, in Lincolns-Inn fields, near the Three Tun Tavern, by the Market-place, 1655." It ends with two lines of large type: "For Christs sake do not tear nor fling this about, but tell the Lords and Ladies of it." It is earnestly written, and, on the whole, gives one rather a favourable impression of the heart of the writer.

R. R.

Boston.

Miscellaneous.

NOTES ON BOOKS, &c.

WILL Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

Handbook to the Cathedrals of England.—St. Paul's.
With Illustrations. (Murray.)

THE dainty cover of this charming volume, pure white enriched with gold, disposes the reader to regard it with great complacency; but, in truth, it needs no recommendation beyond its own intrinsic merits. The *Handbook* is, in effect, an abridged edition of Dean Milman's *Annals of St. Paul's*, rearranged and, in some places, augmented by one of the late dean's sons, and admirably has the work been performed. The volume is so arranged as to form an excellent manual of the history of the cathedral, whilst at the same time a visitor to St. Paul's may carry it in his hand as a most valuable guide-book. He will find in it the history of the earlier structures which have occupied the site; a plan, and views, of the grand church partially destroyed in the Great Fire of 1666, and finally uprooted by Sir Christopher Wren; plans and views of Wren's earlier design and of the present structure; plates of monuments from the ancient church and from the cathedral of to-day, together with some new views of the existing crypt and of the interior of the church. The plan of the ancient cathedral marks accurately the sites of Paul's Cross, of the Cloisters, and of portions of foundations of the earlier structure, some of which were discovered in the spring of the present year. Not the least valuable portion of the work is its second part, which contains a history of the See of London, with short lives of the more eminent bishops and deans, from the earliest times to the death of Dean Mansel in 1871. The text of Milman's *Annals* has been followed as closely as possible, but the arrangement of the matter is far more convenient for ready reference than that of the original work. It is easy to see that the preparation of the volume has been a labour of love. Ample justice is done to Dean Milman's strenuous efforts to throw open the grand dome area of the cathedral for divine service, which was, to use his own words, the "dearest wish" of the dean's heart—efforts commemorated in his epitaph, "*Navis solitudinem divinis officiis et turhæ fidelium restituit*"; efforts which have been crowned with abundant success, for from the date of the first evening service under the dome on Sunday, Nov. 23, 1858, to the present day the vast congregations gathering there Sunday after Sunday have shown how warmly the people have accepted the opportunities of worship in "the noblest church in Christian Europe—the masterpiece of our great British architect, Sir Christopher Wren." We warmly commend this useful volume. Is it too much to hope that a similar handbook may be issued for Westminster Abbey?

The Succession to the Crown: a Historical Sketch. By Alfred Bailey, M.A. (Macmillan & Co.)

THE well-known saying that geography is one of the eyes of history might with equal truth be applied to genealogy. And of the aptness of such a saying Mr. Bailey's valuable treatise might be taken as a very good argument, for it discusses in a scholarly manner a topic which no student of English history can afford to pass over altogether, though we fear it is often thrust aside to make way for what may seem less dry subjects. Mr. Bailey, however, is far from being a dry writer. His pages constantly show traces of a mind well stored with Shakspearian recollections, and the extent to which he

carries his genealogical researches adds a strong element of realism to his work. The reader sees at once that he is dealing with no mere abstract ideas, but with most concrete flesh and blood; with "time-honoured Lancaster," or "false, fleeting, perjured Clarence," and many another member of the various houses that have held sway in England from Cerdic to Victoria. We should have liked to see Mr. Bailey bring out more clearly and fully than he does the history and the character of early English kingship. For we cannot but think that the whole story of the English monarchy has been affected by the circumstances of its origin. The Angles, the Saxons, the Jutes, the Frisians, brought no kings with them into Britain. They came as war bands, under their respective war-band chiefs, and it was only after a long period of slow conquest of the land from its previous lords that they bethought them of the kingly government which had been one of the notes of the peaceful side of their polity in the depths of the Teutonic forest. When they reverted to this aspect of their race, they naturally reverted also to its principles, and those principles may be summed up in the words, election out of a royal stock assumed to be descended from Wodin, the hero-god of the whole Gothic race. But although we could have wished that Mr. Bailey had written more explicitly on some points, and had been less inclined in his early tables to put faith in some of Anderson's most doubtful genealogical speculations, we can with confidence recommend his interesting monograph to the attentive perusal of all earnest students of English history.

Germany, Present and Past. By S. Baring-Gould, M.A.
2 vols. (Kegan Paul & Co.)

THIS is a thoroughly honest, conscientious book, calculated to help English readers to a better comprehension of the institutions and culture of Germany. These are, for various reasons, daily attracting more notice, but are, nevertheless, very imperfectly understood in this country, and often grossly misrepresented. Mr. Baring-Gould has obviously tried to be strictly impartial, and has succeeded in his attempt. He divides his work into chapters, each of which deals with one section of German social or national life, such as the army, the universities, elementary education, the nobility, the laws of succession, peasant proprietors, and so on. The importance of his subjects has obliged him sometimes to deal with them a little too cursorily, especially as he traces each feature in the national life from its very earliest historical origin. His purpose, however, has not been to deal comprehensively with each theme, but to condense into single chapters just sufficient information to give his readers a general outline and idea. Though his treatment is, therefore, occasionally light, it is never superficial, and the facts are all accurate. Perhaps the best chapters in the book are those on social democracy and the *Kulturkampf*. Mr. Baring-Gould furnishes a lucid *précis* of the initial causes and present status of these two movements, which are of such supreme importance in the present condition of Germany, demonstrating how in the case both of Ultramontanism and social democracy the dangers are exaggerated, and the mischief rather fostered than suppressed by State intervention. An excellent chapter is also devoted to education. Mr. Baring-Gould points out in what respects the German system is superior to our own and in which points the English should have the preference. On the whole, however, he inclines to the German system, which, at a moderate cost, lays the foundations of a really liberal education and accomplishes the true aim of education, the development of the reasoning powers. The chapter on the army explains in detail and with much care the working of this colossal

machine, which is at once the glory and the bane of modern Germany.

Bibliotheca Teubneriana: incerti Auctoris de Constantino M. ejusque Matre Helena Libellus. E codicibus primis edidit Eduardus Heydenreich. (Lips., Teubner.)

THIS story, now for the first time printed from a MS. of the fourteenth century at Dresden and another of the fifteenth at Freiburg, professes to be an account of the early years of Constantine, as to which authentic history is so defective. It makes Helena to be a Christian of Treves, of great beauty, who came to Rome on a religious visit, where she was most injuriously treated by Constantius, who, however, pitied her excessive sorrow, and gave her certain ornaments which he had about him. She lived in retirement with her son, whom she named Constantine from his father. While still young, Constantine was stolen by some merchants, who, for their own profit, took him to the court of the Greek emperor, and effected a marriage between him and that monarch's daughter, on the pretence that they were sent as ambassadors for this purpose. On the voyage home the merchants betrayed their trust, and left the two on a desert island. They were taken off by a boat which happened to come near, but not until Constantine had confessed all the circumstances to his wife, and had received assurances of her unchanged affection. On arriving at Rome they went to the house of Helena, who recognized her son. A precious gift of the empress to her daughter on her departure was sold for a large sum to procure subsistence, and with this Helena was enabled to become an innkeeper. Some years later Constantine, who had never forgotten his origin, exhibited remarkable prowess in the games which were celebrated on the emperor's birthday. Constantius, in great admiration, sent for him to ascertain who he was. His mother was also called, and after some hesitation explained the circumstances of his birth, and showed in proof of these the emperor's ornaments. Constantius then acknowledged Constantine as his son, and appointed him his heir, together with his wife. Ambassadors were sent to the Greek court, and the marriage was celebrated anew with much pomp. So Constantine obtained both the Latin and Byzantine empires. The editor proposes to express his opinion of the work on another occasion (p. vi).

Songs and Sonnets by William Shakespeare. Edited by F. T. Palgrave. (Macmillan & Co.)

THIS dainty reissue, with its delicate gem on the title-page, might have satisfied Keats. Mr. Palgrave's qualifications as an editor are well known, and it is almost needless to say that his brief notes are all that can be desired. Many of the English titles which he has prefixed to the sonnets are graceful and appropriate. We are not equally sure about some of the Latin ones. "Exegi monumentum" is certainly sufficiently hackneyed to serve as a heading for

"Not marble, nor the gilded monuments

Of princes, shall outlive this powerful rhyme";

but those whose intelligence is aided by one or two of the others will almost, we should imagine, be clever enough to dispense with assistance altogether.

Lytes Cary Manor House, Somerset, and its Literary Associations, with Notices of Authors of the Lyte Family, from Queen Elizabeth's to the Present Time. By William George. (Published by the Author, 26, Park Street, Bristol.)

THIS little brochure of fourteen pages, brief as it is, will be found full of interest, and is worthy of careful preservation. In regard to Henry Lyte, author of the rare *Art of Tens and Decimal Arithmetike* (1619), Mr. George

shows that both Watt and Dr. Allibone have wrongly confounded him with his father. Two very pleasant photographic views of the old manor house increase the value of the tract.

THE Rev. D. C. A. Agnew has in the press (to be published by subscription) *The Theology of Consolation; or, an Account of many Old Writings and Writers on that Subject*. Though theological in character, the work will be largely bibliographical and biographical, and will contain information about the authors of, and commentators on, the Heidelberg Catechism. The second or biographical portion is in the form of a dictionary, and minute details will be given regarding many authors.

THE *Rivista Europea* of Nov. 1, speaking of Mr. Thoms's work on *Human Longevity*, highly commends it as being based upon the most strict canons of reason and experience.

A CORRESPONDENT writes:—"Would it be possible to stir some one up to publish the Visitations of Northamptonshire? Some counties have been published, but Northants has not yet been taken up by any local genealogist."

Notices to Correspondents.

We must call special attention to the following notice:

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

J. H. M.—There is no really good Russian-English Dictionary. Reiff's *Russ-Deutsch-German-English Dictionary* (Carlsruhe) is a useful hook for beginners. Far better, however, is Makaroff's *Russ-French* (or *Russ-German*) *Dictionary*, published not long ago at St. Petersburg. As regards Russian grammars in English, that by H. Riola (Trübner, 1878) is by far the most complete. A smaller work, by Reiff, has the merit of cheapness.

KENNETH HOWARD.—*The Letters of Runnymede* is attributed to Lord Beaconsfield in the *Handbook of Fictitious Names*, by Olphar Hamst, 1868.

W. J. W. J. (Radnor) is thanked. He will find, however, that our correspondent's needs have been satisfied. See *ante*, p. 378.

J. C. (Great Cotes).—In Thyselton Dyer's *British Popular Customs*, under Nov. 1 and 2, you will find full descriptions of the customs referred to.

G. D.—For R. Scarlett, the Sexton at Peterborough, and his portrait in the Cathedral, see "N. & Q.," 5th S. x. 206, 293, 358, 415.

BERNARD HOESON asks for exact reference in Bacon's works to the passage commencing "Some men think too much."

F. M.—If not already printed in an accessible form, we shall be glad to have the lines.

C. W. EMPSON ("Sop").—See "N. & Q.," 5th S. vi. 68, 215.

R. C. STONEHAM should consult, under "Beavers," "N. & Q.," 5th S. v. 27, 56, 97, 157.

PYM YEATMAN ("Col. Phaire").—See *ante*, p. 311.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, NOVEMBER 22, 1879.

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Notes.

DR. DIBDIN.

The name and literary reputation of Thomas Frognall Dibdin will long stand high in the estimation of the best-informed bibliophiles, bibliomaniacs, and bibliopoles. Work well done, reading generally accurate, and information conveyed pleasantly and with the *savoir-faire* of a gentleman, have all had their share in this result. There was a genuine enthusiasm about him regarding his chosen science of bibliography, for which we may firmly believe he would have sacrificed anything. I have amongst my Dibdiniana the draft of a letter of his, quite characteristic of this tendency of the learned, but not very worldly wise, doctor.

The ambition confessed in this letter to be appointed librarian to the then heiress apparent to the throne is not mentioned in Dr. Dibdin's transparently candid autobiography. It will be observed with what strength the notion had been taken into Dr. Dibdin's head. Your readers will probably smile at the curious idea it reveals of his expectation that the lively and volatile young Princess Charlotte was to be sobered down into a presiding genius and patroness of some ponderous edition of old chroniclers, to be rescued from the dust of ages, like the celebrated folio *Recueil* of Dom Martin

Bouquet. Not that the main idea itself was a bad one, for something which would quite realize Dr. Dibdin's aspirations has, in fact, now been long since undertaken in the form of the national historical collection edited under the current supervision of past, present, and future Masters of the Rolls.

It will be observed that the letter of Dr. Dibdin was addressed to a brother Roxburghian, the late Sir Francis Freeling, whose reply—rather a happy example in its way—is also annexed. Dr. Dibdin may perhaps have been quite accurate and not over sanguine in estimating the money value of his literary powers at some 900*l.* a year in 1816, when his popularity was at its zenith. But unfortunately his enthusiasm outran his prudence. Like the Frenchman Dorat, he was the willing victim of a mania for over-embellishing his books—beautiful and interesting certainly to men of taste, and pleasing to the reader at all times—sadly subversive, however, of the poor author's financial balance. Those who read between the lines of Dr. Dibdin's *Reminiscences of a Literary Life* will, I think, quite understand this, and how it came about that, after paying between seven and eight thousand pounds for engravers' work, paper, and printing of only one of his books, Dr. Dibdin had frequently to face acute attacks of impecuniosity.

" March, 1816.

" My dear Friend,—' Ecce iterum Crispinus.' So it is. Yesterday, I forgot to take you in a corner and whisper to you Strange words! Give me then ears, if you possess them.

" The Princess Charlotte is about to have, as it were, a Royal Establishment. Is not a Librarian a necessary appendage? How say you? How does it strike you? Do you give a 'pish,' or a grunt of approbation? Thus then it is, my friend.

" I have three quarters through which an adroit application may be made, but there are reasons, hereafter to be communicated, why it would be better to apply elsewhere. You are intimate with Lord Chichester, you know well Lord Liverpool. My character as to fitness is before the public, and Lord L., I have reason to think, is well acquainted with the *B. S.* [*Bibl. Spenc.*]. He subscribed to it.

" Listen once more. I am an oldish fellow, with an established reputation, and can earn 900*l.* per Ann. by my Wits. It is not, therefore, for me to come forward *in forma pauperis*, and be subject to the caprice and hauteur of any young Lady, or young Gentleman, however elevated the rank of either: may be, but my ambition, as a bibliographer, is immense and immeasurable, and I should accept of such a situation with the hope of becoming Royal Librarian on the accession of the aforesaid Princess, and then I shall command as many hooks, as the Duke of Wellington did men at the battle of Waterloo. Human existence has nothing beyond this of rational happiness for me.

" But the important object is this: Let the Young Lady, on her Marriage, be distinguished, not for fine carriages or splendid liveries, but for patronising British literature, and I would urge her to encourage for the history of her own country what Lewis XVth did for France, namely, a collection similar to Bouquet's, entitled *Recueil des Historiens des Gaules et de la France*,

&c., at present in fifteen folio volumes: a Monument at once glorious and imperishable, and which will survive the remembrance of all drawing room routs and gala court days. She will then begin to stand well with the subjects over whom she is about to rule. Lewis XIVth is now remembered only for his patronage of Literature.

"Adieu, my dear Friend, I have touched a big note: and let me know how it sounds in your ears. If Henry won't tell his Wife, let him be acquainted with this *Spec.* There are mighty reasons for secrecy, just now.

"Ever and Ever Your
"T. F. DIBDIN."

"G. P. O., March 19, 1816.

"Dear Dibdin,—It is curious that I have lately had to discuss the principle, if I may so call it, of an application somewhat similar to your own.

"A friend of mine with solid pretensions as to Literature, and with strong claims upon the Royal Family, desired to be appended to the Royal Library, and applied to me. I was greatly embarrassed, but still in the proper quarter I endeavoured to feel my way. I was at once told that these considerations emanated altogether with the Royal parties, that any attempt to put his wishes into shape must fail, and might be offensive. I am persuaded that no Minister will be consulted on the occasion to which you allude, and I have not interest enough with Lord Liverpool to obtain an Exciseman's place; as to Lord Chichester, he is as unable to do any thing, as I am.

"The only possible chance, and it is a very bare possibility, is the Bishop of Salisbury; there has been always a mild and paternal influence exercised by him over this charming and illustrious Individual. If this hint can be of any service to you, I shall be glad. It certainly would be delightful to see your Talents and your ardour reveling in the happiness of such an employment.

"I am, etc.

"F. FREELING."

FREDK. HENDRIKS.

Linden Gardens, W.

HENRY SCRINGER.

(Concluded from p. 324.)

I have looked through nearly 4,000 letters, all that have hitherto appeared of the *Thesaurus Epistolicus Calvinianus*, now in course of publication at Brunswick. I found no mention of Scrimger till n. 3837 (Beza to Calvin, Strassburg, Aug. 20, 1562):—

"Quam parum profecerit *Budæi* nostri legatio, puto te iam cognovisse. Visum est tamen rursus idem et in hac urbe et alibi per intercessionem principum tentare, atque ob eam causam heri *Budæus* noster et *Scrimgerus* [Foot-note: Prof. philos. 1561, iuris 1565, obiit 1571, *Livre du Recteur*, p. 371] sunt Heidelbergam profecti, neque dubito quin litteras obtineant, quam spero non inutiles fore, præsertim in confirmandis nostrorum animis adversus *Mendozæ* mendacia. Ego interea ipsorum reditum hic expectabo, ac proxime, ut video, non tam cito apud vos ero quam volebam."

Ibid., n. 3856 (Gaspar Olevianus to Calvin, Heidelberg, Sept. 24, 1562) shows the high esteem in which our hero was held:—

"Malo te quantumvis multis negotiis occupatum scriptis aliquot verbis salutare quam ore alterius, et simul abs te petere ut aliqua in re nos juves. Vocatus est enim huc in locum *Baldvini* melior *Scrimgerus* Scotus vester civis, quem hic novi apud D. *Ehemium*. Si cunctetur, rogo te

per Christum ut eum extrudas. Erit enim hic utilior eius opera ad promovendam Dei gloriam, quam istic ubi bonorum virorum est copia. Agebamus, quum nobiscum esset *Scrimgerus*, de disciplina tum ecclesiæ tum scholæ, quæ hic nulla est. Nil autem magis impedit quam idolum illud excisum et exsculptum ex ligno scientiæ boni et mali, prudentia scilicet humana. In academia aliquot iureconsulti disciplinam præcipue remorantur, quos facile frenabit *Scrimgerus*. Quare abs te peto ut nascentem hic ecclesiam adjuves."

This earnest appeal was fruitless, as appears from Calvin's answer, *ibid.*, n. 3869 (Geneva, Oct. 27, 1562):—

"Quum litteras meas putarem iam in itinere esse, nuntiatum est puerum adhuc comites expectare. Itaque *Scrimgerum* ad me vocavi, ut si animus eius ad suscipiendam quæ apud vos oblata est provinciam, vel iam propensum esset, vel flecti posset, eum hortares ac stimularis. Verum repperi quod suspicabar, non posse hoc tempore adduci, ut cuiquam loco operam suam addicat. Electus a nobis fuerat græcæ linguæ professor [Foot-note: Lapsus calami esse videtur. Philosophiæ professio ei mandata fuerat. In græcis legebat Franc. Porto, *Reg. cons.*, Sept. 25, 1561]; condicio, quamvis exigua, fuisset tamen honesta et utilis. Respondit, si liber esset, se nobis obsequentem fore: sed quia fidem obstrinxerat *Ulricho Fuggero*, se vereri levitatis notam, si illum publicum munus obiret. Quum rursus exciperemus, non amplius nos exigere, quam quod ab ipso *Ulricho* impetrasset, iterum excusavit, donec a pactione plane solutus foret, nihil sibi esse integrum. Eadem illa nunc quum repeteret, amplius urgere ausus non sum. Nam ut scholæ vestræ maxime perspectum esse cupiam, simul tamen amici verecundiæ consulere necesse est, præsertim quum nunc inhumaniter et contumeliose *Ulrichus* ipse a cognatis tractetur."

To the name of the illustrious banker the editors append a note, which may help to explain why Scrimger never completed the publication of the *Novelle*:—

"Fuggerus Augustanus a. 1560 Scrimgero mandaverat ut libros manu scriptos et impressos suis sumptibus cœmeret, alios typis edi curaret, maxime per Henricum Stephanum, qui se U. Fuggeri typographum in titulis librorum a se editorum appellabat. Verum iam m. Dec., 1561, patronus clientem in ius vocavit Scrimgero item eius nomine persequente (Gaullicur, p. 151)."

Gaullicur's book is entitled *Études sur la Typographie Genevoise*, Geneva, 1855.

Ibid., 3925 (Olevian to Calvin, Heidelberg, April 3, 1563):—

"Mitto ad te, carissime pater, exemplum catechismi latini et alterum ad D. *Bezam*: in prima editione germanica, quam ad *Scrimgerum* miseramus, omisa erat quæstio de discrimine cenæ et missæ pontificiæ."

The despair of Spiera, an unwilling renegade from Protestantism, attracted great attention at the time, and has been the subject of numerous treatises to this day. Perhaps the latest is, "*Francesco Spiera: Episodio della Riforma religiosa in Italia*. Con aggiunta di documenti originali. Narrato da Emilio Comba. Roma, Firenze, 1872," pp. 136. *Calvini Opera*, ix. 70; xiii. 303, 323, 359, 505, 512 (ed. Brunswick). Sixt, *Petrus Paulus Vergerius*, Brunswick, 1855, pp. 125-160. Watt, *Biblioth. Brit.*, "Subjects,"

under "Spira." Grasse, *Trésor*, under "Spiera." I have examined the famous tract containing pieces by Cælius, Secundus Curio, Calvin, and Vergerius, but find no mention of Scrimger, and shall be glad to hear when and where his "history of Spiera" appeared.

Autobiography and Diary of James Melville (Wodrow Soc., Edinb., 1842), p. 30 (under 1574):

"Bot soon efter, about the middes of our thrid yeir, Alexander Young cam ham from Genev, from his uncle, and my ueir kinsman, Mr. Henrie Scrymgour, of honour able memorie, with sum propynes to the King, and letters to Mr. George Bowchanan and Mr. Peter Young, that an the King's maister, that uther his pædagog."

P. 42, in his account of the famous Andrew Melville, George Herbert's foe:—

"In Genev he abead fyve years.... Ther he was weil acquainted with my eam, Mr. Hendrie Scrymgour, wha, be his lerning in the laws and poleic and service of manie noble princes, haid attained to grait riches, conquesit a prettie roum within a lig to Genev, and biggit thairou a trim house celled 'the Vilet,' and a fear ludging within the town, quibiks all with a douchtar, his onlic bern, he left to the Syndiques of that town."

Wodrow's Collections upon the Lives of the Reformers . . . of the Church of Scotland (Maitland Soc., Edinb., 1845, 4to.), ii. (1) 347:—

"Upon the 11 of August [1613], he [Rob. Boyd] writes that Mr. Scrimgeour had been with him; and he had received him suitably to Trochorégés recommendation, *his uncle's* [what uncle?] *merit*, and his own."

Tho. Smith, *Vitæ quorundam Eruditissimorum et Illustrum Virorum* (Lond., 1707, 4to.) in the *Vita Petri Junii*, p. 4:—

"*Gallia* tunc temporis [1562] intestinis motibus agitata, nullibi melius studiorum causa, quam *Genevæ*, omni tumultu bellico procul, sibi morandum esse duxit: quo etiam maxime allexit *Theodori Beza*, aliorumque, eruditione ac a corruptellis et superstitionibus *Romanensium* purgatæ Religionis zelo insignium, fama, nec stimulo majori urgeri potuisset, præsertim si V. Cl. et doctissimus, *Henricus Scrimgerus*, avunculus eius, ab Italia, cuius insigniores Bibliothecas, vestis manuscryptis codicibus diligentissima manu collatis, curiosis oculis lustrarat, cum hac suppellectile literaria redux, istoc tempore illic sedes suas indigena futurus, habuisset."

Ant. Teissier, *Les Eloges des Hommes Sçavans tirez de l'Histoire de M. de Thou*, Utr., 1696, i. 361-2 (from Thuanus, bk. l. c. xvi., vol. iii. pp. 69, 70, ed. Buckley):—

"*Henri Scrimger*, né de Dondi en Ecosse, et sorti d'une maison dont le chef a droit de porter l'étendard dans le Royaume, ayant quitté son pays, vint d'abord à Paris pour y étudier suivant la coutume des Ecossois. Puis il alla à Bourges pour apprendre le Droit, et y étudia sous Eginar Baron et François Duarein, Professeurs célèbres en cette Université. Et à la recommandation de Jacques Amiot, qui fut depuis élevé à de grands honneurs,

"*Hic vir doctissimus Bibliothecam suam selectam, et præcipue ob quam plurimos Codices MSS. Græcos magni æstimandam, huic sororis perdiditico filio, Junio nostro moriens a. C. MDLXXI. legavit: quæ postea, viz. circa annum MDLXXIII. ope Alexandri fratris Genevæ avecta erat in Scotiam. Cuius gloria vide apud Thuanum ad a. C. MDLXXI. et Casaubon Epist. 106, in Appendice.*"

et qui étoit alors Professeur en Grec en cette ville, il fut mis auprès des Boucherels pour les instruire en leur enfance; et depuis ayant suivi en Italie Bernard Evêque de Rennes, qui eut de belles Ambassades, il alla à Padouë au temps que François Spiera y mourut, et écrivit son histoire, qui a été publiée sous le titre d'Henri d'Ecosse. Aussi le Disciple ne fut pas ingrat envers son Maître; car ayant sçu que le feu s'étoit mis en sa maison à Genève et qu'il avoit fait une grande perte, il lui envoya une grande somme d'argent pour la reparer. De là Scrimger étant allé en Allemagne, s'attacha auprès d'Huldric Fugger protecteur illustre de la Science et des Sçavans, aux dépens duquel il fit une Bibliothèque de quantité de Livres rares, tant Grecs que Latins manuscrits. Puis il retourna à Genève pour les faire imprimer et se servit en cela d'Henri Etienne, qui étoit Pensionnaire de Fugger, et donna au public de la même impression les *Nouvelles* de Justinien, que Jacques Cujas a si fort estimée après l'édition de Grégoire Holoander. Il enseigna lui-même publiquement la Philosophie à Genève, en l'année 1563, et deux ans après il fut le premier qui commença à enseigner le Droit en cette ville. Il mourut dans cette profession âgé de 65 ans, et laissa par Testament à Pierre Jung fils de sa sœur, qui est maintenant Evêque en Angleterre, sa Bibliothèque; où il y avoit quantité de bons Livres, et qu'Alexandre son frere y fit transporter de Genève."

Antoine Terrasson, *Histoire de la Jurisprudence Romaine* (Paris, 1750, fol.), p. 431, devote nearly a page to Scrimger:—

"Depuis ayant suivi en Italie Bernard Bochetel, évêque de Rennes, qui fut employé en divers ambassades, il alla à Padouë, et y écrivit, pendant son séjour dans cette Ville, un Livre d'Histoire, qui lui acquit beaucoup de réputation."

Jean Senebier, *Histoire Littéraire de Geneve* (Gen., 1790), l. 365:—

"Scrimger (Henri), né à Dundée en Ecosse. Scrimger étudia avec succès le droit à Paris et à Bourges; il suivit en Italie Bernard, Evêque de Rennes, chargé de diverses ambassades. Scrimger parcourut ensuite l'Allemagne, où il se lia surtout avec Huldric Fugger, ce Médecin illustre des gens de lettres; il profita long-tems de la Bibliothèque de ce savant Allemand, et il vint à Geneve faire imprimer ses œuvres par Henri Etienne."

"Le séjour de Scrimger à Geneve le fit connoître; on lui donna une place de Professeur de philosophie en 1561, et il paroit qu'il fut le premier Professeur de droit dans l'académie; on lui en donna le titre en 1565; il avoit été déjà gratifié de la bourgeoisie en 1561: il mourut en 1571, âgé de 65 ans."

"Scrimger s'intéressoit aux accroissemens de la bibliothèque publique de Geneve; il lui donna la belle Bible de Robert Etienne, imprimée en 1570 avec les *Pandectes* de Florence de Torrentini."

"Ce savant publia avant 1563, son histoire d'Ecosse sous le nom de Henri d'Ecosse."

Here we see the progress of error. Terrasson failed to specify the subject of the history; Senebier, by an unlucky dittography, transforms a history [of Spiera] by Henri d'Ecosse into a history of Scotland by H. d'E.

JOHN E. B. MAYOR.

Cambridge.

P.S.—The concluding part (just issued) of the *Thesaurus Epistolicus Calvinianus* contains one more notice of Scrimger. Fr. Perrot, writing to

the Daniels from Geneva in Feb., 1563-4, after describing the labours of Beza, whose class-room attracted 200 students (*Epist.* 4081):—

“Si autem sunt totius scholæ præstantissimi. Ceteri enim minorum quodammodo gentium Porto et Cavalerio et Scringero tantum dant operam in græcis, hebræis et philosophia, quod maxime ætatem primam deceat.”

I ought to have mentioned that Scringier's text is the basis of the current edition of the *Novelle*, that of Ed. Osenbrüggen (ed. stereotypa⁶, Lips., Baumgärtner, 1854). The learned Lambinus, in the preface to the third edition of his *Lucretius* p. xxx, (Francof., 1583), ranks Scringier, Buchanan, and Dan. Rogers, with the chief scholars of the age.

L'Abbé Ladvoat, in his *Dictionnaire*, Paris, 1760, vol. ii. p. 721, gives the following sketch of this jurist:—

“Scringier (Henri), sav. Littérateur du 16^e siècle, étoit né à Dondée en Ecosse, d'une Maison dont le Chef a droit de porter l'Etendard dans le Royaume. Il étudia à Paris, puis à Bourges, et suivit en Italie Bernard Bochetel, évêque de Rennes. Il passa ensuite en Allemagne, où il s'attacha à Ulric Fugger, cél. Protecteur des Savans, qui lui procura beauc. de Manusc. grecs et latins. Scringier alla à Geneve pour les faire imprimer par Henri Etienne, qui étoit Pensionnaire de Fugger. C'est là qu'il lui fit aussi imprimer les *Novelles de Justinien*. Après avoir professé la Philosophie deux-ans à Geneve, il fut le premier qui y Enseigna le Droit. Il y m. en 1571, à 65 ans. On a de lui une *Histoire d'Ecosse*, imprimée sous le nom de *Henri d'Ecosse*. Il avoit fait aussi des *Notes* sur Athenée, qui n'ont pas été publiées.”

Scotsmen have a fair share of attention in the Abbé's excellent compilation. T. S. Crief.

BUSINESS OF THE SECRETARY OF STATE, ANNO 1760.

The following is a copy of an original paper, which appears to have been written by some official person, and, from its black edge, soon after the death of Geo. II. and probably for the information of Lord Bute, amongst whose papers (now in the possession of the Baroness North) I found it in 1868:—

“The Busyness of Secretary of State consists of two parts, Domestic, Foreign.

“The Domestic Busyness relates to instruments of various sorts for the King's signature, which are carried or sent by the Secretary of State to the King; These are all made out according to forms already established in the office; or if any Doubt arises, the members of the office in such case represent the difficulty, and the Secretary of State then refers the case to the Attorney or Solicitoure General, either to determine the ancient Form or to propose a new one.

“Another part of the Domestic Busyness of a Secretary of State relates to his Correspondence with the different Boards or with the several subordinate Ministers, for the King's Information, either in matters of Facts or of Law. These are various, according to the occasions which give rise to them. The manner of doing this is settl'd according to Forms preserved in the office. A state of the case referred, and the materials relative to it

are inclosed in the letter, which is signed by the Secretary of State, and there is not the least difficulty in the execution.

“Another part of the Domestic Busyness of a Secretary of State is, when he acts as a Magistrate, being in Right of his office a *Conservator of the Peace*, and has thereby in many respects the same powers as a Justice of the Peace; In consequence of this he apprehends such criminals as are worthy the attention of Government, Persons guilty of Treason, Spies, &c. When these are apprehended by a Warrant directed to a Messenger, there is a Law Clerk belonging to the office to take their depositions, and they are disposed of according to the Discretion of the Secretary of State, with the advice of His Majesty's Ministers which belong to the Law.

“The other parts of the Domestic Busyness of the Secretary of State consists of such correspondence as may occasionally arise from Domestic occurrences, which in peaceable times are very few, and where they do arise, are of the nature of every other correspondence, where the King's commands are to be transmitted.

“The Foreign part of the Busyness of Secretary of State relates to the different kind of correspondence which he carries on with all who bear His Majesty's Commission in Foreign Parts, whether Ministers, Generals, &c. The general Intent of this is to convey the King's commands to them and to receive from them such Intelligence as they can supply; It is impossible to describe particularly the nature of this, as it varies according to the different nature of the Commissions, and the various occupations of the times; all that can be done is to describe the mode or method in which the Busyness relative to it is transacted.

“It consists of Letters and Instructions sent or received.

“Before any Letter or Instruction is sent, the Secretary of State takes the commands of His Majesty, and consults upon it such of His Majesty's confidential Ministers as he thinks proper: In consequence of this the Draught of the letter is formed, either by Himself, or by one of his under Secretaries; This should be done at least a Day before the Mail, or Messenger, sets out, that is, on Monday for the mail of Tuesday, and on Thursday for the mail of Friday. When the Draught is settled, in proportion to its Importance, it is circulated or not to any other of the confidential Ministers, and after it has received their corrections, it is sent to the King; This is usually done early in the morning on which it is to be dispatched, and when that is done it is sent to the office to be copied fair, or put into Cyphers; and being thus transmitted to the Secretary of State for his signature, it is afterwards returned to the office to be dispatched.

“It is the duty of the Under Secretary's to prepare materials and to get everything ready for the Busyness they see likely to arise, and to get all Inclosures, which are oftentimes much longer than the Dispatches, properly prepared against the time they are wanted.

“The Letters received are brought always first to the office, when they arrive, either by mail or messenger, they are first opened by an Under Secretary who docketts them; If the Secretary of State is in the way, he sends them first to him, who after having perused them, transmits them to the King; But if the Secretary of State is at the House of Lords, or any otherwise engaged, they are then sent immediately to the King, and after that they are put into a course of Circulation, as it is agreed on among the Ministers.

“Each Secretary always sends his Dispatches to the other Secretary before he sends them to any other Minister: The Dispatches out of Cypher are always sent up from the office first, with a Schedule of such as

are in Cypher: and as soon as these last can be decypher'd, they are sent up also.

"Besides all that relates to the different kinds of Correspondence, the Secretary of State usually appoints one day in the week when he sees all the Foreign Ministers, of course to discourse with them on the several points which concern their respective Courts; He sees them also at all other times, when they have urgent Busyness with him."

EV. PH. SHIRLEY.

BIOGRAPHICAL INDEXES.—I have several times made a commencement to index the ever growing collection of biographical memoranda formed in past years, and I have always been arrested by the magnitude of the work and the want of a reasonably perfect system of indexing. The very valuable notes which we have recently had from PROF. MAYOR, suggesting as they do that probably many have made collections of this sort, more or less useful, but at present not practically available to general readers, seem to invite special attention to the subject. The fuller such lists are the more valuable they become; but with their increased size a new requirement is introduced, namely, a methodical or index arrangement. It is obvious that a list of five hundred references to any particular name would be of but little value compared with the same list systematically arranged. It would be a great aid to many if PROF. MAYOR would be so good as to favour us with his views upon this subject; and I venture to put forth the following crude scheme in the hope that others will devise something a great deal better:—

- B—Biographical notices.
- O—Obituary notes.
- F—Family memoranda.
- P—Portraits.
- L—Letters.
- M—Mentions.
- W—Works and writings.
- R—Reviews of publications.

It is probable that in the next few years very large collections of memoranda of this sort will be made, and it would save a great deal of time and labour if a good and simple system could be prepared and generally adopted.

EDWARD SOLLY.

OXFORD, 1810-20: TROUSERS AND BREECHES.
—The mention of these lower garments (*ante*, p. 365), sometimes called inexpressibles by persons who are afraid to call a spade a spade, brings to my recollection many events and dear friends who figured at Oxford in the first and second decades of the present century, when breeches began to give place to trousers. At Oxford the change created a great commotion, breeches of cord or kerseymere with white cotton stockings (a clean pair every day) being the morning dress of gownsmen under pains and penalties, the clerical dons wearing hose of a graver colour; but in 1810 Gen. Rigaud's father

was proctor, and being of an enlarged mind, winked at an occasional trousers he might meet in his rounds, the fashion getting common in the outside world, and so trousers at last prevailed. Mr. Rigaud resigned his office before his year ran out, and it was supposed that he did so because his laxity of discipline as to costume gave offence to the dons. Be that as it may, certain it is that he resigned, and the Rev. Jos. Priest was brought up from the country to fill the office, the only other fellow of Exeter who was available. His portrait in his proctor's gown is in Ackerman's *Oxford*.

I would take this opportunity of recording in the pages of "N. & Q." that at that time no gownsmen appeared in hall or in chapel without dress, viz., shorts (breeches) and silks—no joke for a poor undergraduate at 16s. or 18s. a pair—or tight pantaloons. At that time the gentlemen commoners wore the dress gown, and if any man failed to he would be *sconced* by some senior so much in beer for the use of the scouts. Neither did any one venture to show himself in the High Street or public walks otherwise attired. I remember once seeing a well-known gentleman commoner in evening dress jump into the river and swim across from Mother Hall's Wharf to the meadow walk, being in shorts and silks and dress gown. Indeed, sporting beaver (as wearing a hat was called) was most rare: men would take long walks in the country in cap and gown, and also take a skiff on the river in their academical dress.

"Tempora mutantur nos et mutamur in illis."

It was a long time before the parsons donned the trousers—about the same time, perhaps, that the bishops doffed their wigs, to the great comfort of each. No clergyman dreamed of officiating in any costume but dress. The modern costume of some of the clergy shows a great want of reverence for externals. I remember a clerical friend from a distance happened to call on me just when a funeral was announced; being busily engaged with a clothing club, I requested him to take it, but he declined, *because he had trousers on*.

H. T. ELLACOMBE, M.A.

Clyst St. George.

COUNCIL WARRANTS, 1604-5.—The following four warrants of Council for 1604-5 should be preserved. They come from the account book of James I. among the Rawlinson MSS. Heminge or Hemings was one of Shakespeare's partners in the Globe and the Blackfriars Theatre, and appears to have received payments due to the company on behalf of them:—

"Item paid to John Heminge, one of his Majestys players, upon the counsell warrant dated at the courte at Whitehall xxi die Januarii, 1604, for the paines and expenses of himself and the rest of his company in playing and presenting of sixe interludes or plays before his Majesty, viz. on All holland [Hallows] daye at night, the sondaye at night following being the iijth of November,

S^t Stephens daye at night, Childermas daye at night, and on the vijth and viijth days of Januarie, for everie of the said playes according to the usuall allowance of twentie nobles the peece, xl*li.*, and by waye of his Majestys reward for everie playe fyve marke xx*li.* In all amounting unto the some of lx*li.*

"Item paid to John Duke, one of the Queenes Majestys players, upon the Councells warrant dated at the Courte at Whitehall xix^o die Februarii, 1604, for the paines and expenses of himself and the rest of his company for presenting one Interlude or playe before his Majesty, on Sondaye night the xxx daye of December last, twentie nobles, and to them by waye of his Majestys rewards fyve marke, in all amounting unto the some of xl*li.*

"Item paid to John Heminge, one of his majestys players, upon the Councells warrant dated at the Courte at Whitehall xxiiij die Februarii, 1604, for himself, and for the rest of his company, for fower interludes or playes presented by them before his Majesty at the Courte, viz. on Candelmas daye at night, on Shrove Sondaye at night, Shrove Mondaye at night, and Shrove Tewsday at night, 1604, at sixe powndes thirte shillinge and fower pence for everie playe, and also by waye of his Majestys rewarde for eich playe three powndes sixe shillinge and eight pence, in all amounting unto the some of xli*li.*

"Item paid to the said John Heminge, upon the Councells warrant dated at the courte at Grenwich xxviiij die Aprilis, 1605, for the paines and expenses of himself and the rest of his Companie for one interlude or playe, presented by them before his majesty at the Courte the third of Februarie last, 1604, twentie nobles, and to them more by wayes of his Majestys rewarde fyve marke, in all the some of xli*li.*"

JAMES E. THOROLD ROGERS.

OLDEN AMERICAN INFLUENCE AT HOME.—In both Old and New England we are very apt to forget what took place before the Declaration of Independence, and to look upon American events as exclusively American. An interesting exemplification of the effect produced by colonial constitutional precedents is shown in a volume of essays published at Dublin in 1754 under the title of *The Universal Advertiser*, at a time of great political excitement. At p. 110 is given from *The Pennsylvania Gazette*, dated Nov. 29, 1754, an extract from the "Votes of the General Assembly of the Colony of New York." This includes a remonstrance from the Assembly to the Governor against unjust representations made to the Crown by the late Governor. It is pointed, of course, against Irish events.

HYDE CLARKE.

"A BOBBIN OF THREAD."—Before this term is entirely swallowed by a "reel of cotton," may I be allowed space for a note to record its existence? In my childhood, in Lancashire, I never heard the latter phrase at all. A reel, to me, meant a Highland dance; and cotton meant piece-calico. I used to meditate severely over a juvenile story wherein Helen's mother wound some cotton for her to use in sewing. How Helen was to thread her needle with a piece of calico puzzled me sadly. When I came South, I found that nobody understood me

when I asked for a bobbin of thread, or, at best, offered me linen thread instead of cotton. Now I fear the Northern term is dying out.

HERMENTRUDE.

"IN GOOD EARNEST."—Turning over lately the pages of an Old High German version of Tatian's *Harmony of the Gospels* (ed. Sievers, 1872), a word said to belong to the ninth century, I was interested in meeting with this well-known English phrase. In the passage clxxxii. 1, which corresponds to Luke xxii. 43 in the Vulgate, "uuard thô giuuentit in quota ernst" is the German rendering of the Latin "factus in agonia."

A. L. MAYHEW.

Oxford.

NORTH STAFFORDSHIRE WORDS.—I have lately met with several words in use amongst the people of these parts which I have not seen in any vocabulary. *Cloosomed* (or *clussumt*, as it is sometimes pronounced) = benumbed. In frosty weather you hear the remark, "My hands are welly [almost] cloosomed." *Chunter* = to mutter in a grumbling tone, is another word, and seems to me most expressive. *Welly*, I believe, is not confined to North Staffordshire, but I should be glad if some one would identify it. A friend of mine suggests that it is a corruption of "well nigh." It is generally used in the sense of "nearly." *Lungeous* is used to mean "rash," but would seem to be confined to the disposition in a man to strike or to kick. A man hits *lungeously*, i.e. hits rashly, without thought of consequence; and you are a *lungeous* person if you are disposed to use feet or fists without much provocation.

CLEMENT T. GWYNNE, B.A.

Leek, Staffs.

"LISSOME UNKED."—The note on Chesham, *ante*, p. 346, reminds me of a peculiar expression made use of some years ago by an old man named Putnam, one of the names quoted in W. C. J.'s note, who lived with his wife in a cottage just outside the town of Chesham. The cottage belonged to a relation of mine, and when the old woman died the wife of the landlord called on the old man to see if she could be of any service to him in his trouble. She asked him how he was, when he replied, "Well, ma'am, I feel a sort of lissome unked, but I think the lissomeness o'ercomes the unkedness." *Lissome*, of course, is lithesome; *unked* Bailey gives as solitary, lonesome.

FREDERIC HEPBURN.

"YOU KNOW."—When MR. TROWER and A. J. M. (*ante*, pp. 344, 394) have finally demolished "Of course," will they kindly join me in an onslaught on "You know" and its more modern but absurd relative, "Don't you know"?

1. The "you know" Superfluous. "We were staying at Mrs. Smith's, you know, and we went

in the wagonette, you know, to the top of that high hill, you know, to see the sun set, you know."

2. The "you know" Aggravating. "No, he is not in London; he is somewhere else, you know." "She mentioned that affair, you know, of poor Frank's, you know." Of course you don't know; and as poor Frank's sister-in-law's cousin is next but one to you on the sofa, you cannot ask.

HERMENTRUDE.

PORTRAITS OF CENTENARIANS: ELIZABETH BROADMEAD, 115, 117; FANNY BAILEY, 100, 101, 102.—A friend has lately given me a lithographic portrait of Elizabeth Broadmead, on which it is stated that she was 115, having been born in 1670, and died in 1785. In Bailey's *Records of Longevity* and Easton's *Human Longevity* she is described as "of Wilton, Somerset, died 1784, aged 117." In my opinion both these statements are as incorrect as they are contradictory. Elizabeth Broadmead was obviously a very old woman, probably verging close upon her 100th year.

A few months ago I made a much more interesting addition to my collection of centenarian portraits. In "N. & Q.," 5th S. viii. 265, I gave an account of Mrs. Fanny Bailey, a Sussex centenarian, who had attained her 100th year on the 7th of August preceding, and my account of her was, I believe, the means of procuring her some contributions to her comfort, which, as she is dependent upon a small allowance from the parish, were as acceptable as they were well bestowed. I afterwards obtained her photograph, which had been taken on her 100th birthday, and this has now been supplemented by two others, one taken in 1878, on her 101st birthday, and the third of the series taken on Aug. 7 last, her 102nd birthday. Since then poor old Fanny Bailey has fallen down and fractured her thigh.

You will, I am sure, forgive my adding that copies of these interesting photographs may be obtained from the daughter with whom she is living, who is mistress of the Christchurch Schools, Worthing, and by whom any contributions to the comfort of the aged sufferer will be thankfully received.

WILLIAM J. THOMS.

40, St. George's Square, S.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.

EDWARD BLOUNT.—The first folio edition of Shakespeare (1623) was printed for Isaac Jaggard and Edward Blount. The first editions of the first and second parts of Shelton's translation of *Don Quixote* (1612 and 1620) were printed by Edward Blount. Can any of your readers give any in-

formation about Edward Blount? I wish more particularly to ascertain to what family he belonged. Are there many books printed by him? C. B.

THE "CALEDONIAD."—In 1775 was published,

"The Caledoniad, a Collection of Poems, written chiefly by Scottish Authors. Printed by W. Hay, and Sold at his Shop next to the Academy of Artists, near Exeter Exchange, Strand,"

with a few lines of preface by the publisher, conveying his thanks to the authors of several pieces contained in the first volume, "which were never before printed," and indicated by initials. Vols. ii. and iii. are extracted pieces from the Scottish poets. Among the novelties of vol. i. are seven short pieces by Mr. H—y, in one of which he invokes "Sons of mysterious Faust and famous Koster"; another denounces Northouk's *History of London*, apparently for its abuse of the Stuarts. The motto upon the title of the *Caledoniad* is from Hay's *Martial*, and the old song of *Johnnie Hay's Bonny Lassie* is revived in its pages, from all which I find none so likely to have been the editor of the book as Mr. Hay, the printer, publisher, and contributor. If Mr. Hay had done nothing more notorious than this it would hardly have been necessary to "make a note of" him in "N. & Q.;" but finding that our printer was the leading witness against Lord George Gordon for inciting the rioters of 1780, I should like to know if his glib Jacobite pen has been further traced. J. O.

"DULCARNON."—This word, which is found in Chaucer's *Troilus and Cryseyde*, bk. iii. cxxvi. and cxxvii. (used by Cryseyde, and its meaning enforced at the conclusion of the line by "right at my wittes ende," and thereupon characterized by Pandarus as "flemynge of wriches"), is said by Mr. J. O. Halliwell-Phillips, in his *Dictionary of Archaisms*, to have set all editors at defiance. But Mr. Morris, in the Glossary to Chaucer's works edited by him for the "Aldine Poets," quotes from Kesey's *Phillip* as an undoubted (?) explanation that it is the name of a problem found out by Pythagoras, and representing in its use by old English authors a knotty question. Has it been noticed, in relation to its use now referred to, that in the chapter of the Koran called the "Cow" a mysterious personage of whom the Jews required explanations of Mohammed was named Dhu'l-karnein, and that a revelation was necessary to answer them? Sale has a variety of references as to his identity and character. B. C.

THE MARRIAGE RING.—Why is a gold ring always placed in the course of the marriage ceremony on the fourth finger of the woman's left hand? It appears to be an ancient custom, as an iron ring was in use among the old Romans, though in advancing civilization a purer and more valuable metal was substituted. The ring in olden times

was the seal by which all state affairs and matters of the greatest importance received the assent of the king, and the possessor of the king's ring was held in the highest honour. By analogy I assume the husband thus conferred the highest honour upon his wife. Or was it given as an earnest or pledge of future dowry and protection on his part? It can scarcely be a relic of barbarism in this civilized age. Is it that by placing the ring on that finger a particular vein connected with the heart is touched, or is it from the more practical view that it is the finger on which the ring will receive the least wear and tear? I believe that as a matter of fact the ring is placed on other fingers of the hand in different countries, and that in Germany and some other countries the married men always wear a ring, and I presume that there must be some reason for this variety of customs.

MERYON WHITE.

[The wedding ring is perhaps placed on the left hand on account of the inferiority of that hand to the right, and hence obedience is typified. It is not certain why the fourth finger is selected. The theory that on that finger a particular vein connected with the heart is touched is shown by anatomy to be incorrect. In the *British Apollo* for 1788 it is said that the fourth finger is chosen from its being not only less used than either of the rest, but also as being more capable of preserving a ring from bruises. In the Hereford, York, and Salisbury Missals, the ring is directed to be put first upon the thumb, afterwards upon the second, then on the third, and lastly on the fourth finger, where it is to remain, "quia in illo digito est quedam vena procedens usque ad cor." For further information consult Mr. Jeaffreson's excellent work, *Brides and Bridals*, vol. i. p. 294; Sir Thomas Browne's *Works*, 1852, vol. i. p. 390; Mr. Wood's *Wedding Day in all Ages and Countries*; Jones's *Finger Ring Lore*; and Brand's *Popular Antiquities*, 1849, vol. ii. p. 101. See also *ante*, p. 220.]

FORBES'S "ABERDEEN CANTUS": STORER'S "EDINBURGH."—I am anxious to find out the names of the various parties to whom the editions of the *Aberdeen Cantus* were dedicated—the first in 1662, the second in 1666, and the third in 1682. Also, who was the editor or writer of the history of Edinburgh prefixed to Storer's *Views of Edinburgh*, as issued in 1818-20? The replies of your correspondents will be esteemed.

THOS. G. STEVENSON.

22, Frederick Street, Edinburgh.

BUILDING STONES.—The following words, implying different kinds or forms of cut stone for building, should be preserved. They come from the King's Hall, Cambridge, account of 1427-8: King-tables, doublets, joyntable, leggement, nowells, double bows, single bows, chamेरants, perpoints, respowndes, jams, koynes. Some, of course, are known; are the rest obsolete? J. E. T. R.

THE TROPHY TAX.—A small tax or duty on house property in London, I believe. It is, I am told, an old tax. Can any of your correspondents

tell me when it was first levied, for what particular purpose, whether general or peculiar to London or the City—in fact, anything about it?

A. H. CHRISTIE.

"RECOLLECTIONS OF MIRABEAU," BY ETIENNE DUMONT.—Will any one kindly give me a reference to a criticism or a foot-note in any author on this work? CLARRY.

COLLINS'S "PEERAGE," EDIT. 1768.—Is the original manuscript of this work still in existence? If so, where is it, and can it be inspected?

X + Y.

SIR JOHN CHEKE.—Are there extant memorials of the life of, or works by, the above-named scholar and statesman, who died in 1556? And if so, where are they procurable? I particularly desire information relative to his life, and should be glad to know where to seek for such. E. C.

[See Strype, *Life of Cheke*, London, 1705; *Biogr. Brit.*, old edit., vol. ii. p. 1309; Wood's *Ath. Oxon.* (Bliss), vol. i. p. 241; Chalmers, *Biog. Dict.*, vol. ix. p. 225.]

ROBERT HARRIS, D.D., President of Trinity College, Oxford, died 1658, and his son Malachi Harris, D.D., Rector of Farthinghoe, Northants, 1684. The latter was chaplain to Princess Mary of Holland, and tutor to her son King William III.; also chaplain to King Charles II. What books will tell me the history of these two divines, and how the latter came to reside at the Hague? What is known of them or either of them?

A. BEAK.

Demerara.

"BEDWINE," "BETHWINE," "BEGGAR-BRUSHES," "DEVIL'S CUT."—These are the popular names by which the *Clematis vitalba*, L., common traveller's joy, is known. What is their derivation and meaning? Where do they occur?

A. P. ALLSOPP.

Eton.

"HALF EN DALE."—What tenure is "half en dale"? Some lands at Wimborne, Dorset, are so held, and I can find no explanation of such a tenure in any law dictionary. ECLECTIC.

"BUTTER AND EGGS," &c.—What refrain is parodied by the words

"Butter and eggs and a pound of cheese,"

occurring in C. S. C.'s poems? F. A.

"THE BAILIFF'S DAUGHTER OF ISLINGTON."—I should be glad to know where I can get the original of the story on which this ballad is founded. Have the hero and heroine any names? A.

BARBE NILLERINE.—Can any of your readers give me information regarding Barbe Nillerine, supposed to have been a German countess in the

Middle Ages? The name is engraved on the elaborately wrought iron double lock of a marquetrie cabinet, said to have been her wedding present, which has been in our family in Alsace for over 200 years. MARIE EMILIE MEYER.
40, Grovedale Road, N.

MADAME LE BRUN'S MEMOIRS.—It is stated in Madame Le Brun's memoirs that the man who rode at the head of the funeral procession of the Czar Peter III., clad in a suit of golden armour, died from its excessive weight. Is there any authority for this statement? CONSTANTIA.

PORTRAIT OF "ELIZABETH, COUNTESS OF DERBY."—There is a mezzotint of this picture of Reynolds, engraved by W. Dickinson, and stated on the print to have been "Published May 1st, 1780, by Dickinson & Watson, 138, New Bond Street." The figure is full-length, holding a chain of roses, and leaning on the pedestal of a bust or statue, with a parrot on the opposite corner of the pedestal. I am told by a friend, a collector of mezzotints, that the original picture was at Knowsley, that years ago it was cut out of the frame and stolen, and that it has never been recovered. Can any of your readers inform me whether my friend is correct in his assertion? F. S. A.

MAIDS OF HONOUR TO THE LADY MAYORESS.—Are these (of whom I read a few days since in the *Times*) not a novelty? I may be showing my ignorance, but I cannot remember having heard of such officials before. HERMENTRUDE.

LOUIS XV.—Can you inform me where I shall find an account of Louis XV. and his doings, as, e.g., the proceedings at the Parc au Cerfs? Some few years ago I saw a review in the *Times* of some work of the kind, but cannot discover it in the index to that paper. When at Paris last month I sought in vain for the likenesses of Madame de Pompadour, De Château Vaux, and Du Barry, which I had supposed were at Versailles; I may have overlooked them. But the age is a most interesting one, and Voltaire, in his *Siècle de Louis XV.*, does not tell us enough of his private history. GEO. J. STONE.

DAVID RIZ (OR RIEZ), F.R.S., CIRCA 1765.—I shall feel grateful for any particulars regarding the above; his parents seem to have been in Jamaica at the period indicated.

ALEX. FERGUSSON, Lieut.-Col.

THE CHANTRY OF ST. BARTHOLOMEW, BRIGHTON.—When the large monasteries were dissolved by Henry VIII. the smaller ones continued to exist, and were not dissolved until the first year of Edward VI., under the provisions of an Act then passed. The chantry of St. Bar-

tholomew, which occupied the site of the present market, was then dissolved, as I find by references in the Corporation title deeds. Where can I find the particulars of its possessions? The chantry at Brighton is supposed to have belonged to the priory of St. Pancras at Lewes.

FREDERICK E. SAWYER.

Brighton.

GREENWOOD FAMILY.—The Rev. Robert Greenwood was inducted into the rectory of Sessay, Yorkshire (in the patronage of Lord Downe), in 1777, and died there Feb. 10, 1794. He is also believed to have been second minister of Snaith between 1754 and 1775. Information is requested as to his parentage, time and place of birth, school and university, marriage, &c. M. A. WOOD.
4, Talbot Place, Blackheath.

SIR THOMAS PLAYER is mentioned in Pepys's *Diary* and North's *Examen* as being Chamberlain of London at the time of the Popish Plot. Can "N. & Q." give information as to his pedigree and armorial bearings? F. P.

POPE: "THE NEW GATES AT CHISWICK."—Among the short miscellaneous pieces there is one, which I read some twenty years ago, with the above title, or to the same effect, in some old edition of Pope. Can any reader of "N. & Q." spot me the volume wherein I can find it? The allusion, I think, refers to the gates still standing at the main entrance to Chiswick House.

G. W. SEPTIMUS PIESSE.

Chiswick.

FOP'S ALLEY.—What part of the opera-house was this? It is sometimes mentioned in works of the last century, e.g. in Miss Burney's *Cecilia*.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A SPANISH HISTORY OF ALGIERS.—Can you give me the name and author of any Spanish history of Algiers, or the names of any Spanish authors who have written about that land?

JORGE.

Dublin.

FEMALE CHURCHWARDENS.—In Blunt's *Book of Church Law*, p. 250, there is this note:—

"Women householders are liable to be called upon to serve the office of churchwarden; but they are only burdened with it in rare and exceptional cases."

A lady fills the office in the parish of Randwick, near Stroud, Gloucestershire. I shall feel much obliged for references to any other instances throughout the kingdom. ABBA.

JOHN DAVIS.—What is known subsequent to 1805 of this writer, who published at London, in 1803, *Travels of Four and a Half Years in the United States, 1798-1802*? It seems, from an

autobiography appended to *Captain Smith and Princess Pocahontas: an Indian Tale*, which he published at Philadelphia in 1805, that he also wrote a novel entitled *The Wooden Walls Will Manned; or, a Picture of a British Frigate*, which he dedicated to Sir Edmund Nagle. Allibone and Lowndes give only the title of his travels.

JOHN WARD DEAN.

WILLIAM WILSON.—In the *Gent. Mag.*, 1826, i. 349, mention is made of "*Selections from the Works of Dr. John Owen*, by Rev. William Wilson." I shall be glad to know who this Mr. Wilson was. W. C. B.

AUTHORS OF BOOKS WANTED.—

The Adventures of Naufragus. Written by Himself. 1827.—In the Catalogue of the Advocates' Library this work and *Zara; or, the Black Death: a Poem of the Sea*, by the same author, are entered under the name of Horne, but without Christian name.

Dialogues in a Library. 1797. 8vo.

Attila, a Tragedy, and other Poems. 1832. 8vo.—This is quite different from Dean William Herbert's poem entitled *Attila, King of the Huns*, published in 1838. C. W. S.

AUTHORS OF QUOTATIONS WANTED.—

"In these gay times, when Pleasure swells her sail,
That curves in concert with each wanton gale;
When upstart Folly, in her tinsel dress,
Despises modest merit in distress," &c.

MARS DENIQUE.

"The human face divine."

M. E.

[See *Paradise Lost*, iii. 44.]

Replies.

THE "UNIVERSAL HISTORY."

(5th S. xii. 168.)

Gibbon, in his *Journal*, takes occasion several times to mention this celebrated work. Under date of Nov. 7, 1763, when discussing the theory of the reviewer that the hailstones which completed the defeat of the Canaanites were of ordinary size only, he says, "The excellence of the first part of this great work is well known." Again, on Nov. 25, he alludes to the preference expressed by the editors for the Oriental historians of the Persians, but seems himself to esteem more highly the Greek. Lastly, Dec. 5, he comments on an extract treating of the history of the Macedonians, which, he says, "is executed with much erudition, taste, and judgment." He adds, "This *Universal History* would be invaluable were all its parts of equal merit. I remember with pleasure that I formed the same opinion of this article when I read it at Bath in 1751. I was then fourteen years old."

It may be worth while to note that Voltaire also was a reader of this work. In a strain of admirable banter, he writes:—

"*L'Histoire Universelle* anglaise, plus volumineuse que le discours de l'éloquent Bossuet n'est court et resserré,

n'avait point encore paru. Les savans qui travaillèrent depuis avec un juif et deux presbytériens à ce grand ouvrage eurent un but tout différent du nôtre. Ils voulaient prouver que la partie du mont Ararat, sur laquelle l'arche de Noé s'arrêta, était à l'orient de la plaine de Sénaar, ou Shinar, ou Séniar; que la tour de Babel n'avait point été bâtie à mauvaise intention; qu'elle n'avait qu'une lieue et un quart de hauteur, et non pas cent trente lieues, comme des exagérateurs l'avaient dit; que 'la confusion des langues à Babel produisit dans le monde les effets les plus heureux et les plus admirables': ce sont leurs propres paroles. Ils examinaient avec attention lequel avait le mieux calculé, ou du savant Pétau, qui comptait six cent vingt-trois milliards six cent douze millions d'hommes sur la terre, environ trois siècles après le déluge de Noé; ou du savant Cumberland, qui n'en comptait que trois milliards trois cent trente-trois mille. Ils recherchaient si Usaphed, roi d'Égypte, était fils ou neveu du roi Véneph. Ils ne savaient pourquoi Cayomarar ou Gayoumaras ayant été le premier roi de Perse, cependant son petit-fils, Siameck, passa pour être l'Adam des Hébreux, inconnu à tous les autres peuples.

"Pour nous, notre seule intention était d'étudier les arts et les mœurs."—*Fragmens sur l'Histoire*, art. i.

He elsewhere combats the statement of the author of the *History* that Faust was condemned to be burnt to death by the Parliament of Paris, but admits that his agents, who visited Paris to sell the first printed books, were accused of dealing in magic, an accusation, he takes occasion to add, which had no results (*Essai sur les Mœurs*, chap. cxxi.).

WILLIAM BATES, B.A.

Birmingham.

In Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. ii. p. 553, appears some important information about the *Ancient Universal History*. Mr. Nichols, in a notice of Dr. Johnson, writes:—

"The following letter, which I received only seven days before his death, is one of the last that he ever wrote:—

"Dec. 6, 1784.

"The late learned Mr. Swinton of Oxford having one day remarked that one man, meaning, I suppose, no man but himself, could assign all the parts of the *Ancient Universal History* to their proper authors: at the request of Sir Robert Chambers, or of myself, gave the account which I now transmit to you in his own hand, being willing that of so great a work the History should be known, and that each writer should receive his due proportion of praise from posterity. I recommend to you to preserve this scrap of literary intelligence in Mr. Swinton's own hand, or to deposit it in the Museum, that the veracity of this account may never be doubted.

"I am,

"Sir,

"Your most humble Servant,

"SAM. JOHNSON.

"Mr. Swinton: The History of the Carthaginians, Numidians, Mauritanians, Gætulians, Garamantes, Melano Gætulians, Nigritæ, Cyrenaica, Marmarica, the Regio Syrtica, Turks, Tartars, and Moguls, Indians, Chinese; Dissertation on the Peopling of America, Dissertation on the Independency of the Arabs. The Cosmogony, and a small part of the History immediately following, by Mr. Sale,—To the Birth of Abraham, chiefly by Mr. Shelvock,—History of the Jews, Gauls, and Spaniards; and Xenophon's Retreat, by Mr. Psalmanazar,—History of the Persians, and of the Constantinopolitan Em-

pire, by Dr. Campbell,—History of the Romans, by Bower.

"The original of the above letter, agreeably to Dr. Johnson's desire, is deposited in the British Museum. It was also printed, at the time it was sent, by the Doctor's express desire, in the *Gentleman's Magazine*, vol. liv. p. 892. The date of it will show that, amidst the pangs of illness, the love of truth, and an attachment to the interests of Literature, were still predominant. His letter, I may add, appeared in public not only by his permission, but by his express desire. And it may be matter of some exultation to Mr. Urban, whom Dr. Johnson always acknowledged to have been one of his earliest patrons, that the *Gentleman's Magazine* should have been by him selected as the repository of perhaps the last scrap he ever dictated for the press."

A. B. MIDDLETON.

The Close, Salisbury.

I possess the 1747 edition of the *Universal History*, in twenty volumes, printed by T. Osborne, Gray's Inn, A. Millar, Strand, &c. It answers to the description given by your correspondent, except that in the thirteenth volume the date changes to 1748. Gorton's *Biographical Dictionary* mentions Swinton, Campbell, and Bower as being writers in this work. I have always considered it a most valuable work, and, on account of its copious index, most useful to refer to on all subjects connected with ancient history. Having read the whole work through many years since, I formed so favourable an opinion of it that I am generally satisfied with the information it gives me whenever I have occasion to consult it.

H. E. WILKINSON.

Anerley, S.E.

EARLY BOOK AUCTIONS: RARE CATALOGUES (5th S. xii. 28, 95, 103, 171, 211.)—A few remarks may be allowed in answer to your correspondents.

1. *Auctio Davisiana*, 1689. The names appended to this poem in the *Musæ Anglicanæ* simply furnish a key to the characters introduced. The author was no doubt George Smalridge (B. A., Ch. Ch., 1686; afterwards Bp. of Bristol).

2. The book auction mentioned by A. as taking place in Oxford in 1687 is the same as the one usually called Bowman's, he being the bookseller employed to conduct the auction. It took place on Feb. 23, 1686-7, and succeeding days, and it is noteworthy that in the preface to the catalogue reference is made to "the two former auctions" in Oxford, implying that this was the third. The "two former" I believe to have been the first two parts of Rich. Davis's, in 1686.

As no Cambridge correspondent has come forward, I may suggest that the first book auction held there was on June 30, 1686. The catalogue is entitled *Bibliotheca Castelliana*, comprising the library of Dr. Edm. Castell, Professor of Arabic at Cambridge. The sale took place "ædibus Rob. Skyrrings, apud insignum (sic) Aquilæ et Infantis ex adverso Ecclesiæ S. Benedicti Cantab. . . per Edoardum Millingtonum, Bibliopolam Lond."

As many of your readers probably do not possess the second series of "N. & Q.," I may repeat a reference given there (xi. 463), and say that one of the best papers on the subject of book auctions from 1676 to 1788 is to be found in the *Gent. Mag.*, vol. lviii. pp. 1066-9 (1788), written by Richard Gough, and reprinted with notes in Nichols's *Lit. Anecdotes*, vol. iii. pp. 608 *et seq.*

FAMA.

Oxford.

Lazarus Seaman is not an unknown man, to be remembered only by his book auction. He was a member of the Assembly of Divines, and at one time chaplain to the Earl of Northumberland. He was also minister of All Hallows, Bread Street, London, and master of Peterhouse, Cambridge, where there is still preserved a journal written by him, in which he has recorded the events that took place within the college from 1645 to 1657. He was a member of the Committee for ejecting Scandalous Ministers, for London and the counties of Cambridge and Huntingdon. In October, 1648, Charles I. proposed certain questions concerning Presbyterian government, which were referred by the Commissioners, who waited upon him in the Isle of Wight, to four ministers who were in attendance, viz. Marshall, Vines, Caryll, and Seaman.

He was ejected from the headship of Peterhouse and his living of All Hallows at the Restoration, and afterwards lived mostly in Warwick Court, London, where he died about September 9, 1675. Wood, *Ath. Ox.*, ed. 1721, ii. 593; Scobell, *Acts and Ord.*, ii. 340; Whitelocke, *Mem.*, 431; *Hist. MSS. Com. Rep.*, i. 77.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"WAPPERED" (5th S. xi. 264, 339; xii. 397.)—R. R. seems to have read my note very carelessly, for there was nothing in it to justify his suggestion that I would explain *forstlyngered* "to mean only blows given with a flail." I presume he does not intend this expression to be interpreted according to its strictly grammatical sense, otherwise it would be equivalent to charging me with not knowing a verb from a noun; but, be that as it may, the fact is that I have not once mentioned the word in question nor in any way alluded to it, so that I am quite at a loss to discover what can have put so erroneous an idea into R. R.'s head. I said that I believed the noun *slingeren* in the Low German *Reinke* (v. 725) to mean a *flail*, and this meaning, in this particular passage, I hold to be confirmed by the parallel passages which I quoted from the Flemish *Reinaert* and the old Latin *Reinardus*. The Dutch verb *slingeren* suggested to Caxton his *forstlyngered*, and I think it would not be easy to find an English word more expressive of Bruin's treatment at the hands of Lanfert and his companions. The two passages quoted by R. R. are altogether beside the mark, the words there used,

forslongen, *slonked*, and *slange*, being equivalent to the Dutch *verslonden*, past tense of *verslinden*, which, like the German *verschlingen* (or *herunter schlingen*), means "to swallow": "Soe nae heeftse dese onghenadige dief *verslonden*" ("In such wyse hath this thief *forslongen* them"). Reynard is likely enough to have *verslonden* or *forslongen* the young rooks and chickens, but he would not have benefited his stomach much by *forslyngering*, i.e. thrashing, them. R. R. has confounded two words which, although somewhat alike in appearance, have totally different meanings. F. NORGATE.

TORU DUTT (5th S. xii. 325, 370).—The account of Toru Dutt (whom I must entirely refuse to stigmatize as *Miss*) which J. B. has quoted from *Trübner's Record* for February, 1877, was unknown to me when I wrote last; and I would fain inquire of the writer of that account, or of any other person, as to the date and other particulars of Govind Chundra Dutt's residence in England with his daughters. I have for years past been in the habit of occasionally meeting picturesque and more or less distinguished Orientals, at the houses (for instance) of Mrs. Leo Hunter and her congenial friends; but I have only once, under such conditions, met a *female* Oriental, and she was considerably modified, to suit our Northern atmosphere. When, therefore, I learn that two Hindoo girls—and such accomplished and remarkable girls as Toru and Aru Dutt—lived for a year with their father at Cambridge and attended lectures there, and lived in the rural south of England, where their native dress and complexion and manners must have been wholly strange, I own to a strong desire that some who may have known them thus would tell us more about these things, and especially would tell us whether their talents were properly recognized by those among whom they lived. The life of Englishmen in India is well understood; not so the life of Hindoos, of Hindoo ladies, in England. I had speech lately with a Brahmin who told me that he had settled with his family in Blankshire, in order to "cultivate" the Borough of Roundo; and I thought his case unique till I read J. B.'s article. There is, to be sure, the Maharajah Dhuleep Singh; he is no Hindoo, indeed, but he is at present the typical example of an Oriental resident among us. What contrasts of East and West were to be seen, when he lived at Mulgrave Castle! what stir of gallant-looking Sikhs along the shores of Streoneshalh—walking and riding, hawk on fist, by the many-sounding sea, as the Wikings may have done on the same spot a thousand years before! A. J. M.

COWLEY AND POPE (5th S. xii. 265).—There can hardly be a doubt that Pope had Flatman's *Thought of Death* before him—in his mind's eye at least—when he wrote his ode. The opening lines of the

two poems present a very close and suggestive resemblance. The *Thought of Death* opens thus:

"When on my sick-bed I languish,
Full of sorrow, full of anguish,
Fainting, grasping, trembling, crying,
Panting, groaning, speechless, dying";

and it is not difficult to see the parallelism in the beginning of the *Dying Christian*:—

"Vital spark of heavenly flame,
Quit, oh quit this mortal frame!
Trembling, hoping, lingering, flying;
Oh the pain, the bliss of dying!"

The opening of Pope's second stanza—

"Hark! they whisper; angels say,
'Sister spirit, come away,'"

has its prototype in Flatman's

"Methinks I hear some gentle spirit say,
'Be not fearful, come away.'"

In other respects Pope's poem is independent, and it has over such a poem as Flatman's all the advantage of condensed energy of thought and expression, and of perfect artistic grouping, such as only Pope could give. The question of imitation in this case should never be considered as finally adjusted apart from Pope's own words. In the first place, the translation he made of Adrian's lines, in his first letter on the subject to Steele, should be compared with the ode as it stands. This is the version as it was appended to the letter:—

"Ah fleeting Spirit! wand'ring fire,
That long hath warm'd my tender breast,
Must thou no more this frame inspire?
No more a pleasing cheerful guest?
Whither, ah whither art thou flying!
To what dark, undiscover'd shore?
Thou seem'st all trembling, shiv'ring, dying,
And Wit and Humour are no more!"

Some correspondence on the subject, with special reference to the motive of Adrian's verses, having created a fresh interest in the psychological problem involved, Steele wrote at length to see whether Pope would compose a *similar* set of verses for music. In reply, the ode in its present form was forwarded, along with the following note:—

"I do not send you word I will do, but have already done the thing you desire of me. You have it (as Cowley calls it) just warm from the brain. It came to me the first moment I waked this morning: Yet, you'll see, it was not so absolutely inspiration, but that I had in my head not only the verses of Adrian, but the fine fragment of Sappho, &c."

This is frank enough, so far as it goes, and it is just possible that the writer means his correspondent to infer that any indebtedness to English poets is amply covered by his stately " &c."

THOMAS BAYNE.

Helensburgh, N.B.

"WHITTLING" (5th S. xii. 248).—

"To whittle. To cut or dress with a knife. The word as well as the practice of whittling for amusement

is so much more common with us, especially in New England, than in the old country, that its use may not improperly be regarded as an Americanism. "Dexterity with the pocket knife is part of a Nantucket education; but I am inclined to think the propensity is national. Americans must and will whittle." N. P. Willis.—*Bartlett's Dictionary of Americanisms.*

F. W. J.

Bolton Percy, Tadcaster.

Shakspeare, in *Timon of Athens*, Act v. sc. 2, uses the word "whittle" for knife, hence the verb *whittle*, "to cut," and the name for the American custom of idly cutting wood with a pocket knife to pass time. The words quoted may be understood, "idly cutting chips and sunning themselves, instead of putting their hands to the handle of the plough with a view to honest work."

JOSIAH MILLER, M.A.

A "penny whittle" is used in Oxfordshire to describe a cheap pocket knife, the edge of which could hardly be sharpened sufficiently to cut its owner's finger.

G. J. DEW.

Lower Heyford, Oxon.

THE WORKS OF JOSEPHUS (5th S. xii. 309).—The late Mr. David Laing wrote for the Shakspeare Society an introduction to accompany Lodge's *Reply to Stephen Gosson's Schools of Abuse*, &c., 1853, in which he gave a complete list of the works of Thomas Lodge. He refers to this translation of Josephus, and states that it "passed through seven editions between 1602 and 1670, and can only be considered of small pecuniary value." I possess a copy of the first edition of 1602, and, having paid some attention to the writings of Thomas Lodge, I may be allowed to state that the rarity of this translation of Josephus is not great and that its commercial value may be reckoned in shillings. Lodge also translated the works of Seneca, the first edition of which appeared in 1614, and this, like the Josephus, is both common and of "small pecuniary value."

If Mr. PRESS comes upon a perfect copy of the first edition of Lodge's *Rosalynde*, 1590, it would be worth its weight in gold, and, in reality, much more.

S.

"TO SPEAK IN LUTESTRING" (5th S. xii. 287).—What Junius meant by this expression may perhaps be shown by comparing it with a similar phrase in his letter *To the Printer of the Public Advertiser*, May 22, 1771, "Which, to speak with the Duke of Grafton, I accidentally met with this morning in the course of my reading." So when, on May 28 following, he says, "Which, to speak in lutestring, I met with this morning in the course of my reading," it seems very much as though he had said "to speak in the most superfine manner." In a curiously annotated copy of Junius of 1798 I have an old MS. note to this expression, "Finest silk, sericum nitidissimum." EDWARD SOLLY.

A query on this expression by VARRO was inserted in "N. & Q.," 1st S. iii. 188. No answer appeared for some time, but in vol. viii. p. 202, MR. FRASER explained it to mean "to speak as another man's echo"; and at p. 523 MR. KELWAY compared the phrase with Shakspeare's *Love's Labour's Lost*, Act v. sc. 8—

"Taffeta phrases, silken terms precise,"

and added: "Junius intended to ridicule such kind of affectation by persons who were, or ought to have been, grave senators." The former of these found his sense of the words by a comparison with a lute sounding in unison with another; the latter, by a comparison with a kind of silk called "lute-string or lustring."

ED. MARSHALL.

Sandford St. Martin.

In Woodfall's *Junius* "I met with this morning in the course of my reading" is printed, very unusually, in italics. Hence, and from the mention of privilege, and from the whole tone and tenor of the letter, it seems more probable that he had heard it in the House of Commons. So also, though the occurrence was on April 8, he delays his letter till the 28th, apparently that he may be able to quote from the journals of the House. While, therefore, I have never met with the phrase elsewhere, I suggest that he means: I speak as a lutestring sounds, gently and not articulately—I speak not outspokenly or plainly, but by way of subterfuge.

B. N.

LORD FAIRFAX AND GEORGE WASHINGTON (5th S. xii. 169).—*The Fairfaxes of England and America*, by Rev. E. D. Neill, published in 1868 by Joel Munsell, Albany, New York, U.S.A., contains a letter from the Earl of Buchan, dated Oct. 20, 1798, in which he writes: "In relation to my kinsman Charles, Lord Fairfax of Erleney and Gilling, he was descended from William, the third son of Thomas, the first viscount; I from the second, whose name was Henry." This Henry became the rector of Bolton Percy and retired under the Act of 1662. His son Henry became the fourth Lord Fairfax, and the fourth lord's son, Henry, married Anna Harrison, of South Cave, and the Rev. Bryan, the eighth Lord Fairfax, was his descendant. A Henry Washington married a sister of Anna Harrison, of South Cave, and his son Richard Washington in 1710, with other members of his family, resided in London.

In the same book the Earl of Buchan, under date of Jan. 14, 1799, writes, in reference to Washington, to Rev. Bryan, eighth Lord Fairfax, as follows: "I have greatly revered the character of our illustrious kinsman ever since the year 1766, when I first became acquainted with it." Buchan, Fairfax, and Washington were kinsmen. It remains for some one to trace the exact relationship.

DELLIEN.

Minneapolis, Minnesota, U.S.A.

PORTRAIT OF QUEEN CATHERINE PARR (5th S. xii. 247.)—In the first Special Exhibition of National Portraits at South Kensington, in 1866, there was a portrait of this queen which is said to have been painted by Holbein. It was thus described in the catalogue: "Full-length; small jewelled head-dress, low over-robe, with wide furred sleeves, holding pink in her hands. On panel, 70 in. by 34 in.; lent by Mr. Richard Booth." A photograph of this picture may be found in the Art Library of the South Kensington Museum. Dr. Woltmann does not class it among the genuine works of Holbein.
JOSEPH CUNDALL.
Surbiton Hill.

There is a fine large engraving of Mr. R. Booth's portrait of this queen in Baker's *History of Northamptonshire*, drawn by E. Pretty from a painting by Holbein, engraved by W. S. Wilkinson, presented to Mr. Baker by John Booth, Esq., of Glendon Hall.
JOHN TAYLOR.
Northampton.

"CLEVER" (5th S. xii. 268, 375.)—MR. MAYHEW calls attention to a statement in my *Dictionary*, p. 114, and immediately below gives a quotation for the word *cliver* in the *Bestiary*. Had he taken the trouble to read my article, he would have found that I not only quote this *cliver* from the *Bestiary*, but discuss it. I also give the reference to Chaucer, *Prolog.*, 84 (as cited by MR. MARSHALL), and I discuss that. Is it asking too much that those who refer to my book will take the trouble to read the articles through, and that those who do not know of my book should try to find an opportunity of consulting it before making "new" philological notes? My own opinion is strongly in favour of the etymology from *deliver*, not from *cliver*. See the evidence.

WALTER W. SKEAT.

FISKE AND GOSNOLD FAMILIES (5th S. xii. 367.)—MR. LARPENT'S pedigree, which he calls a skeleton descent, is incorrect. It should be thus as regards the Windsor family:—

William, 2nd Lord Windsor, = Margaret, heiress of William
ob. Aug. 20, 1553. Sambourne, of Southcote.

Hon. Walter Windsor, = Margaret, d. of Sir Geoffrey Pole.
sixth son.

Edward Windsor = Margaret, dau. of James Peshall. William Windsor.

The Winfrede Windsor, wife of John Gosnell, referred to might be a daughter of Hon. Walter Collins gives no information. C. G. H.

The Gosnells till lately held lands at Bentley, near Ipswich. My cousin Mr. John Desborough Walford, of Museum Street, Ipswich, who has taken by royal licence the additional name of Gosnell, after his mother, heiress of the late John

Gosnell, Esq., of Bentley, will doubtless be able to give MR. LARPENT the information that he desires on this subject.
E. WALFORD, M.A.
Hampstead, N.W.

See Davy's collections and pedigrees for Suffolk, contained in the Additional part of the Harleian Manuscripts in the British Museum, with about twenty-five or more pages of divers matters relating to either family, such as monumental inscriptions, extracts of wills, and other notes.

JULIES C. H. PETIT.

26, Vauxhall Bridge Road, S.W.

"CHAPEAU DE FER" (5th S. xii. 368.)—This was, in fact, a *chapeau de fer*—an iron hat, round topped and broad brimmed, worn by light troops, also by knights on the march, like a modern forage cap, as a relief from the ponderous helmet. It was no doubt a Norman importation. In the assize of arms ordered by Henry II. in 1181: "Every layman having in chattels ten marks shall have a haubergeon and an iron cap and lance [*capelet ferri et lanceam*]" (*New Rymer*, i. 37).

By the 20th Ric. II. (1396) the officials only of the crown were privileged to go armed, wearing the *chapel de fer*, &c. :—

"Et outre ce, que nul seigneur, chivaler, nautre, petit ne grant, aile ne chivache par noet ne jour armez, ne porte palet ne chapelle de ferre, nautre armure sur la peine susdicte: Sauvez et exceptz les officiers et ministres du Roy enfaisantz leurs offices," &c.—*Stats. of the Realm*, ii. 93.

It is often referred to in Froissart. Possibly by removing the brim it was supplanted by the basinet, which became the war headpiece at the end of the fourteenth century. Daniel (*Milice Francoise*, t. i. l. vi.) held that opinion: "C'étoit un casque leger, sans visiere et sans gorgerin, comme ce qu'on a depuis appellé Bacinet."

S. D. SCOTT.

SIR E. LANDSEER AND THE LION (5th S. xii. 383.)—The Mr. Christmas whom MR. WESTON knew was a pupil of Haydon's with Bewick, C. and T. Landseer, and, less closely, E. Landseer. He is represented in a satirical print, published in Elmes's *Annals of the Fine Arts*, 1818, with the former three in the act of copying one of Raphael's "cartoons," which in this year was lent to the British Institution. Mr. Christmas wears very big boots, a large collar, and long hair. The print is called "A Master in the Grand Style and his Pupils."
F. G. S.

THE "COMIC ROSCIUS" (5th S. xii. 269, 377.)—I do not think the late Charles Sloman was ever known as the Comic Roscius, or, in fact, was ever an actor. He was well known in London as an improvisatore; he made his first appearance in public at the old White Conduit House in 1824, and performed at supper-rooms and music-halls for more than forty years. He was born in

1808, and died in the Strand Union workhouse July 22, 1870; he composed both the words and music of the song called *The Maid of Judah*, which had a great sale. The real name of the actor known, half a century ago, as the Roscus of the Surrey side was Frank Huntley, who held at one time a good position at Covent Garden Theatre, but unfortunately gave way to habits of intemperance. His last professional engagement was at the Coburg Theatre; he died in Union Place, Lock's Fields, Walworth, in 1830, in the forty-ninth year of his age.

FREDERIC BOASE.

15, Queen Anne's Gate, S.W.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158, 192, 257, 335.)—I have in *A New Miscellany*, printed in 1730—

30. On the Controversy between Mr. Pope and Mr. Theobald, 1729.

"In Pope's melodious Verse the Graces smile;
In Theobald's is display'd sagacious Toil;
The Critic's Ivy crowns his subtle Brow,
While in Pope's Numbers Wit and Musick flow.
These Bards, so Fortune will'd, were mortal Poes,
And all Parnassus in their Quarrel rose;
This, the due Cause of their contending rage,
Who best could blanch dark Shakspear's blotted Page.
Apollo heard—and judg'd each Party's Plea,
And thus pronounc'd th' irrevocable Decree;
Theobald, 'tis thine to share what Shakspear writ,
But Pope shall reign supreme in Poesy and Wit."

31. I have also *The Gentleman's Miscellany*, 1730, in which is this dedication:—

"To the most fallibly fallible Pope Alexander, or Alexander Pope, Keeper of the *Profund*, Vicar of the *Dunciad*, Blunder-Master-General of Dramatic Poetry, Lord Paramount-would-be of Mount Parnassus, and Legate a latere from the Dean and the Doctor, &c., the following Miscellany is most bumbly Submitted and address'd, by his very Respectful Humble Servant,

"BUTTERFLY MAGGOT."

WM. FREELOVE.

The cream, or, to speak more correctly, the scum, of Dennis's pamphlet upon the *Essay on Criticism* is given in Johnson's *Life of Pope*. I should infer that Dennis's publication is very scarce, as Mr. Cunningham gives no description of it in his notes, while he describes fully the other reviews of this foul-mouthed critic. EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

"STRANG" (5th S. xii. 89, 115, 156, 256, 378.)—I have since come across the following instance of *strange* as a verb neuter:—

"Ye wise men of Bristol," said he, "I *strange* at you, that you will stand here and hear a man speak and affirm that which he cannot make good."—George Fox, *Journal or Historical Account of his Life*, &c., 1656, ed. 1852, vol. i. p. 269.

S. J. H.

"DOPPER" (5th S. xii. 147.)—The Doppers (Dipper, or Anabaptist) are an advanced Puritan

sect of the Transvaal Boers, who think they are leading the way to the Land of Canaan. They have various eccentricities of dress, rejecting skirts to their jackets, something like the White Quakers a few years ago common amongst us. Their theology is founded on the most extreme views of the Old Testament, "Smite them hip and thigh" being to the heathen their words of peace. Nearly three hundred of them, who left the Transvaal in 1875-6 on their way to Goshen, have now perished in Ovampoland from starvation, leaving a few women and children, who are real objects of charity. The Cape Dutch dialect requires a dictionary of its own, and Tauchnitz is of little use for many local terms.

H. HALL.

Lavender Hill.

JOSEPHUS (5th S. xii. 230.)—MR. SPENCE will find Annas, the Sagan or deputy of Caiaphas, mentioned in the *Antiquities of the Jews*, bk. xviii. chap. ii. § 2. Kitto remarks, under the article "Caiaphas," "The names of Annas and Caiaphas are coupled by Luke, 'Annas and Caiaphas being the high priests,' and this has given occasion to no small amount of discussion." The only opinions worth notice are the one cited under "Annas," viz., that while Caiaphas was the high priest recognized by the Roman authorities, Annas was the high priest recognized by the Jews as enjoying that office *de jure divino*; and the opinion that, while Caiaphas was the high priest, Annas was his vicar or deputy, called in the Hebrew (אֲנָס) *Sagan*.

WILLIAM TEGG, F.R.H.S.

ELIAS HUTTER'S EDITION OF THE HEBREW BIBLE (5th S. xii. 369) was first published at Hamburg in 1587. Its title-page shows its value:

"Biblia Hebraica eleganti et majuscula Characterum Forma, qua ad facilem Sanctæ Linguae et Scripture Intelligentiam novo Compendio, primo statim Intuitu, Litteræ radicales, et serviles, deficientes et quiescentes, Situ et Colore discernuntur."

It was reissued in 1588, "cum Cubo Alphabetico Sanctæ Hebræe Linguae." Copies usually sell abroad for some twenty marks, and in London at 20s. to 30s.

J. B.

If MR. MANT refers to Pettigrew's *Bibliotheca Susseviciana*, vol. i. pt. ii. pp. 160 and 161, Nos. 27, 28, and 29 of Hebrew Bibles, he will see his Hebrew Bible described. It is Hutter and Wolder's Bible of 1587 and 1588 without the Cube.

HENRY JOHN ATKINSON.

HAUNTED HOUSES (5th S. xii. 246.)—Harrison gives another reason for building men up in walls: "Finallie, such as hauing wals and banks nere vnto the sea, and doo suffer the same to decaye (after convenient admonition) whereby the water entereth and drowneth vp the countrie, are by a certeine ancient custome apprehended, condemned, and staked in the breach, where they remaine for ever as parcell of the foundation of the new wall that is to be made vpon them, as I haue

heard reported."—Harrison's *Description of England*, bk. ii. chap. xi. p. 229 (New Shakspeare Society reprint, 1877).

WILLIAM GEORGE BLACK.

"BOBBINS" (5th S. xii. 286).—I think there can be no doubt that the word *bobbins* is the same as *bavins*, *bavines*, *bevins*—bundles of small twigs or brushwood for firing, the cognate *b* and *v* being interchanged. Halliwell has the word, and the following references are given in Toone's *Etymolog. Dict.*, *sub voce* :—

"There is no fire : make a little blaze with a bavin."
Florio's *Second Frutes*.
"Bavins will have their flashes and youth their fancies."
Old Play, *Mother Bombe*.

"With shallow jesters and rash bavin wits
Soon kindled and soon burned."

1 *K. Hen. IV.*

I have never heard the word *bobbins* except on the Kentish seaboard, and should conjecture that *bavinc* may be of French origin, as are many words and names there locally used, evidently adopted through intercourse with the opposite coast.

J. HULBERT GLOVER.

I lived in Kent some thirty years ago, and was compelled by the high price of coal to burn the faggots mentioned by Mr. SOLLY, but we called them *bavins* or *bavvins*. This was near Shooter's Hill, on Bexley Heath.

BOILEAU.

THE MINIATURE PAINTER SPENCER (5th S. xii. 309).—Jarvis Spencer is the only painter of the name known, I think. Edwards relates an interesting anecdote of Jarvis Spencer. He was a gentleman's servant, and a portrait painter having done a likeness of one of the family he was asked what he thought of it. He said he thought he could copy it. He was allowed to try, succeeded, and became a fashionable painter. It is likely enough that he did not know how to spell and might in error have put *G* for *J* to his early pictures.

C. A. WARD.

Mayfair.

"James Spencer painted portraits in miniature, and lastly in enamel, with some merit. He died October 30, 1763" (Hor. Walpole's *Anecdotes of Painting*, 1872, p. 373).

ED. MARSHALL.

English painter in miniature and on enamel ; fl. eighteenth century (Phillips's *Dict. of Biographical Reference*, Lond., 1871).

NOMAD.

DR. J. FOSTER (5th S. xii. 289).—The present Rector of Lincoln, in his edition of Pope's *Satires and Epistles* for the Clarendon Press Series, second edit., 1874, has this note (p. 159) :—

"Modest Foster."—Dr. James Foster, a Nonconformist minister of great popularity in the city of London. The Sunday Evening Lecture, begun in 1728, which he carried on for twenty years at the Old Jewry, was resorted to by persons of every rank, station, and quality."

ED. MARSHALL.

Pope's "modest Foster" was, as J. F. conjectures, Dr. James Foster. Born in Exeter, 1697, he was originally an Independent, but joined the Baptists and was pastor of Barbican Chapel for nearly twenty years, officiating also as lecturer in Old Jewry. He attended Lord Kilmarnock to the scaffold, a painful duty, which made a melancholy and permanent impression on his own spirits. His works comprise *A Defence of Revelation*, in reply to Tindal ; *Tracts on Heresy* ; and *Discourses on Natural Religion and Social Virtue*. I am indebted to Maunder for these facts, but know nothing of Dr. Foster's sermons or crest.

W. WHISTON.

I have a copy of the second edition of Dr. Foster's sermons, "printed in London for J. Noon, at the White Hart in Cheapside, 1733."

WM. FREELOVE.

Bury St. Edmunds.

FROISSART'S "ROMANCE OF MELIADOR" (5th S. xii. 288).—So far as I know this poem is still unpublished, and a MS. of it is preserved in the Bibliothèque Nationale at Paris. The full title would be *Melyador, ou le Chevalier au Soleil d'Or*. I do not know if the subject is kindred to the Spanish romance about the "Knight of the Sun," the title of which I append here with some rough bibliographical information :—

"Ortuñez de Calahorra (Diego). Espejo de Principes y caballeros, en el qual en tres libros, se cuentan los immortales hechos de cavallero del Febo y de su hermano Rosicler. Medina del Campo, Francesco del Canto, 1583, fol."

This edition only contains the first part. The second part was published in the edition given at Valladolid in 1586, fol., and the third in that of Alcalá de Henares, 1589, fol. There is still a fourth part, attributed to Feliciano de Silva, which is to be found in the edition of 1623, Çaragoça, 2 vols. fol.

An Italian translation of the first three parts was published at Venice by the heirs of Altobello Salicato, in 3 vols. 8vo., 1610. François de Rosset and Louis Douet translated it into French, Paris, 1620-26, 8 vols. 8vo. An abridgment of the same romance was published at Paris in 1780, 2 vols. 12mo., and wrongly attributed to the Comte de Tressan.

HENRI GAUSSERON.

Ayr Academy.

"LABURNUM" (5th S. xii. 69, 157, 378).—The *Notes on Natural History*, cited by Mr. SIKES, must be an amusing book if it contains many suggestions like that of the derivation of *laburnum* from *larc bois*. Once more, for about the tenth time, let me press the value of *chronology* in etymology. How could Pliny, who uses the word *laburnum*, have learnt French centuries before French was invented ?

The suggestion that *laburnum* is another form of

albumurn is, of course, a guess, but it is within the bounds of reason. It merely assumes a corruption of *alb-* to *lab-*, by the shifting of *l*, and is remarkably illustrated by the cognation usually assumed between the Latin *labor* (for *rabor*) and the German *arbeit*, on which see Curtius.

WALTER W. SKEAT.

CHARLES WESLEY'S AND SIR W. JONES'S "LINES ON AN INFANT" (5th S. xi. 365, 430).—Having occasion a few days ago to refer to a little work intitled "*Les Paroles Remarquables, les Bon Mots et les Maximes des Orientaux*:" traduction de leurs Ouvrages en Arabe, en Persan, et en Turc," I lighted on the following *maxime*:—

"Vous qui pleuriez au moment de votre naissance, pendant que les amis de la maison se réjouissoient et rioient, efforcez-vous de faire en sorte que vous vous réjouissiez et que vous riez dans le tems qu'ils pleureront à l'heure de votre mort."

My copy was printed at the Hague in 1694, "suivant la copie imprimée à Paris," and the signature to the dedication shows that the author was A. Galland. Brunet makes no mention of the book, but the writer was probably the Ant. Galland to whom Brunet attributes "la traduction des *Mille et une Nuits*" published at Paris, 1704-17.

C. ROSS.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117, 150, 198).—I have a large atlas, printed in 1721, which contains not only the names of 1726 subscribers, but also their arms. I have also the *Grammar of Heraldry*, in which is inserted "A List of the Subscribers with their Arms."

WM. FREELOVE.

Bury St. Edmunds.

Baskerville's *Milton* has a distinguished list of subscribers, about nine hundred. Pine's *Horace* has a list numbering about five hundred, including many foreign names.

Q. D.

RICHARDSON THE NOVELIST'S HOUSE (5th S. xii. 264, 295, 318, 337, 358).—G. F. B.'s notions about the position of the right-hand house are, I imagine, far more curious than the correct theory of F. G. G. F. B. says, "Surely if two houses are standing side by side, the right-hand house is on the right hand of a spectator in front of them." Should G. F. B. be correct, then in looking at a coat of arms the dexter side he calls the sinister. In meeting a friend, he naturally shakes his friend's left hand. An officer facing his men tells them to "right about"; they, according to his theory, face to the left. How about the rule of the street? Who has to turn out of the way, being opposite to each other?

W. P. B.

THE AUTHOR OF "PEN OWEN": DR. MAGINN (5th S. xii. 263, 298, 374).—I am not surprised that OLPHAR HAMST objects to accept my belief as to the authorship of this work without further

evidence. I have, therefore, referred to Barham's *Life and Remains of Hook* (vol. i. p. 7), where the writings of James Hook, the elder brother of Theodore, are detailed, and amongst them *Pen Owen* and *Percy Mallory*. Mr. Barham says that in *Pen Owen* Mr. Hook has sketched his friend Tom Sheridan, son of the Sheridan, under the name of Tom Sparkle. In the short memoir of Maginn given as prefatory to the *Shakespeare Papers*, published in 1860, some of Maginn's works are named, but there is no mention of *Pen Owen* or *Percy Mallory* in this list. I have always heard my father, who knew both Theodore Hook and Dr. Maginn well, speak of the works in question as by James Hook. Therefore I used the words "I believe," though I should have added my reason for doing so. Theodore Hook's elder brother, James, also wrote *Publicola*, a satire on the writings of the infidel school, and assisted his father in the composition of *Diamond cut Diamond*, brought out at Covent Garden for the benefit of Mrs. Mountain.

GEORGE BENTLEY.

Upton, Slough.

TEXT FOR A Lych-GATE (5th S. xii. 268, 294, 397).—"Thy brother shall rise again."

HERMENTRUDE.

THE LEGEND OF LITTLECOTE HALL (5th S. xii. 389).—A paper on this subject by F. K. J. Shen-ton, containing what purports to be a faithful version of the legend as told in the country side, will be found in *Once a Week*, New Series, No. 43, for Oct. 27, 1866. The writer mentions that a very minute description of Littlecote Hall is in Britten's *Beauties of England and Wales* and in a note to Scott's *Rokeby*. The article in *Once a Week* contains a picturesque view of the hall.

C. H. E. CARMICHAEL.

FIRST APPEARANCE OF MISS STEPHENS (5th S. xii. 329, 357).—The following contemporary notice may prove of interest. On Saturday evening, July 13, 1816, a Miss Merry made her *début* at the Lyceum Theatre. In *Bell's Weekly Messenger* of the next day there appeared a criticism of the performance which commences thus:—

"Last night the Opera of *Artaxerxes* was produced at this Theatre for the purpose of introducing a young lady, a pupil of Mr. T. Welsh, in the character of *Mandane*. Great expectations were expected from this *début*, owing to the high credit and popularity of the Master. Mr. T. Welsh was the instructor of Miss Stephens, the most accomplished and beautiful singer of the present day. *Mandane*, it is to be remembered, was the character in which Miss Stephens made her first impression."

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

"GRIMLY" (5th S. xii. 206, 257).—

"He stal the grete thynges and I the smalle and all was comyn bytwene vs / yet he made it so that he had the beste dele I gate not ha'fe my parte / whan that

ysegrym gæte a calf / a ramme or a weder thenne
grimmed he / and was angry on me and droof me fro
hym / and helde my part and his to / so good is he."—
Reynard the Fox, Arber's reprint, p. 35.

"And forth he wente and loked *grymly* here and there
as who saith / what wylle ye here come I!"—*Idem*, p. 66.

"And they lyke and folowe me wel / for they playe
alle *grymmyng* and where they hate they lōke frendly and
meryly / for ther by they brynge them vnder their feet /
And byte the throte asondre / This is the nature of the
foxe /"—*Idem*, p. 60.

See also pp. 55, 97, &c., of this most interesting
and, in many ways, valuable reprint. R. R.

Boston.

HOMER'S COLOUR BLINDNESS (5th S. xii. 347,
394).—In my young days I was told that Homer
was blind, not colour blind. By the way, we have
some old-fashioned green finger-glasses, to which
two men-servants who have lived with us per-
sisted in referring as "those blue glasses."

HERMENTRUDE.

"THE APPLES OF KING JOHN" (5th S. xii. 289.)
—I venture the suggestion, but I do not venture
to make it more than a suggestion, that "apples of
King John" are nothing more nor less than "apple-
johns," the fruit which was so abhorrent to Sir
John Falstaff. In Cowden Clarke's *Glossary* these
are described as "a favourite apple," and two refer-
ences are given, 1 *Henry IV.*, Act iii. sc. 3 ;
2 *Henry IV.*, Act ii. sc. 4.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

"GALATA" (5th S. xii. 303).—It is very doubt-
ful whether the name *Galata* has anything to do
with γάλα. We have only the word of Evliya
Efendi, a Turkish traveller of the seventeenth
century, for this derivation. It looks to me very
like an instance of popular etymology. Can any
earlier form of the name, nearer to the Greek
γαλακτικός or γαλάκτινος, be produced? The
origin of the word is most obscure. Mr. Taylor
says that Diefenbach connects the name with the
Galatian horde, he himself inclining to an Arabic
derivation. See *Words and Places* (pp. 44, 66).

A. L. MAYHEW.

Oxford.

THE OLD HUNDRETH PSALM (5th S. xii. 289.)
—I have in my possession a copy of Sternhold and
Hopkins's "*Whole Booke of Psalmes*, with the
Prose in the Margin," printed at London for the
Company of Stationers (*cum Privilegio Regis Re-
gali*), 1629, and in it the third line of the Hun-
dredth Psalm runs, "Him serve with fear," &c.
The word "mirth," which is substituted for "fear"
in most of the modern hymn-books, seems to have
been a later emendation. The "gladness" of the
prose versions has always been rendered "mirth"
in the Scotch Psalm Book which has been used
by Presbyterians for over two hundred years. The

third line in one of Watts's versions runs, "With
solemn fear, with sacred joy." The first verse of
that hymn is, however, now well-nigh obsolete, but
we have in its place the familiar "Before Jehovah's
awful throne," from which, though the "sacred
joy" remains, the "solemn fear" has been with-
drawn. I shall be happy to lend Mr. MARSHALL
my old copy of Sternhold and Hopkins's *Psalms*
should he wish to inspect it.

ALEXANDER PATERSON.

Barnsley.

CHILD'S BANK AND ITS SIGN, THE "MARIGOLD"
(5th S. xii. 306).—V. S. ventures a speculation
anent the sign of the "Marigold" which I will say
is far-fetched. The supposition that the sign is of
French origin because the legend is French will not
hold water or anything else less liquid. Because
a motto or legend is in Latin, *ergo* the sign is of
Roman origin! The "Marigold" as a sign is
commented upon by Mr. Charles Hindley in his
very interesting work entitled *Tavern Anecdotes
and Sayings*, 1875. He says (p. 239) the mari-
gold is "so called in honour of the Virgin Mary,
and hence the introduction of 'marigold' windows
in Lady chapels."

"As a sign, the marigold, it is said, arose from a
popular reading of the sign of the sun, and has been
considered as an emblem of Queen Mary.

"In a black-letter ballad of the period we find—

'To Mary our Queen, that flower so sweet,

This marigold I do apply :

For that name doth seme so meet,

And property in each party.

For her enduring patiently

The storms of such as list to scold

At her doings, without cause why,

Loath to see spring this marigold.'

"*Quod* WILLIAM FORREST, Priest."

With regard to the emblem of the sun as a sign,
I think V. S. is quite wrong in his speculation
about its connexion with the emblem of Louis XIV.
and subsequent migration hither. The sun, says
Hindley, "is an important symbol in the distillers'
arms, and hence doubtless the occasion of its fre-
quent adoption as a tavern sign" (p. 348).

J. JEREMIAH.

Keswick House, Quadrant Road, Canonbury, N.

V. S. is possibly in the right in ascribing a
French origin to this sign and the motto that sur-
rounds it, but he does not seem to be aware that
the marigold is the true sunflower, as is shown by
its Latin name *solsequium*, from which the French
name of the flower, *souci*, is derived. The mari-
gold is one of those flowers that open to the sun,
hence the appropriateness of the motto. What is
now known as the sunflower is an importation from
America.

EDGAR MACCULLOCH.

Guernsey.

OLD SAYING (5th S. xi. 24, 155).—"They say.
Quhat say they? Lat them say," was the ancient

motto of the Keiths, Earls Marischal of Scotland. The title is now extinct or dormant.

MERVARID.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 349).—

"The groan, the roll in dust, the all-white eye
Turn'd back within its socket—these reward," &c.
Don Juan, c. viii. 13.

Lord Byron writes thus:—

"If ever I should condescend to prose," &c.;
and T. O. W., or his authority, has made of a contingency
a *fait accompli*.
FREDK. RULE.

"Down Theseus went to hell, Pirith his friend to find:
O that the wives in these our days were to their mates
so kind."

By Nicholas Grimald, in lines headed "Of Friendship,"
Tottel's *Miscellany* (Arber's reprint, p. 111). Ellis, in
his *Specimens of Early English Poets*, gives this piece
(vol. ii. p. 71), but spells the name "Grimoald."

G. F. S. E.

(5th S. xii. 370.)

"A captain forth to battle went," &c.,
is from Hymn 91 in *Hymns for Infant Minds*, by Jane
and Ann Taylor, published in 1814.
A. R. R.

(5th S. xii. 389.)

"Call us not weeds," &c.

E. L. Aveline, *The Mother's Fables*, p. 157, 1861.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

WILL Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

The New Testament in English, According to the Version by John Wycliffe about A.D. 1380, and Revised by John Purvey about A.D. 1388. Formerly Edited by the Rev. J. Forshall and Sir F. Madden, and now Reprinted. (Oxford, Clarendon Press.)

It was a great reproach to England that, till about fifty years ago, no adequate attempt was made to give us a full account of Wycliffe's version of the Bible. But at last the task was undertaken, and some reparation to Wycliffe's memory was made by the thorough way in which the editors set about their work. Certainly the Rev. Josiah Forshall and Sir Frederic Madden deserve to be for ever remembered by English scholars for their patience, industry, and accuracy. For twenty-two years they toiled at the task of examining, classifying, choosing, and editing the MSS. They examined no less than 170 manuscripts, and divided them into two sets. One of these sets they distinguished by the name of the earlier version, principally due to the work of Nicholas de Hereford and John Wycliffe; the other set gives us the later version, mainly revised by John Purvey. As both of the versions are of much importance, and the variations between them of high interest, they decided on printing both *in extenso*, in parallel columns, selecting for this purpose the best manuscript of each class and collating it with numerous others, so as to secure, in each instance, a perfectly accurate text. How often they must have read over the whole Bible in English of the fourteenth century it is not easy to tell; but they must have become more familiar with it than many are with the authorized version at the present day. The result of their labours was published in four splendid quarto

volumes in 1850, and has been of great service to English philologists, as well as of great interest to theologians. But the price of the publication, though not a high one when the bulk of it is considered, has placed it beyond the reach of many who would be glad to have it. Accordingly, for the benefit of that increasing class of students who are becoming aware that the Latin grammar alone will never teach English idioms, the Delegates of the Clarendon Press have now issued, in one small inexpensive volume, the whole of the New Testament as it stands in the later version, omitting the critical apparatus of various readings, but with an excellent glossary, abridged from the original one and carefully revised. The later version was chosen because the English of it is easier, more flowing, and in many respects better; though the earlier one is of more interest from a purely philological point of view. We hope that the success of the venture will be such as to enable the Delegates, at no very distant date, to issue the Old Testament also. A short introduction by Prof. Skeat explains the whole history of the book, gives examples comparing the two versions, explains the methods adopted by the editors, and concludes with remarks upon the language. These remarks discuss the dialect, the pronunciation, the spelling, the alphabet, and the vocabulary; and show how, in some passages, obscurities have arisen which are only to be solved by a comparison with the Latin Vulgate version, from which Wycliffe's translation was made. The reader is thus put in possession of the most material facts necessary for a due appreciation of the text. We here give the parable of the ten virgins, as a specimen of the text itself:—"Thanne the kyngdom of hevenes schal be lijk to ten virgyns, whiche token her laumpis, and wenten out ayens the hosebonde and the wijf; and fyue of hem^a weren foolis, and fyue prudent. But the fyue foolis token her laumpis, and token not oile with hem; but the prudent token oile in her^b vessels with the laumpis. And whillis the hosebonde tariede, alle thei nappiden and slepten. But at mydnyght a crygh was maad, Lo! the spouse cometh, go ye oute to meete with him. Thanne alle tho^c virgyns risen^d up, and araiden her laumpis. And the foolis seiden to the wise, Yvue^e ye to vs of youre oile, for oure laumpis ben quenched. The prudent answeriden, and seiden, Lest peradventure it suffice not to vs and to you, go ye rather to men that sellen, and bie to you. And while they wenten for to bie, the spouse cam; and tho^c that weren redi, entreden with him to the weddyngis; and the yate^f was schit.^g And at the last the othere virgyns camen, and seiden, Lord, lord, opene to vs. And he answeride, and seide, Treuli Y seie to you, Y knowe you not.^h Therfor wake^h ye, for ye witenⁱ not the dai ne the our.^j"

The Art of Bookbinding. By Joseph W. Zaehnsdorf. (Bell & Sons.)

We learn from the author's preface, upon the excellent tone and taste of which we take leave to compliment him, that he is a bookbinder by profession, being in fact the son of the well-known Mr. Zaehnsdorf of Catherine Street, Strand, a worthy disciple, in these days of machinery and cheap covers, of the Roger Paynes and Padeloupes of the past. The book has therefore this advantage, that it is the work of one practically conversant with the art of which it treats, and not, as is too often the case, prepared by the merely literary man, imperfectly acquainted with its details and terminology. In the pages of "N. & Q." it can hardly be expected that we should enter into any description of the folding, beating, col-

^a Them.

^b Their.

^c Those.

^d Rose, *past tense plural*; *sing. roots.*

^e Yvue, yive, give.

^f Gate.

^g Shut.

^h Watch.

ⁱ Know, *plural of woot.*

^j Hour.

lating, sewing, forwarding, finishing, and other multifarious processes which go to the clothing of a book; but we may say that upon all these different points Mr. Zaehnsdorf's explanations are explicit and complete, both for the professional binder and the amateur. His text is embellished by a considerable number of borders and centre-blocks of different styles, some of great beauty, and by drawings of various machines. But the most striking of the illustrations are ten photo-lithographs from specimens of bindings in his possession. That of Derome at p. xx, and the magnificent design of the famous French artist Le Gascon at p. 104, are specially noteworthy. We are glad to see that Mr. Zaehnsdorf, at p. 38, declares himself emphatically against the barbarous practice known technically in its extremest form as "bleeding," i.e. the wanton cutting down of margins. There are few book-lovers, we imagine, who have not suffered from this detestable mutilation of their favourites; and this one utterance of Mr. Zaehnsdorf should be sufficient to prepossess his readers in favour of his modestly written and singularly attractive manual.

Haworth, Past and Present. By J. Horsfall Turner. (Printed for the Author, Idel, Leeds.)

As a local historian Mr. Turner has already done good service by his two little volumes, *Independency at Brighouse and Nonconformity in Idel*. In his present work he has "strung together," to use his own phraseology, all that he has been able to collect relating to the township that has now become historic as the home of the Brontës, and a very interesting and valuable volume he has made. Although there is not much of importance in the history of the place itself, the book is filled with personal details, not only of the family of the distinguished authoress, but of the clergy and others who have resided in this secluded village. The work, which is well illustrated, is appropriately dedicated to Lord Houghton.

Simple Poems from Couper. Edited, with Life, by Francis Storr, M.A. (Kivingtons.)

THIS is a useful class-book, with adequate notes. A quotation from Horace, at p. 75, appears to need some slight correction.

WE have received a small catalogue of the books on "Topography and Antiquities," in the Leeds Public Library, collected with special reference to Yorkshire. Mr. Yates, the librarian, needs no words of commendation to support him in the laudable effort to increase the usefulness of his library. This little catalogue shows not only what is in the library, but also the vast chasms still to be filled. The arrangement is by authors and subjects in one alphabet. We doubt the desirability of entering half a page of subjects under "Antiquities." A Londoner may well envy the statement on the title-page that the library is open from 10 a.m. to 9.30 p.m.

Notices to Correspondents.

We must call special attention to the following notice:

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

G. WHEWELL ("Winckley of Winckley").—Wynkeley Hall is mentioned as the former seat of the De Wynkeleys in Baines's *Lancashire*, iii. 371. In Corry's *Lancashire* (London, 1825), i. 268, in a "List of Names of Free Tenants, co. Lanc., circa 27 Eliz. (Hundreda de Blackburn)," occurs the name of "Edwardus Wynkely de Wynkely, [Generosus]." The following collection of instances of the occurrence of various members of this family in the thirteenth and fourteenth centuries, taken from the *Coucher Book of Whalley* and other publications

of the Chetham Society, may be of use to you: Wynkedeleg, Adam de, Cheth. Soc., xx. (*Coucher Book of Whalley*) 292, (6 Edw. III.) 995; Wynkedeleg, Henr. de (12 Edw. III.), 292 (not to be identified with any of the witnesses to the deed on p. 292, unless under another name); Wynkedeleg, Joh. de (1290), 1060; Wynkedeleg, Rob. de, 320, (4 Edw. I.—should be 2, the next ch. is in 4 Edw. I.) 1113. P. 292, Ad. de Wynkedeleg, witness to a quitclaim by John de Whalleye of his lands and tenements in Whalleye to the Lord Robert, Abbot of Whalleye and the Convent thereof, "Dat. ap. Whalleye die ven. prox. post fest. nat. S. Joh. Bapt. A. R. Reg. Edw. tert. post conq. xij^{mo}." P. 320, Robert de Wynkedeleg, witness to a grant (carta) by Henry de Cotes of land in Doum to "Dⁿⁱ Petrus de Cestria, Rector Ecclesie de Whalleye," n.d. (but Peter de Cestria is Rector of Whalley, presented by John de Lacy, E. of Lincoln, A.D. 1235, and he d. 1294; cf. presentn. and note, pp. 292-3, *supra*). P. 995, Inquisition taken at Clitherhou (Clitheroe) before John de Louthre, the King's Escheator beyond Trent, "4^o die Maij, A. R. Reg. Edw. tert. post conq. sexto," Adam de Wynkedelegh one of the jurors. P. 1060, John de Wynkedeleg, one of the witnesses to a grant (carta) by Robert Chireye of a quarry in Baylegh to the Abbot and Convent of "Locus Benedictus de Whalleye," "Dat. ap. Loc. Bened. de W. ad natalem Dⁿⁱ A^o ejusdem m^o c^o nonagesimo octavo." P. 1113, Robert de Wynkedeleg, witness to a carta by Robt., son of Hugh, to Wm. de Grymeschagh of lands in Wolvetcscoles, "Dat. ap. Clitherhou ad fest. S. Joh. Bapt. A. R. Reg. Edw. [I.] secundo." Chetham Society's publications, Gen. Index, i.—xxx.: Winkley, N., xxii.; Winkley, Mr., ix. (p. 139, Registrar of Duchy of Lanc., mentioned in letter, Dec. 22, 1704, from Jon. Case to Rich. Norris). Dugdale's *Visitation of Co. Lanc.*, 1664-5, ed. for Cheth. Soc. by Rev. F. R. Raines, pt. iii. p. 240, s.v. "Radcliffe of Todmerden," Anne, third daughter of Savile R., of T., by his second wife, is described as "wife of Winkley of Winkley." Savile R. ob. Sept. 29, 1652, being grandfather of Joshua R., of T., at. 20 Sept. 9, 1664, who signs the visitation.

H. HEMS (Exeter).—Dean Milman, in his *Annals of St. Paul's*, states (second edition, p. 404) that Wren himself laid the first stone of the cathedral on June 21, 1675, without any ceremony whatever, and (p. 410) that "Strong, his master-mason, assisted in laying the first stone and in fixing the last in the lantern."

J. C. RUST.—Impossible to avoid raising the *odium theologium* on such a question. Your authorities, however, are of no value for deciding the points. There is no mention of any such circumstance in the *Imperial Dictionary of Universal Biography*.

T. W. E. asks for the title of a book which "thoroughly exhausts the subject of the Celtic races."

FRANKFORD.—We are not aware that any book on the subject exists.

F. J.—Have you consulted the *Almanach de Gotha*?

G. R.—We shall be glad to see the proposed note.

M. E.—See *ante*, p. 280.

T. A. S. ("De Soulis").—No name and address sent.

ERRATUM.—*Ante*, p. 378, col. 2, l. 2 from top, for "Mullete," read *Mullett*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, NOVEMBER 2 1879.

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Notes.

A NEW THEORY ABOUT HOMER.

A French writer, M. Théophile Cailleux,* has solved all the difficulties of the Homeric problem. Writers from Herodotus down to our own time, much as they have differed on many other points, have hitherto agreed in this one, viz. that whoever may have been the author (or authors) of the *Iliad* and *Odyssey*, and whatever may have been the date of their composition, the poems are *Greek*; Homer's Troy was in Asia Minor, Menelaus and all his host were Greeks, and Ulysses in all his wanderings never got beyond the Mediterranean sea. All this, we are now told, is a mistake. The poems are purely *Celtic*, and were composed in our own island ages before the people whom we now call Greek had any language or literature of their own. The Celts—for they were the original Greeks—travelling eastward, carried with them their language and their civilization; and in course of time these poems, thus transported, came to be looked upon as indigenous in a country which had lost, not only all tradition of their Western origin, but much of their original meaning. Hence it is that

many names of places and persons, which can only by a forced and fanciful interpretation be made to have any significance in the language of Herodotus and Xenophon, become perfectly intelligible when restored to their original Celtic form; and by a similar process all other difficulties and anomalies in our present texts, palpable as they must be to any one who can read "Homer" as M. Cailleux reads him, but which have never hitherto disturbed the mind of any one but himself, are cleared away. Homer's Troy was at the confluence of two streams. Of all the towns so named (and there may have been a hundred) the only one known to the Greeks as so situated was in Asia Minor; and accordingly it was assumed that the Scamander and Simois must be the rivers to which he referred. M. Cailleux has restored Troy to its true site, where we have to this day—and it is strange that no one before him has discovered so obvious a fact—the very name of the old fortress Iliou preserved, with scarcely the change of a letter, in our modern Ely, while Scamander and Simois have been corrupted to "Cam" and "Ouse"! M. Cailleux gives a map to illustrate this part of his argument, enabling the reader to see at a glance how completely the geographical conditions of the *Iliad* and *Odyssey* are fulfilled. We have now no longer winds blowing in the wrong direction, nor the sun rising where he ought to set and setting where he should rise, as our author shows that he is more than once made to do if the hitherto accepted views are right. The gods watched the contest from their seat on the Gog Magog Hills; and it may be that our present Newmarket race-course is the very ground on which was run the famous chariot race described in *Il.*, xxiii.

All this, however, is but a small part of the evidence adduced by M. Cailleux to prove the Celtic origin of the *Iliad* and *Odyssey*. In every page of them he finds confirmation of his theory. Almost every name of place or person is examined and shown to be purely Celtic. Etymology, indeed, is one of his strongest points. Any one, of course, can see that Albania derives its name from Albion; Ionia from its first colonizers, who came from Iona; and that Tarentum is so called after its founder Tara, an Irish Celt from co. Tyrone; but the vast number of less obvious illustrations with which this extraordinary book abounds can only be appreciated by those who have studied the subject as deeply, and from the same point of view, as the author. Some there may be who will accept all his conclusions on the principle "Omne ignotum pro magifico"; others may possibly be reminded of the remark of Bentley, "Certe si in ulla eruditionis parte, in hac præcipue τῶν ἐτυμολογιῶν, opus est solido et subacto judicio: quo qui destituantur, turpissime se dare solent et deridendos propinare."

It must not be supposed that the author relies

* *Poésies d'Homère faites en Ibérie et décrivant non la Méditerranée mais l'Atlantique.* Par Théophile Cailleux. Paris, 1879.

solely on etymology. He has many other and equally ingenious proofs, a discussion of which would occupy far more space than can here be devoted to them. Those who desire more information on the subject must therefore go to the book itself, where they will not only find his views set forth in the clearest possible language, but, what will perhaps surprise them more than anything else, that he is perfectly in earnest.

F. N.

LONDON IN 1607.

Here is a set of verses descriptive of London in 1607, and written by that Richard Johnson who bears the credit of having been the author of our prose *Seven Champions of Christendom*, 1596, &c., as well as editor, and in part composer also, of the celebrated *Crown Garland of Golden Roses* (of many editions, 1612 to 1685), which was reprinted in 1842 by the Percy Society. In his twelve-leaved quarto book, "*The Pleasant Walkes of Moore-Fields*": being the gift of two Sisters, now beautified to the continuing fame of this worthy City," the following lines appeared. They are worthy of being brought back to view. The following transcript is *verbatim et literatim* in reproduction of the quaint original:—

LONDON'S DESCRIPTION: 1607.

[Transcribed from Malone's original, at the Bodleian, 640, art. 4.]

What famous off-spring of downe raced Troy,
King *Brute* the Conqueror, of Giants fell,
Built London first these mansion Towers of ioy,
As all the spacious world may witness well,
Euen he it was, whose glory more to vaunt,
From burned Troy, sur-named this Troynouant.

This name, if that antiquities proue true,
Full many yeares in Maiesty she bore,
Till princely *Lud* did christen her anew,
And changed her name, from that it was before.
So kingly *Lud* did shape a second frame,
And called this *Luds* Towne by his princely name.

Luds-towne it was, and yet is tearmed so,
But that for briefenesse, and for pleasant sound,
Few letters of that name it doth forgoe,
And London now, which was once called *Luds*-Towne.
Thus *Brute* and *Lud*, [our] Londons parents were,
Since fosterd vp, by many a royall peere.

But since that time, fise conquests haue insewd,
And all saue one, beene gluttid with red goare,
Yet nere were London streets with blood imbrowd:
Yet still retaind the state it held before,
Such was her beauty, and the victors pittie,
That spard their swords, from spoyling this faire
City.

From her first founders, thus hath she increased,
Fauord of those, the Diadem advanced,
Scarce with their deaths, their large diuisions ceased,
Yet by their deaths, her better fortunes chanced,
As one gaue place, and left what he intended,
The next successor what he found amended.

One famous King, this City doth indew,
With wished freedoms, and iniinities,

The next confirmes, augmenting it with new,
And graunts more large and ample liberties,
And thus faire Londons members strongly knitteth,
When *Kings* adorne what fame and honour fitteth.

From *Lud* vnto king *James*, thus London fared,
Sacred Monarcke, Emperour of the West,
To whom the world yeeldes none to be compared,
By Londons loue thou art heere earthly blest,
Mirror of mankind, each lands admiration,
The worlds wonder, heauens true contemplation.

Long mayst thou liue faire Londons wished blisse,
Long mayst thou raigne great Britaines happinesse,
Liue, raigne, and be when there no being is,
Triumphant ouer all that wish thee lesse.
In earth ador'd with glorie and renowne,
In heauen adorned with an Angels crowne.

Of Londons pride I will not boast vpon,
Her gold, her siluer, and her ornaments,
Her Gems and Jewels, pearles, and precious stone,
Her furniture, and rich habilliments,
Her cloth of siluer tissue, and of gold,
Which in her shops men dayly may behold.

What mynes of gold the Indian soyle doth nourish,
Within the secrets of her fruitfull wombe,
London partakes it, and doth dayly flourish,
Ordayn'd thereto by heauen, and heauenly doome:
All forraine Lands whome maiesty doth mouue,
Doe still contend to grace her with their loue.

What Ciuill,* Spaine, or Portugale affordeth,
What Fraunce, what Flaunders, or what Germanie,
What Creet, what Scilie, or what Naples hoordeth,
The Coasts of Turkie, or of Barberie,
The boundlesse Seas to London walles presenteth
Through which all Englands state she much augmenteth.

If Rome by Tiber substance doth attaine,
Or Euphrates to Babylon brings plentie,
If golden Ganges Egypt fills with gaine
The Thames of London surely is not emptye,
Her flowing channell powreth forth much profit,
For Londons good, yet few knowes what comes of it.

Thus by the bounty of imperious mindes,
Furtherd by nature with a noble floud,
Proud wealth, and welthy pride, braue London findes,
Nor wants she not, that brings her gaine and good.
Within her walles there lyeth close concealed,
That wealth, by tongues can hardly be reuealed.

London hath likewise foure tearmes of law most fit,
The foure foold yeare in equal parts deuide,
In which the Judges of the law do sit,
Depending matters iustly to decide:
The poore mans plaint, and eke the rich mans cause,
And sentence giuen by righteous dooming lawes.

First of the foure, fresh spring doth intertaine,
The second is, in sweating summer plast,
The third, With windy haruest doth remaine,
And freezing Winter, doth delight the last.
When these times come, and Courts of law vnlocke,
Tis strange to marke how men to London flocke.

These be the Bees, by which my being is,
England the Orchard, London is the Hiue,
Their toyle, her triumph, and their fruit her blisse,
When most they labour, London most doth thriue.
The lofty Courtyer, and the Country Clowne,
By their expence, brings London rich renowne.

* Probably not Seville, but = "What city"?

And thus from all sides doth much substance flow,
By Thames, by tearmes, by Sea, and by the Land,
So rich a masse, whole kingdomes cannot shew,
In this estate faire London still doth stand,
Foure-pillar, tearmes, and Thames be the fift,
Which tane away, then farewell Londons thrift.

The Gentleman says to the London Citizen :
"By these verses, Sir, you haue highly honored
your City, and no doubt but therin haue bin many
worthy Citizens which hath thus brought her glorie
to this height." We may smile at the conceit and
presumption of legal practitioners, by which the
other glories of London are made to culminate in
the activity of the four Terns. Thus Emerson
tells of broad roads across Transatlantic prairies,
ending in a squirrel-track which runs up a tree.

J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

WHO WAS THE DUKE OF GLOUCESTER, 1718?

On Jan. 10, 1718, King George I. created his grandson Duke of Gloucester. This is admitted by all authorities, but a question has arisen which of his grandsons was thus distinguished, and this question is all the more difficult to answer because it seems that no patent ever passed the Seal. Most writers state that it was Frederick, afterwards Prince of Wales. In the *Mercure Historique et Politique* for February, 1718, p. 232, it is announced: "Le Roi a donné le titre de Duc de Glochester au Prince Frédéric, Fils aîné de S.A.R. le Prince de Galles; et les ordres sont donnez à la Chancellerie pour en expédier les Lettres Patentes." Prince Frederick was then living abroad, and did not come to England till after the death of his grandfather George I., namely, in December, 1728, but it is fully admitted that he was created Duke of Edinburgh by patent in July, 1726. The question is, Was he already Duke of Gloucester?

Mr. J. G. Nichols, in the *Gentleman's Magazine* (1851, ii. 512), gives a decided opinion that he was not, and suggests that the title was given to a now wholly forgotten younger brother of the prince, who died an infant, who was born at St. James's on Saturday, Nov. 2, 1717, christened there on Nov. 28 by the name of George William, died on Feb. 6, 1718, and was privately buried in Westminster Abbey on the night of Feb. 12. Mr. Nichols appears to ground his belief that this was the grandson "named" Duke of Gloucester on the facts that there is an engraved portrait of the nurse of the little prince who died, in which she is described "nurs to William George, Duke of Gloucester," and, secondly, that on the coffin plate of Frederick, Prince of Wales, who died in 1751, it is not stated that he was Duke of Gloucester. On the other hand, however, we have several very distinct statements, such as that in the *Mercure* above quoted and in the *Historical Register* for 1718 (*Register*, p. 3), that it was Prince Frederick, and

not his little brother; and if the evidence of the coffin plate is admitted to be conclusive as against the former, it must also be admitted as excluding the infant prince, who is simply described on the coffin plate as "Georgius Gulielmus, Princeps. Serenissimi Principis Walliæ filius." Moreover, after the death of the little Prince George, and before Prince Frederick was created Duke of Edinburgh, he is described in Chamberlayne's *Magnæ Britanniciæ Notitia* for 1723 as "his Highness Frederick Lewis, Prince of Brunswick Lunenburg, Duke of Gloucester."

It appears probable that the king had determined to create his eldest grandson Frederick Duke of Gloucester, Jan. 10, 1718, but that when his quarrel with his son (which arose after the christening of the little Prince George William) became a serious trouble he had no desire to complete the patent of creation. The prince was Duke of Gloucester in the eyes of the people, though he had no legal right to the title, and could not have taken his place in the House of Lords. Subsequently, in 1726, he was duly created Duke of Edinburgh, and though perhaps not, strictly speaking, entitled to it, he was called Duke of Gloucester, &c., in most peerages to the time of his death (*Collins's Peerage*, ed. 1735 and 1741). Probably the title of Duke of Gloucester was allowed to him 1718 to 1726 as a title of courtesy only, for on his installation at Windsor as a Knight of the Garter on April 30, 1718, he was described as "Prince Frederick Louis de Brunswick Lunembourg, fils de son altesse royale Prince de Galles, petit fils de sa Majesté," &c.

Col. Chester, whom nothing escapes, points out in his *Westminster Abbey Registers* that the coffin plate of the little Prince George states that he was born on Nov. 3, though the register of St. Martin's proves that he was born on the 2nd. This gives another illustration of the fact that coffin plates cannot be received in evidence.

EDWARD SOLLY.

TIB. HEMSTERHUIS : DAVID RUHNKEN : DAN. WYTTENBACH.—At the sale of Bergman's library I bought his own annotated copies of memoirs of Dutch scholars. Some readers may be glad to learn the existence of books which have scarcely found their way into English libraries. The famous triuinvirate whose names head this note are commemorated in *Supplementa annotationis ad elogium Tiberii Hemsterhusii, auctore Dav. Ruhnkenio, et ad vitam Davidis Ruhnkenii, auctore Dan. Wytttenbachio, cum auctario ad Ruhnkenii opuscula et epistolas. Accedunt nonnulla ad vitam Danielis Wytttenbachii, auctore Guil. Leon. Mahnio*. Collegit et edidit Jo. Theod. Bergman. Lugduni Batavorum, typis E. J. Brill, 1874, 8vo. pp. (6) and 124. The book has an index of names, and

abounds in those *minutiae* of literary criticism in which Thomas Kidd and John Mitford would have revelled.

L. C. VALCKENÆR.—Many attempts had been made in Holland to elicit a life of this omnivorous reader and acute critic. J. T. Bergman, to whom the history of classical learning is in many ways greatly indebted, at last satisfied the want by his prize essay, *Memoria Ludovici Caspari Valckenari*. Scripsit Jo. Theod. Bergman. Editio Societas Artium et Doctrinarum Rheno-Trajectina. Rheno-Trajecti, apud C. van der Post juniorem. Svo. pp. viii, 119. Cf. the *Gids* for 1872, No. 8.

PETER WESSELING.—This editor of Herodotus, like his more famous successor Valckenaer, found a *vates sacer* after many years in the author of a prize essay : *De Vita et Scriptis Petri Wesselingii*. Scripsit T. C. G. Boot. Editio Societas Artium Disciplinarumque Rheno-Trajectina. Traiecti ad Rhenum, apud fratres Van der Post. CIΩDCCCLXXIV. Svo. pp. (10), 104 : an interesting and well-written book, but destitute of an index.

PETER HOFMAN PEERLKAMP, a name of terror to conservative scholars, but at the same time a finished scholar, which is more than can be said of most professors of "the higher criticism." A short account of his life is prefixed to a collection of his scattered papers, recently published by a very spirited firm : *Petri Hofmanni Peerlkampi opuscula oratoria et poetica nunc primum conjunctim edidit Jo. Theod. Bergman*. Lugduni Batavorum typis E. J. Brill. MDCCCLXXIX. Svo. pp. xvi, 248.

JOHN E. B. MAYOR.

Cambridge.

A TOPOGRAPHICAL SOCIETY FOR LONDON.—Some years ago (1873) I was permitted to suggest in your columns the desirability of organizing a topographical society in London to fill the *hiatus valde deflendus* between archeology and geography, and an inspection of Mr. Crace's valuable and interesting collection at the South Kensington Museum recalled the fact to my recollection. It seemed to me here was the very germ and nucleus of such an institution, for want of which this and many other similar collections will one day be dispersed, or, at best, absorbed into the immense mass of undigested materials lying almost unknown—certainly unseen—in our few public libraries. We can scarcely expect the Government of the country to provide space for such a collection while so many are still inadequately housed, nor can we hope that the Metropolitan Board of Works will be induced to expend any portion of the funds at their disposal in acquiring it, though it would be difficult to select one of their schemes more worthy or likely to give more general satisfaction.

Can nothing be done by private enterprise? I do not hope to meet many so enthusiastic as myself on this point, for I confess that I look upon the

destruction of an original sketch, plan, or map as sacrilege—almost equal to taking human life under necessity, though not quite so bad as pigeon shooting and some other forms of destruction dignified as sport; but I rarely take up a review, such as the quarterlies or the *Saturday*, without meeting an interesting topographical paper, which, though certainly not out of place, would be rendered doubly valuable if it could meet a refuge and a "local habitation" of its own. Perhaps through the medium of your widely circulating pages something might yet be done to provide a home for these literary foundlings. J. B.

E.I.U.S. Club.

SOME PARALLEL PASSAGES (*continued from p. 364*).—

(10.) "Nam quod turpe bonis Titio Seioque, decebat Crispinum." Juvenal, *Sat.* iv. 13, 14.
"But the vices of other men were the virtues of Barère."—Macaulay, *Essay on Barère*.

(11.) οἷς γὰρ ἔστ' ἐν λόγοις ἡ πολιτεία, πῶς, ἂν οὐτοὶ μὴ ἀληθείς ὦσιν, ἀσφαλῶς ἔστι πολιτεύεσθαι;—Dem., *De Falsa Legatione*, 399, § 204 :

"For if 'a good speaker,' never so eloquent, does not see into the fact, and is not speaking the truth of that, but the untruth and the mistake of that,—is there a more horrid kind of object in creation?"—Carlyle, *Inaugural Address at Edinburgh*.

This passage follows soon after a lengthy disparagement of Demosthenes as compared with Phocion. It is a strange irony of fate which has thus turned Demosthenes' own sentiment against himself. His shade might say with the eagle of Æschylus :—

Τάδ' οὐχ' ἵπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν περὶ σὲ ἀλίσκομεσθα.

Or, as our Waller has it,—

"That eagle's fate and mine are one,
Who on the shaft that made him die
Espied a feather of his own,
Wherewith he went to soar so high."
(Ponson, *Medea*, 139, 140.)

(12.) Rochefoucauld :—

"Quand les vices nous quittent, nous nous flattons de la créance que c'est nous qui les quittons."

South :—

"Some hope to be saved by uttering a few hard words against those sins which they have no other controversy with, but that they were so unkind as to leave the sinner before he was willing to leave them."—*Sermon preached at St. Mary's in Oxon*, date 1661.

(13.) Molière, *Les Précieuses Ridicules*, scène x. : *Mascarille*. "Oh ! oh ! je n'y prenois pas garde ; Tandis que, sans songer à mal, je vous regarde Votre œil en tapinois me dérobe mon cœur," &c.

"Avez-vous remarqué ce commencement ? Oh ! oh ! Voilà qui est extraordinaire, oh ! oh ! comme un homme qui s'avise tout d'un coup oh ! oh ! La surprise, oh ! oh !.....

"*Madelon*. Sans doute ; et j'aimerois mieux avoir fait ce oh ! oh ! qu'un poème épique."

Addison (I wish I could give the reference more exactly) :—

“ “For ah ! it wounds me like his dart.”

Pray how do you like that “ah !” Doth it not make a pretty figure in that place ? “Ah !” It looks as if I felt the dart, and cried out at being pricked with it.

“For ah ! it wounds me like his dart.”

My friend Dick Easy,” continued he, “assured me he would rather have written that “Ah !” than to have been the author of the *Æneid*.”

D. C. T.

(To be continued.)

D. C. T. (*ante*, p. 363) falls into the common error of quoting the famous line in Pope's *Essay on Criticism* as

“A little *knowledge* is a dangerous thing.”

It should be

“A little *learning*,” &c.

and the two words are by no means synonymous.

C. S. JERRAM.

In preparing for publication by the Early English Text Society a Charlemagne romance contained in an early fifteenth century MS. lately purchased for the British Museum, I have come across the following parallel passage to Shakspeare, which will probably be interesting to some of your readers. The French are preparing to assault Milan when a spy reports that the Saracens are far too numerous for it to be safe to attack them. To this Bishop Turpin replies :—

“A ! sir, whare [even if] thay are sexti thowsande men,
And if thay were mo bi thowsendis ten,

Bi God that made all thynge,

The more powere that thay be,

The more honour wyn sall we

We dowte noghte tham to dyngge.”

L. 1507.

The parallel passage is in *Henry V.*, iv. 3, 20-3 :

“If we are markt to dye, we are enow

To doe our cuntry losse ; and if to live,

The fewer men, the greater share of honour.”

S. J. H.

“THE BEWICK COLLECTOR.”—The Rev. Mr. Hugo, in *The Bewick Collector*, writing of the different editions of Bewick's *Birds*, states, on the authority of Mr. John Bell of Gateshead, that no copies of the second edition (1805) were printed on demy paper. I have in my possession an autograph letter of Thomas Bewick's, dated Newcastle, Sept. 14, 1805, of which the following is an extract :

“Gentlemen,—A new Edition, consisting of 500 sets of the British Birds in two volumes Demy, is now ready for delivery. Shou'd you be disposed to buy any quantity of them I will send them to you immediately. My terms are these—they must be packed and shipped at your expense and risk and be paid for by a Bill at 6 months more or less according to the number ordered, and charged to you @ 9s. per vol. in Boards ; the selling price is 12. If these terms are agreeable to you be so good as to write to me as soon as convenient.

“The Imperials and Royals of the same work are now at press and will be finished in about 4 Months hence.

Messrs. Longman & Co. names are printed on the Title as the publishers, but I do not mean as I did before to confine the sale to them only. The good opinion I entertain of your House as well as the obligations I owe it, induces me to give you this first offer.”

This, I think, proves Messrs. Bell and Hugo's statement to be incorrect ; perhaps some reader of “N. & Q.” or Bewick collector may be able to explain the matter.

CRAWFORD J. POCOCK.

Brighton.

CHURCH BUILDING LEGENDS.—Many years ago I remember hearing a legend founded on the origin of the names of the two places—Putney and Fulham—which stand opposite to each other on the banks of the Thames. The churches were said to have been built by the individual manual labour of two sisters. They possessed but one tool between them, so they agreed to work and to rest alternately for an hour. The plan of transferring the tool was to fling it across the river ; so when the hour for work arrived to the lady of Putney she called out lustily to her sister, “Put it nigh,” while the Fulham lady's watchword was “Heave it full home,” the towns retaining to this day the record of this wonderful feat.

In a review of Renan's *L'Église Chrétienne* (*Athenæum*, Oct. 25) a legend of St. Peter and St. Paul is quoted, which in its story so singularly resembles the above that it seems as if it must have come from the same source, though the deep meaning of the French legend is ignored, and foolish guesses given instead :—

“Tous deux, selon l'habitude des saints de Bretagne, se mirent à bâtir leur chapelle. Ils avaient les matériaux de part et d'autre ; mais ils n'avaient qu'un marteau, si bien que, chaque soir, le saint qui avait travaillé dans la journée lançait le marteau à son compagnon par-dessus le bras de mer. Grâce au travail alternatif, résultant de cet arrangement, l'œuvre marcha bien et les deux chapelles qui se voient encore furent bâties.”

Z. Z.

THE FIRST BOOK IN THE HEBER LIBRARY.—The late Mr. Thomas Rodd, of Great Newport Street, that most respectable and agreeable of booksellers, told me, in 1847, that it was the accidental acquisition of a copy of Henry Peacham's *Valley of Varietie ; or, Discourse fitting for the Times*, London, 1638, 12mo., which first led Heber to purchase old books, and thus lay the foundation of his extraordinary library, as that famous collector himself informed Rodd very many years ago.

EV. PH. SHIRLEY.

AMERICAN NOTE: BYLES.—Knowing the interest our American kinsmen take in all details relating to them for which they refer to “N. & Q.,” I offer a note. Prefixed to the *Poems written Occasionally by John Winstanley, A.M., L.D.*, Dublin, Powell, 1742, is a very long list of subscribers, including Alexander Pope, Esq. Among these is “Rev. Mr. Mather Byles, of

New England, in America." He was known to Dr. Winstanley, for at p. 5 is a poem by him, then minister, in 1738, at Boston, "On the Death of Queen Caroline, inscrib'd to His Excellency Governor Belcher," and again, at p. 50, "To His Excellency Governor Belcher, on the Death of his Lady." Whether a poem on that lady at p. 127 is by Mr. Byles or Dr. Winstanley is uncertain. Several Belchers were subscribers.

HYDE CLARKE.

OLD ENGRAVING OF THE INSTALLATION OF THE EARL OF WESTMORELAND AT OXFORD IN 1759.—I once saw an impression of this engraving, a remarkably fine and large one, by Thomas Worledge, and believe it to be of extreme rarity, for on inquiry the other day at the Print Room of the British Museum it was not there. I wished especially to see it, from thinking that it might illustrate the long discussion that we have recently been having in "N. & Q." on the subject of the M.A. dress gown at Oxford. Bryan's *Dictionary of Painters and Engravers*, under his name, says of it:—

"He designed and engraved 'The Theatre at Oxford as it appeared on the Installation of the Earl of Westmoreland,' a work of considerable labour, containing a multitude of heads and figures, most of them portraits, amongst which is that of the artist. His death is said to have occurred in 1768."—P. 921.

John Fane, Earl of Westmoreland, was installed as Chancellor of the University of Oxford on July 5, 1759, and in *Selecta Poemata Anglorum* may be found a poem in Latin hexameters, in the form of a dialogue, which was recited in the Sheldonian Theatre upon that occasion.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BOOKS NOT IN THE BRITISH MUSEUM (*ante*, pp. 245, 266, 286, 306, 366.)—

"Le Fidèle Conducteur pour le Voyage d'Angleterre. Par le Sieur Coulon. A Troyes chez Nicolois Oudot, et se vendent à Paris chez Gervais Clouzier, Marchand Libraire au Palais sur les Degrez de la Ste. Chappelle. 1651."

This is a most curious work; it is now noted in the book of desiderata at the British Museum. Curiously enough, they have other itineraries of Sieur Coulon for France, Spain, Italy, &c., but not this one, which relates to England. I intend to present my copy, after first showing it to a friend or two and making a note for "N. & Q." of some of its oddities.

C. A. WARD.

Mayfair.

LONGEVITY.—On Sept. 27, 1879, died, at his mansion of Edgerston, Roxburghshire, William Oliver-Rutherford, who was born at Dinlabyre, in Liddesdale, on March 15, 1781. He thus lived a little over ninety-eight years and six months, and was looking forward to celebrating the centenary

of his own birth when death interposed. Passing as an advocate at the Scottish Bar in 1803, he was for seventy-six years a member, and for nearly twenty-five years the senior member, of the Faculty. He was Sheriff of Roxburghshire from 1807 to 1868, a period of sixty-one years. Four years ago he resigned his appointment as Convener of the County of Roxburgh, which he had held for sixty-four years. As a lay elder, he had been a member of the General Assembly of the Church of Scotland for over seventy years. This is not the place to write his epitaph, but it may be here recorded that, although the eye had become dim that it could not see, he retained to the last his wonted clearness of head and geniality of heart.

A. C. MOUNSEY.

Jelburgh.

[The *Scottish Law Magazine* for November remarks that the late Mr. Oliver-Rutherford was probably, at his death, the "oldest lawyer in the world."]

"THE RANK IS BUT THE GUINEA'S STAMP."—Burns says:—

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

Has the following parallel been noticed?—

"Counterfeit Honour will not be current with me, I weigh the man, not his Title; 'tis not the Kings stamp can make the Metal better, or heavier: your Lord is a Leadan shilling, which you may bend every way; and debases the stamp he bears, instead of being rais'd by 't."—*Wyeherley's Plain-Dealer*, Act i. sc. 1, p. 4 (ed. 1678).

GEO. L. APPERSON.

Wimbledon.

"TROYLUS AND CRESSEYDE."—The passage in Boethius's *Consolations*, bk. ii., "Nam in omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem," from which Dante's idea is supposed to have been adopted, would probably be the original of Chaucer's also. M. K. C.

A GHOST STORY.—Lovers of old ghost stories will find an excellent one contributed by Capt. R. Burton, the celebrated traveller, to the *Spiritualist* newspaper of Sept. 19. It is remarkable as showing that ghosts were as dependent upon a "medium" in the seventeenth century as at present. The scene is laid in a castle in Croatia, and the author of the story (date 1689) was a Fellow of the Royal Society.

C. C. M.

THE FOUR OF CLUBS.—I had this bit of folklore from a Worcestershire farmer, and as it has not yet been chronicled in "N. & Q.," I here make a note of it. "There was never a good hand at cards if the four of clubs was in it." "Why?" "Because the four of clubs is an unlucky card; it's the Devil's own card." "In what way?" "It's the Devil's four-post bedstead."

CUTHBERT BEDE.

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.

MR. SKENE'S "CELTIC SCOTLAND": AUBERTUS MIRÆUS.—At p. 5, vol. i. of *Celtic Scotland: a History of Ancient Alban*, by William F. Skene, I read as follows: "Aubertus Miræus, writing in the twelfth century, says of Ireland, 'Scotia etiam dicta fuit Isidoro et Bedæ a Scotis incolis: et inde Scotiæ nomen cum Scotis et lingua veteri Hibernica in Britanniam seu Albionem insulam commigravit.'" Now the author generally known on the Continent as Aubertus Miræus is Aubert le Mire, nephew of the distinguished Jean le Mire, who was Bishop of Antwerp from 1604 to 1611. Aubert le Mire was born at Brussels as late as 1573, and in course of time became almoner and librarian to the Archduke Albert. In 1610 his uncle sent him into Holland to oppose the heretics, who, in spite of various treaties, were causing trouble to his diocese. In 1624 he became Dean of the Cathedral, and died at Antwerp on Oct. 19, 1640, with the reputation of a laborious and erudite author, and of a man who had accomplished much for the good of his country and religion. Among his works may be mentioned:

Elogia Illustrium Belgii Scriptorum. Antwerp, 1609, 4to.

Vita Justi Lipsii.

Chronicon Cisterciense. Cologne, 1614.

Origines Cœnobiorum Benedictinorum, Cartusianorum, &c.

Bibliotheca Ecclesiastica. 2 vols. fol.

Notitia Episcopatum Orbis Christiani. Antwerp, 1613.

Geographia Ecclesiastica, &c.

Mr. Skene does not tell us in what book he found the passage above cited, which he brings forward in support of the second of the three propositions which he says lie at the very threshold of Scottish history. If the Aubertus Miræus quoted by him lived in the twelfth century, his authority is important as to the transference of the name of Scotia from Ireland to Scotland, which, according to Mr. Skene, seems to have been completed in the eleventh century. But if Aubertus Miræus is merely Aubert le Mire, who wrote in the seventeenth century, his testimony is only that of any other modern writer exercising his judgment on the records that have been handed down to us. Might I therefore ask, through your columns, who the Aubertus Miræus of the twelfth century is, and in what work I may find the passage which Mr. Skene cites in the introduction to his valuable and interesting history? H. L. L. G.

SIR JOHN CHARDIN.—I am anxious to learn all the particulars I can regarding the family of this distinguished traveller, such as the names of his

parents, his brothers and sisters, and his children, together with the dates of their births and deaths, and any other information of interest concerning them. In "N. & Q.," 3rd S. iii. 15, some particulars are given regarding his daughters Jane, Amelia, and Elizabeth, and to the best of my recollection there is some information respecting him in Colonel Chester's *Westminster Abbey Registers*, but I have not that work at hand for reference. I possess a letter of Sir John Chardin's, addressed to his brother Daniel, who apparently held a situation in the Civil Service of the East India Company. The letter introduces a young English gentleman of quality to his notice. I should also be glad to learn any further particulars regarding Daniel Chardin and his official position that your correspondents can furnish.

In 1878, Mr. Naylor, of Millman Street, advertised for sale a letter from Sir Christopher Wren, describing an interview which he had had with Sir John Chardin shortly after the latter's return from Persia. This interview was evidently that which is referred to by Evelyn in his *Diary*. I was unfortunately too late in my endeavours to obtain this interesting document. I may, however, express the hope that the present possessor will favour the world with its contents through the pages of "N. & Q.," should these lines meet his eye.

W. F. PRIDEAUX.

Shore, Central India.

[Col. Chester, at p. 388 of the work referred to, states that Sir John Chardin, who died in 1755 and was buried in the south aisle of the Abbey, was "son and heir of Sir John Chardin, a French *émigré* and celebrated traveller, who was knighted by K. Charles II., 17 Mch., 1681-2." Further detail is also given.]

MARTYRS AT NEWBURY, 1556.—In the catalogue of martyrs who suffered in England under Mary (as seen in "N. & Q.," 5th S. x. 122) mention is made of three men—Julius Palmer, John Gwyn, and Thomas Askine—who suffered "at Newbury" in 1556. Where can I possibly gain information relative to their history and death? No account other than their names is given by Foxe. Would any records be discoverable in the town archives of Newbury? A. W.

THE TRANSITION OF CHRISTIAN NAMES INTO SURNAMES IN WALES.—Can any reader refer me to information on this subject? H. M.

[Not yet finished. We remember Davy Edwards, son of Edward Davies, *i.e.* David son of Edward, and Edward son of David.]

GLUBB FAMILY.—To assist a genealogical investigation at present being made any information as to persons of this name, living or dead, will be most acceptable, more especially regarding Henry Glubb, M.P. for Okehampton, Devon, in 1313, and — Glubb and Charles Glubb, who married two sisters of Judge Glanville, of Kilworthy, Devon,

1585-1600; also, Elizabeth Cunningham, who married Thomas Glubb, of Nether Stowey, at Okehampton, Dec. 30, 1756. Does the name Glubb come from the same root as the Russian word *Glaben* or *Klaben*, signifying bread? J. M. G.
34, Alexander Road, Bedford.

[In the *Return of Members*, 1213-1702, Parl. of Edw. II. (1313), under "Devon," the burgesses for Oakhampton are thus given: "Henricus *Gloube*, Ricardus Bourman." It remains to be proved by our correspondent that "*Gloube*" is identical with Glubb. Any etymological affinity of the name with a Slavonic root must be so very distant as to be practically valueless. Burke, *Genl. Armory*, gives, s.v. Glubb, "Gu., a water-bouget arg. Crest, A demi-lion az. bezantée." The name is not in Lower, either under *Gloube* or *Glubb*.]

"PERRY" AS APPLIED TO WOODY SPOTS.—I should be glad if any one could explain the derivation of this word, affixed to woods and woody spots in many counties. There are Perry Wood and Croome Perry Wood in Worcestershire; Perry Grove, Oxfordshire; Perry Ditch, Herefordshire; Perry Foot, Derbyshire; Perry Bar, Staffordshire; Perry River, Shropshire; Perry, near Mark Moor, Somerset; Perry Wood, near Staplehurst, Herts; besides other places.
EDWIN LEES, F.L.S.
Worcester.

[Morris, *Etymology of Local Names*, gives it as a form of "Burg, or Borough = city, place of retreat," and supplies two other instances from Oxfordshire, Water-perry, and Wood-perry.]

HENRY MERRITT, born about 1590, went to America from Kent before 1628, and with his brother John settled at Scituate, Massachusetts. Information is desired concerning any Merritt family in Kent before this time.

R. L. RICHARDSON.

Custom House, New York, U.S.A.

"DON QUIXOTE."—I have a copy of *Don Quixote*, by Thomas Shelton, with capital line engraving illustrations. Will some one kindly inform me what it is worth, as I believe it to be rare?
W. P. W.

WILTZ AND WILTS.—A small market town in the grand duchy of Luxemburg is called Wiltz. In its neighbourhood there is also a village of the name of Wilwerwiltz (=Willibrord-Wiltz). The resemblance of this name to Wiltshire, Wilton, has always struck me. Can it be that the ancestors of the inhabitants of these several places originally belonged to one and the same Saxon tribe? There is a belief (but no proof) that a number of Saxons were transplanted by Charlemagne to Luxemburg.

A. J. WECKERING,

Professor at the Athenæum, Luxemburg.

[Is it not quite as likely that the Luxemburg Wiltz derives its name from the Wiltzi, or Weletabi, a Slavic tribe, whom Charlemagne conquered A.D. 789? The Wilsetas, from whom Wilton and Wiltshire (Wiltun-scir) are named, were of the West Saxon stock.]

MANORS IN ENGLAND AND IRELAND.—Where can a complete list of these manors be found?

ECCLECTIC.

"THE BLOODIE BROILS."—I am in want of information on the subject of a work so named, written by one Anne Dowriche, and dedicated to "my brother Sir Richard Edgecombe." Where can a copy of this book be procured?

RICHARD EDGCUMBE.

Aigle, Switzerland.

THE OXFORDSHIRE ELECTION CONTEST OF 1754.—I purpose publishing an account of this memorable contest, and of the debates thereupon in the House of Commons, which I have in a London magazine for 1755. The names of the M.P.s who took part in these discussions are disguised by Latin appellatives, such as L. Tarquinius Collatinus, Sextus Tarquinius, Sp. Lucretius, Tattius Pomponius, and the like. Will any correspondent of "N. & Q." tell me whether these names were assigned at random, or whether the initials are also those of British M.P.s, or if it is known whether there is any other solution of the riddle?

WILLIAM WING.

Steeple Aston, Oxford.

CHARLETON FAMILY OF BRISTOL.—Can any one furnish me with a pedigree of this family? To it belonged Rice Charleton, M.D., of Bath (son of Rice Charleton, of Bristol, Gent.), the father of the Rev. Robert John Charleton, D.D., who again was the father of the Rev. John Kynaston Charleton, Vicar of Elberton, co. Glouc., 1828.

C. H. MAYO.

Long Burton, Sherborne.

"WEEK-END."—In Staffordshire, if a person leaves home at the end of his week's work on the Saturday afternoon to spend the evening of Saturday and the following Sunday with friends at a distance, he is said to be spending his *week-end* at So-and-so. I am informed that this name for Saturday and the day which "comes between a Saturday and Monday" is confined to this district. Is this so?
CLEMENT T. GWYNNE, B.A.

Leek, Staffs.

FLEMISH BRASS.—In Denham Church, Suffolk, is the brass of Anthony Bedingfeld, 1574. The plate is two feet in height, and represents him in a gown. This brass was stolen a few years ago, but has now been fortunately recovered and replaced. It is found to be (so to speak) a palimpsest. The reverse is the extreme lower portion of a much larger Flemish brass, representing the feet and flowing robes of apparently three persons, with part of an inscription, "Hic jacet do'pnus Jacobus Wegheschede nat[iv]us de bergis monachus professor T. . . . sacerdos hujus monasterii qui obiit . . ." At each end of the inscription is a small coat of

arms, viz. 1 and 4, apparently ermine, three lozenges (the ermine spots nearly as large as the lozenges); 2 and 3, chequy (of nine squares). From what foreign church is this likely to have come? Is anything known of the priest and his date? From the lettering and drapery it does not appear to be much earlier than 1500.

C. R. MANNING.

[Bergues, in French Flanders, near Dunkirk, or Bergen-op-Zoom, or even the Rhenish Duchy of Berg, might be meant as the birthplace of Wegheschede.]

THE JERUSALEM COFFEE-HOUSE.—How rapidly the old and familiar sites of the Londoner are disappearing—the old South Sea House, the India House, Northumberland House, &c. People are already beginning to forget their localities. Can anybody say where the original India House stood? The old Jerusalem Coffee-House is now in the hands of the house-breakers, but only to rise again on the same site. Where was it originally, and how came it by its name? J. O.

GEORGE BEUSON, DIVINE.—Lysons's *Berkshire*, p. 226, states that he was for some years Presbyterian minister at Abingdon. I wish to ascertain whether he was related to a George Beuson, linendraper, of London, who married *ante* 1680 into an Abingdon family. Where can I find any genealogical particulars of Beuson the divine?
HARDRIC MORPHYN.

WALKINGHAME UX. GARDNER.—Can any one give me information concerning this marriage, *cir.* 1760, or throw any light on the first name, of which I can find scarcely any account, though the family was once of high rank in Yorkshire? The above was apparently a clergyman, in Kent or Warwickshire probably.
A. C. G.

GREEN EYES: DANTE.—The passage in *Romeo and Juliet*, Act iv. sc. 5,—

"An eagle, madam,
Hath not so green, so quick, so fair an eye
As Paris hath,"—

provoked considerable discussion in a scientific contemporary some time ago. Has it been noticed that Dante ascribes the same colour to the eyes of Beatrice, in his first interview with her on the summit of the Mount of Purgatory?—

"Posto t' avem dinanzi agli smeraldi
Ond' Amor già ti trasse le sue armi."
Pur., c. xxxi. vv. 116-7.

B. MOSELEY.

MS. LIFE OF WELLINGTON: MR. GRUIS.—I have a voluminous and beautifully written MS. entitled "Life and Exploits of the Duke of Wellington, New York, 1843." Name of historian not given. It appears to have been copied from a printed work, as there is a note at the end saying, "This book was lent me by Mr. Gruis." Can

any correspondent kindly inform me if it is the work of an American writer? And who was Mr. Gruis?
GEORGE ELLIS.

ST. MARY OF HAWARDBY.—The first bell at Laceby, Lincolnshire, is inscribed:—

+ MARY. OF HAWARDBY. OF VS. HAVE. MERCY.

Any information as to Mary of Hawardby will be acceptable. Was there a favourite image of the Blessed Virgin there?

THOMAS NORTH, F.S.A.

THE INTRODUCTION OF THE FIR TREE INTO ENGLAND.—Will any learned botanist kindly tell me the date of the introduction of the fir tree into England? The Scotch fir (*Pinus sylvestris*) is supposed to be indigenous in the North. Did it ever grow naturally south of the North?

IGNORANS.

SPRAT FAMILY.—Archdeacon Sprat son of Bishop Sprat?

[The Archdeacon who died in 1720 was only surviving son of Bishop Sprat. See Col. Chester's *Westminster Abbey Registers* for details as to the family.]

WELSH MOTTO.—What family, about 1700, bore this motto, "Hwy Peri Klod No Glayd"?

SIR PHILIP SYDENHAM, BART., OF BRYMPTON, CO. SOMERSET, F.R.S.—Did he publish any tracts with his name? He lived *circa* 1690. In what year did he die?
A.

"LOCK"—RIVER GATE: THE THAMES VALLEY.—When does *lock* in the sense of a river gate first appear in English? It is used by Browne, *Brit. Past.*, bk. i. song 2:—

"Let no man dare
To spoil thy fish, make *locke* or ware."

Is there an earlier instance? Also, is there any record of the first establishment of locks in any English river, especially the Thames? I am familiar with the evidence given before the Thames Commission in 1866 to the effect that the lock is a development of the mill-dam, the miller being obliged to give some kind of passage through the obstruction he had created. Is there any direct evidence, beyond tradition, of this? Thirdly, is there any book on the physical history of the Thames Valley, particularly the Upper Thames, which does for it the sort of thing that Dugdale's *Embanking* does for the Fen country, that is, records when artificial channels were cut, contiguous marshes drained, &c.?
W. T. ARNOLD.

Manchester.

GRIMM'S "MÉMOIRES INÉDITS."—Can any reader quote mention of Grimm's *Mémoires Inédits* (2 vols., Paris, 1830)? No biography or bibliography I have seen mentions this interesting and manifestly authentic work. Almost at random I cull two scraps of information, new to me, although very possibly stale to some. Marshal Saxe, dying said,

“Docteur, la vie n'est qu'un songe ; le mien a été beau, mais il a été court.” This bears some resemblance to Chesterfield's characterization of life as an opium dream. The other scrap records a saying of Madame de Pompadour to Montesquieu : “Pourquoi exhortez-vous un Anglais à devenir humble, un fermier-général à devenir désintéressé ?”

ERIC S. ROBERTSON.

Edinburgh.

Replies.

“SUPER-ALTAR.”

(5th S. xii. 304.)

The super-altar is a name applied in common usage to two distinct “ornaments.” (1.) Improperly, the portable altar which a priest on a journey, or in a place where there was no standing or consecrated altar, used for celebration. The passage in V. Bede alludes to a standing altar, “In cryptâ, super altare pro defunctis honoratis Sacrificium solet offerri” (*Hist. Eccles.*, lib. v. c. xvi.), and is quite irrelevant. Leofric gave to Exeter Cathedral “1 zebones altare,” probably of ivory (*Monast.*, ii. 527). On the breast of St. Acca was a “tabula lignea in modum altaris,” made of two pieces of wood clasped with silver, and inscribed, “Alme Trinitatè agie, sophie, Sancte Marie” (*Sim. Dunelm.*, s.a. 740 ; *Monum. Hist. Brit.*, 659). The small square table of oak covered with a thin plate of silver, which was found on St. Cuthbert's breast, is preserved at Durham. The inscription is imperfect, within a circle, UAI A ETERA. In the centre is a cross ; in the outer circle are the letters OH, and on the other was a figure with letters, P . . . OΣ . . . Σ ; on the wood underneath had been an inscription, “In honor(em) S. Petrii,” with two crosses impressed upon a kind of paste (R. J. King's *Durham*). Reginald of Durham mentions this silver altar, “altare argenteum” (cap. xlii., *Surtees Soc.*, i. 89), no doubt meaning one plated with silver. The portable altar was to be large enough to hold the chalice and paten. “Assigno capellano j. superaltare parvum, 1418” (*Bury Wills*, 3). “An superaltaria sint honesta, et non molentur super ea colores” (*Inj. Archid. Lincoln.* c. xl., A.D. 1233, *Wilkins*, i. 628). “Superaltaria nimis stricta non habeant super quæ periculosè celebretur” (*Syn. Sarisbur.*, c. xl., A.D. 1217). (2.) Properly, an upper slab of solid material, stone or marble, set in a frame and highly enriched, which was laid upon an altar on occasions of great solemnity for purposes of magnificence and devotion, in place of the super-frontal of stuff. This was sometimes square, and sometimes circular, with a “sepulchrum” for relics, and always removable. “Tabula picta ante altare Beatæ Virginis, cum superaltari cælato, et cruce superpositâ” (*Gesta Abbat. S. Albani*, i. 233). This, however, looks like a small retable or reredos with

a rood. “Dedit S. Albano unum *superaltare* rotundum de lapide iaspidis subtus, et in circuitu argento inclusum, super quod, ut fertur, S. Augustinus, Angelorum apostolus, celebravit” (*Trottelowe*, 452). Here a portable altar becomes the festal superaltar. “*Superaltare* pretiosum de iaspide, ornatum in circumferentiis cum argento et auro et lapidibus pretiosis operis subtilis,” the actual superaltar laid upon an altar. “*Superaltare* de rubeo marmore ornato cum argento, stat super quatuor pedes argenti” ; another was “sine pedibus super quem S. Joannes celebravit” (*York, Monasticon*, vi. 1205). “vi. superaltaria viz. j. de jaspide lapide, argento ligato, et deaurato, j. de alabastro, et alia iiij. de marmore” (*St. George's, Windsor, Monasticon*, viii. 1365). At St. Paul's we find “superaltare de jaspide ornatum capsâ argentea deaurata et dedicata in honore B. Mariæ et omnium Virginum” (*Dugdale*, 204). “iiij. superaltaria benedicta” (*ib.*, 232).

The “superaltaries” destroyed by Ridley, to whom a reredos was equally abhorrent, was the “supertable” of Cranmer, the actual consecrated mensa of an altar, which was “plucked down” and laid in the pavement and in the entry of doorways in order to be trodden under foot. They have been of late years reinstated in many churches, as two centuries ago the pious Lord Scudamore replaced that of Abbey Dore. “Mass might not be celebrated but upon an altar, or at the least upon a *superaltar*, to supply the fault of the altar, which must have had its prints and characters, or else it was thought that the thing was not lawfully done” (*Ridley's Works*, 322). He alludes to the Synod of Exeter, 1287, cap. iv. : “Nec missæ nisi in altaribus et superaltaribus consecratis aliquo modo celebrantur.” Becon says, “Without an altar or, in the stead thereof, a superaltare, they were persuaded that they could not in right form minister.” This was the portable substitute for the altar, but he proceeds to notice the mensa : “This their altar and *superaltare* likewise must be consecrate, have prints and characters made therein, washed with oil, wine, and water, be covered with a cloth of hair, and be garnished with fine white linen cloths and other costly apparel” (2 *Becon*, 297).

1493, “For makyng of the crossys on the superaltareys, 4d.” (*Nichols, Illust.*, 101). 1550, “That there be used no superaltareys” (*Ridley*, 319 ; *Cardw., Doc. Ann.*, i. 89, 98), where Ridley calls the corporal the “sudarye of the chalice.” “You shall have hallowyng of altars, superaltars, chalices, &c.” (*ibid.*, 55, and *Tyndale*, 153). “They make superaltareys, toms, and solemn grave stones” (*Bale, Image*, 528). In consequence of this use of the term the palls which covered the altars of Clare Hall, Cambridge, and Dunstal appear as superaltaries. These were clearly quite different from the Oriental pro-table, antimensia, just as the wooden altars of our Northern saints bore no

resemblance to the marble or stone of Hinemar's capitulars. It will be seen that I have therefore taken the right course in following only English authorities, which quite bear out MR. MARSHALL'S objection to the application of the word "super-altar" to the shelf or bracket set upon altars, the consideration of which would require a separate note, but the following extract may suffice: 1486, "a frontell for the schelffe standing on the altar" (Nichols's *Illustr.*, 113).

MACKENZIE E. C. WALCOTT.

"LEER" = HUNGRY (5th S. xii. 267.)—The word *leer* or *leery* is very commonly used in parts of Somerset and Devon, in the sense of faint with hunger, exhausted, the feeling a person would have who has gone longer than usual without food. "I am quite *leery*" is often heard. "*Leery* or *lary*, adj. hungry, empty, unladen," is in the glossary added to *A Dialogue in the Devonshire Dialect*, by A. LARY, 1837; "*Lary*, empty or unladen," in the edition of 1839. "The *leer*, the *leer-ribs*, . . . the hollow under the ribs," is in the glossary added to the *Exmoor Seolding*. The word also occurs in Parish's *Dictionary of the Sussex Dialect*, and in Halliwell it is given as of various dialects. Among the English Dialect Society's publications, Series D, xix. p. 39, has "*Lear*, *leer*, adj. empty," from Britton's *Beauties of Wiltshire*, 1825; and "I feel quite *leer*," I am faint with hunger, from Akerman's *Glossary*; Series C, ii. p. 114, has "*Leer*, adj. empty, spare in person," belonging to the neighbourhood of Whitby. I do not, however, find the word usually in Northern glossaries. In Series D, Mr. Elworthy, in his *Outline of the Grammar of the Dialect of West Somerset*, has the word in glossic spelling, p. 17, "almost all the pens were empty," "*lee-ärre*"; and on p. 110 he renders "Go not empty unto thy mother-in-law," Ruth iii. 17, by the same word. In the *Legends of the Holy Rood*, edited by Dr. Morris (Early English Text Society, 1871), pp. 24, 25, we read:—

"Ouer þe welle stod a tre wiþ bowes brode and *lere*
Ac it ne bar noþer lef ne rynde, as it worldeð were."

Dr. Morris would read *sere* for *lere*, but *lere* is in both his MSS., and I suggest that it is *lere*, empty.

O. W. TANCOCK.

Certainly *leer* or *leer* means empty in some dialects, as in the excellent Wiltshire song by Akerman of the *Hornet and the Beetle*, cited in the preface to Halliwell's *Dictionary*, "His bill was shearp, his stomach *leer*." The Middle English form is *lere*, as in *Rob. of Gloucestre*, ed. Hearne, p. 81. Cf. A.-S. *lærnes*, emptiness (Bosworth); O.Du. *laer*, "voyd, or emptie" (Hexham). The original sense seems to have been "gleaned," from A.-S. *lesan*, prov. E. *lease*, to glean. So also the O.H.G. *lere*, *lære*, empty, from *lesen*.

WALTER W. SKEAT.

See Todd's *Johnson's Dictionary*, 4 vols., 4to., 1818, from the Saxon *gelæp*, empty:—

"This expression, in colloquial language, is yet spoken, in some places, of the stomach: a *leer* stomach. In Wiltshire, a *leer* waggon is an empty waggon: in the Exmore dialect the word is *leery*."

Ben Jonson, in his *New Inn*, has:—

"Laugh on, Sir; I'll to bed and sleep,
And dream away the vapour of love, if th' house
And your *leer* drunkards let me."

Here, and in many other instances, it means empty-headed, frivolous, foolish. The word must not be confounded with the Cockney phrase, "A *leery* cove," i.e., "knowing," or, to leave slang, learned. It is used in this sense in Fairfax's *Tasso*:—

"I then did *leer*

A lore repugnant to thy parents' faith."

See also Spenser's *Shepherd's Calendar*:—

"He of Tityrus his songs did *lere*."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

PROF. ATTWELL may see from the following extract that this word was used by Early English writers in the sense of empty:—

"An other certain man complaining, that he was euen dogge wearie, and clene tiered with goyng a long iourney, Socrates asked, whether his boye had been hable enough to kepe foote with hym all the waie? He saied, yea. Went he *leere* (quoth Socrates) or els charged with the charge of any burden? He caried a good preatie packe on his necke, saied the man. And what? Dooeth the boie finde any faute, that he is werie, quoth Socrates? When the feloe had saied naie, And art thou not ashamed (saied Socrates) of soche nicenes, that goyng on the waie empty, and voyde of any burden, thou shouldst be werie, sens that he hauyng caried a fardelle, complaineth not of wearinesse."—*Apop. of Erasmus*, translated by N. Udall, 1542, reprint 1877, p. 8.

R. R.

Boston.

This word, or one of its variations, *lary*, *leer*, *leary*, and *leery*, is used in the counties of Cornwall, Devon, Dorset, and Somerset, and is defined by local writers as "empty," "empty in the stomach," "hungry," "thin," "wanting food." Pulman, writing near the junction of the last three of the counties, says:—

"Sinking in the stomach; almost faint from hunger. This is a very expressive word, meaning something more than hunger, and what the word hunger does not convey."

See also Halliwell, Nares, and Parish (Sussex).

WM. PENGELLY.

Torquay.

I have been told that *leer* may still be heard in the mouths of Somersetshire peasants. Halliwell gives *leer* in the sense of "hollow, empty." "The *leer* ribs, the hollow under the ribs." *Var. Dial.* Stratmann gives *lere* (vacuus) as occurring in the *Owl and the Nightingale*, 1528 (Dorsetshire, c. 1225), in *Robert of Gloucestre*, lxxxi. 1 (Glou-

cester, 1300), and in the *Tale of Beryn*, 1952. Its cognate *liri* (vacuus) occurs in the Old Saxon poem the *Heliand* (ninth century). Cf. A.-S. *leas*, empty, false; Eng. *loose*; Gothic *laus* (vacuus), in Luke i. 53; also the Eng. suffix *-less* (as in *careless*), and the Germ. *-los* (as in *fried-los*).

A. L. MAYHEW.

Oxford.

Lear = hungry is common in S. Berks. It means both empty and hungry, and is used alike of men and cattle. I have often heard it used by a man in my employ, till lately, on my place in S. Berks. *Frow* for rotten, and *reneq* for refuse to fulfil a promise, are also in use. By the way, did not Shakespeare use *Lear* in a metaphorical sense? If so, *lear*, not *leer*.

WALTER WREN.

T. Wright has from Harrington's *Ariosto*, xxxv. 63, to illustrate the sense of empty:—

"But at the first encounter downe he lay,
The horse runs *leere* away without the man."

Prov. Dict., s.v.

"Feeling leer," as occurring in Sussex and Hampshire, is noticed in "N. & Q.," 2nd S. viii. 483 and iv. 4, 517.

ED. MARSHALL.

The late Herbert Coleridge, in his *Dict. of Old English Words* (1862), gave "*Lere*, adj. = empty," with references to passages in the *Owl and Nightingale* (l. 1526) and *Robert of Gloucester* (l. 541), and compared the word with "A.-S. *leer*, *lærnes*, Germ. *leer*."

C. H. E. CARMICHAEL.

I remember once hearing a shepherd say in Oxfordshire, "I be welly fammed. I be so *leer* I could welly eat the barn slatts" (I am nearly famished. I am so hungry I could nearly eat the slates off the barn).

JAMES FOSTER.

Authorpe Rectory, Louth.

Lcer is used in Sussex to express the sense of craving produced by weakness or long fasting. "I feel weak and *leer*."

J. P.

I have always understood that this word was of German origin.

H. T. E.

CAMBRIAN ENGLISH (5th S. xii. 326, 372, 392.)—The answer of A. J. M. deals very little with the subject of my note, and very much with matters which are wholly irrelevant. What I thought worth remarking was that in a much-frequented and therefore "fashionable" part of Wales a notice so ludicrously ungrammatical should be exhibited close to a public footpath by one who, at any rate, *professed* to be conveying his ideas in English. Here it is again: "Any. Person. Will. Truespass. ths. Land. Bee. Liaeble. of The. Low." And I am of the same opinion still. The fact that Welsh is freely spoken in the district is surely no reason why English should not be known likewise. Generally, I think, it is very fairly known all over the Prin-

cipality—at least, I have had the satisfaction of conversing with several of the inhabitants in that language, and also in Welsh, which I can read and write and understand, though I cannot speak it fluently. Nothing was further from my intention than to sneer at Wales or its people, or at *yr hen iaith Gymraeg*, over which much of my time has been pleasantly and, I hope, profitably spent. But in exact proportion to my interest in the welfare of this ancient race is the desire that its sons and daughters should learn accurately the English tongue side by side with their own, because English will be, and must be, "the language of the future" to them. Were I to reveal my name A. J. M. might possibly (if he has interested himself much in Celtic matters) recognize that of one who has spent both money and labour in furtherance of the study of Celtic philology and literature, on which account I have been blamed by some of my friends for making what they are pleased to call "a futile attempt to galvanize into the semblance of life the bodies of defunct languages, which were better buried out of sight." That other notice about "Mantraps and *πολυβλοισβοιο*" is really very good, and well worth recording.

VIATOR.

When A. J. M. speaks of "the 'fashionable watering-place' of Dolgelly" I presume he means Barmouth. At any rate, Dolgelly is a good ten miles from the coast.

A. R.

Croeswylan, Oswestry.

FRENCH ACCENTED "E" (5th S. xii. 46, 253, 315.)—I must apologize to Dr. BREWER for having unintentionally mistaken the purport of his query. I certainly understood it to refer to the use of the letters *e*, *é*, *è*, *ê*; I now find that he was referring to the origin of the *sounds* represented by these symbols. This is, of course, a far deeper question, and one which it is much more difficult, if not impossible, to answer fully. I shall confine myself, therefore, to answering the further question which Dr. BREWER has put to me.

He asks me, "Why should *è* sometimes be accented and sometimes not?" *i.e.*, as I understand, why do we sometimes write *é* and sometimes *e*? I answer, because we sometimes pronounce *é* and sometimes *e*. For instance, we write *debout*, *déjà*, *délà*, *déhors*, &c., because we so pronounce the words; we do not so pronounce them because they are so written. In the same way we write *géométrie* (*γεωμετρια*), *César*, *hésiter*, *géant*, because these are the words, or rather sounds, which we wish to express by symbols. With all deference to Dr. BREWER, I must confess that I fail to perceive the wide difference of condition which he speaks of in the words just cited. The vowel sound is the same in all, and it is expressed in each case by the same symbol. The fact that this common vowel sound represents what was, in the language from which each word has been borrowed (or, as in the case of

géant, has developed), a different sound does not, I must submit, furnish grounds for impeaching the French orthography of inconsistency. It is, on the contrary, rather an evidence of its consistency. It would surely have been less orthographical to represent the same sound by different symbols.

The words *César*, *hésiter*, *héros*, *géométrie*, as they are now written, show us that those who first adopted them into French so pronounced the vowel sounds of the originals, while *géant* represents the form which the stem *gigant*-has reached by the softening out of its middle guttural (possibly leaving a trace of itself in the modified vowel sound). The question whether those who adopted the words *César*, *hésiter*, *héros*, *géométrie*, were right in so pronouncing the vowels of their originals is quite another matter, and hardly belongs to the present subject. The case of *géant* is somewhat different, as this is a developed, not an adopted, word. The Latin stem *gigant*-has become in the mouths of the people, the real makers of language, *géant*, an intermediate form of which is seen in the Provençal *jayan*. Whatever be the process by which the present vowel sound in the words above cited has arisen, it is surely, according to the recognized French system of alphabetic writing, correctly represented by the symbol *é*.

ARTHUR E. QUEKETT.

"MASTIFF" (5th S. xii. 384).—DR. CHARNOCK'S reference of the word to the French *métif* (formerly *mestif*) or *métis*, a mongrel, person of mixed race, leads us on a wrong scent. *Mastiff* was never used in the sense of *mongrel*. The essential meaning was always a large dog, a ban-dog, or dog kept tied up for the purpose of a guard. There can be no doubt that it is radically identical with the synonymous Italian *mastino*, French *mastin*, *mâtin*, which may reasonably be explained from the Venetian *mastin*, large-limbed (Patriarchi). *Mastiff* was formerly written also *masty*; "a *masty dog*" (Hobson's *Jests*), "*masty curs*" (Dubartas). And *masty*, according to Halliwell, is used in Lincolnshire in the sense of very large and big. Skinner, who was a Lincolnshire man, explains "a *masty fellow*" as a massy, robust man. He gives what I do not doubt is the true derivation of *mastiff*, from German *masten* ("to *mastyn* beestys," *Promptorium*), to fatten, because, as he says, the mastiff is a large dog and so seems better fed. In old English it was applied to a fatted hog as well as a large dog. *Mestyf*, "hogge or swyne, majalis"; *mestyf*, "hownde, Spartanus" (*Prompt.*). Swiss *mastig*, fat, fleshy (Schmidt, *Idioticon Bernense*).

H. WEDGWOOD.

A NOTE ON BOSWELL'S "LIFE OF JOHNSON" (5th S. xii. 285).—Acts xvii. 21 (not 2) is, doubtless, the reference intended by MR. MACRAY, whose explanation of Johnson's phrase is a very probable one. Still, in an edition of Boswell's

Life of Johnson edited by Malone, the editor, as an explanation of the soliloquy, gives this as supplemental to the foot-note given by you. Malone says this:—

"Johnson may also have alluded to the university of which he was a member, and whose classical pre-eminence he so strenuously asserted. His full meaning probably was, that if he travelled it behoved him, in justice to his renowned literary parent, not to betray ignorance or incapacity, 'for an Athenian (Oxford) blockhead is the worst of all blockheads.' Dryden (who had studied at Cambridge) says, in one of his prologues, complimenting the rival university,—

'Oxford to him a dearer name shall be
Than his own mother University;
Thebes did his green unknowing youth engage,
He chooses *Athens* in his riper age.'

It is possible that these lines may have impressed themselves on the mind of so zealous an Oxonian as Johnson and suggested the phrase in question."

FREDK. RULE.

GEORGE LESLY, RECTOR OF WITTRING (5th S. xii. 308), was also author of

"The Universal Medicine; a Sermon. Together with Four More. Viz. God Just, and Man Miserable, The Reward of the Faithful, Saul amongst the Prophets. And Jesus the Desired Object, Preached on Several Texts of Scripture. The Second Edition. London: Printed for Nicholas Woolfe next the Seven Stars in Newgate Street. 1684."

The *Divine Dialogues*, and *Joseph Reviv'd*, of 1684, are both second editions. I shall be glad of the reference to the first editions.

JOHN TAYLOR.

Northampton.

GENERAL WALKER, "THE GREY-EYED MAN OF DESTINY" (4th S. xi. 57).—As no reply appears to have been given to A. O. V. P.'s query, allow me to suggest that its source is to be found in the accepted maxim of "manifest destiny" of this country. By this is represented the standard assumption of a zealous party in the United States that naturally the West Indies and all adjacent islands, as well as the whole of the continent of North America, are but parts of one great political whole, and that it is their manifest destiny to become united under the government of the great republic. Walker, in his attempt upon Nicaragua, was regarded by his followers and others who sympathized with him as an agent in the evolution of that condition. Add to this the facts that Walker had grey eyes, and that these are—in this country, at least—universally considered indicative of enterprise, energy, pluck, and aggressiveness, and the origin of the *sobriquet* seems accounted for.

B.

New Orleans.

SIR THOMAS PLAYER (5th S. xii. 409).—Burke gives, in his *General Armory*, s.v. Player, "Az, a pale erm. Crest, an armed arm in bend couped below the elbow, the hand supporting a broken

spear erect." Also Player (Hackney, co. Middlesex), "Az, a pale or, guttée dc sang. Crest, an arm in armour fesseways holding a broken lance, all ppr. Motto, Servitude clarior." It would certainly seem that the families bearing these nearly identical arms must have been of the same original stock. The probability is that Sir Thomas was of the Hackney line. NOMAD.

POPE: "THE NEW GATES AT CHISWICK" (5th S. xii. 409.)—I do not find the lines referred to in Cary's *Pope* (Moxon), but they appear among his works in vol. viii. of Anderson's *British Poets*, p. 163. It will save trouble if I transcribe them:

"On an Old Gate erected in Chiswick Gardens.

O Gate, how cam'st thou here?

Gate. I was brought from Chelsea last year,
Batter'd with wind and weather.

Inigo Jones put me together;

Sir Hans Sloane

Let me alone;

Burlington brought me hither."

The verses are dated 1742. In 1740, when Beaufort House, Chelsea, was taken down, Sir Hans Sloane gave Inigo Jones's gate to the Earl of Burlington, who carefully erected it in his garden at Chiswick. AUSTIN DOBSON.

Does not MR. PIESSE refer to the lines *On Beaufort House Gate at Chiswick*, which will be found at p. 320, vol. ii. of the Aldine edition, small-paper copy, of Pope's *Poetical Works* (London, Bell & Daldy, 1866)? H. G. H.

Freegrove Road, N.

"PEACH" (5th S. xii. 383.)—The use of the word "appeach" in the sense of the modern "to peach" is not so very uncommon. I send here two instances:—

"Who also betwene the time of his apprehension and the said sessions, *appeached* manie for stealing of horses, whereof (diuerse being apprehended) ten of them were condemned, and hanged in Smithfield," &c.—Fleming, *Continuation of Holinshed's Chronicle*, 1587, vol. iii. p. 1356, col. 1.

"The king gave an easie care to any man, that would *appeach* others for his advantage: whereby it sometimes happened, that offenders were acquitted by accusing innocents."—Sir J. Hayward, *Norman Kings*, 1613, p. 190.

The transition from the transitive to the intransitive is seen clearly in Dryden, *Spanish Fryar*, Act iv. sc. 1 (1681), "I'll not hang alone, Fryar; I'm resolv'd to *peach* thee before thy Superiours, for what thou hast done already." But surely Dr. MACKAY does not seriously propose the Latin *peccare* as the origin of the term. See Prof. Skeat's *Dictionary*, s.v. "Impeach," where it is clearly shown to be from Latin *pedica*, a fetter.

S. J. H.

ROMAN GOLD COIN (5th S. xii. 388.)—The aurei of Vitellius are all scarce, as his reign was a short one. The value of your correspondent's coin de-

pends a good deal on its state, for the "perfect preservation" of the outsider is a very different thing from that of the numismatist. But if in really a fine state this aureus would be worth, say, from three to five pounds. A.

"LISSOME UNKED" (5th S. xii. 406.)—Seventy-five years ago, at the close of a visit by my sisters and brothers to my grandmother, a Staffordshire woman, my mother's observation "that the older lady would find it dull" was more than answered by the reply, "The *lissomeness* will make up for the *unkedness*." R. D. R.

"SOUVENIRS SUR MIRABEAU" (5th S. xii. 408.)—CLARRY will find a notice of the above work in Carlyle's "Essay on Mirabeau," pp. 69-70, vol. v., of the collected edition of Mr. Carlyle's *Works*, 1857. D. BARRON BRIGHTWELL.

LOUIS XV. (5th S. xii. 409.)—A good deal of information on the subjects referred to will be found in "The Memoirs of Madame du Barri," translated from the French, 1830, 3 vols., being vols. xxix. to xxxi. of *Autobiography: a Collection of the most Instructive and Amusing Lives*.

CHARLES WYLIE.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365.)—The earliest instance of the word "trousers" that I have come across is in James Parry's *True Anti-Pamela*. My copy has the title defective, and I am consequently not quite sure which edition it is. I believe it to be the first. According to Bohn's *Louvdes* it was first published in 1741, and reprinted in 1742 and 1770. In this book, p. 188, the following passage occurs:

"Trowzers are commonly wore by those that ride post down into the North, and are very warm; at the same time they keep the coat, breeches, &c., very clean by being wore over them."

They were clearly not the same kind of garments as we understand by the word.

EDWARD PEACOCK.

Your correspondent testifies that they were worn in 1791, though then considered ridiculous, and were more generally worn during "the first decade of the present century." I would note that it is related of Mrs. Siddons, when she performed as Imogen in the year 1802, that her male dress was "exactly the strait or frock coat and trousers of our modern beaux." CUTHBERT BEDE.

[See *ante*, p. 405.]

A MÆDIEVAL BELL: A CURIOUS INNOVATION (5th S. xii. 388.)—There is no doubt in my mind that the inscription upon one of the two bells in Hordley Church is a departure from the common rules of bell inscriptions as also from common sense. No doubt "invocation" was intended, and just as surely has an error been made. If you delete "ora pro nobis," and substitute "miserere nobis," it

would be an invocation easily understood ; but surely to invoke the Holy Trinity to "pray for us," as the inscription now reads, is an error, though I am willing to believe an unintentional one, and no doubt that is why Cucullus "considers it a curious innovation." There are many unique inscriptions on early cast English bells, but I have not met with one similar to that at Hordley. The inscription must have been selected by some one ignorant of its purport, probably by the donor of the bell, who had his own way in the matter, little thinking it would be the subject of inquiry in 1879.

J. W. SAVILL, F.R.H.S.

Surely, whether Cucullus meant innovation or invocation, CAMPANISTA needs no special knowledge of bells to see in "Sancta Trinitas ora pro nobis" a very curious expression. It is a contradiction in terms to call upon the Object of all prayer to join in our prayers to Himself. I neither know nor does Ellacombe's *Church Bells of Somerset* tell me of any bell with such an inscription, and I do not believe that churchmen of the age to which the bell must belong would have blundered so woefully in their theology. As Cucullus gives a remarkably early date to the bell merely upon the faith of its hanging in a Norman church, apparently unaware of the evidence the character of the letters would give, there is little doubt that he has also misread the inscription.

HAROLD LEWIS, B.A.

Bath.

It would probably be difficult to find another instance of "Sancta Trinitas ora pro nobis," which must be due to the carelessness and ignorance of the bell-founder. Invocations of the Holy Trinity, or of any Person of the Holy Trinity, always run "miserere nobis," as may be seen on reference to any Latin Litany, whether of mediæval or modern date. Invocations of saints rightly take "ora pro nobis." It is not only an "innovation," but nonsense.

T. F. R.

LORD CAVENTISH'S REFORMED REGIMENT OF HORSE (5th S. xii. 388.)—This no doubt was the regiment of volunteers raised by William, fourth Earl of Devonshire, in Nov., 1688, to assist the cause of the Prince of Orange, who when he became King placed this regiment on the English establishment as the 10th Horse, and it is now the 7th, or Princess Royal's Dragoon Guards. The signature "Schomberg" was probably that of the Commander-in-Chief, the first Duke of Schomberg, killed at the battle of the Boyne, July 1, 1690. His second son, Meinhardt, Count de Schomberg, was appointed to the colonely of the regiment, on the resignation of the Earl of Devonshire, on April 10, 1690.

S. D. SCOTT.

[Succeeded 1684 ; created duke 1694.]

THE EARLIEST ALLUSIONS TO "DON QUIXOTE" IN ENGLISH LITERATURE (5th S. xii. 326.)—I be-

lieve both the following are of about the same date, but as I have no earlier edition of Drayton than the folio of 1748 I am not able to fix the exact year in which *Nymphidia* was written :—

"Men talk of the adventures strange
Of DON QUIXOTE, and of their change,
Through which he armed off did range,
Of SANCHA PANCHA'S travel :

But should a man tell every thing
Done by this frantic Fairy King,
And them in lofty numbers sing,
It well his wits might gravel."

Drayton's *Nymphidia*: *The Court of Fairy*.

"If I had liv'd but in DON QUIXOTES time,
His *Rocinant* had bene of little worth,
For mine was bred within a coulder clime,
And can endure the motion of the earth,
With greater patience."

Brathwaite's *Strappado for the Diuell* (1615), p. 158.

R. R.

Boston.

GREEK, &C., INSCRIPTION AT ROMFORD (5th S. xii. 388.)—The inscription in the south porch at Romford belongs to a monument which came out of the old church, and commemorates Nathaniel Beadle, Gent., who died May, 1677. I hope the monuments have been all put up in the modern church ; time was when some of them had disappeared altogether. They were not replaced at once.

A.

SIR EDWIN LANDSEER : MR. CHRISTMAS THE ANIMAL PAINTER (5th S. xii. 383, 414.)—With reference to Mr. Christmas the animal painter, it may interest some of the readers of "N. & Q." to know that he built himself an extremely picturesque brick house in the parish of Willesden, close to the high road, and about three quarters of a mile from Willesden Station. This remarkable building is in the form of a massive square tower, with a lower building, originally, I believe, intended for a studio, attached to it. Being greatly struck with the massive and dignified character of this house when I first passed it, about twelve years ago, I mentioned it to the late Mr. Petit, and we made a journey to examine and sketch it, and through the obliging courtesy of the then occupier, a relative of Mr. Christmas, we were allowed to go over the house. In a large and lofty upper room in the tower we were shown some fine cartoons, studies of animal life, and, to the best of my recollection, Landseer was mentioned as having worked there as a pupil of Mr. Christmas, and I believe I am right in saying that the cartoons were partly by his hand. At that time the house had an unfinished appearance, as if the original designs had never been completely carried out ; but the elevations were admirable, and it was easy to see that they were designed by an uncommon mind. The house was entered by a picturesque semi-circular porch. Within the last few years the

building has been somewhat altered, and it has lost a little of its originality. It would be interesting to know whether Landseer had any hand in its design.

A. H.

Little Ealing.

ABDIAS ASHTON OR ASSHETON (2nd S. viii. 302, 336, 361, 408, 461; 4th S. ix. 9.)—When F. R. R. (the late Canon Raines) says that Assheton's will is "dated Aug. 27, 1633," he supplies the reason for his being "omitted by the Coopers." Their work is arranged chronologically by the year of death. Assheton died Nov. 8, 1633, *at* seventy-five (*Journal of Nic. Assheton of Downham*, Cheth. Soc., 1848, pp. 103-4). Signs the supplication in the case of Francis Johnson (MS. Lansd., 61, 16; MS. Baker, lv., in Brit. Mus. p. 88, or transcript at Cambridge A 98). Two editions of his *Vita Whitakeri*—one (1599) containing the Lambeth articles, pp. 53, 54, the other (? date) only referring to them (Prynne's *Anti-Arminianism*, 1630, p. 16). MS. Cole, xlvi. 327, 330 (on his appearing on the scaffold with Essex). I find no degree beyond that of B.A. (Coll. Jo.), 1581-2, but he no doubt proceeded in due course to B.D. (M.A. 1585, B.D. 1592). Admitted scholar on Hugh Ashton's foundation, Feb. 3, 1580-1 (then signing Ashton); fellow (co. Lanc.) on Grigson's foundation, March 20, 1589 (*i.e.* 1588-9); college preacher, Michaelmas, 1601. Whether he were ever a senior, or when he vacated his fellowship, does not appear from our register. Grigson fellowships were filled up April 10, 1606, March 30, 1610, April 7, 1620, March 19, 1623-4, March 18, 1629-30, April 9, 1633. See both indexes to Tho. Baker's *History of St. John's College* (1869).

JOHN E. B. MAYOR.

Cambridge.

"LABURNUM" (5th S. xii. 69, 157, 378.)—*Laburnum* is a Latin name. It is most improbable that it should be taken, by an inversion of *alburnum*, from the white colour of the wood, for two reasons. In the first place the wood of our trees is chiefly white, and in the second place the heart wood of *laburnum* is of a deep yellow brown.

H. WEDWOOD.

Laburnum cannot be *alburnum*, for the wood is not white. The heart is very dark, and the sap is yellow. I have often turned this wood in a lathe in my younger days.

E. LEATON BLENKINSOPP.

ESSENDINE, WHISSENDINE, WINTERDINE, &c. (5th S. xii. 103, 374.)—The terminations *dene* and *deane*, and their abbreviation *den* (query Saxon), are common in England and Scotland, and signify "valley." Examples: Taunton Deane, in Somersetshire; Castle Eden Deane, in Durham; and Hawthornden, in Scotland. In the second instance the syllable is repeated (not an uncommon

case where the original meaning has been lost). There is a very singular instance of this sort of repetition in Luddenden Dene, in the parish of Halifax, Yorkshire. The original name was probably Lud's Dene, or "the valley of Lud." The meaning being lost, the name next appears as Ludden Dene. Since then it has arrived at another repetition, as above, *viz.*, Luddenden Dene, and will probably stop there. As I am not acquainted with the places named by your correspondent, I cannot offer an opinion as to whether the meaning "valley" would suit the features of their localities. It is rather curious that it should be suitable to the Swiss Engadine Valley. If we are to look for another meaning of the English termination *dene*, may it not be found in the Celtic *din*, a fortress? M. H. R.

OXFORD ANONYMOUS PAMPHLETS (5th S. xi. 423; xii. 14.)—Let me add the name of another pamphlet, or, to style it more correctly, a *jeu d'esprit* or poem, omitted by LLAWTHUN. It is one of extreme rarity, and was very likely suppressed. The authorship was attributed, whether rightly or wrongly, to Charles Blackstone, a Scholar of Corpus Christi College, who gained, in 1848, the Newdigate for his poem on "Columbus in Chains," and was found dead, under mysterious circumstances, in his own rooms in the same year. The title of the pamphlet is: "*The Devil at Oxford. Being a True and Faithful Account of a Visit recently Paid by his Satanic Majesty to that Seat of Learning. By Phosphorus Squill, Arm. Fil. Oxford, Slatter, 1847.*" "Squill" was an epithet applied by Christ Church men to members of other colleges, and its *unde derivatur* was supposed to be "quisquiliæ." F. B.

EARLY BOOK AUCTIONS: RARE CATALOGUES (5th S. xii. 28, 95, 103, 171, 211, 411.)—Noticing the interesting information which has arisen out of the original query under the above heading, I thought the two following catalogues might be worth recording here, especially as they occur in the famous auction sale of Fonthill Abbey, 1823:

"No. 1360. Gibbon, Catalogue of the Library of Edward: a Manuscript, in fol."—This is marked in my copy of the Fonthill Catalogue as sold for four guineas. Qy. to whom?

"No. 1532. The Lincolne Nosegay; or, a Brefs Table of Certaine Bokes in the Possession of Maister Thomas Frognall Dibdin, Clerk, which Bookes Be to be Sold to him who shall Gyve the Moste for y^e Same. Svo., Private printed Book." N.d.

Catalogues of the libraries of our great men would be an immense boon to students who come after them. It is one of the hopes of the Index Society to obtain a list of the anthropological books belonging to Dr. Tylor, as the foundation of a hand-list to anthropological literature; and I have myself long been urging an old and valued friend of

"N. & Q." to make, or have made, a catalogue of his antiquarian possessions. For an instance of the value of such catalogues as I have ventured to "make a note of," see the *Athenæum* of Nov. 22, p. 661, where Swift's possession of a copy of Hobbes's *Leviathan* is turned to good account.

G. L. GOMME.

P.S.—If my mention here of the desired catalogue of antiquarian possessions does not produce compliance with my request, why should I not impeach the name of the said possessor in these pages and bring down upon him the more powerful requests of other correspondents?

RICHARDSON THE NOVELIST'S HOUSE (5th S. xii. 264, 295, 318, 337, 358, 417).—On the stage when an actor enters at the left, as seen by the audience, he is following direction to enter right. In describing the position of a building all chance of being misunderstood would be avoided by saying the right or left side as seen facing it. It is not enough to know with Cassio, "This is my right hand, and this is my left hand."

CHARLES WYLIE.

THE MINIATURE PAINTER SPENCER (5th S. xii. 309, 416).—I see that the position of my reply on this subject accidentally leaves it open to doubt whether my citation referred to Jarvis or George Spencer. As this is really the gist of the whole matter, I wish to say that I referred to *Jarvis* Spencer, and that I cannot see any probability that he ever wrote his Christian name with a G.

NOMAD.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362).—MR. A. S. ELLIS has all but conclusively proved that Harding, son of Alnod, was the father of Nicholas and Robert fitz Harding of the *Liber Niger*, but his solution of a long mooted question would have been more complete and satisfactory if he had stated the grounds on which he considers Harding, son of Ædnoth, to have been of an earlier generation, and probably uncle of Harding, son of Alnod. Dr. Seyer pointed out the reasons for believing the two to have been distinct, but, on the other hand, the facts mentioned by the writer of the chronicles published as those of William of Malmesbury, as to Ædnoth's son Harding having been a lawyer, and that he was still living at Bristol when he wrote, tally so well with preconceived ideas of Robert fitz Harding's father, who (if Smyth is to be credited) was "Præpositus" of that town, where he acquired in some way a large fortune, that it has hitherto seemed reasonable to conclude with Mr. Freeman that they referred to that personage, and that the Ædnoth and Alnod of Domesday were but Norman versions of one and the same Saxon name.

I reserve for future inquiry MR. ELLIS's theory as to the origin of the De la Warr family. H. B.

J. M. W. TURNER (5th S. xii. 228).—I have but just seen MR. POCOCK's note; will you, then, permit me to suggest, from internal evidence, that Turner's letter is not addressed to "Tom" Girtin but to his brother John, who was a line-engraver and print publisher? 1. Because Turner is not likely to have addressed his intimate friend as "Sir." 2. Because late in 1801 T. G. was in Paris, and amongst other drawings made twenty of that city. Returning to London in June, 1802, he commenced etching the above, and in October, whilst struggling with death, had got as far as the sixteenth—his last work. In the same year, after the opening of the R. A. Exhibition, Turner started for France and Switzerland, and most probably saw T. G. in Paris. 3. Because there is no evidence, at least within my cognizance, of any example in aqua-tint by either of the Mr. Daniels in England prior to 1804: T. G. died Nov. 9, 1802.

I know only three works in aqua-tint after J. M. W. T. Those are by J. Hill, but the etching may indeed have been done by John Girtin. Should Mr. Pocock be in the neighbourhood of the British Museum, application to the head of the Print Department, Mr. G. W. Reid (who has larger information on these points than any other gentleman I know, and whose courtesy runs *pari passu* with his knowledge), would settle the question in a few minutes, for that gentleman has the evidence to his hand.

J. DEFFETT FRANCIS.

FOPS' ALLEY (5th S. xii. 409) was the part of the house between the orchestra and the front row of stalls. Between the acts the young bloods used to congregate there and gaze at the occupiers of the boxes.

F. G.

See Lumley's *Reminiscences of the Opera*, p. 63. T. F. R.

HEMLOCK (5th S. xii. 308).—Hemlock is the name given to three plants: *Conium maculatum*, with the juice of which Socrates was poisoned; *Cicuta maculata*; and *Abies Canadensis*, or spruce hemlock, the tree generally known in North America as the hemlock. *Abies Canadensis* covers large tracts of country in Canada and the northern states of the Union, and is a large tree, sixty and eighty feet high, of considerable commercial value. The name hemlock appears to have been given to it on account of the medical qualities of the young leaves and shoots.

EDWARD H. MARSHALL.

The Temple.

THE BEST MODERN WRITING INK (5th S. xii. 268, 280, 396).—The question is indeed well worth discussion, but your very first instalment of the debate reveals a case of (to quote "the Irishman") at least, as many opinions as men. MR. RIGGALL thinks the British Museum Reading Room ink excellent; while I never enter the room without a

mental snarl at the individual who fills the inkstands with that semi-solid, sable, Sisyphean compound, black in very deed as Day & Martin's blacking, and not much more fluid. If a pen be laid down for a few seconds, when taken up it is speechless. I once went the awful length of threatening to send in a quart of Pott's best vinegar, with my compliments to the Trustees; but, alas! it did not liquefy the blacking. As to Mr. MERYON WHITE'S ink, which turns into jet black in a few hours—this ink I know, and wish I didn't—when used—which is surely the most important point as concerns the writer—it is a charmingly delicate green, so nearly invisible that the topography of the last line has to be taken on trust. The delightful prospect of its being jet black when it reaches the reader at Cork or Newcastle does not console me, the weary scribe, for the fact that what I have written already is illegible to myself. An ink which would *write* black, and would not get thick before an inkstand of reasonable size could be emptied by a writer of some six hours a day, surely ought to exist in this much extolled nineteenth century. But when we have obtained the ink, where shall we find the inkstand of perfection? I have never seen it yet. An inkstand which slopes towards the bottom, has a large well for the ink (most are all glass wall), shuts tight, not with a spring (perpetually breaking), has a sufficiently large entrance for dipping the pen, a lid which will fall entirely back (not stand up to catch on the first sleeve which touches it and tip over),—oh, where is this desideratum to be found? I know one inkstand which supplies all the items except the fourth and last, but, like most satisfactory things, it is fifty years old, and has been "improved" out of existence. HERMENTRUDE.

Will J. E. T. R. state the amount of water and how the ingredients are to be combined?

J. T. F.

Ep. Hatfield's Hall, Durham.

"MASTERLY INACTIVITY" (5th S. xi. 347, 517; xii. 337.)—This phrase was coined by Sir James Mackintosh. T. MACKINTOSH.

70, George Square, Glasgow.

MS. HISTORY OF FERMANAGH CO. (5th S. xi. 28, 136, 176; xii. 277.)—Will C. S. K. be kind enough to say if the "description" mentioned in the *Alphabetical Table of the British Families in Fermanagh* states from what part of England or Scotland they came? W. A. M.

DROUGHT IN SCOTLAND (5th S. xii. 86, 118.)—That a most extraordinary blunder was made by F. D. from the first was evident to any one at all acquainted with or living near Paisley. For the satisfaction of J. C. M., who at once saw there was some error in F. D.'s statement, and in case our Southern friends may be misled, I append a state-

ment of the rainfall in Paisley from March, 1878, to March, 1879, inclusive:—

Rainfall at Paisley.

	At Stanely.	At Thornymuir.	At Muirhead.	At Springside.
1878. March ...	2.21	2.75	3.44	3.47
April ...	3.31	3.04	3.04	3.48
May ...	3.51	3.61	2.87	3.04
June ...	3.40	3.10	3.03	3.28
July ...	0.20	0.21	0.63	0.60
August ...	3.77	2.50	3.51	3.90
September ...	5.90	7.90	7.90	8.50
October ...	6.84	7.29	7.77	8.55
November ...	2.23	2.28	2.48	2.62
December ...	2.19	2.57	1.89	2.07
1879. January ...	1.39	1.40	1.69	1.82
February ...	2.02	2.18	2.92	3.50
March ...	5.49	5.25	5.66	6.06

ALFRED CHAS. JONAS.

Kilmarnock.

COWPER'S "ILLIAD" (5th S. xii. 108, 234.)—MR. CHAMPNEY will find in Cowper's translation of Homer's *Iliad* (not in bk. i., but) in bk. ix. (ll. 623 to 635, and in the Greek ll. 498 to 508):—"Prayers are Jove's daughters, wrinkled, lame, slant eyed, Which though far distant, yet with constant pace Follow Offence," &c.

On which his note of comment is:—

"Wrinkled—because the countenance of a man driven to prayer by a consciousness of faith is sorrowful and dejected. Lame—because it is a remedy to which men recur late, and with reluctance. And slant-eyed—either because, in that state of humiliation, they fear to lift their eyes to heaven, or are employed in taking a retrospect of their past misconduct."

Without doubt the whole passage is hard to render into terse, close, intelligible, and metrical English, but Homer, in this allegorical passage in which he personifies Prayers and also Mischief, appears to teach that Reconciliation is much more slow-paced than Mischief (or Offence, as Cowper translates the word Ἄτη). T. S. NORGATE.

Sparham, Norf.

THE INITIAL FF IN NAMES (5th S. xi. 247, 391, xii. 57, 157, 392.)—My mother's maiden name was Farmer. Her grandfather, c. 1750, of Welsh descent, always signed "ffarmer." O.

In the engrossing hand which is still used in solicitors' offices a capital *F* is written *ff*, but it has the appearance simply of an old form of the letter with an exaggerated cross loop. W. C. B.

THE 69TH REGIMENT CALLED "THE OLD AGAMEMNONS" (5th S. xi. 329; xii. 14, 177, 239, 312.)—The 69th saw service and distinguished itself in several naval fights under Earl St. Vincent. I would recommend those who wish to make themselves fully acquainted with the services of this distinguished regiment to read *The Records of the 69th Regiment* (referred to *ante*, p. 312), by Major W. F. Butler, C.B., late 69th, and now Assistant Adjutant General in South Africa. In

his ably written and instructive work they will ind all they want to know of "the Lincolnshire Poachers." The colours of the 69th are not blazoned with these honours as they should be, notwithstanding repeated requests on the part of the commanding officers to the authorities.

R. A. SKUES, late of H.M. 69th Regt. St. Louis, U.S.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 249, 299).—

"The shame is now not to be a rogue."

Perhaps an incorrect quotation of Pope's lines:—

"Hear her [Vice's] black trumpet through the land proclaim

That not to be corrupted is the shame."

Epilogue to Satires, v. 159.

And compare the following:—

"For when the fashion is to break one's trust,
'Tis rudeness then to offer to be just."

Duke of Buckingham, Prologue to the *Restoration*.

"Ere yet 'twas quite a folly to be just."

J. Brown, *Essay on Satire*, part ii.
G. F. S. E.

(5th S. xii. 359.)

"Earth goeth on the earth," &c.

A modern version of one portion of a mediæval poem of twenty lines, beginning,—

"Erthe owte of erthe es wondirly wroughte."

It is printed at p. 95 of *Religious Pieces in Prose and Verse*, edited by Rev. G. G. Perry, M.A. (E. E. Text Society, No. 26).

R. R. LLOYD.

On the tombstone of James Ramsey, 1761, in Melrose Churchyard.

G. F. S. E.

(5th S. xii. 410.)

"The human face divine."

See also Thomas Tickell's lines *To Sir Godfrey Kneller at his Country Seat*:—

"Since after thee may rise an impious Line,
Coarse Mnglers of the human Face divine."

This gives the exact quotation your correspondent asks for, but I believe the expression is earlier than either Milton or Tickell. It would be very interesting if we could trace it to its origin.

A. GRANGER HUTT.

Miscellaneous.

NOTES ON BOOKS, &c.

WILL Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

An Etymological Dictionary of the English Language. Arranged on an Historical Basis. By the Rev. Prof. Skeat. (Oxford, Clarendon Press.)

THE high expectations which the mere announcement of any book by Prof. Skeat naturally arouses are more than realized in this his latest work, of which the first two parts, extending to "Lit," have now appeared. In the strictest sense this is not a dictionary of the English language, inasmuch as it does not include every word now recognized as a part of our vocabulary, but only a selection of all the primary words of most frequent occurrence in modern literature. As, however, at the end of each article are concisely mentioned all the derivatives of the word in question, the work will, in fact, supply a tolerably complete vocabulary of the language,

and is the greatest acquisition to English lexicography yet published. Moreover, it is not merely an etymological, but also an historical dictionary. Prof. Skeat traces the history of his selected words, through the various channels by which they have entered into our language, back to their ultimate roots, each step being clearly and logically, though concisely, worked out. In the case of native words their history is illustrated by a few quotations and references, showing all the variations of form which each has undergone. The fulness and exactness of the references will earn for the author the hearty thanks of all who have had experience of the irritating and time-wasting vagueness of all previous dictionaries. As to the etymological portion of the work, the name of Prof. Skeat is alone a sufficient guarantee that we have here a volume based upon sound philological principles, and that we shall no longer meet with those impossible etymologies and absurd guesses which are to be found on every page of our existing dictionaries, and have been copied by each from its predecessor. Prof. Skeat, recognizing the importance of cognate forms in connexion with the history of a word, has introduced a large number, but, by the use of simple signs, which at the same time serve to economize space, he has prevented that most common error of mistaking *cognate* for *original* forms. The fewness of the quotations will perhaps he regretted, but to have inserted more would have increased the size of the work too much, and, moreover, the want will be supplied in the new dictionary started by the Philological Society some twenty years ago, and now in active preparation under the editorship of Dr. J. A. H. Murray. This is to be an historical dictionary of English in the fullest sense, showing, as far as possible, for every word, primary or derivative, that has been used since 1100, the source whence, the process by which, the period at which, and the form and meaning in which it first appeared, as well as all subsequent variations and developments in form and meaning, each form, sense, and construction being illustrated by quotations. There is thus no rivalry between the two schemes, and Prof. Skeat, himself a sub-editor of the larger dictionary, has by his work removed many difficulties from Dr. Murray's way. On the whole, Prof. Skeat is to be congratulated on his sound, scholarly book, a single glance at which will show the immense advances made in philology in the last few years, and the Clarendon Press on the style in which it has been brought out.

New Poems. By Edmund W. Gosse. (C. Kegan Paul & Co.)

MR. GOSSE is not now upon his poetical probation. Six years ago he graduated with *On Viol and Flute* as a master of musical words and liquid cadences. So good, so unflinching, was his work then in its artistic self-control and metrical accomplishment, that it would be idle to expect in that direction those signs of progress which supply so many hopeful commonplaces to criticism; and there is perhaps nothing in the *New Poems*, in point of mere charm and delicacy of movement, superior to the beautiful prologue and epilogue of the former volume. But this is because the touch of the writer was skilled and certain from the first, not because he has failed in artistic development. Turning, however, from the manner to the matter of the present book, we confess to being struck by the superior attractiveness of its themes. Some reviewer, we remember, said of *On Viol and Flute* that it was "poetry for poets." Mr. Gosse will forgive us for saying that much of this book is "poetry for all the world." As before, the classic element is present; but what we may term the naturalistic element is stronger and far more genuine. There is a larger air and a healthier atmosphere. In such pieces as *The Gifts of*

the Muses and The Sisters, the "fair humanities of old religion" continue to attract the author; but it is by lyrics like *Ferdleigh Coppice*, the *Furm*, the *Return of the Swallows*, the *Will*, the *Whitethroat*, and half-a-dozen others that he will allure that wider if less eclectic audience who are not poets like himself. We wish that our space would permit us to speak more in detail. In the antiquarian pages of "N. & Q." we may, however, take leave to call attention to the remarkable achievement of these pages in the way of difficult measures. Mr. Gosse's *Praise of Dionysus* is a splendid example of the old French *Chant-Royal*. We might, indeed, name it the most splendid, for it is certainly better than the dreary *Combat of Hercules and Antæus*, which gained the prize at the *Jeux floraux* of Toulouse, and it is far above the *Monsieur Coquardeau* of Théodore de Banville. His dialogue-sonnet of *Alcyone* may fairly be called faultless, and every way surpasses the only specimen with which we are acquainted—that of Olivier de Magny. His *Ballade of Dead Cities* is certainly as good as any of François Villon's, except the two best of that writer. His *Sextine*, too, is excellent, though it interests us more by its form than its utterance. Among his remaining metrical subtleties, the *Rondel* and *Villanelles* hold us least; but, as forms, these are not so important as those already specified. To the metrical student, as well as the poet and general reader, we heartily commend this delightful and varied collection of lyrics. Were we to suggest a motto for the whole, it would be that prefixed to the *Hero and Leander* of Marlowe and Chapman:—"Ut Nectar, Ingenium."

The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi College, Oxford. Edited, with Introduction and Notes, by F. E. Warren, B.D., Fellow of St. John's College, Oxford. (Pickering & Co.)

WE welcome with singular satisfaction, after the publication of the Missals of Salisbury, Arbuthnot, York, and Hereford, and preparatory to that of the Drummond and Rosslyn Missals (possibly of the Stowe as well), the appearance of this beautiful and accurate volume—*Missale Vetus Hibernicum*, for this is its name on the running title of the text and on the label at the back of the book. But is not this title a little misleading? Does it not rather suggest the original Missal of Old Ireland—the Missal of its first, its primal saints? If so, the book's own admirable apparatus will speedily dispel this illusion. That apparatus consists of a short but pertinent preface; a comparative table of five columns, each showing one canon of the Mass, Ireland (Corpus), Sarum, Stowe, Drummond, and Rosslyn; and five plates of fac-simile, of the full size of the original, followed by an introduction affording every kind of preparatory information. Then succeeds the text, headed *Missale Vetus Hibernicum*, supplemented by a very useful index of collects, secreta, post-communions (here called post-commons), found in this, but in neither the Sarum nor Roman Missals, which index greatly enhances the value of the publication of the Missal. As to the probable history of the MS., it must suffice to say that, picked by "Tomas O'Sinchan," i.e. one Thomas Fox, out of an Irish bog, it came into the possession of Bishop Fox, and was with his books given to, and deposited in, the library of his newly founded college of Corpus Christi, Oxford. Originally it may have belonged to Macrobius, Abbot of Clones, who died in 1257, and whose name appears the first in an Irish Gloss on folio 157a, and it may have been by him, or by some other member of the Abbey of SS. Peter and Paul at Clones, dropped into the bog from which Thomas O'Sinnachan happily rescued it, for his namesake to preserve in his college library and

for Mr. Warren to edit. In fact, it is a regular old Irish Missal of the later class—later than that of St. Columbanus (and therefore not the old Missal of Ireland), later than the Stowe and Drummond Missals, later even than the time of Gillebert and St. Malachy, but still a veritable and most valuable relic of the twelfth century.

A Brief History of the English Language. By James Hadley, LL.D., Professor of the Greek Language and Literature in Yale College. (Bell & Sons.)

A NOTE prefixed to this small and inexpensive book tells us that "the following treatise forms a part of the introductory matter to Webster's *Dictionary of the English Language*. Its fitness for the use of young students has suggested its publication in a separate form." We are very glad to see this reprint. In its original form it was hardly readable, from the awkwardness of the volume; but we hope it will now be read very widely. We do not ever remember to have seen anything so excellent in so small a compass.

MESSRS. MITCHELL & HUGHES have issued this week the Harleian Society's works for 1879, viz., *The Visitation of Essex*, part ii., edited by W. C. Metcalfe, Esq., F.S.A., and *The Registers of St. Peter's, Cornhill*, part ii., edited by G. Leveson Gower, Esq., F.S.A.

Notices to Correspondents.

We must call special attention to the following notice:

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

WE always assume that correspondents, before sending us questions about the derivation and meaning of words, have had recourse to the most obvious books of reference. Amongst these may be named Johnson's *Dictionary*, Webster's *Dictionary*, Halliwell's *Dictionary of Archaic and Provincial Words*, Wright's *Provincial Glossary*, Jamieson's smaller *Scottish Dictionary*, Nares's *Glossary*, and Schmidt's *Shakespeare Lexicon*. Stratmann's *Old English Dictionary*, though not so generally accessible, should be added to the above list, which must not be supposed to be complete.

N. M.—Redhouse's *Grammaire Turque* is the Turkish grammar. So much depends in Turkish on a thorough mastery of the accidence that it is a mistake for a student to begin with an elementary grammar, and the language is so regular that no patient student need doubt rapid progress in this part of his labour. The Persian and Arabic elements in Turkish make an elementary knowledge of these languages desirable. Sir William Jones's *Persian Grammar*, ed. Dr. Lee, supplies enough Arabic in addition to Persian. Forbes's *Persian Grammar* is a later, but scarcely so well constructed a work. Apply to Triebner & Co., 57, Ludgate Hill, London, E.C.

T. ("Syriac Lexicons").—We lately bought a good copy of *Castelli Lexicon Syriacum*, ed. Michaelis, Göttingen, 1788, for 9s. This work will be ultimately superseded by Dr. Payne Smith's *Thesaurus* in progress.

G. W. S. P.—The poem, "So stood Eliza," &c., is by Erasmus Darwin, M.D., who flourished towards the end of the last century.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, DECEMBER 6, 1879.

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Notes.

A REPUTED PICTURE BY HOGARTH.

There was sold at Christie's on Friday, Nov. 28, a remarkable and interesting oil-painting—remarkable as an illustration of eighteenth-century London, and interesting from the fact that it has been long attributed to the brush of William Hogarth, and is, indeed, quite good enough to be a fine example of that master. It will probably not remain long with its present possessor, Mr. Graves of Pall Mall, and I therefore take the opportunity offered me of giving a brief description of it in these pages. The scene represented is Covent Garden Market. Facing the spectator, to the left (I am anxious to avoid involving myself in the controversy that has been lately raging in “N. & Q.”), is St. Paul's Church; to the right are a house* corresponding to the building now known as Evans's Grand Hotel, and the Piazza. In the centre stands the old column and dial, taken down in 1790. Round this are grouped the principal

personages. In front of it, with a quantity of vegetable baskets before her and at her side, is a very handsome woman, famous in those days as “the Duchess.” She had numerous admirers, among whom was the profligate Duke of Wharton. Near her, to the left, are three female figures. One is Catherine, Lady Archer, who lived in the above house, and her servant, a buxom young woman in a quilted petticoat, who carries a basket of purchases, and has others in her apron. Between these is a censorious-looking female in a hood, whose presence is not explained. Lady Archer, who wears a costume not unlike that of “Frances, Lady Byron,” in the younger Faber's mezzotint of 1736, appears to be directing the attention of her servant to the performances of a man with a lofty pile of empty cherry-sieves on his head who is seen in the left background. This was one George Carpenter, a well-known notoriety of the locality. He gained his livelihood by taking empty fruit baskets to the water side for the market gardeners; and by long practice had become so skilful in this art that he could shake off any given number from the pile he carried. This he is represented as doing, to the perturbation of a soberly-clad gentleman (said to be Crow, collector of tolls for the market), and another person who appears to be starting aside from the falling baskets. In the left corner are an old couple named Blake; the lady, with a pipe in her mouth, is frying sausages over a fire in a pan. In the right-hand corner, and walking towards us, is a good-looking ecclesiastic, in his cassock and bands, not unlike the “Counsellor Silvertongue” of “Marriage à la Mode.” He appears to be about to give alms to an old man, who solicits them with outstretched hat. This clergyman has been assumed to be Dr. Craddock, Rector of St. Paul's, Covent Garden, and the beggar was one whose daily station was in front of the Piazza. Other undescribed figures are a seller of rice-milk, who forms the centre of a group behind Dr. Craddock (?), and another group, who are listening to the performances of a pair of ballad-singers who have taken up their station on the column steps. A man with a pipe is paying unwelcome addresses to what may be a basket-woman in front of the Piazza, and a porter sits smoking on the column steps, at the back of the singers. There are numerous other figures in the background, which require no further description. The size of the painting is 4 ft. 9 in. by 3 ft.

Two questions arise with regard to this interesting picture—Who painted it? and, To what date should it be assigned? Its latest possessor, Mrs. Richardson, of Bruton Street, attributed it to Hogarth; and it appears to be identical with a picture described in vol. iii. of Nichols's *Genuine Works of Hogarth*, which then (1817) was in the possession of Mr. Richardson, the proprietor of

* I subjoin a few dates respecting this house. It was built for a naval hero, Russell, Earl of Orford, who died there in 1727. It was subsequently occupied by Lord Archer, d. 1768, and by Mr. West, d. 1772. In January, 1774, it was opened by David Lowe as a family hotel. In 1785 it was still “Lowe's Hotel.” When Mr. Richardson described the picture it was the “Grand Hotel.”

Richardson's Hotel, Covent Garden. Mr. Richardson, indeed, supplied the description of the picture to Nichols, and it is from this description, corrected by the picture itself, that the foregoing account is chiefly derived. As to most of the personages depicted, Mr. Richardson's opinion may, I think, be regarded as final. He had resided many years in Covent Garden; he was regarded as an "old inhabitant"; and he would be likely to be accurately informed as to its notoriety. It is not stated that he regarded the picture as Hogarth's, and it has certainly not Hogarth's especial characteristics. Who, then, was the painter? Nichols suggests that it may have been Herbert Pugh, a dissolute artist who lived at one time in the Piazzas, and who is said to have occasionally imitated Hogarth. This suggestion is at once disposed of by the fact that, according to Redgrave's *Dictionary of Artists of the English School*, Pugh only came to London in 1758, whereas Lady Archer died in 1754,* and Dr. Craddock had ceased to be Rector of St. Paul's, Covent Garden, in 1756. From the catalogues of the Society of Artists, it appears that Pugh exhibited "A large view of Covent Garden" in 1771, and "A Morning Visit to Covent Garden" in 1775; but neither of these, as the afore-going dates prove, could have been the present picture, of which the costume is that of 1735-40. Mr. Graves is inclined to attribute it to the elder Nollekens, who came to this country from the Continent in 1733, and died in 1748, and who, as a pupil of Tillemans and a copyist of Watteau and Pannini, might well have produced a work having the peculiarly foreign characteristics of this one. But here again we are met by a chronological difficulty. Dr. Craddock, if the divine indeed be he, was not appointed to Covent Garden until the end of 1754, when he replaced a Mr. Tattersall. In 1756 he was made first chaplain to the Lord Lieutenant of Ireland, and in Oct., 1757, Bishop of Kilmore. This would date the picture between the end of 1754 and 1756. Unfortunately, at this period Lady Archer had been dead some months. I am nevertheless inclined to believe that the lady *is* Lady Archer, and that the divine is *not* Dr. Craddock. I date it, therefore, before July 19, 1754, when she died. It is true that she had only been Lady Archer since

1747 (*vide* foot-note), but she would be spoken of by her last title even if she had been painted while plain Mrs. Archer of Umberslade. How much earlier than July 19, 1754, the picture was painted can, however, only be determined by ascertaining the exact period during which Mr. Archer of Umberslade, afterwards Lord Archer, lived in the house in Covent Garden now known as Evans's Hotel. But this is a piece of information which I have failed to obtain, although some reader of "N. & Q." may be able to supply it. Without this knowledge, however, the picture cannot be satisfactorily assigned to "Old Nollekens," who, as we have seen, died in 1748. Meanwhile, it is to be hoped that it will be speedily secured for some public collection.

AUSTIN DOBSON.

THE HISTORY OF A RARE BOOK.

M. Achille Chéreau, librarian of the Faculty of Medicine at Paris, has recently published an interesting lecture, delivered before the Academy of Medicine on July 15 ult. It is entitled *Histoire d'un Livre: Michel Servet et la Circulation Pulmonaire*, Paris, 1879. A description of the rare book, of which M. Chéreau gives the history in the first part of his pamphlet, may be interesting to some of the bibliographical readers of "N. & Q." The title of the work, without name or place of printing, consists of seven lines, the seventh line being "structo," the last two syllables of the last word:—

"Christianismi Restitutio. Totius ecclesie apostolicæ ad sua limina vocatio, in integrum restituta cognitionis Dei, fidei Christi, justificationis nostræ, regenerationis baptisni, et cæne domini manducationis. Restitutio denique nobis regno cœlesti Babylonis impiæ captivitate soluta, et Antichristo cum suis penitus destructo.

[A line of Hebrew.]

καὶ ἐγένετο πόλιμος ἐν τῷ οὐρανῷ."

It is an octavo volume. The proemium, which consists of twenty-eight lines, exclusive of the catchword, commences on p. 5, verso of title-page. The first page of the text contains thirty lines, the full pages thirty-three lines. It finishes on p. 734, which has twenty-one lines, and three letters M. S. V., with the date 1553. There is a page of errata, containing fifteen lines. The initials M. S. V. are those of the author's names, Michael Servetus Villanovanus. His real names were Michael Servetus, but during the latter part of his life he assumed the name *Villanovanus* (from Villanueva, in Aragon, where he was born), and sometimes he called himself *Reves*.

For writing this work, the contents of which have nothing to do with this note, Servetus was burned alive on some rising ground, called Le Champel, outside the town of Geneva, on Oct. 27, 1553, a victim to the relentless personal hatred of Calvin.

* The following particulars respecting the Archer family are taken from the *Gentleman's Magazine*:—

1747. Thomas Archer of Umberslade, in Warwick, made a baron, with title of Lord Archer (July).

1750. Right Hon. Thomas, Lord Archer, made Cus. Rot. of Flint (March).

1754. Right Hon. Lady Archer died (July 19).

1768. Right Hon. Thomas, Lord Archer, died (Oct. 17).

[See also *ante*, pp. 189, 214, 235. The query concerning the London residence of the first Lord Archer, erroneously inquired for as the "last," has as yet only elicited information as to his residence at the time of his death (1768), viz. Grosvenor Square.]

Marrinus of Basle had, in the first instance, been requested to publish the book; but, on his refusal, Servetus persuaded Balthasar Arnoullet of Vienne in Dauphiné to undertake the dangerous task. A small house was hired in the outskirts of the town, and a press was set up, in which 1,000 copies were printed by Arnoullet's manager William Geroult.*

Very few copies are known to exist. One is in the Imperial Library at Vienna. It was presented to the Emperor Joseph II. by Count Samuel Peleki of Szek, who received in return a magnificent diamond. The volume had formerly been the property of Markos Szent Ivanayi, a Transylvanian gentleman, who gave it to a dissenting congregation at Claudiopolis, and they, in return for some favour, presented it to Count Peleki of Szek. This copy measures 8·8 in. × 6·9 in. The National Library at Paris likewise has a copy. It is much smaller than the one at Vienna, and measures 6·4 in. × 4·3 in., but it has an interesting history attached to it. It belonged, in fact, to Germain Colladon, the advocate employed by Nicholas de la Fontaine (Calvin not wishing to appear in the case), to prosecute Servetus before the council at Geneva. On some blank leaves at the end of the volume is an index of the most compromising passages, signed by Colladon in his own writing, and in the body of the work these passages are underlined or referred to in marginal notes, probably by Calvin. In some parts of the book (pp. 142-152, 494-500) there are brown marks about the size of a fourpenny piece, and MM. Chéreau and Flourens† believe these marks to be caused by scorching, and suppose this copy to have been saved from the five bales burnt at Vienne on June 17, 1553, or else to be the identical copy placed on the fatal pile with Servetus. This volume, which is supposed to have come from the library of the Landgrave of Kur Hesse, belonged to Dr. R. Mead (the princely Mead), who exchanged it with M. de Boze for a series of medals. After his death it came into the possession of the President de Cotte, who sold it to M. Gaignat, the famous collector. The Duke de la Vallière purchased it from M. Gaignat for 3,180 livres, and on the duke's death it was purchased for 4,120 livres Tournois for the National Library, in which it is now considered to be one of the most precious of its bibliographical treasures, and is exhibited in a glass case in the Mazarine Gallery. A third copy of this famous work has been recently discovered at Edinburgh, in the University Library, to which it was presented in 1695 by Lord George Douglas, son of the Duke of Queensberry. It is unfortunately incomplete. The title and first

sixteen pages are wanting. The proemium and following pages are reproduced in MS., apparently in the handwriting of the sixteenth century, but the title has not been inserted. The discovery of this inestimable treasure is due to the inquiries of the late learned Dr. R. Willis. The measurements are 6·4 in. × 4·7 in.

Dr. Mead had intended to reprint and publish the work, but at the instance of Dr. Gibson, Bishop of London, he was persuaded to abandon the undertaking when he had completed 252 pages. One single copy was printed of the work in this incomplete state, and forms two quarto volumes, which were sold at the Duke of Vallière's auction for 1,700 francs. Another edition, with a very limited impression, was published in 1791 at Nuremberg, and copies of it are sometimes mistaken for those of the original edition; but although in the two editions the contents of each page and the number of pages are the same they are very easily distinguished. Besides the difference of type and paper, the number of lines in the page differs in the two editions. The Nuremberg copies have thirty-six lines to the page, while those printed at Vienne have only thirty-three lines. There is a copy of the Nuremberg edition in the British Museum. F. G.

BAPTISMAL FONTS.

The earlier volumes of the *Archæologia*, and the *Transactions* of many of our architectural, historical, and archaeological societies, contain information concerning baptismal fonts, and there is more than one book devoted to the subject, but an exhaustive work on them is much wanted. There are many reasons why fonts are an object of interest. Their antiquarian importance, from more than one point of view, is so obvious that it need not be dwelt upon here. The sentiments that they awaken in most Christian hearts give these vessels, that have held the baptismal water for so many generations of men and women now at rest with God, a solemn interest, which to some of us far surpasses their importance as mere monuments of history. Many of the old ones are works of rare beauty, but few of them lack a certain grace and comeliness.

“But call it what and place it where you will,

Let it be made indifferently,

Of any form or matter,”

the old parish font stirs the imagination with a long train of pleasant memories. Is it not within the limits of probability that some one with the requisite time and knowledge may be found to gratify us by publishing a descriptive account, not of a few fonts here and there, but of all the old ones that remain in England? There are sundry good books on bells, and more are, we understand, in process of formation. Fonts are at least as interesting, and, to one who understands his work, far

* Brunet and Tollin say 800 copies, but Dr. Willis and Madame Dardier give the number as 1,000.

† *Histoire de la Découverte de la Circulation du Sang*. Paris, 1854, second edition.

easier to describe. If arranged alphabetically under counties, and each shire published separately, the book would probably have a remunerative sale. Such a work as is here proposed should be accompanied by a full account of the baptismal rites of our forefathers, and of the customs and folk-lore attendant thereon. To do this effectively would require a very diverse kind of learning from that which would be needed for giving an account of the founts themselves. There are, however, men in England who are well qualified for both tasks, and it is by no means a necessity that the two labours should be undertaken by the same person.

Almost all the old founts that have come down to us are made of stone, but there are a few exceptions. Lead founts exist. They must always have been uncommon; and as lead is a valuable metal and easily melted, we may assume that but few of those that were once to be found are now in existence.

I have, from time to time, made notes of such leaden founts as I have met with in my reading, and as my memoranda may be of use to future inquirers I forward them to you. It must be understood that this does not pretend to be a perfect catalogue, but only a list of such as I have become acquainted with.

Ashover, Derbyshire.—A stone fount, ornamented with figures of the apostles in lead.—*Archæologia*, x. 187; *Journal of Arch. Inst.*, vi. 163.

Barnetby-le-Wold, Lincolnshire.—Circular, late Norman, "adorned externally with three bands of scroll-work, cast in relief." It had long been disused, and was found by the present vicar, the Rev. B. Street, used as a vessel for containing lime-wash. An account of it, with an engraving, appears in *Rep. and Pap. of Ass. Arch. Soc.*, 1858, p. 248.

Brookland, Kent.—Norman, ornamented with signs of the zodiac. Paper, illustrated by engraving, in *Journal of Arch. Inst.*, vi. 159.

Brundal, Norfolk.—*Journal of Arch. Inst.*, vi. 163.

Childrey, Berkshire.—*Ibid.*

Chirton, Wiltshire.—*Ibid.*

Clewer, Berkshire.—*Ibid.*

Clifton, Oxfordshire.—*Ibid.*

Climbriidge, Gloucestershire.—Dated 1640. *Ibid.*, 162.

Dorchester, Oxfordshire.—"The leaden font is small, and set on a large shaft of stone."—Richard Gough, in *Archæologia*, x. 187.

Edburton, Sussex.—*Journal of Arch. Inst.*, vi. 163.

Frampton-on-Severn, Gloucestershire.—Of the twelfth century. It "stands against the north-west pillar in the church, and is in tolerable preservation, but covered with coats of blue and yellow paint. The bowl is half an inch in thickness and two feet three inches in diameter by one foot three inches in depth."—Paper, with engraving, in *Journal of Archæolog. Ass.*, ii. 184.

Ilancnut, Gloucestershire.—Circular, Norman. Engraving in *Archæologia*, xxix. 24.

Parham, Su-sex.—*Journal of Arch. Inst.*, vi. 163.

Pitcombe, Somersetshire.—*Ibid.*

Plunstead, Great, Norfolk.—*Ibid.*

Siston, Gloucestershire.—*Ibid.*, 162.

Tidenham, Gloucestershire.—Circular, Norman. Engraving in *Archæologia*, xxix. 24.

Walsford, Northamptonshire.—Said to be of lead in

Archæologia, x. 187, but the statement contradicted in *Journal of Arch. Inst.*, vi. 163.

Walton-on-the-Hill, Surrey.—*Journal of Arch. Inst.*, vi. 162.

Warborough, Oxfordshire.—*Ibid.*, 163.

Wareham, Dorsetshire.—*Archæologia*, x. 187, quoting Hutchins, i. 34.

Wittenham, Long, Berkshire.—"Circular, standing on a massive stone base; it is of transition Norman character, almost Early English, ornamented with small circles of foliage, and with a row of small figures under pointed arches."—Paper signed J. H. P., accompanied by engraving, in *Journal of Arch. Inst.*, ii. 135.

Wolstone, Berkshire.—*Ibid.*, vi. 163; vii. 317.

In the Museum at Rouen three leaden founts are preserved, of the eleventh, fifteenth, and sixteenth centuries respectively. EDWARD PEACOCK.

Bottesford Manor, Brigg.

SHAKSPEARIANA.

"A MIDSUMMER NIGHT'S DREAM," III. 2.—

"Puck. Or russet-pated chough."

This has been altered to "russet-pated." Down in Wiltshire I lately found that the term "chough" was applied neither to the common crow nor to the jackdaw, but to the "Cornish chough," the bird generally supposed to be referred to by Shakespeare. To myself it seemed that his large and large-based bill fully justified his epithet, it being, like the nose on the face, the most noticeable part of the head. But there is a more cogent reason for the retention of the older phrase. N. Breton, in his *Strange News, &c.*, has "A Dreame of a Chough, a Pie [Magpie], and a Parrot." The two former dispute as to their respective coats. The pie praises her black and white,—

"To whom the Chough replide, who knew what stuffe
what best [?] was best] to hold;

What le[ast] would staine, and what would best abide
both heate and cold;

Spake only for the Russet coate, which country maidens
ware,

Good huswives and good husbandmen, and such as
thriftie are;

And how it makes the souldiers clothes, and Courtiers
winter weed,

At lest such as upon their clothes will spend no more
than need."

Then the parrot, interposing, cries out,

"Behold the colours of my coate, how gay I am and fine;
Your Russet, and your black and white, are Liieries
unto mine."

I would add, on the one hand, that neither Pliny nor Calepine alludes to the legs or feet of the Pyrocorax, and on the other that, having inspected the chough for the purpose, I can say that the apparently black head feathers are in one specimen in the British Museum distinctly tinged with red, though in three others that I have examined they are not. Without, however, entering into any disquisition on the colour "russet," I submit that the Breton passages are sufficient authority for retaining Shakespeare's "russet-pated." B. NICHOLSON.

"DISAPPOINTED," "HAMLET," I. 5, 77 (5th S. xii. 163, 243).—Though *unprepared* is not exactly an equivalent for this word as used by the Ghost, yet does it not perfectly express the poet's meaning? The terrible thought of sudden dismissal from this life without the consolations of religion is often presented by Shakespeare. Othello bids Desdemona pray, for he "would not kill her unprepared spirit." Catesby (*Rich. III.*, iii. 2) urges:

"Tis a vile thing to die, my gracious lord,
When men are unprepared and look not for it."

The Duke (*Measure for Measure*, iv. 3) finds the prisoner

"A creature unprepared, unmeet for death."

Again, in *Measure for Measure*, iii. 2, direction is given for Claudio to be "furnished with divines, and have all charitable preparation." There can, therefore, be no doubt that the only explanation for this word is found in the use of *appointment* in *Measure for Measure*. Claudio is told to make his "best appointment" for death. The "royal Dane," having no such warning, is sent to his account—"no reckoning made"—without the sacraments of the Church, and consequently *disappointed*. W. WHISTON.

CHORUSES IN "PERICLES" (5th S. xi. 204).—I cannot see that any change is necessary in the text in the chorus to Act v. I point thus:—

"In your supposing once more put your sight
Of heavy Pericles; think this his bark;
Where what is done, in action (more, if might)
Shall be discovered; please you, sit and hark."

As far as the poor appliances of the stage will permit we shall show you what took place. "More, if might." We would do more if we could. See a similar apology for the inadequacy of the stage in the chorus to *Henry V.*, Act i. :—

"Can this cockpit hold
The vasty fields of France? or may we cram
Within this wooden O the very casques
That did affright the air at Agincourt?"

The same idea appears in the chorus to Act iii. of *Pericles*, but not the idea of F. J. V. :—

"I will relate, action may
Conveniently the rest convey;
Which might not what by me is told."

There, as in the other chorus, attention is drawn, not to the "might," but to the insufficiency of action. "I will relate" any more. For what remains action may suffice, though it could not adequately represent that of which I have given you a verbal description, e.g. :—

"Their vessel shakes
On Neptune's billow; half the flood
Hath their keel cut; but fortune's mood
Varies again; the gristed north
Disgorges such a tempest forth,
That as a duck for life that dives,
So up and down the poor ship drives."

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

HUSBAND AND WIFE.—As I do not recollect having seen this song of "The Wife will ha't" in type, from the Cotton MS., Vespasian A xxv. leaf 152, I copy it for you :—

"A MERY BALLETT.

Now lesten a while, & let hus singe
to this Desposed companye,
howe maryage ys a myvelous thinge,
A holly disposed Juperdie;
but sure there ys no dowte to knowe
of man & wyffe the maryed stayte;
yf he say yea / & she say no.
I hold a grote, the wyffe wyll hayte.

She thinkis her selfe as good as he,
at bede & borde, & every daye,
and saythe she must his fellow be,
as trewe as gospell every waye;
& thoughe the serypture say she ys
the weaker vessell in estate,
let hym say ' that ' / yf she saye ' this;'
I hold a grote, the wyffe wyll hate.

The husbunde owght in every sorte
to kepe there howsold companye,
for offe goode wyffis do so reporte
that lovis there husbandis honestlye;
but have he chere, or have he gestis,
yf he early, come he laite,
come he say ' no ' / & she saye ' yesse;'
I hold a grote, the wiffe wylle haite.

What nedis the husbunde carpe or caire
for eny good wyffes huswyffrye,
but that the wyffe be redye there
to se all ordered hansomelye,
And though the w[r]anglyng husbunde wylle
have this or that in severall ryle,
yf he say ' no ' / & she stand stytle,
I hold a grote, the wyffe wyll hate.

Thus to conclud, I make an ende
of this desyred mery songe;
god graunt than man & wyffe may mende
& change thes orders that be wronge;
I then god wylle blesse them & ther seede,
that being called to this estaite,
and in god/s fere there lyffe to lede,
than man shall graunt his wyffe to haite.

Finis."

F. J. F.

BOOKS NOT IN THE BRITISH MUSEUM (*ante*, pp. 245, 266, 286, 306, 366, 426).—The force of Mr. GOMME's suggestion, that readers of "N. & Q." should record from time to time in its pages the books which are missing at the British Museum, is to my mind little shaken by the remark of a subsequent correspondent, that some of the lists would afford evidence of the carelessness of readers rather than of the *lacunæ* in the library. Recent events have shown that the present authorities at the Museum are sincerely desirous of introducing into the management of the library any improvements which may have the effect of increasing the number either of the books or of the readers. If the Principal Librarian were persuaded that the editor of "N. & Q." would introduce into its pages notes of any publications missing at the Museum, I feel

little doubt but that he would instruct one of the officials under his charge to check any lists which might be furnished to our editor, and remove from them any works which a more complete acquaintance with the intricacies of the Museum catalogue would prove to be already preserved there. The insertion of these notes would often bring home to sellers of second-hand books, and to private possessors, that works in their hands might profitably be offered to the Museum for sale or as gifts, and in this way the gaps in that noble collection might gradually be removed. A considerable number of works would always be entered in the *libri desiderati* of the Museum; and it seems to me a point worthy of careful consideration whether a list of such books might not with advantage be inserted in "N. & Q." every half year. I venture to transmit a specimen list of works which I have searched for in vain in the Reading Room during the last few days:—

Tomkins (Rev. H. G.). History of Abingdon during 1641. Abingdon, 1845. This is the first work by that gentleman in the list of his publications in Croekford's *Clerical Directory* for 1865.

Wilkinson (Rev. John). History of Broughton Gifford. Newcastle-on-Tyne. List of Old Scholars of Queen Elizabeth's Grammar School at Newcastle-upon-Tyne.

Bombay Presidency. Gazetteer of Bombay Presidency. Vol. II., 1878. This work was noticed in the *Saturday Review*.

Rogers (Rev. Charles). Leaves from My Autobiography. Longmans, 1876. I am somewhat surprised that this work is not in the Museum.

Kirtland (Charles). Memorials of Chipping Norton. 1871.

Hill (Rev. George). History of the Ulster Plantation. 1877.

Godwin (H.). Worthies of Newbury. 1859.

W. P. COURTNEY.

15, Queen Anne's Gate.

TROUSERS AND BOOTS.—I met lately in a French newspaper with a statement that it was the Duke of Wellington who first introduced the fashion of wearing trousers over boots, and, with the usual accuracy of French journalists when discoursing on English matters, the writer went on to say that trousers were at first called Wellingtons from the name of the illustrious general: "Ce fut lui qui mit le premier à la mode les pantalons se portant tout large sur les bottes, de sorte qu'après 1815 les pantalons s'appelèrent d'abord des *Wellington*." This was new to me, though we all know that a sort of boot worn under trousers was so called. I am old enough to remember the time when trousers were by no means so universally worn as they now are; but I should like to know for certain whether the fashion originated in England, or whether it was an imitation of some foreign costume. Planché, in his *Cyclopædia of Costume*, says: "The general fashion of trousers in England dates from a period within my own recollection, but on the Continent, as well as in

Ireland and Scotland, they may boast of an antiquity only inferior to that of their Oriental prototypes." By the way, the word "*pantaloon*" is not to be found in the *Cyclopædia*, and the description given of the *truis* or *trousers* seems to point rather to a closely fitting garment, such as the pantaloon, than to the loose article of apparel with which we are now so familiar. It would be interesting to discover the origin and fix the exact date of the introduction of a fashion which has effected quite a revolution in male attire.

SENEX.

Guernsey.

[See *ante*, pp. 365, 405, 434.]

A PARALLEL.—The following extract from Pepys's *Diary* shows that two centuries ago farmers were unable to pay their rent, and were throwing up their farms under a curiously different state of things from that now prevailing:—

"January 1, 1668.—Dined with my Lord Crewe, with whom was Mr. Browne, Clerke of the House of Lords, and Mr. John Crewe....Here they did talk much of the present cheapness of corne, even to a miracle: so as their farmers can pay no rent, but do fling up their lands; and would pay in corne: but, which I did observe to my Lord, and he liked well of it, our gentry are grown so ignorant in every thing of good husbandry that they know not how to bestow this corne; which did they understand but a little trade, they would be able to joyne together, and know what markets there are abroad, and send it thither, and thereby ease their tenants and be able to pay themselves."

EVERARD HOME COLEMAN.

71, Breeknock Road, N.

A CENTENARIAN IN THE HEBRIDES.—The following, from a recent number of the *Glasgow Herald*, should, I think, find a place in "N. & Q.":

"A REMARKABLE OLD LADY.—There is at present living in a Skye bothy old Widow Maepherson, who entered upon her 106th year last Christmas. She was born there in the same year that Dr Samuel Johnson and Boswell visited Skye, and met with Flora Macdonald, the Jacobite heroine.....During the 105 years of Widow Maepherson's life she has lived in a turf hut, the smoke from the peat fire on the hearth finding its way out by every crevice, and giving a lustre, as if varnished, to the rafters which support the thatched roof. She has survived six lords of the isle, the present Lord Macdonald being the seventh. She has never been out of the island, and does not understand one word of English, but converses freely in Gaelic. She has been blind for ten years, but her hearing and memory are both good, and she is nursed by her daughter Kitty, who is unwearied in her attendance upon her old mother."

W. I. R. V.

SALE BY CANDLE.—Consul Tremlet, in his report to the Foreign Office on the trade of Saigon and Cochinchina in 1878, says that cultivated State land, or land bearing trees in full growth, can only be had by public sale, and the auction is by candle, the dying out of three lights before a higher bid is made settling the matter.

R. P. HAMPTON ROBERTS.

PERSONS NAMED JONATHAN EDWARDS.—Beside the two well-known theologians of America named Jonathan Edwards, I have met with the following bearers of this name. Whether, or how, they were connected with the American family I cannot say:—

Jonathan, son of Thomas Edwards, of Salop, by Anne, daughter of Humphrie Baskerville, of London. Another son was Humphrie Edwards, the regicide. Another, Sir Thomas, the first baronet of the family.

Jonathan Edwards, M.D., son of Samuel Edwards, of Newport, Salop. Living probably about 1650.

Jonathan Edwards, born at Wrexham. Entered as a servitor at Christ Church, Oxford, 1655; became Student, and ultimately Vice-Chancellor of the University (Wood). H. BOWER.

ANCIENT BELL INSCRIPTION.—On the third bell at St. Chad's, Lichfield, is the following, so far as I know, unique inscription, + OUR LADI MAHIS[A]UETH AL, in Gothic capital letters, several of which are transposed. The letter *it* in the third word is a mistake for *r*, and the letter *a* in "saveth" is omitted. THOMAS NORTH, F.S.A.

THE EMPLOYMENT OF WOMEN BY THE POST OFFICE.—It may be worth the while of "N. & Q." to record that the employment of women by the Post Office is not wholly modern. In *Bowles and Carver's Caricatures*, Tab. 1292, a, Brit. Mus. Library, vol. ii. p. 53, is a hand coloured mezzotint showing a post-woman ringing a bell to gather letters for a late despatch; an unlucky boy offers a letter to her in vain, as explained by the verses engraved below the print:—

"This simple Boy has lost his Penny,
And She without it wont take any;
What can he do in such a Plight?
This Letter cannot go to Night."

The print is entitled "The Letter Woman," was engraved by Philip Dawe after Henry Morland, and published by Carington Bowles, c. 1765.

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.

"**THE MURDERED QUEEN.**"—Who wrote a life of the late Queen Caroline under the title of "*The Murdered Queen; or, Caroline of Brunswick.*" By a Lady of Rank"? It was published in 1838, the same year in which Lady Charlotte Bury's *Diary of the Court of George IV.* was published, and in which Lady Anne Hamilton's *Secret History of the Reign of George IV.* was issued to the public,

though this latter bears on its title-page the date of 1832, and was no doubt printed in that year.

G. S.

"**SORSOWS**" FOR "SORROWS," ISAIAH VIII. 13.—I have a Bible in which the word *sorsows* is printed instead of *sorrows* in Isaiah viii. 13. Can any of your numerous readers tell me if this is a well-known blunder, as there is no copy in the British Museum of my edition, and I cannot find any one who has or has seen another copy?

EDWARD SCOTT.

British Museum.

"**YOU DON'T LIVE IN A GARRET.**"—I recently heard the following dialogue in a square at a seaside place, where the gardener was cutting down a tree:—Small Boy: "What are you cutting down that tree for?" Gardener: "Because I was told."—Small Boy: "I think you are spoiling the garden." Gardener: "What right have you to give an opinion? *You don't live in a garret.*" Is this saying proverbial, and what is its origin?

Q. D.

MEMOIRS WRITTEN WITHOUT THE CO-OPERATION OF "THE FAMILY."—Many memoirs have been written without the co-operation of the immediate families or representatives of the heroes biographized, among which may be mentioned the lives of Nelson by Clarke, Southey, McArthur, Charnock, White, Churchill, and Harrison; the lives of Scott by Allen, Grant, and others; the lives of Melbourne, Wellesley, and Lalor Sheil by Torrens; of Napoleon by Sir Walter Scott; of Burke by Prior, Croly, and MacKnight, and some of the best of Lord Campbell's biographies; while of Wellington we have lives by Clarke, Scott, Maxwell, Jackson, Soane, Wright, Sherer, Magill, Alexander, and Colonel Tucker. Can any of your correspondents supply other illustrations?

CLIO.

A JANUS-HEADED FIGURE ON A BAVARIAN ESCUTCHEON.—What is the meaning of this symbol on a Bavarian coat of arms (1750)? A crowned Janus-headed figure to the waist. The right face is feminine, and the hand below holds a key. The left face is male and bearded; the hand holds a sceptre, and an incense pan rests beside it. A.

A NURSERY RHYME.—

"Under the furze is hunger and cold,
Under the broom is silver and gold."

Can any of your readers tell me the origin of this nursery rhyme?

D. S.

JESUIT PORCELAIN.—Can you give me any information, or refer me to any authority, as to the statement that the Jesuits in China caused native artists to paint Christian subjects on porcelain, to aid them in propagating the faith? I have heard

this stated as a fact, and should like to have further information on the subject.

W. M.

THOMAS DUNCOMBE, M.P. FOR FINSBURY.—Did he introduce a Bill into Parliament in reference to the various theatres in London being closed during the whole of Holy Week?

B. RUSPINI.

LUTHER'S HYMNS.—Luther published a psalm book, 1524, composed and set to music chiefly by himself; the contents were, therefore, rather what we should now call hymns than psalms. Were they accompanied with the musical notation? Is there any English version of them? Are they procurable? I know what Hawkins says about Luther, that "he was deeply skilled in music." This particular statement I do not believe, though I quite think he must have possessed naturally a fine musical temperament. I do not allude above to the *Psalmodia* of 1553, with preface by Melancthon, published at Norberg by Hayn. Le Jeune and Goudimel, early in the seventeenth century, published psalm tunes adapted to the *canto fermo* of the Roman Gradual for the most part, and intended for four voices; in fact, treating them as chorales. I have never seen them; are they procurable?

C. A. WARD.

Mayfair.

"THE PEST OF MANKIND."—Can any of your readers supply me with the exact words of a verse in which soldiers are likened to poppies in corn, and are styled the "pest of mankind"? I have a very distinct recollection of the sentiment, but have quite forgotten alike the words and the name of their author.

RICHARD EDGUMBE.

Aigle, Switzerland.

MARTIN HUSSINGTREE.—There is a parish of this name near Droitwich, and I have thought that Hussingtree was a corruption of *Housing-tree*, as I have noticed in that parish a shed that was thatched and placed beneath an old bur oak that shadowed it with its branches. It was an old erection, and had certainly stood there a number of years, but I now see there are but faint relics of it left. In various parts of the county I have noticed sheds placed against old trees, the trunk forming their backs, and thus making a shelter for cattle, or for men surprised by a storm in the fields. I should like to know if any other place has taken its name from such sheltered erections, which when once put up are suffered to remain until upset by the decay of years.

EDWIN LEES, F.L.S.

Worcester.

EFFIGY OF A PRIEST IN BEVERLEY MINSTER.—I should be glad to know if any exhaustive description of this interesting effigy occurs in any of our archaeological publications. The accounts given by Oliver, Poulson, and Gough are very inaccurate, especially in the blazon of the shields of

arms. It would be interesting to know whether another mediæval instance occurs of the royal arms being depicted as quarterly, 1 and 4 England, 2 and 3 France ancient, as on the apparel of the albe on this effigy.

W. H. ST. JOHN HOPE.

Peterhouse, Cambridge.

[See "N. & Q.," 5th S. vii. 268, 235, 356, 495; viii. 256, with regard to the latter, or heraldic, portion of this query.]

MORTUARIES OR CORSE PRESENTS, due to the minister in many parishes on the death of his parishioners, were fixed by statute 21 Hen. VIII. cap. 6—except when less was customary—as follows, viz., for every person who leaves goods to the value of 10 marks, but under 30*l.*, the sum of 3*s.* 4*d.*; above 30*l.* and under 40*l.*, 6*s.* 8*d.*; above 40*l.*, 10*s.* I should be glad to know how I can obtain information as to where these still exist. The mortuaries paid on the death of clergy in Wales to the bishop of the diocese were abolished by 12 Anne, and by the 28 Geo. II., cap. 6, a money payment was substituted as a payment in Chester diocese in like case, in lieu of the best horse, bridle, saddle, spurs, cloak, hat, gown, and signet ring of the deceased parson.

J. BENHAM SAFFORD.

"ALL WARE."—While I am writing two men are bawling "All ware cauliflowers." Will some reader kindly tell me the meaning of this? I have observed that the term is only used with certain articles. I have heard "All ware new potatoes," but never "All ware" green peas, these being offered to the public as "All yong peas." Halliwell gives, *s.v.* "Ware," "Corn, barley, oats, *Cambridge*; goods, dairy produce, *West*." Supposing cauliflowers and peas to be defined by goods, why the "all"?

CLARRY.

"BRITISH CURIOSITIES IN NATURE AND ART."—I have lately picked up a small book thus entitled, but am unable to determine its date, as the title-page is missing. I should be greatly obliged if any correspondent of "N. & Q." could assist me in doing so. As a guide I give a short description of the book. It appears from references in the book that, besides the title-page, my copy also wants a folding sheet as frontispiece. The preface runs over six pages, and then commences chap. i., headed "The British Curiosities in Nature and Art, Ancient and Modern, &c." The book is divided into sections, each county constituting a section, of which there are thirty-eight, running over 122 pages, and ending with the county of Northumberland. Then follows chap. ii., "Curiosities in Wales," which ends at p. 125. On p. 127 commences an appendix, in two chapters: chap. i., "Concerning the Post Stages," &c., and chap. ii., "An Alphabetical Account of the Market Towns in England, with the Days of their Markets and Fairs." This concludes the volume at p. 158. I

see that Lowndes mentions three editions of the book, viz. 1713, 1721, and 1728.

ALGERNON F. GISSING.

Wakefield.

ST. PETER AD VINCOLA.—Wanted instances of this dedication in addition to the church in Rome and that in the Tower of London. J. T. F.

Bp. Hatfield's Hall, Durham.

THE GREENS OF NORTHAMPTONSHIRE.—Could you favour me with any information touching the descendants of this family down to 1740 or thereabouts? If so, I should feel greatly obliged.

OBLIGE.

DIODORUS SICULUS.—Henry, the historian, quotes this author as saying, "Such is the excessive severity of the winter in Gaul, that it produces neither vines nor olives." When Diodorus flourished (*circa* 44 B.C.) was this true of the whole of Gaul, or only of a part of it? If the former, how is the change of climate commonly accounted for? "Colder than a Gallic winter" is said to have been a proverb among the Romans.

H. W. COOKES.

"THE MONTHLY CHRONICLE."—I have now before me vols. i. and ii. of the *Monthly Chronicle* for the years 1728 and 1729 (London, 4to.), and I shall be very glad to know how many volumes were published. It is, I can say with regard to the two volumes I have seen, an interesting work, containing many curious and important particulars. In the second, p. 29, this announcement appears:

"On this day [Feb. 6, 1729] the first volume of this work, for the year 1728, printed on royal paper, and curiously bound by Mr. Brindley, Book-Binder to her Majesty, was presented to his Royal Highness the Prince of Wales by the Proprietor, who had the honour to kiss his Royal Highness's hand."

ABHBA.

"MARRIAGE RITES, CUSTOMS, AND CEREMONIES OF THE UNIVERSE." By Lady Augusta Hamilton. 1822.—Who was "Lady Augusta," for I cannot find any person with whom I can identify her in the peerages or baronetages of that period?

H. M.

Athenæum.

A PORTRAIT OF CHARLES I., in high-crowned hat, "J. Gaywood fecit," size 8vo.—Is this portrait scarce, and was it taken at the trial? I found it inserted in *England's Black Tribunal*. Will somebody kindly tell me who was Adolphus Mekerechus? I have his portrait by James Basire, and I think he wrote a dissertation on the Greek verb.

H. T. JENKINS.

4, Palmerston Road, Southsea.

BIBLIOGRAPHY OF HAMPSHIRE.—I am making collections for a more complete bibliography of Hampshire than has hitherto appeared. To this

end will your readers be good enough to send me *direct* notes of books, biographies, magazine articles, or anything relating to the subject? I possess the *Bibliotheca Hantoniensis* and Sir Wm. Cope's *Catalogue* of his Hampshire collection, both of which are far from complete. J. S. ATTWOOD.
5, Castons Road, Basingstoke.

AUTHORS OF BOOKS WANTED.—

Hints on Toleration. In Five Essays. By Philagatharches. Second edit. Lond., 1811. 8vo.

The Two Rectors. Lond., 1824. 12mo.

The South-West. By a Yankee. New York, 1835. 16mo. 2 vols.

A Voice from America to England. By an American Gentleman. Lond., 1839. 8vo.

Change for the American Notes. By an American Lady. Lond., 1843. 8vo. C. W. SUTTON.

AUTHORS OF QUOTATIONS WANTED.—

"Lost somewhere, between sunrise and sunset, two golden hours set in sixty diamond minutes. No reward is offered, for they are lost for ever."

"But happy Lidian, for he never
Watched the caprices of a pretty face,
Nor longed, as I have longed, with vain endeavour,
To tear that plaguey wall of Mechlin lace."

D. S.

Lines describing the pleasures of convalescence, commencing, I think,—

"See the wretch who long has tossed
On the thorny bed of pain";

and ending,—

"The common air, the sun, the skies,
To him are opening Paradise."

NORVAL CLYNE.

"Again he grasps the victor's crown
Marengo's carnage yields,
Or bursts o'er Lodi, beating down
Bavaria's thousand shields."

JOHN PICKFORD, M.A.

"It has lightened—on the Danube!"

Quoted by Bunsen, in a letter written Oct. 23, 1853. See *Clips from a German Workshop*, iii. 456.

A. L. MAYHEW.

Replies.

THE WHITE HORSE OF KILBURN.

(5th S. xi. 289, 310; xii. 94.)

'Twas on the 2nd of August last, if I remember rightly, when EBORACUM, speaking *ex cathedra*, announced in "N. & Q." that my reply under this heading was incorrect. For whereas I had told in brief the legend of the White Mare of Wissoncliffe, that legend, said EBORACUM, is derived from the signboard of an inn in the town of Thirsk, and the White Mare, said he, is really a White *Mere*, and has no more to do with horse-flesh than peasoup has to do with Magna Charta. On receiving this unexpected blow I bethought myself that if a man should put up at the sign of "St. George and the Dragon," and should discover that the story of the saint was derived from

the signboard of his inn, that discovery would appear marvellous indeed. And I even ventured to think that the connexion between peasoup and Magna Charta, so vehemently denied by EBORACUM, might be established to the satisfaction of any reasonable mind, if one had leisure to pursue the subject. Nevertheless, I kept silence, though it was pain and grief to me, until I should have revisited the neighbourhood and should have inquired of the natives whether these things are so or not: which I have now done, and that in a fashion most simple and direct. Walking towards the Wissoncliffe, whose grey crags, glowing with sunshine, rose high above the woods of Gormire, I met certain lads of the village, and asked them, "What do they call yon Scar?" "T' White Meare!" replied the lads in chorus. "And what do they call it t' White Meare for?" "Why," said one, "there's a taale about a white meare 'ut jumped ower t' scar wi' a jockey, and they was drooned i' Gormire."

It were tedious to say how often I asked the same question and received a like answer. But at last, in the park-like meads above the village, there came a cheery farmer, who, after telling me again the story of the jockey and the "meare," observed, as he pointed to Rowston Scar, beyond which is the White Horse of Kilburn, "You see, sir, they'd gotten a White Meare up o' this scar, and so I lay they jost maade a White Horse to match her, out yonder." And this probably is the truth of the matter, whosoever was the maker of the White Horse.

EBORACUM, if his *nom de plume* means anything, should know that in the North Riding a *mare* is called a *meare*, and that to speak of Gormire as the White Mere of Wissoncliffe may fairly remind one of the celebrated statement that a lobster is a "red fish." For, first, Gormire is not white, and, secondly, it is not a mere. A mere, as Windermere or Grasmere, or Seamer Mere near Scarborough, is a piece of water lying low at the foot of hills, and often in marshy ground (see Mr. Wedgwood's *Dictionary*). But Gormire lies in high hard ground, far up among the hills. It is not a mere, it is a *tarn*—a dark and somewhat gloomy tarn, beautiful with green "alps" about it on one side, and woods and cliff-like crags on another, but still eerie and wild and lonesome, as befits the local tradition which says that a town is submerged beneath it. Short of the Lake country, however, there is no fairer northern scene: that grand cirque of crags sweeps round to Rowston Scar and the lonely peak of Hood Hill, where the Devil's large footprint may still be seen: and from the Hamilduns above you look away over their wild moors to Scotch Corner, where the battle was, and down to Byland Abbey, where King Edward lay, and far below, by church and village and bright stream, the green Vale of Mowbray opens out upon the Vale of York, and fronts the western wolds. But I must be brief. Let EBORACUM turn

to Gill's *Vallis Eboracensis*, a work not of original research, it is true, but respectable and honest, and there he will find mentioned the tradition of the "White Mare Crag," and the couplet which says that

"When Gormire riggs shall be cover'd with hay,
The White Mare of Whitestonecliffe will bear it away."

But he will not find the White Horse of Kilburn. And why? Because in 1852, when Gill's book was published, that White Horse (as the Frenchman said) was not still born.

In one thing I agree with EBORACUM, to wit, in thinking that the White Horse wants "scouring," and that the neighbours should subscribe to scour him. At present his mighty form is fast acquiring a hide of nettles, which obscures him so much at a distance that even the editor of "N. & Q.," I have reason to believe, has looked for him in vain.

One more point: EBORACUM says that Hambleton, and not Hambleton, is the proper spelling of the name borne by these wild hills. Well, I have looked into this question too, finding little help from books, but finding that local usage doubtfully favours the *t*. And therefore, knowing that Hamildun is the old name, and *dun* the proper affix, one may gracefully concede the *t* to those who prefer it.

A. J. M.

BIBLIOGRAPHY OF LOUIS XVIII'S REIGN.

(5th S. x. 107, 199, 369, 434.)

I beg to thank D. for his note. I had surely given too little, since that note contains the mention of several books I had omitted, and I can now contribute a new list of many others. Well aware of the imperfection of this attempt to compile a list of all French books relating to the first part of Louis XVIII's reign, I should be much indebted to D. or any other contributor who would kindly complete it. I could have named, it is true, many works on the Congress of Vienna, but I thought it was enough not to pass this great event over in silence, as it does not interest France only, but Europe at large, and deserves a special bibliography. I would say the same of the campaign of 1815, observing, however, that the book quoted in my first list was written by Edgar Quinet, and, with all respect to D., I do not think that such books as E. Quinet wrote exist by thousands, nor even by hundreds. I do not see plainly how half the books of Sainte-Beuve must be included in a bibliography of Louis XVIII's reign. The *Portraits* and *Causeries du Lundi* certainly contain many essays dealing with the men of the Restoration, although I do not think such essays form the half of these numerous volumes. But how far is the Restoration concerned in so many other works which the famous French *homme de lettres* gave to the world, the most important of which are: *Tableau de la Poésie Française au XI^e Siècle*; *Vie,*

Poésies et Pensées de Joseph Delorme; Livre l'Amour; Consolations; Volupté; Pensées d'Adôit; Histoire de Port-Royal, 6 vols.; Étude sur Virgile; Le Comte de Clermont et sa Cour; Les Rayons Jaunes, &c. ? This is what I do not know, and about which I should be very glad to be enlightened. My second list is appended :—

Almanach des cumulards, ou dictionnaire historique des dits cumulards, avec la note très-exacte de leurs livres appointements, traitemens, pensions, etc., le tout mis en lumière par un homme qui sait compter. Paris, 1821. 12mo.

Anne (Th.). Éloge historique du duc de Berri. 1820. Année (une) de l'empereur Alexandre, ou résumé de ses principaux actes. Paris, 1814. 8vo.

Anot de Maizières (C.). Discours sur la nécessité du maintien de la charte constitutionnelle. 1819. 8vo.

Audin (J. M. V.). Notice historique sur la princesse M. C., duchesse de Berri. Paris, 1816. 18mo.

Auguis (P. R.). Correspondance de Louis XVIII. avec le marquis de Favros. 1815. 8vo.

Babié de Bercey (F.). Dictionnaire des non-griouettes. Paris, 1816. 8vo.

Baginet (A. P.). Histoire véritable de Tschén-Tschéonli (Duc Decazes), mandarin lettré, premier ministre et favori de l'empereur Tien-Ki (Louis XVIII.). Paris, 1822. 8vo.

Barante (De). Des communes et de l'aristocratie. Paris, 1821. 8vo.

Barante (De). La vie politique de M. Royer-Collard, ses discours et ses écrits. Paris, 1863. 2 vols. 12mo

Barante (De). Lettres et instructions de Louis XVIII. au comte de Saint Priest. Paris, 1845. 8vo.

Barante (De). Mémoires historiques et littéraires. Paris, 1836. 3 vols. 8vo.

Bastide (L.). Vie religieuse et politique de C. M. de Talleyrand, duc de Bénévent. Paris, 1838. 8vo.

(A. de Beauchamp.) Mémoires de J. Fouché, duc d'Otrante, ancien ministre de la police générale de France. Paris, 1824. 2 vols. 8vo.

Beaupoil de Saint-Aulaire (E.). Oraison funèbre de M. le duc de Feltre, pair et maréchal de France, ex-ministre de la guerre. Paris, 1818. 8vo.

Beck (J. J.). Oraison funèbre de S. M. Louis XVIII., roi de France et de Navarre. Strasbourg, 1824. 8vo.

Bellet (L.). Biographie des condamnés politiques en France sous la Restauration. 4 vols.

Béraud (A.). Mémoires sur les événements de 1815, et sur l'empereur Napoléon. Paris, 1818. 2 vols. 8vo.

Bermejo (A. G.). Oracion funeral de Luis XVIII., rey cristianissimo de Francia y de Navarra. Madrid, 1824. 4to. (With the French translation.)

(A. J. Q. Beuchot.) Dictionnaire des immobiliers, par un homme qui, jusqu'à présent, n'a rien juré et n'ose jurer de rien. Paris, 1815. 8vo.

Beugnot (A.). Vie de L. Becey, ministre d'État, et directeur général des ponts et chaussées et des mines sous la Restauration. Paris, 1852. 8vo.

Bigault d'Harcourt. Oraison funèbre de S. M. Louis XVIII., roi de France et de Navarre. Le Mans, 1824. 8vo.

Biographie des commissaires de police et des officiers de paix de la ville de Paris. Publié sur le manuscrit de M. Guyon. Paris, 1826. 32mo.

Biographie des députés de la chambre septennale de 1814-1820. Bruxelles, 1826. 8vo.

Biographie des hommes vivants. Paris, 1816. 5 vols. 8vo.

Biographie pittoresque des députés. Paris, 1820.

Bonaparte (L.). La vérité sur les Cent Jours. Paris, 1825. 8vo.

Bonnal (Ed.). Manuel et son temps. Étude sur l'opposition parlementaire sous la Restauration. Paris, 1877. 18mo.

Bonnechose (E. de). Christophe Sauval, ou la Société en France sous la Restauration. Paris, 1836. 2 vols. 8vo. (Already mentioned by H. A. B., 5th S. x. 199.)

Bonnicie (P. E.). Oraison funèbre de Louis XVIII. Lyon, 1824. 8vo.

(Bory de Saint-Vincent.) Justification de la conduite et des opinions politiques de Bory de Saint-Vincent. Paris, 1815. 8vo.

Bouchet. La vie et le procès du général Mouton Duvernet. 1815. 8vo.

Bouillet. Notice historique des évènements qui se sont passés dans l'administration de l'Opéra, la nuit du 13 février, 1820. Paris, 1820. 12mo.

Bourienne (F. de). Mémoires sur Napoléon, le Directoire, le Consulat, l'Empire et la Restauration. Paris, 1829 30. 10 vols. 8vo. (Written by M. de Villemarest.)

Bouvens (de). Oraison funèbre de très haut, très-puissant et très excellent prince Louis XVIII., roi de France et de Navarre. Paris, 1824. 4to and 8vo.

Breton (L. J.). Oraison funèbre de très-haut, très-puissant et très-excellent prince Louis XVIII., roi de France et de Navarre. Angers, 1824. 8vo.

(A. Bulos.) Bourienne et ses erreurs volontaires et involontaires, par A... B... Paris, 1830. 2 vols. 8vo.

Calmon (M. A.). Histoire parlementaire des finances de la Restauration. Paris, 2 vols. 8vo.

Capefigue (B. H. R.). Les Cent Jours. Paris, 1840. 3 vols. 8vo.

Capefigue. Le Congrès de Vienne et les traités de 1815, avec une introduction historique. Publié sous la direction du comte d'Angebert. Paris, 2 vols. 8vo.

Carné (De). Études sur l'histoire du gouvernement représentatif en France de 1789 à 1848. Paris, 1855. 2 vols. 8vo.

Carrion-Nisas (A. H. F. V. de). La jeunesse française. 1820. 8vo.

Carrion-Nisas (A. H. F. V. de). La France au xix^e siècle. 1821. 8vo.

Castille (C. H.). Histoire de soixant ans (1789-1850). Paris, 1859-63. 4 vols. 8vo.

Cauchois-Lemaire (L. F. A.). Lettres sur les Cent Jours. 1819.

Cauchois-Lemaire (L. F. A.). Lettres politiques, religieuses et historiques. 1828-32. 2 vols. 8vo.

Champrobret (P. de). Le comte d'Artois et l'émigration, histoire impartiale. Paris, 1837. 8vo.

Chansonnier (Le) des amis du roi et des Bourbons. Paris, 1815. 12mo.

Charlemont (J. B.). Procès du maréchal Ney. Paris, 1816. 18mo.

Châteaubriand (F. R. de). De Buonaparte, des Bourbons, et de la nécessité de se rallier à nos princes légitimes. Dijon, 1814. 8vo.—Supplément, Paris, 1814. 8vo.

Châteaubriand (F. R. de). De la monarchie selon la charte. Paris, 1816. 8vo.

Châteaubriand (F. R. de). De la Restauration et de la monarchie élective. 1831. 8vo.

Châteaubriand (F. R. de). Du système politique suivi par le ministère. Paris, 1817. 8vo.

Châteaubriand (F. R. de). Le roi est mort, vive le roi! Paris, 1824. 8vo.

Châteaubriand (F. R. de). Rapport au roi dans son conseil sur l'état de la France. Paris, 1815. 8vo.

HENRI GAUSSERON.

Ayr Academy.

(To be continued.)

TEA DRINKING (5th S. xii. 288, 390).—Arrested on their downward course to the buttermen are four numbers of the *Anti-Teapot Review* (1864), at present in my possession. This was a quarterly publication of the Anti-Teapot Society, and was brought out for its proprietors by Houlston & Wright, 65, Paternoster Row, with the assistance of Wheeler & Day of Oxford and Golder of Reading, at which last place the A.T.S. was founded in 1862. As appears from the internal evidence of the "organ," it was no enthusiastic wish to convert tea toppers into anything else that called this body into existence; it was rather a desire to oppose and to cast scorn on the narrowness of mind that seems to be encouraged in circles which, by no very violent figure of speech, may be said to be described around a teapot. In other words, the A.T.S. was a combination against modern Pharisaism. Thus speaks the *Review* (No. 1, May, 1864) for itself:—

"Many persons either do not, or pretend not to, know what Teapotism is. In consequence of this ignorance or affectation we shall, in a few words, try to describe the leading features of the male and female Teapot.

"Teapotism is a magnificent profession, but a very sorry practice; it professes a large-hearted liberality, unbounded piety, and the enunciation of true principles, but its practice is that of a narrow-minded clique who condemn all who go not with them. Its piety consists in hero-worship and the circulation of illiterate tracts calculated to attract the strong and to confound the weak; it is bounded on the north by the platform and meeting-house, and on the south by scandal, hassocks, and Tea, whence the name of Teapots," &c.

The article ends with the assurance:—

"The Society will go on as it began, it will remain strictly private, enforce the same rules, and show that it is the enemy, not of tea, but of Teapots."

Poorer brew than the Anti-Teapots produced one would hardly expect to find even in a Teapot tract, and yet my copy of the *Review* No. 1 was of the third edition, Nos. 2 and 3 profess to be of the second, and all four had the unusual advantage of being "edited by Members of the Universities and written only by Members of the Anti-Teapot Society of Europe."

The qualifications for membership were, 1. To read the rules. 2. To fill up the form of admission, to be had in English, French, German, Dutch, and other languages. 3. To be nominated and seconded by any two officers. "The latter (*sic*) wholesome rule was introduced so that inquisitive people might be prevented from joining the Society out of sheer curiosity." I hope no one joined it from any other than the highest motives; but it must have been considered a great honour to belong to it—almost as great, perhaps, as it is nowadays to be in a position to place the initials of the Royal Hypothetical Society after one's undistinguished name—and the *Review* is impressive with announcements in which we find that one happy maiden was united by two clerics to —, Esq., A.T.S.,

M.R.C.S., and that another became the wife of —, Esq., A.T.S., M.A. A lodging-house keeper in Northumberland Court could not only boast of the healthiness of his place of residence, but could enforce his claims to patronage by saying that he was "fully recommended by the President of the A.T.S.," whose portrait, by the way, was offered to the admiring and to the merely curious for eighteenpence. There was an A.T.S. Choral Society, there were A.T.S. clubs for boating, cricket, and fives, and the authorized uniforms for athletic Anti-Teapots were advertised by certain tailors in Oxford and in London. What, I would ask, in concluding a note which is perhaps already too long—what has become of all this vast organization? Is it still being brought to bear upon Teapots, or have they proved too powerful for their antagonists' perseverance? I have an impression that Teapots are not yet entirely stamped out, but no one ever speaks of them by that name in 1879; and, as far as I know, neither M.A. nor M.R.C.S. would at this time think of gilding his collegiate qualification with the mystic glory of A.T.S. ST. SWITHIN.

"BEDWINE," "BETHWINE," &c. (5th S. xii. 408.)—Consult the *Dictionary of English Plant Names*, part I, by Britten and Holland, published for the English Dialect Society. *Bedwine* occurs in Dorsetshire, Hampshire, and the Isle of Wight; *bethwine* in Gloucestershire, Hampshire, and Sussex. We also find *bedwind*. The termination *wine* is a common corruption for *wind*, *i.e.*, that which winds about; just as *bine* is of *bind*, *i.e.*, that which binds. In the west of England *bedwen* is applied to the birch tree; this is merely the Welsh *bedwen*, a birch. It is possible that *bedwine* is the same word, misunderstood and misapplied.

WALTER W. SKEAT.

I feel rather disposed to take exception to Mr. ALLSOPP'S statement that *bedwine* and the other names he cites are "the popular names by which *Clematis vitalba* is known." Surely *traveller's joy*, which he afterwards quotes, together with *old man's beard* and *virgin's bower*, are far more deserving the title of "popular." Are not *bedwine*, &c., rather local names? To wit, *bedwine* is used for *C. vitalba* in Dorset and Hants, and *bethwine* is a Gloucestershire form of the same. *Beggar's brushes* again is a Buckinghamshire term, according to Britten's *Dict. of English Plant Names*, which also gives, under "Devil's Cut," "wood of the wild clematis dried and used by boys for smoking. Pulman." At the derivation I can only guess. Probably *wine*=*vine*, with reference to its twisting habit. Devil's cut=(perhaps) gut, for same reason. T. F. R.

THE FINAL "E" IN PLACE-NAMES IN DOMESDAY BOOK (5th S. xii. 367).—Your correspondent

W. F. R. asks a question which interests me, and which I should be glad to see answered. In the adjoining parish to my own is an ancient hamlet called locally "Ob Lench." In the parish registers of Church Lench, the mother parish, it is so spelt (varied by an "H" occasionally) till about the year 1792, when it begins to appear as "Abbot's Lench." Now it is always so spelt and entered, and called by educated people, with a few exceptions.

Till within the last twenty years it formed part of the parish of Fladbury. Now it is very properly annexed, for all ecclesiastical purposes, to Church Lench, being close to that church and village and some miles away from Fladbury. In Nash's *Worcestershire* it is spelt "Abbe Lench" and "Habbe Lench." The ancient pronunciation in the "vulgar tongue" is exclusively "Ob." I may mention that in my part of Worcestershire the vowel *a* is called *o*; for instance, *man* is *mon*, *apple* is *opple*. The local names Ballard and Stanley are always Bollard and Stonley. *A priori*, therefore, one would be prepared to find "Ab Lench" in authoritative ancient documents. In Domesday Book it is found as "Abe Lenz." But what I want to know is, Was the final *e* formerly sounded? Is the word "Abe" a monosyllable or dissyllable in Domesday? If so, it should now be pronounced as "Abby Lench," whatever form of spelling be adopted. But, on the other hand, is not old local pronunciation a pretty safe witness, not hastily to be discarded? If so, in this case the final *e* is mute and superfluous for all purposes of pronunciation. As against this (if I may be borne with for being personal) my own name, under an infinity of spellings, has, so far as I am aware, always been a dissyllable, and yet in its most ancient form it would seem to have been spelt *Chafe*. If, therefore, the present pronunciation of it, *Cha-fy*, has descended continuously from ancient times, the final *e* must have been always sounded.

W. K. W. CHAFY-CHAFY.

Rous Lench.

SHREWSBURY SCHOOL MOTTO (5th S. xii. 306.)

—A copy from the original will show another variation, in the order as well as in the accents. It is properly:—

Ἐὰν ᾖς φιλομαθῆς, ἔσῃ πολυμαθῆς.

Isocrates, *Orat. ad Demonicum*, p. 51 C., Cantabr., 1636.

The iota should have had to be in line, as the inscription was in capitals; and if this and the mistake in accent were subsequently noticed, the question would be, whether it was worth while to alter them and rework the whole. Such an inscription, as a workman's production in its form, is not likely to be taken by any one as an authority. Such mistakes in ancient as well as modern inscriptions are well known. ED. MARSUALL.

Sandford St. Martin.

The origin of the motto is given in the following extract from a local history:—

"The original schoolroom was built of timber, and the present chapel tower and library were added in the year 1595. The wooden building was taken down, and, in 1630, its place was supplied by the present stately edifice of Grimsbill stone. In the centre is a gateway, adorned on each side by a rude Corinthian column, supporting statues of a scholar and a graduate in the costume of the time. Over the arch is a Greek inscription from Isocrates:

Ἐὰν ᾖς φιλομαθῆς ἔσῃ πολυμαθῆς,

meaning that a love of learning is necessary to a scholar. Above are the arms of Charles the Second."

So far the local history. On examination I find that C. S. J. is correct in his transcript, and the mistake arose possibly from the copyist transferring the iota subscript to the space above the line and making an accent of it. MDCXXX. ΔΙΔΑΣΚΑΛΕΙΟΝ occurs above the quotation.

BOILEAU.

ERASMUS WARREN (5th S. vii. 226, 356.)—Thomas Baker says (MS. xxxiv. 375):—

"Born at Chippenham, Cambs. (Dr. S. Knight, who says his father was a minister), 1643. Called in a book I lately met with *infamæ notæ scriptor* (Dr. K.). He has wrote: *Geologicæ*; or, *a Discourse concerning the Earth before the Deluge, wherein the Form and Properties ascribed to it in a Book entitled 'The Theory of the Earth' are excepted against*, &c., Lond., 1690, 4to. He is said to have written a treatise entitled *Religious Mourning*, &c."—See Watt.

Warren was of Christ's Coll., Cambr., B.A. 1660-1, M.A. 1664. Another of both names was of Trin. Coll., B.A. 1763, M.A. 1766, Rector of Great Bromley, Essex, 1767, and minister of Hampstead, d. Monday, Dec. 8 (? on Nov. 30), 1806 (*Cambr. Chron.*, Dec. 20, 1806; *Genl. Mag.*, 1806, pp. 1177-8, 1250a; *Alumni Westm.*, 373). See Thomas Burnett's *Answer to the late Exceptions made by Mr. E. W. against 'The Theory of the Earth,'* 1690, fol.; *Short Considerations on Mr. E. W.'s Defence of his Exceptions*, 1691, fol.

Erasmus Warren, son of the Rev. E. W., born at Wallington, Suffolk, educated at Norwich School under Mr. Burton, was admitted sizar of St. John's College, Cambridge, Nov. 3, 1686, *at. seventeen* (tutor Mr. Browne), but took no degree. JOHN E. B. MAYOR.

Cambridge.

WELSH MOTTO (5th S. xii. 429.)—"Hwy peri elod na golud," which is generally translated "Fame lasts longer than riches," or "Longer will fame last than wealth," is the family motto of Lloyd of Aston, Salop, and Rosindale, Lancaster (see Burke's *Landed Gentry*, 1851, i. 748). This motto is also to be found in C. N. Elvin's *Handbook of Mottoes*, 1860, a very useful little volume, of which some years since I made an index. I think I understood at that time from Mr. Elvin that he was preparing a second, corrected and enlarged, edition of his work, but I have never

seen it; I should be glad to know whether it has been published. Whilst upon this subject may I observe, with respect to Fairbairn's *Crests*, that the value of this very handsome work is much diminished by the want of a good index? If you know the name of a family you can readily learn from this work the crest belonging to it; but if you only know the crest, it affords no guide to the question, To whom does that crest belong?

EDWARD SOLLY.

"DULCARNON" (5th S. xii. 407.)—I have explained this word, its etymology, and everything belonging to it at great length, but I forget where; I think in the *Academy*. Briefly to recount the chief points, it comes to this. *Dulcarnon*, or the "two-horned," was an epithet of Alexander. It was also applied, in jest, to the forty-seventh proposition of the first book of Euclid, with its two squares sticking up like horns. Hence it meant a difficult problem, the sense in Chaucer. Besides this, the fifth proposition, now called the asses' bridge, was once called "the putting to flight of the miserable," or, as Chaucer calls it, "the flemyng of wrecches," which has the same sense. Chaucer has mixed up the two propositions.

WALTER W. SKEAT.

EDWARD BLOUNT (5th S. xii. 407.)—Edward Blount was a bookseller in St. Paul's Churchyard. He was the son of John Blount, of St. Philip's, Bristol, who was the third son of John Blount, of Eldersfield, co. Worcester, and descended from Sir Walter Blount, *temp.* Edw. III., who married Sancha de Ayala. This Edward Blount edited several works besides Shakespeare, among others *Howe Subsecivæ* and *The Hospital of Incurable Fools*. See Croke's *History of the Blounts*, bk. iii. p. 284.

C. J. E.

ROBERT HARRIS, D.D. (5th S. xii. 408.)—See in Sam. Clark's *Lives* (1677), p. 431 *seq.*, his life, "such as 'tis," as honest Anthony says, "by his friend and kinsman Will. Durham." There are notices of him in all Wood's books, especially in the *Athenæ*, iii. 458, ed. Bliss. He was "father" of John Pointer (Calamy, *Continuation*, 103); known to John Rogers (*id.*, *Account*, 151; *Contin.*, 385). See Sam. Clark's *Lives* (1683), p. 17. One Dr. Harris in Bp. Patrick's *Life* (first ed.), 179. He was a relation of Richard Capel's (Sam. Clark's *Lives*, 1677, p. 303); letter of (*ibid.*, 424 *seq.*); saying of (Sam. Clark's *Lives*, 1683, 136); intrusive rector of Berriton and Petersfield, Hants (Baker MS. xxvii. 439). All the books relating to the Puritans, the Assembly of Divines, the Triers, and the like, give some account of Harris.

JOHN E. B. MAYOR.

Cambridge.

MALACHI HARRIS (5th S. xii. 408) B.D., fellow of Emmanuel, born at Banbury, preacher at Ham-

burg, then chaplain to the Princess Royal (MS. Baker in Brit. Mus., vi. 79, verso; of the transcript at Cambridge, B. 85). He was B.A. (Coll. Emm.) 1626-7, M.A. 1630, B.D. 1637, D.D. by royal mandate 1661.

JOHN E. B. MAYOR.

Cambridge.

DO TOWERS ROCK TO THE WIND? (5th S. xii. 387.)—I believe they do. Church towers rock when the bells are in full swing; and I remember being told, when I went over the lighthouse at St. Mary's in the Scilly Isles, that if this granite-built structure, with walls about a yard thick, did not bend to the tempest, it would break. Are not houses perceptibly shaken by the wind?

ALFRED GATTY, D.D.

Yes, perceptibly. Some years since I was at Salisbury with a friend during a heavy gale of wind. In order to test this very question we walked to the end of the city, near to the railway station, and sought out a house at a street end which we could bring in line with the centre of the steeple. The vibration of the tower was very perceptible; in fact, my friend said, "I will never go near the cathedral again when the wind blows."

J. F. NICHOLLS, F.S.A.

Sir George Gilbert Scott says, Yes:—

"The parish in which I was born had once a noble church with a central tower, which swayed so much in the wind as to cause certain cracks to open and shut so conveniently that the boys are said to have cracked nuts in them. One fine night—the *do-nothing* system having prevailed too long—the tower fell and destroyed the whole church."—*Personal and Professional Recollections*, by the late Sir George Gilbert Scott, R.A., p. 416.

C. W. PENNY.

Wellington College.

"GARRULOUS OLD AGE" (5th S. xii. 328.)—

"A fonde olde manne is often as full of wordes as a woman. It is, you wote wel, as sœe Poetes paynte vs, all the lust of an olde foolles life, to sitte wel and warme with a cuppe and a rosted erabbe, and driuil, and drinke and talke."*—*More's Works*, 1557, p. 1169.

R. R.

Boston.

EPITAPHS (5th S. xii. 326.)—

"Lean not on earth," &c.

This is from Young's *Night Thoughts*, Night iii., and should read:—

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed, at best; but, oft, a spear;
On its sharp point peace bleeds, and hope expires."

How little is known now of Young and his poetry! I believe his *Night Thoughts* were much read even in the first quarter of the present century. He is pompous and lugubrious, and his style is inflated and affected; still his *Night*

* The marginal note to this is "As true as the gospel. The lust of old folkes life."

Thoughts abound in fine sayings and noble, starting thoughts. I. J.

"THE UNIVERSAL MAGAZINE" (5th S. xii. 328.)—No. 1 of the *Universal Magazine*, published monthly, according to Act of Parliament, by John Hinton, at the King's Arms in St. Paul's Churchyard, London, price sixpence, was issued in Jan., 1747. This magazine was one of the earliest and most permanently successful rivals of the *Gentleman's Magazine*, and, after extending to one hundred and twelve volumes, it seems to have been discontinued in 1803.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have the *Magazine* from the second vol., Jan., 1748, to the eighty-ninth inclusive, July, 1791. I have not seen any volume of a more recent date.

WM. FREELove.

Bury St. Edmunds.

THE SURNAME "HOROBIN" (5th S. xii. 309.)—Richard Horobin, Iron Candlestick Maker, Goat Street, Wolverhampton" (Holden's *Tricennial Directory* for 1809, 1810, 1811, second vol., 8vo.).

T. B.

Birmingham.

ANCIENT PORTRAITS IN EARLY PRINTED BOOKS (5th S. xii. 324.)—If your correspondent will examine the *Nuremberg Chronicle*, Holinshed's *Chronicle*, and many other early illustrated books, he will find that to use the same cut eight or ten times over, in the same volume, to represent a different man or scene each time, is very moderate for an old printer.

Boston.

R. R.

"HALF EN DALE" (5th S. xii. 408.)—This is not a tenure at all, strictly so speaking. It merely means that So-and-so takes the half. If I were to rent the half of a field, I should be said to rent the "halfen deal." *Halfen* or *halven* is nothing but the word *half* with an old case-ending, and *deal* is the old word for part or share. It is the usual old expression for it, and *deal* was a necessary addition at a time when *half* usually meant side; thus the "right half" of a man was his right side. I have seen the phrase "halven deal" repeatedly, but can only at present refer to Mandeville's *Travels*, ed. Halliwell, p. 166. *Dale* exactly represents the old pronunciation of the word which we now spell *deal*, formerly *del*, *deel*, or *dele*.

WALTER W. SKEAT.

See Jacob's *New Law Dictionary*, Lond., 1762.

ED. MARSHALL.

Sandford St. Martin.

LOUIS XV. (5th S. xii. 409, 434.)—The enumeration of the chief works upon "Louis le bien-aimé" and his "bordel royal" would occupy several columns, if not pages, of "N. & Q." Mr.

STONE will no doubt have consulted—*Manuel du Libraire*, Brunet, vol. vi.; *Bibliotheca Britannica*, Watt, vol. iv., sub "Louis XV."; *Bibliographie Bibliographique*, Ettinger, vol. i. pp. 439, 1010; *Bibliographie des Ouvrages relatifs à l'Amour*, Gay, vol. iv. p. 333, vol. v. p. 429; *Bibliotheca Germanorum Erotica*, Noy, p. 81. A forcible description of the Parc aux Cerfs is given by Petrus Borel in chap. xxxvi. vol. i. of *Madame Putiphar* (noticed *ante*, p. 362).

APIS.

MR. STONE will find information as to the Parc aux Cerfs in *Madame de Pompadour*, by Edmond and Jules de Goncourt, new edition, 1878, which contains an appendix giving a list of the "portraits, bustes, et intailles" of that personage. The same authors published a volume entitled *La Du Barry*, and one on the Duchesse de Châteauroux was also (1878) "sous presse."

AUSTIN DOBSON.

Vide *Histoire de France*, par J. Michelet, vols. xvi. xvii.

EDWARD H. MARSHALL.

"DRUMCLOG" (5th S. xii. 328.)—I have heard the psalm tune commonly called "Martyrdom" spoken of as "Drumclog," in allusion, I believe, to a tradition that it was to this tune that the Covenanters were singing a psalm just before they were attacked by Claverhouse at Drumclog. I remember seeing many years ago, in a collection of psalm tunes, a foot-note referring to the tune thus: "This tune, 'Fenwick' or 'Martyrdom,' is by some called 'Drumclog,' and is," &c.

R. W. M.

Ayr.

This psalm tune was in Scotland fifty years ago, and may be so still, known as identical with Burns's "plaintive Martyrs worthy of the name." See *Cotter's Saturday Night*. It has also borne, or bears, the name of "Fenwick," and under each is set in common time. A version of it in triple time is given in the original edition of *Hymns Ancient and Modern*, No. 310.

J. M.

Fareham.

A. J. may obtain the music of this psalm tune by applying to J. Cameron, publisher, Buchanan Street, Glasgow. It is contained in his new edition of *Mitchison's Selection of Sacred Music*, published some years ago.

J. Og.

BULL-BAITING IN ENGLAND (5th S. xii. 328.)—Bull-baiting was not discontinued in England until a much later date than the 1750 mentioned by MR. GOLDING. At Birmingham the brutal sport was practised as late as 1816 or 1818. It took place in the Bull Ring, in the parish of St. Martin. I was a child at the time, and visiting friends in Prospect Place, then a country suburb, now a densely populated district inhabited by artisans. Suddenly the gates were burst open, and a terrified

multitude began pouring into the stable yard; the bull had broken loose, and was rushing madly among the crowd. This, I believe, was the last bull-baiting in Birmingham, and took place about the year 1816 or 1818. Possibly some town record may fix the exact date.

E. L. C.

I can carry the date on another three-quarters of a century from the time mentioned by your correspondent, for in a little book entitled *The Old Taverns of Birmingham*, published at that town in this present year, at p. 32 is given an interesting account of a bull-baiting that took place in the year 1826, in the adjoining parish of Handsworth. No doubt the sport was a favourite one with the inhabitants of Birmingham; witness the names Bull Street and the Bull Ring, two of the principal thoroughfares of the Midland metropolis at the present day.

J. S. UDAL.

Inner Temple.

This pastime was carried on in England at a much later date than 1750, as appears from allusions to it in an article (by the Rev. Sydney Smith) in the *Edinburgh Review*, 1809. Bull-baiting is made a statutable offence by the 12 & 13 Vict. c. 9, and the amending Act 17 & 18 Vict. c. 60.

EDWARD H. MARSHALL.

The last bull-baiting in Rochdale (Lancashire) took place in 1819, when seven people were killed in consequence of the falling in of the river wall. The baiting was performed in the bed of the shallow river (the Roche) in the centre of the town.

H. FISHERICK, F.S.A.

WHO WAS THE DUKE OF GLOUCESTER IN 1718? (5th S. xii. 423.)—The foundation upon which Mr. Gough Nichols has based his argument that it was Prince George William, and *not* Prince Frederick, whom George I. created Duke of Gloucester in 1718, is a very slender one. In the statement beneath the old nurse's portrait mentioned by Mr. Nichols, the names of the young prince are transposed from George William to William George. As the statement is inaccurate with regard to his names, it is very likely so in respect of his title. Moreover, it is just possible that the portrait was that of the nurse to Prince William (who may have also borne the name of George), the uncle of the princes in question. A warrant for his creation as Duke of Gloucester was issued in 1689, but he died before it passed the Great Seal. There is no authentic statement of the creation, or intended creation, of the Prince George William, who was born in 1717, as Duke of Gloucester.

The *London Gazette* of Jan. 11, 1718, announces that on the 10th inst. the king had directed a patent to be passed creating Prince *Frederick*, eldest son of the Prince of Wales, Duke of Gloucester. It does not appear on record that the warrant for his creation ever passed the Signet, or

that the patent ever passed the Seal. In his patent of creation as Duke of Edinburgh in 1726 he is simply described as "our most dear grandson Prince Frederick," without any mention of a pre-existing title.

W. J. H.

DUMONT'S "SOUVENIRS SUR MIRABEAU" (5th S. xii. 408, 434.)—There is a review of Dumont's *Souvenirs sur Mirabeau* by Macaulay in the *Edinburgh Review*, No. 110, and reprinted in Macaulay's *Miscellaneous Writings*, published since his death; and there is a review of that review in the late Lord Stanhope's *Historical Essays*, being the reprint of an article on the French Revolution in the *Quarterly*, No. 97, but without certain interpolations which had been made therein without Lord Stanhope's concurrence. CLARRY may also be interested in the following *obiter dictum* of Miss Edgeworth, for, though put into the mouth of a character in one of her novels, the opinion may, I fancy, be taken as her own:—

"This book that I am reading' (it was Dumont's *Mémoires de Mirabeau*) 'gives me infinitely increased pleasure from my certain knowledge, my perfect conviction of the truth of the author..... My perceiving the scrupulous care he takes to say no more than what he knows to be true, my perfect reliance on the relater's private character for integrity, gives a zest to every anecdote he tells, a specific weight to every word of conversation which he repeats, appropriate value to every trait of wit or humour characteristic of the person he describes..... She went on to say how differently she should have felt in reading these memoirs if they had been written by Mirabeau himself; with all his brilliancy, all his talents, how inferior would have been her enjoyment as well as instruction.'—*Helen*, chap. xviii.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

PRIDEAUX FAMILY (5th S. xii. 283, 330.)—A pamphlet entitled *The Parish of Ashburton* (Devon), compiled in 1870 from the churchwardens' accounts, A.D. 1479-1580, contains somewhat frequent mention of this name, the first in 1485-6, the last in 1569-70. The name is variously spelled: Prediaux, the earliest form, occurs once; Pridiaux, three times; Prideaux, seven times; Predeaux, twice; Predyaux, once; and Pridyaux, the latest form, six times. The office of churchwarden was six times filled by one of the name, and on two occasions a Pridyaux appears to have acted as legal adviser for the parish, on the latter of which (1568-9) he is styled "Mr." According to the *County Directory* no one of the name is at present living within the parish of Ashburton.

WM. PENGELLY.

Torquay.

"TUDIEU": "MAUGREBLEU" (5th S. xi. 44, 174, 456.)—In Dom Chavis and M. Cazotte's *Arabian Tales*, translated by R. Hcron (1792), it is stated, vol. iv. p. 61, that, "The people of Provence, Languedoc, and Gascony use *mangraby* as a term

of cursing. *Maugrebleu* is used in other parts of France. *Mangraby* signifies a barbarian, or one belonging to Barbary." Of course this derivation of *maugrebleu* will not be allowed nowadays.

MERVARID.

Larousse has the following :—

"*Maugrebleu*, interj. Sorte de juron.

"*Maugrabin*, -ine, s. et adj. Habitant de la Barbarie. Vieux mot.

"*Maugréer*, v. n. ou intr. (du latin *malus*, et de *gré*). Pester, s'emporter. *Maugréer* du matin au soir. *Maugréer* contre quelqu'un. V. a. ou tr. maudire."

Thus, although there may be something to be said on behalf of the *mogrebbin* or *maugrebin* theory, it seems evident that it is to *maugréer* we should look for the origin of this phrase, and on the principle that *parbleu* = par Dieu, *maugrebleu* = maigre Dieu. It is obvious, of course, that *maugréer* can only indirectly be said to come from *malus*, through its softened Romance form.

NOMAD.

JOB xxx. 18 [19] (5th S. xii. 106, 218).—I am obliged by MR. SIKES'S notice of my remarks. I think that the version, "My disease seizes me as a strong armed man; it has throttled me and cast me into the mud," is a paraphrase of part of the eighteenth and nineteenth verses, rather than a literal translation. So far as the clause to which my note referred more particularly, A. V., "It bindeth me about as the collar of my coat," is rendered "It has throttled me," this seems clear. The first of the three clauses does not differ very much from the ἐν πολλῇ ἰσχυρῇ ἐπιλάβετό μου τῆς στολῆς, of the Septuagint. The third clause is very much the same as the A. V. in v. 19. It has been observed that the nominative is doubtful. In Poole's *Synopsis* there is, "*Proiecit me in lutum: nempe dolor, vel Deus.*"

I am not aware where the translation which MR. SIKES mentions comes from, but the following, from Smith's *Bible Dict.*, s.v. "Collar," will perhaps explain the rendering in which "throttle" occurs: "The expression כַּוְכַב (as the collar) is better read as כַּוְכַב (compare Job xxxiii. 6), in which case the sense would be 'it bindeth me as my coat,' referring to the close fit of the cethoneth."

ED. MARSHALL.

TOBACCO (5th S. xi. 225, 273; xii. 119, 175).—Pereira says: "Smoking acts as an anodyne, promotes thirst, and disorders the assimilating functions in general. It is not a prophylactic against contagious and epidemic diseases."

R. S. CHARNOCK.

Junior Garrick.

"GARRET": "GALATA" (5th S. xii. 302, 303, 351, 377, 396, 418).—The "Syceæ," or fig-trees, now Pera and Galata, constituted the thirteenth region of the New Rome. "The etymology of the former,"

says Gibbon (vol. iii. p. 295), "is obvious; that of the latter unknown." Can we yet go beyond Gibbon with any adequate certainty?

C. H. E. CARMICHAEL.

"BAG AND BAGGAGE" (5th S. xii. 229, 293).—The following is the earliest instance of the use of this phrase in poetry I have met with :—

"When fancy thus had made her breach
And beauty entred with her bande:
With bag and baggage selye wretch,
I yielded into beauties hand."

Tottel's *Miscellany*, 1557, Arber's reprint, p. 173.

R. R.

Boston.

This phrase occurs in Edward Halle's *Chronicle* (Henry VIII.), at p. 676 of Sir Henry Ellis's reprint, carrying it back at least to 1548. Perhaps we may find that it was first applied to the same people to whom we owe its latest revival, and who were then, as now, the nightmare of Europe.

VINCENT S. LEAN.

Windham Club.

THE "ADESTE FIDELES" (5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357).—MR. BRITTEN should refer to the *Life and Labours of Vincent Novello*, by his daughter, Mary Cowden Clarke, for information on this subject. FREDK. RULE.

"THE DEVIL'S NUTTING-BAG" (5th S. xi. 327, 437).—Another reference to this will be found in Longfellow's *New England Tragedies* :—

"Russet cloaks,

The color of the Devil's nutting-bag."

Endicott, Act i. sc. 2.

JAMES BRITTEN.

PETER-PENCE (5th S. xi. 506; xii. 69, 74).—*Magna Britannia* says of Brighton, "The vicar claims the old episcopal custom of a penny per head (commonly called *smoak money* or a garden penny)." A similar statement occurs in the Burrell MSS. I do not think it is still paid. The church at Brighton belonged to the priory of St. Pancras, Lewes, until the dissolution of the monasteries.

FREDERICK E. SAWYER.

Brighton.

TUBBING (5th S. xi. 343, 390; xii. 56, 96, 189).—One of the earliest tubbists on record was George Wishart. Foxe, in the *Book of Martyrs*, describes with great admiration many of his customs during his residence at Oxford, 1543. Amongst other peculiarities, Foxe says, "he had commonly by his bedd side a tubbe of water, in which, his people being in bedd, the candle put out, and all quiet, he used to bathe himself." Father Parsons, who knew nothing of tubbing, strongly objected to Wishart's claim to be a martyr, and remarks on this passage of Foxe: "Yf you weigh the same well, you will thinke, that he was as fit

to madness as martyrdom; and his continual having a tub of water by him, may smell of some Jewish or Moorish superstition" (*Treatise on the Three Conversions of England*, 1603).

BIBLIOTHECARY.

In No. 102 of the *Guardian*, published July 8, 1713, the use of the cold bath is strongly recommended:—

"I verily believe a cold bath would be one of the most healthful exercises in the world, were it made use of in the education of youth. It would make their bodies more than proof to the injuries of the air and weather... Our common practice runs in a quite contrary method. We are perpetually softening ourselves by good fires and warm clothes. The air within our rooms has generally two or three degrees more of heat in it than the air without doors."

It is apparently Steele who writes this.

W. C. B.

"GOAL"—GAOL (5th S. xi. 366, 514; xii. 38.)—I take it that the original spelling was *gaol*, not *goal*. The word seems to be from the French *gôle*, a probable corruption of the old *gabiola*, a diminutive of *gabia*. Ménage cites from an old glossary, "Γαλαγρυ, *gabia*, Ζωγρευον, *caviola*." The word comes from *cavea* thus: *cavea*, *cabia*, *gabia*, *gabiola* (*caviola*), *gôle*. On the other hand, *goal* is derived by Dr. T. H. (in Skinner) from "Fr. *gaule*, a pole stuck or fixed in the ground, used *pro meta*," a word which Lye derives from A.-S. *geafle*, *id.*, Ménage from L. *vallus*, and Roquefort from *cavilis*.

R. S. CHARNOCK.

Kissingen.

"Trounce him, *goal* him, and bring him upon his knees, and declare him a reproach and scandal to his profession" (South, *Sermons*, vi. 52). On the other hand, *jvil*=*goal* in the following: "There is no method for an arrival to wisdom, and consequently no tract to the *jail* of happiness, without the instructions and directions of folly" (Bishop Kennet's transl. of Erasm. *Praise of Folly*, p. 43).

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

But *goal* does not equal *gaol*; each has a distinct derivation, and MISS PENGELY'S copper token has a misspelling, while Bailey (1727) misinforms his readers. *Goal* is the French *gaule*, a pole, while *gaol* is the O. French *gaole*, Lat. *cavea*, dim. *caveola*, a place of confinement.

HIC ET UBIQUE.

The edge reading on the token is not given. I suspect it will be found to be "Payable in Lancaster or Bristol," or "Lancaster, London, or Bristol." See Batty's *Copper Coinage*, Lancaster (various), p. 114, Nos. 531 to 534.

W. STAVENHAGEN JONES.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 196, 271, 309, 356, 395, 409; xii. 131.)—The remarks of MR. J. S. UDAL are

deserving of special attention; it is about time something was done to protect those who are really entitled to bear arms, and to prevent, as far as possible, the work of assumption which has been, and is still being, carried on to an appalling extent. If the Inland Revenue officials had power to refuse granting licences to persons who could not clearly prove that they had lawful right to the arms for which they sought a licence, a great deal of assumption might thus be prevented.

How future genealogists are to arrive at truth I am at a loss to know; in fact, the work of the genealogist and lover of heraldry will be a fruitless pursuit. I think, with MR. UDAL, that the College of Arms might adopt some plan for meeting the evil.

EDWARD J. TAYLOR, F.S.A. Newc.

[The numerous communications on this subject show the interest felt in the noble science by the readers of N. & Q." But the authority to deal with arms being statutorily vested, for England, in the Earl Marshal and the Kings of Arms, with their assistants, constituting the College of Arms, and for Scotland and Ireland, in Lyon and Ulster Kings respectively, no other persons, whatever their official relation to the Government, can authoritatively interfere; the officers of Inland Revenue, however, would seem to be about the least suitable of any who could be suggested.]

CRINGUI RICHI, OF THE "MAHÁBHÁRATA" (5th S. xii. 269.)—By what name are the lands, formerly constituting the hamlet called after "the celebrated Singe-Náyaka,"* granted to the temple Sri Virup Aksha Deva by Krishna Ráya of Vijáya-Nagar in A.D. 1509-10, now identifiable in our maps of Southern India? And is Singe-Náyaka, the forfeited owner of them, the chief Sengar Khán,†—upon whom Bábar in 1519, ten years afterwards, conferred the government of Khush-áb, or Kus-áb, on the western bank of the Indus, with the banner of the Mountain Cow's Tail, in reward for his good counsel in having urged the expedition against Bhera, twenty miles south from Ráwul Pindi,—the same person as Cringui Richi?

Cringui, or Singi Rishi, according to the English form of writing the name, described variously as being the son of Çamika and Vibhándak—the great ancestor from whom the Sengar Ráj-púts of Sengergár, in the Gualior territory, and Singaveer,‡ the modern Singráam, on the Ganges, trace their descent—is a very important character in Indian history, being described by Hindú authorities, as acting a conspicuous part in the *Rámáyana*, as well as the *Mahábhárata*, marrying Kánta,§ the lovely daugh-

* Inscription in old Canarese, translated by J. F. Fleet, B.C.S., *Indian Antiquary*, March, 1876, vol. v. p. 73.

† *Life of Bábar*, by R. M. Caldecott.

‡ Elliot's *N. W. Provinces*, edited by J. Beames, vol. i. p. 144.

§ Kánta, properly *Sánta* (*Iliad of the East*, by Frederik Richardson, p. 29).

ter of King Loma-páda, in the former, and instigating the murder of Párikshit, the father of Janamé-jáya,* of the Sarpa Yayam grants in A.D. 1521, according to the latter.

Dawlish.

R. R. W. ELLIS.

GREENWOOD FAMILY (5th S. xii. 409).—A Robert Greenwood matriculated at Oxford from Balliol College, Oct. 10, 1743, aged eighteen, son of Thomas Greenwood, of Sudington, co. Gloucester, paying the fees of a plebeian's son, but his name is not in the List of Graduates (printed). He was the only one of the name at Oxford at this period, and there is no one of the name in the Cambridge List of Graduates.

There was a James Greenwood assistant minister at Snaith in 1696-7, who was buried June 18 in the latter year. He was eldest son of Samuel and Judith Greenwood, of Leeds, and born March 14, 1659/60. Whether Robert belonged to the same family I cannot say. Robert Greenwood was licensed Sept. 28, 1751, as curate of Snaith and Rawcliffe, and master of the Grammar School of Snaith, and held both offices until Nov. 22, 1777; he acted also as surrogate for the peculiar of Snaith. From the last date it is evident that he went from Snaith to Sessay. But he certainly was not at Oxford, unless he was the one who matriculated in 1743, and I am inclined to think he was, though in some way omitted from the printed List of Graduates.

JOS. L. CHESTER.

124, Southwark Park Road, S.E.

AUTHORS OF BOOKS WANTED (5th S. xii. 389).—

Rambles in Sweden and Gottland and The Bye-Lanes and Downs of England, &c., are both by Robert Colton. W. G. B. PAGE.

Miscellaneous.

NOTES ON BOOKS, &c.

Will Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Lyrics and Idylls. By Edmund Clarence Stedman. (C. Kegan Paul & Co.)

FORTUNE (if indeed she concern herself with poetry at all) is singularly capricious, not to say unjust, in her arrangements for making known to this country the poets of America. The *Parvaise Américaine* (to use a Gallicism) is a fact,—however it may be ignored. Like everything else with our transatlantic brethren, it is a "monster" choir of powerful, varied, and remarkably active voices. And yet how few of them are audible in England! We listen, indeed, for that sweet and serene note of Longfellow; we welcome the pleasant carol of Holmes, or the græful modulation of Aldrich; we have heard Bryant and Whittier, and Lowell, and Bayard Taylor; but

what are these of that vast aviary! Now again there comes to us another voice, scarcely heard here before, although it has been singing in America since 1860. The loss is ours. Mr. Stedman's poems, of which these are a selection, are worthy even of a larger audience than they seem to have in the States. He is a genuine poet;—of marked accomplishment and varied capacity. There are few notes which he has not struck, and scarcely any inexpectantly. In spite of *Adonais* and *Lycidas* and Matthew Arnold's *Thyrsis*, he manages to produce memorial verse which impresses us with its freshness and sincerity. In his "Hawthorne" and the "Death of Bryant" one feels that the utterance is no official grief in academic weeds, but the genuine regret of one who desires to nobly celebrate his country's noble dead. In his patriotic poems, too, the note is equally sincere. "How Old Brown took Harper's Ferry" and "Kearney at Seven Pines" are the verses of a man who has bled with his country's wounds and exulted in her triumphs, and asks no better office than to celebrate her heroes, known and unknown. In such pieces as "The Freshet," and the bright and joyous sleighing song, he depicts her landscape and her pastures; in "Peter Stuyvesant's New Year's Call" he dwells lovingly on her quaint and storied past. We refer to these poems chiefly because the poet has rightly placed them foremost in his book, as likely to be freshest and most alluring to the newer audience. They are, however, but a small portion of his work. In a lyric like "Tousjours Amour," he can be as charming as Waller; in "Pan in Wall Street," he is a Wordsworthian Praed. In "Apollo," "The Duke's Exequy," "Alectryon," he shows how lovingly yet unobsequiously he has studied our leading bards; in his translations from Æschylus, Theocritus, Homer and Victor Hugo, that his equipments are as thorough as his range is wide. In a word, Mr. Stedman is a lyric poet of high rank, of large attainment, and skilled technique; patriotic and American in the first place, but capable, at the same time, of striking at will those strings of humour and of pathos which belong to no soil or country exclusively. Even with us these gifts are not so common that our languid public can afford to neglect this valuable and attractive volume.

The New Plutarch.—Abraham Lincoln. By Charles G. Leland. (Marcus Ward & Co.)

We cannot profess to have read, or even seen, all the lives of Abraham Lincoln, for their name is absolutely legion. We have, however, given considerable attention to the literature which has gathered round the name of the great president, and, as far as our experience goes, we have no hesitation in saying that this is by far the best life that has appeared of him, judged from the English standpoint. It is by no means exhaustive, and is the work of a partisan, of one who does not for a moment wish to hide the fact that he hates "rebellion" and slavery, and feels assured that almost all the faults were on the side of the Confederates and their Northern sympathizers. Mr. Leland's admiration is great. This is but natural. Lincoln was a man born to inspire love in those who knew him, and he represented in his own person most of the nobler qualities of the strong men of the West. Very many, however, of those things that were good in Lincoln's character were all his own. A melancholy and physically indolent man, with a great capacity for loving and a mercifulness that shrank not only from cruelty to man but to all God's creatures, did not seem calculated to win the highest position in a democracy or to carry to a successful conclusion one of the greatest wars on record. It seems not improbable that Lincoln owed much of his goodness, as well as the high position he reached, to the sad brooding melancholy which haunted him through

* *Classical Dictionary of Hindú Mythology*, by Prof. John Dowson, p. 192.

life. Constant introspection is a most evil thing for the brain, and often leads to madness and death, but when coupled with a strong will and great mental power it is a safeguard against dishonesty and other meaner forms of vice. Mr. Leland's book will take equal rank with the other volumes of this very useful series. It is accurate and well written, and in parts not a little picturesque. We wish some of the hard passages concerning the leaders of the lost cause had not been written. Could Lincoln have been alive and revised the proofs we believe he would have struck them out. As to the nobility and goodness of the murdered president, we do not think Mr. Leland has expressed himself one jot too strongly. There are very few of English race of whom it is safe to speak in terms of such unmingled praise as are due to the "rail-splitter" who stamped out slavery.

Teutonic Mythology. By Jacob Grimm. Translated from the Fourth Edition, with Notes and Appendix, by James Steven Stallybrass. Vol. I. (Somnenschein & Allen.)

It appears strange that forty-four years should have elapsed after the appearance of that storehouse of folklore Jacob Grimm's *Deutsche Mythologie* before an English version of it was given to the public. But the reason is not far to seek. To do justice to the book the translator need not only be a sharer of Grimm's knowledge and love of the subject, but, like him, have been at a great feast of languages, and brought away—it were irreverent to say "stolen"—all the scraps. The study of folk-lore in this country will, we venture to think, hence make great advances. The establishment of the Folk-Lore Society will give a stimulus to it, and the appetite thus created will be nourished by the solid food here prepared for it. A translation of Grimm was one of the first works which the Society proposed to undertake; but when it was announced that such a work was in preparation by one qualified to do it justice the announcement was immediately, and very properly, withdrawn. The book is fittingly dedicated to Prof. Max Müller, and in a brief but interesting preface Mr. Stallybrass states the principles by which he has been guided in preparing this edition for English students of folk-lore, who will no doubt testify by a liberal demand for it their satisfaction with a work which is creditable alike to publisher and translator.

Palmer's Index to the Times. January—March, 1879. (S. Palmer, Adelphi House, Strand.)

To undertake such a compilation as an index to the *Times* must be an herculean task, and the author of it must indeed take as his motto the words "Nulla dies sine linea." Mr. Samuel Palmer has, however, not merely set his hand to that task, but has carried it on for nearly twelve years, so that the *Index* now covers the entire space from September, 1867, to the current year, of which the part before us is the latest instalment. It consists of 110 pages, double columned, giving the substance or title not merely of all the leading articles and original communications which appear in the columns of the *Times*, but also of all the foreign intelligence, arranged under different countries, of all the civil actions, bankruptcies, deaths, accidents, &c., which have been recorded in paragraphs during the quarter of which it treats. In the volume before us we have the heads of the history of the outbreak of the war in South Africa, and also the leading events of our Afghan campaign. Here, too, we find chronicled the first introduction of the electric light into the streets of London. In fact, there is no event or circumstance, however minute, which has been noticed in the columns of the "leading journal" which is not duly chronicled here, under one heading or another. One point in which we could wish to see an improvement is

an earlier issue of the quarterly parts, which would be far more useful if they brought their contents more nearly down to date. If it be true, as Macaulay has said, that "the only true history of a country is to be found in its newspapers," Mr. Palmer may claim to be a public benefactor in respect of his production of the only key which will unlock the history of the present administration and of its two immediate predecessors. [Since these lines were written, the world of letters has lost in Mr. Delane one whose rare gifts and many-sided sympathies gathered a wide circle of friends round "the man who worked the *Times*."]]

Bibliography of the Works of Charles Dickens. By James Cook. (Frank Kerslake.)

As the title-page says, this little work contains "many curious and interesting particulars" relating to Dickens's works. The great amount of labour Mr. Cook has expended on this list makes us hope that in a future edition he will add an index. Those interested in catalogues might wish to have more accurate title-page information than Mr. Cook has considered necessary, for though the whole of a title-page appears to be given in one form or another, from Mr. Cook's method it is difficult to distinguish what is his and what is Dickens's. We are glad to see this work, special lists being particularly required at the present day.

We have received from the Oxford University Press Warehouse two new editions of the *Oxford Bible for Teachers*—one for the pocket and the other with the border lines and headings of chapters in red. The great merits of this *Oxford Bible* are too well known to need dilating on here. Suffice it, then, to say that Mr. Frowde continues to make improvements on, and additions to, the supplementary matter contained in his former editions. A French edition of the Bible, edited by Dr. Louis Segond, and printed likewise at the University Press, has also reached us.

MR. J. CHARLES COX and Mr. W. H. St. John Hope are preparing for publication *The Chronicles of the Collegiate Church or Free Chapel of All Saints, Derby*. This work will be followed by *The History of Dale Abbey*, with a full account of the discoveries made in the recent excavations.

We have to record the gratification that has been lately afforded us of making acquaintance with one of Messrs. Macniven & Cameron's excellent newly patented silver quill-yielding penholders.

Notices to Correspondents.

We must call special attention to the following notice:

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

HIC ET UBIQUE.—We propose to reserve your note for the Christmas number.

F. D.—Forwarded to MR. THOMS.

FRED. WOLCOTT has sent no address.

G. R. is requested to allow time.

T. C.—Yes.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, DECEMBER 13, 1879.

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CHAP-BOOK NOTES.

NO. I.—A LAMENT OF THE CHAPMAN.

Having long felt an interest in the popular literature of earlier times, represented by chap-books and by street ballads, whether broadsides, single slips, or garlands, it had been my intention to give "N. & Q." a series of brief notes, chronological or occasional, special or discursive, on the chief curiosities that I have collected; but the Folk-Lore Society is promised a special book on the subject of chap-books by our esteemed friend Mr. W. J. Thoms, from whom so many times have come rich gifts to the public. It will be better, therefore, to delay my own half-promised series, if not to abandon the intention altogether, until we see what the Olympian deities provide us elsewhere. It is not very probable that the rarities thus described will coincide with those gradually accumulated in my own treasury, every collector having his own hobbies and idiosyncrasies; but nothing written by Mr. Thoms can fail to interest all of us who are true students of the past. To him we owe a large debt of gratitude, not only for the accuracy which he himself so invariably displays, but for the effect which his good example has worked on hundreds of other inquirers. By

what he has personally done in the early years of "N. & Q.," and in his separate publications (several of which I have been recently perusing with unalloyed pleasure), he has nearly succeeded in banishing from the columns of the periodical founded by himself that looseness of quotation and that rashness of unsupported assertion which caused so much confusion among amateur antiquaries. His example, as well as his precepts, showed how the most conscientious exactitude in detail was compatible with a breadth of view and ease of style. To satisfy the most careful student, and yet to interest, the general reader, was alike his aim and his accomplished success.

For the present let the following little-known ballad be accepted as a contribution to the literature of chap-books. It tells of a depression in trade among those wandering venders of books and popular songs, the "cheap jacks" and pedlars, who were the early and living precursors of the more ambitious "box from Mudie's," or from Cawthorn & Hutt's British Library. The cheap literature of our own day, with its superabundance of silly effeminate novels, is not so unmixed an improvement on the chap-books of old time as shallow minds believe. Good service was done of yore by those peripatetic merchants, whose varied wares gave delight to many a purchaser. Long before the brothers Robert and William Chambers, of Edinburgh, sent out their penny tracts and *Miscellanies*, or the Society for the Diffusion of Useful Knowledge issued its invaluable *Penny Magazine* (commenced on March 31, 1832), the demand and supply had been constant, especially in Scotland, among the intelligent labourers, for cheap editions of standard works. Along with these were gladly purchased penny histories, biographies, humorous or tragic tales, and numerous garlands of old romantic ballads, which filled the book-shelf of the peasantry.

Except in the Northern counties, England seems never to have been proportionately supplied with such cheap literature. Our agricultural labourers were, and still are, inferior to their Scottish brethren in knowledge, whether religious or secular. They still show a singular deadness of curiosity, where a Scotchman is full of intelligence. The history of his own land, the achievements of his own countrymen, the songs of earlier time, even a love for the beautiful scenery which may be in his own immediate neighbourhood, all fail to interest the English agricultural labourer, in comparison with the better trained but worse paid ploughmen and herd-laddies or farm-lasses of the North. By the latter, in the bygone days, the periodical visits of the chapman, with his new supply of "wee bookies," were hailed joyfully. Some of the well-thumbed relics of those times in my own collection, and others dispersed throughout the libraries of the curious, could give a history of great value if,

like Charles Johnstone's "Chrysal," they were endowed with power to tell who were their earlier possessors, and what hours had been spent gleefully over their pages at the farmer's ingle, or on the hillside while the reader herded sheep, and studied "auld Scots songs" to win favour of the bonny lassie whom he hoped to meet

"'Twixt the gloamin' and the mirk,
When the kye comes hame."

Here, as an introduction to what we may hereafter give, is the old black-letter ballad:—

THE SORROWFUL LAMENTATION OF THE PEDLARS
AND PETTY CHAPMEN

For the hardness of the Times, and the decay of Trade.

To the Tune of *My Life and my Death* [*are quite in your power*].

This may be Printed, R[obt]. P[ocock].

[Three woodcuts (two of a woman); the centre cut is of a bearded man, with heavy pack on his back, and two rabbits in his right hand, a staff in the other. We retain changes of type and redundant capitals.]

The times are grown hard, more harder than stone,
And therefore the *Pedlars* may well make their moan,
Lament and complain that trading is dead,
That all the sweet Golden fair Days now are fled:

*Then Maidens and Men, Come see what you lack,
And buy the fine toys that I have in my Pack.*

Come hither and view, here's choice and here's store,
Here's all things to please ye, what would you have more,
Here's Points for the Men, and Pins for the Maid,
Then open your Purses and be not afraid:

Come Maidens, &c.

Let none at a Tester repent or repine,
Come bring me your money, and I'll make you fine,
Young *Billy* shall look as spruce as the day,
And pretty sweet *Betty* more finer than *May*:

Then Maidens, &c.

To buy a new Licence, your mou[se] I crave,
'Tis that which I want, and 'tis that which you have,
Exchange then a Groat, for some pretty toy,
Come buy this fine Whistle for your little boy,

Come Maidens, &c.

Here's Garters for Hose, and Cotten for shooes,
And there's a Guilt Bodkin which none would refuse,
This Bodkin let *John* give sweet *Mistriss Jane*,
And then of unkindness he shall not complain,

Come Maidens, &c.

Come buy this fine Coife, this dressing or hood,
And let not your money come like drops of blood,
The Pedlar may well of Fortune complain,
If he brings all his ware to the Market in vaine.

Then Maidens, &c.

Here's Bandstrings for men, and there you have lace,
Bone lace to adore [*i.e.* adorn] the fair Virgins sweet face,
What ever you like if you will but pay,

as soon as you please you may take it away:

Then Maidens, &c.

The World is so hard, that we find little trade,
Although we have all things to please Every Maid,
Come pretty fair Maids, then make no delay,
But give me your hanel, and Pack me away.

Come Maidens, &c.

Here's all things that's fine, and all things that's rare,
All modish and neat, and all new *London-Ware*.

Variety here you plainly may see,
Then give me your Money, & we will agree.
Come Maidens, &c.

We travail all day through Dirt, and through Mire,
To fetch you fine laces and what you desire:
No Pains we do spare, to bring you Choice Ware,
As Gloves, and Perfumes, and sweet Powder for hair.

Then Maidens, &c.

We have choice of Songs and merry books too,
All Pleasant, & Witty, Delightfull, & New,
Which every young swain may Whistle at Plough,
And Every fair Milk-Maid may sing to her Cow.

Then Maidens, &c.

Since Trading's so dead we must needs complain,
And therefore pray let us have some little Gain:
If you will be free, we will you Supply

With what you do want, therefore pray come and buy,
*The World is so hard that although we take Pains,
When we look in our Purses, we find little gains.*

Printed for *J. Bask*, at the Black-boy on *London bridge*.

[In black-letter, here represented by roman type, and with a few words in roman, here shown by *italics*. Date of imprint certainly 1685-88, the licence being from R. Pocock.]

If these lines serve no purpose but to revive interest in the subject, and inspire the editor of the projected Folk-Lore Society's book "to whet his blunted purpose," I shall not have written in vain.

J. WOODFALL EBSWORTH.

Molash Vicarage, by Ashford, Kent.

JOHN WILKES.

I found among the Historical Prints of the year 1764, as preserved in the Print Room, British Museum—a collection of invaluable quality and great interest for artists and antiquaries, but very little known to them—several receipts and official acknowledgments for taxes paid by John Wilkes during his sojourn in Paris in the year in question. These papers refer to the capitation tax for the benefit of the poor and other payments, with the address of the hero of "No. XLV." as "M. Wikt anglois, M^{lle} sa fille, m m feur Doechbu(?) 2 Laquais," the amount paid in one case being "142 (sols) 10," besides "28 10," total 171 sols (about 7s. 1d.), the address being "Maison à M^{lle} De Rollinde, Rue St. Nicaise, Quartier du Louvre," Dec., 1764. In the same folio is a letter in French verse addressed "A Mounseer, Monsiuer Wilkes." We know that Wilkes lived more than once in the Hôtel de Saxe, Rue du Colombier, and at other times (1766) in the Rue des Saints Pères, Paris. He had just left the former place, and was going to Notre Dame arm-in-arm with Lord Palmerston, and had got near the church of St. Germain l'Auxerrois when he encountered a crazy Scottish *ci-devant* captain in Ogilvy's regiment—a corps which was notorious for its Jacobite proclivities—Mr. C. John Forbes, who tried to fasten a quarrel on him on account of what he had written in the *North Briton*, where he had abused the Scotch so bitterly that

murder was made easy to many a conscience from beyond the Tweed. So eager was the captain that, on learning Wilkes was to be found at the Hôtel de Saxe, he presented himself "the next morning about six," which was a little early in the day for a duel, even in Paris in 1764. According to the suggestions of Almon (*Correspondence of J. Wilkes*, 1805, i. 217), Forbes had close communications with the Earl of Sandwich, a minister who, as "Jemmy Twitcher," could not be indifferent to the fate of the "demagogue." Several of Wilkes's letters to "M^lle sa fille" are dated from the Hôtel de Saxe; his letters to Humphrey Cotes, dated Feb. 17 and April 30, 1764, were from the Rue St. Nicaise, and give accounts of his establishment there, to which he removed because the hotel "was very expensive." It describes his boy, "a lively little rogue," as then in the care of Mr. Frogley, of Hounslow, an "apothecary," and of the Bucks Militia. This must have been the great-grandfather of the Mr. Frogley of Hounslow, a well-known surgeon, who died not many years ago. In a letter dated Calais, Dec. 12, 1764, Wilkes told Cotes that he had transferred the apartments in the Rue St. Nicaise to Garrick. This letter was written at Grandsire's Hotel, famous in Hogarth's print of "The Gate of Calais." A very dear inn it must have been to Wilkes, for he said, "Although I have not supped nor drank, my bill is 328 livres," for eight days! I wish to conclude this long note with an inquiry if any one knows at which house in Prince's Court, Storey's Gate, Westminster, Wilkes lived. His house in Great George Street (1762) has been identified, and Almon's note to vol. iii. as above, p. 239, says that Wilkes "hired a house at the corner of Prince's Court, where he lived some years." If so, which corner was it? Wilkes died in his house in Grosvenor Square, at the corner of South Audley Street, Dec. 26, 1797, and was buried in a vault of Grosvenor Chapel, South Audley Street. O.

EDITORS AND LIBRARIANS: CLASSICAL EDITING, AND THE RULES OF PUBLIC LIBRARIES.—Comparatively few persons are aware of the immense labour of editing classical literature; and fewer still are aware of the numberless, almost insuperable, and often vexatious mechanical difficulties editors have to contend with. To do such work efficiently, time, patience, industry, and even money are as requisite as erudition; whereas frequently it is materially injured—sometimes actually spoiled—by hurry and pressure of every kind. The number of scholars who are rich enough in leisure and money to spend on generally unremunerative labour years of valuable time is very small. Yet years of really precious lives are actually squandered, when, by judicious amendment of restrictive rules and a wise economy of human effort, months only

might suffice. In illustration of this fact I may mention that the third volume of Dr. Hayman's *Odyssey* would have been ready for the press long since, but that the process of collating original MSS. has been quintupled in labour by the difficulties thrown in his way, as in that of other collators, by the rules under which those treasures are kept. Take the British Museum as an instance. The officials there are as courteous and obliging as possible. But inasmuch as the rules of the institution absolutely prohibit the removal of MSS. from the Reading Room, how is an editor to contend against distance from town, rare intervals of leisure, short winter days—the Reading Room closes at 4 P.M., no gas or other light being permitted there, for the electric light has not as yet been permanently adopted—and the necessity of visiting and revisiting each dépôt of MSS. separately in order to complete his task? How is he to bring two codices, not in the same collection, face to face, in order to compare them? In comparing old MSS. the best light and unimpaired vigour of every faculty are needed; a cloudy or foggy day, or a headache, will often frustrate all efforts; whereas, if the book could be sent to the man, instead of bringing the man to the book, the work of years might be compressed into months.

I am acquainted with a scholar who has, to my knowledge, in process of collation four MSS. of a classical author in the British Museum Library, and two at Oxford, besides the *editio princeps*. There is also another in the library of the late Sir Thomas Phillipps at Cheltenham, and yet another in Corpus Christi College, Cambridge, which he wishes to collate, but as matters stand it is very probable that he will find it impossible to comprehend the collation of all these MSS. in his work, and so the labour of half a lifetime will be rendered to that extent incomplete.

The span of human existence is really too short for such conditions of labour; and I would ask, in the interests of literature, whether it be not comparatively easy to devise adequate securities for the safe transmission and return of such codices and other valuable MSS., in order that they may be borrowed by scholars for use under the most favourable circumstances. I believe that the MSS. to which I have already referred have not been inquired for since Porson's time, and only one of them was asked for then; the MS. at Cambridge has not been looked at since Barnes consulted it; and if my friend could compare and collate them effectually I do not suppose they would be wanted again till the world's end, and so might sleep in limbo thenceforth.

I earnestly trust that, after attention has been called to the subject in "N. & Q.," some steps will be taken to induce the Trustees of the British Museum and of other public libraries possessing original MSS., &c., to relax the rules which

operate so injuriously, and to devise such securities as would enable them to lend the treasures in their custody to those persons who would use them most beneficially for the community at large. Surely the object of the bequest of such treasures to, or purchase by, the nation, is not that they shall be merely hoarded as valuable curiosities, but that they may be accessible to every one for literary purposes. Dr. John Barnard tells us, in his *Life of Heylyn* (*Ecclesia Restaurata*, &c., second edition, J. C. Robertson, 1849), that in his time rare and valuable books and MSS. belonging to Sir Robert Cotton's Library were lent out for literary purposes, on a certain sum of money being deposited by the borrower, and with the best results. Could not some similar plan be adopted by the British Museum and other great libraries in favour of well-known men? I have not the *Life of Heylyn* at hand, or I would have given the passage entire.

S. R. TOWNSHEND MAYER.

Mill Terrace, West Brighton.

LADY SUSAN STRANGWAYS.—The history of Lady Susan Strangways's marriage with Mr. O'Brien in the last century is well known, and I have a faint personal recollection of her, as a kind and courteous old lady, living at Stinsford, near Dorchester, in my own early days; but I had no idea that she was to be counted amongst our "noble authors" until, in turning over the archives of a near relative of hers the other day, I lighted upon a printed roll of the following patriotic song, endorsed "by Lady Susan O'Brien":—

"A WORD TO THE WISE.

A New Ballad on the Times.

The Mounseers they say have the World in a String—
They don't like our Nobles, they don't like our King;
But they Smuggle our Wool and they'd fain have our
Wheat,

And leave us poor Englishmen nothing to eat.

Derry down, down down derry down.

They call us already a Province of France,
And come here by hundreds to teach us to dance;
They say we are heavy, they say we are dull,
And that Beef and Plumb Pudding's not good for John
Bull.

Derry down, &c.

They jaw in their Clubs, murder Women and Priests,
And then for their Fish-Wives they make Civic feasts,
Civic feasts! What are they? Why a new-fashioned
thing,

For which they renounce both their God and their King!

Derry down, &c.

And yet there's no eating, 'tis all foolish play,
For when Pies are cut open, the Birds fly away;
But Frenchmen admire it, and fancy they see
That Liberty's fix'd at the top of a Tree.

Derry down, &c.

They say Man and Wife should no longer be one,
Do you take a Daughter and I'll take a Son;
And as all things are equal, and all should be free,
If your Wife don't suit you, Sir, perhaps she'll suit me.

Derry down, &c.

But our Ladies are virtuous, our Ladies are fair,
Which is more than they tell us your Frenchwomen are;
They know they are happy, they know they are free,
And that Liberty's not at the top of a Tree.

Derry down, &c.

They take from the Rich, but don't give to the Poor,
And to all sorts of mischief they'd open the door;
Then let's be united and know when we're well,
Nor believe all the Lies these Republicans tell.

Derry down, &c.

Our Soldiers and Sailors will answer these Sparks,
Though they threaten Dumourier shall spit us like larks;
But Britons don't fear them, for Britons are free,
And know Liberty's not to be found on a Tree.

Derry down, &c.

They try to deceive us, our loss is their Gain,
Which is all we can learn from the works of Tom Paine;
But let Britons be wise, as they're brave and they're free,
And still Britain shall rule in the midst of her Sea.

Derry down, &c.

Then stand by the Church and the King and the Laws,
The Old Lion still has his Teeth and his Claws;
We know of no Despots, we've nothing to fear,
For their new fangled Nonsense will never do here.

Derry down," &c.

It was accompanied by an election squib of the year 1792, which would probably pretty accurately represent its date; and I do not know that it admits of unfavourable comparison with the similar literature of the period.

C. W. BINGHAM.

EVIL OMENS CONNECTED WITH THE STUART STANDARD.—In a pamphlet dating from the beginning of the present century, and dealing with many different topics, I find the following:—

"Among George Ballard's MSS. in the Bodleyan (*sic*) Library, at Oxford, there is an original letter from Dr. George Hickee to Dr. Charlett, dated Jan. 23, 1710-11, from which the following passage was transcribed:—'I can defer sending my humble thanks no longer for your kind New Year's gift, the stately almanack and the *Orationes ex Portis Latinis*, where, after looking upon the title-page, I happened to dip in p. 46, where I cast my eye on the *Sortes Virgilianæ* of Charles I. This gave me some melancholy reflections for an hour or two, and made me call to my mind the omens that happened at the coronation of his son James II. which I saw, viz., the tottering of his crown upon his head, the broken canopy over it, and the rent flag hanging upon the White Tower over against my door when I came home from the coronation. It was torn by the wind at the same time the signal was given to the Tower that he was crowned. I put no great stress upon omens, but I cannot despise them. . . . Most of them, I believe, come by chance, but some from superior intellectual agents, especially those which regard the fate of nations.'"

Two other incidents I would briefly submit to your readers of omens evil for the standard of the Stuarts, which, when taken in connexion with the above simple narrative, would almost seem to bear out the opinion of honest George Hickee,* that

* Probably Dr. George Hickee, Dean of Worcester and Chaplain in Ordinary to His Majesty, who, in a sermon preached in St. Bridget's Church, on Easter Tuesday, 1684, before Sir Henry Tulse, Lord Mayor of London, advocated "colleges for the education of young

when the fate of a dynasty is in question, certain signs may appear that may not be despised.

"On the 25th of August, 1642, in the evening of a very stormy day, the king (Charles I.) set up his royal standard on the Castle Hill at Nottingham. It was soon blown down by the violence of the wind, and could not be raised again for some days. This trifling circumstance added to the gloom and sadness felt at that moment by all the king's friends."—Markham's *History of England*.

This happened little more than a month before the unfortunate battle of Edgehill, fought on October 3, 1642.

Again, at the very opening of the rebellion of '15 occurred this curious circumstance:—

"The Earl of Mar erected the Chevalier's standard there [Castleton of Brae-Mar] on the 6th of September, 1715, and proclaimed him King of Scotland, England, France, and Ireland, &c. It is reported that when this standard was first erected the ornamental ball on the top fell off, which depressed the spirits of the superstitious Highlanders, who deemed it ominous of misfortune in the cause for which they were then appearing."*

This latter occurrence, the fall of the "golden knop," is (as I pointed out in a former note, 5th S. vii. 22) referred to in the third verse of the old Jacobite song "Up and waur them a' Willie." A remarkable fact connected with these cases is that while they jointly coincide with each other in the indication of a general decline of the house of Stuart, they severally coincide with some individual instance of misfortune about to fall upon that ill-fated race, as noticed at the different periods in question; thus affording a measure of support to the opinion of George Hickes, and those who may agree with him, in a ratio increasing, almost as arithmetical progression, with every additional instance of coincidence.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

BÜCHMANN, "GEFLÜGELTE WORTE": "DAT GALENUS," &c.—I have procured the book with the title as above on the high recommendation which it has received at the hands of "N. & Q." (*ante*, p. 379). Some of the longer notices in it are of phrases which have received more or less comment in "N. & Q.," such as "Gutta cavat," "Audaces fortuna," "Homo proponit," "Experto crede," and others in frequent use. In some of these notices there is mention of an earlier authority than had been pointed out, in several there is very nearly the same history, and in others the advantage is on the side of "N. & Q." "Homo proponit," for instance, was shown to be used by the writer of the *Chronicle of Battle Abbey*, which is prior to the use of it by Thomas à Kempis, given in Büchmann.

women, much like unto those in the Universities for the education of young men, but with some alteration in the discipline and economy, as the nature of such an institution would require." A very prophetic this Dr. Hickes!

* Vide *Summary of Events of 1715*, by Geo. Charles of Allica, quoted in Hogg's *Jac. Kel.* second series, p. 257.

"Splendida peccata" is traced, in its form (*scil.* to Melancthon's *Loci Communes*), in "N. & Q.," and not merely in its sentiment, as in Büchmann. But in the well-known "Vox populi" Büchmann has an earlier reference than other writers, so far as I have seen, by tracing its use to Alcuin, for in the *Cl. Pr.* edition of Hooker, bk. i. (1876, p. 122), the earliest use of it mentioned is by Eadmer, nor could I have pointed to an earlier use by any author than the somewhat prior one by St. Peter Dauiani (*Serm.* de S. Ruffino, cxxvii. tom. ii. p. 100A, Rom., 1608). In the case of another, "Dat Galenus opes dat Justinianus honores," I do not think that Büchmann has met with the earliest authority. The similar phrase,

"Dat Galenus opes, et sanctio Justiniana;

Et (cor. ex) aliis paleas, ex istis collige grana,"

is quoted by Alexander Anglus (*Summa seu Destructorium Vitorum*, fol. Ven., 1582, par. vi., c. 79, fol. 348 a) from a MS. of Grosseteste, "In Evangelia," which Cave (*Hist. Lit.*, s.v. "Robertus Linc.") states to be in the library at Cambridge. The same authority is also quoted in Dean Field's *Of the Church* (Cambr., 1847-52, vol. ii. p. 134). Will any Cambridge correspondent of "N. & Q." confer the favour of a reference to this MS.? It is remarkable that there are very few references to Greek phrases in Büchmann's collection.

ED. MARSHALL.

Sandford St. Martin.

LIBRARY CATALOGUES.—There are libraries and libraries. Every possessor of even 500 volumes likes to talk of his library, and a great many aspire even to having a catalogue. It is a harmless vanity, and one rarely hears of a book-collector ruining himself or his family by his mania. But why do not the men who profit by it do more to encourage it? We hear a good deal just now about the catalogue difficulty and the awful accumulation of arrears in our public libraries, while still the flood is gaining on us. Why should not the books be made to catalogue themselves? Let every book that is a book and hopes to go down to posterity have its own catalogue slip or slips, inserted on a fly-leaf at the end or after the index or table of contents, just as we occasionally see slips of errata or corrigenda or directions to the binder inserted, with just enough room on the margin for a press mark. Surely if some of the great publishing houses would set the example the mere vanity of the authors would lead to its general adoption, and if we could not get rid of the arrears we could at least prevent their future accumulation. All that is needed is a concise and standard form of abstract title. J. B.

E.I.U.S. Club.

TWO ENTRIES RELATING TO THEFTS OF BOOKS.—I append copies *in extenso* of two entries relating to thefts of books, pointed out to me on an Assize

Roll, by Mr. Kirk, one of the Record agents searching here. I copied them because they give the value of the books. That in the first case would be enormous, reckoned in our present money, but, of course, the values may possibly be fictitious. It is curious that in one case the theft should have been committed by a parson, and from a church too. I took the note of the entries, as there are no indexes to this class of records :—

Assize Roll, Stafford, M. 5 / 30 / 2.

[m. 4d.] "Item quod Willielmus Neuhawe persona ecclesie de Tylleston infra comitatum Cestrie die Veneris proximo ante festum Annunciationis beate Marie Virginis anno regni Henrici quarti post Conquestum septimo apud Lichefeld' in ecclesia Cathedrali ejusdem villae felonice furatus fuit unum librum vocatum Catholicon pretii xxxli. in dicta ecclesia ferro ligatum."

[m. 8d.] Item quod Johannes Leycestre et Cecilia uxor ejus die Lunae in festo sancti Thomae Martiris anno regni Henrici quarti post conquestum duodecimo apud Stafford' felonice furati fuerunt unum librum vocatum Ordinal' pretii C s. de bonis et catallis ecclesie de Stafford, &c.

G. H. OVEREND.

Public Record Office.

"PROSE" AND "VERSE."—Though the result is no new one, I do not remember to have seen noticed the remarkable result, that the word *prose* is derived from the word *verse*, or something very near it. Max Müller, *Lect. on Language*, vol. ii. p. 310, eighth edit., says : " *Proverbum* becomes *prorsum*, originally *forward*, straightforward ; and hence *oratio prosa* [put for *prorsa*], straightforward speech or prose, opposed to *oratio vincata*, fettered or measured speech, poetry." Just so ; *prosa* is for *pro-versa*, where the latter element *versa* is merely the feminine form corresponding to the masculine *versus*, a verse. There is thus just a slight grammatical difference of form, but that is all.

WALTER W. SKEAT.

KENNAQUHAIR.—Walter Scott appears to have obtained the name of his abbey (Don't know where) thus. Calderwood says that "Bellenden accepted the meanest of the Bishopricks to patch up his broken Lairdship of Kinnocher." (I find no such place in the gazetteer.) Row, in his *Historie of the Kirk of Scotland*, p. 260 (Wodrow Society), describing unfavourably the bishops of 1608, says :—

"Some being oppressed with povertie and debt, thinking by that mean to get releef to their estates and ruined houses, embraced Bishopricks, such as Patrick Forbes, Laird of Corse, Bishop of Aberdeen, and Mr. Adam Bannatine, Laird of Ken-no-where (indeed we know not, or we ken no where he or any of his is this day), first Bishop of Dunblane, and Dean of the Chapel Royal, then Bishop of Aberdeen."

Probably "Kinnocher" or "Kennaquhair" was a word applied to an imaginary lairdship.

W. G.

"A HELPING-STICK."—The other day I met with an amusing instance of the way in which uneducated persons change words they do not understand into others of somewhat similar sound. I was told Mrs. So-and-so had called. "I wonder," said I, "she could get her horses up the slippery hill." "She walked up," said the man ; "she had a *helping-stick*." He had heard us speak of an alpenstock.

JAYDEE.

SNOW IN HARVEST, 1879.—A note of the late harvest of this disastrous year may be worthy of record. I have just seen a cutting from the *Daily News* of Nov. 3, and transcribe as follows : "Snow fell on Saturday afternoon (Nov. 1) in North Staffordshire for nearly an hour, accompanied by cold and frost, and merging into a small rain. Harvest operations in the locality are much delayed, quantities of corn being still out, and almost worthless."

W. WHISTON.

POLICE METEOROLOGY.—On Nov. 23 the police served us with notice for timely removal of snow, which seemed to me meant for Christmas. The next day, however, down came the snow, and I concluded that the police had taken advantage of the American or other forecasts, or kept a meteorologist of their own. In time the parish vestries will do the same, and, on the strength of a forecast, provision will be made for clearing the streets of snow, for the want of which arrangement we have in times past undergone forty-eight hours of slush.

H. C.

WEATHER IN THE SCILLY ISLES.—I hear from Tresco, Scilly Isles, as to the weather : "The weather is cold here, by reason of the long continuance of the easterly wind, but no frost or snow, and gardens are still bright with flowers." The letter is dated Nov. 29, 1879.

HIC ET UBIQUE.

POPULAR SUPERSTITIONS IN WEST SOMERSET.—I had a family in my parish which numbered seven daughters, and people came from far and near to be touched by the youngest of them for the king's evil. The practice was only discontinued when, as the child described it, she grew weak and ill, from feeling something go out of her after each application.

W. P. 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.

THE PORTRAITS AT ST. JOHN'S COLLEGE, CAMBRIDGE.—In the valuable series of historical pictures of the time of the Tudors and Stuarts possessed by St. John's College, Cambridge, is a portrait of a lady unknown, done on panel, and

bearing on the face of it the words, "An. D'ni 1565, ætatis suæ 20." There is some reason to suppose this may be a portrait of Elizabeth Cavendish, daughter of Sir William Cavendish, and wife of Charles Stuart, Earl of Lenox, by whom she had the Lady Arabella Stuart, who is generally supposed to have been born about 1575. The wife of Sir W. Cavendish and mother of the lady above named was the foundress of our Second Court buildings at St. John's, and we have her portrait, also on panel. Can any of your readers verify or disprove this hypothesis? Dugdale's *Baronage* is annoyingly deficient in dates of birth under the title "Cavendish, E. of Devonshire," where one might have hoped to find them. A. FREEMAN.
Cambridge.

"WHENEVER."—In such a sentence as "John gave William a shilling whenever he met him," an Englishman understands that the shilling was given *every time* they met. A Scotchman would take it to mean (if I mistake not) that it was given *the first time* they met. What do an Irishman and an American understand by the phrase?

HERMENTRUDE.

SIR REGINALD BRAY OF BARRINGTON.—In Chalmers's *Biog. Dict.*, 1812, I read: "Reginald settled at Barrington, in Gloucestershire, where the male line of that branch became extinct about sixty years ago." Are there any historical facts or any remains relating to Sir Reginald? Is there an account (beyond the usual biographical sketches) to be obtained of him? Any interesting matter upon the subject will be gratefully received.

H. J. T.

[See Rudder's *Gloucestershire*, p. 262 seq., 563, 624.]

ST. PAUL'S CHURCHYARD: WILDEY'S SHOP.—Will any one indicate the exact site at the present time where Wildey's "great toy and print shop at the west end of St. Paul's Churchyard" formerly stood, and state when it first came into existence, and when it ceased to exist there? Is there a print of it? Also any particulars of the Wildey family, and where their descendants are now living. Will DR. SPARROW SIMPSON, who is so well versed in all that relates to the vicinity of St. Paul's, kindly assist me? CHARLES MASON.

AN IRISH FOOTBOY.—In the *Daily News* of the 26th ult. is the following passage:—"There was a period when an Irish footboy began with cheating grooms at chuck-penny, and rose in the profession till he played with and rooked the French king." To whom is the allusion? F.S.A.

HERALDIC.—To what families did the following two coats of arms belong? They are painted on two portraits at Hornby Castle that date from the last century. The first, belonging to a gentleman, bears Argent, five annulets gules, 2, 1, and 2, surmounted by a marquess's coronet. The other,

belonging to a lady, is Party per fesse, or and gules; in chief two eagles displayed azure; in base two sandalled legs, couped above the knee, proper, crossed in saltire; on an escutcheon of pretence azure a fleur-de-lis or. This is surmounted by a foreign (countess's?) coronet. C. L. W. C.

THE THEATRE AT PARMA.—This theatre is celebrated for its excellent construction. It is perhaps the best in Europe for the clear conveyance of sound. The stage is the full width of the house, and there seem to be no side-boxes to serve as traps for sound. The boxes are all arranged in curves at the end facing the stage. Can the ground plans be seen in any work extant? C. A. WARD.
Mayfair.

TAILED MEN OF KENT.—Thos. Sprat, in *Observations on M. Sorbier's Voyage into England*, 1664, p. 104, refers to there being a well known fable "of the Kentish men having long tayls for the murder of Thomas Becket." Can any Kentish man tell me if it still exists?—not the tail, but the fable. J. BURHAM SAFFORD.

5, Park Place, St. James's.

EARLY GRAVESTONES.—Has any correspondent of "N. & Q." seen in a churchyard a gravestone of earlier date than 1574? WM. FREELOVE.

"DEATH'S PART."—In a copy of a will, dated Dec. 29, 1638, I find it stated that after all debts are paid, the remainder should be divided into three parts, "one pt comonlye called y^e widows pt. . . . one oth^r pt comonlye called y^e unpreferred childrens pt. . . . y^e last third pt comonlye called y^e deaths pt." The last was given to various charitable purposes. Is it a usual expression? T. C.

HOLBEIN'S PORTRAIT OF ANNE OF CLEVELS.—It is recorded that Henry VIII. was so much impressed by the beauty of this portrait that he resolved to marry its subject. Where may this interesting picture be seen?

RICHARD EDGUMBE.

Aigle, Switzerland.

A BRASS MEDAL.—I should be obliged to any of your correspondents who would give me the history of a medal I lately bought in a small country town. On the right a castle, over which is the letter E. Close to it are three small vessels, over them the letter G. To the left some line-of-battle ships, over them the letter F. On the shore, to the right, a body of troops, over them the letter H. On the left a lion killing a cock. Reverse: On the right, two men-of-war and two boats, lettered A. On the left, a squadron of smaller vessels, lettered C. On the shore a galloway, lettered D, and a man hanging, lettered B. Date, 1743-4. Material, brass; size, a penny.

ALFRED F. CURWEN.

YONGE OF KEYNTON AND MORE, CO. SALOP.—I am desirous of seeing a complete pedigree, giving all the branches and minor details, of the ancient family of Yonge of Keynton and More, Shropshire. References to books, &c., containing general information respecting junior members of this family during the sixteenth and seventeenth centuries, will greatly oblige.
S. G.

[The following notices, though before your date, may be of some use. Eytton's *Antiquities of Shropshire* (1860): Vol. x. p. 169, Yonge, Hugh le (Clerk); xi. 113, Yonge (of Acton), Thomas le; xi. 23, Yonge (of Shelvock), John (1397); xi. 242, n., Yonge (of Sibdon, &c.), Thos. (1397); xi. 367, Young, Henry (deflt., 1189). Vol. x. p. 189: On April 16, 1363, a fine was levied whereby Hugh le Yonge, clerk, Thos. de Lee, and Hugh Parrok, Vicar of Shawbury (trustees), settle the manor of Moreton Corbet on Sir Robert Corbet and Elizabeth his wife for their lives, with remainder to their son Fulk and the male heirs of his body, with ultimate remainder to the right heirs of Robert Corbet. Vol. xi. p. 23: The *Feodary* of 1397-8 gives Shelface [Shelvock] and Wyke [Wyke] as an estate held by John Yonge, by service of a fourth part of a knight's fee, and of the honour of Richard [Fitzalan], late Earl of Arundel (*Calend. Inquis.*, vol. iii. p. 223). Vol. xi. p. 113: In 1267 Hugh Hager and Thomas le Young of Acton were sureties of Thomas Shere, who had a suit of disseisin against Thomas Corbet. Vol. xi. p. 242, n. 2: A Fitz-Alan inquest of 21 Ric. II. (1397-8) gives Thomas Yonge as holding a knight's fee in Sybeton [Sibdon] and in Gilesdone [Guildendown] and Weston [Weston, near Stow]. Vol. xi. p. 367: William de Strefford was tenant, 1221, of a virgate of land in Overton, which was unavailingly claimed by one Reginald de Overton as nephew and heir of one Henry Young, who had been dead thirty-two years and more.]

YEW TREES ENCIRCLING CHURCHES.—Were yew trees often planted in a circle round a church, and what was the special signification thereof? Some years ago, at Llanelly Church, near Abergavenny, where the ring was nearly complete, I was told that this was almost, if not quite, the most perfect circle remaining; that where old yew trees are still standing they were generally the remains of such a circle; and that the circle had some allegorical symbolism which has escaped my memory.

C. E. K.

WHO WAS THE FIRST QUAKER IN PARLIAMENT?—Oldmixon's *History of William and Mary* mentions John Archdale and Edmund Waller, who were Quakers and sat in Parliament, but it appears that they soon experienced a disability and retired. Baron Dimsdale, who died in 1800, represented the town of Hertford in Parliament, but although he was buried in the Quakers' cemetery, Bishop Stortford, he may not have been a member of the society; however, I believe he was on principle a Quaker.
J. J. G.

A DUEL ON HORSEBACK.—In the *Chronological Register* for 1717 we may read as follows:—

"Aug. 25.—A duel on horseback fought at Hampton-Court by Mr. Merriot, a Sub-Brigadier in the Fourth

Troop of Horse-Guards, and Mr. Dentye, an Exempt in the Second Troop; they were both slightly wounded."

Are there any similar cases on record? A duel on foot was bad enough, but what shall we say of one on horseback?
ABHBA.

LINCOLNSHIRE VISITATIONS.—What are in existence and where, in print or manuscript?

MARTYN.

[The Visitation of 1592 is among the volumes in preparation for the Harleian Society.]

AN ENGRAVING.—I have a mezzotint engraving from which the margins have been cut away. I am desirous of knowing the subject and name of engraver. Size of plate, 20 in. by 15 in. A lady and infant, probably from a picture by Sir Joshua. The lady is sitting in a chair, and has just lifted the child, which is almost nude, from a carved cradle. The child's right hand is resting on the lady's throat; the two faces are almost touching. In the left of the background a park is seen through an open window. W. H. PATTERSON.

GRAPES.—Sir Richard Phillips, in his *Familiar Cyclopaedia*, under the heading "Vine," says the English dessert grapes are the finest in the world, owing to the perfection of our hothouses. But he goes on to say that the best Muscats and Frontignacs have all been obtained from England. Is this a fact, and, if so, where is it recorded? I scarcely imagine it to be correct; but the facts of this *Cyclopaedia* are selected usually with such a fine eye for value, and such profound good sense, that I hesitate. There is so much more solid thought in this work than in many other modern compilations that I am astonished it is not more known. Science has since his day supplanted faith in practical good sense.
C. A. WARD.

Mayfair.

HUNLOKE OF WINGERWORTH, BARONETS.—Who are now the heirs of the line of this family? Sir Henry Hunloke, the sixth and last baronet, died in 1856, leaving two sisters his co-heirs. The latter of these, Eliza Margaret Scarisbrick (a name assumed upon inheriting the extensive Lancashire estates of her mother, the heiress of the Scarisbricks), Marchioness de Casteja, died in November of last year, *s.p.* Failing issue of the fifth baronet, the representation would vest in the descendants of the daughters of Sir Henry, fourth baronet, who died in 1805. One of these daughters married Sir John Sidney Shelley, Bart., and was grandmother of the present Lord De Lisle and Dudley. I shall be obliged to any correspondent who will inform me as to the others.
W. D. PINK.

Leigh, Lancashire.

AUTHORS OF BOOKS WANTED.—

"*The Cook and Housewife's Manual*: containing the most approved Modern Receipts for making Soups,

Gravies, Sauces, Ragouts, and Made Dishes; and for Pies, Puddings, Pastry, Pickles, and Preserves; also for Baking, Brewing, making Home-made Wines, Cordials, &c., the whole illustrated by numerous Notes, and Practical Observations on all the various branches of Domestic Economy. By Mrs. Margaret Dods, of the Cleikum Inn, St. Ronan's." The novel *St. Ronan's Well*, "celebrare domestica facta," was written by Sir Walter Scott in 1824, and this cookery-book was honoured by a criticism of the most eulogistic kind by Prof. Wilson in *Blackwood's Magazine* of June, 1826. It is reprinted in his collected works, edited by his son-in-law, Prof. Ferrier. *Essays*, vol. i. p. 56.

JOHN PICKFORD, M.A.

Vestigia. By One of the Million. Lond., 1856, 12mo.
State Trials. Specimen of a New Edition. By Nicholas Thirning Moile. Lond., 1838, 8vo.
Cicero: a Drama. By the Author of Moile's *State Trials*. Lond., 1847, 8vo.

I have been told that N. T. Moile was the assumed name of a Henry Brace. Is this so? C. W. S.

AUTHORS OF QUOTATIONS WANTED.—

Where do the two following citations from Augustine occur?—

1. "Nulla omnino res est que scipsam gignat ut sit. Et ideo non est credendum, vel dicendum, quod Deus genuit se."

2. "Unus ipse erat qui offerebat et quod offerebat." S. T. C.

"There lies a little lonely isle
 Where dark the salt waves run,
 And Grecian fishers dry their nets
 Against the Eastern sun."

M. L.

"Ye, who would in aught excel,
 Ponder this simple maxim well;
 A wise man's censure may appall,
 But a fool's praise is worst of all."

MARS DENIQUE.

Replies.

A TOPOGRAPHICAL SOCIETY FOR LONDON.

(5th S. xii. 424.)

I am glad that the question of the foundation of a London Topographical Society has been raised in "N. & Q.," as it has long been my wish to see such a society formed. When I first learned, some years ago, that it would be possible to purchase Mr. Crace's splendid collection of London maps and views, it at once occurred to me that we had here to hand a splendid nucleus for such a society. The difficulty was, how to get the money, for it is known that the collection was valued at 6,000*l.* or 7,000*l.*, although, with great public spirit, Mr. Crace has sold it to the British Museum for the ridiculously small sum of 3,000*l.* As, however, it is sold, there is no further reason for discussing this point.

A London Topographical Society might take one of two forms, either (1) an antiquarian society, which could be appropriately called after Stow, our great authority on the subject of Old London; or (2) an association on a much wider basis. The objection to the first of these alternatives is that

there already exists a London and Middlesex Archaeological Society, which has done, and is doing, good work, although it is not large enough to do all that is required. I should therefore be strongly in favour of the second scheme; and with all diffidence I would suggest some of the points that such an association might deal with:—

1. The collection of documentary evidence respecting everything connected with the history of London, such as information touching on the various buildings, the transcription and arrangement of the City of London Fire Papers, &c.

2. The collection of views of places at different periods, of maps and plans of districts, and the employment of artists to make drawings of houses, &c., about to be pulled down in all parts of the town.

3. The collection of topographical and other works relating to London.

4. Some attempt to arrive at an historical theory respecting the origin of all London names, many of which remain puzzles.

In a word, the main object of the association should be to collect in one focus all materials for the history of ancient and modern London, and to arrange these in such a way that they could be easily consulted. Surely an institution of this character, when once founded, would meet with plenty of support, both from antiquaries and from business men. Every Londoner with a guinea in his pocket ought to become a member.

Allow me to give one instance of the value of such an office from a note in Mr. Crace's catalogue of his collection. It is attached to a drawn plan of the Pest House at Craven Hill, by C. Jones, in 1779, and runs as follows: "The above plan was produced by Mr. Crace in the Court of Chancery Nov. 3, 1858, and is understood to have virtually decided the question of the ownership of the Craven Hill property."

I hold that such an association as this cannot well be founded by the ordinary means adopted in forming a publishing society, as an income of a few hundreds of pounds would be of little use in carrying out the multifarious objects that need to be dealt with. It ought to have the support of such owners of London property as the Dukes of Bedford, Portland, and Westminster, of the Lord Mayor, of the Metropolitan Members, and of all officials connected with the various boroughs forming the "world of London."

Probably the objects aimed at would be best attained by the calling together of an influential public meeting, although the present may not be the most opportune time for doing this.

HENRY B. WHEATLEY.

A REPUTED PICTURE BY HOGARTH (5th S. xii. 441).—The Earl of Orford, who died Nov. 26, 1727 (*Historical Register*, 1727), left his house in

Covent Garden to Thomas Archer, created Baron Archer in 1747 (Collins's *Peerage*, 1741, i. 114), who married his great-niece, Miss Catherine Tipping, one of the two co-heiresses of Sir Thomas Tipping, Bart., of Wheatfield, Oxon. Lady Tipping, her mother, was Anne, daughter of Thomas Cheek, Esq., of Pirgo, Essex; and on her death, in 1727, the mansion and estate of Pirgo came to Catherine (Lady Archer), her younger daughter. Mrs. Cheek was Letitia, sister, and eventually heiress, of Edward Russell, Earl of Orford.

The latest date of Lord Archer's residing in Covent Garden, as given in the *Court and City Calendar*, is 1758. After this he appears to have moved to Grosvenor Square. Lord Archer's son Andrew, the second and last baron, married in 1761 Sarah, daughter of James West, Esq., M.P. for St. Albans, and President of the Royal Society 1768 to 1772, who lived in Lord Archer's house in Covent Garden, and had his fine library there, which was sold there after his death, in 1773, by Messrs. Langford.

The Rector of St. Paul's, Covent Garden, in 1732, was the Rev. Charles Tough, of St. John's Coll., Cambridge, who died June 21, 1754, and the living was at once given by the patron, the Duke of Bedford, to the Rev. James Tattersall. This was an electioneering exchange, Mr. Tattersall's elder brother being the owner of one half of the borough of Gatton, which, for the election of Thomas Brand, Esq., in 1754, he made over to the duke in exchange for the presentation in favour of his brother. Mr. Tattersall only held the living till December following, when he exchanged it for a better one, also in the gift of the Duke of Bedford, that of Streatham, and Dr. Craddock was presented to St. Paul's. On the promotion of Dr. Craddock two years later, an arrangement was made for Mr. Tattersall again to hold the living of St. Paul's in conjunction with Streatham, which he did till his death in 1784.

EDWARD SOLLY.

The date when Lord Archer came into possession of the house in Covent Garden is settled by the following extract from Collins's *Peerage*, vol. i. p. 284:

"He [Edward Russell, Earl of Orford] dying November 26, 1727, in the seventy-fifth year of his age, left his house in Covent Garden, London, to Thomas Archer, Lord Archer, and his fine seat at Chippenham, in the county of Cambridge, to his niece Anne, widow of Sir Thomas Tipping."

The Earl of Orford's sister Letitia married Thomas Cheek, Esq.; their daughter Anne married Sir Thomas Tipping, Bart.; their second daughter (co-heiress with Letitia, Lady Sandys) was Catherine, who married Thomas Archer, Lord Archer. This is the Lady Archer whose portrait is in the above picture, grand-niece of the original owner of the house.

HENRY GRAVES.

6, Pall Mall.

"POSY"—A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350, 378).—Since sending my former note I have met with a capital instance of the use of the word, several years earlier than any yet given, and it is the more valuable because the translator explains what he means by it:—

"A certain persone had written vpon the dore of his house, this hyghe triumphaunt title or *poyssee*: The sonne of Jupiter Callimicus, Hercules, in this house hath his habitation, no euill thing therefore motte there entre into this place. Diogenes by this inscription espying the folly of the feloe, said: When the stede is already stolen, shutte the stable dore, or when I am dead make me a caudle.

"Noting that it was ouer late to saye, God saue the house from all misfortunes, or misauentures nowe that such a lewde feloe was already entred to dwell in it."—N. Udall's translation of the *Apophthegmes of Erasmus*, 1542, p. 130 of the reprint.

The same tale is told earlier in the book, with this explanation:—

"The Ennuch had set vp that title as a *poyssee*, or a *woorde of good lucke*, that no misadventure might light on the house."—*Idem.*, p. 107.

"Who now a *posie* pins not in his cap?
And not a garland baldrick-wise doth wear?
Some, of such flowers as to his hand doth hap;
Others, such as a secret meaning bear:

He from his lass him lavender hath sent,
Shewing her love, and doth requital crave,
Him rosemary his sweet-heart, whose intent
Is that he her should in remembrance haue.

Roses, his youth and strong desire express;
Her sage, doth shew his sov'reignty in all;
The July-flower declares his gentleness;
Thyme, truth; the pansie, heart's-ease maidens call:

In cotes such simples, simply in request,
Wherewith proud courts in greatness scorn to mell,
For country toys become the country best
And please poor shepherds, and become them well.

When the new-wash'd flock from the river's side,
Coming as white as January's snow,
The ram with *nosegays* bears his horns in pride,
And no less brave the bell-wether doth go."

Drayton's *Ninth Eclogue* (1748), p. 436.

The above was written while Shakespeare was living, and goes a good way to prove that there was then no difference between "posy" and "nosegay." The flowers composing the posy mentioned above are mostly the same as those given by Clement Robinson, in 1584, in what he calls "A Nosegaie alvaies sweet, for Louers to send for Tokens, of loue, at Newyeres tide, or for fairings, as they in their minds shall be disposed to write." See Arber's reprint of the *Handful of Pleasant Delights*, p. 3.

R. R.

Boston.

Edward Bassett, of Fledbrough, in the county of Nottingham, Esq., by his will, dated March 2, 1579, 22 Eliz., set out in his Inq. p. m., 22 Eliz. pars 2, No. 51, after disposing of his estates and giving various legacies, orders that his "executors shall bestowe on my Lady Clinton one Ring of

fold enamiled Black to the value of six shillings eight pence with this *posye*, "Mortis Edwardi Bassett, memento." He gives rings of gold to the like value to Lord Willoughby, Sir Gervis Clifton, and various other persons, "all which rings he willed to have the same *posie* as above mentioned."

GEO. FREETH.

Duborth, St. Austell.

Twenty-five years ago, when I was lodging in a Staffordshire village, my old landlady plucked a rose from her garden on my first Sunday morning, when I was setting out to church, and said, "Let me put a posy in your bosom, sir,"—informing me that my predecessor (the curate) always had gone to church with a posy in his bosom. He belonged to one of the most famous families in England, and had just left for a rectory, after marrying the squire's eldest daughter. I therefore deemed his example to be worthy of all imitation, and allowed the old woman to pin a flower in my "bosom," *i.e.* the button-hole of my coat, each Sunday when I set out to church. Thus, in my own experience, "posy" was a single flower. The country custom of wearing flowers at church is very general, and I occasionally see them carried in the hand by girls.

CUTHBERT BEDE.

"LOCKSLEY HALL" (5th S. xii. 308).—It has been noticed that Chaucer paraphrases Dante in *Troilus and Cryseyde*, but perhaps it is not so generally known that Chaucer's contemporary Lydgate has a similar passage:—

"For thilke sorow surmounteth enery sorow
which next followeth after felicitie,
no woe more greuous at aduen ne at morow
As is in dede sodayn aduersitie,
which cometh vnwarely after prosperitie :
Nor nothing may more heartes disauaice
than of olde ioy newe remembrance."

Lydgate's *Fall of Princes*, bk. i. f. 2, Tottel, 1550 (?).

Both *Troilus and Cryseyde* and *The Fall of Princes* are founded upon Italian originals. Most likely Tennyson had noticed this sentiment in both Dante and Chaucer, as well as in many other poets, for it is common even to triteness. He alludes to it as a well-known truth. I am able just now to remember the following:—

"For hard mishaps that happens unto such
Whose wretched state erst never fell no change,
Agrieve them not in any part so much
As their distress : to whom it is so strange
That all their lives, nay, passed pleasures range,
Their sudden woe, that aye wield wealth at will,
Algaets their hearts more piercingly must thrill."
"Complaint of Duke of Buckingham," Sackville's
Poetical Works (J. R. Smith, 1859), p. 160.

"Thy pleasures past haue wrought thy wo, without redressa.

If thou hadst neuer felt no ioy, thy smart had bene the lesse."

Surrey's *Poems*, in Tottel's *Miscellany*, Arber's reprint, p. 17.

"O hrittle ioye, O slidyng blisse,
O fraile pleasure, O welth vnstable :
Who feles thee most, he shall not misse
At length to he made miserable.

For all must end as doth my blisse :
There is none other certainte,
And at the end the worst is his,
That most hath known prosperitie.

For he that neuer blisse assaied,
May well away with wretchednesse :
But he shall finde that hath it sayd,
A paine to part from pleasantnesse :
As I doe now, for er I knew
What pleasure was : I felt no grieue,
Like vnto this, and it is true
That blisse hath brought me all this mischiefe."

Tottel's *Miscellany*, 1557, Arber's rp., p. 150.

"For as the stricken Deare, that seeth his fellowes feede,
Amid the lustie heard (vnhurt) & feeles himselfe to bleede.

Euen so I finde by prooffe, that pleasure dubleth payne
Unto a wretched wounded hart, which doth in woe remaine."

Gascoigne's *Works*, vol. i. p. 45, Hazlitt's "Roxb. Lib."

"Whoso hath in the lap of soft delight
Been long time luld, and fedde with pleasures sweet,
Fearelesse through his owne fault or Fortunes spight,
To tumble into sorrow and regret,
If chance him fall into calamitie,
Finds greater burthen of his miserie.

Spenser, 1611, *Tears of the Muses*, "Terpsichore."

I am not so well read in the modern poets as in the old, but there is an echo of it in Coleridge:—

"Thy life that arrogated such a height
To end in such a nothing ! To be nothing
When one was always nothing, is an evil,
But to become a nothing, having been—"

Coleridge's *Poetical Works* (Pickering, 1876), vol. iii. p. 216.

Tennyson has been a careful reader of Coleridge.
R. R.

The resemblance of Tennyson's line to a passage in Chaucer was commented on by Mr. Sala in the *Illustrated London News*, on the 20th of last September. I at once informed him that it was pointed out by Dr. Morris, in 1868, that both Chaucer and Dante alike copied from Boethius, *De Consolatione Philosophiae*, lib. ii. prose 4 : "Sed hoc est, quod reolentem me vehementer coquit. Nam in omni aduersitate fortunæ infelissimum genus est infortunii, fuisse felicem." Chaucer's *prose* translation of this may be seen in Dr. Morris's edition of Chaucer's translation of Boethius, p. 39 : "For in alle aduersitees of fortune the most vnsele kynde of contrarious fortune is to han ben weleful." The same passage is to be found in King Ælfred's translation of Boethius also. He says : "Thæt is seó mæste unselth on this andweardan life, thæt mon ærest werthe geselig, and æfter thám ungeselig."

WALTER W. SKEAT.

TATTON FAMILY (5th S. xii. 188.)—Beyond the statement that General Tatton was a Cheshire man

I can find no account of the particular family he belonged to. He entered the army in 1687 as an ensign in Cornwallis's regiment of foot, and was present at the siege of Namur. In 1702 he was lieutenant-colonel of Marlborough's regiment (the 24th), and was employed in the Quartermaster-General's department. He was better acquainted with Germany than any man in the army, and Marlborough confided to him the details of his celebrated march from Flanders to the Danube in 1704. In 1707 he exchanged with Colonel Gilbert Primrose to the majority of the 1st Foot Guards, and was lieutenant-colonel of that regiment in 1726. He became a major-general, colonel of the 3rd Buffs, and Governor of Tilbury Fort. He died, 1737.

HENRY F. PONSONBY.

JOHN ARBUTHNOT, Esq. (5th S. xii. 347), of Rockfleet Castle, co. Mayo, Ireland, son of George Arbuthnot, who held a commission in Queen Anne's Guards, and descended from an ancient Scottish family, was the father of the Right Hon. Charles Arbuthnot, P.C., and of the Bishop of Killaloe, as also of Lieut.-Generals Sir Robert and Sir Thomas Arbuthnot. He married the only daughter of John Stone, Esq., a London banker, son of a banker in Winchester and brother of George Stone, Abp. of Armagh from 1747 to 1764. This primate bore the appellation of "the beauty of holiness" on account of the handsomeness of his person, and was "a man of unbounded ambition," a strenuous maintainer of the English in opposition to the Irish interest, and far more a statesman than an ecclesiastic, according to Mant's *History of the Church of Ireland*, who also records that "no memorial of his episcopal vigilance or his literary talents is said to exist," while affecting to be a second Wolsey in the state! (ii. 600-4).

For obituary notices of Charles, Robert, and Thomas Arbuthnot reference can be made to the *Gentleman's Magazine* for April, 1849, Oct., 1850, and July, 1853, while the following brief account of the Bp. of Killaloe may perhaps be acceptable. The Right Rev. Alexander Arbuthnot, D.D., was born in 1769, being either second or third son of John Arbuthnot and — Stone, above mentioned; educated at Trinity College, Dublin, where he graduated as B.A. 1792, and M.A. 1801, during the spring commencements or *Comitia Vernæ*. Was ordained deacon in 1793, and priest, Nov. 2, 1794, at Limerick. Appointed Vicar of Annaghdown and Killascobe, in the diocese of Tuam, in 1801, proceeding M.A.; and Rector of Crossboyne and Kilcoleman, in the same diocese, in 1808; Archdeacon of Aghadoe, 1809 (collated Dec. 1, and installed Dec. 9); Dean of Cloyne, 1816 (presented Feb. 22, and instituted July 27), and raised to the episcopate in 1823. Nominated Bp. of the united dioceses of Killaloe and Kilfenora by letters

patent of March 21, and consecrated, in Tuam Cathedral, on Sunday, May 11 following, by the Abp. of Tuam (French), assisted by the Bps. of Kilmore (Beresford) and Elphin (Leslie). He died of apoplexy at his palace, Clansford, near Killaloe, on Jan. 9, 1828, in the sixtieth year of his age and fifth of his episcopate, his remains being interred in the churchyard of the cathedral of Killaloe, "attended by a vast concourse of persons." A plain tombstone is placed over his grave, and a tablet, containing a short commemorative inscription to his memory, was erected within the church by the clergy of the diocese. His character is thus described by a contemporary authority:—

"In Dr. Arbuthnot the clergy of his diocese will have to regret a generous and impartial patron and a kind protector; the numerous poor of his neighbourhood a benefactor, an advocate, and a friend. Ever anxious to promote the interests of religion and secure the comforts of his clergy, the number of churches and glebe-houses was increased by his exertion. A constant resident in his diocese, his attention was never diverted from the high and important charge confided to his care, and the humble and deserving curate had not to complain of neglect or discouragement from this exemplary prelate. A perfect gentleman, to every class of persons his manners were courteous and affable, while his department was ever consistent with the dignity of his station."—*Gentleman's Magazine* for Feb., 1828, pp. 173-9.

The authorities consulted for the above are Todd's *Catalogue of Graduates, Dublin University, 1591-1868* (p. 11); Cotton's *Fasti Ecclesie Hibernice* (vol. i. pp. 313, 454, 474); with a few additional sources of information, which, it is hoped, will be of use to Mr. C. LISTER KAYE. A. S. A.

Kincardine, Richmond, Surrey.

"APPLE-CART" (5th S. xii. 309).—This is certainly not a local word peculiar to Lincolnshire. It is a general and common slang term. Grose (*Dictionary of the Vulgar Tongue*, ed. 1788) explains "Down with his apple-cart" as equivalent to "Knock him down." It is simply a cant word, known and understood by the class who use it, like "potato-trap," "bread-basket," "bellows," "blue plumb," and many others. When two men were quarrelling, and a friend of one came to him saying, "I will upset his apple-cart," it conveyed, as it were in an unknown tongue, if the enemy was not acquainted with slang, the information, "Whilst you are parleying I will knock him down." When one of these slang words becomes known to every one half its value is lost, and it goes out of fashion. At the present time to "upset an apple-cart" does not generally mean to knock a man down, but rather to prevent him from doing what he wants to do by the upsetting, as it were, of an imaginary apple-cart.

EDWARD SOLLY.

Brogden did well in claiming this as a Lincolnshire word, as he had no doubt heard it there. But it is more general. I used to hear it in Kent in my earliest days. If a child falls down you first

quire if he is much hurt. If he is merely a little rightened you say, "Well, never mind, then; you've only upset your apple-cart and spilt all the gooseberries." The child perhaps laughs at the very venerable joke, and all is well again.

I think the expression is purely jocular, as in the case of "bread-basket," similarly used to express the body. The body, regarded as a food-carrying machine, is at one time a bread-basket, at another an apple-cart, and so on. It is like expressing growth by the eating of more pudding.

WALTER W. SKEAT.

It matters very little what Brogden says. He was a young man, with no particular fitness for writing either on provincialisms or anything else. It may *occasionally* be used in the sense he says it is, but not generally. To "upset your apple-cart" or "the old woman's apple-cart" is here a common saying, meaning to thwart, to disarrange, to overthrow, to put all in such confusion as would be an old woman's apple-cart upset in the market.

R. R.

Boston, Lincolnshire.

My impression (founded on expressions used) is that it refers rather to the abdomen or trunk generally. As the cart contains apples, so it, drawn by the two legs, contains provisions. Possibly there may also be a sub-reference to Eve's apple and its consequences. It is, I believe, London slang as well as *e usu Lincolnienne*.

B. N.

Halliwell states it is a Northamptonshire word, and explains "Down with his apple-cart" to mean "Knock or throw him down."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"PICK"=VOMIT (5th S. xii. 309).—I can prove that *pick* was the original form of the verb to *pitch*, i.e. to throw. Shakespeare has it in *Coriolanus*. To vomit is expressed sometimes by "to throw up," hence it may also be expressed by "to pick up," or simply by "to pick." The intransitive use is due to ellipsis; we commonly say "to throw it up." There is ellipsis of *it* and suppression of *up*, and I think that is all.

WALTER W. SKEAT.

Cambridge.

The nearest relative to this word, and probably its source, is the W. *pic-io*, to cast, to throw. The verb "to cast" was formerly used by all classes in the sense of vomiting, and is still found in our dialects with this meaning.

J. D.

Belsize Square.

Pick, I should say, simply equals *puke*, a good old English word, though now, like two or three other monosyllables of the same class, considered unutterable.

"There's not a sea the passenger e'er pukes in
Throws up more dangerous billows than the Euxine."
Don Juan.

The subject reminds me of a question I once heard discussed without any result: When and how did the words *sick* and *sickness* become confined to this particular ailment? We seldom hear them used now in their old wider sense: *ill* and *illness* are the only words now used at present.

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

Farnborough, Banbury.

Is this word anything more or less than a provincial form of *puke*, which, according to Johnson, is "of uncertain derivation," and, according to Webster, is "allied to Ger. *spucken*, to spit"? For *pick* see Halliwell.

WM. PENGELLY.

Torquay.

In the Manley and Corringham glossary *pick up* has the same meaning. I fancy the word must be cognate with the Shaksperian *puke* ("The infant mewling and puking in the nurse's arms"). If so, it appears to be connected with the German words *spucken*, *speicn*. See Fick's *Indo-Germanic Dict.*, vii. 355 (root *spivan*). A. L. MATHEW.

Oxford.

Is it not merely a variant, both in form and meaning, of the old word *peak*, to be meagre or sickly?—

"Shall he dwindle, *peake*, and pine?"

Macb., i. 3, 23.

B. N.

THE FOUR OF CLUBS (5th S. xii. 426).—The bad character given to the four of clubs is not confined to Worcestershire. In London I have always heard the four of clubs called the "devil's bedpost," and also that it is the worst turn-up one could have. There are two other superstitions regarding clubs: (1) that they always go round three deals; (2) that if you turn up the knave you are sure to have all four honours between yourself and partner. I need not say that in practice neither of these rules is without an exception.

J. C. J.

"THE FOUR SONS OF AYMON" (5th S. xii. 349).—If Mr. FRASER wishes to read the history of these worthies I will with pleasure, if he will send me his address, lend him a French book containing an account of their adventures. The book is old, but not in black letter.

HORACE WALKER.

South Lodge, Prince's Park, Liverpool.

"NO GREAT SHAKES" (5th S. xii. 369).—Your correspondent will find the following in Dr. Brewer's *Dictionary of Phrase and Fable*, under the above head:—

"Nothing extraordinary, no such mighty privilege or bargain. The *shake* is the common, or stubble, which poor men were by law empowered to use for their hogs, sheep, or cattle, between harvest and seedtime, hence a privilege. It is quite a mistake to derive the word from the French *chaque* or Persian *shuck* (a thing)."

The words are used by Mr. Carlyle in his *Cromwell's Letters*, vol. ii., note on Letter cvii.: "Will

Douglas, *no great shakes* at metre, did write these lines, 'Cromwell is dead and risen,' &c.?"

F. B. M.

COAT OF ARMS (5th S. xii. 369.)—Checky or and azure, a fess gules, fretty argent, is borne by Chenies, or Cheney, of Norfolk. P. P.

"YOU KNOW" (5th S. xii. 406.)—I am "quite too delighted" (another modern phrase, though I think it occurs in *Cecilia*) to find myself called upon by HERMENTRUDE as an ally in any the smallest enterprise of hers; and 'tis very true that "You know" and "Don't you know" are often Aggravating, or at best Superfluons. Still, we should exercise cautiously the very slight control that any one *can* exercise over the modes of speech which may be common in our time. "Damns have had their day," happily; and we are not any longer full of strange oaths, even though we may be bearded like the pard. But if we succeed in driving out the weak and beggarly elements of current discourse, Nature may revenge herself by a return to the old practice, as she has done in those parts of America where the air is said to be "blue with cusses." There is doubtless a psychological reason for even the most trivial expression. A man desires to place himself *en rapport* with his interlocutor, to please or conciliate him; and from some such half-conscious motive he says "You know" or "Of course" even when the words are irrelevant. Then comes Habit, with her chains, and he says it still oftener and less appropriately. Habit? Yes, and convenience too; for with the cultivated as well as the uncultivated it is found extremely convenient to have some facile word or phrase in the mind, which will come without thought to the lips, and round off a sentence in no time. Such pet phrases form a part of the stock in trade of many a character in novels and on the stage; and in real life, too, they often come to be parcel of a man's idiosyncrasy, or to seem so to his neighbours. Women, with their softer fibre and their sweeter natures, are generally content to use in common the airy nothings of the moment; to say (as they do just now), "Are you *intense*?" or to stand by the perennial adjective "nice," and the immemorial "Oh." But if HERMENTRUDE considers her masculine acquaintance she will probably find that most of them have some special "note" in phraseology, corresponding to the "You know" or "Of course" of those who are merely commonplace.

I know an able man, and of some mark, who always begins his assertions with the words "Really and truly." I know another man whose comparisons invariably start with "So to speak." I know a third man, who regularly informs us that so-and-so cannot be done "in any shape or way." I know a fourth—but three are enough; for a whole volume might be written on "Favourite

Phrases, and their Ethical Relation to the Person using them and the Generation in which they prevail." A. J. M.

I am glad to see HERMENTRUDE'S attack on "You know," a mode of speech, not only superfluous and aggravating, but in many cases contradictory. For instance, you are told something which it is impossible you could be aware of, and the information is followed up by the usual "You know."
WILLIAM WICKHAM.

Marryat, in his *Pacha of many Tales*, has an amusing story connected with the use of "I know," in which the repetition of this conventional phrase cost the speaker his head. I remember many years ago in the Mediterranean that sailors used to be called "Jack Savez" and "John I say" by foreigners, from their frequent use of these expletives.
FREDERICK MANT.

"TRAMPERS" (5th S. xii. 386.)—The speakers at the Oxford Diocesan Conference can, at any rate, claim Johnson's *Dictionary* (ed. of 1826) in defence of their "clipping," for I find there: "*Tramp*, *tramp*, n. s., a stroller; one who travels on foot; a beggar (Graves)."
T. F. R.

PARKER FAMILY, STAFF. AND SALOP (5th S. xii. 329.)—X. Y. Z. will find pedigrees of the Parker family in the following works:—John Ward's *Borough of Stoke-upon-Trent*, &c., Parker of Parkhall, p. 561. *Visitation of Staffordshire*, 1663-4, printed (privately) by Sir Thomas Philipps, Bart., Parker of Wedgebury, p. 8; Parker of Audley, p. 8. John Sleigh's *History of Leek*, Bateman, Parker, and Leving, folding at p. 108. Also the *History of the Landed Gentry*, by Sir J. B. Burke, &c.
JULES C. H. PETIT.

BLACK STAMPS (5th S. xii. 389.)—I am under the impression that HERMENTRUDE will find, by searching either vol. iv. or v. of the *Stamp Collector's Magazine*, 1866-7, that the value of the black penny stamp to collectors then was between twenty and forty shillings.
ANDREW BYRNE.
Bray, Ireland.

THE MARRIAGE RING (5th S. xii. 407.)—In the ancient marriage services in the Church of England, as still in the churches in external communion with Rome, the direction is to place the ring first on the thumb, "In the name of the Father," then on the fore-finger, "and of the Son," then on the third, "and of the Holy Ghost," and *lastly on the fourth*, where it is left with the word "Amen" (see Blunt's *Annot. B. of C. Prayer*). There was no need for the mediæval explanation about the vein, which would, "of course," apply equally to any other finger.
J. T. F.

Bp. Hatfield's Hall, Durham.

"PRINT" AND "PRINTING" (5th S. xii. 347.)—May I be allowed to note a curiosity in connexion with this subject? For more than twenty years it was my pleasurable duty to edit a Liberal newspaper in a Tory county, and I always observed that when my Conservative contemporaries took any notice of my paper they called it a "Radical print." The satire supposed to be conveyed by the term is so thickly veiled that your readers may be pardoned if they do not see it. I never could.

A. R.

Croeswylan, Oswestry.

VISITATION BOOKS, &c. (5th S. xii. 347.)—The original Visitation Book for Northumberland, 1615, is at the College of Arms, Vincent MS. 149. That of Lincoln, 1562, is probably in private hands, if not positively lost, and, if so, probably destroyed by the fire of 1666. From Mr. Sims's *Manual for the Genealogist* I cannot see that there was a Visitation for Gloucestershire in 1683, as there is nothing mentioned there further than 1623. Perhaps this is the one meant by *NOTA BENE*.

JULES C. H. PETIT.

56, Vauxhall Bridge Road, S.W.

PORTRAITS SAID TO BE BY FAITHORNE (5th S. xii. 287.)—In a catalogue of engraved portraits I note the following:—"Orange (Mary, Princess of): 'The most excellent and High Borne Princesse, Mary, Princesse of Orange, etc.' 'Are to be sold by Robt. Peake at his shopp neare Holborne Conduitt.'" Also: Charles I., small folio; Hamilton, James, third Marquis of, "Are to be sold," &c., u.s.; Littleton, Sir Edward, 9 in. by 7½ in. All engraved by Faithorne. F. A. BLAYDES.

The Lodge, Hockliffe, Leighton Buzzard.

SIR EDWIN LANDSEER (5th S. xii. 383, 414, 435.)

—At a dinner party one night I sat next to the late Mr. Charles Landseer, who told us, among other things, that his brother Sir Edwin was once looking at his own pictures in the South Kensington Museum, and, seeing some dust on one of them, leaned over the barrier and wiped it off with his handkerchief. Instantly the policeman on duty was upon him. "What are you a-doing of," said the force, "a-touching that there picture?" "Why," answered Sir Edwin, smiling, "I've often touched it before!" "Have you, though?" cried the indignant peeler; "then more shame for yer!—you come along wi' me!" And he walked off the unresisting painter to the officers of the Museum, who, of course, recognized the culprit and condoned his offence.

A. J. M.

HENRY NUGENT BELL (5th S. xii. 69, 234, 278.)

—W. F. C. asks whether the Earl of Huntingdon succeeded in winning the Hastings estates from the Marquis of Hastings. A few years ago I had before me an abstract of title to these estates, and I think I am right in stating that Francis, tenth

Earl of Huntingdon, who died in 1789, was seised in fee of the estates, and left them by his will to his nephew Francis, Lord Rawdon, afterwards Earl of Moira and Marquis of Hastings, in tail male. At any rate, if he did not leave the whole, the rest devolved upon his sister and heiress at law Elizabeth, Countess of Moira. In 1804 Francis, then Earl of Moira, married for his third wife Flora Mure, Countess of Loudoun, and the estates were brought into settlement; so that I believe Hans Francis, eleventh Earl of Huntingdon, who, by Mr. Bell's exertions, recovered the title, did not get any part of the estates. Mr. Bell wrote a letter—preserved, I think, in his *Huntingdon Peerage*—demanding possession of the estates, but he must have been woefully disappointed when he found they had passed away from the title, and were legally vested in the Earl of Moira's family.

W. G. D. F.

28, Pembroke Street, Oxford.

Whether any actual attempt was ever made by the Earl of Huntingdon to win the Leicester-shire property of the family from the Marquis of Hastings I cannot say, but, if so, it clearly never succeeded. Castle Donnington was the seat of the late marquis until sold by him some short time before his death in 1868. Henry Nugent Bell's younger brother was, I believe, the late General Sir George Bell, K.C.B., who died so recently as 1877.

W. D. PINK.

I have a very nice copy of the *Huntingdon Peerage*, which I obtained from Messrs. Reeves & Turner, booksellers, in the Strand. For many months this book was advertised in their monthly catalogue amongst their "cheap remainders." The copy I have was uncut when I purchased it.

J. W.

St. Budeaux.

THE OLD HUNDRETH PSALM (5th S. xii. 289, 418.)—To the question asked relative to the Old Hundredth Psalm, viz., whether the third line of the first verse as usually printed, "Him serve with fear," is correct, and suggesting, without any ground or justification as it seems to me, an alteration in such a manner as to throw some doubt upon the genuineness of the usually accepted and printed version, I am able to give a very decided answer, for I have in my possession a copy of the first printed edition of the

"Psalmes of David in English metre by Thomas Sterneholde and others: conferred with the Ebrue, and in certain places corrected (as the sense of the Prophet required) and the Note ioyned withall," &c. "Newly set fourth and allowed according to the Order in the Queene's Maiesties Injunctions. 1560."

"Imprinted at London by John Day, dwelling over Aldersgate," and the colophon is, "Imprinted at London by John Day dwelling over Aldersgate beneath St. Martins. These bokes are to be sold

at his shop under the Gate. 1561." The first verse runs thus:—

"Al people y^t on Earth do dwell
Sing to y^e lord with chereful voice,
Him serve wth fear, his praise forth tel,
Come ye before him and rejoice."

The Psalms are set to music, and the old original Psalm tunes of that day, with the stave of five lines and notes of that period, are given with many of the Psalms. This is a most curious and interesting book, and may possibly be unique. I should be glad to know where any other copy exists, for Mr. Winter Jones, late Principal Librarian of the British Museum, informed me that there was no copy in the Museum Library, and that it was unknown to Cotton, Lowndes, and Lea Wilson. After the title-page, of which I have only given extracts, it opens with a short "Introduction to the Science of Musick, for suche as are desirous to have the knowledge therof for the singing of these Psalmes," wherein are explained the notes, gamut, scales, and mode of writing music, with the forms and qualities of all the notes. The stave is of five lines, and the heads of the notes are lozenge-shaped and open. There are no initials to the Hundredth Psalm, but some of the Psalms are marked "Th. Stern." and others "Jo. Hop.," and there are other initials to some of the other Psalms.

OCTAVIUS MORGAN.

The Friars, Newport, Mon.

DROUGHT IN SCOTLAND (5th S. xii. 86, 118, 438).—MR. JONAS is rather severe upon me, and he will forgive me for saying it, hardly with sufficient reason. If I have made a "most extraordinary blunder," at all events I have my authority to fall back upon, and that authority is the present Provost of Paisley (Mr. MacKean), a gentleman, one would think, well acquainted with Paisley and its neighbourhood. But let us see how the matter stands. On July 13 last I received a letter from my friend, containing the extract which has called forth the criticisms of J. C. M. and MR. JONAS. This extract appeared *ante*, p. 86, and with it an editorial note referring to the "public notice" sent at the same time. That public notice contains sufficient evidence, I think, to warrant the general expressions made use of by my friend. Should your correspondents, however, still hold to the contrary, the Provost of Paisley will, I have no doubt, take up the gage.

F. D.

Nottingham.

KING JOHN AS EARL OF MORETON (5th S. xii. 387).—Prince John was married, knighted, and made Earl of Gloucester on March 31, 1185, by his father. He was made Earl of Mortaigne in Normandy by his brother Richard in 1189. This must have been after Richard was acknowledged Duke of Normandy, August 13 in the above year. We have in Bristol a charter granted to the bur-

gesses not later than 1189 (as shown by the witnesses' names) by John Earl of Mortaigne. It is in excellent preservation, and from the feudal relation between the burgesses and John as Lord of the honour of Gloster, as well as from its liberal concessions, is both interesting and, I believe, unique. J. F. NICHOLLS, T.S.A.

THE BEST MODERN WRITING INK (5th S. xii. 268, 280, 396, 437).—When a boy I was "curious in ink," and my curiosity is still unabated. I have seldom seen a new ink advertised without giving it a trial and finding it no better than the old. About forty years ago I became acquainted with Stephens's blue black, which I have used constantly, though not exclusively. Up to that time I found none so good as Walkden's; but like all inks which are black when used it thickened in the inkstand and in the bottle in three or four days after it was opened. Diluted with Scott's liquid blue it flowed easily but lost some of its blackness. In 1842 I began to write on the fly-leaf of my diary with every ink which I used, its name and the date. I have carefully examined my specimens for every year till 1862. Very few have faded. Hyde's, Mordan's Abroticon, and the ink made with Perry's powder, are about the blackest, but all were defective in fluidity except Stephens's and Webster's Manganese. I did not find much difference between the last two; the writing of each was pale at first, but soon became and continued a good black. I do not mention the failures, as improvements have probably been made since 1862. Such must have occurred at the British Museum, as MR. RIGGAL approves the ink. I have not been there lately, but a few years ago my experience was like HERMENTRUE'S; a more detestable fluid I never tried to use, and I was driven to make my extracts with a pencil. The Dichroic ink retains its fluidity, has colour enough when used, and becomes black, but dries slowly, and, even after being pressed with blotting paper, marks the opposite page. I have only five years' experience, so cannot judge of its durability.

Inkstands do not vary so much as inks. Erry's screw is the best which I know for travelling, though in use the top must be taken off. It was introduced about 1832, and I have one for which I then paid twelve shillings. For the table I prefer Perry's gravitating. It is not easily upset, and, when turned back, keeps out dust but not air. For Stephens's, Webster's, and the Dichroic, nothing can be better. There is a fashion in inkstands. I believe neither of these is made now unless to order.

H. B. C.

U. U. Club.

I am disappointed to find that one of your correspondents has condemned, and that none have said a good word for, Field's chemical non-corrosive ink. After using it some years I find it possesses

all the qualities which the maker claims for it. It lows easily, does not corrode or clog the pen, even if not wiped off, and dries a fine black, which, as far as I have tested it, is very durable.

H. C. DELEVINGNE.

Woodbridge Grammar School.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 3, 36, 71, 89, 110, 158, 192, 257, 335, 415.)—I send a description of a pamphlet which should have been included in the list given *ante*, p. 71, as it refers to Pope's quarrel with Lord Hervey:—

32. A Most Proper Reply to the Nobleman's Epistle to a Doctor of Divinity. To which is added Horace versus Fannius; or, a Case in Point, as Reported by Ben Jonson. And The Belle-Man of St. James's Verses. London Printed: sold by J. Huggonson, near Serjeants-Inn, in Chancery-Lane, 1734. Price 6d.—Title-page, Letter, p. 5-20; Horace versus Fannius, 21-26; The Belle-Man's Verses, pp. 27-30.

The piece originally appeared in the *Grub Street Journal* of Dec. 6, 1733. It is adapted from the arraignment scene in Jonson's *Poetaster*, with some slight alterations. Pope reprinted it in the pamphlet described above, with a prefatory letter supposed to be written from Dr. Sherwin to Lord Hervey, and at the end inserted the "Belle-Man's Verses." F. G.

MS. HIST. OF FERMANAGH CO. (5th S. xi. 23, 136, 176; xii. 277, 438.)—In some cases the localities in Great Britain whence the families came or sprang are mentioned, but generally the genealogical details are very meagre. C. S. K. Kensington, W.

A PICTURE BY JANSEN (5th S. xii. 229, 316.)—Can H. S. G., who kindly informs me, *ante*, p. 316, that the arms are those of Morgan, give me any assistance in discovering who are the lady and child represented in the picture? The lady is apparently aged about thirty, the child (whether boy or girl is uncertain) six or eight. Both are splendidly dressed, and covered with magnificent lace. The picture is at Renishaw Hall, Derbyshire, and has been in the family for some generations. A. C. S.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437.)—I should have been glad to have given H. B. the reasons which led me to conclude that Harding, son of Alnod, was not the same as Harding, son of Ednoth, had they not been now difficult to recall without restudy. But I remember being struck with the alternations of the names of Alnod and Ednoth in Domesday Book, particularly where they seem to have been carefully distinguished, as in the survey of the Dorsetshire manors of the Earl of Chester. However, in these instances, if there were two persons intended, either seems to have had a son Harding, which is remarkable.

Anyhow, these names are not the same, for Alnod, the commoner of the two, was Ælfnod, and Ednoth more correctly Eadnoð.* A. S. ELLIS. Westminster.

OLD ENGRAVING OF THE INSTALLATION OF THE EARL OF WESTMORELAND AT OXFORD IN 1759 (5th S. xii. 426.)—I have an old engraving which is dedicated

"To the Right Honble. the Earl of Westmoreland, Chancellor; to the Right Honble. the Earl of Litchfield, High Steward; to the Revd. the Vice-Chancellor; all the Doctors, Masters, and Scholars of the University of Oxford."

It was published according to Act of Parliament, March 23, 1761, and is engraved by Thomas Worlidge, and represents the Theatre at Oxford. Is this the engraving mentioned by MR. PICKFORD, and what would be about its value?

E. FARRER.

EXTINCT BARONY OF BENVALL (5th S. xii. 47, 135.)—With reference to your note on my question as to the surname of this house, I would point out that the arms of the Benhall or Benhale family, though not given by Burke, are to be found in Sir Christopher Barker's "Heraldic Collections," Harl. MS. 4632, ff. 84, 256, British Museum. Davy's *Suffolk Collections* also contains many notes of interest on this family.

It still remains an open question how the arms of Sir Gny Fere, with the *fer de moulin*, which heralds recognize as specially distinctive of the family of Fere, came to be also the arms of a family bearing a totally different name.

Benhall (the Benhala of Domesday) is a village in Suffolk. The surname of De Benhall was therefore evidently assumed from the name of the place. But what was the name of the race? The arms, if correctly given, would seem to point to Fere. Sir Gny Fere was a knight of fame during the reigns of the first three Edwards. Seneschal of Aquitaine and Lieutenant of Gascony. His name is frequently associated in Rymer with those of the Bishop of Norwich, the Earl of Richmond, and John de Crumbwell (Cromwell) on Royal Commissions to arrange treaties, settle boundaries, inquire into grievances, compose differences, &c., between the English and French. Besides the lordship of the manor of Benhale, he held from the king the manors of Tuttel, Grayton, Gatteshale, Gedyngton, Gestingthorpe, &c.; and in 14 Ed. II. the custody of the Tower was committed to him. He appears to have died, without issue, about the same time as the Benhall family became extinct. Perhaps some of your readers can inform me whether the names of Fere and Benhall still survive as English surnames, or are to be met with later than the time of Hen. IV. IOLKOS.

* Ælfnod, the shire reeve of Hereford, killed in 1056 (*Anglo-Sax. Chron.*), is called Agelnoth by Flor. of Worc.

TEA DRINKING (5th S. xii. 288, 390, 452).—Amongst the numerous references to the physiological effects of, including the physical ills produced by, that much-abused but kindly beverage, tea, are the following: *British Medical Journal*, vol. i., 1874, p. 416; vol. ii., 1876, p. 387; vol. i., 1877, p. 31; vol. i., 1879, p. 417; Pereira's *Materia Medica*, "Tea"; Brinton, *On Food and Digestion*, ch. x.; Paris's *Pharmacologia*, eighth edit., p. 260; also works by the late Dr. Parkes and Dr. Edw. Smith, by Dr. Richardson, Dr. Chambers, Dr. Pavy, Dr. Henry Bennett, and probably also Dr. Taylor and other authors, all available at a medical library, such as that of the Royal College of Surgeons, always easily accessible to readers.

M. D.

"BRAID" (5th S. xi. 363, 411; xii. 174, 214).—I have heard *braid* used in North Staffordshire in the sense of upbraid, or in a similar sense. Not long ago I heard a defendant in a county court say of a man, "He came to my house and *braided* my wife awful."

C. N.

DEATHS ON OR ASSOCIATED WITH THE STAGE (5th S. xi. 181, 241, 292; xii. 197).—I want the particulars of the death of a man named Ireland, who is said to have broken his neck in some acrobatic performance in the commencement of this century.

INQUIRER.

"DAS ANDERE BUCH GROBIANI" (5th S. xi. 387, 436; xii. 212).—As an additional item in the bibliography of this work, I beg to note the fact that there was an edition of the Latin original published at Frankfort in 1575 (of which I have a copy), not mentioned by Brunet or Grasse, and not in the British Museum.

C. D.

ENVELOPES (5th S. xii. 26, 74, 238).—I do not believe that the envelopes mentioned by E. McC— and F. S. were what we should style envelopes now, but half sheets folded and used as outer covers. I have plenty of those a century old, but have seen no modern envelopes of an earlier date than about 1835-6.

E. WALFORD, M.A.

Hampstead, N.W.

FUNERAL FOLK-LORE (5th S. xii. 148, 239).—I have heard some old Welsh people say that when a Roman Catholic dies, a hammer, a coin, a loaf of bread, and a candle are put in the coffin with the corpse; the first to knock at the gate of heaven, the second to pay for admittance, the third to provide refreshment on the way, and the fourth to light up the road. This was all firmly credited, I believe, by those who told it.

R. P. HAMPTON ROBERTS.

"PLAYING THE BEAR" (5th S. xii. 106, 217).—This expression has been well known to me for the past twenty-five years at least, being commonly

used by a gentleman who was brought up in Cambridge. I suspect it is a local Cambridge expression. I have never heard it used by others.

GEORGE UNWIN.

PLACES AND PEOPLE IN LAMBETH (5th S. xii. 387).—Let J. B. look at the indices of *Literary Anecdotes of the Eighteenth Century*, by J. Nichols, vol. vii., for several of the names he has noticed.

F. G. S.

J. B. will find an account of "Dog Smith" in Rudall's *History of Gloucestershire*, of which county, I believe, he was a native. J. T. M.
1, Onslow Crescent, S.W.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 170, 255, 279, 299, 358).—

"The greater the truth the greater the libel."

"Straight an indictment was prefer'd—

And much the Devil enjoyed the jest,

When asking about the Bench, he heard

That of all the Judges, his own was BEST.

For oh, 'twas nuts to the Father of Lies

(As this wily fiend is named in the Bible,)

To find it settled by Laws so wise

That the greater the truth, the worse the libel!"

T. Moore, "A Case of Libel," *Odes on Cash,**Cora, Catholics, &c.*

W. J. BERNHARD-SMITH.

I append a cutting from the *Daily Telegraph* report of a recent case. The author's name has hitherto not been traced:—"The Lord Chief Justice, addressing Mr. Russell, said that, in reference to his argument, the old lines had occurred to him,—

'It was nuts for the Father of Lies,

As that wily fiend has described,

To have it decided by laws so wise,

The greater the truth the greater the libel.'

WM. H. PEET.

(5th S. xii. 449.)

"See the wretch that long has tossed," &c.

From Gray's *Ode on the Pleasure arising from Vicissitude*.

G. F. S. E.

"But happy, happy Lidian," &c.

Lidian's Love, by Præd, stanza xvii.

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

Miscellaneous.

NOTES ON BOOKS, &c.

Will Correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

The Historical Works of Gervase of Canterbury. Vol. I. Edited from the MSS. by William Stubbs, D.D., Canon of St. Paul's, for the Master of the Rolls.

The chronicle of Gervase, the monk of Canterbury, printed in this volume, carries down the history of England to the death of Richard I., and was included in Twysden's *Anglicana Historia Scriptores Decem*, which was published in 1652. The present edition, however, is recommended by an improved text, and by the admirable introduction prefixed by Canon Stubbs, whose familiar knowledge of the authorities from which Gervase drew his materials enables him to define with precision the extent to which the monk wrote as an independent

witness of the events of his time. The merits of the standing quarrel between the Archbishops of Canterbury and the monks of Christ Church, which is so frequently referred to in this chronicle, had already been discussed in detail by Canon Stubbs in the preface to his edition of the *Epistola Cantuarienses*, and Gervase's narrative adds little to our knowledge of the struggle. Gervase has no pretensions to be placed in the first rank of historians of his time, but the editor has pointed out that he has preserved some important dates and facts between 1155 and 1162, for which there is no other authority extant. Nothing is really known about his personal history, except that he made his profession as a monk at Christ Church to Archbishop Becket on Feb. 16, 1163, and that he was sacristan of the cathedral monastery when Archbishop Hubert Walters received his pall in November, 1193. He has been identified by Dom Brial, the learned editor of the *Recueil des Historiens de France*, with Gervase of St. Ceneri, who is known, from a letter addressed to him by Abbot Robert de Monte, to have compiled the history of the Counts of Anjou. But Canon Stubbs has conclusively proved that this identification is chronologically impossible, because Gervase of St. Ceneri was a monk and prior of his house when this letter was written, between 1151 and 1156, whilst Gervase of Canterbury was not professed until 1163. Sir Thomas Hardy's theory that he was identical with Gervase of Chichester, one of the learned disciples of St. Thomas, is shown to be equally untenable, and Canon Stubbs goes on, with that fund of biographical knowledge of which he is so consummate a master, to sift what is known about the life of every contemporary ecclesiastic of the name of Gervase, in order to prove that none of them can be identified with the monk of Canterbury. In this exhaustive list he has cleared up several standing errors in the *Dialogues* of Gervase, the reputed author of the *Dialogus de Scaccario*, and of Gervase of Tilbury, the marshal of the kingdom of Arles. We may expect fresh stores of new and valuable information from the editor's preface to the next volume, for it will contain treatises which have never heretofore been printed.

The Ogam Inscribed Monuments of the Gaedhil in the British Islands. With a Dissertation on the Ogam Character, Illustrations, &c. By the late Richard Rolt Brash, M.R.I.A., F.S.A.Scot. Edited by G. M. Atkinson. (Bell & Sons.)

THE labour of love which has, in this sumptuous volume, been successfully accomplished by Mrs. Brash, with the co-operation of her husband's friend and brother antiquary, Mr. G. M. Atkinson, needs only to be known in order to be thoroughly appreciated by every "Monkbarns" among us. What is Ogham? has been a question long and keenly debated—with a keenness, indeed, scarcely second to the great Pictish controversy of the last century. What is the origin of Ogham? is a question still exercising the learned, but we think there is good reason to hold that Mr. Brash had come near a solution which is true as far as it goes, though it does not perhaps cover the whole truth, and in pointing to which he seems to have anticipated even the distinguished traveller Capt. Burton. It is to chapter xvi. of Mr. Brash's work that we would specially call attention, as containing his latest conclusions on the origin of Ogham, "If," he there urges, "the Gaedhil were, as their ancient writers assert, a people of an Eastern descent, and if we must attribute to them the introduction of the Ogam character, it is reasonable that we should endeavour to ascertain the probability of the existence of similar characters amongst an Eastern people." This Mr. Brash proceeds to do, bringing forward, in evidence of the correctness of his assumption, at least one proof identical

with that lately adduced by Capt. Burton, in a paper read before the Royal Society of Literature, Jan. 22, 1879, and since printed in the Society's *Transactions* (vol. xii. pt. i.). Both refer to "El Mushajjar," an Arabic cryptogram of Northern Syria, which Capt. Burton first saw in 1871 at Hums, and by means of which he tells us he read some palm-runers at the Maes-Howe in 1872. Mr. Brash, without the advantage of having seen "El Mushajjar," so to speak, *in situ*, knew it through Von Hammer's account, and fastened upon it as affording a clue to the origin and antiquity of Ogham. The Eastern origin thus concurrently assigned to Ogham by two Western scholars so specially competent to decide cannot, we think, any longer be impugned. And the more we consider the constant repetition of identical rock-markings in various parts of the world, the more we are drawn towards the belief that a great truth underlies the view upheld by Mr. Brash, that "the most ancient written letters now existing exhibit Ogam forms." The parent stock is neither Ogham, nor Rune, nor "El Mushajjar," but the source, whatever it be, from which all alike sprang. We should have been very glad if Mr. Atkinson, in his editorial capacity, had given us his views on some disputed cases in Scotland and Ireland, which unfortunately do not appear to have come to the notice of Mr. Brash. In the *Journal of the Ethnological Society of London*, New Series, vol. ii. (1870), pp. 341, 401, descriptions are given of a stone found in an Argyllshire cist, near Paltalloch, bearing marks with certainly an at least apparent resemblance to Ogham; also of two stones at Russ-glass and Glanthane, co. Cork, and of two others in North Wales, the last four bearing marks which we should consider much more akin to Rune than to Ogham. Doubtful points are a delight to antiquaries, and afford them an incitement to proceed with researches such as formed the lifelong interest of the earnest student the value of whose unwearied devotion to science we have here briefly attempted to indicate. Of Richard Rolt Brash it may well be said that "his name is in Ogham on a smooth stone, on the black mountain of Callan." And we cannot but hope that the torch which he carried so devotedly will be passed on from hand to hand, till the last bearer shall reach the innermost shrine of the goddess of Truth.

The Little Masters. By William Bell Scott. (Sampson Low & Co.)

AS might be gathered from his life of Albert Dürer, Mr. Scott is an enthusiastic admirer of the group of German artists to whom, from the small size of the majority of their works, the name of *Kleinmeister* is applied; and even those who may not have seen the beautiful rendering with the needle of his own picture of "The Norms watering Yggdrasil," which appeared in the first number of the *Etcher*, will scarcely need the assurance of the preface to this little book, that the author is "practically acquainted" with the arts of painting and engraving. As a matter of fact, we doubt if there are half-a-dozen men qualified to speak with equal authority on this theme, which is rendered doubly attractive by the fact that these successors of Dürer are "the originators of modern art,"—the first who appealed by their studies of contemporary manners and scenes to the mass of the public at large. Mr. Scott's admirably arranged book gives us a brief introductory chapter in which this position is set forth; the second chapter treats of Schongauer, Israhel von Mechenen, and Lucas van Leyden, the forerunners of the Little Masters; while the third is devoted to the "Master with the Caduceus," Jacob Walsh, and Dürer, their reputed teacher, although there does not, by the way, appear to be any satisfactory evidence that he ever held this relation to any of them. But there can be

little doubt that his influence is to be traced in the character and direction of their labours. Of the seven artists who follow, and whose biographies prompt the book, the Behams (Hans Sebald and Barthel) and Heinrich Aldegrever of Soest are by far the most striking figures. Next to these comes the Nuremberger Georg Pencz, who with the Behams was accused of heresy and unbelief in 1524. The others are Albrecht Altdorfer, the first in point of time, and lastly Jacob Binck and Hans Brosamer, who are the least important of the seven. Of all, however, Mr. Scott writes with full sympathy and knowledge, and, where the prints are concerned, with that loving interest which is begotten of long familiarity alone. The projectors of the series are to be congratulated on having obtained his co-operation in their scheme. We may add also that the illustrations in this book, always a difficulty in art publications of moderate price, appear to be great improvements on some of those in the previous volumes. One or two of the headpieces are excellent, while Aldegrever's "Madonna on the Crescent Moon" and Barthel Beham's "Charles V." could scarcely be better.

THE EPINAL MS.—This MS., which has been sent over to England by permission of the French Government for the use of Mr. Henry Sweet in the preparation of his edition of the whole body of fore-Alfred texts for the Early English Text Society, is one of the most precious that exists. It is a MS. of the seventh century, the oldest document of Anglo-Saxon. At the suggestion of the President of the Philological Society some members of that society and of the Early English Text Society have resolved to get it photo-lithographed by subscription while it is in England, and for this purpose the MS. is now in the hands of Mr. Griggs. Mr. Henry Sweet will superintend the work and write an introduction. Intending subscribers should forward their names to Mr. F. J. Furnivall, 3, St. George's Square, N.W.

F. MESSRS. SAMPSON LOW & Co. are about to issue, in shilling monthly numbers, Mr. Francis George Heath's *The Fen Paradise*.

We are glad to hear that a second edition of the Rev. T. F. Thiselton Dyer's *English Folk-Lore* has been called for.

Notices to Correspondents.

We must call special attention to the following notice:

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

R. M. SPENCE.—Mr. Maclean, in *Hor., Ep. II., i. 105*, reads:—

"Cautos nominibus rectis expendere nummos."

It appears that Bentley, from one doubtful MS., reads "scriptis" for "cautis."

E. P.—"...and that mine adversary had written a book" (*Job xxxi. 35*).

C. E. B. is thanked for his consideration.

F. A. BLAYDES.—See "N. & Q.," 5th S. xi. 97.

M. P.—Many thanks.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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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NOTES.

VIEW OF OLD COVENT GARDEN MARKET,
BY NEBOT, DATED 1735.

We are indebted to the courtesy of the Duke of Bedford for permission to reprint, from a catalogue recently prepared for private use by George Scharf, Esq., F.S.A., the learned Keeper of the National Portrait Gallery, the following description of a picture in his Grace's possession, which will curiously illustrate the Richardson picture sold at Messrs. Christie, Manson & Woods's rooms on the 28th ult., and noticed in our number of the 5th inst., *ante*, p. 441:—

"The view is taken from the entrance to Great Russell Street, looking towards the north-west angle of the square or opening into King Street, showing in succession from the centre of the picture, as the eye passes towards the left, the column surmounted by a sun-dial and gilt ball, the eastern portico of Covent Garden church and a flag flying from its western belfry, the stocks, entrance gateway to the churchyard, and part of the block of houses now occupied as the 'Unicorn' tavern. To the right is a receding line of houses, forming a continuation of the northern side of the Market, with the spacious mansion occupied in those days by Lord Archer, but built originally by Admiral Edward Russell, Lord Orford, very prominent. On the extreme right is a row of eight arches, completing the piazza or arcade to the corner of James Street, which have undergone comparatively little alteration. Numerous figures of dealers, loungers,

porters, and servants, are introduced. In the central distance two men are seen fighting in a crowd. In the foreground, following in succession from the extreme left, are introduced a knife-grinder, an old woman in a scarlet cloak, seated, wearing a black pointed hat, a young man wheeling a barrow of vegetables, a gentleman paying compliments to a young lady, after which a broad open space of unpaved ground, and a Jew blind beggar being led across the road by a dog.

"It is observable that only the southern half of the square was then occupied by booths or stalls, and a plain white wooden railing, shown in the picture, served as a boundary. All the gentry here introduced, although in the open air, are bareheaded. The attitudes of the figures are remarkable for ease of manner and elegance, and the fruit and vegetables are painted with great truthfulness and minute finish. The street traffic consists of carriages, sedan chairs, and carts. There is no indication of street lamps.

"With the exception of a curious engraving by B. Lens, showing the south side of the square, the sun-dial column, and the porch of the church during the fireworks to celebrate the return of King William III, after the battle of the Boyne, September 10, 1690, this picture may be regarded as the earliest representation extant of the church and various buildings surrounding the Market.*

"All the details herein noticed are curiously confirmed and still further explained by Hogarth's well-known engraving called 'Morning,' which was drawn and published by himself in 1738, only three years later than the picture before us. Hogarth's view is taken more from the left, and much nearer to the church and to the west of the column, which consequently does not appear. Lord Archer's house forms a prominent feature; and a brazen pot, placed as a sign on a post at the corner of King Street, is equally conspicuous in both representations.

"The square of Covent Garden was formed at the expense of Francis, Earl of Bedford, by Inigo Jones, about the year 1631. The north side was bounded by the Arcade or Piazza, and the south by the wall of Bedford House Garden, under which the first market was originally held. The column in the centre of the square, surmounted by a globe and dials, was completed in December, 1668. The four gnomons were supplied by Mr. Wainwright at this date (Cunningham's *Handbook to London*, 1850, p. 143). The column was taken down in June, 1790. The square was at first laid with gravel, dry and well kept.

"Lord Orford died at his mansion, November 26, 1727, which was afterwards occupied by Lord Archer till 1768,† and subsequently by Mr. James West, President of the Royal Society, whose very extensive collection of books was sold on the premises in March and April, 1773. The front of this house was said by some to have been intended by Admiral Russell to represent the hull

* "See a fac-simile of this rare print published in Smith's *Antiquities of Westminster*, 4to., 1837, p. 11."

† "Edward Russell, grandson to the fourth Earl of Bedford, was created Earl of Orford in 1697, for his glorious defeat of the French off Cape La Hogue. He married the Lady Margaret, daughter of the first Duke of Bedford, and died without issue. He bequeathed his residence in Covent Garden to Lord Archer, who had married his grand-niece Catherine Tipping. The property next passed to Andrew, Lord Archer, his son, married to Sarah, the daughter of James West, Esq. See Edmondson's *Baronage*, vol. i. p. 33, and vol. v. p. 446. For an account of James West of Alscot, said to be descended from the De la Warr family, see Nichols's *Literary Anecdotes*, vol. vi. p. 344."

of a ship; but it is, in fact, only a Dutch peculiarity, as most of the façades of houses in Holland exhibit the same features. The date on the sun-dial is 1730, and the ball on the summit of the fluted column is actually gilt and shaded with brown colour.

"The picture is signed, to the left of the young man wheeling a barrow of vegetables, under a basket placed on a stool, *B. Nebot, in 1735.* Canvas, 4ft. 11½ in. × 2ft. 7½ in.

"From the refinement and elaboration with which every part of the picture is finished, and from a certain 'air' which characterizes the figures—an elegance, with consciousness of being looked at, and the general tone of colour, it is evidently the production of a French hand. Of the life of this painter nothing is known, but a full-length figure of Captain Coram with a foundling has been engraved after Nebot.

"Dr. Waagen was not aware of the existence of the inscription on the picture, and accepts it as the work of Hogarth. He pronounces it 'equally remarkable for the cleverness of the numerous figures and for the careful execution.'

"A curious oil painting by Van Aken is in the possession of the Marquess of Bute, which represents Covent Garden about the same time, but it is not so carefully finished, and the proportions are remarkably incorrect. It includes more to the left, and shows some of the houses on the south side of the square, with the steeple of the present St. Martin's Church (completed in 1726) in the distance."

MONUMENTS TO JENNER.

There is no sufficient warrant for alleging that the introducer of the general use of vaccination was insufficiently rewarded, or that his memory is inadequately kept alive by monumental records. Gifts such as Jenner received from the public purse of no less than 30,000*l.* in 1802 and 1807, at a time when this country was in the thick of war, and money was correspondingly scarce, represented as liberal an acknowledgment as more than double that sum in the present comparative abundance of wealth would count for if applied to a like object.

As to other memorials of this great benefactor to humanity, it is also a mistake to suppose, as some foreigners seem to have done, that we, his countrymen, have been remiss about them. There are two statues of him in his native county of Gloucester, to some of whose medical men and milkers of cows the properties of the prophylactic virus had been known long before his time. The history of the third, or London, statue of Jenner is not quite so satisfactory as could be wished. First set up, in 1858, in Trafalgar Square, its position was soon found to be a poor one aesthetically, as the surrounding objects were out of all artistic proportion. At the same time there was, at least, the congruity of the statue being in close proximity to the Royal College of Physicians, whilst in the altered site to which it was afterwards consigned, and where it now rests, amidst the waterworks of Kensington Gardens—a medley of tanks and common stonemason's work—it is far from any local associations, and has a decidedly cast upon one side appearance.

This is all the more to be regretted, as the bronze statue itself, modelled by Calder Marshall, R.A., is far above the average of our London statues, both in attitude and general design.

It is not, perhaps, very widely known or remembered that this memorial was the outcome of a subscription of an international character, and that Americans especially contributed handsomely to the funds for its erection. Jenner, indeed, is prominent amongst the few Englishmen to whom memorials have been set up abroad. The one at Boulogne-sur-Mer is of quite recent date, but it would seem that the public honour of a bust of Jenner, with a super-laudatory inscription, has existed at Brünn, in Moravia, since 1814—that is to say, unless the whirligig of time has removed or destroyed the memorial between that date and the present day. The annexed letter, remarkable in itself as a rich specimen of Teutonic English, is endorsed by Jenner as having been received by him at Cheltenham on January 7, 1815. The designation of "physician *Elaviger*," included in his correspondent's professional title, is, presumably, dog-Latin for a bath-doctor:—

"Most honourable Doctor,—At the most distant frontier of East Germany in a Country where the Romans Army two thousand Years before triumphing and 444 the Savage huns under the Commando of Attila, and 791 the emperor Charles the huns with success combatting passed, and where the sweds under Gustav the great 1615 have made tremble the ground of the Country by the thounder of Cannons, and there where even 1740 the prussians and 1805 the french Warriors victorious appear in that remarkable Country had the vaccinated youth from Brunn—with the most cordiel sentiments of gratitude, to thee a Constant monument with thine breast piece, in the 65th year of thine Age, erected even in the same time as the great english Nation by her constancy and intrepidity rendered the liberty to the whole Europa and as the greats regents Alexandre and William passed through that country—Accept generously great Man that feeble sign of veneration and gratitude, and heaven May conserve your life to the most remote time, and every year in the presence of many thousand habitants, a great feast near that temple is celebrated for the discovery of vaccine, we will us estimate happy if we can receive few lignes to prove us the sure reception of that letter Most honourable Doctor

Yours most obliged Servants
Medicinæ Doctor RŒNCOLINI physician
Elaviger first surgeon and vacciner of
Vaccine Institut. at Brunnds.

"Inscription of the monument is on the pedestal:

Divo Anglo
Edwardo Jenner
LXV.
Aetatis ejus Anno
Vaccinata Brunensis
Juventus
MDCCCXIV.

"Brünn in Moravia the 20th October, 1814.

"To the Right honourable Physician Edward Jenner Discoverer of the Cow pox the greatest benefactor of mankind at London."

FREDK. HENDRIKS.

Linden Gardens, W.

AMBIDEXTER.

In looking over some old newspapers lately I came upon a copy of the *Daily Telegraph* containing a letter from Mr. Charles Reade "of and concerning" what this dweller in "Naboth's Vineyard"—for the epistle dates from there—calls the "coming man," or, as we learn a little further on to call him, the "either-handed" man. This letter I read through again with interested attention, and recalling to mind one or two stray notions of my own on the subject, I here set them down as likely to attract the readers of "N. & Q.," perhaps for the first time, to Mr. Reade's "coming man."

On this head I would venture to supplement one of Mr. Reade's curious notes, and to offer a few remarks from a standpoint he either missed or ignored, but which enables us to add to his collection of "facts and observations" bearing upon this subject; and, further, to suggest a way of looking at the question that shall be quite different from—not to say subversive of—Mr. Reade's position when he says that mankind can, ought to, and eventually will, be "either handed."

Mr. Reade has produced a mass of evidence from all sources as to the universal and, as he thinks, *arbitrary* preference of the right hand. Then he enters upon what may be called a "defence" of the left hand, in which, demonstrating the usefulness of the sinister member, he cites a case in support of its strength. He says, very truly, that the left hand (closed) is the favourite weapon of a pugilist; and I may add that he (the pugilist) always presents the left side as an attacking front, and by foot, side, and hand makes his onslaught "by the left." But as a quondam votary of the "noble art of self defence," I venture to affirm that this left "mawley" is chosen not so much on account of its *force* in the argument of fisticuffs as for a certain subtle sophistry that puts an opponent's armour to proof; for its adaptability for free-hitting, sparring, and by-play—in short, all the *art* of boxing. The right is reserved for heavy and serious work, "in-fighting" and defensive movements; so that in this case the left is clearly the *artistic* hand, though to some, as to Mr. Reade, it might appear to be chosen rather for its strength. Wrestlers, too, on this account, always present their left side as a front; in "gripping" the left thigh is made the lever for "cross-buttocking" (throwing an antagonist clean over the left shoulder—heels up); but when hard pressed they fall back and concentrate their strength for defence on the right side, which in attack merely supports each movement. The champion stone-breaker, on the other hand, smites with his right fist, because the application of sheer force alone is required for the accomplishment of his feats; but a pugilist who should spar with his *right* would be stigmatized as a "left-handed" boxer.

I will now illustrate the subject from very different scenes. In all embraces we see the left arm play a natural part. The child, seated on parent's knee, caressingly flings its (left) arm round that parent's neck. Or, if we steal a glance through still autumn twilight at a happily sauntering couple, Romeo's (left) arm is stendered as a support, or sympathetically encircles a slender waist. This latter fact has, I think, never been mentioned in connexion with the marrying of wives by placing a ring on the left hand. "N. & Q." has recently offered an explanation of the left hand being favoured in this ceremony; but there is the old wives' tale of some undefined connexion existing between the human heart and the fourth finger of the hand of ill omen.

But, after attentively considering all that Mr. Reade has said in favour of the left hand, together with such other evidence as I have been able myself to bring to bear on the subject, I cannot see why the coming generations should be "either-handed," nor, indeed, how they may become so. On this point I beg leave to differ from Mr. Charles Reade. Can the left hand be made of equal service with the right in all departments of activity? I think not: Mr. Reade says "*fiat!*" Now it appears to me that the general use of the right hand is entirely a matter of *expediency*, not of *caprice*, as Mr. Reade seems to think, and the whole question turns on the result of this inquiry.

My opinion is based on the reflection that as children we had to be taught to eat, dress, play, and write, in which occupations our earliest and most industrious years are spent, and that a child must be quickly taught to do easily what must be done early and often. To learn to do the same thing in two ways, or with two instruments, would consume much more time than is needed to make us master of one tool or style. Were we taught the *equal* use of both hands, instead of being workmen skilled in the use of one tool we should turn out indifferent performers with two instruments. So that the moot point seems to be *not* "Why should we not have a both-handed or either-handed man?" but "Which hand shall be adopted for general and ready use?" In practice the world has answered this question, and, all things considered, the right hand has achieved, with occasional assistance from the left, just as much as man requires of it. Mr. Charles Reade, however, is not satisfied. G. R.

THE SCOTTISH HIERARCHY EXPELLED
IN 1689.

The following notices of the Scottish bishops who were expelled in 1689 by the Revolution—contrary to the wish of the majority of the nation—through the arbitrary proceeding of the Convention of Estates, may be deemed worthy of insertion in "N. & Q." These in amplification and correction of the Appendix No. vi., given in that excellent

and generally most accurate work, *The Annals of England* (Oxford, 1876, library edition, 8vo.). That "valuable compendium of our history," as it is designated by so good a judge as Prof. Stubbs, is a book of such general reference that it would be a pity not to add to its usefulness even in so comparatively minor a subject as the fate of the "exauctorated prelates" of Scotland, more especially as this portion of our ecclesiastical history has been hitherto much neglected and misrepresented. Nos. iv. and v. of the same Appendix give the Hierarchies of the Reformation and of the Civil War, both of which could be amplified, especially the former, where the date of death of several bishops is either not stated or erroneously given. There is no similar record of the Irish Hierarchy "of the Civil War" given in *The Annals*, and, if considered acceptable in the pages of "N. & Q.," I shall willingly send an account of the latter persecuted prelates of 1641-61.*

St. Andrew's (Archbishop).—Arthur Ross, formerly Bishop of Glasgow [should be Archbishop, from 1679 to 1684]; died June 13, 1704. [An. état. 73, epis. 30, in Edinburgh.]

Aberdeen.—George Haliburton; died Sept. 29, 1715. [Æt. 87, ep. 38, in Denhead, near Cupar-Angus, in Perthshire.]

Brechin.—James Drummond; died 1695. [Æt. 76, ep. 11, at Slains Castle, in Aberdeenshire.]

Caitness.—Andrew Wood; died 1695. [Æt. 77, ep. 16, at Dunbar, in Haddingtonshire.]

Dunblane.—Robert Douglas; died Sept. 22, 1716. [Æt. 91, ep. 35, at Dundee.]

Dunkeld.—John Hamilton; became a minister in Edinburgh and sub-dean of the Chapel Royal. [This conveys a false impression, as this bishop was dean of the Chapel Royal from 1681 to 1687, and died Feb. —, 1698, æt. 61, ep. 12, in Edinburgh.]

Edinburgh.—Alexander Rose; died March 20, 1720. [Æt. 74, ep. 33, in Edinburgh.]

Moray.—William Hay; died March 17, 1707. [Æt. 61, ep. 20, at Inverness, and on March 19.]

Orkney.—Andrew Bruce; died March, 1700. [Æt. 69, ep. 30, in parish of Kilrenny, Fifeshire, and on March 18, 1699.]

Ross.—James Ramsay; died Oct. 22, 1696. [Æt. 71, ep. 24, in Edinburgh.]

Glasgow (Archbishop).—John Paterson; died Dec. 9, 1708. [Æt. 75, ep. 34, in Edinburgh.]

Argyle.—See vacant. [And in foot-note: "Alexander Monro was nominated Oct. 24, 1688, but he did not obtain possession." Add: Had the royal *congé d'élire* on that date, but was never elected or consecrated bishop, owing to the Revolution, and died 1698, æt. 51, in London.]

Galloway.—John Gordon, retired to King James in France; date of death uncertain. [Add: Went to Rome in 1702; abjured Protestant religion there; renounced his previous orders as being null and void; was tonsured in 1704 by Pope Clement XI., taking name of Clement in addition to his own; received minor orders from Cardinal Giuseppe Sacripanti, "Protector of the Kingdom of Scotland," declining higher promotion "through humility"; and died in 1726, æt. 83, ep. 38, at Rome, being the last surviving prelate of the Scottish hierarchy expelled in 1689.]

[* We shall be glad to have it.]

The Isles.—Archibald Graham; date of death uncertain. [Add: Died June 28, 1702, æt. 59, ep. 18, in Edinburgh; also named Mac Ilvernock.]

A. S. A.

SOME PARALLEL PASSAGES (continued from p. 425).—(14.) Swift, *Tale of a Tub*:—

"'Tis true indeed that these animals, which are vulgarly called Suits of Clothes, or Dresses, do according to certain compositions receive different appellations. If one of them be trimm'd up with a gold chain and a red gown and a white rod and a great horse it is called a Lord Mayor; if certain ermines and furs be placed in a certain position, we style them a Judge, and so an apt conjunction of lawn and black satin we entitle a Bishop."

La Bruyère, *Caractères*:—

"Un homme à la cour, et souvent à la ville, qui a un long manteau de soie ou de drap de Hollande, une ceinture large et placée haut sur l'estomac, le soulier de maroquin, la calotte de même, d'un beau grain, un collet bien fait et bien empesé, les cheveux arrangés et le teint vermeil: qui avec cela se souvient de quelques distinctions métaphysiques, explique ce que c'est que la lumière de gloire, et sait précisément comment l'on voit Dieu: cela s'appelle un docteur. Une personne humble, qui est enseveli dans le cahinet, qui a médité, cherché, consulté, confronté, lu ou écrit pendant toute sa vie, est un homme docte."

Passages such as these contain the germs of the *Clothes Philosophy* of Sartor Resartus, of which the following is a sample (bk. i. chap. ix.):—

"You see two individuals, one dressed in fine Red, the other in coarse threadbare Blue: Red says to Blue, 'Behanged and anatomized'; Blue hears with a shudder, and (O wonder of wonders!) marches sorrowfully to the gallows, &c....How is this?"

"Thinking reader, the reason seems to me twofold: First that *Man is a Spirit*, and bound by invisible bonds to *All Men*; secondly that *he wears Clothes*, which are the visible emblems of that fact. Has not your Red hanging-individual a horse-hair wig, squirrel-skins, and a plush-gown; whereby all mortals know that he is a JUDGE?—Society, which the more I think of it astonishes me the more, is founded upon Cloth."

(15.) Milton, *Comus*, 546:—

"Wrapt in a pleasing fit of melancholy."

La Fontaine, *Psyché*:—

"Il n'est rien
Qui ne me soit souverain bien
Jusqu'aux sombres plaisirs d'un cœur mélancolique."

Gray, *Letters*, lviii., to Mr. West:—

"Mine, you are to know, is a white melancholy, or rather leucocholy for the most part; which, though it seldom laughs or dances, nor ever amounts to what one calls joy or pleasure, yet is a good easy sort of a state, and *ça ne laisse que de s'amuser*."

(16.) Pope, *Essay on Man*, Ep. ii. 297-298:—

"Reason the byas turns to good from ill
And Nero reigns a Titus, if he will."

Byron, *The Island*, canto ii. viii.:—

"The same
Spirit which made a Nero, Rome's worst shame,
A humbler state, and discipline of heart
Had form'd his glorious namesake's counterpart."

(17.) The passage in Pope, *Essay on Man*, Ep. iii. 152,

"Man walked with beast, joint tenant of the shade," imitated by Shelley, *Queen Mab*, viii. (*ad fin.*). The first is a fanciful picture of primitive society, the second passage is prospective. Shelley quotes in a note the lines,

"But just disease to luxury succeeds," &c.

and thus calls attention to the parallel, without, however, expressly acknowledging it.

D. C. T.

I have come across the following quotation from Richter, and perhaps some reader may point to its source. Its thought resembles Tennyson's "Tis better," &c. :—

"He that hath never sought after friendship and love is poorer a hundred times than he who hath lost both."

A trifling parallelism between Ben Jonson and Cyril Tourneur may be added :—

"My roefe receives me not; 'tis air I tread;
And at each step I feel my advanced head
Knocke out a starre in heaven."

St. Janus, Act v. sc. 1.

"O, 'tis able

To make a man spring up and knock his for-head
Against yon silvar seeling."

Revenger's Tragedie, Act iii. sc. 5.

Buffon's "Le style, c'est l'homme," seems anticipated in Petrarch's sonnet (68, *Rime in Morto di Laura*, "Conobbi," &c.) :—

"Chè stilo oltra l'ingegno non si stende."

Carlyle's finest sentence is "Not what I have but what I do is my kingdom." And Pascal thus writes :—

"L'homme est visiblement fait pour penser, c'est toute sa dignité et tout son mérite. Cependant à quoi pense-t-on dans le monde ? A se divertir, à devenir riche, à se faire roi, sans penser à ce que c'est que d'être roi et d'être homme."—*Pensées*, 64, Art. 17, Seconde Partie.

ERIC S. ROBERTSON.

Edinburgh.

D. C. T. (*ante*, p. 425) will find the passage he quotes as Addison's in the *Tatler*, No. cxliii., for Tuesday, April 25, 1710 (vol. iii.). The whole paper—one of the most charming pieces of playful irony that Addison ever wrote—was in all probability directly suggested by scene x. of *Les Précieuses Ridicules*.

AUSTIN DOBSON.

No. 12 (*ante*, p. 424). There is a parallel expression in St. Augustine (*Serm.* cccxciii. "De Pœnitentibus," tom. v. col. 1508 B, Ben.), "Si autem vis agere pœnitentiam quando jam peccare non potes, peccata te dimiserunt, non tu illa," which Jer. Taylor renders (vol. vii. p. 206, Eden's edition), "To abstain from sin when a man cannot sin is to be forsaken by sin, not to forsake it."

ED. MARSHALL.

Sandford St. Martin.

AN OLD PRAYER BOOK.—A friend of mine, whose name is known to most Englishmen and Americans, has asked me to inquire of "N. & Q." as to the merits and value of a beautiful copy of

the Book of Common Prayer, which has come down to him from one of his maternal ancestors. Its date is 1595, black letter, a charming little *squarish* duodecimo, with elaborately engraved title-page, printed by the deputies of Christopher Barker; next after the title-page, a Calendar and Table of Lessons, each month headed with the times of sunrise and sunset for the first of the month; then the Act of Uniformity; then the Prayer Book, Communion Office, Offices for Baptism, Churching, Matrimony, Burial, the Communion Service, the Collects, Epistles, and Gospels, and "certain Godly Prayers," of which anon. That is all; but with it is bound up a black-letter Psalter, dated 1597, same printers, engraved title. Save that one leaf has been loosened, the book is absolutely clean and in perfect condition. Its leaves are richly gilt, its binding most ladylike and graceful; full bound, of course, yet neither in sheep nor in calf. Its stout, firm boards are cased with pale blue merino-looking cloth, having a pattern of four round white dots arranged cross-wise, and above the whole an outer integument of silver filigree work, of arabesque design, showing through each of its interspaces the white dotted cross on its pale blue ground. The strings which fastened the book together instead of clasps are nearly gone. The "Godly Prayers" I spoke of are such as men have no longer the wit to compose. There is one for each day of the week, and this is the prayer for Saturday :—

"O Almighty God, which hast prepared everlasting life to all those that be thy faithful servants: graunt unto us, Lord, sure hope of the life everlasting, that wee being in this miserable world may have some taste and feeling of it in our hearts, and that not by our deserving, but by the merites and deserving of our Saviour and Lord Jesus Christ. Amen."

A. J. M.

CHAINED BOOKS IN CHURCHES.—In some of our old churches a few chained books are still preserved. It would be interesting if some of your correspondents would give lists of those which may come under their notice. Without taking up space by quoting the injunctions, canons, and episcopal recommendations on the subject, I may state that the archbishops and bishops were required to keep in their halls or refectories certain books of a religious tendency for the use of their servants and of strangers, and that the deans and the inferior clergy were ordered to place the same books in their cathedrals and churches in places where they might be read and conveniently heard by pilgrims and travellers. The books specially named were: The Bible, *The Paraphrases of Erasmus*, Bullinger's *Decades*, Foxe's *Monuments of the Church*, and *Certain Sermons and Homilies*. I subjoin a list of the old chained books in the parish church at Melton Mowbray :—

1. A Defence of the Apologie of the Church of Englande, &c. By John Jewel, Bishop of Sarisburie. Im-

printed at London in Fleete Streate at the signe of the Elephante, by Henry VVykes, anno 1570, 16 Junii. Folio.

With contemporary MS. inscription on title-page, "Eccle de Melton Mowbray anno regni Regine Elizabeth. xiii." The chain is modern.

2. The Works of the Very Learned and Reverend Father in God John Jewel, not long since Bishop of Sarisburie, newly set forth, &c. London, printed for John Norton, Printer to the King's Most Excellent Majestie. 1609. Folio.

Title-page and all after p. 16 of "A View of a Seditious Bull" are wanting. Throughout the volume are written by themselves, on the margins of the pages, the names of former inhabitants of the town. Original chain of very curious manufacture.

3. Another copy of the above, but quite perfect. Bought recently and presented by the vicar, Rev. W. M. Collis, but it has been used as a chained book in some other church.

4. A book of homilies (black letter). Small folio. Contemporary MS. inscription in several places, "Melton Mowbray church Book, 1627." The title-page is wanting, but it is easy to recognize it as a copy of *Certain Sermons and Homilies*, &c., London, printed for John Bill, 1623.

F. G.

BARONY OF BRAYE.—Upon the reassembling of Parliament this title will again appear upon the roll of the House of Lords, after an absence from the lists of above three centuries. The dignity was created by writ of summons, 21 Hen. VIII. (1529), to Sir Edmund Braye, and in 1557, upon the death of the second peer, fell into abeyance between his six sisters and co-heirs. Upon investigation in 1838 by the Committee of Privileges the co-heirs to the dignity were then found to be, first, the heirs of Brooke, Lord Cobham, attainted in 1618, representing the eldest sister; secondly, Mrs. Sarah Otway-Cave, who represented the second sister; thirdly, Sir Percival Hart Dyke, Bart., heir of the line of the third sister; fourthly, the Duke of Bedford, heir general of the fifth sister; and fifthly, Sir Francis Vincent, Bart., who represented the sixth sister. The line of the fourth sister was thought to be extinct. On Oct. 3, 1839, the abeyance was terminated by the Crown by letters patent in favour of Mrs. Otway-Cave, the senior co-heir not under attainder, who accordingly enjoyed the dignity until her death in Feb., 1862. Her sons having predeceased her, the title then again fell into abeyance between her four daughters. Of these ladies two died some time back without issue, and the third in May last, unmarried. The succession to the peerage was thus open to the fourth and youngest daughter of the late baroness, who, too, is now deceased, having survived her possession of the dignity but six months. Her only surviving son inherits, and, for the first time

for above 320 years, we shall have a Lord Braye in the House of Peers. His place will be high among the barons, being next after Lord Conyers and before Lord Wentworth.

W. D. PINK.

Leigh, Lancashire.

[The following, on the same subject, appeared in the *Times* of the 15th inst.:—"A correspondent writes: 'The recent reappearance of this ancient title on the roll of peers affords a curious illustration of the vitality of a barony by writ of summons. Although the title dates from 1529, the Hon. Alfred Thomas Townshend Wyatt-Edgell, who has recently inherited it, is only the third Lord Braye. The title has, however, been twice held in the female line—namely by the grandmother and mother of the present peer, the latter of whom is recently deceased. The title fell into abeyance in 1557, and so remained for a period of nearly 300 years. The title having only been enjoyed in the male line for twenty-eight years, and in the female line for twenty-two years, we have the curious fact that in the 350 years which have elapsed since its creation the title has only appeared upon the roll for fifty years.'"]

JOSEPH BONOMI.—The mention of the manner in which Landseer became so thoroughly acquainted with the anatomy of the lion (see *ante*, p. 383), reminds me of another equally careful draughtsman, the late Mr. Joseph Bonomi, and his remarkable sketches of that most picturesque of animals, the camel. Mr. Bonomi's long residence among the Arabs gave him opportunities which very few have ever had of studying the anatomy of the "ship of the desert," and I well remember him showing me at the Soane Museum his delicate sketches of the camel, exhibiting its complicated construction in every position. Such drawings as these are of the utmost value to sculptors and painters; and now I am on this subject I may venture to express my doubts whether the late Baron Marochetti had the advantage of such reliable references for Godfrey de Bouillon's horse at Westminster, for I am assured that it would be physically impossible for any horse in such an attitude to get his fore foot so far in front.

A. H.

Little Ealing.

ALBERT DÜRER.—As anything connected with his life and works is of interest, a perusal of the travels of Thomas Howard, Earl of Arundel and Surrey, written by William Crowne, and published in the year after the voyage, affords the following information. It appears that the earl was sent on an embassy to Ferdinand II., Emperor of Germany, in the year 1636. Crowne was a member of the ambassador's suite, and gives a graphic description of their travels, the towns they passed through, and the entertainments by princes and others on their journey. The embassy arrived at Nuremberg on November 9, and his Excellency was entertained in the Stat House. The rooms and decorations are fully described, also the "passing into the fifth room, which was furnished with several rare pictures, and

two pictures of Albert Dürer and his father done by him, which they presented his Excellence with." The travellers journeyed forward to Wurtzburg, where other entertainments awaited the embassy, and before its departure it was visited by the Bishop of Werburg, "who made much of his Excellence, and presented him with the picture of our lady, done by Albertus Durerus, being one of his best pictures." It may be presumed that the pictures were painted in oils and brought to England by the earl. Can they be identified in any collection, public or private?

EDWARD HAILSTONE.

Walton Hall.

"KATTERN."—As it is desirable to note in "N. & Q." the survival of old customs, I copy this from the *Peterborough Advertiser*, Dec. 13. It comes under the heading of Raunds, in Northamptonshire:—

"The old custom of farmers treating their labourers to cake and ale on the 6th instant, Old St. Catherine's Day, was observed again this year by Mr. Lot Arnsby. With this single exception, we believe, the custom has died out."

CUTHBERT BEDE.

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.

LOUIS XIV.—In the well-known passage quoted *ante*, p. 45, Thackeray describes this monarch as only five feet two inches in height, and as indebted entirely to his wig for the majesty of his stature. Carlyle also adds his testimony to the insignificance of his personal appearance. Have these writers any real warrant for their statements? I ask because I have just come across the following extract from the letters of Elizabeth Charlotte, Duchess of Orleans, in an article published in *All the Year Round* of August 9. The duchess is comparing her husband, Philip, Duke of Orleans, with his brother Louis XIV., in a letter dated very shortly after the death of the latter:—

"No two brothers were ever more different than the king and Monsieur; nevertheless, they were greatly attached to each other. The king was tall, with light-brown hair, manly, and extremely prepossessing in appearance; Monsieur, though by no means ugly, was very short, and had jet-black hair, thick eyebrows, a long thin face, a large nose, a small mouth, and bad teeth."

Now no person, not even the most bigoted of hero-worshippers, could consider the graphic figure drawn by Thackeray, both in writing and in the quaint caricature which accompanies his description, as "tall, manly, and extremely prepossessing in appearance." It resembles the Duke of Orleans, as pictured by his wife, far more closely than it

does the king. As the duchess had daily opportunities of seeing the latter, it is scarcely possible to doubt that her portrait is the correct one, and it would be interesting to know how the opposite idea regarding the appearance of Louis, which certainly prevails extensively amongst Englishmen, first originated.

W. F. PRIDEAUX.

Sehore, Central India.

LOCKE'S "THOUGHTS CONCERNING EDUCATION."—Can any of your readers inform me (1.) Who was the Scythian philosopher referred to in § 5 of Locke's *Thoughts concerning Education*, and where the story is told? (2.) Where Augustus tells us that "he took a bit of dry bread in his chariot," § 14? (3.) What was the "Royal Oak lottery" referred to in §§ 150, 153? (4.) What was the origin of the expression, "Riding the great horse"? I find, with regard to my fourth query, that "Riding the great horse" was equivalent to the *manège*. It is so used in *The Gentleman's Dictionary*, a work based on a similar one by the Sieur Guillet. The first part is entitled "The Art of Riding the Great Horse: containing the terms and phrases used in the *Manège*," &c. The expression occurs in the *Spectator*, No. 134.

EVAN DANIEL.

St. John's Training College, Battersea.

"THE BUTTON MAKER'S JEST BOOK": "THE BUTTON MAKER'S DAUGHTER."—I am not like Abrahamides, for I have not "a soul above buttons," if the buttons or anything connected with them will give me information. With this explanation, let me say I shall feel very grateful to any reader of "N. & Q." who will oblige me with a sight of *The Button Maker's Jests*, 12mo. (no date), with a frontispiece entitled "A Grand Council on Paste Buttons," and also with a copy of the ballad *What d'ye call him, Sir; or, the Button Maker's Daughter*, referred to in "N. & Q.," 3rd S. xi. 157.

G. S.

THE STURLEY MSS.—Can any one direct me to the present depository of this antiquary's papers? It is said, on the authority of Mr. Timbs, that they were in the hands of the late John Britton, F.S.A. If so, what has become of them since his decease?

E. H. M. S.

"BROOL."—The *Spectator* (p. 1502), in an article on Mr. Delane, late editor of the *Times*, speaks of "the multitudinous brool, . . . the formless but overwhelming voice of the governing class of Great Britain." Carlyle (*French Revolution*, ed. 1871, i. 144), speaking of Mirabeau with his "lion-voice," says: "List to the brool of that royal forest-voice; sorrowful, low, fast swelling to a roar!" I suppose this fine imitative word is cognate with the German *brüllen*, to roar, bellow; cp. *Brüllochs*, a bullock. The word is not to be found in Webster-Mahn,

Stratmann, Halliwell, Jamieson, or Skeat. Did Carlyle introduce the word into literary English?

A. L. MAYHEW.

Oxford.

THE VIOLET IN HERALDRY.—Is the violet known in heraldry, and, if so, under what name, and in what form is it represented? HOME.

[Mr. Boutell (*Heraldry*, p. 70, *seq.*) says: "Natural objects of every kind have placed themselves without reserve under the orders of the Herald.....Trees, plants, and flowers are constantly to be found in the capacity of heraldic charges and devices."]

ROYAL NAVAL BIOGRAPHIES.—Are there any books similar to O'Byrne's *Naval Biography*, ed. 1849, which give accounts of R.N. officers of all grades who were in that service prior and subsequent to those mentioned by O'Byrne?

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

THE COLONY FOUNDED IN 1824 AT POYAIS, IN HONDURAS.—Where can I get particulars as to the unfortunate colony founded in 1824 at Poyais, in Honduras, and the curious individual named, I think, McGregor, who was the promoter of that enterprise? H. MONCRIEFF.

A TRADITION OF WOKING.—In George III.'s reign there lived at a lonely house at Woking, called the Hermitage (from its having been a retreat for the monks of Guildford), a mysterious lady. She wore a veil always, so that even indoors her face was never seen. No servant or other inmate lived with her in this house. At times visits were paid to her by members of the royal family; and at her funeral at least one member of it was present. It may be added that the funeral took place by night. An attempt has lately been made to sift the local evidence for this strange story, which is still generally current at Woking; but it was found that the last witness of the funeral, the sexton's widow, died a few months ago. One question arises—Was this the pig-faced lady?

CYRIL.

ANNE DUNCOMBE, COUNTESS OF DELORAINÉ.—In a catalogue of engraved portraits there is described one of Henry Scott, Earl of Delorainé—second surviving son of James, Duke of Monmouth, and his wife Anne, Duchess of Buccleuch—who is there stated to have married first Anne, daughter of William Duncombe, of Battlesden, co. Beds. Can any one give me further data of this marriage, *ex. gr.* the names of Anne's parents, date of marriage, and whether any issue, &c.?

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

"BARDORUM CITHARAS PATRIO QUI REDDIDIT ISTRO."—A bronze medal, designed by Stothard, in 1827, in honour of Sir Walter Scott (I believe

one of a series) having on the obverse the head of the poet, and on the reverse a female figure with a scroll, inscribed "To great men," bears round the outside edge the inscription, "Bardorum citharas patrio qui reddidit istro." What is the exact translation of this line of barbarous Latin, and whence is it taken? A. C. S.

WHEWELL'S CROSS AND THE WHEWELL FAMILY.—Dr. Whittaker, in his *History of Whalley*, mentions Whewell's or Pilgram's Cross, which he says is marked in the Ordnance map upon Hulcombe Moor, in the manor of Tottington, near Bury, Lancashire. Is anything known of the genealogy of this family? I am acquainted with four generations, from Henry Whewell, calico printer, of Edgeworth, down to the present day.

GEORGE WHEWELL.

THURINGIAN LEGENDS.—Where can I meet with a collection of legends of Thuringia, in English or German? WILLIAM GEORGE BLACK.
1, Alfred Terrace, Hillhead, Glasgow.

A JAPAN VASE.—What would be the probable date and value of a Japan vase 4 ft. 4 in. high? The ground is blue, with figures of birds, insects, and flowers, slightly raised, all over it in white. It is doubtless not old Oriental. It came to England about fifty years ago. Are the true old Oriental specimens ever much higher than 2 ft. 6 in.?

A.

"THE RETROSPECTIVE REVIEW."—Can you give any information as to the names of the contributors to this invaluable work? E. E. H.

THE SWAN-EGG PEAR AND BIFFIN APPLE.—Why is the small round delicious pear called "swan-egg"? Was the pear ever raised at Swanage? and can "swan-egg" be a corruption of Swanage? My gardener calls the Norfolk biffin apple the "bo-fine." Is it possible that he is not far wrong in his pronunciation, and that "biffin" is a corruption from the French?

CUTHBERT BEDE.

"BAMBOOZLE."—Where so acute an etymologist as Prof. Skeat is at a loss for the derivation of a word, it may well be thought presumptuous in an ordinary student to attempt a solution. In his *Dictionary*, under the word "Bamboozle," the professor makes a suggestion as to its etymology which he characterizes as "but a guess," and this fact has emboldened me to ask him, through the pages of "N. & Q.," whether the following interpretation of the word has ever suggested itself to him:—

I should like to refer *bamboozle* to the Italian *bamboccio*, a puppet, used metaphorically for a simpleton. Every one remembers Katharina's "Belike, you mean to make a puppet of me," and Petruccio's answer, "Why true; he

means to make a puppet of thee." Now it is clear, when we compare this passage with the rest of the scene, that Petruchio's answer is not a mere repetition of Katharina's words, but contains a *double entendre* of some kind. She probably intends to say, "Perhaps you mean to treat me as a doll without a will of its own," while he appears to mean something very like "He wishes to bamboozle you." The earlier *Taming of a Shrew* (Hazlitt's "Shakespeare's Library," pt. ii. vol. ii.) has :—

"Kate. The fashion is good inough : belike you Meane to make a foole of me.

Petrando. Why true he means to make a foole of thee To haue thee put on such a curtald cappe, Sirra begone with it."

ARTHUR E. QUEKETT.

JOHN PRATT (OB. 1852) : THOMAS FORBES WALMSLEY.—The former was organist of King's College, Cambridge, and the latter organist of St. Martin-in-the-Fields and father of the late Cambridge Professor of Music. Is there any information (printed or otherwise) to be obtained respecting the above? I shall feel greatly obliged to any correspondent who will favour me with any biographical particulars concerning these two musicians. Are they mentioned in any number of the *Harmonicon* or *Cramer's Magazine*?

A. D. C.

12, Cromwell Place, South Kensington.

QUERE : AN INEDITED SONNET OF PETRARCH.—M. L. Podhorsky, of the Hungarian Academy, is stated to have recently discovered in MS. the following unpublished sonnet of Petrarch, in the Paris National Library :—

"Aprè, l'uomo infelice, allor che nasce
In questa valle di miseria piena,
Pria che al sol, gli occhi al piante e nato appena
Va prigionar tra le tenaci foce.

Fanciullo poi, che non più latte al pasce,
Sotto rigida sferza i giorni mena.
Indi, in età più ferma e più serena
Tra fortuna ed amor—muore e rinasce.

Quante sostiene poi, tristo e mendico
Fatiche e pene, infinchè curvo e lasso
Appoggi al debile legno il fianco antico,

Chiude poi le sue spoglie angusto sasso.
Ratto così, che sospirando io dico :
Dalla culla alla tomba è un breve passo."

H. Y. N.

"DON QUIXOTE."—In my little collection of books is a copy of *Don Quixote*, having the following title-page :—

"Don Quixote de la Mancha, translated from the Spanish of Miguel de Cervantes Saavedra. London : Henry G. Bohn, 4 and 5, York Street, Covent Garden, 1842." Large 8vo., pp. viii, 507.

It is copiously illustrated by full-page engravings on tinted paper, many of them from designs by Sir John Gilbert. By whom was this translation

made, for the name does not appear either on the title-page or appended to the preface?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HERALDIC.—In Glover's roll of arms, *temp.* Henry III., we find "John Lamplowe argent ung crois sable Florette," and the same coat was borne by Robert de Lamplowe, *temp.* Edward I. (Planché). Yet in the reign of Henry III. Sir John Swynerton bore the same arms (v. *Reliquary*, No. 76), and they were borne also by Sir Roger Swynnerton, *temp.* Edward I.—II. Can any one kindly say what inference, if any, is to be drawn from this coincidence? TORBÉLA.

AUTHORS OF BOOKS WANTED.—

Old Bailey Experience. By the Author of the *Schoolmaster's Experience in Newgate.* Lond., 1833, 8vo.

Reveries of a Recluse; or, Sketches of Character, Parties, Events, Writings, Opinions. Edin., 1824, 8vo.

A Dictionary of Writers on the Prophecies. By the Editor of the *Investigator on Prophecy.* Lond., 1835, 8vo.

Tales of the West. By the Author of *Letters from the East.* Lond., 1828, 12mo, 2 vols.

Twenty Years in Retirement. By the Author of *Twelve Years' Military Experience.* Lond., 1835, 8vo, 2 vols.

Thinks I to Myself. Written by "Thinks I to Myself Who?" H. W.

AUTHORS OF QUOTATIONS WANTED.—

"When things are done and past recalling,

'Tis folly then to fret and cry :

Prop up a rotten house that's falling,
But when it's down there let it lie."

R. A.

"The Red King lies in Malwood keep."

DE ROTTEBURG.

"Be ignorance thy choice when knowledge leads to woe."

G. B.

"Broadening down from precedent to precedent."

In which of the present Laureate's recent poems does this phrase occur? NOMAD.

Replies.

MEDIAEVAL SUPERSTITION AS TO THE SO-
JOURN OF ENGLISH KINGS IN LINCOLN.

(5th S. xii. 369.)

MR. GOMME has not rightly understood the passage of Henry of Huntingdon, for an explanation of which he asks. The original runs as follows (*Savile's Rerum Anglic. Scriptores post Bedam*, edition of 1596, folio 225 b) :—

"Duodecimo regis Stephani anno, ad natale Domini in urbe Lincolliensi diademate regaliter [al. regali] insignitus est, quo regum nullus introire, prohibentibus quibusdam superstitiosis, ausus fuerat : unde comparat quantæ rex Stephanus audaciæ et animi pericula non reformidantis fuerat."

This account is copied by Gervase of Canterbury (i. 133, Rolls Series), by Walter of Coventry (i. 173, Rolls Series), and by Roger of Hoveden

(i. 209, Rolls Series). The point is that no king had previously dared to wear his crown in the city of Lincoln, and not, as Mr. GOMME asserts, that no king had previously dared to wear his crown at Christmas. That this is the real meaning of the passage is shown by the statement of William of Newburgh (bk. i. chap. xviii.) :—

“Anno regni sui duodecimo, cum rex Stephanus... civitate Lincolnii potiretur, ibidem in celebritate natalis Dominici solemniter voluit coronari; vetustam superstitionem, quâ reges Anglorum eandem civitatem ingredi vetabantur, laudabiliter parvipendens. Denique incunctanter ingressus, nihil sinistra ominis, sicut illa vanitas comminabatur, expertus est: sed regis coronationis solemnibus adimpletis, post dies aliquot cum exultatione et superstitionis vanitatis derisione egressus est.”

The same author gives (bk. ii. chap. ix.) some further details as to this superstition when speaking of the coronation of Henry II. at Lincoln, which, however, he dates wrongly 1159, the true date being Christmas, 1157 (Roger of Hoveden, i. 216, note, Rolls Series) :—

“Illustris Anglorum rex Henricus anno regni sui quinto apud Lincolniam solemniter coronatus est in natali Dominico, non quidem intra mœnia, credo propter vetustam illam superstitionem, quam rex Stephanus, ut supra dictum est, contempsit et derisit, sed *in vico suburbanus*.”

And we learn from Roger of Hoveden (i. 216, Rolls Series) what this “vici suburbanus” was, a bit of information which seems to be peculiar to his chronicle: “Anno gratiæ M^oC^oL^oVIII^o . . . idem rex Henricus secundo fecit se coronari apud Lincolniam extra muros civitates *in Wakeford*,” i.e. in the church of St. Mary le Wigford, situated on the lands of Coleswegen, William the Conqueror's English favourite, to the south of the hill on which rose the castle, and separated from it by the Witham.

Another instance of the same superstitious feeling later than Stephen's time occurs in Roger of Hoveden's account of the visit of King John to Lincoln, November, 1200, for the purpose of receiving the homage of William the Lion, King of Scotland (iv. 141, Rolls Series): “Johannes rex Angliæ intrepidus et contra consilium multorum intravit ecclesiam cathedralem Lincolniensem.” It may be noted that the ceremony of homage took place “extra civitatem Lincolnie, super montem arduum.”

I have not been able to find any explanation of this curious superstition. Prof. Stubbs (*Const. Hist.*, i. 455) simply mentions the case of Henry II., and says that “the superstition was already of old standing.” Lappenberg (ii. 358, note, in the German edition, and p. 451 of the English translation by Thorpe) points out that none of the numerous charters granted by Henry I. and his predecessors to the church of Lincoln are dated from that city. Canon Perry (*The Life of St. Hugh of Avalon*, p. 97) notes that the same feeling prevailed as

regards Oxford and Leicester, citing Rishanger as his authority. Mr. Freeman (*Norman Conquest*, v. 312) mentions Henry of Huntingdon's remark, and adds, “It is odd that this belief was not mentioned earlier in the story.” He seems half inclined (*ibid.*, and in his admirable article on “Lindum Colonia” in *Macmillan's Magazine* for August, 1875, p. 346) to refer it to the fact that in 1141 Stephen was captured at the great battle fought there, and led as a captive into the town after the fight. But this would not account for the existence of this belief in the time of Henry II. and of John. Perhaps some Lincolnshire correspondent can throw light on this interesting subject.

It is scarcely necessary to say that the “coronations” mentioned above were not coronations in the ordinary sense of the word, i.e. at the beginning of a king's reign, but are simply instances of the old custom that the king should wear his crown at the three great annual courts of his tenants *in capite*, which were generally held at Westminster, Winchester, and Gloucester (see the *Peterborough Chronicle*, Prof. Earle's edition, p. 221; William of Malmesbury, *Gesta Regum*, iii. § 279, and *Vit. S. Wulfst.*, bk. ii. ch. xii.; Prof. Stubbs's *Constitutional History*, i. 369-370 and notes, 562). The double coronations of Richard I. (Stubbs, i. 504), of John (*ibid.*, i. 517), and of Henry III. (*ibid.*, ii. 31) stand on an entirely different footing. W. A. B. COOLIDGE.

Magdalen College, Oxford.

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HENRI GAUSSERON.

Ayr Academy.

(To be continued.)

STYLE AND TITLE (5th S. x. 467; xi. 129, 177, 250, 276).—The real facts of the two illustrations cited by MR. FISHER, and disputed by MR. WALFORD, are as follows:—

1. The present Duke of Devonshire was elected M.P. for Cambridge University in June, 1829, as plain "William Cavendish," and sat as such until the general election in April and May, 1831, when he was an unsuccessful candidate for the University. He was, however, again returned to the House as M.P. for Malton on a by-vacancy in July, 1831, again as plain "William Cavendish," but resigned his seat in October, 1831, having in this interval become, by the elevation of his grandfather to the peerage, Sept. 10, 1831, as Earl of Burlington, "the Honourable William Cavendish, commonly called Lord Cavendish." At the general election in December, 1832, he was returned to Parliament as M.P. for North Derbyshire, and was then also styled "the Honourable William, commonly called Lord Cavendish," and continued to sit as such until May 9, 1834, when he succeeded his grandfather as second Earl of Burlington. Previous to the creation of his grandfather's peerage he was simply the eldest son of the eldest son of a duke's younger son,—his grandfather having been the third son of the fourth Duke of Devonshire,—but when his grandfather became a peer, Sept. 10, 1831, he then, his father being dead, was the heir apparent of an earl, and held courtesy rank as such.

2. In the case of the late Lord Derby, he was returned to Parliament during the lifetime of his grandfather, the twelfth earl, as M.P. for Stockbridge, in July, 1822, on a by-vacancy, and as

M.P. for Preston at the general elections in 1826 and 1830, being then styled "the Honourable Edward Geoffrey Smith-Stanley." In December, 1830, he took office as Chief Secretary for Ireland, and, being in consequence sworn of the Privy Council, he was subsequently styled "the Rt. Hon. E. G. Smith-Stanley," and as such was returned to Parliament as M.P. for Windsor in February, 1831, and at the general election in 1831; and as M.P. for North Lancashire at the general election in December, 1832, and again in April, 1833, after accepting the higher office of Secretary of State. At the general election in January, 1835, however, he was returned to Parliament as M.P. for North Lancashire by the style of "the Rt. Hon. Edward Geoffrey Smith Stanley, commonly called Lord Stanley." The cause of this alteration in his style was that his father, who had since infancy borne the style of the "Honourable Edward Smith Stanley, commonly called Lord Stanley," and who had, Oct. 22, 1832, been created a peer as Baron Stanley of Bickerstaffe, co. Lancaster, had in the interval, viz., Oct. 21, 1834, succeeded as thirteenth earl upon the death of the twelfth earl. This style was continued until the son was also summoned to the House of Lords in 1844, in his father's barony, and he then became a peer by the style of Baron Stanley of Bickerstaffe. **FREDERIC LARPENT.**

MR. FISHER is quite in error in supposing that father and son were created "Baron Stanley of Bickerstaffe" on the same day, as such a thing would never occur, nor does Burke in any way make such a statement. The title of Lord Strange having been borne by the eldest son of the eleventh Earl of Derby is to me inexplicable, there being no such barony in the family at that time nor since, though they had held it twice. It was lost the first time by the death, in 1594, of Ferdinand, fifth earl, without male heirs, when the title fell into abeyance among his three daughters and their descendants, and so still remains. James, the seventh and unfortunate Earl of Derby, in 1627 was called to the House of Lords by the title of "Baron Strange," during the life of his father, when at the death of his grandson, the tenth earl, in 1735-6, without male issue, the barony of Strange passed through a female to the Duke of Atholl, whose descendants still hold it.

In reply to MR. FISHER'S final query, I do not know that the grandson of an earl is ever styled "Hon." during his grandfather's life.

G. D. T.

Huddersfield.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237).—In 1862 I published a tale called *Mareli*, in which I represented the parental difficulties that befell a Mr. Chickenhackle in bestowing a name upon his first-

born, a daughter, who was to be named Mary and Elizabeth, after the Christian names of two wealthy godmothers, but, as each of them insists on her own Christian name coming first, Mr. Chickenhackle gets over the difficulty by coining the combination name Mareli, which, as representing the first three letters in the name of each lady, is accepted by them as a satisfactory solution. My invention of the name was adopted in at least one instance, for in the *Times*, April 2, 1870, appeared the announcement of a death of a child of nine years old, whose Christian names were thus given: "Mary Elizabeth (Mareli)." The bracketed name had evidently been given to her as a pet name, and was borrowed, I presume, from my story. It may be remembered that Sydney Smith invented the name Saba for his daughter (see his *Memoirs*, i. 22). In an article on "Curiosities of Registration" that appeared in *Chambers's Journal* prior to the year 1862 it was stated that the following names had been actually registered as Christian names: Kidnum Toats, Lavender Marjoram, Patient Pipe, Talitha Cumi, Fussy Gotobed, and Eli Lama Sabacthani Press-nail. **CUTHBERT BEDE.**

In examples there is probably no district richer than the West Riding of Yorkshire. Every out-of-the-way Scripture name is to be found. Levi and Moses are great favourites. Marquis, Duke, Earl, Lord, and Squire are common, and children are actually baptized Little Tenter, Little Scribbler, &c., from the branch of the woollen manufacture carried on by their parents. I have met with a boy named Washington christened General George, a girl named 'fogotubuline, and, still more extraordinary, a boy called Wonderful Counsellor (from Isaiah ix. 6). Nicknames are quite common, Tom, Ben, Bill, Jerry, being conferred at baptism instead of the full name. In some of the rougher villages I should add that surnames are still dispensed with or unknown. Tom's Bill means Tom's son Bill, Tom o' Bill's is the same, while Tom's Bill o' Jack's means that Bill is the son of Tom, the son of Jack. **X. C.**

One of the three Originals quoted by T. C. was Original Bellamy, who appears as defendant against Patrick Sacheverell (Chancery Suits, Eliz., 1595-1600). Original Babington was living at the same period, being eldest son of John Babington (Nichols's *Top. and Gen.*, viii.). Original Lewis went out with the Pilgrim Fathers in 1635 (Hotten's *Emigrants*, p. 81). The name cannot be Puritan, commemorating original sin, the date 1539 forbidding it, but as in four cases out of the five we know each Original to have been the eldest son, I should suggest it was a title given solely to such as carrying on the direct descent.

C. W. BARDSLEY.

Vicarage, Ulverston.

The following are within my own knowledge:—

Ash Ann (Midgley ?), of Hackness, Yorkshire, born some thirty years ago on Ash Wednesday, and christened accordingly; Gibblum Atkinson, landlord (or landlady) at this present time of a small inn at Penrith in Cumberland; and—but I am sorry to name her in such company—the late Hon. John Berry Erskine, daughter of Henry, Lord Cardross, and granddaughter of the seventh Earl of Buchan.

A. J. M.

As an instance of curious Christian names, a child, to wit a girl, has recently in this neighbourhood received the name of Aasta Zahra. It will be interesting to learn by what familiar name the child will be known, except it be by that of Hasty Sarah. In another instance a parent proposed giving his daughter *thirteen* names, a list of which was prepared, but at the eleventh hour it dwindled to three.

G. J. DEW.

Lower Heyford, Oxon.

The *Times* column of births and deaths is constantly adding to the list of curious Christian names. Here are four such within a fortnight:—Mayda (Aug. 29); Charles Welcome (Sept. 2); Diamond, a widow (Sept. 2); Briseis (Sept. 10).

C. T. B.

THE PORTRAITS AT ST. JOHN'S COLLEGE, CAMBRIDGE (5th S. xii. 466.)—If the date and age on the anonymous portrait mentioned by MR. FREEMAN are correctly given, the following extract from Collins's *Collections*, relating to the marriage of Sir William Cavendish and "Bess of Hardwick" will, I think, effectually dispose of the hypothesis that it represents their *second* daughter, Elizabeth, afterwards Countess of Lennox:—

"Memorandum: That I was married to Elizabeth Hardwick, my third wife, in Leicestersheere, at Broadgatt, my Lord Marquesse's (of Dorset) house, the 20th of August, in the first year of King Edward the Sixth, at 2 o'clock after midnight, the dom. letter B."

In fact, the date and age on the picture would be too early for Frances, their elder daughter, even supposing her to have been their first-born child, so that the Johnian lady must be sought for elsewhere. It may be as well to say that my authority for the extract from Collins is a note at p. 428 of the *History of Chesterfield* (London, Whittaker & Co.; Chesterfield, Ford, 1839).

CLK.

Since sending my query I have ascertained from Jacob's *Peerage*, 1766, vol. i., that Elizabeth Cavendish could not have been "the lady unknown, anno 1565, æt. suæ 20." Elizabeth Cavendish was born March 31, anno Philip and Mary, I. and II., *i.e.* 1555, ten years later than the date required. Still, if any of your readers can indicate a lady of good family who was born in 1545 it might help me to identify the picture referred to.

A. FREEMAN.

St. John's College.

"SICK" AND "SICKNESS" (5th S. xii. 473.)—Is not MR. WARREN rather too sweeping? *Sick* and *sickness* are surely not confined to the "particular ailment" which rhymes with *Euxine*, and was in older English, and by a greater poet, applied, under no exigency of rhyme, to

"The infant,
Mewling and puking in the nurse's arms."

We still say "there is sickness in the village," "there is a sick child in that house." We talk of "sick people," "sick horses," "the sick bay (hospital) on board ships," &c. We say, indeed, "poor fellow, he looks ill," but we do not call him "an ill-looking fellow" in the same sense, but "sickly looking." We do not in England usually complain "I am sick" in the wider sense, but in America and the colonies the expression is held admissible, and the preservation of such old forms is adduced in support of the claim of the English, as of the Spanish colonies, that in them the mother tongue is spoken in greater purity than in the mother country.

S. C.

CHAF-BOOK NOTES (5th S. xii. 461.)—I hope MR. EBSWORTH will not suspect me of discourtesy if, after the extremely complimentary terms in which he has been so good as to speak of my small literary efforts, I ask you to give me an opportunity of explaining that, if my memory serves me rightly, I only suggested to the Folk-Lore Society the preparation of a history of chap-books, and did not propose to compile it. The fact that I have not been well enough to edit the *Merry Tales of the Wise Men of Gotham*, which in an incautious moment I had undertaken, warns me to remove this impression. Such a history would be a work of considerable interest, and I think I see my way to the production of one far more complete than I could hope to prepare. There exist some few difficulties in the way, which I hope are not insurmountable. When they are overcome I will, with your permission, return to the subject.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

A TOPOGRAPHICAL SOCIETY FOR LONDON (5th S. xii. 424, 469.)—The proposed formation of a London Topographical Society ought to find many supporters. But such a society ought to be formed without delay, for "old London" is disappearing, literally, at railroad pace. There can be no better time than the present, when the acquisition of the Crace collection by the nation gives to such a society an excellent starting point. And here let me express a hope that the said collection may continue to be exhibited as at present, and not be consigned to portfolios in some print room, indexed, it may be, according to engravers' or artists' names. Not only ought it to be exhibited, but missing views ought to be added, that it may become a national portrait gallery of London

buildings. There is not, I believe, any view of the old King's Bench Prison, now being demolished; I cannot find one in the catalogue.

I will conclude with a query. Can MR. WHEATLEY or any other reader of "N. & Q." tell me where I can see a view of the old Navy Office, in Seething Lane—Pepys's office, not the Navy Pay Office in Broad Street?

G. F. BLANDFORD.

Might I venture to add one or two further points to which the attention of such a society might be advantageously directed; namely, preserving records of all the reckless renumberings of old and historical streets which the local authorities have, even in my memory, perpetrated. A number is a house's name in London, if I may be allowed the expression; and the worst of it is, that not merely are the associations of, say, No. 32 obliterated, but they are transferred to an absolutely *wrong* house, lower down the street. The society should also watch and preserve all old-fashioned stone slabs bearing street names, generally let into the masonry of the corner house. When a street is rechristened, these are torn out and broken up. The society should have an eye to old interesting inn signs, often either painted over or replaced by devices more genteel and inane. The originals should be copied or photographed, if the "improvement" cannot be averted. A.

ANN LYNE (5th S. xii. 25, 96), at the time of her arrest, was a widow. She was a gentlewoman of delicate constitution, but gifted with an ardent spirit and intelligent mind. At Tyburn, when she was ready to die, she declared to the standers by, with a loud voice, "I am sentenced to die for harbouring a Catholic priest, and so far am I from repenting for having done so, that I wish with all my soul that where I have entertained one I could have entertained a thousand." She suffered before two priests, and Mr. Barkworth, whose combat came next, embraced her dead body whilst it was yet hanging, saying, "O blessed Mistress Lyne, who hast now happily received thy reward, thou art gone before us, but we shall quickly follow thee to bliss, if it please the Almighty." She was executed on Feb. 27, 1601. She was arrested along with Mrs. Gage, daughter to Baron Copely, whom they found with her. The trial took place at the Old Bailey, before Chief Justice Popham, a bitter enemy of the Catholics, and one Marriott gave evidence against her, the evidence being of a very weak and slender character.

Mrs. Lyne told her confessor, some years before her death, that Mr. Thompson (of Blackburn), a former confessor of hers, who ended his days by martyrdom in 1586, had promised her that if God should make him worthy of that glorious end, he would pray for her that she might obtain the like happiness.

Mrs. Lyne's maiden name was Heigham; she bore the name of Lyne from her deceased husband. This lady's father was a Protestant, who, when he heard of his daughter becoming a Catholic, withheld the dower he had promised her, and disinherited one of his sons from like cause. This son, Wm. Heigham, was in Spain, a lay brother of the Society of Jesus. He was a well-educated gentleman, finely dressed, like other high-born Londoners.* Mrs. Lyne, his sister, married a good husband and a staunch Catholic. He had been heir to a fine estate, but his father or uncle, for he was heir to both, sent a message from his death-bed to young Lyne, then a prisoner for the faith, asking him to conform, otherwise he would give up his inheritance to his younger brother. Mr. Lyne afterwards went to Belgium, where he obtained a pension from the King of Spain, part of which he sent to his wife, and thus they lived a poor and a holy life; but his death, which happened in Belgium, left his widow in straitened circumstances. ROBT. EDWIN LYNE.

GREEN FAMILY OF NORTHAMPTONSHIRE (5th S. xii. 449.)—Baker's account may be of use to OBLIGE, although it does not come down later than the sixteenth century, when the direct line of Green of Boughton ended in two co-heiresses, the wives respectively of Lord Vaux of Harrowden and Sir Thomas Parr of Kendal. This pedigree is in vol. i., p. 32. The arms are also on p. 385, while the coat of Green of Drayton, a branch of Boughton, is given at pp. 32 and 730; the coat of Greene of Westminster with quarterings, vol. i. p. 77, and pedigree, *ib.*, p. 73. Several monuments of Green of Boughton and Drayton are given in vol. ii. p. 64 *seq.*, including Sir Thomas, *ob.* 1391; Thomas, his son and heir, *ob.* 1417; another Sir Thomas, *ob.* 1457; and yet another, *ob.* 1462. Drayton came from Sir Henry, second son of Sir Henry of Boughton, Chief Justice K.B., 38 Edw. III., who married the daughter of Sir John, and sister of Sir Simon, Drayton of Drayton. The arms of the senior and junior lines of Green appear to have been entirely different, viz., Boughton, "Az, three bucks trippant or,"† and Drayton, "[Arg.] a cross engrailed [gu.]" These last are given as figured on the monument of Thomas Lovett of Astwell, Esq., *ob.* 1586, in the church of Wappenham. Besides the pedigree, p. 32, other notices of Green of Boughton and Norton will be found in vol. i. pp. 31, 35, 37, 38, 62, 63, 88, 123, 739;

* See *Condition of Catholics under James I.* and Father Gerard's *Narrative of the Gunpowder Plot.*

† This coat is given as that of Green of Dunsbye, co. Linc., in Burke's *Landed Gentry* (1879), though the only connexion stated in the pedigree is by marriage with Vaux of Harrowden, *ut sup.* "Az, three stags trippant or," is assigned by Burke to Greene of Greenville, co. Kilkenny.

Green of Drayton, *ib.*, p. 426; Green, epitaph, p. 624. C. H. E. CARMICHAEL.

OXFORD, 1810-20 (5th S. xii. 405).—Accuracy so necessary in a publication which will be of great authority in a far-off hereafter, that I must ask or correct one point in Mr. ELLACOMBE'S note. Prof. Rigaud did wink at trousers being worn by gownsmen going into the country; and their adoption may be dated as about the year 1810, when he was proctor; but his resignation of that office had no connexion whatever with his execution of it. Mr. Rigaud became Savilian Professor of Geometry in the autumn of 1810, and an aged and much loved father broke his thigh, which rendered the attentions of his son more necessary than ever they had been, and the office of proctor could not be filled by one who wanted just then to be constantly at Richmond. This was one great reason; another was that he had decided on not going into holy orders, so that, having been appointed professor, and wishing for temporary freedom from enforced business, he in December resigned his office of proctor and his Fellowship at Exeter College, and was succeeded by the Rev. J. Prust, not Priest. Let me also call attention to the fact that in "N. & Q." 5th S. x. 18, the "proctor" in Ackermann's *Oxford* is stated to be Thomas Davies, of Jesus College, Junior Proctor in 1812, on the authority of the Rev. S. Creyke, C.C.C., who himself was taken as the "scholar," and who made a note at the time of the supposed originals of the portraits. GIBBES RIGAUD.

18, Long Wall, Oxford.

YEW AVENUES (5th S. xii. 369).—It is asked in reference to these what their origin is. Evelyn mentions the yew hedge in his *Sylva* (Lond., 1664, ch. xxv. p. 65), and it does not appear that he had any other idea than that of its suitability for the purpose. He observes:—

"The tree is easily produc'd of the seeds,.... washed and cleansed from their mucilage; and buried in the ground, like baws. It will commonly be the second winter ere they peep, and then they rise with their caps on their heads: Being three years old you may transplant them, and form them into standards, knots, walks, hedges, &c., in all which works they succeed marvellous well, and are worth our patience for their perennial verdure, and durability."

In the same way Sir Robert Southwell writes to Evelyn in 1684 (*Diary and Correspondence*, Lond., 1852, vol. iii. p. 274):—

"My next desire is to abound in hedges of yew; I would plant it against the walls of two large courts, and in other places, so as now and hereafter to extend it five or six hundred yards and more. My seat is somewhat bleak, and therefore I choose this green as that which no cold will hurt, and I am told that it will grow as much in three years as holly in five."

He then refers to the passage cited from the *Sylva*, and asks several questions about the method of planting, and concludes:—

"Pardon, I pray, the impertinencies of a young planter, who having the honour of your book, and that in gift, is encouraged to bring his doubts and scruples to you."

Of the value attached to hedges and alleys as ornaments of a garden full illustration may be seen in Bacon's essay on a garden. If the question had been as to the early practice of the *ars topiaria*, to which the yew was so often subjected, reference might have been made to Cicero and Pliny.

ED. MARSHALL.

The popular local tradition with reference to the yew trees at Norbury, Albury, and other places in Surrey and Kent, is that they are the descendants of yews planted by the pilgrims who came from the West to pay their devotions at the shrine of Becket at Canterbury.

Apropos of yew trees in churchyards, there is an account in the *Memoirs of Evelyn* of a yew tree in the churchyard of the parish church (Scottshall, Kent) of an "overgrown Yew Tree that was 18 of my paces in compasse, out of some branches of which, torne off by y^e winds, were saw'd divers goodly planks." Does any portion of this tree remain? HIC ET UBIQUE.

"HURTS" (5th S. xii. 369).—*Hurts* is merely short for *hart-berries*, from A.-S. *heorot*, a hart. Many plants were named from animals, as, e.g., *foxglove* (not from *folk's glove*, as guessed contrary to evidence), *hound's-tongue*, &c. From the hart was named *heorot-berige*, hart-berry, explained in a gloss to mean berries of the buckthorn (see Cockayne's A.-S. *Leechdoms*, vol. iii.). But plant-names were used very vaguely and much corrupted, and *hart-berry* was also applied to the bilberry, and turned into *whort*, *black whort*, *black whortle*, *hurt*, *whortle-berry*, *huckle-berry*. The *w* in *whortle-berry* points to a provincial pronunciation like that of *whole* for *hole*, A.-S. *hāl*, North of England *hale*. WALTER W. SKEAT.

Shortened form of hurtleberry, in use in Surrey, Sussex, and Hampshire. "*Hurtleberry*, hiot bar, Danish; heorotberg, Saxon; bilberry; Bacca vitis idææ" (Todd's *Johnson's Dict.*, 1818). Withering's *British Botany*, seventh ed., 1848, pp. 184-5, gives:—

"*Whortleberry*: 1. *Vaccinium myrtillus*, bilberry, blaeberry, or black whortleberry; 2. *V. uliginosum*, great bilberry, bog whortleberry—both these varieties are deciduous; 3. *V. vitis idæa*, red whortleberry, cow berry; 4. *V. oxycoccos*, marsh whortleberry, cranberry—both evergreen."

JOHN PAKENHAM STILWELL.

Yateley, Hants.

Hurts, as bilberries are called in the South and West, or *whorts* and *whortleberries* as they are called in other parts, are corruptions of A.-S. *heort-beria*, hart-berry. Our wild berries are mostly appropriated to different animals, as bear-berry

(*Arbutus uva ursi*), cranberry (crane-berry), crowberry, partridge berry.
H. WEDGWOOD.

In Devon the word is not unlike *worts*, which is commonly used short for whortleberries.

H. T. E.

"THE DESERTED VILLAGE" (5th S. xii. 389.)—In a foot-note at p. lxxv of the life of Goldsmith prefixed to the Aldine edition of his *Poems* the circumstances under which he received one hundred guineas from Griffin for *The Deserted Village* are thus set forth :—

"Previous to the publication of *The Deserted Village* the bookseller gave him a note for one hundred guineas for the copy. On the Doctor mentioning this to a friend he observed, 'It is a very great sum for so short a performance.' 'In truth,' said Goldsmith, 'I think so; it is much more than the honest man can afford, or the piece is worth. I have not been easy since I received it. I will therefore go back and return him his note,' which he actually did, and left it entirely to the bookseller to pay him according to the profits produced by the sale of the poem, which turned out very considerable."

Mitford, who edited the Aldine, preceded Mr. William Black in stating that "the sum received by Goldsmith for *The Deserted Village* is unknown."

W. WHISTON.

LONDON TRADE USAGES (5th S. xii. 348.)—By the eighteenth by-law of the Merchant Taylors' Company, confirmed by the Lord Chancellor of England and the Chief Justices of the Courts of King's Bench and Common Pleas in the eleventh year of the reign of James I., A.D. 1613, it was ordained that

"no member take a covenant servant, either born in the city or of another mystery, to inform and learn them 'the handicraft or occupation of this mystery, to avoid great hurt and injury which had happened thereby in former time,' nor by 'collor or covin' to receive reward for instructions secretly given for that purpose, unless such persons should be duly bound and enrolled as apprentices. Penalty 100s. for every offence."—Herbert's *History of the Twelve Livery Companies of London*, vol. ii. p. 420.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"DIVI-DIVI" (5th S. xii. 369.)—Divi-divi, libi-divi, or cascalotte is an American astringent dye stuff, the seed-pod of a mimosa. It was introduced into European commerce by the Spaniards in 1768, in which year the supply of galls was very small, and divi-divi, being much lower in price, found its way into many dye-works. At first it was allowed to be imported into England duty free, but in 1842 a protective duty of five shillings per ton was imposed.

EDWARD SOLLY.

This article, known also as libi-divi and libi-dibi, is an important tanning material brought in very large quantities, chiefly from Maracaibo, Paraiiba, and St. Domingo. It is composed of the short curved pods of a leguminous tree known to botanists

as *Casalpinia coriaria*, which is found distributed over North Brazil, Venezuela, and Mexico, as well as in some of the West India islands.

JOHN R. JACKSON.

Museum, Kew.

See Archer's *Popular Economic Botany*.

ROBERT HOLLAND.

Norton Hill, Runcorn.

See Ogilvie's *Imperial Dictionary*, 1874, Sup., vol. i. p. 139.

W. STAVENHAGEN JONES.

CHINA MARK (5th S. xii. 368.)—I never heard of the mark in question, and think your correspondent might have told us whether he was describing porcelain or *faïence*, old or modern. "Little jardinières with shell handles" rather smacks of France at the end of the century, when a good many of those ornaments in the *rocaille* taste were common.

L. R. W.

ADOLPHUS MEKERCHUS (5th S. xii. 449.)—The portrait, engraved by Basire, of this distinguished Flemish scholar and diplomatist, and referred to by Mr. JENKINS, will be found in *Gent. Mag.*, April, 1797 (vol. lxxvii. part i. p. 273), accompanied by a long notice of his life and works. He seems to have settled in England with his family. He died in London in 1591, in his sixty-third year. Adolphus Meekerkerke, Esq., the fifth in descent from Mekerchus, was at the date of the article cited residing at the family mansion of Julians, near Buntingford, Herts. See also an article headed "Metronariston" at p. 232 of the same volume. The late Mr. Motley, in his *History of the United Netherlands*, bestows some notice on Adolphus Mekerchus.

HENRY CAMPKIN, F.S.A.

112, Torriano Avenue, N.W.

REAR ADMIRAL CHARLES HUDSON (5th S. xii. 348.)—See Charnock's *Biographia Navalis*, vol. vi. pp. 565-6, where will be found a notice of Rear Admiral Charles Hudson, who was probably descended from the Hudsons of London, afterwards of Wanly, and of Melton Mowbray, co. Leicester. Two pedigrees in Nicholls's *History* of that county, vol. ii. p. 264, and vol. iii. p. 1102, will show that the name of Charles was a very common one in these two families, which were perhaps one and the same.

JULES C. H. PETIT.

56, Vauxhall Bridge Road, S.W.

THE TROPHY TAX (5th S. xii. 408.)—"Trophy money signifies money yearly raised and collected in the several counties of England, towards providing harness and maintenance for the militia, &c. stat. 15, Car. II. 1 Geo. I."—Jacob's *New Law Dict.*, Lon., 1762. The details may be seen, *ibid.*, s.v. "Militia."

ED. MARSHALL.

Sandford St. Martin.

"THE UNIVERSAL MAGAZINE" (5th S. xii. 328, 455).—This periodical came out first in June (not Jan.), 1747, and though it came to an end in 1803, yet it was practically continued some years later, for in 1804 on Jan. 1 a new series was commenced. This certainly reached a seventh volume, Jan. to June, 1807, and was quite as well conducted and illustrated as the original magazine. In 1752 a rival to the *Universal Magazine* was brought out by James Hodges at the Looking-glass, London Bridge, called the *New Universal Magazine*, which contains excellent engravings of costumes of the period, &c., by B. Cole. There were eleven volumes of this series published between Jan., 1752, and June, 1757, the latter ones being published by J. Scott at the Black Swan in Pater-noster Row. I should be glad to learn how much longer it was continued. EDWARD SOLLY.

Sutton, Surrey.

DROUGHT IN SCOTLAND (5th S. xii. 86, 118, 438, 476).—I can corroborate all that F. D. has stated as to the unusual drought experienced in the Paisley district during the year 1878 and up till June, 1879, and perhaps the most conclusive way of doing so will be to give an extract from a speech by Provost MacKean on the occasion of his cutting the first turf of a new reservoir, on Oct. 16 last:—

"Last year, owing to the long-continued drought, they were in a state of considerable anxiety about the water supply. They had a dry summer last year, they had a dry autumn, a dry winter, a dry spring this year, and they had it dry till the first week in June, so that they had fifteen months in Paisley with almost no available rainfall. Nature had withdrawn its usual supply, and they were within a couple of weeks of stopping the public works of the town. It was a time of great anxiety to the authorities, who held meetings every night to hear reports from the master of works how far the dams were down. We read the newspapers with avidity to learn when rain was likely to come our way, for it was a curious thing that for months England was deluged with rain while with us there was almost none."

As a manufacturer, using a large quantity of water, I declined booking orders in the spring of this year, and also in the autumn of 1878, unless on the condition that the Corporation did not shut off the supply. The Corporation did stop supply for all purposes which did not interfere with the employment of the working classes, and also put a large part of the town on short supply for domestic use. Without these remarks, the rainfall as stated by MR. JONAS is proof enough of what was said by F. D. In looking over the register of rainfall at the four stations mentioned I find it not only unusually small compared with former years, but it was spread over in little quantities. There was an absence of "rainy weather." Such showers as did fall fell at intervals on parched grass, and evaporated before reaching the reservoirs. Without explanations, the fact remains that Paisley was near the last extremity for water when Eng-

land, and some parts of Scotland, I believe, were deluged.

W. M.

CAMBRIAN ENGLISH (5th S. xii. 326, 372, 392, 432).—By some mischance, it happens that I have only just seen the rejoinders of VIATOR and A. R. to my reply herein. I am sorry VIATOR thinks me irrelevant. One thing of a kind easily suggests another while you are writing, and, for my part, I hold it for a blessing that the replies in "N. & Q." rather resemble a stage coach, which can swerve a little along the broad high road, and even take up a chance wayfarer *en passant*, than a railway train, which cannot leave its iron limits without danger. I am sorry, too, that the name VIATOR led me to do injustice to its owner, by supposing him a casual tourist. If he will forgive me for this, I shall not regret the discovery that he is endeavouring to preserve the language and the individuality of a people whom (hot-tempered though they may be) I have always found both interesting and charming. As to A. R., I may say that, knowing both Dolgelly and Barmouth, I am not likely to confound the one with the other. It was an error, however, to call Dolgelly a *watering-place*. In doing so I was thinking of Bath, and Harrogate, and Tunbridge Wells; but all these have mineral waters, and Dolgelly, I think, has none.

A. J. M.

VANDYKE'S "CHARLES I." (5th S. xii. 228, 254.)—In Smith's *Catalogue Raisonné* there are four equestrian portraits of Charles ascribed to this great artist, viz. No. 207, a duplicate unnumbered, 255, and 366. In the two former Charles is attended by d'Esperon on foot, by the king's side, bearing the king's helmet. No. 207 belongs to the Queen; size, 11 ft. by 8 ft. 10 in. c. The duplicate is said to have belonged to Lady Warren, of Stapleford, Notts; size 10 ft. 2 in. by 7 ft. 7 in. c. There are repetitions of No. 207 at Hamilton Palace, Castle Howard, Warwick Castle, Apsley House, and Hampton Court. The Duke of Hamilton's is a "very good copy" (Waagen). No. 366 is a repetition of a portion only of No. 207, size, 4 ft. 2 in. by 3 ft. 4 in. c. No. 255 is the magnificent picture at Blenheim Palace. The equerry, Sir Thomas Morton, on foot, is bearing the king's helmet; size, 12 ft. by 9 ft. 6 in. c. According to Waagen (*Art Treasures*, vol. ii.), there are studies of this grand picture at Buckingham Palace and at Lord Clarendon's, and a third was in the possession of Mr. Hart Davis. There is a Charles on horseback, ascribed to Vandyke, at Welbeck Abbey.

Now above 950 pictures are ascribed to Vandyke in Smith's *Catalogue Raisonné*, and others so ascribed are not in the *Catalogue*, and yet he appears to have painted in England only from 1632 to 1641. It seems certain that only a fraction of the so-called Vandykes in this country can be

really his, and that others are copies by his numerous assistants, some retouched by the master, and others not so. It would be a mistake, however, to suppose that all the inferior pictures attributed to Vandyke are not his. His sedentary life and love of pleasure and luxury brought on gout, and he died when not much over forty.

He is said to have "kept so good a table that few princes were more visited or better served" (Wornum). Gout and colchicum, towards the close of life, would no doubt impair his touch, and fully account for the apparent neglect betrayed in many of his later works of which Nieuwenhuys complains: "When becoming enfeebled, his pencil lost its pristine vigour, so that many of his last pictures might be doubted by those not thoroughly acquainted with these facts." H. W. COOKES.

SIR PETER DANIEL (5th S. xii. 207, 252).—I have a note that he died May, 1700, and a reference to Nichols's *Topographer and Genealogist*, vol. iii. p. 34. L. L. H.

ON SOME OF THE REFERENCES IN THE "CHRISTIAN YEAR" (5th S. xii. 84, 214).—There is no difficulty in verifying the quotation "Je mourrai seul" from an English translation. The words are to be found in Mr. Parker's edition (Oxford and London, 1865), chap. viii. p. 40, as follows:—

"For my own part, I could not continue, nor be at rest in the society of persons like myself, miserable like me, impotent like me. I see they will be able to give me no assistance at my death: I shall die alone: and therefore I must act as if I were alone."

EDWARD H. MARSHALL.

The Temple.

A MEDIEVAL BELL: A CURIOUS INNOVATION (5th S. xii. 388, 434).—Unless Cucullus can assure us that he has himself carefully examined the bell, or has seen a good rubbing of the inscription, I have no doubt Mr. HAROLD LEWIS has explained the whole matter when he says, "There is little doubt he [Cucullus] has misread the inscription." I know several bells dedicated to the Holy Trinity, or to some saint in the name of the Holy Trinity, but I never met with one bearing the unmeaning inscription under notice. For instance, at Swinstead, Lincolnshire, hangs a bell inscribed (the letter *c* being misused for *t*), 'TRINIGAE.' At Barnethy-le-Wold, in the same county, I find, "SCE TRINITAS VNVS DEVS." Bells of the fifteenth, sixteenth, and seventeenth centuries are found with "HEC CAMPANA SACRA BEATA TRINITATE FIAT." At Gubby St. Nicolas is a bell inscribed, "IN . YE . NAM . OF . YE . TRYNYTE . NICHOLAS . BEL . MEN . CAL . ME." And at Killingholme, Lincolnshire, is a bell with the double dedication, "CAMPANA SANCTA TRINITATIS ET OMNIUM SANCTORUM." Copies of bell inscriptions are rarely to be accepted as correct: half of them

in county histories are incorrect. Only rubbings or a personal inspection—of ancient bells especially—satisfy campanists.

THOMAS NORTH, F.S.A.

Ventnor, I.W.

"Invocation" was intended; it was so in the MS. That the inscription at Hordley is not unique, as one of your correspondents thinks, or wrongly copied, as hinted by another, allow me to copy the following note from the *Oswestry Advertiser* of Dec. 3:—

"HORDLEY BELLS.—Mr. Henry T. Tilley, Pershore, writing to the *Church Times*, in answer to the query about these bells—transcribed from *Bye-gones* into that paper—says, 'The inscription is not without a parallel, for the tenor (of three) at Stoke Hammond, Bucks, has precisely the same—"Sancta Trinitas Ora Pro Nobis." From the character of the type, initial cross, &c., I should say the date is from 1500-1520. No doubt the selection of bell-inscriptions in most cases was left to the founder.'

ASKEW ROBERTS, Editor of *Bye-gones*.

Croeswylan, Oswestry.

EDINBURGH CALLED "CASTLE OF MAIDENS" (5th S. xii. 128, 214).—William Lyttell, in his *Landmarks of Scottish Life and Language*, says (speaking of Edinburgh), "Maydyn Castell, that is, *teamhair nam maihean*, the nobles' or princes' palace-tower." Much useful information about Edinburgh is to be found in this book.

MERVARID.

May not the name *Mons puellarum* be only a translation of an original "Maiden Castle," so called not because of its inexpugnability, but because it was built upon a "mew dune," or great hill? There is a "Maiden Castle," of which this is the common etymology, near Weymouth. *Mons puellarum* was also the old rendering of Magdeburg (see Taylor's *Words and Places*, p. 389, ed. 1865).

EDWARD H. MARSHALL.

ANCIENT FINES: MAIDEN RENTS (5th S. xi. 368; xii. 17, 176, 196, 235).—The following extract from Blomefield's *History of Norfolk*, vol. v. p. 851, occurs, under a notice of the parish of Eccles: "Bedgeld is at every wedding of the men and women of the homage; the lord was to have a certain bed, or the price, according to the degree of the person married, whether noble or ignoble."

E. WALFORD, M.A.

The exact reference to the Lansdowne MSS. (quoted *ante*, p. 235) is No. 559, fol. 15.

H. FISHWICK.

CURIOUS SURNAMES (5th S. x. 466; xi. 155, 378; xii. 174).—In Mr. Beamont's *Report on the Court Rolls of the Honour of Halton*, co. Chester, just published, the following singular old surnames are mentioned as occurring in the deeds: Agnes Down-the-lone and Henry Brocknewynd. J. R. Leigh, Lancashire.

JOHN ARBUTHNOT, ESQ. (5th S. xii. 347, 472).—I desire to correct one or two inaccuracies in the information given by A. S. A. Anne Stone, the third wife of John Arbuthnot, was not "the sole daughter of John Stone," but next to the youngest of five daughters of Richard Stone, a banker in London. With reference to Archbishop Stone, your correspondent does not sufficiently discriminate between Bishop Mant's own statements and his quotations from others, persons probably politically opposed to the Archbishop. Who but a heated adversary would have accused him, in a memorial presented to the king, of "making use of his influence to invest himself with temporal power, and affecting to be a second Wolsey in the State"? If he was zealous in maintaining what was called the English interest, he only carried out the intentions of the Government which appointed him. Doubtless it is more to his honour, as observed by his biographer, "that by his attention and kindness as a landlord he is represented . . . as having secured the affectionate gratitude of his tenantry, and withal an honourable compensation for the open libels and secret calumnies whereby slander magnified his failings into vices" (Mant's *Ch. of Ireland*, ii. 602).

E. H. M. S.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 389, 439).—

"Earth goeth on the earth," &c.

These lines have before now formed the subject of discussion in "N. & Q.," 1st S. vii. 498, 576, and viii. 110, 353, 575; 3rd S. i. 389; ii. 55. The conclusion of the matter seems to be that these much disputed verses belong to a fourteenth century poet, William Bilyng. An editorial note at 3rd S. i. 389, stated that "they had done duty in Melrose Abbey and in several churchyards," with a reference to R. B. Wheler's *Hist. and Ant. of Stratford-on-Avon*, p. 98, for a description of the lines as found in that church. The reader of Jeremy Taylor's *Holy Dying*, in Mr. Eden's edition, at p. 303, may look at a note (f) in which it is shown that other well-known lines were "common epitaphs formerly."

ED. MARSHALL.

See Pettigrew's *Chronicles of the Tombs*, p. 67.

CUTHBERT BEDE.

The tomb in Melrose Abbey should certainly be described as that of James Ramsay, not Ramsey, as given *ante*, p. 439.

NOMAD.

[J. (Glasgow) and other correspondents are thanked for similar information.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Manners and Customs of the Ancient Egyptians. By Sir J. Gardner Wilkinson, D.C.L., F.R.S., &c. New Edition, Revised and Edited, in Three Volumes, by S. Birch, LL.D., D.C.L. (Murray.)

The Cities and Cemeteries of Etruria. By George Dennis. Revised edition. 2 vols. (Same publisher.)

Two of the most famous civilizations of the ancient world are here brought before the modern reader with such singularly full appliances for their profitable study that there is little left for critical ingenuity to suggest. Maps, plans, coloured illustrations, references to recent

authorities—these and many more "helping-sticks" are profusely offered alike by Dr. Birch and Mr. Dennis. In an age of handbooks and primers, when knowledge is holed down for the multitude, and a sort of intellectual *catractum carnis* is the most prevalent food, we rejoice to see such noble volumes, the fruits of years of patient study, and which the most adventurous examinee could not possibly "cram." Egypt and Etruria are names ever suggestive to the true student, whether his interest be principally drawn to race, language, or religion. In the scheme of the Hibbert Lectures, Egypt deservedly took an early place, and to Mr. Le Page Renouf we are glad to see that Dr. Birch turned, not in vain, for some assistance in his arduous editorial labours. The compression of Sir Gardner Wilkinson's work into three volumes has been, we think, a judicious improvement, under the careful hands to which it was entrusted. On some points we could have wished that Dr. Birch had sought help from a wider sphere of fellow labourers. The anthropology of *The Ancient Egyptians* really demanded special annotation by a separate pen. Of this need a capital instance is that of the paintings in the wonderful tomb of Rekmara, which are full of instruction on the ethnology of the various nations that felt the powerful influence of Thothmes III. A very close and careful analysis of these paintings, interesting alike to the historian and the ethnologist, was presented by M. Hamy before a meeting of the Anthropological Society of Paris in April, 1875, and should have found a place among the notes provided by Dr. Birch.

Mr. Dennis, in his two interesting volumes, brings down our Etruscan lore to the latest date, and includes within the range of his criticism the valuable researches of Count Gozzadini, of the late distinguished antiquary, Giancarlo Conestabile, of the Abate Clerici, and other recent Italian explorers among the ruins of the great Etruscan past. It would be utterly impossible to give any idea here of the numberless questions, such as are frequently discussed in our own columns, upon which light is thrown by *The Cities and Cemeteries of Etruria*. We must content ourselves with one curious coincidence, the discovery of bones of dogs both in Etruscan graves and, as we ourselves note, also in the grave in Peel Castle, reputed to be that of a bishop of Sodor and Man, who died *circa* 1247. The late Bishop Goss, of Liverpool, in commenting on the Manx remains, says that the dog was often taken as the symbol of the faithful preacher, and quotes a mediæval manuscript to enforce the symbolism. But he is not willing to admit that a dog was really buried with "a Christian bishop of the thirteenth century," and had he read Mr. Dennis's book he might have been still more unwilling to allow of this solution. We seem to touch, at this point, on the survival of a burial custom, evidently widely prevalent in times long anterior to that "faithful dog and good preacher" Bishop Simon, who terrified the spiritual wolves of the Isle of Man in the thirteenth century after Christ.

The Masters of Genre Painting. By Frederick Wedmore. (C. Kegan Paul & Co.)

MR. FREDERICK WEDMORE is not of those for whom obscurity is oracle, and to appear *amicus nabe* the only certain symbol of superior authority. His style, which we should imagine to have been formed rather on French models than English, has all the *netteté* and precision, the elegance and flexibility, of that nation of critics; his views are sound and moderate; and he brings to his theme a trained intelligence and a lettered insight. In this charming but too brief little book he deals effectively with the more characteristic of the masters of *genre*. Possibly the recent works of Messrs. Middleton and Seymour Haden make us turn a little listlessly from the

pages which treat of Rembrandt. But of Jan Steen Mr. Wedmore's study is delightfully fresh and sympathetic, and his placing of Ostade most just and discriminating. Those who are accustomed to see in Watteau only the painter of china shepherdesses and chicken-skin fan-mounts will do well to study the delicately appreciative chapter which treats of this painter with the unrealized ideal, who painted the "Embarquement pour Cythere," and yet uttered that most joyless of all epigrams—"Le pis-aller, n'est ce pas l'hôpital?" With the less known, but not less worthy, Chardin, Mr. Wedmore is equally at home. Of Fragonard, Hogarth, and Leslie his account is delightful, but, to our thinking, far too rapid. It is true that the works of Hogarth, for example, are household words; but they are not over familiar for all that. And he has been written about by printers and printsellers, by engravers and divines, by enthusiasts like Lamb and *dilettanti* like Walpole, but rarely by fully-equipped and capable art-critics. Therefore we would submit that Mr. Wedmore might fairly have devoted a little more space to our foremost master of *genre*. It is seldom that one has to find fault with a book for being too short; but this is the only fault we find with Mr. Wedmore's.

Luxurious Bathing: a Sketch. By Andrew W. Tuer. With 12 folio Etchings, Initials, &c., by Sutton Sharpe. (Field & Tuer.)

THIS forms a sumptuous volume, richly bound in vellum and parchment, and splendidly printed in a very fine old-faced, double pica type. There can be little doubt that the main purport of the work is to show what modern typographers can do to the advancement and glory of their art, and in this the publishers, who are also the printers, have thoroughly succeeded. Nothing could be more beautiful than the bold type and heavy paper; nothing more exquisite than the printing and binding. Most of the initial letters are very good, although the twelve large etchings are scarcely so satisfactory. Mr. Sutton Sharpe does not seem to have realized the true aim and end of the art of etching, and the plates strike one as being weak in quality and generally "amateurish." We are the more surprised at this as some of Mr. Sharpe's sketches have obtained deserved credit for their delicacy of tone and poetic feeling. However, as an appeal to the readers of "N. & Q." on the ground of the excellence of its typography and binding, we may fairly award the book the most unqualified praise.

The Favourite Picture Book and Nursery Companion. (Griffith & Farran.)

MR. CHARLES WELSH is specially interested in, and always anxious for information about, the children's literature of John Newbery's time. To him, we believe, we are indebted for this beautiful and delightful work, which does credit alike to his taste and judgment.

To all collectors of stamps, crests, and monograms, we can only say that, if they wish to set forth their collections to the best advantage, they cannot do better than supply themselves with Mr. Lincoln's Stamp and Crest and Monogram Albums.

THE following Record publications, under the direction of the Master of the Rolls, are completed at press:—*Calendar of State Papers, Domestic Series, during the Commonwealth*, vol. vi., 1653-4, edited by Mrs. Everett Green; *Materials for the History of Thomas Becket, Archbishop of Canterbury*, vol. iv., edited by Canon J. Craigie Robertson of Canterbury; *Recueil des Croniques et Antiquiennes Istories de la Grant Bretoigne à present Nomme Engleterre*, par Jehan de Waurin, vol. iii., 1422-1431, edited by William Hardy, Esq., F.S.A., Deputy Keeper of the Public Records.

OUR Christmas number will contain, amongst others, the following special Notes:—"The New Year in Russia," by W. R. S. Ralston, M.A.; "Hurrah! for the Ballad Mongers!" by W. J. Thoms, F.S.A.; "Yuletide Chit-Chat," by Rev. T. F. Thiselton Dyer, M.A.; "Christmas Doings at York in the Fifteenth Century," by J. T. Micklethwaite, F.S.A.; "Christmas Trees, Rag Bushes, and the World-Tree," by C. H. E. Carmichael, M.A.

Notices to Correspondents.

We must call special attention to the following notice:

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

OUR friend REV. E. MARSHALL writes:—"In my note on Büchmann (*ante*, p. 465) Melancthon was put by a slip of recollection for Peter Martyr."

S. P.—The anecdote is well known, and occurs in many accounts of Hogarth. The name of the nobleman has not, we believe, transpired.

A. F. asks for the titles of any books on ancient furniture.

C. S.—Anticipated; see p. 495.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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, DECEMBER 27, 1879.

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Notes.

THE NEW YEAR IN RUSSIA.

In olden times the New Year began in Russia with the month of March. In the year 1348 September was substituted for March, and reigned in its stead until 1700, when January was allowed to take precedence. Only it must be remembered that January begins in Russia twelve days later than in the west of Europe. In favour of September there was a good deal to be said. The Russian peasants were ready enough to listen to the order given to the Hebrew: "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein" (Lev. xxiii. 24, 25). Like many other tillers of the soil, they rejoiced in the advent of the month which witnessed the end of the summer labours, and brought with it the rest and enjoyment deserved by hearts long vexed by anxiety as the corn ripened and the fruits grew mellow, and by hands weary with the labours of the harvest. The 1st of September is consecrated to St. Simeon Stylites, who is still known to the Russian peasantry by the name of *Semen Lyetoprovodets*, Simon the Year-leader, the designation

alluding to his day being that which of old introduced another year to Russian men. The word *lyeto* means either summer or year; and this fact has been used by some Russian writers as a proof that the old Slavs were a mild race, seeing that they counted by summers, whereas sterner races marked the course of time by the succession of winters. When the 1st of September came in olden days at Moscow, it was hailed not only with popular festivities, but also with religious observances. On its eve vespers were sung. The Patriarch assisted, in his gorgeous robes; the congregation held lighted tapers in their hands. When the morn came matins were performed, and the great bell spread abroad, with its mighty voice, the glad tidings of a new year. Later on in the day a grand religious function took place, in which the principal parts were allotted to the Tsar, the Patriarch, and the picture of St. Simeon Stylites. In 1699 it was performed for the last time, and a German traveller who was then in Moscow has left an interesting account of how the two young Tsars, John and Peter, sat on thrones in the Kremlin Square, clad in precious raiment, and surrounded by Boyars and common folk; and how the Patriarch came forward, sprinkled them with holy water, gave the Tsars the cross to kiss, and wished them many years and a happy reign. Then, turning to the people, he congratulated them on the arrival of a new year, and prayed for God's blessing on all good works; whereupon the people cried aloud, "Amen! Amen!"

Nowadays the New Year brings with it chiefly revels and congratulations. The custom of congratulating friends on its arrival, now universal in Russia, is a comparatively modern innovation, not being more than two or three centuries old. But feasting at and after the time of the winter solstice was always considered by all Slavs a sacred duty, and the pies which are now eaten by the Russian moujik, in honour of the infant year, are the direct descendants of those on which his remote ancestors feasted, as they hailed the restoration to vigour of the long enfeebled sun-god. For many centuries has a special dish of *kasha*, or stewed grain, gladdened the Russian heart a week after Christmas. And very long has existed a curious rite, connected with grain, performed on the New Year's festival. Among the Baltic Slavs it seems to have prevailed some seven centuries ago, a priest at that time playing in it a leading part. In Little Russia it is now the father of the family who is the chief performer. He takes his place behind a pile of sheaves, in the midst of which is placed a large pie, and asks his children if they can see him. They answer that they cannot. Then he expresses a hope, which was probably in olden

times a prayer to pagan gods, that his fields may in the summer time produce corn so high that he may be able to walk in it unseen. Of heathen origin, doubtless, is another custom, still preserved among the peasants of White Russia. On New Year's Eve two lads are led about from door to door, one dressed in festal raiment, and crowned with ears of rye; the other wearing a ragged dress and a wreath composed of straw. Before arriving at a cottage they are veiled so as not easily to be recognized, and then its owner is told to choose one of the two. If he selects the richly-decked mummer, a song is sung by his visitors, predicting for him a plenteous harvest and a well-filled purse. If his choice falls upon the other, the singers chant a melancholy strain foreboding woe. But if a good present be expected, the "Rich Kolyada" is probably put forward so as to be naturally selected; the presents which are given on such occasions doubtless taking the place of the offerings which in pagan days were collected for the purpose of providing the gods with a sacrifice.

W. R. S. RALSTON.

HURRAH! FOR THE BALLAD-MONGERS!

DEAR MR. EDITOR,—I want to have a finger in your Christmas pie! and this is why. In 1838 it was my good fortune to have a share with my old friends John Bruce, J. G. Nichols, dear old Thomas Amyot, J. Payne Collier, and others in the formation of the Camden Society; and afterwards, for upwards of thirty years, to take an active part in its management. I served also on the Council of the Percy Society, and on that of the Shakespeare Society, both instituted about 1840. When Mr. Furnivall started the New Shakspeare Society, in advocating its claims to support his zeal outran his discretion. He denounced the shortcomings of the Council of the original Shakespeare Society in such strong language that I felt bound to vindicate myself from strictures which I felt I did not deserve. Perhaps I did this with zeal and discretion equally disproportionate.

But "Christmas is a coming," and to me it has been happily heralded in by two books specially appropriate to the season. These books owe their origin to Mr. Furnivall having again, as it appeared to me, allowed his zeal, or perhaps I should in this case substitute enthusiasm, to outrun his worldly wisdom. When that gentleman made up his mind to devote his energies to the preservation of our early unprinted national literature, and determined on the establishment of the New Shakspeare Society, the Chaucer Society, and the Early English Text Society (which last alone has, with its Extra Series, given to the press

more than one hundred volumes of the greatest possible interest), he need scarcely have sighed for more worlds to conquer.

When, therefore, on the completion of the reprint of the Percy Manuscripts, he determined to crown the good work he had done by starting a Ballad Society, he surely must have exclaimed, with Iachimo,

"Arm me, Audacity, from head to foot!"

And no less surely has his invocation been answered as it deserved, and crowned with success; for I am bound to admit that, in this case, what has been done, however wanting in worldly wisdom, not only

"Seems wisest, virtuousest, discreetest, best,"

but bids fair to prove so.

The two books to which I have alluded are Nos. 18 and 19 of the publications of the Ballad Society, being parts viii. and ix. of the third volume of the *Roxburghe Ballads*, edited by that master of our ballad lore and popular music, my old friend William Chappell. Could any two volumes be more welcome to the readers of "N. & Q." at this season? But I regret to add that they are the last we are to have from the hands of one, speaking of whom his successor in the good work, the editor and illustrator of the *Bagford Ballads*, the Rev. J. W. Ebsworth, thus concludes his introduction to that collection:—

"In friendship, and in admiration also, let our final word be an expression of the gratitude due from every lover of old ballads, and every member of the Society, to him who has done more than all others in raising to its true place in national regard the English popular music of the olden time. We could not wish to write a better last word than the honoured name of William Chappell."

When we take into consideration how difficult of access twenty years ago were the treasures of ballad lore which had been gathered together by Pepys, Bagford, Rawlinson, Douce, &c., the idea of collecting, editing, printing, and illustrating these old-world songs, and placing them in the hands of readers for fewer shillings than the originals had cost pounds, could only have occurred to a man "whose zeal is apt to outrun his discretion."

And now, how may we best mark our sense of such conduct? The course is very plain. Let every one who, like Mopsa, "Loves a ballad in print o' life, for then we know they are true," at the coming Yuletide drain the wassail bowl to the health of "Furnivall, Chappell, and Ebsworth," and to the "Success of the Ballad Society," and then prove how sincere and earnest is their wish for such success by enlisting their friends as new subscribers.

WILLIAM J. THOMS.

P.S.—I am sure the hon. sec., Mr. W. A.

Dalziel, No. 67, Victoria Road, Finsbury Park, N., will gladly furnish any one with copies of Mr. Furnivall's interesting Sixth Report, which contains the Rev. J. W. Ebsworth's magnificent offer, not only of editing future collections, but of placing his peculiar talent as a fac-similist of old woodcuts at the free disposal of the Society.

YULETIDE CHIT-CHAT.

That graphic description given by Sir Walter Scott in *Marmion* of the celebration of Yuletide when "England was merry England" will ever remain a lasting record of the festivities of this season in the days of long ago. Christmas is not what it used to be, when its observance was marked not only with profuse hospitality but with every conceivable kind of diversion. Those, indeed, were the golden days of merry-making, when the feudal chieftain gave to his friends and retainers a grand and sumptuous banquet; and when, too, for a fortnight and upwards the barons and knights kept open house, during which time nothing was heard of but revelry and feasting. It was at this season that all conventionalism was dropped, and "ceremony doffed his pride," and social equality was the order of the day. Thus:—

"The heir, with roses in his shoes,
That night might village partner choose.
The lord, underogating, share
The vulgar game of 'post and pair.'
All hailed, with uncontrolled delight
And general voice, the happy night,
That to the cottage, as the crown,
Brought tidings of salvation down!"

Those, in truth, were genuine and hearty Christmas gatherings, when "the fire, with well dried logs supplied, went roaring up the chimney," and the wassail in good brown bowls, garnished daintily with ribbons, the work of some fair and graceful hand, went merrily round, while many an earnest good wish and loving prayer were uttered. If, however, as in days gone by, Christmas has been shorn of much of its festive mirth, and robbed of those jovial customs which oft "could cheer the poor man's heart through half the year," let us ever hope that the spirit of this thrice joyous season—at once holy and festive—will never lose its significance in our hearts, nor its kindly message of good will meet with a cold response. It would be a source of deep regret if, through the caprice of fashion, Christmas should ever either forfeit its joyful aspect or be deprived of its hospitality as seen in the festive board, the blazing fire, and the moderate cup, enlivened by music, wit, and song. Christmas, too, would lack much of its mirth without those harmless sports and pastimes which, while they afford even to the old a reflected pleasure from delighting the

young, help once more to call back the pleasant memories of their own childhood. Again, too, if many a Yuletide custom has passed away, yet we would hope that the lesson of philanthropy which it often inculcated may prompt us to look beyond our own domestic circle, and by some little act of kindness to kindle a similar gladness and brightness in the homes of the poor and destitute; for, after all, this, as a writer on the subject has truly remarked, "constitutes the noblest way in which we can commemorate the Founder of that religion which teaches universal love." Thus a pretty custom once observed in a little Yorkshire village, which consisted in suspending on Christmas Eve outside the porch a sheaf of corn for the special use of the birds, is only one out of the numerous instances of the kindly thoughtfulness that was formerly extended at this season even to the feathered race; while in Herefordshire one of the first acts of the farmer on Christmas morning was to give a good feed of hay to every one of his beasts. There was, too, in many places a practice at this season of wassailing the orchards, when hot cake and cider were thrown over the principal apple as an offering, a doggerel, such as the following, being sung on the occasion:—

"Apples and pears, with right good corn,
Come in plenty to every one,
Eat and drink good cake and hot ale,
Give earth to drink and she'll not fail."

If Yuletide has had its countless customs and superstitions, very many of which have from year to year been faithfully chronicled in the pages of our good old friend, *Notes and Queries*, so likewise is it rich in legendary lore. For eighteen centuries the imaginative mind has invested the sacred event which this festival commemorates with the atmosphere of the supernatural, and hence in this, as in other countries, we find many a beautiful legendary belief credited. Space will not permit us to do more than allude to these, briefly noticing a popular one, which represents the cock as crowing all night long on Christmas Eve, being supposed by his vigilance to scare away malignant spirits. Shakspeare alludes to this idea in *Hamlet*, where he makes Marcellus, speaking of the ghost, say:—

"It faded on the crowing of the cock.
Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time."

In short, there is a complete prostration of the powers of darkness; and thus for the time being mankind is said to be released from the influence of all those evil forces which otherwise exert

such sway. Again, there has been a belief from time immemorial—one, too, not confined to our own country—that at Yuletide all nature unites in celebrating the birth of Christ; hence the cattle in their stalls are supposed to fall on their knees in adoration, as the legend reports them to have done in the stable at Bethlehem, and bees to make a humming noise in their hives.

As usual in most of our festivals, the edible and potable celebrations have to a great degree survived all the others. Mince-pies still maintain a savoury remembrance in our mouths, and the plum-pudding, the probable representative of the plum-porridge of former times, is an important item at every Christmas dinner. The following amusing anecdote, no doubt known to many of your readers, may yet be new to some. It appears in the first volume of *Anecdotes and Biographical Sketches*, by Lady Hawkins, widow of Sir John Hawkins, the friend of Dr. Johnson. Dr. Schomberg, of Reading, in the early part of his life spent a Christmas at Paris with some English friends. They were desirous to celebrate the season, in the manner of their own country, by having as one dish at their table an English plum-pudding; but no cook was found equal to the task of making it. A clergyman of the party had, indeed, a receipt-book, but this did not sufficiently explain the process. Dr. Schomberg, however, supplied all that was wanting by throwing the recipe into the form of a prescription, and sending it to the apothecary to be made up. To prevent any chance of error, he directed that it should be boiled in a cloth, and sent home in the same cloth. At the specified hour it arrived, borne by the apothecary's assistant, and preceded by the apothecary himself, dressed according to the professional formality of the time, with a sword. Seeing, on his entry into the apartment, instead of signs of sickness a table well filled and surrounded by very merry faces, he perceived that he was made a party in a joke that turned on himself, and indignantly laid his hand on his sword; but an invitation to taste his own cookery appeased him, and all was well.

T. F. THISELTON DYER.

A CHRISTMAS DAY IN OXFORD THIRTY YEARS AGO.

"Eheu fugaces Postume, Postume, labuntur anni," truly and graphically observes Horace, and not only do they pass swiftly by, but, as he proceeds to say, they leave their traces indelibly stamped, and each succeeding Christmas, it may be added, seems to come more rapidly than its predecessor. In how many different places, and with what different companions, has this great festival been kept in childhood, youth, and manhood. Sometimes in the town, on that day

suspending its business; sometimes in a quiet village of the Ultima Thule description; but both uniting to do honour as best they might to this high festival.

"Far from the madding crowd," my mind at this season reverts back to one Christmas spent thirty years ago in the abode of learning, the renowned University of Oxford, and calls up, like "spirits from the vasty deep," the forgotten memories of the past, those days of the "lumenque juventæ purpureum," long before the hair had become a "sable silver'd," and the wrinkles and crowsfeet were planted. Old faces look down, old forms come trooping past at this very moment, without needing the wand of the enchanter to summon them.

Thirty years ago—a long vista to look down indeed—when an undergraduate, permission had been obtained by me, without much difficulty, to spend a portion of the winter vacation in college, and a sharp frost set in, which materially added to the attractions of Oxford. What glorious days were spent in Port Meadow and Long Meadow, on ice as smooth as glass and hard as iron, and skating was clearly an accomplishment which had not been neglected by either town or gown! Numerous were the devices inscribed, not, indeed, by cunning hands, but by skilful feet, and many of those mystic evolutions performed which Bob Sawyer and Ben Allen called reels.

The eve of the great festival was now at hand, and the sweet bells dancing merrily in the graceful tower of Magdalen College heralded its approach, answered by those from St. Mary's Church and New College and Merton. And now Christmas Day arrived, in its fitting garb of frost and snow. The chapel service was duly attended, and towards five o'clock in the afternoon preparations were evidently being made for the great event of the day in Oxford, the bringing in the boar's head at Queen's College—the only college in the University where the time-honoured custom prevailed, and is still religiously observed. It also obtains at St. John's College, in the sister University of Cambridge.

The high table in the fine college hall was now set in order, and from the walls looked down the portraits of Robert de Eglesfield, the founder, Queen Philippa, Queen Caroline (the college is under the patronage of Queens Consort), Edward the Black Prince, Henry V., "victor hostium et sui," Addison, and Tickell, with many other celebrated men educated at Queen's in former years. Let it be hoped that in the present day "uno avulso non deficit alter." The Provost, a fine specimen of the old north country clergyman, was seated at the middle of the table, and by his side the Senior Fellow, the Rev. J. B. Maude, once in early life a *détenu*, when Napoleon I. ordered all the English who

happened to be resident in France to be seized and imprisoned. Both of them had graduated in the last century, and could remember far different times in Oxford; amongst other customs of the past, the days when in the college all the scholars humbly waited upon the fellows. Here, too, was that tutor, whose academical career had been one of the most marked distinctions ever known in Oxford, and who now pre-udes as dean over one of the most beautiful of the English cathedrals.

The hall doors were now flung open to their widest extent, and there entered, making its way through the crowded hall, a procession consisting of choristers, the tall form of the solo singer preceding the boar's head of huge size, said to weigh seventy pounds, on an immense dish held on high by four tall serving-men of the college, and the rear brought up by the undergraduates remaining in college. A solemn silence then prevailed, and the solo singer—then a Fellow of Queen's College, but now Archbishop of York—touching with his hand the dish, commenced to troll out in grand bass tones the ancient carol to a solemn chant:—

“The boar's head in hand bear I,
Bedecked with bays and rosemary,
And I pray you my masters sing merrily,
Quot estis in Convivio,
Caput apri defero,
Reddens laudes Domino.

“The boar's head, as I understand,
Is the bravest dish in all this land,
Which thus bedecked with a gay garland,
Let us servire Cantico.
Caput apri defero,
Reddens laudes Domino.

“Our steward hath provided this
In honour of the King of Bliss;
Which on this day to be served is.
In Reginensi Atrio.
Caput apri defero,
Reddens laudes Domino.”

The undergraduates joined in the chorus, and then the boar's head was deposited on the high table. What a word-picture has Sir Walter Scott given of this old custom in the Introduction to the sixth canto of *Marmion*, addressed to his literary friend, that old Oxonian, Richard Heber; and it may be added, how he would have been pleased to have seen the ceremony!

“The fire, with well-dried logs supplied,
Went roaring up the chimney wide;
The huge hall-table's oaken face,
Scrubbed till it shone the day to grace,
Bore then upon its massive board
No mark to part the squire and lord.
Then was brought in the lusty brawn,
By old blue-coated serving-man;
Then the grim boar's head frowned on high,
Crested with bays and rosemary.”

The boar's head was soon removed from the high table, and then was placed before the under-

graduates, and at the conclusion of the dinner—a real Christmas one indeed—in which turkey and plum-pudding were not forgotten, the magnificent grace cup, filled with some beverage known presumably to the college butler alone, was handed round. The *poculum charitatis* is made of a magnificent horn, standing on four gilt claws, and its lid is formed of an eagle, a rebus, of course, on the name of the founder, Robert de Eglesfield, whose arms, Argent, three eagles displayed gules, form the arms of the college. The dinner came to an end, and then a Latin grace was said, in which it was not forgotten to say, “Agimus Tibi gratias pro fundatore nostro Roberto Eglesfield, cæterisque nostris benefactoribus, quorum beneficiis hic ad pietatem et litterarum studia alimur. Amen.”

How few survive who were present on that day—Christmas Day, 1849! As Justice Shallow says, “And to see how many of my old acquaintances are dead!” How widely scattered are the survivors at the present moment! How different their lots in life! But too much moralizing is out of place at this festive season; so, then, let one of the oldest contributors to “N. & Q.,” whose earliest communications date almost from the above period, wish all its contributors, and readers in general—and in particular those of them who have ever dwelt, or are now dwelling, in that fair city on the banks of the Isis, classically called Rhedycina—a merry Christmas and a happy New Year!

“Cujus amor nunquam labetur pectore nostro.”
JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

CHRISTMAS DOINGS AT YORK IN THE FIFTEENTH CENTURY.—From very early times it was the custom in many ecclesiastical foundations to observe on the three days after Christmas Day the *tripudia* respectively of deacons, priests, and boys. One of the MSS. used by Dr. Henderson in his edition of the York Missal belonged to the Metropolitan Church, and has many rubrics specially referring to it. Amongst them are some which let us see with what observances these *tripudia* were kept there in the fifteenth century; and it is satisfactory to find that the fooling was innocent enough, and there was none of the grotesque indecency which was indulged in in some places—chiefly, I believe, in Germany and parts of France. Other festivities may have taken place outside the church—and probably did—but inside it things went on as usual, except that particular prominence was given on each day to the order who were celebrating their feast, and all the choral parts of the service were assigned to them. St. Stephen's Day, the morrow of Christmas Day, belonged to

the deacons, with whom were classed the sub-deacons. After the procession, instead of taking their places in the stalls they stood together in the midst of the quire, and the Introit was begun by one of them. The Grayle was sung in the *pulpitum* by three deacons in copes, and the "Alleluia" a *turba in medio chori*. The sequence, too, was begun by a deacon. The next day, that of St. John the Evangelist, was the great day of the priests, and by old custom all the priests in the city attended the Cathedral in silk copes, and, if it were Sunday, joined in the procession. During the service they stood in order on each side of the quire. The Introit was begun by the precentor—himself a priest. Three priests sang the Grayle in the *pulpitum*. The "Alleluia" was sung a *turba Presbyteriorum*, and the sequence begun by the succentor, who would also be a priest. Next came Innocents' Day, and with it the boy bishop and his chapter. "Prius facta processione, si Dominica fuerit, omnibus pueris in capis. Præcentor illorum incipiat officium," or, as we now call it, the Introit, and so the service went on "Omnibus pueris in medio chori stantibus et ibi omnia cantantibus, Episcopo eorum interim in cathedra sedente." Three boys sang the Grayle in the midst of the choir, and the *turba puerorum* sang "Alleluia" if it were Sunday, and if not "Laus tibi Christe." The boy precentor began the sequence, and the deacon sought the blessing of the boy bishop before the Gospel, and presented the book for him to kiss after it. It does not appear whether the boy bishop blessed the people at York, but he did in some places.

J. T. MICKLETHWAITE.

6, Delahay Street.

CHRISTMAS IN YORKSHIRE AT THE BEGINNING OF THIS CENTURY.—At 6 A.M. the waits went about singing; at 11 A.M. there was service in the church, adorned with holly, which remained until Good Friday.

Whole oxen and sheep, and to each person a pint of ale, were given in parishes by the land-owners and clergy.

North Riding. From Martinmas a party of women singers until Christmas Eve carried about a wax image of our Blessed Lord, adorned with box and evergreens, chanting a hymn. The folks on the Eve produced for their "good living," or feast, a cheese marked with the sign of the cross and furnety made of barley and meal. The Yule clog was burned on the hearth.

St. Stephen's Day. Goose pies not eaten were kept till Candlemas Day. Six youths, called sword dancers, dressed in white, and decked with ribbons, accompanied by a fiddler, a boy in fantastic attire, the Bessy, and a Doctor, practised a rude dance in six acts till New Year's Day, when they ended

with a feast. The Bessy interfered, whilst the dancers surrounded him with swords, and he was killed.

On New and Old Christmas Eve watch was kept at the hives, and the humming showed which date the bees regarded as the true.

On New Year's Day no fires were lighted. If a candle was lighted in a neighbour's house it was followed by a death in the family.

MACKENZIE E. C. WALCOTT.

A ROMAN BANQUET.—A description of a Roman banquet, which took place about 75 B.C. on 9th Calends of September (mentioned by Macrobius, book ii. cap. xiii.), appears to be a suitable contribution to the literature of this season.

This supper (*cœna*), which corresponded more nearly with the dinner of modern times, was given by Lentulus to celebrate his inauguration as Flamen Martialis, an officer who ranked among the flamines second only to the Flamen Dialis. The company comprised seven of the pontifices, Q. Catulus, M. Æmilius Lepidus, D. Syllanus, P. Scevola Sextus, Q. Cornelius, P. Volumnius, P. Albinovanus, the *rex sacrorum* C. Cæsar, and L. Julius Cæsar, the augur. The party, however, was not limited to men. There were present four of the vestals—Popilia, Perpenia, Licinia, and Aruncia (the remaining two of their colleagues were probably obliged to remain at the temple to attend to the sacred fires), the wife of Lentulus, Publicia the flaminica,* and his mother-in-law, Sempronina. The presence of the vestals may occasion some surprise, but their position was in many respects anomalous. The honours paid to them were very remarkable. They were attended by a licitor when they went out, and even consuls and governors made way for them. Like the peers of England, they gave their evidence without taking an oath. The duties of their office were required to be very strictly performed, and the most terrible punishments awaited any violation of their vows. They enjoyed a fair amount of liberty, and were allowed to walk about the city, to attend theatres and gladiatorial exhibitions, where the best places were reserved for them, and they were, as we see, sometimes present at social entertainments. They were even able, after thirty year's service as vestals, to unconsecrate themselves and to marry.

The company at Lentulus's banquet was arranged in three triclinia, with ivory couches.

* The title of flaminica was usually only accorded to the wife of the Flamen Dialis. Attached to the office were privileges, and also some restrictions. Among the latter was one which prohibited her from mounting a staircase of more than three steps, to prevent her ankles being seen.

he pontifices occupied two of the triclinia, and he third was given to the ladies. From the ecumbent position of the guests, who were said to lie in the bosom of each other ("alicujus in inu cubare"), it would not have been decorous or the ladies and gentlemen to occupy the same couch, and it was, indeed, only in the later days of Rome that the ladies adopted the custom of reclining at table.

The repast commenced with the antecena, for which it was usual to serve *hors d'œuvres* for the purpose of stimulating the appetite, but on this occasion the *menu* of the antecena or gustatio contained some dishes which were tolerably solid. Raw oysters à discrétion ("ostreas crudas quantum vellent"), several kinds of shell-fish ("echini, pelorides, spondyli, glycomarides, murices purpure, balani albi et nigri, urtica"), thrushes, asparagus, fatted fowls, oyster patties, ortolans, haunches of a goat and wild boar, and rich meat made into pasties.

For the cœna there were pork, wild boar, fish patties, pork pies, ducks, teal soup, hares, rich meat roasted, wheaten cakes and rolls.

The conversation is not recorded, but it is to be hoped that the company (following the advice given in the *Attice Noctes* of Aulus Gellius) avoided painful and involved subjects, and limited their discourse to the common topics of every-day life. It would certainly have surprised the company if L. Julius Cæsar, the augur, had informed them that the entertainment would be recorded in the number of "N. & Q." for December 27th, 1879. F. G.

CHRISTMAS TREES, RAG BUSHES, AND THE WORLD TREE.—In a paper read before the Anthropological Institute (*Journal*, vol. ix., pt. i., p. 97, for August, 1879), Mr. M. J. Walhouse has suggested that possibly the custom of decking Christmas trees with lights and ornamental gifts may be a survival of the very wide-spread pre-Christian observance of hanging rags and cloths on bushes. The perpetuation of this ancient ceremony was traced by Mr. Walhouse, and by Mr. Hyde Clarke and others who took part in the discussion, alike in the far East and far West, among Aryans and non-Aryans, among Christians, Mussulmans, and American Indian believers in the Great Spirit. But while necessarily admitting these curious and interesting facts, I am not convinced that they have any bearing upon the origin of the Christmas tree, which I should rather affiliate upon Yggdrasil, the world tree, the ash tree of existence of the Scandinavian mythology. Of the world-tree, De Rougemont (*Les Deux Cités*) says that it is "one of the most magnificent emblems invented by the human mind." As for the presents hung upon the Christmas tree, it is sufficient, to

my mind, to refer them to the gifts which German children suppose the "Christ-kind" to bring with him at the recurrence of the Festival of His Nativity. For the symbolic significance of lights at such a season it is not necessary to say more than that they form an intelligible part of Church ritual in East and West, and find a natural place in a social custom so bound up with the pre-eminently social festival of Christmas as the decking and lighting of the Christmas tree.

C. H. E. CARMICHAEL.

A SONNET IN DIALOGUE.—Those who read Mr. E. W. Gosse's beautiful dialogue sonnet of *Alyone*, recently quoted in the *Athenæum*, may perhaps be interested by an old French example of the same kind. It is from the pen of Olivier de Magny, who flourished in the reign of Henry II. of France, and is supposed to have been one of the numerous admirers of the Lyonnese Sappho, Louise Labé. The speakers are the poet and Charon:—

MAGNY.

Holà, Charon, Charon, Nautonnier infernal.

CHARON.

Qui est cet importun qui si pressé m'appelle?

MAGNY.

C'est le cœur exploré d'un Amoureux fidelle,
Lequel pour bien aimer n'eût jamais que du mal.

CHARON.

Que cherches-tu de moy?

MAGNY.

Le passage fatal.

CHARON.

Quelle est ton homicide?

MAGNY.

O demande cruelle!

Amour m'a fait mourir.

CHARON.

Jamais dans ma Nacelle

Nul sujet à l'Amour ie ne conduis à val.

MAGNY.

Et de grace, Charon, conduy-moy dans ta Barque.

CHARON.

Cherche vn autre Nocher, car ny moy, ny la Parque,
N'entreprenons iamais sur ce Maistre des Dieux.

MAGNY.

J'iray donc aimé toy, car ie porte dans l'ame
Tant de traits amoureux, tant de larmes aux yeux,
Que ie seray le Fleuve, & la Barque, & la Rame.

This sonnet, it will be observed, like the majority of the French examples, has a couplet at the ninth and tenth lines. The final conceit is poor enough. But the audience of Messire Olivier were sympathetic, if not critical. According to the Academician Colletet, in whose *Traité du Sonnet*, 1658, this dialogue is printed, it was regarded as so charming and beautiful a work that there was in Magny's day scarcely any connoisseur who did not commit it to his memory or his tablets; while the court of King Henry II. esteemed it so greatly that all the musicians of the age vied with each other in setting it to music, "and sang it thousands and thousands of times, with great applause, in the presence of kings and princes."

Surely a work which had so singular and magnificent a popularity is worthy of a niche in the pages of "N. & Q."* R.

"STUFF 'AT 'LL BE ONE."—Lancashire Landlord (to intending Tenant): "Have you a wife?" Tenant: "Now, ah cannot justly say that, but ah know wheer there 's stuff 'at 'll be one."

HERMENTRUDE.

A STONE LEGEND.—In a field called Cae'r Lleidr, in the parish of Llandyfydog, Anglesey, there is a stone whose legend may be worth embalming in "N. & Q." The stone is embedded in the ground close to a hedge abutting on the road, and stands on end with the upper part bent. The legend runs that one night a man entered Llandyfydog church and stole the Bible or church books. On coming out he went along the road with the books on his back, when he saw a person coming towards him, and he turned into the field to avoid him, where for his sacrifice he was transformed into a stone. Every Christmas Eve when the stone hears the clock strike twelve it moves round the field three times. It is called Lleidr Llandyfydog, i.e. the Llandyfydog Thief, and the field name given above, when translated, means the Thief's Field. The stone bears a very rude resemblance to a man with his back bent under the weight of some load.

R. P. HAMPTON ROBERTS.

VERSES WHICH APPEARED IN THE "EDINBURGH WEEKLY MAGAZINE" FOR 1776.—

"Hail, social season! cries the man of mirth;
Hail, happy night that gave the Saviour birth!
Begone, my glooms! flee, wrinkled care and toil,
Let rosy joys our loitering hours beguile!
Soft, soft, my friend; come, weigh this query well:
Should Christ descend again on earth to dwell,
Would he vouchsafe to grace the midnight feast
Where reason 's drown'd and man transformed to beast?"

ALFRED CHAS. JONAS.

Kilmarnock.

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.

ST. NICHOLAS AND THE LITTLE CHRISTMAS BELL.—The sixth day of December has always been celebrated throughout the Christian Church, as we know from our calendar, as a day especially dedicated to the memory of St. Nicholas, both in the Greco-Russian and in the Roman Catholic Church. St. Nicholas, that pious and beneficent Bishop of Myra in Lycia, who gave

* Since writing the above, I have happened upon a beautiful dialogue by Herrick, between Charon and Philomela, which may have been suggested by this sonnet of Magny.

all his property to the poor, had, soon after his death, become so popular and beloved that he was often regarded as the real likeness of the Saviour himself. In Germany, Switzerland, and Austria his day had been a day of universal rejoicing during the Middle Ages, and it is still kept so here and there. Especially the Nicholas Eve has been preserved as a popular festival. All shop windows, particularly those of the confectioners, then reflect the splendour of double light, offering all sorts of figures for sale, called "St. Nicholas gifts," covered with gold leaf. St. Nicholas is believed to proceed on that evening from house to house, accompanied by his servant Ruprecht, and to threaten the disobedient children by his rod, but to present the obedient ones with apples and nuts. Perhaps but a few English readers of this are aware of an ancient Christmas custom still prevailing in the South of Germany on Christmas Eve. Just at the moment before the children are allowed to enter, from a dark room, the other room where the Christmas tree is lit and sheds its full light on them, the sound of a little bell is heard. What is the deeper sense and meaning of this signal? According to popular tradition, this secret ringing of a little bell means to draw the children's attention to the arrival of the long-expected holy Christ, the giver of all the Christmas gifts.

H. KREBS.

Oxford.

HOLLY FORESTS.—On Bleak Hill, the northern slope of the Steiperstones—to the west of the Church Stretton range of hills, Shropshire—is a holly forest, of great antiquity, and containing trees of remarkable size. It evidently forms a portion of what was the "Long Forest," stretching from here up to Wenlock Edge. Some of the trunks of these hollies are of unusual girth; and I was assured that they have attained a measurement of fourteen feet at some feet from the ground—and this even in the case of those trees whose trunks have not been split into two, or more, portions. I was also told that many of these trees were supposed to be upwards of a thousand years old. Perhaps your correspondent, Mr. Edwin Lees, F.L.S., may be disposed to give us some information concerning this holly forest of the Steiperstones, as I know that he is intimately acquainted with that most interesting district. Where else is a similar holly forest to be found in England? I imagine that they are very scarce. I remember being told by a friend of his troubles and difficulties when pheasant-shooting in a holly forest belonging to Lord Vernon; but I do not remember the locality. CUTHBERT BEDE.

ANGLO-SAXON MISSALS.—A contemporaneous list of books once belonging to Bishop Leofric,

written at the commencement of a MS. in the Bodleian (D. ii. 16, auct. fol. 1b.) includes a *fulle mæsse-bec* = 2 *integra missalia*. Wanley, writing A.D. 1705, in his *Thesaurus*, p. 83, says, in explanation of the above entry, "Quam unus est hic ipse Codex [i.e. the Leofric Missal now in the Bodleian], alter autem nunc est peculium Rev. et doctissimi viri D. R. Boursough, Rectoris Ecclesie de Toteness in agro Devoniensi." Can any of your readers tell me what has become of this Anglo-Saxon missal, which was in the possession of Mr. Boursough early in the eighteenth century?

F. E. WARREN.

St. John's College, Oxford.

"LOOK BEFORE YOU LEAP."—John Trapp, in his quaint commentary (1647) traces this saying to St. Bernard. On 1 Peter iii. 17 he says:—

"Try therefore before ye trust; look before ye leap. Alioqui saliens antequam videas, casurus es antequam debeas, i.e. if ye look not before ye leap, ye will fall before ye would (Bernard). Therefore walk circumspectly, tread gingerly, step warily, lift not up one foot till ye have found sure footing for the other," &c.

Is this the true origin?

JOSIAH MILLER, M.A.

CURIOUS CHRISTMAS CUSTOM AT DEWSBURY.—I have lately seen it stated that at Dewsbury in Yorkshire a bell was formerly tolled on Christmas Eve as at a funeral or in the manner of a passing bell, and any one asking whose bell it was would be told it was the devil's knell. The moral of this is that the devil died when Christ was born. Is the custom still continued?

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

A SONG ON BELLS.—Can any one furnish the words of a song which is partially remembered in Somersetshire, having been handed down orally in the villages of Glen and Lullington, and runs in this form:—

"Sing over all—One.

What was one?

One was God, the righteous Man,
To save our souls; the rest, Amen.

Sing over all—Two.

What was two?"

Here is the first deficit. There are others; but as a guide to any one who may find a trace of the original, I may say that "Three was the Trinity"; "Five was the Man alive"; "Six was the erucifix"; "Seven was the gate of heaven"; "Eight was the crooked straight"; "Nine was the water-wine"; and "Twelve was the holy bell."

GIBBES RIGAUD.

18, Long Wall, Oxford.

TOKEN.—I have a copper halfpenny token of Beccles, Suffolk: O.L., "B. Ecclesie"; field, ancient gateway and part of a church; R.L., "Com-

munitate aucta, 1795"; R., a bridge; EX., "F.S.U." on a label; E., "Payable at Beccles, Suffolk"; remainder, alternate stars and oblique lines. See Batty's *Copper Coinage*, p. 224, No. 2031; also Pye, Pl. 24, No. 2. What do the letters "F.S.U." stand for? W. STAVENHAGEN JONES.

"TO HANG JOS."—This is an expression I hear occasionally in North Staffordshire. It means to encroach on provisions reserved for some particular occasion. I believe it is also used in other districts. I am unable to discover its origin.

B. D. MOSELEY.

A FRENCH VERSION OF THE ENGLISH COMMON PRAYER.—I have a small volume containing a French version of the English Common Prayer, followed by the New Testament in French, and the Psalter, turned into verse by Clément Marot and Beza, with accompanying tunes. The Psalter bears the imprint of Estienne Lucas, Paris, 1675. Will any of your musical readers kindly say whether the tunes in this volume are those composed by the ill-fated Claude Goudimel for Marot and Beza's Psalter? LL. R.

EIGHTEENTH CENTURY HANDWRITING.—Is handwriting, dated 1750, on the flyleaf of an old book, of any use as a clue to the social position of the writer? In this particular case the writer is supposed to have been a carpenter in a small Kentish village. Is this likely, as the writing is very good, and much better than a modern workman's hand? G. H. JEFFERY.

MEDICINAL COLOURS: RED.—"In short, as Avicenna contended that red bodies moved the blood, everything of a red colour was employed in these cases" (Pettigrew's *Superstitions connected with the History and Practice of Medicine and Surgery*, 1844, p. 18). I shall be obliged by reference to the passage, and transcription, if it is not too long. WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

A PRINT BY DAVID LOGGAN.—Can any of your readers assist me in obtaining a print by David Loggan, after Balthazar Flessiers, inscribed, "Thomas Sanders de Ireton com. Derby, arm., nec-non equitum tribunus." I should be glad also of any information as to the present representative of the name of Sanders of Caldwell and Ireton.

J. S. S.

A STAG-HUNT WITH PLAYING CARDS.—On the screen in a certain country house there is exhibited a large engraving—the figures being cut out to be pasted on the screen—executed with great cleverness and skill. The four kings in a pack of cards, attended by one queen (diamonds) after a stag. The king of clubs has come to

grief, and his horse has rolled over. The knaves of clubs and hearts are running on foot, the former stumbling over a dice-box. One of the hounds is also running through a dice-box. The rest of the pack, keeping well together and in full cry, are all marked with some card out of the pack. The stag, with a good lead in advance, has a large and well-filled purse dangling and flying from his scut. Who was the artist who designed this satirical engraving?

CUTHBERT BEDE.

THOS. SWINNERTON was Rector of Bonnington in Kent prior to 1643. He resigned in that year (*Hasted's Kent*, vol. viii. p. 337). Any information about him will be gratefully received by

TORBÉLA.

Nowshera, Punjab.

HERALDIC.—I have lately met with the following shield of arms, painted on white silk, and mounted in an old-fashioned oblong frame:—Arg., on a fesse azure between two pheons sa., three roses, impaling Sa., three bars arg., a canton ermine. The dexter half of the shield is on a black ground, and has underneath it the name of the gentleman whose decease it was intended to commemorate, thus: "Charles Savige Esq^r, ob^t Janu^{ary} 4, 1730, ætat 70." Can any correspondent recognize the arms on the sinister half of the shield, or supply any information relating to the family of Savige which would help to identify the memorial? EDWARD KITE.

Devizes.

ST. THOMAS, SURNAMED "DIDYMUS."—In Worcestershire I have often heard village children singing the following versc, as they danced in a ring:—

"Thomas a Didymus, hard of belief,
Sold his wife for a pound of beef;
When the beef was eaten, good lack!
Thomas a Didymus wished her back!"

Is this based upon any old legend? I have never met with these lines in print, and, therefore, here make a note of them. CUTHBERT BEDE.

Replies.

BIOGRAPHICAL INDEXES.

(5th S. xii. 405.)

Perhaps a brief description of my collections may be of use to those who wish to record biographical particulars occurring in the course of their reading.

1. In 1854, stimulated by the example of my friend Dr. Jessopp, I set up my first *Atheneæ Britannicæ*, in small folio, somewhat larger than a blue-book. I counted the leaves and gave directions to the binder to cut a "register" in the margins, guessing at the number of leaves to be assigned to each letter. Many years ago this book

was overcrowded in many parts, and I ordered a volume in very large folio of great thickness, which serves as a reserve. I have also a few smaller books. I think, however, that the small folio size (somewhat larger than the Baker or Cole MSS.) is much the most convenient. I arrange the names on Locke's system, according to the initial letter and the first vowel (not itself the initial). Thus under C the pages right and left at the first opening of the book present Calamy, Carleton, Carmitchel, Carslake, &c., on the one side, Cabel, Cade, Cesar, Caius, &c., on the other. The names (and also the Christian names) on each page are in strict alphabetical order, so that the book is as easily consulted as a dictionary. Special pages are set apart for names like Ash, which have no second vowel. For foreign names I have a separate *Atheneæ*, but make use also of the margins of *Moréri's Dictionary* or *Hofman's Lexicon*, two books which now sell for very little money, but often supply information not easily procured elsewhere.

2. I have also numerous chronological collections. In some I have entered, or caused to be entered, books printed at Cambridge, classical books printed in England, or (e.g., for the Commonwealth and sixteenth century) books of any kind printed in England; in others all manner of matters relating to the history of persons, manners, or religion, &c.

3. I have a few geographical collections under the names of towns and villages. Those who make English history and antiquities (which can only be a pastime to me) their main study will find that geography will throw very great light on biography, as indeed perhaps the best part of our biographical treasures is buried in county histories, while the professed biographical dictionaries are mostly compilations at fifth or sixth hand.

4. I have a considerable number of copies of the various editions of the *Graduati Cantabrigienses*, mostly interleaved in folio, quarto, or octavo. In these I have myself made many entries from a great variety of sources, but a far larger number have been made by my instructions. Thus, while I have myself gone rapidly through the *Gentleman's Magazine* and *European Magazine*, my books contain references to all notices of Cambridge men in these magazines and the *Cambridge Chronicle* and many other works of reference. I have also one interleaved copy and one or two others more or less annotated of *Graduati Oxonienses*, and have pretty nearly as large materials for the literary history of Oxford as for that of Cambridge. For fellows of my own college I have slips alphabetically arranged, on which are written references to many of the great collections, such as *Nichols's Lit. Anecd.* and *Illustr.*, lists of their writings, &c.

5. I have done very little in the way of pasting cuttings from newspapers, &c., in books (such as Letts supplies in octavo and quarto sizes) which have backs and sides and "guards" instead of

leaves. But I believe that very valuable collections might thus be formed, either in volumes arranged chronologically (with alphabetical index) or in separate volumes for the several letters.

6. I employed at one time several ladies to index various biographies for me. Each entry was made on half a half-sheet (folded lengthwise) of note paper, and contained a reference to the volume and page. The whole mass of these, together with titles of a considerable part of my collection of lives and of funeral sermons, is now in the hands of the Index Society. For persons of methodical habits, who have plenty of pigeon-hole space or drawers, this plan offers many advantages; for it is far easier to sort your materials if each item is separate than when they are dispersed in many pages of a book, five entries here and ten there. For if you go several times over each collection of entries, picking out here a chronological notice, there a biographical, and so on, the chances are that you omit something of importance in the process. MR. SOLLY has, however, set me on considering how, without materially increasing (which I am unable to do) the time which I can devote to compiling articles, I may arrange them better without risk of omission. I think it may be done thus: Look rapidly over the whole of your collections on any name, and observe under what heads the entries will fall. Then copy out the entries just as they come, but on as many separate leaves as you intend to have headings in your article. Even if the very first entry relates to the end of a man's life, you can write it first, but at the bottom of a page, and work upwards.

MR. SOLLY modestly asks for criticism of his classification. 1. Why should not letters rank, as they do in a man's collected works and in such books as Cooper's *Athenæ*, with a man's other writings? 2. I would make a broad distinction between (a) sources, (b) collections founded on original research, (c) mere extracts, brilliant or otherwise, from materials already collected. In most cases the omission of (c) would be a real saving of time to the inquirer; and how often is (b), the work of original research, neglected for (c). Krause has observed that Gibbon often cites late Byzantine copyists, while neglecting contemporaries whom they pillage. I cannot but think that Allibone's book would have gained by the omission of long discourses from the *Edinburgh Review* and similar publications in praise or mockery of great writers. Now that reviewing is a mere trade, it is hard that you cannot learn the facts of a man's life and the names of his books without having the opinion of some paid critic thrust upon you. Read Julius Hare's *Vindication of Luther*, and examine in Trinity Library his fine collection of Luther's original editions, and you will see how men of high reputation, when

writing for periodicals, will judge one of the greatest men in history by garbled extracts taken at second-hand from his bitter enemies; and how few men have the learning and the chivalry which once and again forced Hare to tear the mask from censorious ignorance!

Is there no one endowed with enthusiasm and patience, like Mr. Furnivall, who will set on foot and direct a British biographical society? Call it "The Antony Wood Society," or by what name you please. It should publish lives, letters, and every kind of biographical materials. One of its works might be an obituary, with references to biographies and biographical notices from the earliest date. Separate editors should undertake different centuries or parts of centuries, and to them contributions should be sent. They might print from time to time skeleton lists for correction and completion. Considering the amount of real learning which appears in the publications of many societies, it is surprising that superficial books like Hallam's continue to be bought and cited as authorities. Not less surprising is the indifference with which the reading public receives books of real research, such as *Athenæ Cantabrigienses* and Mr. Thompson Cooper's biographical dictionary. Local antiquarian societies should reprint all obituary notices from the local journals, with supplements from the London press. A few volumes would suffice for any one locality, and the fashion once set would be followed.

JOHN E. B. MAYOR.

Cambridge.

BENHALL PEERAGE (5th S. xii. 47, 135, 477).—It may be well to point out to IOLKOS that he is attributing to Sir Guy Fere a very remarkable longevity in spreading his career over the reigns of the first three Edwards, *i.e.* from 1272 to 1377. All peerage writers seem to agree in stating that nothing is known concerning Sir Robert de Benhall outside the broad facts of his knighthood, his marriage, his summons to Parliament (probably, as Banks suggests, *jure uxoris*), and his death without issue. That there was any relationship between the Benhall and Fere families I cannot as yet see a shadow of proof. Such accounts as we can find of the Benhall family do not seem to be connected with the same part of England, and it is, of course, a question whether the name may not have arisen independently elsewhere than in Suffolk. In the Supplement to Berry we find "Benhale or Benhall (Cheshire), Gu., a cross sarcelly, over all a bend sa." In the third edition of Burke's *General Armory* occur the following: "Benhall. Arg., a cross sarcelly gu. and a bend az. Bennall. Gu., a cross sarcelly and a bend az. Ditto. Sa., a bend arg. between two cottises wavy of the last." The bearings given under Farre, Farr, Fair, Fere, vary considerably, and do not

appear in themselves to connote a common origin for all who bear those names, notwithstanding their outward similarity. Thus we have "Farre, of Great Bursted and Eastwood," in the Essex Visitation of 1634, bearing "Gu., a saltire or, cotised arg. between four fleurs-de-lis of the last," and the same for Thomas Farr of Beccles. While under "Fair" we find, "Gu., an anchor or, between two mullets in fesse arg. Crest. A wheat-sheaf or, entwined with two snakes vert." Similarly, "Fair (Scotland, now Phayre). Gu., an anchor or." In his *Addenda* to vol. ii. Berry has the following: "Ferre, De. Gu., three plates, within a bordure chequy, ar. and az. [Borne by Raymond de Ferre, 1538, and now borne by his descendant, John James Emmanuel de Ferre, of Broad Street, merchant, 1828.] Ferre. Gu. a cross moline, ar., over all a bendlet. [Borne by Sir Guy Ferre]." From its appearance in modern armories, I should imagine Benhall to be a name still in existence.* But whether those who may bear it can trace any relationship with the Suffolk knight, summoned as a baron 34 Edw. III., is quite another question, and one upon which perhaps some other correspondents can throw more light from records, or even tradition, than I am able to offer.

C. H. E. CARMICHAEL.

DAVID RIZ, F.R.S. (5th S. xii. 409).—A letter from Emmanuel Mendes da Costa, who was clerk to the Royal Society in 1763-8, printed in Nichols's *Illustrations of Literature* (iv. p. 793), contains the following:—

"One Mr. Riz, a Jew, is lately come from Jamaica, a man of great genius in astronomy, mechanicks, and many of the arts. He has made many important discoveries in the art of dyeing; and has also found out a soap (an extract of Jamaica vegetables) which washes linen in sea-water, and hard water, as well as in soft water. We have had some trials made here at the house (of the Royal Society) to set companies. It looks like liquorice, it will come as cheap as common soap, and washes full as well. It is certainly a great and important discovery."

David Riz was elected a Fellow of the Royal Society, June 5, 1766, and was expelled on May 1, 1783, I presume for non-payment, as it seems that his soap scheme did not turn out to his advantage. In the *Gentleman's Magazine* for September, 1776, amongst the list of bankrupts (p. 436) occurs the name of "David Riz of Sweedland Court, Bishopgate Without, Soap-maker." There is a mention of D. Riz in a letter from Lord Cardross to Mr. da Costa, dated June 14, 1766 (*Illustrations of Literature*, vi. p. 498), which ends: "Compliments to his son David Riz." It is not clear whether this means that there really was any such relation-

* Neither Benhall nor Fere is in Lower's *Patronymica*. But "Bennell" appears, with the suggestion, "Benwell, co. Northumb.," and "Fair, Fayre, allusive to complexion. So the Latin *flavus, Fr. blond, &c.*," a statement which may be taken *cum grano*.

ship by marriage, or only that da Costa had acted as his introducer to the Royal Society. It is, however, plain that they were great friends, and it is probable that much respecting D. Riz may be found in the da Costa letters, of which Mr. Nichols had fourteen large volumes. EDWARD SOLLY.

JAMES HAMILTON OF BOTHWELLHAUGH (5th S. xii. 386).—If Mr. ROBINS can get access to the publications of the Maitland Club of Glasgow (see Lowndes's *Bibliographer's Manual*, Bohn's ed., vol. vi., Appendix, p. 22), he will find in the *Records of the Burgh of Prestwick in the Sheriffdom of Ayr, 1472-1782, &c.*, in a note, some particulars of what Mr. Smith, at whose expense the volume was printed, believed to be the date of death and place of burial of James Hamilton of Bothwellhaugh, who shot the Regent Moray. I cannot indicate the page, for the work is not before me, and many years have elapsed since I last saw it, but the note follows the extracts from the borough records, and is about a page and a half in extent. It will be easily found. N.

In Anderson's *History of the House of Hamilton*, 4to., 1825, will be found, I think, information as to the birth, life, and death, of the assassin of the Earl of Moray, Regent of Scotland. T. G. S.

"THAT PESTER HUMAN-KIND" (5th S. xii. 448).—I think the lines referred to by MR. EDGUMBE must be the following by Keats:—

"The stalks and blades
Chequer my tablet with their quivering shades.
On one side is a field of drooping oats,
Through which the poppies show their scarlet coats
So pert and useless, that they bring to mind
The scarlet coats that pester human-kind."

To my Brother George.
J. JACKSON.

74, St. Thomas's Road, Finsbury Park.

"GOAL"—GAOL (5th S. xi. 366, 514; xii. 38, 458).—I am sorry that long absence from home has prevented my replying to a note received from MR. W. STAVENHAGEN JONES on this subject. He is quite right as to the edge-reading on my token. It is "Payable in Lancaster, London, or Bristol." HESTER PENGELLY.
Torquay.

"THE BOY'S HEAD" (5th S. xii. 265).—Is there any connexion between this sign and that of "The Maid's Head" at Norwich? R. S. Y.

JESUIT PORCELAIN (5th S. xii. 447).—Several pieces so called are to be seen in the Willett collection, Brighton. G. H. JEFFERY.

"THE BLOODIE BROILS" (5th S. xii. 428).—Had MR. EDGUMBE consulted the *Bibliotheca Cornubiensis*, vol. i. p. 118, under "Ann Dowriche," he would have found a complete account of that

hich he asks for. The proper title of the book is, "*The French Historie*. That is a Lamentable discourse of three of the chiefe and most famous loodie broiles that have happened in France. . . . by A. D[owriche]. 1589," &to. The full account of the dedication is given in the *Bibliotheca*.

WESTMINSTER.

"YOU DON'T LIVE IN A GARRET" (5th S. xii. 47).—When I was a "small boy" in south-east Cornwall, and ventured to say, "I think (=am of opinion) so-and-so," I was frequently told, "You've got right to think (=give an opinion), because you don't sleep in a garret." It would have added to the interest of Q. D.'s note if he had stated in what part of Britain he heard the saying.

WM. PENGELLY.

Torquay.

I have often heard the expression, "You do not live in a garret," made use of by country people about here, meaning that, because a certain person lives in a garret, therefore he is nobody.

A. P. A.

Eton.

MEMOIRS WRITTEN WITHOUT THE CO-OPERATION OF "THE FAMILY" (5th S. xii. 447).—The number of such is endless, and constantly increasing. Would it not be more useful and practical to look for the memoirs which were written *with* the co-operation and sanction of "the family"? The field would be more limited, and the inquiry would come to the same result. HENRI GAUSSERON.
Ayr Academy.

MAIDS OF HONOUR TO THE LADY MAYORESS (5th S. xii. 409).—These are quite a novelty amongst London Corporation officials. It is, however, not many years ago since an official existed who acted as trainbearer to the Lady Mayoress, and received an official salary for the performance of the duties attaching to that most dignified office. The gentleman who last held the office of trainbearer was a gallant captain of militia, a clerk in the Guildhall, London. This important office has been discontinued for some years. NEMO.

These ladies are no novelty. At least, it may be remembered that jealousy of this high office was one of the causes of the disruption in Little Britain, so charmingly described in Washington Irving's *Chronicle* of that kingdom.

EDWARD H. MARSHALL.

Seville Villa, Forest Hill, S.E.

I have made inquiries from civic authorities, and it may safely be affirmed that maids of honour have only been known to the mayoralties of the last ten years.

JAS. CURTIS.

12, Old Jewry Chambers, E.C.

"THE BAILIFF'S DAUGHTER OF ISLINGTON" (5th S. xii. 408).—A. will find this ballad among *Re-*

liques of Ancient Poetry, by Bishop Percy. The full title is *True Love Required; or, the Bailiff's Daughter of Islington*. Islington in Norfolk is probably the place here meant.

ED. GAMBIER HOWE.

HAPSBURG OR HABSBURG? (5th S. xii. 389).—Nothing but the old passion for writing foreign names in such a way as to give them as nearly as possible an English sound can have been the reason for changing Hapsburg into Habsburg. Perhaps the form was introduced by Guillemannus's *Hapsburgiacum* in 1605. It was not universal, for Savage, in his *History of Germany* (a book of no merit) in 1702, writes "Habsburgh," as, of course, does Mr. Freeman in his *General Sketch of European History*. EDWARD H. MARSHALL.
2, Tanfield Court, Temple.

The same interchange occurs in Innsprück and Innsbrück, in Robert and Rupert, and in G. brecht, Juniors.
R. S. CHARNOCK.

Junior Garrick.

BUILDING STONES (5th S. xii. 408).—I am informed that of the different kinds or forms of cut stone mentioned, the following only are now known, viz.: Doublets, leggement, perpoints, jams, and koynes. JAS. CURTIS.

12, Old Jewry Chambers, E.C.

BIRTHS, MARRIAGES, AND DEATHS (5th S. xii. 385).—In corroboration of the characteristic remarks made in the olden times as to marriages, &c., I find in an old magazine, *The North British Intelligencer*, of date May 7, 1777:—

"At Redhall, near Edinburgh, on the 30th ult., Col. James Muir Campbell, of Lawers, to Miss Flora McLeod, daughter of — McLeod of Rasay, a most amiable young lady."

JAMES MCKIE.

Kilmarnock.

JOHN WILKES (5th S. xii. 462).—He lived at No. 7, Prince's Court, Great George Street, the last house at the top of the court, on the north side. A friend of mine, who had the house thirty years ago, told me that Wilkes had lived there. The out-look into the court was dull enough, but the back rooms were pleasant, as they had windows to the park. I find Wilkes named as of Prince's Court in the *London Directory* of 1771 and 1783, although during that time he was an Alderman of London, and in 1774 Lord Mayor. Besides the house in Grosvenor Square, mentioned by O., Wilkes occupied another at Upper Kensington Gore. This was long afterwards inhabited by Lady Blessington, and still later by Lady Franklin. J. DIXON.

THE BARONY OF MORTON, CO. DUMFRIES (5th S. xii. 347).—Some account of this may be found in the *New Statistical Account of Scotland*, vol. iv. p. 91, &c., in which the Morevilles, who built the

castle, &c., are mentioned as seated there about the tenth century; but probably more extensive accounts would be found in Douglas's *Peerage of Scotland* under the article "Douglas Earl of Morton."

JULES C. H. PETIT.

55, Vauxhall Bridge Road, S.W.

PLACES AND PEOPLE IN LAMBETH (5th S. xii. 387, 478).—Maitland describes Canute's Dyke (which was originally Roman, *vide* Gales's *Antoninus*, pp. 65, 86) as running "West and by south through the Spring Garden at Vauxhall to its influx into the Thames, at the lower end of Chelsea Reach." What very little is known of "Dog Smith" is given, in connexion with Pedlar's Acre, in nearly all accounts of Lambeth Church. Mr. Erasmus King, who had been coachman to Dr. Desaguliers, was, in 1740, engaged at Lambeth Wells, where he gave lectures with experiments on natural philosophy, admittance sixpence. For Dr. Simon Forman see Granger's *Biographical History of England*, and all accounts of the trials of the Earl and Countess of Somerset and Mrs. Ann Turner for the poisoning of Sir Thomas Overbury. The print, by W. Woollet, is entitled "Frog Hall, formerly the Summer Residence of Mr. Parsons [not Mr. Palmer], comedian."

CALCUTTENSIS.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446).—Trousers are mentioned in the time of Elizabeth. "Peniboy, junior," in Ben Jonson's *Staple of News*, "walks in his gowne, waistcoate, and trouses," anticipating a visit from his tailor (Act i. sc. 1).

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

I well remember the introduction and wearing of Wellington trousers (*ante*, p. 446), so called because, as it was reported, the Duke introduced them during the Peninsular War, making the *pantaloon loose* from the knee downwards, with an opening at the sides, as high as the calf of the leg, which was cleverly closed over the short boot with a series of silk cord loops, so that the boot might be the more easily taken off in the case of a wound. This is not the only instance where the prevailing costume of the day has been taken from the military dress.

SENIOR.

In confirmation of MR. ELLACOMBE'S statement, I mention that the last rector of the parish I reside in, the Rev. Joseph Burrows, who died in 1862 at the age of seventy-nine, and who had been in succession Hulmeian Exhibitor, Fellow, Tutor, and Bursar, of Brasenose College, Oxford, upon the change of costume, was taken to task by the principal of his college, Dr. Frodsham Hodson, who told him that trousers were far from proper wear for undergraduates, but for a tutor and Hebrew lecturer to appear so attired in presence

of young gentlemen *in statu pupillari* argued an unbecoming disregard of discipline.

WILLIAM WING.

Steeple Aston, Oxford.

THE MARRIAGE RING (5th S. xii. 407, 474).—The marriage or wedding ring wherever used is generally placed, according to mediæval tradition, on the fourth or ring-finger of the left hand, the thumb being reckoned, of course, as the first digit, the little one as the fifth. But whilst this time-honoured usage is confined, as a rule, to the woman's left hand in England, France, and Italy, as far as I could ascertain, it is a general custom with the German, Scandinavian, and Russian people that two wedding rings should be exchanged between husband and bride either before or during the marriage ceremony. As the latter custom obviously shows, these rings do not convey the idea of honour nor of future dowry, but they are given as an evident symbol of that perfect junction which is concluded by the marriage tie. As to the Russian rite of exchanging two rings before the altar, I rely upon the trustworthy information given by Signor A. de Gubernatis, himself married to a Russian lady. Mr. Ralston, in his summary sketch of a Russian peasant wedding (*s. Songs of the Russian People*, p. 280), mentions but the fact that the priest puts "the wedding rings on their fingers." According to a noteworthy ritual of the Cathedral of Rheims the priest used to try the marriage ring on the first three fingers of the bride, reciting each time a solemn form, which was repeated by the bridegroom, and placed it at last, with another form, on the fourth or ring finger. This form was as follows: (1) for the thumb, "Par cet anel l'Eglise enjoint"; (2) for the second or index finger, "Que nos deux cœurs en un soient joints"; (3) for the middle finger, "Par vrai amour et loyale foy"; and, lastly, for the fourth or ring finger, "Pour tant je te mets en ce doy" (*s. Gubernatis, Storia Comparata degli Usi Nuziali*, p. 165). The marriage ring is placed, as a rule, on the fourth finger, chiefly, it appears, for the practical reason of saving it there, as much as possible, from being damaged.

Lastly, I wish to draw attention to the remarkable fact that with the Spanish people, if I am rightly informed by a married Spanish lady, wedding rings do not play any part in their solemnization of matrimony.

H. KREBS.

Oxford.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 196, 271, 309, 356, 395, 409; xii. 131, 458).—I read with much interest Mr. J. S. UDAL'S remarks, *ante*, p. 131, and think with him that the College of Arms might take some steps to remedy the growing evil of arms of misrepresentation, and to protect persons who bear arms legally. At present, to all *outward* appearance, there is not any difference between a legal coat and one that has

been bought at an emporium for armorial bearings for 3s. 6d., and it is only by reference to the records of the College of Arms that the true can be definitely distinguished from the false. Another argument I would submit to the consideration of MR. GOLDNEY and others interested in this subject. Grantees have already paid to the Government of this country in stamps, and to Government officials, duly appointed by patent under the Great Seal of England, in fees, a certain sum of money for the privilege of wearing coat armour, "to them and their male descendants for ever." Persons who are neither grantees nor the descendants of grantees have not paid anything, and yet both are equally taxed for armorial bearings. It is too much to hope that grantees should be exempt from the tax, but would it not be a fairer proceeding if an increased tax were charged on those persons who are unable to prove their right to the arms they use? This would not be unjust, because grantees, for themselves and their descendants, have, as it were, compounded for the right to bear arms, and because the use of armorial bearings is in the case of persons who cannot substantiate their claim to such arms entirely a matter of choice. In order to prevent confusion in time to come, this plan might easily be extended by printing periodically a list of persons entitled to bear arms, as a guide to Government officials and as an historical record for genealogical purposes. Certificates setting forth the right to bear arms, where it exists, can be obtained from the Heralds for a very moderate fee.

The advisability of fellows of the Society of Antiquaries and others inaugurating a movement to petition Parliament to adopt some measure which would prevent the present wholesale illegal assumption of arms has been more than once suggested to me, on the ground that past experience has abundantly proved the inextricable confusion into which all genealogical inquiries must inevitably fall unless some decided means are used to separate what is historically true from what is in every sense false.

D. Q. V. S.

One very simple way to detect the assumed arms from true ones would be in the next Budget to impose a tax, say of 10l., upon all persons using arms to which they could not show a certificate from the Heralds' College; the onus of proving their right to arms to rest with those using them. If the Heralds would agree to supply those certificates for a small fee—say 10s. 6d.—it would be a source of revenue to them, and those who preferred to pay the 10l. might do so, and proportionately benefit the revenue. It would also be well to print an annual official list, containing the names of those entitled to bear arms, so that there should be no chance of any dispute about the matter. E.

THE EVIL EYE AND RED HAND (5th S. xi. 8, 293; xii. 118.)—If the name *Isandula* means "little

hand," there must be another way of forming Zulu diminutives than that given by Bp. Coleenso. *Is-andhla* means "hand." R. S. CHARNOCK.
Junior Garrick.

"POSY"—A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350, 378, 470.)—M. P. states (*ante*, p. 351) that this word was always applied to fragrant flowers. This appears to be inaccurate. Dr. Cogan, who was a scholar, and who wrote in 1588, several times applies the word to *herbs* merely. One instance will suffice. It is from his *Haven of Health*, under "A Short Treatise of the Plague," &c. In order to avoid the pestilence you are directed to "take in your hand an Orange, or a *posie* of Rew, or Mint, or Balme." MEDWEIG.

BISHOP BEILBY PORTEUS (5th S. xii. 164, 209, 255, 296, 373.)—His character by Dr. Parr and Professor Porson: "Parr's saying about Porteus was (Porson called him Proteus), 'A poor paltry prelate, proud of petty popularity, and perpetually preaching to petticoats'" (E. H. Barker's *Literary Anecdotes*, 1852, ii. 11). W. C. B.

"OF COURSE" (5th S. xii. 344, 394.)—Your correspondents have dwelt so forcibly on the abuse of the current phrase "of course" as to leave us under the impression that it ought never, or rarely, to be used, whereas it is to be met with in some of our best writers. As an instance of its right use I would refer your readers to Bacon's twenty-fourth essay, "Of Innovations": "And if time of *course* alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall he the end?" WILLIAM WICKHAM.

BLACK STAMPS (5th S. xii. 389, 474.)—The present value of the English black stamp is a penny each for those that are obliterated, and 1s. to 2s. 6d. each for nonobliterated. The black obliterations were used first, but the stamp being black also, it was sometimes difficult to tell if the stamp had seen service or not, so the obliterations were changed to red. This, however, was not very satisfactory, and the stamps were soon afterwards printed a red-brown colour from the same plates or dies. W. LINCOLN.

239, High Holborn.

GIFTS PLACED IN THE STOCKING AT CHRISTMAS: SANTA CLAUS (5th S. xi. 66; xii. 11.)—As illustrating my note (*ante*, p. 11) I may refer MR. LEES also to Grimm's *Deutsche Mythologie*, where he will find the history of Santa Claus, Klauhauf, Knecht Ruprecht, &c., discussed. The whole is too long to quote here:—

"In christlicher zeit mochte man zuerst dem Christ-kind oder der mütter gottes, bei ihrer gabenspende, einen heiligen zugesellen, der aber unvermerkt wieder in den alten Kobold, und in einen vergrößerten, ausartete. die weihnachtsspiele lassen bald den heiland mit Petrus,

seinem gewöhnlichen begleiter, oder auch noch mit *Niclas*, bald aber Maria mit Gabriel oder dem alten Joseph auftreten, der in einen bauer verkleidet Knecht Rupprechts rolle übernimmt. Nicolaus wiederum hat sich in einen Knecht Clobes und Rupert verwandelt; in der regel erscheint zwar auch Niclas als heiliger bischof, als freundliches wesen von dem kinderschreckenden knecht geschieden, aber die vorstellung wird gemengt und Clobes vertritt für sich den Knecht (Tobler, 105^b, 106^a); der östreich. *Grampus* (Höfer, i. 313, Schm., ii. 110), *Krämpus*, Krambas ist vielleicht aus Hieronymus zu deuten, ich weiss nicht sicher wie der schweizerische *Schmutzli?* (Stald, ii. 337) etwa bloss nach dem schmutzigen, russigen aussehen? Statt Grampus in Steier auch *Bärthel* (an Bertha mahnend, oder Bartholomäus?), *Schmutzbartel* und *Klaubauf*, rasselnd, polternd, nüsse werfend (Denis, lesefr., i. 131), et seq.—*Deutsche Mythologie*, vol. i. pp. 426-7.

See also vol. iii. p. 149: "*Knecht Ruprecht* (oder Krampus, Klaubauf, meister Strohhart) ist des heiligen Nicolaus *Knecht*," &c.

WILLIAM GEORGE BLACK.

Reinsgraben, Göttingen.

"*MODUS VIVENDI*" (5th S. xii. 109, 218).—Cicero uses the expression *modus vite*, with the meaning "manner of life," in *Cato Major*, 21, 77: "Ut essent, qui terras tuerentur, quique, caelestium ordinem contemplantes, imitarentur eum vite modo atque constantia."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

THE LEVANT OR TURKEY COMPANY (5th S. xii. 187, 254).—The arms of the Turkey Company, as given in *Berry's Dictionary of Heraldry*, are:—

"Azure, on a sea in base proper a ship with three masts in full sail or between two rocks of the second, all the sails, pennants, and ensigns argent, each charged with a cross gules, a chief engrailed of the third, in base a sea-horse proper. Crest: on a wreath a demi-sea-horse salient. Supporters, two sea-horses. Motto, 'Deo, reip. et amicis.'"

With the exception of the motto this description corresponds exactly with an engraving of the arms in a book called *Heraldry Displayed; or, London's Armory, &c.*, published and sold by Saml. Lyne, citizen and vintner, at the Globe in Newgate Street, 1742. G. D. T.

Huddersfield.

In the Record Office is to be found a MS. book entitled "Correspondence of the Levant Company." The dates of vol. i. range from 1593 to 1804. G. F. BARROW, M.A.

Westminster.

WORCESTERSHIRE WORDS (5th S. xi. 185, 231, 292; xii. 236, 278).—I do not think any reply has been given to some part of this inquiry, and therefore beg to suggest that in *penny* (as I suspect in many local names in England) we may trace a Celtic origin—*pen*, signifying head or top, and, with regard to *keffil*, it is Welsh for a horse.

T. W. WEBB.

"A MAN IS A FOOL OR HIS OWN PHYSICIAN AT FORTY" (5th S. xi. 425; xii. 215).—In Plutarch's treatise on the preservation of health he says Tiberius said a man was his own physician or a fool, that is, giving a longer time to be a wise man.

W. J. BIRCH.

Charles Cotton, in his *Visions for the Entertainment and Instruction for Younger Minds*, allots to man another decade ere "the fool indeed" stage is attained:—

"He who at fifty is a fool,
Is far too stubborn grown for school."

Vision i., "Slander."

FREDK. RULE.

ENVELOPES (5th S. xii. 26, 74, 238, 478).—MR. WALFORD is unquestionably right. "Paper-sparing Pope," as Dean Swift humorously styles his friend, was in the habit of writing his verses on the backs of letters and other pieces of paper, one side only of which had been written on. The Dean, in his *Advice to the Grub Street Verse Writers*, suggests to them to "get all" their "verses printed fair," and "to leave the margin wide," then to

"Lend these to paper-sparing Pope,
And when he sits to write,
No letter with an envelope
Could give him more delight."

They are then, "when Pope has filled the margin round," to recall their loan, and "sell them to Curll," and swear that Pope's verses are their own. A half sheet used as a cover would indeed have been a "delight" to a poet chary of his paper. A modern envelope would have been of small service to him.

HENRY CAMPKIN, F.S.A.

112, Torriano Avenue, N.W.

COAT OF ARMS (5th S. xii. 369, 474).—At the first reference I gave the coat wanted incorrectly. It should have been Checky or and azure a fess argent fretty gules bezanté, and I have discovered that the name to which the latter belonged was Tomlinson. There is another coat, about 1569, that I want to put the correct name to as follows: Per chevron gules and argent three trefoils slipped counterchanged, on a chief of the second three martlets of the first. If P. P. can help me to the right family bearing this coat at about that period I shall be much obliged to him. D. G. C. E.

REV. LEWES HEWES OR HUGHES (5th S. ix. 488; xii. 215).—In the "Proceedings of the Committee of Plundered Ministers" (Add. MSS. 15669, p. 71) PROF. MAYOR will find that by an order on May 10, 1645, the committee sequestered the rectory of Westbourne from Dr. Swale to the use of Lewes Hughes, "a godly and orthodox divine," and by the same order referred the latter to the Committee of the Assembly of Divines for examination, &c. The "Proceedings" are worthy of the attention of all

ounty archaeologists, as they assist in filling up
aps in the lists of parochial clergy during the
eventeenth century. FREDERICK E. SAWYER.
Brighton.

"WARISH" (5th S. xii. 208, 238).—Chaucer,
"The Pardoner's Tale," *Canterb. Tales*, ed. Tyr-
whitt, l. 12840 :—

"Min holy pardon may you all warice,
So that ye offre nobles or starlinges."

ED. MARSHALL.

Coles (ed. 1713) has this word: "*Warish*,
North Country, well stored, having conquered a
disease (or difficulty), and secure for the future."
"*Warish*, old word, to save or deliver."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

FOPS' ALLEY (5th S. xii. 409, 437) was the pas-
sage which existed in the old Opera House (H.M.
Theatre) down the centre of the pit before the in-
stitution of stalls, and included the part of the
house alluded to by F. G.

J. T. M.

1, Onslow Crescent.

ESSENDINE, WHISSENDINE, WINTERDINE, &c.
(5th S. xii. 108, 374, 436).—MR. SCOTT is mistaken
(*ante*, p. 374) in saying that "very few places with
the termination *den*, *dene*, or *dean* occur north of
Watling Street." *Dean* is common in Durham
and Northumberland, both as a word signifying
a narrow valley and as a termination, e.g. "Jock o'
Hazeldean." *Den* is the common word in Scot-
land for the same. Hawthornden, the Den of
Airlie, are well known, besides many others.
Names ending in *dine* and *don* are in many places
where there is no *dean* or *den*.

E. LEATON BLENKINSOPP.

"PLOTTY" (5th S. xii. 48, 134, 337).—Some
idea of the nature of this compound might have
been gathered from the glossary to the Waverley
Novels, where we find it explained as "mulled
wine." Meg Dods could make it—and taste it.
See *St. Ronan's Well*, ch. xxviii. pp. 286-7 (vol. iv.,
People's edition).

P. J. F. GANTILLON.

BOOKBINDING WITH WIRE (5th S. xii. 328, 358.)
—This style of bookbinding recommends itself ap-
parently on the score of cheapness, for I found it
adopted instead of the usual stitching for the Lon-
don and South-Western Railway Company's *Pro-
gramme of Arrangements for Tourists and General
Excursion Traffic* for the past season.

JOHN R. JACKSON.

Museum, Kew.

HERALDIC GLASS AT HASSOP HALL (5th S. xii.
305, 333).—I have a fine old glass shield of Henry,
Earl of Derby, with what were, I believe, his usual
quarterings, for he had many more; and as I had
the assistance of the late W. S. Walford in iden-

tifying these I may be of some use to your corre-
spondent. I only trouble you with the blazonry
where there seems a doubt about it. 1. Stanley.
2. Lathom (not Eyre). 3. Man. 4. Warren. 5.
Strange. 6. Woodville, Argent, a canton and fess
conjoined gules. 7. Mohun, Or, cross engrailed
sable. 8. Montalt, on the inescutcheon, 1 and 4,
Clifford; 2, Brandon of Suffolk; 3, Bruyn, quar-
terly with Rockley, viz., 1 and 4, cross parcelle;
2 and 3, lozengy gules and ermine. How Montalt
(Az., a lion rampant arg.) came in has long been
a puzzle to genealogists. The solution is, I
believe, it was borne by the Stanleys as hereditary
seneschals of Chester in right of Hawarden Castle,
officially only.

P. P.

REV. WILLIAM NICHOLLS (5th S. v. 208, 375,
433, 525; vi. 132, 259; xii. 297).—William
Nicholls, D.D., held the following preferments :—
1. Rector of Cheadle, Feb. 12, 1623-4, sequestered
in 1644; 2. Rector of Stockport, Aug. 21, 1645,
but he never enjoyed this living; 3. Dean of
Chester, 1644, till his death. He was educated at
Trinity College, Cambridge. He died Dec. 16,
1657, and was buried at Northenden in Cheshire,
where is a tomb to his memory. See *Earwaker's
East Cheshire*, vol. i. pp. 220-1, 281, 387, 483;
Ormerod's Cheshire (second edition), vol. i. p. 267.

L. L. H.

LOUIS XV. (5th S. xii. 409, 434, 455).—In
recently cataloguing a library of old books belong-
ing to a relative, I came across a French work
entitled *La Vie privée de Louis XV.*, consisting
of four small 12mo. volumes, published in London
in 1781, a copy of which is doubtless in the British
Museum. It is not impossible that MR. STONE
may discover in this work some details of interest.

FREDERIC LARPENT.

ON SOME OF THE REFERENCES IN THE
"CHRISTIAN YEAR" (5th S. xii. 84, 214, 498).—
The form in which my communication (*ante*,
p. 498) was made leaves the reader in the dark as
to the book to which I referred—*Pascal's Thoughts
on Religion*.

EDWARD H. MARSHALL.

Seville Villa, Forest Hill, S.E.

ADOLPHUS MEKERCHUS (5th S. xii. 449, 496).—
The family of Meetkerke still own and reside at the
mansion of "Julians, near Buntingford, Herts"
(see *Walford's County Families* for 1879).

RALPH DE PEVEREL.

STYLE AND TITLE (5th S. x. 467; xi. 129, 177,
250, 276; xii. 491).—In reply to the concluding
remark of G. D. T. (*ante*, p. 492), let me say that
all the children of an earl's eldest son bear the
(courtesy) title of Honourable during their grand-
father's life.

E. WALFORD, M.A.

Hampstead, N.W.

AUTHORSHIP OF "VESTIGES OF CREATION" (5th S. xii. 247, 294.)—It is, I think, pretty well known that the *Vestiges of the Natural History of Creation* was written by the late Dr. Robert Chambers. At a public meeting held in Edinburgh some years since, the late Dr. David Page stated most positively that this was the case, and that he was in a position to know, having, at the time of its first issue, been engaged by the firm of Messrs. Chambers, and assisted in seeing it through the press. This statement only served to confirm a general impression that had long prevailed amongst literary and scientific men.

GEORGE SEXTON.

WOMEN'S RIGHTS (4th S. xii. 345; 5th S. xii. 317.)—"A woman may be a Commissioner of Sewers"; so says Robert Callis, Esq., in his *Reading upon the Statute of Sewers*. His arguments and precedents (partly Scriptural) are amusing (pp. 252-3, 2nd ed. 4to., London, 1686).

W. C. B.

BULL-BAITING IN ENGLAND (5th S. xii. 328, 455.)—Certainly between the years 1830 and 1836, and, I think, in the year 1833, I witnessed, when a lad at Ashburton, in Devonshire, a bull-baiting in a field to the south of the town. I am under the impression that some attempt was unsuccessfully made to stop it. I have a vivid recollection of seeing dogs thrown into the air, and of a howling mob of men surrounding the tethered bull, but at a respectful distance. Many country towns in Devon, as elsewhere, have or had a locality known as the bull-ring. Ashburton was one. It was situated at the front of the picturesque old shambles, long since removed.

G. H. H.

"GOD SPEED 'EM WELL" (5th S. xii. 125, 376.)—In some churches of Lincolnshire this is now said after the third time of asking. At one (Laceby), the bells ring merrily also at the close of the service in which the third publication of the banns has taken place.

H. J. A.

This custom was kept up by one old man in my parish. Since he died no one has taken it up. In a neighbouring parish it still lingers. The vicar of it published his own bans; the clerk turned round and said, "God speed you well, sir!"

E. LEATON BLENKINSOPP.

Springthorpe.

"PENANG LAWYERS" (5th S. xii. 108, 294.)—These sticks can be obtained at any walking-stick maker's in London. They are the slender stems of a small palm, growing usually about five feet high, native of Pulo, Penang, and known as *Licuala acutifida*. The origin of the vernacular name has been already correctly described by Mrs. COLLINS and J. W. P. B.

JOHN R. JACKSON.

Museum, Kew.

"DRUMCLOG" (5th S. xii. 328, 455.)—A few years back, shortly after the appearance of *A Daughter of Heth*, I expended some time and trouble in hunting up this old tune. At last it was sent me by the Rev. A. McEwen (of St. Mary's Episcopal Church), who got it from the Cameronian Meeting House in Dumfries. The tune sent by him does not at all resemble "Martyrdom," or "Old Martyrs," neither of which, by the way, resembles the other.

T. F. R.

"GLAGGED": "TEWING": "BOKING" (5th S. xii. 309.)—*Tewed* is not a Lincolnshire, but a good old English, word. It means tired, or, rather, harassed, fidgetted.

"He 'le tug and tew, and strive and stoops to ought."
Brathwaite's *Nature's Embassie*, 1621, p. 152.

"These lockes that hang vnkempt, these hollowe dazzled eyes,
These chattering teeth, this trembling tongue, well *tewed* with careful cries."

Gascoigne's *Works*, vol. i. p. 35 (Hazlitt).

To boke is to strain or retch before vomiting. "Tha bairn was coughin' and *bokin'* fit to boke it's heart out" is good Lincolnshire. *Glaggered* I never heard. I suppose it should be *gleg*—a sly or leering, a sidelong furtive look—not peculiar to Lincolnshire. The other day I heard an old lady, speaking of her son, say, "Poor Sam! he will be *tewed*—he's got none of his corn led yet; it's raining again, and he has 300 acres out." A better illustration of the meaning of the word could not be found.

R. R.

Boston.

Coles's *Dictionary*, edition of 1713, gives *boking* as a Lincolnshire word, with a different meaning from that in which Mr. FOSTER has heard it used: "*Boke*, point (at one), Che.; also, belch and be ready to vomit, Li." EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

MONEY SPIDERS (5th S. xii. 229, 254, 277, 295.)—A belief that one of these spiders is a sign of money is common in London. In St. Helena the same idea prevails. Mr. J. C. Mellis says of *Salicticus nigrolimbatus*:—

"The.....'money spider,' as it is commonly called. This funny little creature receives this name because of a popular superstition which the natives entertain. They say that one of these insects approaching a person signifies that a gift of money will follow."—*St. Helena*, p. 217 (1875).

British Museum.

JAMES BRITEN.

THE USE OF "ONLY" (5th S. xii. 176, 338.)—The word *only* is invariably used amongst the lower classes in Norfolk in the sense referred to. "There are none *only* this" said a Norfolk man the other day when handing to me a solitary letter that had come by post.

GEORGE SEXTON.

"NAPPY": "NAP" (5th S. xi. 106, 470; xii. 16, 57, 393).—Is there any earlier use of *nappy* than this? I hope the readers of "N. & Q." do not neglect their Scott. Have they forgotten that the ale which Dame Christie poured out for Nigel was "stout and *nappy*," and that ferret was the material of the garter of which Mrs. MacGuffog deprived herself to tie up Bertram's bedpost?

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

AUTHORS OF BOOKS WANTED (5th S. xii. 469).—*State Trials*. Specimen of a New Edition, &c., and *Cicero: a Drama*, &c., are by Henry Bliss, Q.C., who, I believe, died a few years ago. HENRY CAMPKIN.

(5th S. xii. 489.)

Tales of the West. By the Author of *Letters from the East*. Lond., 1828, 12mo., 2 vols., is by John Carne (see *Bibliotheca Cornubiensis*, i. 60-1). G. C. B.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 479, 519; xii. 19).—

Love Not.—I am indebted to "N. & Q." for the correction of my error in regard to the authorship of this song, which I had in a scrap-book long before I heard it sung, or possessed the poems of Mrs. Hemans. I think the newspaper from which I cut it must have given the wrong name, as I cannot otherwise account for the error of a lifetime, of which I was only convinced by your correspondent's suggestion as to looking for it (and not finding it) in Mrs. Hemans's works. M. P.

(5th S. xii. 469.)

"Ye who would in aught excel," &c.

"Guarde para su regalo

Este sentencía un autor:

Si el sabio no apruebe, malo;

Si el necio apruebe, peor."

Yriarte, *L'Oso y la Mona* (v. Sismondi, *Littérature du Midi de l'Europe*, t. iv. p. 251).

H. B. C.

1. "Nulla omnino," &c. (S. Aug. *De Trinitate*, lib. i. c. i.). 2. "Unus ipse erat," &c. (*Ibid.*, lib. iv. c. xiv. § 19). ED. MARSHALL.

(5th S. xii. 489.)

"The Red King lies in Malwood keep,"

is from the poem *The Red King*, by William Stewart Rose, to whom Sir Walter Scott dedicated the first canto of *Marmion* in 1808. JOHN PICKFORD, M.A.

"Be ignorance thy choice," &c.

Beattie's *Minstrel*, bk. ii. st. 30.

G. F. S. E.

"Where Freedom broadens slowly down

From precedent to precedent."

This quotation is from Tennyson's lines, beginning,

"You ask me why, tho' ill at ease."

G. F. S. E.

Miscellaneous.

NOTES ON BOOKS, &c.

CHRISTMAS GIFT-BOOKS.

The children of this generation ought to be grateful for the intellectual feast provided for them every Christmas in the shape of gift-books gorgeously bound and profusely illustrated. The quantity of these Christmas books

is as remarkable as their quality, and the volumes published this season by Messrs. Routledge & Sons alone would make a fair library for any schoolboy.

We begin with Caldecott's delightful picture books, which deservedly achieved last year a world-wide popularity. *The Mad Dog* and *The Babes in the Wood* will fully sustain the artist's reputation as a draughtsman and humourist of genius, although the subjects are scarcely as well adapted for comic art as *John Gilpin* and *The House that Jack Built*. *The Babes in the Wood* is to our mind far too melancholy and pathetic a tale for children, but the story is charmingly told in the pictures, and no one can fail to appreciate the feeling for colour displayed in the larger drawings. The suggestiveness of this artist's work is one of its greatest charms. Not a stroke is wasted, and whole pictures are dashed off in a few masterful lines. It may confidently be predicted that these toy-books, which are now sold for a few pence, will command a high price in the next century for those who have been wise enough to collect and preserve them. The same remark emphatically applies to

Under the Window, by Kate Greenaway, which is as perfect in its own way as any of Caldecott's series. The book would be well worth buying if it was only for the groups of children on the cover, which are so gracefully and naturally drawn. But this is only a foretaste of the feast within, for every page abounds with quaint coloured drawings of children in every imaginable attitude. The little girls in poke bonnets, and the small boys in frills are simply delicious. The only drawback to this charming book is the inferior quality of the doggerel verses which are so admirably illustrated. The artist would have found an inexhaustible fund of subjects more worthy of her pencil in the good old nursery rhymes.

Every Boy's Annual, edited by Edmund Routledge, has long been an established favourite, and there is no falling off in the volume for 1880. It is full of capital stories, and the adventures of Ensign Norreys "Under the Colours," in Corfu, China and Japan, will be devoured by schoolboys all over the world. The puzzles are as numerous and ingenious as ever, but we suspect that most boys will skip the paper on organ-building, the organ being an instrument which no schoolboy would ever dream of attempting to construct. On the other hand, Hoffman's translation of Robert Houdin's "Secrets of Stage Conjuring" will be read with pleasure and instruction by readers of every age.

The success of the *Boy's Annual* induced Messrs. Routledge three years ago to bring out a similar magazine for girls; and as girls are generally fonder of reading than boys, and have more time for it, *Every Girl's Annual* soon became a standard favourite. The new volume for 1880 abounds with good stories, of which "My Hero" is to our mind the best. The illustrations this year are better than ever, and the articles on perfumes and painting on glass will set many young hands to work. Some of the poetry might have been spared, and Alice King's historical sketches are feeble and colourless, but there are worse faults than feebleness; Miss Goatley's paper ought never to have found a place in the *Girl's Annual*.

Little Wideawake is an illustrated magazine for younger children, and is deservedly as popular in the nursery as the *Girl's Annual* is in the school-room. This year's volume is larger than its predecessors, and contains upwards of 400 illustrations of decided merit. Miss Greenaway's coloured portrait of "Little Miss Patty" makes a charming frontispiece and cover, and pretty children of every size and growth please the eye wherever you open the book. The animals and birds, too, are as prominent as usual, and the illustrations of nursery rhymes are more successful than ever.

The Roll of the Drum, and other Tales, by R. M. Jephson, illustrated by Major Seccombe, R.A., is a collection of spirited stories of military life on foreign service, which will be read with special interest by boys who are looking forward to the honour of holding Her Majesty's commission. The illustrations are evidently from the prentice hand of an amateur, but are full of life and spirit.

Gaspard le Gaucho, by Captain Mayne Reid, is a cheap, handy edition of one of those stirring stories of wild adventure in South America which have acquired for the author too much popularity to need criticism or recommendation. The book is admirably printed, but we could have dispensed with the illustrations, which are scarcely worthy of the text. We must repeat the same remark about Macfarlane's *Life of Napoleon Buonaparte*, which contains a careful and readable summary of the extraordinary career of the first Emperor of the French.

Other Stories, by the Right Honourable E. A. Knatchbull-Hugessen, M.P., is a fresh contribution to juvenile literature from this well-known writer's inexhaustible fund of fairy tales. The frontispiece of the little men is well enough, but, on the whole, we cannot compliment the French artist on the illustrations.

Notable Voyages, from Columbus to Parry, by William H. G. Kingston, is a book which appeals with admirable skill and success to the love of adventure latent in every boy's heart. Mr. Kingston's vivid description of the dangers and difficulties encountered by brave navigators of the sea in every age, and surmounted by indomitable courage and perseverance, cannot fail to stir the blood of his youthful readers. But we must protest against the notion implied that Captain Parry's voyage in 1819 was the last expedition to the Arctic regions worthy of being recorded. Sir John Franklin holds, by universal consent, the foremost place in the annals of Arctic discovery, and the story of his gallant and repeated attempts to reach the North Pole, with the melancholy fate of his last expedition, would have been a more fitting termination to the series of *Notable Voyages*.

The Voyages and Adventures of Vasco da Gama, by G. M. Fowle, is the best written account for boys of the discovery of India by the Portuguese that we have ever come across.

True as Steel, by Madame Colomb, translated by Henry Frith, is one of those tales of horror of the Franco-German war which are now so popular in France. Uncle Placide is, of course, a French hero as "true as steel," who sacrifices his own life for his young nephews, and dies a martyr to the brutality of the Unlans. This is a capital story admirably translated; but the vindictive feeling against the Germans which is nursed and kept alive by tales of this kind is much to be deplored.

Like the children, we have reserved for the last our own special favourite, for of all the glittering pile of Christmas books published by Messrs. Routledge this Christmas none pleases us better than their new edition of Miss Mitford's *Children of the Village*, which is beautifully illustrated with sixty original designs by living artists of eminence.

The Early English Versions of the Gesta Romanorum. Formerly Edited by Sir Frederick Madden for the Roxburghe Club, and now Re-edited from the MSS. in the British Museum and University Library, Cambridge, with Introduction, Notes, Glossary, &c., by Sidney J. H. Hertridge, B.A. (Early English Text Society, Extra Series.)

Those who take an interest in that fascinating inquiry, the history of popular fiction, will hear with great satisfaction that the Early English Text Society has published this work, and will gladly acknowledge, when they

have read it, their gratitude to the learned editor for having presented to them what we venture to believe will long prove the standard edition of this great storehouse of fiction, and given it to English readers in a form every way worthy of it. It is now evident that the *Gesta Romanorum*, as Douce was the first to point out, had its origin in this country, a view confirmed by Madden and by the learned German editor Oesterley, whose edition, published in 1872, was the result of an examination of no fewer than 165 MSS. preserved in English and Continental libraries. Mr. Hertridge, whose learned labours on the subject eminently qualify him to give judgment on the question, agrees with Douce, Madden, and Oesterley. We could, and should like to, have said much more in praise of a book which is so clearly the Christmas book of 1879 for all lovers of our early literature; but, crowded as our columns are at this season, we could not resist announcing, by a brief notice in this our Christmas number, the publication of Hertridge's English *Gesta Romanorum*.

Haunted London. By Walter Thornbury. Edited by Edward Waiford, M.A. (Chatto & Windus.)

THIS handsomely bound book is, we assume, a reprint of the two volumes published by Hurst & Blackett in 1865, as an instalment of a larger work by their author. Indeed, the "London" described by Mr. Thornbury is mainly confined to a district stretching west of Temple Bar to St. Martin's Lane, and bounded on the north by Long Acre and on the south by the Strand. His book, a gossipy chronicle, much in the style of Leigh Hunt's *Town*, gains by this narrower field; and, in spite of the difficulty of constructing a connected narrative out of disconnected anecdote, is thoroughly readable and interesting. In its present form it has had the advantage of revision at the capable hands of Mr. Waiford; and careful editing in volumes of this nature is a thing to be thankful for. The little illustrations by Mr. Fairholt are excellent additions to the text.

We have received from Messrs. Kegan Paul & Co. a charming edition of the *In Memoriam*, printed on hand-made paper, with a miniature portrait of the Poet Laureate in *eau forte* by Le Rat, after a photograph by the late Mrs. Cameron.

MESSRS. LETTS SONS & Co. send us representative copies of their Diaries for 1880. We can only repeat the praise of former years.

Notices to Correspondents.

We must call special attention to the following notice:

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

LONGEVITY.—Mr. W. J. Thoms (40, St. George's Square, Belgrave Road, S.W.) is always glad to receive paragraphs on the subject.

J. A. T.—"Him."

R. N. J.—Next week.

HIO ET UBIQUE.—Unavoidably postponed.

Various letters forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.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.

I N D E X.

FIFTH SERIES.—VOL. XII.

{For classified articles, see ANONYMOUS WORKS, BOOKS RECENTLY PUBLISHED, EPITAPHS, FOLK-LORE,
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