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CONTENTS.—N° 106.

NOTES:—Giberti, Bishop of Verona, and the Giberti Press, 1—Lord Hussey and the Lincolnshire Rebellion, 3—Gerunde Family—Sir Thomas Lawrence's Father, 5—Death of Edward of Lancaster—Beregaria, Queen of Richard I.—Irish Popular Ballads—Danish Folk-lore, 6—Mumping Day—On the Works of Michel Angelo—"Fools' paradise"—A Misprint—"Pincushion Inn"—A Proverb—Christmas Day on a Sunday, 7.

QUERIES:—Courtesy Titles, 7—Darcy Family—"Ympe tree"—Differencing Arms—"Danother Hall"—St. Edmund of East Anglia, 8—Early Dated Book-plate—"Wonder"—Lord Chief Justice Hooper—Punishment for High Treason temp. Cromwell—Barnabas Oley—"Platepere"—Rouffignac Family—"Was crucified," &c.—King Canute—Numismatic—Bible of Broomhill—Founts of the Restoration Period, 9—Oliver Cromwell's Mother—Charterhouse School—Christmas Cards—Authors Wanted, 10.

REPLIES:—A Protestant Indulgence of the Seventeenth Century, 10—The Battle of Trafalgar—"Tristram Shandy," 11—"Mare" (the Sea), &c., 12—Modern Prophecies—Snuff-boxes—St. Paul's Cathedral, A. D. 2199, 13—Mistletoe and Christmas—Morant, the Topographer—Glastonbury, "the town of oaks"—Whiskers—Moustaches—Sin to Point at the Moon, 14—Antiquary, &c.—English Translation of "Horse B. Virginia"—The great Gale at St. Helena, 15—Cardinal Mezzofanti—Birch of Paradise—"Beyond the Church"—"Fourth Estate"—"Let me light," &c., 16—The Hare an Easter Emblem—Names for the Coinage—Numismatic—A Fencing Match, 17—"Adeste Fideles"—Sir G. Griffith—Sir E. Bingham—Morris Dancers—Earls of Chester—Church Floor, 18—"Single Speech Hamilton" and Junius's Letters—Authors Wanted, 19.

NOTES ON BOOKS:—The Speaker's Commentary: New Text, Vol. IV.—Russell's "Halgs of Bemersdy"—Cox and Hope's "Chronicles of All Saints", Derby, &c.

Notices to Correspondents, &c.

Notes.

GIOVANNI MATTEO GIBERTI, BISHOP OF VERONA, AND THE GIBERTI PRESS.

MR. CLARKE, in his interesting account of the Library of Queen's College, Oxford (6th S. iv. 441, seq.), has incidentally mentioned a specimen existing there of the private press of a very distinguished Italian prelate of the Reformation period, and of which probably but few specimens are in this country. As I happen to have spoken of the Giberti Press in a paper on "Veronese Typography, XVth—XIXth Century," read before the Royal Society of Literature in 1874, I may perhaps be permitted to place a few details before the readers of "N. & Q."

One word, *in limine*, as to the bishop's name. It was Giberti, as I have placed it at the head of the present note, not Ghiberti, as written by Mr. CLARKE. I have before me the elaborate and valuable monograph, *Della Tipografia Veronese, Saggio Storico-Letterario* (Verona, Tip. Merlo, 1871), by Mgr. G. B. Carlo Conte Giuliani, Canon, and Librarian of the Chapter Library, as an authority alike for the orthography of the bishop's name and for the publications of his press.

The works named by Mgr. Giuliani as having been published under the direction of Bishop

Giberti, besides the Chrysostom of 1529, are the following:—

"Rossetti Blasii, Libellus de Rudimentis Musices, Veronæ, MDXXX. mense Septembris [sic] per Stephanum et fratres de Nicolinis de Sabio," &c. 4to.

The printers of this book, as of the Chrysostom and other works of the Giberti Press, were invited to Verona by the bishop, who established his press in the immediate vicinity of the cathedral, and furnished his printers with new type, both Roman and Greek. The Chrysostom bears date "quarto Kalendas Julias," 1529, so it would seem that not much time was lost in bringing out Rossetti's book, the author of which was organist of the cathedral, and dedicated his work to the bishop. After music came the turn of grammar, the next issue of the Giberti Press being the following:—

"Grammatica Latina in Volgare. In Verona MDXXX per Maestro Stephano Nicholini et Fratelli. Adi 23 Decembrio [sic]." 4to.

This work is of unknown authorship. Maffei thought it the first Latin grammar published in Italian.

The year 1530 saw some important issues from the Giberti Press, both as regards typography and subject-matter. It opened with:—

"Euthymii Monachi Zigabeni, Commentationes in omnes Psalmos de Græco in Latinum conversæ per R. D. Philippum Saulum Episc. Brugnatensem. Veronæ per Stephanum Nicolinum, &c., MDXXX. mense Januario." Fol.

A splendid edition, says Giuliani, in beautiful type, and with ample margin. It is dedicated to Olement VII.

The next work published in 1530 belongs to the pastoral side of Bishop Giberti's character, and throws a light upon the ecclesiastical history of the times:—

"Giberti Gio. Mattheo, Breve ricordo di quello che hanno da fare i Chierici, massimamente Curati, ecc. In Verona MDXXX. per Maestro Stephano ecc. habita presso il Domo, nel mese di Aprile." 4to.

This is the first book in which the locality of the Giberti Press is stated. It is also the first published by the bishop on matters connected with the government of his beloved church of Verona, as Giuliani writes. It was brought out in view of the bishop's first diocesan visitation, held in 1530.

To this year belongs also another Veronese publication, Fracastori's very highly praised *Morbus Gallicus* (Veronæ MDXXX. mense Augusto), which, however, bears no printer's name, and cannot, therefore, be certainly accounted a work of the Giberti Press. But the negative argument advanced by Giuliani, that no other contemporary printers are known in Verona, is a strong one. Scaliger placed Fracastori at the head of the modern Latin poets, and his poem ran through six editions during the sixteenth century alone.

From 1530 we pass on to 1531, and from physical science we turn to theology:—

"Johannis Damasceni, de Fide Orthodoxa, et de iis qui in fide dormierunt. græce. Veronæ apud Stephanum, etc. mense Maji. MDCXXXI." 4to.

Like the Chrysostom, this is the *editio princeps* of the Greek text, and is edited by the same editor, Bernardino Denato, and dedicated to the same Pontiff, Clement VII.

A few months pass away, and philosophy has its turn at the Giberti Press:—

"Turrii Julii Marci, De felicitate ad Paulinam Sororem. Veronæ MDCXXXI die xv mense Novembri per Stephanum et fratres," &c. 4to.

This is printed in what Giuliani calls a curative character, like Fracastori's poem.

With the year 1532 patristic theology comes to the front once more:—

"Expositiones antiquæ ac valde utiles.....Ex diversis Sanctor. Patrum Commentariis ab Œcumenico et Arethæ collectæ, &c. Veronæ MDCXXXII apud Stephanum etc., mense februario." Fol.

A magnificent edition, says Giuliani, like the Chrysostom for the beauty of its type and paper, and likewise edited by Donato, and dedicated to Clement VII. The text is Greek throughout, and unaccompanied by a single note or translation. On this circumstance Mgr. Giuliani has a characteristic passage, which I may perhaps be allowed to cite from my former paper (*Transactions R. S. L.*, vol. xi. pt. i. New Series):—

"In those days only the few studied Greek, but at any rate they were to be found in every town, and their knowledge of the language was thorough. Nowadays it is taught in all the public Gymnasias, but hardly one can be found who understands it without a lexicon!"

I must be content myself, like most of the undistinguished herd of the nineteenth century, to confess my great obligations to Liddell and Scott.

Another Grecist of the day, Nogarola, follows suit, of whom I shall have to speak more specially in connexion with a subsequent work of his:—

"Nogarolæ Ludovici, Joannis Damasceni, libellus de his qui in fide dormierunt. e græco in latinum. Veronæ MDCXXXII apud Stephanum etc., mense Mar." 4to.

Leone Allacci censured Nogarola for having attributed this work to St. John Damascene, but Maffei, with a touch of irony not inapplicable to other such cases, remarks that if Allacci had lived in Nogarola's day he would probably have done just the same.

I should like to take this opportunity of calling attention again to the fact that a mass of MS. matter of Nogarola's composition, which formed part of the Saibante collection, is known to have reached this country, but all the researches of the late Sir Antony Panizzi were unavailing to trace the collection beyond the bookseller who was the first purchaser. Who knows, asks Mgr. Giuliani, in what English lord's house these MSS. are now

reposing? If any "Lord Inglese" feels that the cap fits, he will do good service by letting us know it through "N. & Q."

The next Veronese publication, and probably, but not certainly, also due to the Giberti Press, is an important original work by Nogarola, to which I specially drew the attention of my colleagues in the Royal Society of Literature as being directly connected with the contemporary history of England:—

"Nogarolæ Ludovici, Disputatio super Reginæ Britannorum divortio, &c. &c. (Veronæ 1532 apud Steph. etc.)" 4to.

A very rare tract, says Giuliani, of twenty-four pages, and one which, though without any note, must be held to have issued from the press of the brothers Nicolini about the year 1532. The grounds for this attribution are, as before, the absence of our knowledge that any other press was then in existence at Verona.

Nogarola's correspondence, which was in the now dispersed Saibante collection, already alluded to, would, if we may judge from a sample cited by Mgr. Giuliani, throw not a little light upon the methods used to obtain opinions in favour of Henry VIII. on the great divorce question. I think the passage may be worth reproduction.

"It is now a year," wrote Nogarola to Cardinal Clelio, "since an envoy of the King of Britain came here to us, and sought to work upon all the juriconsults of this town, by promises both of heaps of money and the king's favour, to approve and establish by arguments and reasoning the divorce that he wished to obtain from Catherine, daughter of the late King of Spain."

Nogarola's opinion was, however, unfavourable to Henry's wishes, so it may be presumed that he got neither "heaps of money" nor "the king's favour."

But one more Veronese work attributed to the Giberti Press remains to be mentioned:—

"Donati Bernardini, Oratio habita in funere R. D. Ludovici Canossii Episcopi Bajocensis." 4to. &c. &c.

Mgr. Giuliani urges that this extremely rare tract of eight unnumbered pages should be referred to the Giberti Press and to the year 1532, the period of the death of the Bishop of Bayeux, who was an intimate friend of Bishop Giberti. The only known copy of this work, when obtained, after long and fruitless search, by Marquis Ottavio di Canossa, shortly before the publication of Mgr. Giuliani's book, was immediately presented by the fortunate purchaser to the Civic Library in Verona—a good example to his fellow citizens, truly observes Giuliani, who has himself, I may add, set a similar example. The present Bishop of Verona, it is not uninteresting to note, is a member of the same distinguished house of Canossa, from which Michael Angelo claimed descent.

Of Bishop Giberti, as an enlightened patron of letters, enough has been said, I hope, to establish his claim to the respectful memory of biblio-

graphers. Of his character as a prelate, it may be enough if I cite some of my own former words.

"Giovanni Matteo Giberti," I wrote (*Trans. R. S. L., loc. cit.*), "entered upon his episcopate in 1528, full of generous feelings, and an eager desire that the Church should benefit by the advance of science and the progress of civilization. By the Church, says Mgr. Giuliani, himself a canon of Giberti's cathedral, the bishop understood the people as well as their pastors, and he opened the hospitalities of the palace not only to theologians but to cultivators of every branch of science, arts, and letters. In those halls learned ecclesiastics like Lodovico di Canossa, Del Bene, Donato, &c., met such laymen as Fracastoro, Flaminio, Della Torre, Bernia..... Giberti was a prelate of the gentle school of Contarini and Sadolet, and some of his works on questions connected with the reforms which he considered necessary had a very large circulation in Italy."

I do not think that I can bring my present note to a better close than by repeating the words written to me by a distinguished author—historian, poet, and art critic—the late Earl of Crawford and Balcarres, with which I closed my paper before the Royal Society of Literature:—"Verona was a wonderful place, both in art and typography, and the stamp of its greatness is on it still."

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LORD HUSSEY AND THE LINCOLNSHIRE REBELLION.

(Concluded from 6th S. iv. 531.)

We learn from Stow* that the rebellion in Lincolnshire first manifested itself, early in October, 1536, at an assize, held in various parts of the county, for collecting the king's subsidy. The rebels numbered together nearly 20,000 men; † these, the chronicler tells us, "tooke certaine Lordes and gentlemen of the county causing them to be sworne to them upon certaine Articles, which they had devised"; such as refused to swear the rebels kept prisoners. Learning of the rebellion, Henry quickly despatched a considerable force, under the command of the Duke of Suffolk, upon the appearance of which the rebels seem wisely to have laid down their arms and craved pardon; their captains were, however, apprehended and executed. Now, from Stow's account, it would certainly seem that the captains, or chief men of the county, who were comparatively innocent of the whole affair, as they were forced to join the rebels by means of actual violence, were punished, whilst the rebels themselves—with a few exceptions‡—escaped scot free. Whether or not

* Stow's *Chronicle*, p. 573.

† It will be seen later, from the indictment taken against the rebels, that their number never really amounted to more than 12,000.

‡ On March 29, 1537, twelve Lincolnshire men were drawn to Tyburn and there hanged and quartered. One of these was an abbot (Dr. Mackrel).—See Stow's *Chron.*, p. 574.

Lord Hussey was one of those "Lordes," who, Stow tells us, was "caused" to join the rebel muster, we cannot say, but in the second of the three documents* under notice—the account which he himself gave of his action in the rebellion—he certainly gives his denial to the charge of treason, with all appearance of truthfulness. This document is addressed to Cromwell, and must have been written after Lord Hussey's conviction. We will, therefore, first consider the charges of which he was found guilty.

Lord Hussey was indicted at Sleaford on May 12, 1536. In the indictment his name heads the list of some half-dozen persons, mostly "gentlemen," who were charged with "traitorously conspiring to deprive the king of his dignity, rights, and title, viz., of being supreme Head of the Church of England," and who, on October 2 in the same year, at Louth, "by the aid and abetment of the Lord Huse," levied war against the king, "made proclamations, and caused bells to be rung, by means of which they raised the people to the amount of 4,000 persons," and so continued for two days. After which, with "arms and implements of war," having taken oaths, chosen leaders, and increased their number to 6,000, they proceeded, "with banners displayed, to Caister," and there compelled "Sir Robert Tyrwhit Knight, and other Justices of the King, then sitting in full sessions, to fly for fear of death, and took some of the said justices prisoners." The indictment further states that, at "the instigation of the Lord Huse," the rebels, then numbering 12,000 persons, finally marched upon Lincoln, and that throughout the insurrection Lord Hussey "compassed and imagined the death of the king," and "aided and abetted" in raising the rebellion. Lord Hussey pleaded "Not guilty," but the verdict of "Guilty" being unanimously returned, judgment was found as in cases of high treason—"Execution to be had at Tyborne." † So much, then, for the indictment. Now let us see what Lord Hussey, then awaiting his execution, writes to Cromwell. It seems that the secretary had desired that he should furnish him with all particulars of the rebellion in Lincolnshire, and of that which broke out, almost at the same time, in Yorkshire. In reward for such information the secretary had promised a pardon of "lyffe, lands, and goodes," but we shall see by what follows that Lord Hussey could give no particulars of the "rising," and probably for the very good reason that he was totally unconnected with it, or else that, after all arrangements for it were completed, he was forced into taking a part in the proceedings. After promising to state "the truth, and the whole truth," he writes:—

* Amongst the State Papers for the year 1537-8.

† See Baga de Secretis, Pouch x., Bundle 2, 29 Hen. VIII.

"I never knewe of the begynning (of the rebellion) in nether of the places, otherwise than is conteyned in the bill that I dide deliver to Sr Thomas Wentworthe at Windsoure, nor was I never previe to these acts, nor never biddyd them (the rebels) in will, worde, or dede, but if I myght have hade fyve hundreth men I wolde have fought w^t them, or els I forsake my parte of heven; for I was never traitor, nor of no counsaile of treason against his grace, and that will I take my dethe upon when it shall please God and his Highnesse.

"Now at mydeomer shalbe thre yerres, my lorde Darcey, I, and Sr Robt Counstable, as we satt at the borde, yt happenid that we spake of Sr Fraunces Bygott, and his Priste in his sermone lykenede O^r Ladie to a poding, when the meate was ought^d with many wordes more; and then my Lorde Darcey said that he was a naughty Prieste, let him go; for in good faith I wilbe noe herityke. And so said I, and lykwise Sr Robert Counstable, for we will die Cristen men. And as for any worde of the Kinges matters, I harde none.

"Syns that tyme I never harde worde of that matter, nor of no nother, nor never sawe them, butt ons, and then they spake no worde of that to me, nor I to them. My Lorde, come lyffe or dethe, here is all I ever sayd.

"All this considere, I humblie beseech yor good Lordeshippe, in the hono^r of God, to be good Lorde to me, my wiffe, and my children. "JOHN HUSSEY."

For some reason, however—possibly because the king found it more convenient to disbelieve Lord Hussey's plea of innocency—it did not receive credence, and in the last of the three documents selected for notice we find Lord Hussey, almost on the eve of execution, praying the king that those of his (Lord Hussey's) creditors who had not already received payment of their debts might not suffer by his forfeiture. The following petition, read in conjunction with the will—by which, as we have seen, the testator was so careful to provide for the comfort and welfare of his family after his decease—gives us some insight into the personal character of Lord Hussey, and shows him to have been, as well as an affectionate husband and father, an upright man of business, who, in the midst of troubles, even on the point of dying a cruel death, did not forget those to whom he was indebted. The petition, which is addressed "to the Kinges Highnes," runs thus:—

"First that it may please his Grace of his Charitie, and for the love of God, to discharge such my sureties as stand bounden for me to his Highnes for the payment of certain sumys of money yet not paid, nor the dayes come, howbeit some are past; or elles that thei may recover suche land as I have appointed for the discharge of the same. And I shall pray for his grace, for I never offendid his grace in wyll, dede, or thought in any treason, by the dethe that I shall dye, and as I wold be sayyd.

"Item. I have paid to his grace the sumys of three thousand pounds, as it shall appere by my boke signed

with the hands of his grace's treasurers of his chamber, the specialties whereof remaynes in the hands of his said grace's treasurers, for the which some his grace gave me my pardon, redye to be shewid so it towchid no thing of his words. Notwithstanding my pardon my Lord Cardynall compellid me to paye it at that tyme. I movid his grace, and his highnes promysid me that it shuld have hadd remedye. Now in the hono^r of Criste's Passion have petye of my synfull sowle and forgave all my defaults and negligencie, but treasons, and for that I wyl aske no pardon for as I be savid I never offendid his grace in treason.

"Item. That his grace wyl be so gracious unto me that my detts may be paid that hereafter ensewith.

"First to one Cowper of Westmynster, xx^s."

"Item. To the executors of one Thomas Robertson of Boston, xx^s."

"Item. I was executor to one Lowe of Waltham which he and I chargid to spend xl^s on a waye called Honye Lane, I spent as yet but x^s. And I spake with the warden of the Graye Freers at Ware to have gotten me some honest man to have lookyd upon it for this xxx^s, and that to spend upon the same. (Beseeching your Grace in the waye of Charitie it may be paid.)

"Item. I did sell to one Jamys Meryng certain woods at Kynsall, and receyv of hym fiftie pounds, which wood as yet stands: in my most humble maner I beseech his highnes ether that he may have his wood or his money.

"Item. I do owe to Wylliam Walhedd bailif of the same xl marks.

"Item. I do owe to my Lord of Lyncola xx^s or xxx^s."

"Item. To one Wyllm Cawdron of Hekington xxv^s."

"Item. To Sir John Allen Knight xx^s."

"Item. My Aunte Marryon and I was thorough [sic], and I to paye hyr dawghter viii^s x^s, yerely xl^s, and that she shall delyver all suche plate as she hadd of myne, which was worthe a good C markes and farther hadd hyr borde with me ix or x yerres.

"Item. The prior of Spalding xl^s that I borrowid of Prior Boston.

"Item. To one Mr. Sentpole xx^s that I borrowid of hym.

"Item. To John Soutte, Tailor to the Qwene, viii^s."

"Item. To Mr. Richard Grossand of London xxii^s."

"Item. To my servaunte Nicolas Fetherston for ii bylls which apperith dewe by me to paye which the said Nicolas did lays owte for me.

"Item. To one Tonge Tailor Fleetestrete vi^s."

"Item. To my servaunte Peter Seynthill clerke of my Kechin, as apperith by a byll signed and sealid with my hand wch he laide owt of and for the charge of my house viii^s."

"Item. To John Clement of Folkingham v^s."

"Item. To Maistres Darnold in Woodstrete iiij^s x^s."

"Item. To one Thomas Tipykn of Saint Katheryns iiij^s."

"Item. To one Poynter of Lymehouse v^s."

"Item. To one Thomas Webster of Willowghby vi^s xiii^s iv^d."

"Item. To the Sisters of one Grymsby (whose tytle as I remember one Wentworth hath by maryage) for the purchase of Bytham, to my remembrance xxv^s."

"Item. I beseech his grace to be good unto a dawghter of myne wch is called Dorothe Huse, which was handefasted and bytrowthid to one Thomas Wymbushe by their owne accorde* and agrementes before sufficient Record. Which Thomas Wymbushe was warde unto his grace and I bought hym of his highnes,† beseeching

* The practice of likening the Blessed Virgin to "a saffron bag" was frequent about this period; and is similar to the idea of likening her "to a poding when the meate was ought"; as a bag in which saffron has once been contained becomes so impregnated with it that, even when emptied of its contents, it still retains some of the properties of saffron.

* An addition, apparently, in Lord Hussey's own hand.

† See Pat. Roll, 24 Hen. VIII., p. 1, grant to Lord Hussey of the wardship and marriage of Thomas, son and heir of Christopher Wymbushe, deceased.

his grace that the marriage may take effect for the discharging of their consciences,

"Your humbelle servaunte,
"JOHN HUSSE."

Stow does not give us the exact day on which Lord Hussey suffered death, but it was some time in the June following the outbreak of the Lincolnshire rebellion, i. e., June, 1537. It will have been noticed that in the extract from the Baga de Secretis, the place of execution was fixed to be at Tyburn; Stow, however, tells us that it took place at Lincoln. Probably the chronicler is correct; for some reason it may have been inconvenient to remove Lord Hussey—who was, as we have seen, tried at Sleaford—to London.

WILLIAM JOHN HARDY.

THE GERUNDE FAMILY.—The earliest recorded ancestor of this family is Turstin de Girunde, who at the time of the Domesday Survey held of Bishop Odo one yoke in Buckland, Kent, together with the manors of Foxcote and Dodington, Bucks (Domesday 10b and 144b). From him descended, we may presume, Hamo de Girunde, who was possessed of these lands *temp.* Ric. I. This Hamo brings suit against Giles de Merlay, November 6, 6 Ric. I., 1194 (Rot. Cur. Reg. i. 34); and in 9 Ric. I. he sues Walter de la Haie, through Philip de Girunde, his son, to make him pay for one knight's fee he holds of him in Foxcote, Bucks. The said Walter pays him five marks of silver and one black horse, "Bausein" (Ped. Fin. i. 160). In the following year it would appear that Hamo was dead and his son Philip in possession of his lands (Ped. Fin. i. 174). Philip de Girunde in 1201 pays fifteen marks *de oblat.* and holds three knights' fees of the honour of Peverell, London (Rot. Oblat. et Fin. 161). In 1199 he pays two and a half marks of silver to Richard Fitzwalter for one hide of land in Dodington, Bucks, and in 1202 he pays forty shillings scutage for land in Bucks. In 1210 there are entries to his name of several sums of money *de prestito.* Sept. 16, 1216, the Sheriff of Bucks is ordered to give to William de Gatesden "terram quæ fuit Philippi de Girunde cum pertin. in Dudinton qui est cum inimicis domini Regis" (Rot. Lit. Claus. 288b). He died before 1222, in which year "Rosamunda quæ fuit uxor Phil. de Girunde" pays twenty marks fine to marry whom she pleases (Excerpt. ex Rot. Fin. i. 81). Next comes Nicholas de Girunde, probably the son and certainly the heir of Philip, who in 5 Hen. III. had permission to hold a market on his manor of Ashurst, Kent (Rot. Lit. Claus. 444b). He died in 1268, and the writ of Inq. p.m., tested at Westminster March 28 of that year, certifies that he held one knight's fee of the king in Wrenstede and Ashurst, Kent, and a lordship of two knights' fees in Foxcote and Dodington Bucks, and that his heir was his eldest son Hugh, aged thirty years.

Sir Hugh de Gerunde, son and heir of Nicholas, pays homage for the lands his father had held in 1268 (Excerpt. ex Rot. Fin. ii. 470). In 21 Ed. I. he was excused from attending the assizes "propter ætatem et infirmitatem." He died 26 Ed. I. in possession of the above-mentioned lands, his heir being his son Hugh, aged twenty-four years and over. Previously to his decease he had settled his manor of Wrenstede on Hugh, his son and heir, and Margaret his wife, for the term of their natural lives. His widow Margaret married Stephen de Tedemers (Rot. Parl. i. 276). Hugh de Gerunde, son and heir of Sir Hugh, pays homage for the lands his father had held 27 Ed. I. He was summoned to appear with horse and arms at the muster at Berwick-on-Tweed June 24, 1301. His Inq. p.m. was held 1 Ed. II., but, having access only to the Calendar, I am unable to state who was his heir. I presume, however, that this was John de Gerund, who in 1316 was certified lord of Foxcote and Dodington, Bucks, and Ashurst, Kent. This John died 15 Ed. II., and, as appears from a probat. stat. in 7 Ed. III. (Cal. Inq. p.m. iv. 439), left a daughter and heiress, Matilda, wife of Sir Henry de Chalfonte, of Chalfonte, Bucks, which Sir Henry was high sheriff of Bucks in 1341, and knight of the shire from 1348 to 1350. He died in 43, and his wife Matilda in 45, Ed. III. Their son and heir was Thomas de Chalfonte, who died in 9 Ric. II., when his heirs and next of kin were, according to Hasted, found to be John Bedeford, Roger Turnour, Sibille Jarconville, and Agnes, daughter of Walter atte Style. Berry gives Sir Henry and Matilda de Chalfonte a daughter, Christian, wife of Thomas Waller, of Groombridge, but I am unable to find any trace of her, and should be greatly indebted for any information on this point. I should also be glad to have information concerning the relationship of John de Gerunde to the Hugh de Gerunde whose Inq. p.m. was held in 1 Ed. II. There is, so far as I am aware, no pedigree or account of this family either in print or in MS.

CHRISTOPHER JOHNSTON, Jun.

82, Franklin St., Baltimore, Md., U.S.A.

THE FATHER OF SIR THOMAS LAWRENCE.—The story of the precocious childhood of Sir Thomas Lawrence—how, before he was five years old, he used to recite long pieces from Milton and Collins to his father's customers, and draw their portraits—is well known.

In *Columella; or, the Distressed Anchorite, a Colloquial Tale*, 2 vols. 1779, a scarce and very readable old novel by Richard Graves (the friend of Fielding, Pope, and other celebrities), who held the rectory of Claverton, near Bath, for two generations, I find the following reference to the father of the eminent painter; it indicates that the struggling inn-keeper retained an unusual relish for literature to be thus publicly noted; it

may be, however, that Graves knew his father, who was a clergyman :—

"We arrived at the Black Bear in Devizes, where we were politely received by the public-spirited Mr. Lawrence [*sic*], who, notwithstanding the sarcastical reflections of his Chippenham antagonists, and their vaunted superiority in being two miles nearer; Mr. Lawrence, I say, is the only man upon the road for warm rooms, soft beds, and for reading *Milton*."

The public spirit for which Mr. Lawrence is here commended has reference to the erection, at his own expense, of signal posts (painted white) across Salisbury Plain; they were 12 ft. in height, and were stationed at intervals of half a mile. Tourists of the period make frequent mention of the landlord of the Bear Inn and of his "ingenious family" in terms of praise. Madame D'Arblay, staying at the Bear in April, 1780, writes to a friend: "Mrs. Thrale and I were much pleased with our hostess, Mrs. Lawrence, who seemed something above her station in her inn." Pecuniary embarrassments compelled Mr. Lawrence to leave Devizes the following year.

At the time of his illustrious son's birth he kept the White Lion Inn at Bristol, but his business failing there, about three years afterwards he took the Black Bear at Devizes. The future painter was ten years old when Graves wrote *Columella*.

CH. ELKIN MATHEWS.

7, Hamilton Road, N.

THE DEATH OF EDWARD OF LANCASTER AT TEWKESBURY.—This event, which occurred on May 4, 1471, is variously narrated, as may be seen in ordinary histories. But a new light is thrown on it by the record of the Norwich corporation book. This city was strongly Yorkist, and sent forty men equipped and paid to Tewkesbury field. The register, under the year 1470/1, thus speaks of the event, "*Ad guerram Tewkesbury, ubi adjudicatus fuit Edwardus filius Henrici nuper regis anglie et mater ejus capta.*" The use of this word by a contemporary scribe seems to me to indicate that Edward of Lancaster was captured, tried by a military tribunal, and executed.

I may note that in the same year, but in a previous entry, the corporation record their expenditure in receiving and protecting (?) the queen, Elizabeth Woodville, and her daughter, Elizabeth of Ycrk, for three days and three nights; and in the next year present the "egregius princeps," Richard, Duke of Gloucester, with 10*l.* in a gilded purse, besides making presents to his "histriones" and an attendant of his. At the same time they imprison two persons in the Guildhall for abusive language held against the king and the duke. English history at this time is so dark that every scrap of contemporary fact is of service, and one of the forty may have told the fact.

JAMES E. THOROLD ROGERS.

Oxford.

BERENGARIA, QUEEN OF RICHARD I.—She is said somewhere to have been the only queen of England who never visited this country. What does this record mean, then?—

"London"—*Domina Berengaria Regina recepit in propria persona sua, anno iiii^{to} Regis Henrici tertii, post Translationem Beati Thome, mille marcas: et frater Walterus, monachus de Persenia, recepit mille marcas pro ea, in festo Omnium Sanctorum, anno v^{to} Regis ejusdem.*"

This is from the Memoranda Rolls, 5 Hen. III. The queen must, therefore, have received personally at the Exchequer, in July, 1220, 1,000 marks, and on All Saints' day, same year, sent a monk of the Cistercian Abbey of Persigne (in Maine) for another thousand. I believe Exchequer payments were only made at the Exchequer.

J. BAIN.

IRISH POPULAR BALLADS.—In "N. & Q.," 6th S. iii. 185, you allowed me to say a word on this subject. Now that the open organization of the Land League has been suppressed, may I record that there was published last year (1881) in Dublin a small 12mo. of sixteen pages, called *Lays of the Land League*, by T. D. S[ullivan]? This contains four songs: 1. "Murty Hynes"; 2. "Our Vow"; 3. "Plant the Branches"; 4. "Griffith's Valuation"; and "Hold the Harvest," by Fanny Parnell. These are all good examples of the historical nature of the Irish ballad—a point to which I drew attention as above. "Griffith's Valuation" being set to one of the Irish melodies, has become popular among the Irish in England, being frequently sung at their concerts and entertainments. Were I not afraid of encroaching upon your space, I would ask permission to reprint it in "N. & Q.," as subsequent events have shown that it may be regarded as in some respects prophetic. Can any one give me the history of *Harvey Duff*? It is an air with which newspaper readers have become familiar in consequence of the offence which it gives to the Royal Irish Constabulary, and of the arrests which have taken place on account of its being sung or whistled. Also, may it not be well to place on permanent record that the Land League newspaper, *United Ireland*, was seized by the Government on the publication of its nineteenth number, bearing date Dec. 17, 1881? JAMES BRITTEN.

Ilalworth.

DANISH FOLK-LORE.—I send you the following curiosities, gathered from a servant of this nationality, whose native place is on the border of Schleswig-Holstein:—

You are sure to be lucky if when starting on a journey you meet either a flock of sheep or a black cat.

If a crow caw near a house some dreadful calamity is sure to befall the inhabitants. She did not know we had those creatures in England; she thought they had been confined to Denmark!

Though there is no objection to sewing on a Sunday, yet it is very wicked to do so on Christmas Eve, when the day ought to be spent in burning candles to the three kings—this it is “holy” to do. I may add that the girl is a Lutheran, and the root of this idea stretches far beyond pre-Reformation times, down to the eldest of all idolatries, that worship of the sun-god which was pre-eminently rife in Scandinavia.

If I “come across” any further oddities of this kind I will report them if they seem worth it.

HERMENTRUDE.

[Thorpe's *Northern Mythology* should be consulted.]

MUMPING DAY.—St. Thomas's Day is known by this name in Lincolnshire, and the old widows are said to “go a-mumping” on that day. I think that I heard the same term in Herefordshire years ago, though the ordinary phrase in that part of the country was “going a-gooding.” Numbers of poor women duly observed the rites of “Mumping Day” on Dec. 21, 1881, in the county of Lincoln.

CUTHBERT BEDE.

ON THE WORKS OF MICHEL ANGELO.—

Bucconarroti! As Luther's daring spirit shook,
Even to its foundations, the belief of men
In things they had deem'd sacred; so the Arts forsook
With these beaten paths for others long forgotten,
And sought to learn from Truth the source of the sublime.

She was thy idol through long years of toil. And when
Her lessons had been learn'd, and with the flight of time

Guided by them came inspiration, it was then—
If to set forth joy, grief, love, hate, virtue, or crime—
Shown by thy hand in forms and features which express
More than we know or feel. For, like the eagle's ken,
Thy mind reach'd farther than ours; and thy works impress

With awe that makes the little that we know seem less.

RALPH N. JAMES.

“**FOOLS' PARADISE.**”—A writer in the *Athenæum*, Dec. 24, p. 846, seems to think that John Day is the first English writer who used these words. This is not correct; there are several earlier instances. N. Udall's translation of the *Apophthegmes of Erasmus*, 1542, contains at least two; see pp. 202 and 342 of the reprint, 1877. See also his *Paraphrase upon Luke* (1548):—

“For oft tymes we be afeard to beliene the thyng whiche we do rather then our liues, wishe to be true, as men fearyng leste we should cast our selves into some *fooles paradys*, or false ioye, wherof to be anon after deprived again.”—F. 193.

R. R.

Boston, Lincolnshire.

A MISPRINT.—“N. & Q.” has from time to time chronicled strange misprints. The following cutting should certainly be added to the number: “Bridal of Triermain, or the *Veal* of St. John, in 3 Cantos, 12mo. half bound, 1s., 1813.” The word italicized should, of course, be *Val*. I have culled

this beautiful error from a second-hand book catalogue which reached me very recently. I am too merciful at this happy season to mention the name of the gentleman who has issued it. If he should have detected it, I am sure he will have been as much amused as I was when I came upon it.

ANON.

“**PINCUSHION INN.**”—This title is not given in *The History of Signboards*. It is the name of an inn at Wyberton, near Boston, Lincolnshire.

CUTHBERT BEDE.

A PROVERB.—In *Mercurius Melancholicus*, under the date Sept., 1647, alluding to the trained bands and auxiliaries, is the following: “As wise as Waltham's calf, that went nine miles to suck a bull and came athirst.” EDWARD HAILSTONE.

CHRISTMAS DAY ON A SUNDAY.—If we give credence to the proverbs of particular days, we may this year look out for squalls:—

“If Christmas day on a Sunday fall,
A troublous winter we shall have all.”

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

A.D. 1881.—Do let us put on record in “N. & Q.,” which, I hold as an article of faith, is to survive all other printed matter, the following letter, addressed by E. S. D. to the *Spectator* of Dec. 31, 1881:—

“Is it worthy to be recorded in the last number of the *Spectator* for the year 1881 that this year is notable for the largest census ever taken in the British Islands, the largest Volunteer review ever held in the British Islands, the hottest day and the coldest ever scientifically recorded in England, the greatest number of comets ever seen in the same year in England, the highest high jump, the quickest quarter-mile run, and the largest score at cricket ever made by one batsman in one innings; the quickest sea-passage on record between England and Australia, and between England and North America?”

The editor adds, “It was also remarkable for the largest amount of ‘bore’ ever suffered by a civilized community,” and aptly observes that his correspondent “evidently touches life at a good many distinct points.”

W. E. B.

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.

COURTESY TITLES.—The eldest son of a peer above the rank of a viscount and enjoying more than one dignity is commonly known by courtesy under his father's second title. But what authority is there for an earl's eldest son assuming the title of a lord in conjunction with his family name, or being known, in fact, by courtesy under a title non-

existent, or in abeyance, or no longer belonging to the father?

To cite cases in point. The eldest son of the Earl of Lindsey is styled Lord Bertie, although the earldom is the sole title. The son and heir of the Earl of Devon, who is without a second title, since the Barony of Courtenay, if not still under attainder, would now be in abeyance, is styled Lord (not Viscount) Courtenay. The eldest son of the Earl of Huntingdon is known as Lord Hastings, although the earl has no second title, and the Barony of Haatings—that of 1461—is possessed by the Earl of Loudoun, while there is furthermore a second true Lord Hastings, actually known under this title, the holder of the honour created *temp.* Edward I. The Earl of Guilford's eldest son is known as Lord North, although the Barony of North, which fell into abeyance on the death of the third earl, who was also ninth Lord North, is now vested in the Baroness North, and the earl's only second title is that of Baron Guilford. On this fact, under the announcement of the third earl's death, in the *Annual Register* for 1802 (p. 504), I find the following comment:—

"If the present lord should marry and have a son, he would, by the courtesy of England, take the second title, which would be that of Guildford; a strange coincidence in the annals of heraldry, as in that case both father and son would bear the title of Guildford."

If there must be two Richmonds in the field, in the last-named case, perhaps, less confusion would ensue between a Lady North and a (by courtesy) Lord North than between two Lords Guilford. But again I ask, is the rule in regard to courtesy titles elastic enough to cover and justify such instances as those just quoted, and, if so, what precedent can be shown for it? H. W.

New Univ. Club.

FAMILY OF DARCY.—I want information about Henry Darcy, who lived in the time of King John. So far as I can make out, he was either brother or first cousin to Thomas, great-grandson to Norman Darcy, who came to England with the Conqueror. It is recorded of Henry that he died without children, and his property was divided amongst "sex pauperes sorores suas." I cannot, however, find any record either of his birth or death. I have by me a copy of a charter of Philip Darcy, bearing date 7 Edw. II., which Philip must have been (judging from the charter) some relation to the above Henry, but what I cannot say. I should be thankful for information not only about Henry, but the early history generally of the Darcy family. J. GOULTON CONSTABLE.

Walcot, Brigg.

"**YMPPE TREE.**"—What was meant by this term in the romance of *Sir Orpheo* in Ritson's *Metrical Romances*, ll. 67, 163, 377? *Ymppe* usually means a graft, but in the passages cited it must have been

intended to specify some tree more distinctly. Is it a mistaken rendering of Ital. *ginepro* or Span. *enebro*, a juniper? R. C. A. PRIOR.

HERALDRY: DIFFERENCING ARMS.—Geoffry, a second son, who died in 1478, charged his family coat of arms with the crescent for difference. There was no second son of any of his descendants who left male descendants any of whom are still in existence until a descendant, dying in 1712, left an elder son James and a second son John, lineal male descents from both of whom have continued to this day. How should the lineal male descendants of James and John respectively difference the family arms? Am I right in assuming that the descendants of James, the elder son, should continue to bear the crescent for difference, whilst the descendants of John, the second son, should charge a second crescent on the first? The son of John had also a second son Charles, whose descent, again, has continued in the male line. How should his descendants difference the arms—by charging a third crescent on the second? Ought these differences, if adopted, to be recorded in the College of Arms? J. H. J.

"**DANOTHY HALL.**"—Not far from Thirsk, in Yorkshire, stands a house marked on the Ordnance map as "Danothy Hall." Near this place I was located for eighteen months. It is an old, red-brick, roomy house, with double walls, now occupied by a farmer. A ghastly story was told me, in various versions, as to the origin of the name; the chief point being that there formerly lived here one Busby, whose servant, Dan. Otty (or Auty), was a coiner. Busby, discovering this, murdered him and appropriated the money. He in turn was found out by a maid-servant, whom he treated in the same way as he had previously served Dan. Otty; but everything coming to light, the aforesaid Busby died suddenly of asphyxia, in the presence of some avengers of the majesty of the law, at cross roads on the way to Topcliffe station. The place, a favourite meet for the hounds, is known now as "Busby Stoop." Can any one tell me where I can read a true account *in print*? I can find no trace of the execution of Busby in any criminal records. FRED. W. JOY, M.A.

Cathedral Library, Ely.

ST. EDMUND OF EAST ANGLIA.—At Toulouse are said to be preserved in a shrine of silver the remains of this prince, which, it is stated, were removed from his shrine at the dissolution of Bury Abbey and taken to the above city. Is there any historical or contemporary evidence of such removal? Perhaps, also, some correspondent familiar with Toulouse will kindly give particulars as to the location and condition of the shrine, and the tradition belonging thereto. N. S.

EARLY DATED BOOK-PLATE.—I have a book-plate with the inscription, "William Vndrill his Booke : 1633," surrounded by a border. I am told this is the earliest English dated book-plate known, and I shall be very glad to know if this is really the case.

F. R. ELLIS, M.A.

Wenlock Vicarage.

"WONDER."—Was *wonder* used as an adverb by English writers in the sixteenth century as *wunder* is in modern German? I believe Leland so uses it.

E. S. DODGSON.

Pitney House, Yeovil.

ROBERT LETTICE HOOPER, LORD CHIEF JUSTICE OF THE PROVINCE OF NEW YORK.—Is anything known of his personal history? He died (where?) in 1739. To what branch of the Hooper family did he belong?

R. P. H.

PUNISHMENT FOR HIGH TREASON TEMP. OLIVER CROMWELL.—It is said, and I believe truly, that during the time that Oliver Cromwell was supreme ruler of these nations the horrible high treason punishment was never put in force, but that culprits were hanged or beheaded without torture. Is there positive evidence of this?

ANON.

BARNABAS OLEY.—I shall be glad to receive any information as to the family of Barnabas Oley and his benefactions, in addition to the ordinary references.

J. T. F.

Bishop Hatfield's Hall, Durham.

THE GAME OF "PLATEPERE."—In Hilary Term, 7 Edw. I., a boy of ten years of age, William son of Peter the mason, playing with Robert son of William Russel, in the town of Newcastle-on-Tyne, at this game, in throwing his stone at the mark hit William Russel (the father) on the head and killed him. What sort of game was this? A boy of ten could not throw a very large stone, one would think. People seem to have been very easily killed in those days, perhaps from being insufficiently fed. Many instances could be given from the Assize Rolls, from which the above record is taken.

J. BAIN.

THE ROUFFIGNAC FAMILY.—Can any one tell me about the Rouffignac family of Languedoc? They were, I believe, Huguenots, and a section of them, after the revocation of the Edict of Nantes, fled to England, when some of them ultimately settled in Cornwall. At the same time, it seems, a portion of the family of the Kings of Yvetot fled to England, some of them also going to Geneva, I believe. The Vautier family, I understand, claim to be descendants of these titular kings. Also, can any one tell me of an English verse translation of Béranger's famous song "Le Roi d'Yvetot."

W. S. L. S.

"WAS CRUCIFIED, DEAD, AND BURIED."—Can another example be given of a similar use of the words *was dead* in the sense of "expired"? It can hardly be an adjective—"was a dead man," as this would be far too equivocal for an article of faith; nor can it be—"being dead," as this would require the transposition of the conjunction, thus: "was crucified, and being dead was buried." Similarly it cannot mean, "till he was dead," as this would need the use of the adverb *then* in the last clause, "He was crucified till he was dead, and then he was buried." It must mean, "He was crucified, [actually] died, and was buried," so that the adjective *dead* is used as a verb—"was dead" is "made dead."—"He was crucified, was deprived of life, and was buried." Your readers, no doubt, know that the word *dead* does not stand in the early forms of the creed, nor in the Oriental form. It is an innovation, and, as it appears to me, is a most objectionable way of stating an important fact.

E. COBHAM BREWER.

KING CANUTE.—Is there any historical or traditional authority for considering Canute the Great a parricide?

ACCURACY.

NUMISMATIC.—I have a sixpence of Victoria, 1840, which on the obverse is countermarked upon the neck of the bust with a circular stamp; lion walking, showing left cheek. Legend encircling it, "— Litada-Por-El-Gobierno." Wanted, an explanation of this stamp.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

BIRNIE OF BROOMHILL.—On the title-page of a book dated 1553, in my library, is a book-plate of the above family, viz., Gu., a fesse arg. between a bow and arrow in full draught in chief, and three men's legs couped at the thighs in fesse paleways of the second; crest, a lion's head erased gu.; motto, "Sapere aude incipe," and supported by two priests. "Burden sculp." Underneath is the autograph of R. Birnie, in a sixteenth century hand. Can any collector give me about the date of the book-plate? I could send the title-page for inspection, with other autographs of the family thereon, as it is quite loose.

EDWARD J. TAYLOR.

Bishopwearmouth.

FONTS OF THE RESTORATION PERIOD.—How is it that so many country church fonts bear dates of the early period of Charles II.'s reign? We meet with accounts of the old font stone being sold and replaced by a new one. Were the former ones damaged in the turmoil of the Civil Wars or during the Cromwellian régime, or were they afterwards considered desecrated on account of having been used by unordained ministers, and thereby unfitted for sacred uses?

CURIOSITY.

OLIVER CROMWELL'S MOTHER.—Is there in existence an original portrait of her? G. W.

CHARTERHOUSE SCHOOL.—It has been the custom here for at least 160 years to have a dinner of old Carthusians on Founder's Day, Dec. 12. We have a record of these festivities, sometimes in great detail. In 1727, amongst other things, it is stated that 130 flasks of claret were consumed, and that they cost 3s. 9d. each. I want to discover what the size of these flasks was. John Wesley was one of the stewards that year. They drank also five dozen of red port and white, at 1s. 6d., and two gallons of arrack.

CARTHUSIAN.

CHRISTMAS CARDS.—As the custom of sending Christmas cards has become so universal, would it not be well to place on record in "N. & Q." the date of its commencement? Has the custom obtained more than half a century?

CAROLINE FISHWICK.

AUTHORS OF QUOTATIONS WANTED.—

On a gravestone in the churchyard of an adjacent parish in Suffolk are inscribed the following lines, which scarcely seem to owe their origin to any local poet or to have come from the stonemason's book:—

"Far from these narrow scenes of night
Unbounded glories rise,
And realms of infinite delight,
Unknown to mortal eyes.
Fair distant land! could mortal eyes
But half its joys explore,
How would our spirits long to rise,
And dwell on earth no more!"

JOHN PICKFORD.

Newbourne Rectory, Woodbridge.

"Quas in locum protulit
Sole radiantior Luna." M. N. S.

"Suppmit Orator quas Rusticus edit ineptè."
Quoted by Jacques Bernard in the *Nouvelles de la République des Lettres*, Jan., 1709. W. E. BUCKLEY.

Replies.

A PROTESTANT INDULGENCE OF THE SEVENTEENTH CENTURY.

(6th S. iv. 464, 514.)

It will appear, I think, on reference to the text of the statutes, that some of your correspondents have drawn large inferences from inadequate premises. I will briefly state the effect of the enactments, so far as they illustrate the licence to Richard Cartwright and its confirmation by royal letters patent, as well as the extracts from episcopal act-books and parish registers.

The statute 25 Henry VIII., c. 21, entitled "The Act concerning Peter-pence and Dispensations," provides as follows:—

"Section 3. Neither the king nor any of his subjects shall sue to the Bishop of Rome for licences, &c.

"*Ibid.* The Archbishop of Canterbury shall have power to grant to the king all such licences, &c., as have been accustomed to be obtained at the see of Rome, and all other licences, &c., necessary for the honour of the king and the wealth of the realm.

"Section 4. The archbishop shall have power to grant to the king's subjects all manner licences, &c., for any cause whereof such licences, &c., have been accustomed to be had at the see of Rome, or by the authority thereof, or of any prelate of this realm.

"Section 6. No licence, &c., under this Act being of such importance that the tax of the expedition thereof at Rome extended to four pounds or above, shall be put in execution till confirmed by the king under the Great Seal and enrolled in Chancery; this act being sufficient warrant to the chancellor to confirm, by letters patent, in the king's name, the aforesaid writings under the archbishop's seal; and licences for which the tax at Rome was under four pounds shall pass by the archbishop's seal, and shall not of necessity be confirmed by the Great Seal, unless desired by the procurers.

"Section 15. This Act shall not be prejudicial to the Archbishop of York, or to any bishop or prelate of the realm; but they may lawfully dispense in all cases in which they were wont to dispense by the common law or custom of the realm afore the Act."

This Act of Henry VIII. is still in force, and, e. g., "special licences to marry at any convenient time or place" are granted under its authority, which is recognized in section 20 of the Marriage Act, 4 Geo. IV., c. 76.

The statute 5 Eliz., c. 5, entitled "An Act touching Politick Constitutions for the Maintenance of the Navy," provides as follows:—

"Section 15. (For the benefit and commodity of this realm to grow as well in maintenance of the navy as in sparing and increase of flesh victual of this realm) from Pentecost next it shall not be lawful to eat any flesh upon any days now usually observed as fish-days, or upon any Wednesday now newly limited to be observed as fish-day, on pain of forfeiture of three pounds for every offence, or three months' close imprisonment.

"Section 17. The prohibition is not to extend to any person having special licence, upon causes contained in the licence, and granted according to the laws of the realm.

"Section 18. The licence is to be void unless it contain a condition for payment to the poor men's box of the parish as follows: in the case of a lord of parliament or his wife, 26s. 8d.; of a knight or a knight's wife, 13s. 4d.; and of a person under that degree, 6s. 8d. yearly.

"Section 19. No licence is to extend to the eating of beef at any time of the year, or to the eating of veal from Michaelmas to 1st May.

"Section 20. Persons enforced, by reason of notorious sickness, for recovery of their health, to eat flesh shall be sufficiently licensed by the bishop of the diocese, or by the parson, vicar, or curate of the parish, &c.; the licence not to endure longer than the time of the sickness; and if the sickness continue above eight days after the licence granted, then the licence to be registered in the church-book.

"Section 23. Such persons as heretofore were or ought to be licensed, by reason of age or other cause, by order of the ecclesiastical laws, shall enjoy the same privilege and accustomed licences, anything in this Act notwithstanding.

"Sections 39, 40. And because no manner of person shall misjudge of the intent of this statute, limiting

orders to eat fish and to forbear eating of flesh, but that the same is purposely intended and meant politickly for the increase of fishermen and mariners, and repairing of port-towns and navigation, and not for any superstition to be maintained in the choice of meats: Be it enacted, that whosoever shall by preaching, teaching, writing, or open speech notify that any eating of fish or forbearing of flesh mentioned in this statute is of any necessity for the saving of the soul of man, or that it is the service of God otherwise than as other politick laws are and be, that then such persons shall be punished as spreaders of false news are and ought to be."

The Act was to continue for ten years, and these provisions were further continued from time to time, the last continuance Act being that of 16 Charles I. c. 4; and they were not removed from the statute book until repealed by the Statute Law Revision Act, 1863. It is probable that the licence to Richard Cartwright, as it was to have effect for a whole lifetime and to extend to guests, was one which would have cost at Rome more than four pounds, and therefore, according to the statute of Henry, *required* confirmation under the Great Seal; or it may be that, the point being doubtful, it was deemed prudent to have the confirmation.

It is obvious that the memoranda cited from episcopal act-books and parish registers have no reference to any exercise of ecclesiastical "discipline," or to "any superstition in the choice of meats," as if it were "of any necessity for the saving of the soul of man," or as if it were "the service of God"; but that they are merely records of licences granted under the authority of the law of the land, by which priests as well as laity were bound. It is further apparent that where confirmation was necessary under the Act of Henry VIII., it was not the king's "*personal* ratification and approval" that were to be obtained, but merely the perfunctory sealing by the chancellor in the king's name, under section 6.

R. R. DEES.

Wallend.

MEMORIES OF THE BATTLE OF TRAFALGAR (6th S. iv. 503).—The Christmas number of "N. & Q." contains an interesting account of the experience of the surgeon of the Tonnant during the battle. The following extract, from an account written by one of the lieutenants of that ship, may be acceptable by way of supplement to it, especially as showing the courage of the gallant fellows on whom it was the duty of the surgeon to operate:

"We had hoisted our colours before the action in four different places, at the ensign staff, peak, and in the fore and mainmast shrouds, that if one was shot away the others might be flying. A number of our fleet had done the same, and several of the enemy followed our example. The French admiral's ship, who so gallantly attempted to board us, had his hoisted in three places. One of our men, Fitzgerald, ran up his rigging and cut away one of them and placed it round his waist, and had nearly, after this daring exploit, reached his ship, when a rifleman

shot him and he fell between the two ships and was no more seen. The principal signalman, whose name was White, and captain of one of the guns on the poop, had his right great toe nearly severed from his foot. He deliberately took his knife and cut it away. He was desired to go below to the doctor. 'No, sir,' was his reply; 'I am not the fellow to go below for such a scratch as that; I wish to give the beggars,' meaning the enemy, 'a few more hard pills before I have done with them.' Saying this he bound his foot up in his neck-handkerchief and served out double allowance, until his carronade was dismounted by the carriage of it being shattered to pieces; he then hopped to another gun, where he amused himself at the Frenchman's expense until the action ceased. We had fought on nearly empty stomachs. At the time we began the action it was dinner time, i. e., twelve o'clock; a small proportion of cheese had been given out and half allowance of grog. During the latter part of the action the captain, who was lying on a cot in the purser's cabin, sent for me. On entering the cockpit I found fourteen men waiting amputation of either an arm or a leg. A marine, who had sailed with me in a former ship, was standing up as I passed, with his left arm hanging down. 'What's the matter, Connelly?' said I to him. 'Not much, sir,' replied he; 'I am only winged above my elbow, and I am waiting my turn to be lopped.' His arm was dreadfully shattered by a grape-shot. I regret to mention that out of sixteen amputations only two survived. This was in consequence of the motion of the ship during the gale. Their stumps broke out afresh, and it was impossible to stop the hæmorrhage. One of them, whose name was Smith, after his leg was taken off, heard the cheering on deck in consequence of another of the enemy striking her colours, and cheered also. The exertion he made burst the vessels, and before they could be again taken up he died."

The whole account is very interesting. The writer remarks that the disposition of the fleet before the action was soon made, and was as simple as possible, so that there could be no mistake.

"A cordon of frigates were ordered to repeat signals to us from the one nearest the shore, whilst we kept nearly out of sight of the land; and all our ships' sides were ordered to be painted yellow with black streaks, and the masts yellow."

He observes on their arrival at Spithead:—

"Some of the fleet had, we thought, made rather a show of their shot holes; but our commander declared that 'good wine needed no bush,' our shot holes, of which we had a good share, were painted over, and not perceptible at any distance."

VERNA.

STERNE'S "TRISTRAM SHANDY" (6th S. iv. 369).—1. "The elephant" refers to Uncle Toby's map of the siege of Namur, the title of which was presumably engraved on a cartouch, as was common in old maps, among the ornaments of which an elephant was introduced. Near this, on the margin or vacant space, certain historical or statistical documents seem to have been engraved. Speed's maps will supply several illustrations of this practice, e.g., Rutlandshire has two peacocks introduced; Nottinghamshire, two peacocks with cupids shooting at them with crossbows; Devonshire, two herons; Huntingdonshire, a hunter and a falconer;

Essex, two owls with two hounds barking at them ; the margin being filled with divers subjects relating to each county. Sterne may have seen a map with an elephant ; or if constructing an imaginary one he would adopt the prevailing fashion, and hit on the elephant by choice or chance.

2. "Their doctors," &c., are the partisans of the several theories as to the material of the stranger's nose. "'Tis a nose of parchment,' said the bandy-legged drummer, 'I heard it crackle.' 'Tis brass,' said the trumpeter. 'Tis made of fir,' said the master of the inn, 'I smell the turpentine.'" As Sterne sets these doctors, the Parchmentarians, Brassarians, and Turpentarians, in array against the Popish doctors, he was perhaps obliquely ridiculing the divers sectaries, like the Anabaptists of Münster, who sprang up in Germany and elsewhere in the sixteenth century.

3. "Didius," &c.—These are fictitious names of certain friends of the author, like Eugenius, by which appellation he designated his friend J. Hall Stevenson. See Ferriar's *Illustrations of Sterne*, chap. ii. p. 35, ed. 1798 ; p. 53, ed. 1812, and Sterne's preface, vol. iii. p. 87.

4. "The herb Hanea, of which Ælian relates such effects," is one of the many passages borrowed *verbatim* from Burton's *Anatomy of Melancholy*, in the second edition of which work it was first introduced (part iii. sect. 2, memb. 6, subs. 1). Burton took it from Ælian's *Natural History*, ix. 26, where, speaking of the shrub ἄγνος (the *Agnus castus*, a variety of the *Vitex*), he says: τοῦτόν τοι καὶ ἐν Θεσμοφόροις ἐν ταῖς στιβάσι τὰ γύναια τὰ Ἀττικά ὑποστόρνννται ἤδη δὲ καὶ ὀρμηῆς ἀφροδισίου κώλυμά ἐστι. Dioscorides and Galen state the same, and Pliny, *Nat. Hist.*, xxiv. 38, "Vitex, Græci lygon vocant, alii agnon, quoniam matronæ Thesphorriis Atheniensium castitatem custodientes his foliis cubitus sibi sternunt." The word "Hanea" seems to have been coined by Burton to represent the Greek ἀγνεία, chastity. I have not been able to find it in any dictionary or other work.

5. The reference here should be to vol. vii. p. 97 (not viii.), and in the original edition the name is Sequier, not Séguier. No author of this name is mentioned by Brunet, but there is no reason to doubt that some M. Sequier may have written an account of Auxerre. The only St. Maxima I can find is one martyred in Africa A.D. 258. There may have been another subsequently, as St. German died at Ravenna and was brought back to Auxerre in 448, after which the St. Maxima in question "came from Ravenna to touch the body." Is it possible that Sterne invented St. Maxima, or changed the name of some other saint to Maxima for the sake of introducing the joke that "she and St. Maximus were two of the greatest saints in the whole martyrology"? It is, perhaps, more probable that he was told of some local St. Maxima,

whose name suggested "the popping in with his St. Maximus," of which name there are many in the calendar.
W. E. BUCKLEY.

The sources of information usually referred to for notices of the Séguiers are French biographical dictionaries of an early date and the general histories of the Thirty Years' War. The more prominent members of the family appear to have been the Chancellor Pierre Séguier, the uncle of Cardinal Pierre de Bérulle ; the Advocate-General A. L. Séguier ; a Pierre Séguier, described as a religious enthusiast ; and John Séguier, the travelling botanist, and fellow labourer with the Marquis Massel.
F. PETER SÉQUIER.

Highgate Road, N. W.

"MARE" (THE SEA) AND WORDS FOR DEATH (6th S. iv. 268, 453, 497).—Your correspondent St. SWITHIN wishes to know why Bopp's derivation of *mare* from Sansk. *vári*, water, should be condemned. The reasons are not far to seek. The derivation is arbitrary, and not in analogy either with the history of the root or with sound philological deduction.

The labial aspirate *v* when initial in a root does not usually, if ever, change into a nasal. Ordinarily in the cognate tongues the *v* is preserved. Thus Sansk. *varsati* = Lat. *viginti*, Sansk. *vid* = Lat. *vid-uo*, Sansk. *vira* = Lat. *vir*, Ger. *wer*, &c.

In the Cymric, where initial mutations abound, *m* changes to *v*, never the reverse. Thus *Llan-vair*, the church of Mary, *Llan-figael*, the church of Michael.

The absence in Sanskrit and Greek of an equivalent for *mare*, as applied to the sea, is very significant, as I will endeavour to show.

The presence of the same radical word for the sea in all the Indo-European or Western Aryan nations indicates a common origin, and that the term was adopted under circumstances common to them all. The Eastern Aryans had their own term for the ocean, *samudra* ; but this amongst the wandering tribes in the north-west of India would naturally fall into disuse, and as their wanderings led them westward, into contact with large oceans, whether the Caspian, Black Sea, or Mediterranean, a new term would have to be coined or an old one adapted. With the exception of Bopp and his follower Dr. Wm. Smith, so far as I am aware, all writers on the subject—e.g. Fick, Pictet, and Max Müller—derive *mare* and its congeners and equivalents from the root *már*,* *sterben*, *verderben*, to die, perish. Hence, says Max Müller, "We can hardly doubt that their idea in applying this name to the sea (the Mediterranean) was the dead or stagnant water as opposed to the running

* See Fick, *Vergl. Wörterbuch*, i. 172, 392, 717 ; Pictet, *Orig. Indo-Européennes*, i. 110 ; Max Müller, *Lectures*, Second Series, 320.

streams (*Fœu vive*)"; as Fick puts it, *todtes Wasser*.

I concur in the derivation from the root *már*, but for the very opposite reason. It is true that Sansk. *mári*, doubtless a corruption of the root *már*, has the neuter signification of dying, perishing, but in its active or causative form, *mára-yati*, it carries the meaning of destruction, *occidere, zer-malmen, zerbrechen, &c.* Certainly the bright sparkling waters of the Mediterranean, especially where dashing upon the rocky coasts and isles of the *Ægean*, convey anything rather than the idea of *todtes Wasser*. Byron's notion of the ocean when amongst "the blue Symplegades" was more consonant with this derivation:—

"Man marks the earth with ruin—his control
Stops with the shore;—upon the watery plain
The wrecks are all thy deed," &c.

I conclude, therefore, that *mare* and its congeners, as applied to the ocean by all the Indo-European races except the Greeks, are derived from the root *már* in its active causative sense.

Máru in Sanskrit means an arid desert without water—a strange term to apply to the ever-moving active liquid sea. It would be *lucus à non lucendo* with a vengeance.

It is a singular phenomenon that the Greek language should be destitute of this expression; *μάρ-αινω* in the neuter sense, and *μάρ-ναιμι* in the active, seem to have a connexion with the root *már*, but never applied to the sea. The origin of *θάλασσα* is very obscure. The derivation from *δλς* is unsatisfactory. At all events, it seems to indicate that the Latin and Greek immigrations into Europe were distinct and separate, the former in some way connected with the Celts, Teutons, and Slavs.

J. A. PICTON.

Sandyknowe, Wavertree.

MODERN PROPHECIES: CAZOTTE (6th S. iv. 428).—A question as to the supposed prophecy of M. Cazotte appeared in "N. & Q.," 4th S. ii. 8, from MR. W. E. A. AXON, when he took his account of the anecdote in which it is related from the *Memoirs of Madame du Barrí*, vol. iv. p. 291, Lond., 1831. An answer from LORD ARTHUR RUSSELL was inserted at pp. 45-6, from which it appeared that the story first was published in the *Œuvres Posthumes* of La Harpe, vol. i., Par., 1806, and was a simple invention of his, which was stated in a MS. of La Harpe's own composition not published, but preserved by his executor M. Boulard. Further details were stated to be given in Benchot, *Journal de la Librairie*, p. 382, 1817; E. Fournier's *Esprit dans l'Histoire*, p. 251, note; Sainte-Beuve, *Causeries du Lundi*, vol. v. p. 110; and La Harpe's own account of "Cazotte's Prophecy," in Didot's *Biogr. Générale*, art. "Cazotte." The story may be read in English in Dr. Neale's *The Unseen World*, Night xi. pp. 192-8, Lond., 1853,

where some (insufficient) reasons for its being considered authentic are given. M. Jal states that Cazotte had nothing to do with it (*Dict. Crit.*, Par., 1872, "Cazotte"). ED. MARSHALL.

SNUFF-BOXES (6th S. iv. 445) in France have been sometimes used politically. Thus the Bonapartists, during the banishment of their chief to Elba, and while plotting his return, filled their boxes with violet-scented snuff, the violet being Napoleon's distinctive flower, and when offering a pinch would significantly inquire, "Do you love this perfume?" Talleyrand argued that snuff-taking was essential to all great politicians, as it gave them time for thought in answering awkward questions, while pretending only to indulge in a pinch; or a proper management of the box enabled them to adapt themselves to many temporary necessities of diplomacy. The author of the *Pinch of Snuff*, 1840, says:—

"Of the importance of snuff-boxes as a means of keeping up friendly relations with foreign powers, we need only quote, from the account of sums expended at the coronation of George IV., the following entry: 'Messrs. Bundell and Bridge, for snuff-boxes to foreign ministers, £8205 15 s.'"

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

ST. PAUL'S CATHEDRAL, A. D. 2199 (6th S. iv. 487, 517).—In the future index this query and reply should come under the head of "Thomas Lord Lyttelton." They awake the echoes of "N. & Q." of 1853, where SIR F. MADDEN asks almost the same question (1st S. viii. 33). It may interest your correspondents on this subject to know that, in my copy of *Letters of the late Lord Lyttelton* (two vols. bound in one; vol. i., sixth edition, 1783; vol. ii., 1782), the following manuscript note, in the handwriting of the late Thomas Samuel Jolliffe, is written on the fly-leaves:—

"26th Febr'y., 1786.

"Lord Westcote told me this day after dinner at my brothers in Argyll St, that he believed the letters published as his nephew's were spurious; and that the Executors of the late L^d Lyttelton (he is one) inserted an advertisement in the newspapers upon their first publication, to inform the world of their inauthenticity, which was answered from Glasgow with a declaration that certain indisputable proof of their being the genuine production of L^d Lyttelton's pen would shortly appear. But no such proof has appeared. Upon the production of the 2nd Vol. the Executors repeated their advertisement which never was answered. Lord Westcote also added that he believed the author of the letters in question was some person acquainted with his nephew, y^e late L^d Lytt^m from whose conversation were gathered materials for this work. My own personal knowledge of his Lordship inclines me to think this may be the Fact. The story of the extraordinary Sportsman in L^o 21, Page 141, Vol. 1, Lord Westcote added used to be told by the late Lord Gage as to have happened in Gloucestershire.

T. S. JOLLIFFE.

HYLTON.

Ammerdown, Badstock, Bath.

MISTLETOE AND CHRISTMAS (6th S. iv. 509).—Will it help Mr. MAYHEW to bear in mind that as the early Christian missionaries, with very questionable policy, associated the nativity of Christ with the old festival of Yule, so the mistletoe—probably from its healing virtues, specially, it has been said, in puerperal cases—was anciently sacred to Freya, the Saxon Vanna? It is not at all unlikely, therefore, that this plant was used to shelter and sanction the loves of youths and maidens in far pre-Christian ages. The sacredness of the mistletoe may have been derived from its being born and sprouting from the bark when the parent tree was in its winter decay. The word has by some been spelt *mis-tiltan* or *misseldine*, and derived from *mistl* (different) and *tan* (twig), it being, as Bacon says, “a plant utterly different from the plant whereon it groweth.” G. L. F.

MORANT, THE ESSEX TOPOGRAPHER (6th S. iv. 449).—In Thompson Cooper's *Biographical Dictionary*, 1873, is given (p. 882, s.n.) this brief notice of the learned antiquary:—

“Philip Morant, F.S.A., was born at St. Saviour's, Jersey, 6 Oct., 1700; and educated at Pembroke College, Oxford (M.A. 1724). He obtained successively several livings in Essex, the principal of which was that of St. Mary's, Colchester. He died in London, 25 Nov., 1770. Mr. Morant published the *History of Colchester*, folio, and the *History of Essex*, 2 vols. folio. He was also one of the compilers of the *Biographia Britannica*; and was appointed by the House of Peers to publish a copy of the rolls of Parliament, which work, at his death, devolved to his son-in-law, Mr. Astle.”

Cf. also Watt's *Bibl. Brit.*, “Authors,” vol. ii. p. 681, o. p., for a list of his works.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

If Mr. WALFORD will refer to Robert Watt's *Bibliotheca Britannica*, published in 1824, or Nichols's *Literary Anecdotes*, pp. 201-5, he will find a much longer account of Philip Morant and his works than is to be found in Allibone's *Dictionary*. Watt and Nichols both give the year 1770 as the date of Morant's death.

ARTHUR MYNOTT.

About three years ago I searched the parish register of Aldham, Essex, for Glascock or Glasscock, and I remember noticing at the time that Philip Morant was for some time vicar of the parish. His entries were clearly and carefully written, contrasting very favourably with the preceding and succeeding vicars.

J. L. GLASSCOCK, JUN.

He was born in 1700, and wrote his Christian name “Philippe.” He is mentioned in Chalmers's *Biographical Dictionary*, Didot's *Nouvelle Biographie Universelle*, Rose's *New Biographical Dictionary*, and Michaud's *Biographie Universelle*.

EDWARD H. MARSHALL, M.A.

GLASTONBURY, “THE TOWN OF OAKS” (6th S. iv. 329).—In spite of what Mr. MAYHEW urges, there is a good deal to be said in favour of the name Glastonbury being connected with the Cornu-British word *glastanen*, later on *glastan* = an oak. It would seem that for a considerable time, possibly till the reign of Egbert, the Cornu-Britons extended into a part of Somersetshire; and even after their conquest by the West Saxons it is not impossible that some of their names of places may have remained. The main argument against Glastonbury having this derivation is that all derivations composed of two distinct languages ought to be regarded with suspicion. *Bury* is Saxon, ergo, it may be urged, *glaston* ought to be Saxon also. But in Cornwall, not unfrequently, a combined English and Celtic root is to be found, e.g., Castle-an-Dinas, where *Castle* is English, *an* and *Dinas* are clearly Cornish. The argument of Avallon being used tells both ways, but I think more strongly for the oak derivation. Both point to a tree, i.e. “the Glastonbury thorn,” connected with the early legendary history of the town. Thus it seems that a word expressing the peculiarity of the town exists, meaning that peculiarity in a language which was most probably used by its ancient inhabitants, i.e. the Cornu-British. Why should we assume that such a word cannot be the origin of the name now used?

W. S. LACH-SZYRMA.

WHISKERS=MOUSTACHES (6th S. iv. 406).—I think Macaulay was quoting, and must have known the meaning of the word *whiskered*. The best passage I remember on the subject is the following:—

“My Beard I had once suffer'd to grow till it was about a quarter of a Yard long; but as I had both Scissars and Razors sufficient, I had cut it pretty short, except what grew on my upper Lip, which I had trimm'd into a large Pair of Mahometan Whiskers, such as I had seen worn by some Turks, who I saw at Sallee; for the Moors did not wear such, tho' the Turks did; of these Muschatoes or Whiskers, I will not say they were long enough to hang my Hat upon them; but they were of a Length and Shape monstrous enough, and such as in England would have pass'd for frightful.”—*Robinson Crusoe* (Golden Treasury edition), p. 152.

But we have only to look at a cat to know that whiskers and moustaches were once the same.

O. W. TANCOCK.

A SIN TO POINT AT THE MOON (6th S. iv. 407).—I find a superstition prevalent here which must be nearly akin to this; viz., that it is a sin to try to count the stars. Both superstitions have the same origin; nor can it be said that the worship of the sun, moon, and stars has quite died out in England, as long as many grave old gentlemen touch their hats, while little girls curtsy three times, to the new moon. At this period of extreme anxiety as to agricultural matters, I feel that it would be useless to remonstrate with my church-

warden for trying to catch sight of the new moon over his right shoulder; especially as he might possibly detect me in turning over my money three times at the same moment.

Schmeston, Sussex.

W. D. PARISH.

For a long time I have known a similar saying as to the new moon. Its longest form is this, heard from a pure Londoner of Welsh extraction, "It's so unlucky to look at the new moon through a glass that you should always shake the money in your pocket." But its local habitats, in some such form, are more extensive. From some other county—in all probability Devonshire—I have had it, It is unlucky to look at the new moon through a window, though not unlucky to look at it without an intervening medium. BR. NICHOLSON.

I was under the impression that my nurse, a Lincolnshire woman, warned me that some people said it was not right to stare at the stars; I now begin to think that the impropriety I was cautioned against may have been that of pointing at them. To point at a person is so often a sign of want of respect or of actual scorn, that it is not surprising it should be considered irreverent, and therefore wrong, to point at anything so intimately associated with our conceptions of the glory of God as the star-sown heavens.

ST. SWITHIN.

ANTIQUARY: ANTIQUARIAN (6th S. iv. 309).—*Antiquary* and *antiquarian* appear to have run side by side from the beginning of the seventeenth century. The former occurs in Grafton's *Chronicle*, vol. i. pt. vii., where Leland is spoken of as "the excellent *antiquary*." Here the meaning is properly a keeper of records or antiquities. Sir J. Ferne, in his *Blazon of Gentry*, 1586, p. 131, says, "What shoulde a poore *antiquarie* intermedle of so honourable a matter?" From this time the word is common. *Antiquarian* occurs in Holland's *Camden's Britannia*, 1637, p. 6, "I referre the matter full and whole to the Senate of *Antiquarians*, for to be decided"; and is found regularly since. Of late years *antiquarian* seems to have become more common than *antiquary*, but it certainly has not superseded it. I do not find any difference in the use of the two words, further than that *antiquary* appears to carry with it a more technical sense. XIT.

Bishop Warburton, writing to Hurd in a letter dated July 5, 1752, says:—

"You talk of Jackson's *Chronology*, on which occasion you quote a line of Mr. Pope, which he would have envied you the application of; and would certainly have drawn a new character of a *diving antiquarian* for the pleasure of applying this line to him."

Todd, in his second edition of Johnson (1827), says that "this word is improper, and is now rarely if at all used." In spite of Todd, how-

ever, the word is more frequently used in the present day than its fellow noun substantive *antiquary*. G. F. R. B.

Dr. Murray, or one of his readers, could probably give a full answer to C. M. I.'s question. As one of them, I am able to tell C. M. I. that Sir Walter Scott, who used the word *antiquary* as the title of one of the Waverley Novels in 1816, is found ten years later, in another of them (*Woodstock*), using the words *antiquary* and *antiquarian* (substantive) in the same paragraph.

C. T. B.

In 1778 Dr. Johnson wrote, "Percy's attention to poetry has given grace and splendour to his studies of antiquity. A mere antiquarian is a rugged being" (Boswell's *Life of Johnson*, ed. Routledge, 1867, ch. xxxvii. p. 338).

R. H. C. FITZHERBERT.

ENGLISH TRANSLATION OF "HORÆ B. VIRGINIS" (6th S. iv. 407).—Southwell is one of my favourite "sweet singers." Supposing these hymns to have been earlier pieces by him than any now extant, and allowing for the "woorde by woorde" necessities of translation, I must yet think—though one would like longer examples—that the rhythm is not sweet enough, and that the language is beneath his powers and feelings—especially in the "Stabat Mater." Could "mournfull moode" be his rendering of the "lacrymosa" of the agonized Mother, or even "passing doleful" of "dolorosa," or could he have translated those most beautiful first three lines by the three lines given? Neither are these hymns (*teste Grosart*) in the Stonyhurst MS.—one written under Southwell's superintendence and corrected by himself. But who "are said to point to Father Southwell as the author"? These words are over vague. Is it a tradition originating in the eighteenth century, or the guess of one in the nineteenth who has heard that Southwell was an Elizabethan Roman Catholic poet? I had written thus far when certain dates recurred to my memory. Southwell was tried in Feb., 1594/5, being then about thirty-three. Therefore, according to this un-golden legend, he must have written "Mary" in the collect for the queen three years before he was born!

BR. NICHOLSON.

THE GREAT GALE AT ST. HELENA, 1821.—(6th S. iv. 408).—The storm at St. Helena on May 5, 1821, when the Emperor Napoleon was on his death-bed, is thus mentioned in the *Journals of Sir Hudson Lowe*, edited by Mr. Forsyth, vol. iii. 287: "While he was dying a violent hurricane swept over the island, which shook many of the houses to their foundations, and tore up some of the largest trees."

EDWARD SOLLY.

The following extracts from Las Cases's *Memoirs of the Emperor Napoleon* (translation, Colburn

1836), vol. iv. pp. 386, 387, bear some relation to the subject of ANON.'s query. While in Belgium Las Cases received a letter from London, which ended thus, "It was on the 5th of May, at six o'clock in the evening, at the very instant when the gun was firing at sunset, that his [Napoleon's] great soul quitted the earth." Being in the habit of keeping a diary, says Las Cases,

"I hastened to turn to the 5th of May, to see where I was, what I had been doing, and what had happened to me at that fatal moment. And what should I find? *Sudden storm; shelter under a shed; awful clap of thunder.* Taking a ride, towards evening, in the country beyond Malines, the weather being delightful, there came on suddenly one of those summer storms, of such violence that I was obliged to seek shelter on horseback beneath a shed; and while in this situation there was a thunder-clap so tremendous that it seemed to be close to me. Alas! and what was passing elsewhere, at such a distance, at the same moment!"

W. G. STONE.

It is mentioned by Timbs among other omens in French history:—

"At the period of Napoleon's dissolution, on the 4th of May, 1821, the island of St. Helena was swept by a tremendous storm, which tore up almost all the trees about Longwood by the roots. The 5th was another day of tempests; and about six in the evening Napoleon pronounced *Tête d'armés* and expired."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Sir Walter Scott, in his *Life of Napoleon Bonaparte*, vol. ix. p. 298 (1827 edit.), has the following passage:—

"As if to mark a closing point of resemblance betwixt Cromwell and Napoleon, a dreadful tempest arose on the 4th May, which preceded the day that was to close the mortal existence of this extraordinary man. A willow which had been the exile's favourite, and under which he had often enjoyed the fresh breeze, was torn up by the hurricane, and almost all the trees about Longwood shared the same fate. The 5th of May came, amid wind and rain. Napoleon's passing spirit was deliriously engaged in a strife more terrible than that of the elements around."

See also Hodgson's *Life of Napoleon Bonaparte*, p. 604.

G. F. R. B.

CARDINAL MEZZOFANTI (6th S. iv. 512).—I have a copy of the Catalogue of the Library and also of the Italian translation of Russell's *Life of Cardinal Mezzofanti*, the frontispiece of which is an engraving from a bust by T. Giungi, in which an earring appears in the lobe of the right ear. If MR. SEYMOUR has not seen the book the latter part of the title may interest him:—

"Vita del Cardinale Giuseppe Mezzofanti e Memorie dei piu chiari poliglotti antichi e moderni, opera del Prof. Guglielmo Russell, ora dall' Inglese Recata in Italiano.—Accresciuta di Documenti. Bologna, 1859. Tipografia di G. Monti al Sole."

I saw Cardinal Mezzofanti in 1847, but do not remember any earrings, nor do I remember any on

the bas-relief over his tomb in the convent of Sant' Onofrio, at Rome. ESTE.
Birmingham.

THE BIRCH OF PARADISE (6th S. iv. 427).—Sir Walter Scott has the following annotation to the passage quoted by your correspondent:—

"The notion that the souls of the blest wear garlands, seems to be of Jewish origin. At least in the 'Maase-book,' there is a Rabbinical tradition to that effect."—See *Jewish Traditions, abridged from Buxtorf*, London, 1732, vol. ii. p. 19.

I quote from the *Ballad Minstrelsy of Scotland* (Bell & Daldy, 1871). F. C. BURKBECK TERRY.
Cardiff.

The stanzas, in a slightly different form from that given by your correspondent, occur in the ballad, "The Clerk's Twa Sons o' Owsenford," in *The Book of British Ballads*, edited by S. O. Hall:—

"The hallow days o' Yule were come,
And the nights were lang and mirk,
When in and cam' her ain twa sons,
And their hats made o' the birk.

It neither grew in syke nor ditch,
Nor yet in any shenuch;
But at the gates o' Paradise

That birk grew fair enouch."—P. 349.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"BEYOND THE CHURCH" (6th S. iv. 427).—The authorship of this anonymous novel is ascribed in Halkett and Laing's *Dictionary of the Anonymous and Pseudonymous Literature of Great Britain*, vol. i., to Frederick William Robinson.

J. C. H.

THE "FOURTH ESTATE" (6th S. iv. 428).—A passage in Carlyle's fifth lecture on *Heroes, Hero-Worship, and the Heroic in History*, 1841, makes Burke the author of this expression: "Burke said there were three Estates in Parliament, but in the Reporters' Gallery yonder, there sat a *fourth Estate* more important far than they all."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"LET ME LIGHT MY PIPE AT YOUR LADYSHIP'S EYES" (6th S. iv. 347).—Such an idea might occur independently to many minds. It is not very likely that the Irish labourer had read Mrs. Montagu's letter, or that either of them was acquainted with the two Latin lines,—

"Illius ex oculis, quum vult exurere divos,
Accendit geminas lampadas acer Amor,"

which are in Tibullus, bk. iv., *Carmen* ii. 5, 6, though the authorship of them is uncertain. In a somewhat similar strain Theocritus describes Cynisca blushing so deeply "that you might light a torch at her face"—*εὐμαρῶς κεν ἂν αὐτὰς καὶ λύχρον ἄψαις* (*Idyll.*, xiv. 23). A severe critic like Longinus might possibly regard these conceits

as instances of the τὸ ψυχρὸν (see sect. iv. of his *Treatise on the Sublime*, with which may be compared Aristotle, *Rhetoric*, iii. 3), though in behalf of the Sicilian poet it may be alleged that this idyl is written in imitation of the mimes of Sophron, and would therefore admit of such an expression, like the scene in 1 *Henry IV.*, III. iii., where Falstaff indulges in a rich vein of comic exaggeration about Bardolph's nose.

W. E. BUCKLEY.

THE HARE AN EASTER EMBLEM (6th S. iv. 388).—Perhaps the following notice of a curious custom obtaining at Hallaton, in Leicestershire, mentioned in Lewis's *Topographical Dictionary* (1840), *sub. voc.*, may interest your correspondent:—

"Hallaton is distinguished by a singular annual custom, which is thus described: on every Easter Monday the inhabitants meet on a piece of ground which was bequeathed to the use and benefit of the rector, who then provides two hare pies, a quantity of ale, and two dozen of penny loaves, to be scrambled for. Attempts have been made to put down this custom, and appropriate the bequest to charitable purposes; but so attached are the inhabitants to it, that these efforts have always failed, and on one occasion a riot was the result."—Vol. ii. 383.

In Blount's *Tenures of Land and Customs of Manors*, edited by W. C. Hazlitt (1874), is an account of the same custom, under "Hallaton, co. of Leicester"; but it is stated there that the pies are now made of veal and bacon instead of hare, and that a procession is made from the rectory to a place in the parish named Hare-Pie Bank.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A correspondent in *Willis's Current Notes* for March, 1856, says:—

"Blount observes, They have an ancient custom at Colleshill, in Warwickshire, that if the young men of the town can catch a hare, and bring it to the parson of the parish before ten of the clock on Easter Monday, the parson is bound to give them a calf's head, and a hundred of eggs for their breakfast, and a groat in money."

He asked for the origin of this singular custom, but no reply was given.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In German nurseries it is believed that Easter-eggs are laid by hares.

ST. SWITHIN.

POPULAR NAMES FOR THE COINAGE (6th S. iv. 327).—The earlier form of *taaster* or *tester* is *teston*, of which Cowel (in his *Interpreter of Law Terms*) says: "A sort of Money, which, among the French, did bear the value of 18. *Denar*. But in Henry the Eighth's time being made of Brass, lightly gilt with Silver, it was reduced to 12*d.*, and in the beginning of Edward the Sixth to 9*d.*, and afterwards to 6*d.*" *Tester* is found in Shakespeare, 2 *Hen. IV.* III. ii. 295-6: "Well said, i' faith,

Wart; thou'rt a good scab: hold, there's a *tester* for thee." Shakespeare has *testril* as well, *Tro. N. II.* iii. 32-5: "*Sir To.* Come on; there is sixpence for you: let's have a song. *Sir And.* There's a *testril* of me too: if one knight give a—." Halliwell and Nares have no reference to Shakespeare, *s.v.* F. C. BIRKBECK TERRY.
Cardiff.

NUMISMATIC: BAWBEE, WILLIAM AND MARY (6th S. iv. 389).—In answer to this query I beg to suggest that the halfpenny without "Fr." must be one of the spurious coinage of this reign with which the kingdoms were deluged. The style upon all the English gold and silver, the Scottish silver and Irish copper, true coinage, before the death of Queen Mary was "Guilielmus et Maria Dei Gratia Mag. Br. Fr. et Hib. Rex et Regina." On the English copper the reverse bears only "Britannia," with the date. After the death of the queen the Roman numerals were added to the king's name in the English gold and silver money, but the copper has "tertius" at length, while on the Scotch coins there is no numeral distinction. It is to be kept in mind that he was third of England, second of Scotland, and first of Great Britain and of Ireland. The copper and smaller silver coins of Scotland bore the legend "Nemo me," &c.

In 1698 there were large quantities of copper tokens, in imitation of the current halfpence, imported into Ireland from Scotland and the Continent, far exceeding the whole coinage of Ireland, intended for the withdrawal of the silver coinage in exchange, which caused the Lords Justices to issue, on August 13 of that year, a "proclamation forbidding importation of such false money under pain of being proceeded against according to utmost strictness and severity of the law." The excessive amount of the copper coinage had become so intolerable that on May 12, 1698, further coinage was forbidden for twelve months.

I have examined the five guinea (gold) of William and Mary, 1691; that of William, 1699; the half-crown of William, 1698, having "Mag. Br. Fr. et Hib.," for England; and the following Scotch (gold and silver) of William and Mary, 6*os.*, 1692; 4*os.*, 1694; 2*os.*, 1693; 1*os.*, 1691; 5*s.*, 1694; and of William, 4*os.*, 1695; 2*os.*, 1695; 1*os.*, 1695; 5*s.*, 1695,—all of which bear "Mag. Brit. Fr. et Hib.," and are in the Museum of the Society of Antiquaries, Scotland.

SETH WAIT.

A FENCING MATCH IN MARYLEBONE FIELDS, 1714 (6th S. iv. 445).—I subjoin a still more curious announcement (date August, 1723) of a match in Marylebone Fields. Women in those days claimed some rights not now generally clamoured for:—

"At the Boarded-House in Marybone Fields, to Morrow being Thursday, the 8th Day of August, will be performed an extraordinary Match at Boxing, between JOANNA HEYFIELD, of Newgate Market, Basket-Woman, and the CITY CHAMPIONESS, for Ten pounds Note. There has not been such a battle for these 20 Years past, and as these two Heroines are as brave and as bold as the ancient Amazons, the Spectators may expect abundance of Diversion and Satisfaction, from these Female Combatants. They will mount at the usual Hour, and the Company will be diverted with Cudgel-playing till they mount. Note a scholar of Mr. Figg, that challenged Mr. Stokes last Summer, fights Mr. Stokes's Scholar 6 Bouts at Staff for Three Guineas; the first Blood wins. The Weather stopt the Battle last Wednesday."

I shall be greatly indebted to any of your correspondents who may indicate to me any old views or newspaper cuttings relating to Marylebone Gardens, Cuper's Gardens, or Ranelagh.

J. ELIOT HODGKIN.

Richmond, Surrey.

THE "ADESTE FIDELES" (4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141, 160, 224; ii. 434, 487; iii. 49, 410; iv. 111).—Christmas time emboldens me to ask the favour of a repetition of my two questions, What is the origin (1) of the words, and (2) of the melody, of the *Adeste Fideles*? Of course it will be unnecessary to repeat what has already been written in "N. & Q." on the subject.

JAMES BRITTEN.

Isleworth.

SIR GEORGE GRIFFITH, KNT., OF WHICHMORE, SUFFOLK, AND BURTON AGNES, YORK (6th S. iv. 348, 452, 541).—A pedigree of the Skeffington family in the *Visitation of Leicestershire*, 1619, Harleian Society's edition, p. 110, gives "George Griffith de Wichmore" as having married Elizabeth, daughter of Thomas Skeffington and —, his wife, daughter of — Hasilrigge. This Thomas is stated to have been the third son of Sir William Skeffington, Knt., by Ann, his second wife, daughter of Sir John Digby, of Kettleby; also, Sir John, of London, Knt., the second son, is said to have married —, daughter and heiress of — Peck, and died without issue; the first son is not named. How is this? Would not Sir John be the first son and Thomas the second? and which of the two was the father of Elizabeth, the wife of Sir George Griffith, Knt.? I shall be glad to know the full names of the wives and their parents of both Thomas and Sir John Skeffington, Knt.

THOS. W. SKEVINGTON.

Toft Villa, Shipley, Yorks.

SIR RICHARD BINGHAM (6th S. iv. 513).—The portrait of Sir Richard Bingham, which still remains at Bingham's Melcombe, was exhibited at the National Portrait Exhibition in 1868 (see *Catalogue of the Third and Concluding Exhibition of National Portraits*, p. 131, No. 643). A long account of him will be found in Hutchins's *Dorset*,

last edition, vol. iv. p. 376; this, as well as the rest of the information there given relative to the Bingham family, was from the pen of the late Rev. C. W. Bingham, whose death, ere the last note from his pen had appeared in the pages of "N. & Q.," we have very recently had to deplore. It is only a few months ago that he told me he had sometimes contemplated writing a memoir of Sir Richard Bingham, adding that he knew more of his history than any one else. I think it is, therefore, pretty certain that no biography is already written. G. W. M.

MORRIS DANCERS (6th S. iv. 349, 524).—Queen Victoria succeeded her uncle William IV. on June 20, 1837. Very soon thereafter a great fair was held in Hyde Park. The exact date of this fair I have no clue to, and there is no mention of it in Haydn's *Dictionary of Dates*. But I was in the merry throng, and I saw at that fair two companies of morris dancers. They were spoken of at the time as "London roughs," but I am prepared to say at this moment, from my remembrance of their style and demeanour, that they were real country cousins, and surpassed all possible London roughs in naturalness of movement and true rustic grace. I remember that one company had short staves, that were crossed and clashed at intervals in the dance; and the other company had white handkerchiefs, with which similar movements were made. I was too young to ask what counties or districts these companies represented, but not too young to take the pretty pictures they made into my heart and my memory, where they still abide.

SHIRLEY HIBBERD.

THE EARLS OF CHESTER AND HUGH DESPENSER (6th S. iv. 428).—The manor of Alkborough, in the north of Lincolnshire, was part of the possessions of Lucy, Countess of Chester, wife of Ivo Taibois, and from her descended to Ralph, Earl of Chester. This Ralph, called "De Blundeville," died in the year 1132. We find in the Hundred Rolls that this earl possessed the whole village of Alkborough, but that during his lifetime he gave half the village to Hugh Despenser. May not Ralph, Earl of Chester, have given to Hugh Despenser possessions in addition to the half of Alkborough? Has W. G. D. F. ever studied the Hundred Rolls? J. GOULTON CONSTABLE.

Walcot, Brigg.

SLOPING CHURCH FLOORS (6th S. iii. 228, 392, 417, 477; iv. 37, 173, 473).—The floor of All Saints' Church, Binfield, Berks, slopes from west to east. There is a step down into the chancel. I may add that there still remains, attached to the pulpit, which bears the date 1628, a curious wrought-iron bracket and hour-glass.

W. L. NASH.

"SINGLE SPEECH HAMILTON" AND JUNIUS'S LETTERS (6th S. iv. 425).—Single Speech Hamilton once confessed to an intimate friend "that he could have written better papers than those of Junius." At another time, when a particular passage was imputed to him, he flew into a passion, and protested that "if he had written such a passage as that, he should have thought he had forfeited all pretensions to good taste or composition for ever" (See *Ed. Rev.*, Oct. 1829, p. 165).

WM. FREELOVE.

Bury St. Edmunds.

AUTHORS OF BOOKS WANTED (6th S. iv. 538).—

Systema Agriculturæ.—In *Loewdes* (Bohn) I find, *sub nomine*, "Worlidge, John. *Systema Agriculturæ*, the *Mystery of Husbandry Discovered*, by J. W. Lond., 1699, folio, cuts. An esteemed work. Lond., 1676, folio," and some later editions. MARS DENIQUE.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 489).—

"Gigantic daughter of the West!"

Alfred Tennyson: published in the *Examiner*, 1852, under the signature "Merlin."

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

Miscellaneous.

NOTES ON BOOKS, &c.

The Holy Bible. With an Explanatory and Critical Commentary and a Revision of the Translation. By Bishops and Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. Vol. X., being Vol. IV. of New Testament. (Murray.)

ALL who enjoyed the advantage of being personally acquainted with the late Lord Ossington (better known, perhaps, as Mr. Speaker Denison) must experience a feeling of deep regret that that kindly and accomplished man was not spared to see the successful completion of this great work, which owes its original conception to his intelligent foresight. There now lies before us the tenth and final volume of a commentary, the merits of which have been recognized not by Churchmen only, but by intelligent Christian scholars of all denominations. The idea on which this commentary is founded is an admirable one; and, thanks to the liberality of the publisher and the judicious selection of the band of eminent biblical scholars to whom the carrying out of the suggestion of Lord Ossington was eventually entrusted, the result is a work which we venture to predict must shortly find a place not only on the library shelves of every professed theologian, but also on those of all well-educated and thoughtful students of Holy Scripture. The great importance of the suggestion of the proposed commentary was immediately recognized, and much time was devoted to considering the manner in which it might be most effectually carried out. The reader of the preface by which Canon Cook, the general editor, introduces the present volume will see how wisely employed were the eight years which elapsed between the original conception and the publication of the first volume. When that volume did appear, it met with a reception from the religious press of the whole country—not only of the Established Church, but of that of all denominations—which marked the Bible with the Speaker's Commentary as one of the greatest successes of

the day. We therefore most heartily congratulate Canon Cook, his distinguished band of commentators, and Mr. Murray on having brought this important work to so happy a conclusion.

The Haigs of Bemersyde: a Family History. By John Russell. (Blackwood & Sons.)

SCOTTISH literature is rich in family histories. The records of the sister kingdom are less ancient than ours, but they have been more thoroughly overhauled, and the charter-rooms of her great nobles have given up their contents in a generous fashion, which we long to see imitated on this side of the Border. But few men of letters, however, are fitted for writing a continuous family chronicle, and so it has come to pass that while a few of the Scottish family histories are works of which any nation might be justly proud, others are about the most unmitigated trash that has ever been given to the printing press. We cannot be too thankful that the duty of compiling a chronicle of the lairds of Bemersyde has fallen into good hands. Mr. Russell knows the history of Scotland well—far too well, indeed, to encumber his pages with anything beyond the necessary threads of current events by which the lives of the successive lairds are made intelligible. How old the race of Haig may be and how long it has been settled at Bemersyde are facts which we shall never be able to settle. The darkness of the early time is upon them, and it is almost impossible that any future discovery of evidence should enable any future inquirer to carry back the genealogy to an earlier date than Mr. Russell has done. This darkness was, however, no hindrance to the antiquarian dreamers of former generations. They boldly asserted a Pictish origin for the house of Haig, and their dreams, or falsehoods, have been servilely followed by those who have been engaged in the manufacture of genealogical books of reference in quite modern times. We trust, now that the pedigree of one of the very oldest houses in Scotland has been put on a thoroughly historical basis, we shall hear no more of these Picts. They have been to the antiquaries of Scotland as great a mare as the Julian line has proved to the pedigree-makers of Italy. It is quite as impossible to trace any existing house up to one as to the other. Scepticism is ever useful in matters genealogical, but in this, as in other sciences, it may be carried too far. It by no means follows because Petrus de Haga, who flourished circa 1150-1200, is the first of the family of whom we have authentic evidence, that he was the founder of the race. In all probability he was not; but who were beyond him is mere conjecture. Mr. Russell is so well armed at all points in the history of the house he has studied that we are sorry to call his conclusions in question on any point whatever. We must do so, however, as to the derivation of the name. It is, as he well knows, a form of *haga*, *hæge*, a fence or a fenced enclosure. He would derive the family name from *La Hagwe*, in Normandy, as he says, "No place bearing this name is to be found either in Scotland or England." This is clearly an error. There are two places called Haigh in the parish of Darton, in Yorkshire, and a house called Hague Hall in the parish of Kirby, in the same county. A search through the topographical literature of the north of England would furnish us with many more examples. It is much more probable that the first Haig took his name from some one of these English Haighs than that he came from far-off Normandy. Is it, however, needful to entertain either of these almost gratuitous fancies? May not the first Peter, or his unknown ancestor who had the name given to him, have received it from the fenced enclosure of his own dwelling at Bemersyde?

The Chronicles of the Collegiate Church or Free Chapel of All Saints, Derby. By the Rev. J. Charles Cox and W. H. St. John Hope, B.A. Illustrated by George Bailey. (Bemrose & Sons.)

Mr. Cox has been too long engaged in looking at churches and describing them not to know how to make the most of so good a brief as has been put into his hands and into the hands of his junior, Mr. Hope. To say that they have made the best of their case is to say no more than was to be expected. In truth, we have rarely seen so excellent a monograph as this, and the only regret that comes upon us as we read the book is that All Saints' Church, Derby, in its present state is not more worthy of so exhaustive a volume as Mr. Cox has managed to produce upon the *ideal* church, which the present composite edifice stands for. As for the fabric itself, its early history is a perfect blank. The authors of this volume have found almost nothing about it. They cannot tell when the magnificent tower (which is the leading feature of the structure) was begun or finished; but it seems probable that it was built in the sixteenth century, and, if so, it is one of the most successful Tudor towers in England. The nave and aisles, which were at one time the natural appendages—if the expression may be allowed—were pulled down in 1728 in the most audacious manner by a certain Dr. Hutchinson, a grandson of Bishop Hacket, who in an evil hour had been elected minister of the church by the incorporation a short time before. This high-handed gentleman seems to have carried things his own way by sheer impudence, and we have a most extraordinary story of his proceedings in the destruction of the old church and the erection of the new in this volume. Nothing but the mass of masonry and its great height appear to have saved the very tower from demolition at the hands of this autocratic church restorer. The Puritans—those convenient persons for laying the sins of our forefathers upon—are credited with the destruction of the chancel, the smashing of the stained glass, and a great deal else in the way of vandalism; but the doctor of divinity with episcopal blood in his veins outdid all the Puritans of his own or any former time. Great difficulty was experienced in getting together the money for building the new edifice, and it seems that the expedient, supposed to be of modern invention, of sending circulars to all *likely* persons was resorted to, and that even Sir Robert Walpole and Sir Isaac Newton were among those who were induced to send subscriptions. The carrying out of the architect's designs and the rebuilding of the church on new lines was a much more successful achievement than might have been expected, for the story of squabbling and quarrelling is more than ordinarily discreditable to most of those concerned; and some care must have been taken to preserve the principal monuments which were in the old church, and which have been transferred to the new one. By far the most curious of these is the unique wooden effigy and part of the tomb of one of the canons who served the church before the suppression and spoliation of conventual and collegiate establishments by Henry VIII. The chapter on the bells of the church is very well put together, and really worth reading by other than merely local antiquaries; and the churchwardens' accounts and books of orders have a value and interest for those who know how to read between the lines. The volume is splendidly got up, and the illustrations are excellent and reflect the highest credit upon the artistic skill of Messrs. Bemrose & Sons, whose lithographs of Mr. Bailey's drawings it would be very difficult to surpass. We have very rarely, if ever, seen more exquisite specimens of lithography than are to be found among the ornaments from the bells in plate xvi. In the

happy combination of softness of tone, distinctness of outline, and delicacy of colour, it would be difficult to match them. The publishers are to be congratulated on the appearance of this splendid volume: a book which is likely to help on materially the new fashion—happily on the increase—of getting together all the information that is to be collected on the history of a parish church and printing it for the behoof of posterity. What would not some of us give if our ancestors had done this kind of thing for us five hundred years ago?

THE Rev. F. St. John Thackeray has reprinted in a neat quarto volume the papers on *Eton College Library* which he recently contributed to our columns. A photograph of the library, and a few additional notes, including one on the Pote collection of Oriental MSS., have been added. It cannot but form a pleasant reminiscence to Etonians past and present.

MR. BENTLEY is about to issue a new edition of Miss Ferrier's novels. *Marriage* is the first instalment, the whole of the omissions in previous reprints being now given.

AMONG their forthcoming publications, Dumolard Brothers, of Milan, announce the second volume of De Rossi, *La Meteorologia Endogena*, with plates and lithographs, forming No. xxxi. of the International Scientific Series; also a study by Prof. Panci, *Omara e Dante: Schiller e il Dramma*; and a small work, likely to be of use to the tourist as well as the archaeologist, Bazzero, *Le Armee Antiche nel Museo Patrio di Archeologia in Milano*.

LORD FITZARDINGE has given his consent to the very valuable MSS. of John Smythe, the antiquary, written in the early part of the seventeenth century, and the ancient MS. register of the Abbey of St. Augustine, at Bristol, which are preserved in the muniment room at Berkeley Castle, being printed by the Bristol and Gloucestershire Archaeological Society. They will be edited by Sir John Maclean, F.S.A.

Notices to Correspondents.

MR. R. POOLE HOOPER writes:—"I am collecting materials for a pedigree of the Hooper family. Will your correspondent the Rev. Richard Hooper, of Upton Rectory, and Mr. James Hooper, of Denmark Hill, give me any aid in the matter?"

FIRMUS ET FIDELIS.—You will find the legend in Swainson's *Weather Folk-lore*, or Brand's *Popular Antiquities*, vol. i. p. 375 (Bohn's edition).

R. F. FOLLETT.—The words of the song were given, in response to K. P. D. E.'s query, in "N. & Q." for Nov. 5.

W. B. C.—The term is very common in the sense you mention.

G. H. W. H.—The *Clergy List* mentions no such chapel.

J. L. F.—Look out the word in any Latin dictionary.

CORRIGENDUM.—8th S. iv. 545, col. 2, l. 18 from bottom, for "Statesman" read *Statemen*.

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.

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LONDON, SATURDAY, JANUARY 14, 1882.

CONTENTS.—N° 107.

NOTES:—The Story of Lillo's "Fatal Curiosity," 21—English Roman Catholic Martyrs, 22—The "Catholicism Anglicanum," 24—Philip Jones, 1588—Misprints—Longevity of Professional Men—"Return of Members of Parliament," &c. 25—Mæmories of Ecumenical Councils—A Memorial Tablet—"Railway"—The Philological Society's New English Dictionary, 26.

QUERIES:—Dove-tail—Borwell's "Johnson," 26—Fry's "Pantographia"—Ecclesiastical Plate—Sir A. Leslie—The Irish Saints—Garrick and Junius—Old Scottish Ballad—The Yardleys of England—"The Task" of a Parish, 27—Heloe—Frank Pledge—Ritson's Letters to J. C. Walker—Col. Peter Beckford—"Racial"—Milton a Freethinker—The Kings of Cornwall—"Straight as a loitch"—"Art"—Authors Wanted, 28.

REPLIES:—Charles II.'s Hiding-Places, 28—Hare, Baron of Coleraine, 29—Anstey Family, 30—Wray—Udall—John Tupling, 31—Toads Poisonous?—"Tin"—Money—Heine's "English Fragments"—Song of Solomon, 32—Nishan-I-Imtiaz—Dividing Copy—Whig and Tory—Henry VIII. and the Farmers—"Chaise Marine"—"Remillion"—"Helgham," 33—Anthony—Effervescing Drinks—"Roarer"—West's Portrait of Byron—"Century" White, 34—"Medicus curat," &c.—Tallis—St. Luke xliii. 15, 35—"Drowe"—Episcopal Wig—"Paris de Hastrinello"—Mary Queen of Scots—Portrait of W. Irving—Siege of Chepatoz—Painting of the Flight into Egypt—"Too too," 36—"Sate"—Statue at Brasenose College—Privy Council—Boon-Days—Indigenous Trees of Britain, 37—Cordiner's "Antiquities," &c.—T. Dentell, R.A.—"Boah"—"Manchet Loaf," 38—"Diary of an Irish Gentleman"—"Rock of Ages"—"John Dory"—Fencing Match—Authors Wanted, 39.

NOTES ON BOOKS:—Tuer's "Bartolozi"—Smith's "Old Yorkshire"—Cotton's "Bromsgrove Church," &c.

Notices to Correspondents, &c.

Notes.

THE STORY OF LILLO'S "FATAL CUBIOSITY."*

The *Neue Freie Presse* of Vienna, early in June, 1880, gave currency to the following narrative of crime:—

"Fifteen years ago a young Viennese parted from his mother and two brothers to seek his fortune in America. No news ever came of him; he was supposed to be dead, and lamented as such. Last month, however, the two brothers received the visit of a stranger who was no other than the supposed defunct. The delight of the recognition may be imagined, and we may be sure that it was not diminished when the wanderer spread out on the table before his brothers' eyes the 300,000 florins which he had brought back with him from America. They would not, however, keep their recovered brother exclusively to themselves, and told him that their mother kept an inn in a neighbouring village. It was agreed that the long-lost son should not at once reveal himself to his mother, but should first go to the place *incognito*, and that then, after he had spent two days under his mother's roof, his brothers should rejoin him there to witness his revelation of himself to his mother, and celebrate the reunion of the family by an impromptu festival. But the fifteen years of absence

had so changed the son that his mother did not recognise him, and when, before going to his room for the night, the young man begged his hosts to take charge of his 300,000 florins for him, she had no idea who it was that reposed in her such extraordinary trust. Never in her life had she seen such a mass of gold; she could not sleep for the demon of cupidity gnawing at her heart, and yielding at last to the temptation, she took a razor, crept up to the traveller's room, and severed his carotid artery with a single stroke. The body she concealed in a corner of the cellar. Two days afterwards the brothers arrived, and asked if a strange traveller had not come to the inn. The mother grew horribly pale, and, pressed by questions, ended by a full confession. When told who had been her victim, she ran to deliver herself to justice, crying out in the midst of her sobs, 'Kill me, miserable that I am; I have murdered my son!'

It will strike those who are familiar with a once famous, but now almost forgotten, play, that this is the exact plot of George Lillo's *Fatal Curiosity*.

Lillo's piece was first performed at the Little Theatre in the Haymarket in 1736, and in the following year it was printed as "a true tragedy of three acts." It was frequently acted, and in 1782 George Colman brought out an adaptation of it. In 1784 another adaptation was produced at Covent Garden. It was from the pen of Henry Mackenzie, who prefixed the title of *The Shipwreck* to that given by Lillo. The play was the subject of high praise by James Harris, who, in his *Philological Inquiries*, says, that in this tragedy we find the model of a perfect fable, of which he gives the following analysis:—

"A long-lost son, returning home unexpectedly, finds his parents alive, but perishing with indigence. The young man, whom, from his long absence, his parents never expected, discovers himself first to an amiable friend, his long-loved Charlotte, and with her conceals the manner how to discover himself to his parents. It is agreed he should go to their house, and there remain unknown till Charlotte should arrive and make the happy discovery. He goes thither accordingly; and having, by a letter of Charlotte's, been admitted, converses, though unknown, both with father and mother, and beholds their misery with filial affection; complains at length he was fatigued (which, in fact, he really was), and begs he may be admitted for a while to repose. Retiring, he delivers a casket to his mother, and tells her it is a deposit she must guard till he wakes. Curiosity tempts her to open the casket, where she is dazzled with the splendour of innumerable jewels. Objects so alluring suggest bad ideas, and poverty soon gives to those ideas a sanction. Black as they are, she communicates them to her husband, who, at first reluctant, is at length persuaded, and, for the sake of the jewels, stabs the stranger while he sleeps. The fatal murder is perpetrated, or at least but barely perpetrated, when Charlotte arrives, full of joy, to inform them that the stranger within their walls was their long-lost son."

To this analysis Mr. Harris adds:—

"It is no small praise to this affecting fable that it so much resembles the *Œdipus Tyrannus* of Sophocles. In both tragedies, that which apparently leads to joy, leads in its completion to misery; both tragedies concur in the horror of their discoveries; and both in those great outlines of a truly tragic revolution, where (according to

* The chief sources of information consulted have been *Biographia Dramatica*, by David Erskine Baker, Isaac Reed, and Stephen Jones, London, 1812, 3 vols.; *Bibliotheca Cornubiensis*, by George Clement Boase and William Frideaux Courtney, London, 1874, 2 vols.

the nervous sentiment of Lillo himself) we see the two extremes of life,—

The highest happiness and deepest woe,
With all the sharp and bitter aggravations
Of such a vast transition."

It was this eulogy which led both Colman and Mackenzie to avail themselves of the beauties of the piece whilst endeavouring to remove its blemishes. Lillo, it will be seen, calls it a true tragedy. In fact his play was founded upon a pamphlet called,—

"Newes from Paris in Cornwall, of a most bloody and unexampled Murder, very lately committed by a Father on his own Sonne (who was lately returned from the Indies), at the Instigation of a merciless Stepmother, Together with their several most wretched Endes; being all performed in the Month of September last, Anno 1618." 4to. B. L.

The only copy known of this tract is in the Bodleian Library. The event is recorded also in William Sanderson's *Compleat History of the Lives and Reigns of Mary, Queen of Scotland, and of her Son James* (London, 1656), and in Thomas Frankland's *Annals of James I. and Charles I.* (London, 1681). From the last named Baker, in his *Biographia Dramatica*, gives the following quotation:—

"The father had been blessed with ample possessions and fruitful issue, unhappy only in a younger son; who, taking liberty from his father's bounty, and with a crew of like condition, that were wearied on land, they went roving to sea; and, in a small vessel, southward, took booty from all whom they could master, and so increasing force and wealth, ventured on a Turkoman in the Straits; but by mischance their own powder fired themselves; and our gallant, trusting to his skillful swimming, got ashore upon Rhodes, with the best of his jewels about him, where offering some to sale to a Jew, who knew them to be the governor's of Algier, he was apprehended, and as a pirate sentenced to the gallies amongst other Christians, whose miserable slavery made them all studious of freedom; and with wit and valour took opportunity and means to murder some officers, got aboard of an English ship, and came safe to London, where His Majesty and some skill made him servant to a surgeon, and sudden preferment to the East Indies, there by this means he got money, with which returning back, he designed himself for his native county, Cornwall; and in a small ship from London, sailing to the west, was cast away upon the coast; but his excellent skill in swimming, and former fate to boot, brought safe to shore; where, since his fifteen years absence, his father's former fortunes much decayed, now retired him not far off to a country habitation, in debt and danger.

"His sister he finds married to a mercer, a meaner match than her birth promised; to her at first appears a poor stranger, but in private reveals himself, and withal what jewels and gold he had concealed in a bow-case about him; and concluded, that the next day he intended to appear to his parents, and to keep his disguise till she and her husband should meet, and make their common joy complete.

"Being come to his parents, his humble behaviour, suitable to his suit of clothes, melted the old couple to so much compassion, as to give him covering from the cold season under their outward roof; and by degrees his travelling tales, told with passion to the aged people, made him their guest so long, by the kitchen fire, that the husband took leave and went to bed; and soon after

his true stories working compassion on the weaker vessel, she wept, and so did he; but compassionate of her tears, he comforted her with a piece of gold, which gave assurance that he deserved a lodging, to which she brought him; and being in bed, shewed her his girdled wealth, which he said was sufficient to relieve her husband's wants, to spare himself; and being very weary, fell fast asleep. The wife, tempted with the golden bait of what she had, and eager of enjoying all, awaked her husband with this news, and her contrivance what to do; and, though with horrid apprehensions he oft refused, yet her puling fondness (Eve's enchantments) moved him to consent, and rise to be master of all, and both of them to murder the man; which instantly they did, covering the corpse under the clothes till opportunity to convey it out of the way. The early morning hastens the sister to her father's house, where she, with signs of joy, inquires for a sailor that should lodge there the last night: the parents slightly denied to have seen any such, until she told them it was her lost brother; by that assured scar upon his arm, cut with a sword in his youth, she knew him, and were all resolved this morning to meet there and be merry.

"The father hastily runs up, finds the mark, and, with horrid regret of this monstrous murder of his own son, with the same knife cut his own throat.

"The wife went up to consult with him, where, in a most strange manner beholding them both in blood, wild and aghast, with the instrument at hand, readily rips up her own belly till the guts tumbled out. The daughter, doubting the delay of their absence, searches for them all, whom she found out too soon, with the sad sight of this scene; and being overcome with horror and amazement of the deluge of destruction, she sank down and died; the fatal end of that family.

"The truth of which was frequently known, and flew to court in this guise; but the imprinted relation conceals their names, in favour to some neighbours of repute, and akin to that family.

"The same sense makes me silent also."

Dunlop mentions the same story as told by Vincenzo Rota in one of the late *novelle*, written early in the last century but not printed until 1794. Here the murder is located at Brescia. Dunlop mentions another version, where the tragedy is said to have happened at a Norman inn. He also states that Werner's *Twenty-fourth of February* is founded on a similar incident.

Lillo's play has been both printed in Germany and translated into German in the last century. These circumstances seem to warrant us in supposing that the Viennese horror is due to the ingenuity of some purveyor of news, who, for motives best known to himself, but still not difficult to guess at, has passed off an old tragedy as police news.

How accurately he had gauged the public taste may be judged from the fact that his story was copied in a great number of newspapers in Europe and America. London, Philadelphia, Manchester, and Constantinople were alike interested.

But had the pamphlet on which Lillo bases his plot any foundation in fact? The Cornish historians are not, indeed, silent upon the subject; but all rest their case upon the pamphlet, which has all the air of one of those imaginative news

letters in which the writer draws upon his fancy for his facts. If this surmise be correct, it must be admitted that in this case his imagination has served him well. WILLIAM E. A. AXON.
Fen Bank, Higher Broughton, Manchester.

ENGLISH ROMAN CATHOLIC MARTYRS,
1535-1681.

Names of the 353 English Roman Catholic martyrs, from a MS. headed "Catalogus Servorum Dei ex processu Ordinario Westmonasteriensi," which was sent to Rome by the English Roman Catholic hierarchy in 1880:—

In 1535.

- | | |
|---|----------------|
| 1. Joannes Houghton | } Carthusiani. |
| 2. Augustinus Webster | |
| 3. Robertus Laurence | } Carthusiani. |
| 4. Ricardus Reynolds, Ordinarius Sanctæ Birgittæ. | |
| 5. Gulielmus Exmew | } Carthusiani. |
| 6. Humphredus Middlemore | |
| 7. Sebastianus Newdigate | } Carthusiani. |
| 8. Joannes Fisher, Episcopus Koffensis et Cardinalis. | |
| 9. Thomas Morus, Angliæ Cancellarius. | |

In 1537.

- | | |
|-------------------------------------|----------------|
| 10. Joannes Rochester | } Carthusiani. |
| 11. Jacobus Walworth | |
| 12. Gulielmus Greenwood | |
| 13. Joannes Davy | |
| 14. Robertus Salt | |
| 15. Gualterus Pierson | |
| 16. Thomas Green | |
| 17. Thomas Scryven | |
| 18. Thomas Redyng | |
| 19. Thomas Johnson | |
| 20. Ricardus Bere | |
| 21. Antonius Brookby, Franciscanus. | |

In 1538.

- | | |
|-----------------------------------|----------------|
| 22. Joannes Forest, Franciscanus. | } Franciscani. |
| 23. Thomas Belchiam | |
| 24. Thomas Cortus | |
| 25. Joannes Stone, Augustinianus. | |

In 1539.

- | | |
|--|--------------------------|
| 26. Gryffith Clark, Sacerdos secularis. | } Sacerdotes. |
| 27. N..... Waire, Franciscanus. | |
| 28. Adrianus Fortescue et | } Sacerdotes. |
| 29. Thomas Dingley, Equites S. Joan. Hieros. | |
| 30. Joannes Travers, Sacerdos. | } Sacerdotes. |
| 31. Hugo Faringdon, Abbas Redhigensis. | |
| 32. Gulielmus Onion | } Sacerdotes. |
| 33. Joannes Rugg | |
| 34. Ricardus Whiting, Abbas Glastoniensis. | } Monachi Glastonienses. |
| 35. Rogerius James | |
| 36. Joannes Thorn | |

In 1540.

- | | |
|------------------------------------|---------------|
| 37. Thomas Abel | } Sacerdotes. |
| 38. Eduardus Powel | |
| 39. Ricardus Fetherston | } Sacerdotes. |
| 40. Edmundus Brindholm, Sacerdos. | |
| 41. Clement Philpot, Laicus. | } Sacerdotes. |
| 42. Gulielmus Horne, Carthusianus. | |

In 1541.

- | | |
|--|---------------|
| 43. David Gunston, Eques Hierosolymitanus. | } Sacerdotes. |
| 44. Joannes Lark | |
| 45. Joannes Ireland | |

- | | |
|--------------------------------|---------------|
| 46. Germanus Gardiner, Laicus. | } Sacerdotes. |
| 47. Thomas Ashby, Laicus. | |

1577.

- | | |
|---|---------------|
| 48. Cuthbertus Mayne, Sacerdos, protomartyr Seminariorum pontificiorum. | } Sacerdotes. |
| 49. Joannes Nelson, Sacerdos. | |

1578.

- | | |
|------------------------------|---------------|
| 50. Thomas Sherwood, Laicus. | } Sacerdotes. |
| 51. Everardus Hanse. | |

1581.

- | | |
|--------------------------|-----------------------------|
| 52. Edmundus Campion | } uterque e Societate Jesu. |
| 53. Alexander Bryant | |
| 54. Rodulphus Sherwin. | } Laici. |
| 55. Dimock, Laicus. | |
| 56. Joannes Cooper | } Laici. |
| 57. Gulielmus Tyrwhit | |

1582.

- | | |
|--|---------------|
| 58. Joannes Payne, Sacerdos. | } Sacerdotes. |
| 59. Thomas Ford, Sacerdos. | |
| 60. Joannes Short, Sacerdos. | } Sacerdotes. |
| 61. Robertus Johnson, Societatis Jesu. | |
| 62. Gulielmus Filby | } Sacerdotes. |
| 63. Lucas Kirby | |
| 64. Laurentius Richardson | } Sacerdotes. |
| 65. Thomas Cottam, e Societate Jesu. | |
| 66. Gulielmus Lacy, Sacerdos. | } Sacerdotes. |
| 67. Ricardus Kirkman, Sacerdos. | |
| 68. Jacobus Tompson, Sacerdos. | |

1583.

- | | |
|----------------------------------|---------------|
| 69. Gulielmus Hart, Sacerdos. | } Sacerdotes. |
| 70. Ricardus Thirkeld, Sacerdos. | |
| 71. Joannes Slade, Laicus. | |
| 72. Joannes Body, Laicus. | |

1584.

- | | |
|-----------------------------------|---------------|
| 73. Georgius Haydock | } Sacerdotes. |
| 74. Jacobus Fenn | |
| 75. Thomas Hemerford | } Sacerdotes. |
| 76. Joannes Nutter | |
| 77. Joannes Munden | } Sacerdotes. |
| 78. Gulielmus Carter, Laicus. | |
| 79. Jacobus Bell, Sacerdos. | } Sacerdotes. |
| 80. Joannes Finch, Laicus. | |
| 81. Ricardus White, Laicus. | } Sacerdotes. |
| 82. Ailworth, Laicus. | |
| 83. Gulielmus Chaplain, Sacerdos. | } Sacerdotes. |
| 84. Thomas Cotesmore | |
| 85. Robertus Holmes | } Sacerdotes. |
| 86. Rogerius Wakemen | |
| 87. Jacobus Lomax. | |

1585.

- | | |
|-------------------------------|---------------|
| 88. Thomas Alfield, Sacerdos. | } Sacerdotes. |
| 89. Thomas Webley, Laicus. | |
| 90. Hugo Taylor, Sacerdos. | } Sacerdotes. |
| 91. Marmaducus Bowes, Laicus. | |
| 92. Thomas Crowther | } Sacerdotes. |
| 93. Eduardus Pole | |
| 94. Joannes Jetter | } Sacerdotes. |
| 95. Laurentius Vaux | |

1586.

- | | |
|-----------------------------------|---------------|
| 96. Eduardus Stranchamus | } Sacerdotes. |
| 97. Nicolaus Woodfen | |
| 98. Margarita Clither, Laica. | } Sacerdotes. |
| 99. Richard Sergeant | |
| 100. Gulielmus Thomeon | } Sacerdotes. |
| 101. Robertus Andarton | |
| 102. Gulielmus Marsden | } Sacerdotes. |
| 103. Franciscus Ingoby, Sacerdos. | |
| 104. Joannes Finglow, Sacerdos. | } Sacerdotes. |
| 105. Joannes Sandys, Sacerdos. | |

106. Joannes Lowe } Sacerdotes.
 107. Joannes Adams }
 108. Ricardus Dibdale, Sacerdos.
 109. Robertus Bickerdike, Laicus.
 110. Ricardus Langley, Laicus.
 111. Joannes Harrison, Sacerdos.

1587.

112. Thomas Pilchard, Sacerdos.
 113. Edmundus Sykes, Sacerdos.
 114. Robertus Sutton, Sacerdos.
 115. Stephanus Rowscham, Sacerdos.
 116. Joannes Hambley, Sacerdos.
 117. Georgius Douglas, Sacerdos.
 118. Alexander Crow, Sacerdos.
 119. Martinus Scherton, Sacerdos.
 120. Gabriel Thimelby, Laicus.

EVERARD GREEN, F.S.A.

Reform Club.

(To be continued.)

[See "N. & Q.," 5th S. x. 121, 202, for two papers on "The History of the Gunpowder Plot," which contain lists of persons who suffered death on account of religion in the reigns of Mary and Elizabeth. In the latter paper the list, said to be taken from "an old sheet without date," gives several of the names mentioned above, with a few in addition.]

THE "CATHOLICON ANGLICUM."

The *Catholicon Anglicum*, recently published by the Early English Text Society under the editorship of Mr. S. J. Herrtage, is one of the very few books of the kind of which it is possible to speak in terms of almost unstinted praise. It is a worthy companion of the *Promptorium Parvulorum*, a work which has been described as a cyclopædia of mediæval lore as well as a dictionary. In reading through Mr. Herrtage's notes a few facts have occurred to me, which I have jotted down for publication in the pages of "N. & Q.":—

Bane of a play, 20.—In the churchwardens' accounts of Leverton, near Boston, Lincolnshire, extracts from which are given in *Archæologia*, vol. xli., the following passage occurs: "To maister holand of Swynsted & ye plaers of the same town whan thei rood & cryed thar bayne at leu'ton" (p. 349). In the churchwardens' accounts of Louth, in the same county, the following passages occur, 1527-8: "The players of Gremysby whan they spake thaire *bayn* of thaire play ij^o vij^o." 1548, "Payd for a pot of ayle when wyderne *bayne* was her vij^o."

Chymney, 63, xxxv.—There are chimneys, using the word in its modern sense, in Conisborough Castle, which is a Norman building. In the Holy Island accounts, printed in Dr. Raine's *History of North Durham*, is a charge under 1362, "for making a chimney (*caminus*) of our own iron." To this the learned editor has attached the following note: "The fire was at this period, and for three centuries afterwards, generally made upon the hearthstone upon a level with the floor, and that it was a fire indeed is abundantly proved from the

wide chimney ranges which may still be seen in our ancient houses. Occasionally, however, an iron grate was used by the higher classes. This, which they call their iron *chimney*, was not a fixture attached to the wall like our modern fire-grates, but loose and movable from room to room. The iron *chimney* was so important an article of furniture, that it is frequently entailed by will upon son after son, in succession, along with the Flanders chest and the over-sea coverlid" (p. 101). In the same book there is an extract from the Tweedmouth Court Rolls of 1616, from which it seems that Margaret Crane took proceedings against Jane Gates for wrongfully detaining a chimney. The verdict was, "We fynd the chimney dewe to the heires of W^m Cmayne" (p. 243). In a roll relating to the Hospital of Saint Edmund, at Sprotborough, near Doncaster, the handwriting of which is of the middle of the fifteenth century, we find this word used in its modern sense: "j new chimney of lyme and stone with ij harthes and a doubill pype ijij^o." The document is printed at length in *Archæologia*, xlii., 398-404.

Eland, 112.—There is a hamlet in the parish of Croule, in the Isle of Axholme, called Ealand.

Forster, 139, xli.—In the Court Roll of the manor of Scotter, Lincolnshire, for 1578, *fofter* is used for "forester" without any mark of contraction. "Item, that no man shall breake any other man's hedges or gett anie woode in the Lordes woode without leave of the Lorde or his lawfull ffofter, in payne of euery one founde in the same default.....xij^d" (*Archæologia*, xvi., 384). *Foster* is a not uncommon surname in Lincolnshire.

Lappe, 208, xlviii.—The editor says, "We find this word used as late as 1641." It occurs in Sir Walter's poem of *Harold the Dauntless* (Canto I. st. xx.):—

"Years after years had gone and fled,
The good old Prelate lies *lapp'd* in lead."

The word frequently occurs in *The Anatomy of Melancholy*, e. g., speaking of much of the literature of his time he says, the sheets "serve to put under pies, to *lap* spice in, and keep roast-meat from burning" (sixth ed. p. 7).

Medylle erthe, 238.—This word is used on several occasions by Sir Walter Scott, e. g.:—

"That maid is born of *middle earth*

And may of man be won,

Though there have glided since her birth

Five hundred years and one."

Bridal of Triermain, Canto I. st. ix.

Stokfysche, 365.—I believe that the people who speak our dialect are quite ignorant of what a stockfish is or was. The phrase as stiff as a stockfish is, however, often employed to describe the effects of rheumatism.

Talge lafe, 377.—This probably means what is known here as "leaf fat" in a pig, and which commonly bears this name in the other animals which are killed for human food.

Waykman, 406.—Before the reform of the municipal corporations the chief magistrate of the town of Ripon bore the title of Wakeman.

Wolds, 406.—The Wolds exist in Lincolnshire as well as Yorkshire, forming what has been called the backbone of the county.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PHILIP JONES, MINISTER OF CIRENCESTER, CO. GLOUCESTER, 1588.—I have a copy of a scarce little black-letter volume, entitled *Certaines Sermons preached of late at Ciceter, in the countie of Glocester, vpon a portion of the first Chapter of the Epistle of Iames, &c.*, by "Philip Iones, Preacher of the word of God in the same Towne," and "imprinted at London [at the three Cranes in the Vintree] by T. D. [Thomas Dawson] for Thomas Butter, 1588." The sermons were "penned at the earnest requests of diuers well affected Inhabitantes of the place; and now published as well for the vse of others, as for the further profit of that particular congregation." Jones was author likewise of *Certaines Breefe and speciall Instructions for Gentlemen, Merchants, Students, Soldiers, Marriners, &c., employed in Services abroad, or any way occasioned to conuerse in the Kingdomes and Governements of Forren Princes*, London, 1589, 4to. Can you give me any particulars of him and his writings, or refer me to any sources of information? I am anxious, for a particular purpose, to know more about him. I have never met with the latter of these publications, and therefore can say nothing respecting it. But the former, of which I possess a copy, is dedicated to "the right Reuerend Father in God, Iohn [Bullingham], nowe Bishoppe of Glocester, and Comendatarie of Bristow," to whom

"Philip Iones wisheth the increase of all good graces fit for the discharge, and answering of so great a calling in this life and in the next, the fruition of those ioyes, which are enlerlasting in Christ Iesus."

The "Epistle Dedicatorie" is rather lengthy, and one extract must suffice:—

"Being pressed with the importunities of many good brethren, who being present at the preaching, haue made report of the fruit & benefit they thereby reaped, & therefore would take no answere, but the graunt of a publike vse of the same, for their further comfort, and the profit of others, I coulde not in conscience or curtesie, denie so reasonable a request proceeding from such Christian & comendable minds. And hauing at the last, for their contentment in this one part (though leauing them discontented, for the rest,) yielded to the multitude of reasons, wherewith they vrged me, I haue taken this course, and made this choise in the publishing to vse your Reuerend name, and patronage for the same. Wherunto besides sundrie effectuall motiues inducing me, (which for some respects I here suppress) one is of good consequence, meete in this place to bee introduced, and specified: and that is, an earnest desire wherewith I haue for a season trauailed, to haue you thorowly acquainted with the state, and truth of certaine actions

of mine, which by reason of the practises of suche aduersaries, as *Iuda* and *Beniamin* sometimes had, in a matter not muche different in nature though somewhat in circumstance, are so farre from being entertayned with lawfull fauour, as that they are prosecuted with extreme displeasure vnder you, yea and by you, (as of late in your heate and passions openly appeared) to the great incouragement of the common enemie, and no little discomfort of manie that profess sincerely and discretely." I cannot find any mention of the author in any work on Cirencester. ABHBA.

MISPRINTS.—A more amusing misprint than that mentioned in "N. & Q." (*ante*, p. 7) occurred in the first issue of the volume of Alison's *History of Europes* containing an account of the Duke of Wellington's funeral, where the list of general officers who acted as pall-bearers closed with the name of Sir Peregrine Pickle, meaning Sir Peregrine Maitland. The page was, of course, immediately cancelled by the publishers. But the *lapsus pennæ* made me look back to the chapter in a former volume containing a review of contemporary literature and science to ascertain whether the accomplished author had mentioned Sir Roderick Random as the President of the Geographical Society and Sir Humphrey Clinker as the inventor of the safety-lamp. A. C. S.

LONGEVITY OF PROFESSIONAL MEN.—The following extract from the *Daily Chronicle* of the 3rd inst. is worthy of insertion in "N. & Q.":—

"The following eminent members and fellows of the Royal Colleges of Physicians and Surgeons have died during the year just closed at the ages indicated, viz.: Dr. John Metge Bartley, 93; Dr. Archibald Billing, F.R.C.P., F.R.S., 90; Dr. R. C. Griffiths, 90; Dr. Thomas M. Greenhow of Leeds, F.R.C.S., 89; Mr. Thomas Radford, of Manchester, F.R.C.S., 83; Dr. J. J. Bigsby, F.R.C.P., F.R.S., 88; Mr. William Knott, retired army surgeon, 88; Dr. R. Shettle, of Reading, 87; Dr. William Scott, F.R.C.P., 87; Mr. William Gwillim, of Burton-on-Trent, M.R.C.S., 86; Dr. Toulmin, F.R.C.P., 85; Mr. Charles Whyte, Inspector-General of Hospitals, 85; Mr. Richard Thomas Gore, of Bath, F.R.C.S., 83; Mr. James Luke, F.R.S., late President of the Royal College of Surgeons, 82; Dr. Addison, of Brighton, F.R.C.P., F.R.S., 80; Mr. John Merriman, M.R.C.S., 80."

W. SWAN SONNENSCHERN.

THE "RETURN OF MEMBERS OF PARLIAMENT": SECRETARIES OF STATE FOR THE NORTHERN AND SOUTHERN DEPARTMENTS.—It is perhaps worth noticing in "N. & Q." that the lists of Secretaries for the Northern and Southern Departments which are prefixed annually to the *Foreign Office List* are erroneous in almost every particular. If the two lists were transposed they would be very nearly accurate. This very slovenly editing is not creditable to a public department, which ought to have materials at hand sufficient to ensure perfect correctness, especially as those who are not "experts" in such details naturally accept statements in official or quasi-official publications as decisive of any disputed points. I wonder how many students in

the twentieth century will refer to the *Return of Members of Parliament*, issued a year or two since, as to an infallible oracle. If any living inquirer believes in the value of this latter authority, at least as regards Ireland, may I ask him to read my note upon it in the fourth part of Mr. Foster's *Collectanea Genealogica*?

ALFRED B. BEAVEN, M.A.

Preston.

MNEMONICS OF ŒCUMENICAL COUNCILS.—I send you a mnemonical hexameter which you may think worth inserting; for although it may be said to be "well known," still it may be unknown to some, and, withal, it might be useful to young students and readers—the more so if they would write out the verse and put the date of the year over the name of each council. Of course, the same number of œcumenical councils is not accepted by all. Here we have seventeen, viz.:

• "NiCoE, ChalCoCo, NiCoLa, LaLaLa, LyLyVi, Flo Tri."

To save reference, the names represented are as follows:—Nicaea (1), Constantinople (1), Ephesus, Chalcedon, Constantinople (2, 3), Nicaea (2), Constantinople (4), Lateran (4), Lyons (2), Vienne, Florence, Trent.

F. S.

Churchdown.

MEMORIAL TABLET TO A RINGER IN BRADFORD CHURCH, WORCESTERSHIRE.—The following seems worthy of record in the pages of "N. & Q.":

"In memory of Charles Ravenscroft, who died Sept. 18, 1812:—

Ah, Charles! thy ringing now is o'er,
Thou'lt call the merry peal no more;
To Single, nor to Bob direct
To give each change its due effect;
Nor teach the inexperienced youth
The course to range with ease and truth.
Of this no more! give up thou must,
And mingle with thy parents' dust.
Into its place the bell is come,
And ruthless death has brought thee Home."

H. T. E.

"**RAILWAY.**"—A curious use of this word occurs in Miss Edgeworth's *Madame de Fleury*, ch. iii.:

"Clinging fast to the banisters, she resisted with all her might; she kicked and screamed, and screamed and kicked; but at last her feet were taken prisoners; then, grasping the railway with one hand, with the other she brandished high the little whip."

Plymouth.

DEFNIEL.

THE PHILOLOGICAL SOCIETY'S NEW ENGLISH DICTIONARY.—Quotations for the following words are wanted for the New English Dictionary of the Philological Society. The printing of A begins in March next, and all contributions for that letter should be in the editor's hands before that. Send them direct to Dr. Murray, Mill Hill, London, N.W. A. Quotations of any date for allogamy, allogeneity, allograph, allomerism-ous, allonymous,

allopathetic-ally, alloquy, allotrophic, allotropize-d, alluminate, allumine, alluringness, alluvian, almariol, almud, almuged. B. Instances after the date annexed of allongation, 1666; allottery, 1581; allowance, 1579; allurance, 1587; allurant, 1614; allure, sb., 1760; allusory, 1679; alluac, 1551; almadel, 1652. C. Instances before the date annexed for allodial-um, 1656; allodialist, 1818; allodality, 1848; allodiary, 1875; allodification, 1879; allonge (to a bill), 1662; allonym, 1867; allopath-y-ic-ally, 1842; allopathist, 1865; allophylian, 1851; alloquial, 1841; allotropic-ism, 1851; allotropy, 1854; allowance, vb., 1848; allumette, 1848; alluvial-ium, 1802; almanac, 1391; almuted, 1681.

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.

DOVE-TAIL.—Is the generally received derivation of this technical term correct? I do not remember to have seen any other suggested; and turning to the only English dictionary within ready access, I find, "Dove-tail, joint in form of a dove-tail spread." It seems probable that the word is no more derivable from "dove" than "rabbet"—another term of carpentry—from "rabbit," but is one of many familiar technical terms borrowed from the French. The French *douve* (which appears in German as *daube*) is a cask-stave, and is connected, Littré says, by Ducange with L. Lat. *dogā*, a vase, a cup,—the transition from *dogā* to *douve* being normal. So "dove-tail," if *douve-taille* as surmised, would have meant such "cutting" (Fr. *tailler*) as was applied to cask-staves. Whether such staves are precisely dove-tailed affects the question but little. Their joints were necessarily watertight, and thus a very close joint may well have been called a "dove-tail." It is right to add that the compound word *douve-taille* (possibly obsolete) does not appear in any of the several French dictionaries I have consulted.

HENRY ATTWELL.

Lausanne.

BOSWELL'S "JOHNSON."—In the edition of Boswell issued by Murray in 1835 is the following note by the Rev. Hugh Pailly, Canon of Lichfield:—

"I certainly am in possession of Dr. Johnson's watch, which I purchased from his black servant, Francis Barber. His punchbowl is likewise in my possession, bought by John Barker Scott, Esq., who afterwards presented it to me."

Where are the punchbowl and watch now? Some years ago I saw a watch in the Lichfield Museum which was said to have been Dr. Johnson's, but I ascertained that it never belonged to him at all.

I have also seen a punchbowl which bears his name and has the date 1762 inscribed on the silver mount. E. Q.

FRY'S "PANTOGRAPHIA."—Does there exist any recent reprint of *Fry's Pantographia*? If so, I shall be glad to know the name of the publisher, and its relative correctness in comparison with the original edition. In the issue of 1799 a "Runic" translation of the Lord's Prayer is given, but it appears to be mediæval Swedish; an "Ancient British" translation reads like a modern Welsh dialect; and the orthography of Russian words printed in roman type is conducted on a plan very different from that adopted in English scientific and medical journals when similar Russian periodicals are quoted by name. ALBAN DORAN.

51, Seymour Street, W.

ECCLESIASTICAL PLATE.—A silver-gilt oval bowl-shaped dish has recently come into my collection, of seventeenth century workmanship, without a hall mark, but with "G. T. fecit" beneath the rim on one side, and S. A. G. upon the other; and underneath the centre, in an oval cartouche, a shield untintured charged with a human heart pierced by three arrows, two in saltire and one in pale, surmounted by a hat with eight tassels at each side. I have also a silver seal, with open-work shank, having the hat of an archbishop with ten tassels at each side of a ducally crowned shield, bearing Az, a flame issuing from a human heart pierced with two arrows in saltire ppr., and in the exergue the initials J. L. To what religious orders are to be assigned these arms? ROBERT DAY, JUN., F.S.A.

Cork.

SIR ALEXANDER LESLIE, OF BALGONIE, KNIGHT, GENERAL OF THE SCOTTISH ARMY.—Who was this officer? He signs the following, the original being in the possession of Sir Charles Stirling of Glorat, Bart., to whose ancestor it was granted:—

"Whereas Capitaine Mungo Stirling in my Lord Eskine's Regiment, is going to Scotland for fourteen dayes about the dispatche of his affaires, Thairfor this shall be ane sufficient forloffe for him and his servant in their going and returning wout stoppe or hinderance of any of the Guards belonging to the Scottishe Armie. Dated at Newcastle the 3 of June 1691 yeires.

"A. LESLIE."

The general is not named in Douglas's *Peerage of Scotland* (art. "Leven and Melville"). According to that work, Alexander Leslie, second Earl of Leven, died at Balgonie on July 15, 1664. His two daughters were successively Countesses of Leven, and died childless. David Leslie, second Earl of Melville, became third Earl of Leven. He was a soldier of some distinction, and Governor of Edinburgh Castle in 1689; thus a contemporary of Sir Alexander, who was clearly a man of note.

J. BAIN.

THE IRISH SAINTS.—I should feel thankful for some information regarding the nature and date of compilation of the *Fehrs* of Aengus, and other lists of Irish saints. I also desire some information about Selgrave's *Catalogus*. Both works are referred to by Dr. Reeves in his work on the Culdees. JAMES BALLANTYNE.

122, North Frederick Street, Glasgow.

GARRICK AND JUNIUS.—The following anecdote is from a scrap-book about forty years old. Is it authentic? During the zenith of the fame of Junius, and when all the world was in full cry to identify him, Garrick believed that he had discovered the person, and in consequence wrote to Mr. Ramus, page to the late king, to call on him at his house in the Adelphi. When he came, Garrick informed him, with profound caution, what he conceived essential to be immediately communicated to his Majesty. On the ensuing day Garrick received the following note:—

"SIR,—I admit your perspicuity in managing the affairs of the Drama; but your attempts to discover me are in vain and nugatory. I shall take leave of you now by assuring you that, when I have done with the real monarchs, I shall begin with mock Potentates, of which you shall form the head. Till then, adieu. "JUNIUS."

Garrick was accustomed to relate this anecdote with marks of astonishment and apprehension.

BAR-POINT.

Philadelphia.

OLD SCOTTISH BALLAD, "O LOGIE O' BUCHAN."—Where are the words and music of this old ballad or song to be found, and who was its author? Twenty years ago I have heard it sung at Peterhead and its neighbourhood, in the district of Buchan. Rather to my surprise and regret, it is not to be found in *Traditional Ballad Airs*, edited by the Very Rev. W. Christie, Dean of Moray, a copy of which has come into my possession owing to the kindness of a valued friend. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE YARDLEYS OF ENGLAND.—In Bayley's *Beauties of England and Wales*, vol. vii., it is stated, "The manor of Yardley was given by King Athelstan to the Canons of St. Paul's, London." Assuming this statement to be true, the name of Yardley must have had a place in English local history nearly a century and a half before the Norman Conquest. It would be gratifying to a reader of "N. & Q." in the United States to know who first bore the name of Yardley in England, and after whom the aforesaid manor in Hertfordshire and the parishes, &c., in Worcestershire and Northampton were called. G. E. Y.

Philadelphia.

"THE TASK" OF A PARISH.—In the 19th of King Henry VII. one Alice Dix settled by deed

all her messages and lands in Icklingham, Suffolk, in feoffees for certain purposes, directing that the residue of the revenues be applied

"To the discharge of a great part of the Task of both parishes of the Town of Icklingham as often as it falleth if it may be born, and this to be done and ordained in manner and form following; that is to say, that as many as be cessyd to pay to the Task the sum of 12*d.* and underneath that those persons to be discharge of the Task for ever as farr as the s^d residue of the s^d Livelode will stretch," &c.

What is the nature of this impost, and who, probably, levied it? In a decree of 35 Hen. VIII. it is called the "Kyngs task."

The original of the document from which I quote was said to have been "most curiously adorned with pictures of our Saviour and the Virgin Mary," &c. It has, since 1830, disappeared from the parish chest, where it was deposited, and I should be glad to know of its whereabouts.

HY. P.

Bury St. Edmunds.

HELOR.—This word occurs in Cotgrave, ed. 1611, *s. v.* "Coiffé":—

"Il est né tout coiffé. Borne rich, honourable, fortunate; borne with his mothers kercher about his head; wrapt in his mothers smocks, say we, also, hee is verie maidenlie, shamefac'de, *heloe*."

Is the word *heloe* used at the present day in the above sense in any northern dialect? What is its etymology?

A. L. MAYHEW.

18, Bradmore Road, Oxford.

FRANK PLEDGE.—Cowell commences this subject with the words "Franci plegium," a few lines lower he uses the words "de franco plegio." The following is a line from a thirteenth century roll. How am I to extend the first word? "Fⁿc' pleg' present' g Ro(i)gs' (d)le Parker no' ven' io' in mia."

Y. B.

Birmingham.

RITSON'S LETTERS TO J. O. WALKER.—Where are the originals of these letters, especially those written before 1790? A few of them were included in Ritson's *Letters*, 2 vols. 8vo., 1833.

C. D.

COL. PETER BECKFORD, GOVERNOR OF JAMAICA.—Who was his wife? Also, who was the wife of his father, Peter Beckford?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

"RACIAL."—How old a word is this?—

"Mr. A. L. Green, writing from the Synagogue House, says, 'The Jews, true to their racial and religious instincts.'—Quotation from the *Times* in the *Guardian* for Jan. 26, 1881.

P. J. F. GANTILLON.

MILTON A FREETHINKER.—Are there any passages in Milton's works which point to the supposition that he was a freethinker? C. E. R.

THE KINGS OF CORNWALL.—Is there any authentic list of the ancient kings of Cornwall? I am aware of the imperfect list of Carew—Cador, Blederic, Ivo, Bletius, &c.; also of Kings Solomon and Constantine of Cornwall. What has been done recently by modern criticism on this subject? It would seem that in the new cathedral of Cornwall some memorial of these ancient kings ought to be put up. Most of them were Christians, and some fought for the Christian Church against the Saxons.

W. S. L. S.

[Our correspondent may be glad to refer to the paper, by the authors of the *Bibliotheca Cornubiensis*, on the names to be attached to the stalls of the canons in the choir of Truro Cathedral, which appeared in "N. & Q.," 6th S. ix. 142.]

"STRAIGHT AS A LOITCH."—This expression has been in common use in this part of Yorkshire from time immemorial. It is used to express the perfect straightness of anything. What is a "loitch"?

W. COLBECK DYSON.

Batley.

"ART."—The use of this word to mean fine art only is recent. How recent? Can any reader of "N. & Q." give a date of its use before the Reform Bill of 1832?

HENRY COLE.

AUTHORS OF BOOKS WANTED.—

A Plain and Familiar Explanation of the most difficult Passages in the Book of Psalms. [? H. G.] London, 1831, 12mo.

Piozziana; or, Recollections of the late Mrs. Piozzi. London, 1833, sm. 8vo.

Journal of a Tour through Egypt, the Peninsula of Sinai, and the Holy Land, in 1838, 1839. London, 1841-2, 2 vols. 8vo.

Sketches of Obscure Poets, with Specimens of their Writings. London, 1833, 12mo. ABERRA.

AUTHORS OF QUOTATIONS WANTED.—

"River, river, shining river."

These lines appeared first in *Blackwood's Magazine* about sixty years ago with the signature "C."

H. LESLIE.

Replies.

CHARLES II.'S HIDING PLACES.

(6th S. iv. 207, 498, 522.)

I am unable to tell the authority for several of the statements made by Mr. Scott (6th S. iv. 522). There are (so far as Sussex is concerned) three accounts of the king's escape:—1. That dictated by the king to Pepys at Newmarket on Oct. 3 and 5, 1680 (reprinted in *The Boscobel Tracts*, edited by J. Hughes, A.M., published 1830); 2. That of Col. Gunter, in MS. in British Museum, Add. MS. 9008 (printed in *Parry's Coast of Sussex*, published 1833); 3. That in Baker's *Chronicles of the Kings of England*, p. 541.

The first of these accounts is, to a great extent, used by Mr. Harrison Ainsworth in his ingenious novel *Ovingdean Grange*. The last account was, I think, partly furnished by Capt. Tetersell, as it relates facts connected with himself, his conversation with his wife, the sailor, &c., which could hardly be known to any other person.

By putting all these accounts together we find that the king was at the house of Mrs. Hyde at Heal (three miles from Salisbury) for some days at the beginning of October, 1651. On Saturday the 11th Col. Gunter made the bargain with Francis Mansell, of Ovingdean, to provide a vessel for the king's escape. Next day (Sunday) the king was informed of this by Col. Philips. On Monday (13th) Col. Gunter with Lord Wilmot met the king near Winchester, and that night they slept at Hambledon, at the house of Gunter's sister. At daybreak of the 14th they left, and, passing by Arundel and Houghton (Howton), came through Bramber to Beeding. Here Col. Gunter left, and went on alone to the George Inn at Brighton, where he met Mansell, the king and Lord Wilmot arriving later, and together supped with Capt. Tetersell. At 2 A.M. on the 15th (so Gunter says, but Charles II. told Pepys 4 A.M.) they left the George, embarked at 5 (Baker), and sailed at 7 A.M. (Charles says, but Gunter 8), reaching Fécamp 10 A.M. next day. The journey from Hambledon to Brighton only occupied one day, not two, as Mr. Scott says, whilst neither account mentions Maudlin Farm, New House, or Southwick. I have carefully examined the Court Rolls, but cannot trace that there was any George Inn in West Street before 1754, though there was in 1656, on the east side of Middle Street, "an Inne called the George." It probably occupied the site of No. 44, Middle Street (at present the residence of Mr. Chas. Catt), and this, there can be little doubt, was the place actually visited by the king. The present King's Head Inn, West Street, was not even known as the George until 1754, while that now known by that sign is evidently the third house of the name.

It is impossible for the king to have visited Ovingdean. Sir Wm. Burrell mentions the fact as mythical, and there is no doubt it originated from that place being the residence of Francis Mansell. The latter did not die before the Restoration, as Mr. Ainsworth makes him do, but was appointed Customer-Inwards at Southampton, and granted a pension of 200*l.* a year, which in 1664 was 300*l.* in arrear (*Calendars of State Papers*, 1660-1, pp. 108, 141, and 438; 1661-2, pp. 21 and 286; 1663-4, p. 552).

I should like to correct a mistake made by Lord Braybrooke in editing Pepys's *Diary*. Under date Feb. 20, 1666/7, Pepys says:—

"With the 'Chequer men to the Leg in King Streetand there was one in company with them; that was

the man that got the vessel to carry over the king from Bredhemson, who hath a pension of 200*l.* per annum, but ill paid.....this poor man hath received no part of his money these four years, and is ready to starve," &c.

In a foot-note it is stated this refers to Nicholas Tetersell, but it is to be observed that Pepys does not say the man who "commanded," but who "got" the vessel. Moreover, Tetersell's pension was only 100*l.* a year (*State Papers, Domestic*, 1663, vol. 84, p. 176), while, as already noted, Mansell's pension was 200*l.*, as Pepys states. Tetersell, in addition, was then receiving his pay as a captain in the navy, and can hardly have been nearly starving, while the note quoted before shows that in 1664 Mansell's pension was in arrear. It is clear, therefore, Pepys referred to Mansell; and not to Tetersell.

FREDERICK E. SAWYER.

Brighton.

Besides the instances mentioned by your correspondents, there is a tradition that King Charles II. when on his way to Charmouth, whence he attempted to escape to France, paid a visit to the manor-house of Pilaton, or Pillesdon, as it was then called, a small village about seven miles from Bridport, in the county of Dorset, then the property of the Wyndhams. The old house, now a farmhouse, still maintains a dignified appearance in its quiet retirement, though shorn of much of its beauty and size. A neighbouring copse, King's Moor or More, is said to have derived its name from the circumstance of this visit.

J. S. UDAL.

Inner Temple.

I am much obliged for the valuable information respecting the above subject. I was unaware that any vestige of White Ladies still remained; but have heard that there still exist near its site some ruins of a nunnery called Black Ladies. Can Mr. BURGESS clear this up, and also kindly give the date of the destruction of Moseley Hall, which must have been within the last twenty years? At Little Molford, about eight miles from Long Marston, I believe the manor-house yet stands, where there is also a tradition that Charles II. was concealed in an oven, which is possible, as his route is rather vague after leaving Long Marston. Perhaps H. P. M. confounded Little Compton with this house, and not Little Woolford.

ALLAN FEA.

Highgate, N.W.

HARE, BARON OF COLERAINE (6th S. iv. 536).—Hugh Hare was a personal friend of Charles, Prince of Wales, and hence on the death of King James, in 1625, and the accession of Charles I. to the throne, it was a very natural and gracious act to ennoble his young friend. The king's age was twenty-five, that of Hugh Hare; was nineteen.

According to the *Irish Compendium* he was "well-known to the king, and a great florist." That in subsequent years he was a devoted and loyal friend to the king, history makes very clear; and at the Restoration English honours were offered to him by Charles II., and declined. His great-grandson Henry, the third and last Baron of Coleraine, died at Bath on August 10, 1749, and was buried at Tottenham (*Scots Magazine*, p. 406). He married Anne, daughter and co-heiress of John Hanger, Esq., governor of the Bank of England, who inherited a fortune of 100,000*l.* The marriage was anything but a happy one; his wife left him, and would not be reconciled. By his will he left a great part of his estate to a natural daughter, Henrietta Rosa Peregrina Hare. His will was disputed, and occupied the law courts for several years. On June 10, 1754, his widow died of gout, and in the following year a note in the *Gentleman's Magazine* (1755, p. 329) states that "the great cause that has been long depending concerning the estate of the late Lord Coleraine was finally determined in Chancery in favour of Mr. Knight and the heiress-at-law." In order, however, that the heiress might fully enjoy the properties thus left to her, she being an alien, it was found necessary to apply to Parliament, and two special Acts were passed to regulate Lord Coleraine's bequests, in 1763 and 1764 (see for full details Robinson's *History of Tottenham*, i., Appendix, p. 41).

On December 1, 1761, Gabriel Hanger, nephew of the late Lord Coleraine's widow, and probably her heir, was raised to the peerage of Ireland, as Baron Coleraine of Coleraine, in the county of Londonderry, by order under the privy seal, his patent bearing date Feb. 26, 1762. This title became extinct in 1824, on the death of his last surviving son, George Hanger, the fourth and last baron, unmarried. Much information respecting the Lords Coleraine is given in Nichols's *Literary Anecdotes*, especially in vol. v. pp. 347-52. A good portrait of Henry, Lord Coleraine (or Colerane), painted by Richardson about 1714, was presented to the Society of Antiquaries by his lordship's daughter, who had married Alderman Townsend.

EDWARD SOLLY.

Henry Hare, third baron Coleraine, died Aug. 10, 1749. I am not aware of any special reason for the creation of this peerage; it may probably be accounted for by the relationship subsisting between the first peer and the Earl of Manchester. Earlier instances of Irish peerages and titles conferred upon English subjects are those of Sir John Vaughan, created Lord Vaughan of Mullingar, July, 1621; and Sir George Calvert, created Lord Baltimore in February, 1625.

ALFRED B. BRAVEN, M.A.

Preston.

I have in my possession a record paper signed by Elizabeth, Lady Coleraine, as executrix to Henry, Lord Coleraine. The record is dated Oct. 13, 1714; the date of the signature, Nov. 15, 1714. It would give me great pleasure to lend the document if it is considered of any use.

EMILY COLE.

Teignmouth.

Henry Hare, third and last baron of Coleraine, died Aug. 4, 1749 (*Gentleman's Magazine* 1749, xix. 380); died Aug. 10, 1749, from inscription on his tomb in *Lysons's Environs of London*, iii. p. 550.

L. L. H.

THE ANSTEY FAMILY (6th S. iv. 324).—Will you allow me to add a few facts to PROF. MAYOR'S account of Christopher Anstey? When Anstey first came to Bath to reside he lived in a house near the site of what is now St. James's Square. Wood, the younger, was just then building the Royal Crescent, one of the houses in which Mr. Anstey purchased, and became, in fact, one of the earliest residents in that palatial pile. One of Mr. Anstey's daughters married Mr. Bosanquet, of Hardenuish House (commonly pronounced *Har-nish*), and whilst there on a visit died, as PROF. MAYOR says, on August 3, 1805. A grandson of Mr. Anstey, Mr. John Thomas Anstey, still resides at 18, Lansdown Crescent, in this city. This gentleman had two sons, both of whom are deceased. Besides the poems contained in the quarto volume edited by John Anstey of his father's works, he wrote a satirical poem, entitled *The Journey of Dr. Robert Bongout, and his Lady, to Bath. Performed in the Year 177—*, published by Dodesley in 1778, and soon after suppressed, so that it is very scarce. When the MS. of this poem was sold some years ago, it was described as never having been published. The poem is characterized by the humour and wit of the *New Bath Guide*. The subject of the satire was a well-known physician, who was reputed to be a great gourmand. Opposite to the title is a portrait of the doctor, whose countenance is indicative of good nature and sensuality. Unless I am mistaken, Lowndes makes no mention of this book. Anstey himself would never admit the authorship, though of the fact there was no doubt. The reasons for its suppression might also have been the reasons why John Anstey omitted it from the collected works of his father—at any rate it is difficult to conceive any other, inasmuch as, compared with some of the poems contained therein, it is less coarse and indelicate, bad though it be. The local historian of Bath, the late Rev. Richard Warner, seems never to have heard of this book, *Dr. Bongout*, nor of *The Priest Dissected*, though he was a man remarkable for his accuracy and research. In his *Literary Recollections*, vol. ii. p. 17, he says:—

"It is somewhat singular that the author of a work so

witty, so satirical, and novel, as the *New Bath Guide*, should have left behind him merely this solitary monument of his lively fancy and peculiar genius; but no other publication, save this, as I am aware, has been attributed to him."

John Britton, in his edition of the *New Bath Guide*, makes no mention in the memoir appended to it of *Dr. Bongout*, and had never seen a copy until I showed him one a few years before his death. The history of *The Priest Dissected* and the reasons for its suppression are little known. A sharp criticism of Anstey and his works having appeared in a small quarto form, Anstey attributed the authorship to a well-known local clergyman, and retaliated in *The Priest Dissected*. On the very day after its publication he discovered that he had been too rash, and that the "priest" whom he had so cruelly dissected was not his assailant, and he therefore suppressed the publication after eighteen copies had got into circulation. One of these, together with a copy of the attack (I cannot quote the title without seeing it, which is not practicable at this moment), I had in my possession until I disposed of them to Capt. Philp, of Timsbury, near this city, in whose possession they are at present.

R. E. PEACH.

Bath.

I note briefly the entries of this name, of which there are no less than ten, in the *Rugby School Register*. The list is headed by Charles Alleyne Anstey (the well-remembered assistant master), who was entered with his brother George in 1811. His two sons, Charles Christopher (whose after life is traced by PROF. MAYOR) and Henry, entered the school at the early ages of ten and eight, in 1836. In 1841 followed John Filmer Anstey, afterwards of Oriol College, Oxford, and in holy orders; and in 1848 Francis Senior Anstey, a third son of the master's. Finally were entered, in 1855, Thomas Henry and Arthur Newland, in 1863, Henry, and in 1865, Edgar Olifant, the four sons of George Alexander Anstey, of London.

H. W.

New University Club.

The last-named member, Rev. C. C. Anstey, was the eldest son of Rev. C. A. Anstey. The second son, Rev. H. Anstey, M.A., graduated (2nd Class, Lit. Hum.) at University College, Oxford, 1850, was afterwards chaplain at Queen's and Merton, and assistant-lecturer at St. Mary Hall; he has been since 1874 rector of Slapton, Bucks (*Annotated Rugby Register*, i. 195; other members of the family mentioned in the index). I can fancy that I hear Rev. C. A. Anstey—may his ante-Liddell-and-Scott-days nickname of "Donnegan" be lovingly recorded—giving out to his form a portion of Gay's *Hare* and *Many Friends* to be tortured into Latin elegiacs. I possess a copy of his grandfather's version of several of the fables, in the title-page of which is "Dono Interpretis, 1801."

P. J. F. GANTILLON.

Christopher Anstey, B.D. was presented by the king to the rectory of Armthorpe, near Doncaster, in 1768. Believed to be the father of the author of the *New Bath Guide*. Died rector, "suddenly," June 17, 1784, aged seventy-three; buried in Doncaster Church. Anne, his wife, died in 1777, aged fifty-two. To him, or his son, is attributed the authorship of an amusing ballad upon the Armthorpe Church bells, which was printed in the Doncaster paper of Jan. 19, 1788.

CHARLES JACKSON.

Doncaster.

WRAY=UDALL (6th S. iv. 429).—I must apologize to C. J. H. for not having answered his direct inquiry of me before; and, moreover, I am afraid I can be of little assistance to him now. I cannot find the name of Wray in connexion with any pedigree of Udall or Uvedale (as it would probably be called at that period) that I am acquainted with. C. J. H.'s inquiry is, however, very interesting to me as (if accurately given) it shows an earlier instance of that form of the name than any I had known before. I had always looked upon Nicholas Udal or Udall (the author of the first English comedy, *Ralph Roister Doister*, produced circa 1553), who was a descendant of the Uvedales of Wickham, co. Hants, as being the earliest undoubted instance of the name in that form. The name of Vidal I have always considered to be distinct from that of Udal or Udall (conf. Peire Vidal, a French troubadour of celebrity, who flourished several centuries ago), though I should be glad of further information upon this point.

J. S. UDAL.

Inner Temple.

P.S.—The lady in question *may* (the marriage being a Yorkshire one) be one of the family of Uvedale who owned Marrick Priory, in that county (see Nichols's *Coll. Top. et Gen.*, vol. v. pp. 241-5), though, apart from the MS. therein quoted by Nichols, I know of no evidence connecting any one of the name with Yorkshire.

JOHN TUPLING (6th S. iv. 543).—Misspelling, even in respect of one letter only, is not to be endured in "N. & Q.;" and as I possess and prize the *Folious Appearances*, and was a customer of their worthy author, and wrote the account—or one of the accounts—of him, to which R. R. refers, I desire to announce that he was not John Tuplin, but "John Tupling," with a small j in front, mind you, and with a g behind, to give the proper note of diminution to his *Tup*. He was a man, was this John, who might in time have become another delightful "shadow of an old bookseller" to literary folk, if he had only stayed in the old country instead of getting drowned in leaving it. No one could know him without respecting his kindly enthusiasm for books; and

I think no one can read his little book without catching some of that pure fire. A. J. M.

ARE TOADS POISONOUS? (6th S. iv. 429).—The following quotation, from the late Mr. Frank Buckland's *Curiosities of Natural History* ("Hunt in a Horse Pond"), seems to show that the toad is a poisonous animal:—

"Toads are generally reported to be poisonous, and this is perfectly true to a certain extent. Like the lizards, they have glands in their skin, which secrete a white highly-acid fluid, and just behind the head are seen two eminences like split beans; if these be pressed this acid fluid will come out—only let the operator mind that it does not get into his eyes, for it generally comes out with a jet. There are also other glands dispersed throughout the skin. A dog will never take a toad in his mouth, and the reason is that this glandular secretion burns his tongue and lips. It is also poisonous to the human subject. Mr. Bliok, surgeon, of Ialip, Oxfordshire, tells me that a man once made a wager, when half drunk in a village public-house, that he would bite a toad's head off; he did so, but in a few hours his lips, tongue, and throat began to swell in a most alarming way, and he was dangerously ill for some time. He had probably bitten right through the centre of the glands behind the head, and had got a doze of the poison.....A small animal that I inoculated with it was not in any way affected."

Lower Heyford, Oxon.

G. J. DEW.

I have seen it stated in books of natural history that the only foundation for the belief that toads are poisonous is that there is an acrid secretion from their skin, which is painful to a dog if he takes the toad in his mouth. But I have heard from two perfectly competent witnesses that toads do sometimes spit their venom. When a boy I was told by a schoolfellow that he once was teasing a toad when it spat at him; he was painfully but not dangerously ill, and described some very unpleasant symptoms. And not long ago I was told by a gentleman of good education and some scientific knowledge that a favourite dog of his had been killed by a toad, the symptoms preceding death being similar to those described by the boy. They are too offensive to be worth describing except in a medical work; but the fact that toads are venomous, under some circumstances, is worth making known. WILLIAM HENRY SIMCOX.

"TIN"—MONEY (6th S. iv. 289).—Dio Cassius derived his name from his father, the Roman senator Cassius Apronianus, and not from any partnership of his own in the Cornish mines. As for the word itself (*cash*), I should think it safer to take what Liddell and Scott say (*Greek Lex.*, 1861) under *κασσιτερος*:—

"The Sanskrit name is *kastira*, said to be derived from *kaśh* (*lucere*): and as much tin is found in the islands on the coast of India, it has been supposed that the Phœnicians first got the name with the metal from thence, and afterwards gave the name of *Κασσιτεριδες* to Cornwall (there is a *Cassiter Street* in Bodmin), and to the Scilly

Islands, when they began to bring tin from them. Lassen in Ritter's *Erzkunde*, 5, 439. The Arabic name is *kasdir*, probably from the same source."

As for the name *cash* being "manifestly derived" from tin, it is quite differently stated in common dictionaries, as in Ducange:—

"*Cassia*—*Capœa argentarîa*; *caisse, cofrefort*. Cassiam imponere, imponere tributa et vectigalia, quorum preventus pecuniarii in cassia quadam publica reponerantur."—Abr. by Migne.

ED. MARSHALL.

So, according to Mr. Joseph Boulton, of Liverpool, the Homeric *κασσιτερος*, tin, may be purely Celtic, being *cas-sith-er*, "the great money.....for peace"; the Roman name Cassius is possibly "the tin man"; and the modern word *cash* is manifestly cognate with the same Celtic word! Fancy a compound Irish word occurring frequently in the *Iliad*—it is really too absurd! In order to see the absolute baselessness of these grotesque derivations it would only be necessary to consult ordinary books of reference, such as Liddell and Scott, s.v. *κασσιτερος*, and Skeat's *Dict.*, s.v. "Cash."

A. L. MAYHEW.

Mr. Boulton's pamphlet must be admirable indeed if there are many statements like that which is quoted,—"*Cassiterides*, I apprehend, is purely Celtic." All authorities have made up their minds that it is Sanskrit *kastira*. As for Dio Cassius being in the tin trade, really it is delightful; but why he more than Caius Cassius? Roby's *Latin Grammar*, vol. i. pp. 363-5, might be consulted with advantage. As for *cash*, money, formerly a box (a *cash*—a *cash-box*, which is a modern duplication), it is from French *casse*, a case, formerly a box, as in *cassette*, Lat. *capsa*. For this, as usual, if authority is needed, see Skeat, *Etym. Dict.* It is impossible to suppose any relationship between the words which Mr. Boulton has curiously taken together.

O. W. TANCOCK.

Norwich.

HEINE'S "ENGLISH FRAGMENTS" (6th S. iv. 510).—Let us not be very severe on Heine for his confusion of memory as to what was to him the history of a foreign country. Errors like unto this are constantly cropping up in our own literature, e.g., Mr. G. Webb Appleton, in *Catching a Tartar*, a three-volume novel published in 1879, tells us that

"this irritating discovery was shortly heightened by a knowledge that that peculiar form of misdirected loyalty called Jacobitism had sent the family plate to the Oxford Mint."—Vol. i. p. 184.

A NOVELIST.

SONG OF SOLOMON, II. 5 (6th S. iv. 537).—The Hebrew word "ššhishah," translated here in our Authorized Version "flagons," expressed in the Septuagint by *μύποις*, and in the Vulgate by *floribus*, means, there can be little doubt, cakes of

raisins or dried grapes. The same word is used in 2 Samuel vi. 19, in 1 Chronicles xvi. 3, and in Hosea iii. 1. In each case the Authorized Version has a *flagon*, or *flagons*, of wine (a marginal rendering in the last suggesting the rather unintelligible "*flagons of grapes*"). In each case the true meaning is a *cake*, or *cakes*, of compressed raisins. The reviving power of dried fruit is well known, and an instance of it is mentioned in 1 Samuel xxx. 12, when such was given to the Egyptian lad who fell into the hands of David whilst pursuing the Amalekites. In the passage in Hosea where the same expression is used it seems to refer to cakes of dried fruit used in idolatrous feasts.

W. T. LYNN.

Blackheath.

Prof. Lee says of the word rendered *flagons*, "What it was no man can now say particularly. It probably was a sort of cake soaked either in honey or wine"; and he refers to 2 Samuel vi. 19, and to the Targum of Jonathan on Exodus xvi. 31. Dr. Adam Clarke, *in loco*, has a curious note:—

"I believe the original words mean some kind of *cordials* with which we are unacquainted. The versions in general understand some kind of *ointments* or *perfumes*. I suppose the good man was perfectly sincere who took this for his text, and, having repeated, 'Stay me with flagons, comfort me with apples, for I am sick of love,' sat down, perfectly overwhelmed with his own feelings, and was not able to proceed."

G. L. FENTON, M.A.

San Remo.

NISHAN-I-IMTIAZ (6th S. iv. 512).—This order of merit was instituted by the late Sultan Abdul Aziz in 1865. The first class was conferred on the late Lord Dalling (Sir H. Bulwer) and some few others, but no second or third class. Under the present Sultan it was last year revived.

H. C.

DIVIDING COPY (6th S. iv. 510).—The first edition of James Harrington's *Common-wealth of Oceana* was printed at three presses. The title bears the date 1656. The "Epistle to the Reader" contains the following statement:—

"If this writing be not acceptable, here is already enough and too much of it, but if it be, it is but a rough draught; for I have not been yet two years about it, nor ever saw all or halfe my Papers together: and now in the bringing them to light they have been dispersed into three Presses, where, because I could not be present at them all, I was present at none."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WHIG AND TORY (6th S. iv. 403).—In connexion with Mr. HAILSTONE'S note on this subject, I transcribe *in extenso* the title of a curious book (small folio), which opens by a Tory accosting a Whig and demanding his purse. The term Tory had only three or four years before the date of this book been introduced; and the word

doubtless still retained its early Irish meaning, and it was therefore quite characteristic and fitting for a Tory to open a dialogue with such a sinister demand:—

"The | History of Whiggism, | or, | The Whiggish-Plots, | Principles, and Practices, | (Mining and Counter-mining | the | Tory-Plots and Principles) | in | The Reign of King Charles the First, du- | ring the Conduct of Affaires, under the In- | fluence of the Three great Minions and | Favourites, Buckingham, Laud, | and Straf- | ford; | And the Sad Forre-runners and Prologues to that Fatal-year | (to England and Ireland) | 41. | Wherein (as in a Mirrour) is shown the Face of the Late (we do not | say the Present Times. | Eccles. 3. 5 [quoted] | Lege Historiam, ne fas Historia. | London, printed for E. Smith, at the Elephant and Castle in Cornhill. 1682."

The date of extract from the Rev. Oliver Heywood's diary is one year earlier than the date of this book.

CH. ELKIN MATHEWS.

7, Hamilton Road, Highbury, N.

HENRY VIII. AND THE FARMERS (6th S. iv. 409).—*Vide* Hall's *Chronicle*, p. 744, ed. 1809, and Rapin's *England*, vol. i. p. 779, ed. 1743. I see, however, no express mention of "farmers" in either passage referred to, but only of merchants, clothiers, and common people.

H. W. COOKES.

"CHAISE MARINE" (6th S. iv. 449).—Littré, in his *Dictionnaire de la Langue Française*, 1863, describes the word in the following terms:—"Sorte de siège disposé de manière à affranchir du roulis et du tangage." This in English is nothing more than a swinging chair, and if I may hazard a guess I should say that the word inscribed at the toll-gate was used to imply any kind of spring cart.

G. F. R. B.

"REMILLION" A FEMALE CHRISTIAN NAME (6th S. iv. 449).—Possibly a diminutive. Conf. the French surnames Remel, Remillet, Remilleux, Remilhe, Remilly; and Rémyll, name of nine places in France.

R. S. CHARNOCK.

1A, Adelphi Terrace.

"HEIGHAM" (6th S. iv. 409).—This place-name is from *hay*, hedge, Sax. *hæg*, an enclosure by hedge, for a game preserve; so that it was the home in the hay. See Blomefield's *Hist. of Norfolk*, vol. iv. p. 260; vol. x. pp. 244, 283; and vol. xi. p. 54. In vol. i. p. 2, there is a "hagh" mentioned in *temp.* Canute. See also last number (8) of *Warwickshire Antiquarian Magazine* (Cooke, Warwick), in which this term is explained in an article by me, on a small estate of my own called the Haye, which was formerly in the Forest of Coleshill. See also Domesday of Norfolk, in which, I think, several *hays* are mentioned.

CHRIS. CHATTOCK.

To make Mr. HIGH'S uncertainty trebly uncertain, may I suggest another root, viz., *Hege*, an enclosure, which may recommend itself the more

to him because (a) *Heigham* was called "Hecham" in Domesday Book, and (b) of enclosures we have a legion in place-names. The benefit of it might be extended to the not very distant parish of Heydon, which lies in a level district, and can boast of no rising ground around it (much less a height) nearer than a mile to the north. Analogous transformations of the root *hege* are to be found in the old substantives *Hayboot, Hayward*, and in the place-names *Heywood* (Lanc.), *Roundhay, Rothwell Haigh*, and *Haye Park* (York), &c.

ALPHONSE ESTOCLÉT.

St. Mary's College, Peckham.

ANTIMONY (6th S. iv. 366).—Littré, in his dictionary, *s.v.*, tome i. p. 156, col. 1, points out the doubtful origin and etymology of this word:—

"Mot d'une origine douteuse. On l'a fait venir, d'après sa composition apparente, d'*antimoine*, c'est-à-dire contraire aux moines. Mais cette étymologie ne se fonde absolument sur rien, aucune anecdote de quelque authenticité ne nous apprenant comment un pareil sobriquet aurait pu être donné à ce métal. Quelques-uns le font venir de *avri* et de *μνογ*, parce que ce métal ne se trouve jamais seul; certains, d'*avriμίνειν*, parce qu'il fortifie les corps. *Antimonium* se trouve dans les écrits de Constantin l'Africain, *De Gradibus*, p. 381, médecin salernitain qui vivait à la fin du XI^e siècle. D'autres, avec raison, ce semble, tirent ce mot de l'arabe *athmoud** ou *ihmid*. *Athmoud* est devenu facilement, dans le latin barbare, *antimonium*. D'un autre côté, la forme propre de l'arabe est *ihmid*, et vient sans aucun doute du grec *σπιμυ*, qui est dans *stibis*; de sorte que, par un jeu singulier de l'altération des langues, *antimoine* et *stibis* seraient un mot identique."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

As not only Brachet, but also Littré and Prof. Skeat, have considered this word as of unknown origin, I thought that the very doubtful derivation quoted by your correspondent had received its quietus. Webster says that the word is "most probably corrupted from the Ar. *al-ithmidun*, or *al-uthmudun*, antimony." The derivation in which the monk Basil Valentine plays a part would seem to have been unknown unto Minshew, for he thus derives the word: "Græc. *ἀντιμόνιον*, *i. q. ἀντι δαίμονιον*, contra *dæmonium seu diabolum*, against the Diuell, quia *prodest dæmoniackis*, because it is good for the Demoniackes, or possessed with a Diuell." Ingenious Minshew!

F. C. BIRKBECK TERRY.

Cardiff.

EFFERVESCING DRINKS (6th S. iv. 90).—SITIENS should consult *How Champagne was first Discovered, and How the Wine is Made*, by Henry Vizetelly (London, Ward, Lock & Co., 1879). The author attributes the origin of effervescent champagne to Dom Perignon, cellarman of the

* "Lapis ex quo collyria parantur, *stibium*" (Freytag, *Lexicon*).

Abbey of Hautvillers, near Epernay, places the date at the close of the seventeenth century, and states that it was used by Louis XIV.

FREDERICK E. SAWYER.

Brighton.

"ROARER" (6th S. iv. 488).—*Roarers* or *Roring-boys* were the *fast* men of the period. In another work Brathwaite himself describes them fully:—

"If to be deem'd a Turne-ball roring lad,
Of all the straines that be there's none so bad:
'These glorie in deformed shapes, and thirst
After that guize which doth beemes them worst:
But woudst thou know them? then attend to me,
And I in few words will describe them thees.
Their peak't-mouchatoes bodkinwise oppose
Each other, and stand brauing of their nose:
They're blustering boyes, and whatso're befall,
If they be three to one they'le haue the wall.
They haue a mint of oaths, yet when they sweare,
Of death and murder, there's small danger there:
Buffe-yerkins say their souldiers, (but 's not so.)
For they were prest indeed but durst not goe.
They weare a Cutler's-shop euer about them:
Yet for all that we need not greatly doubt them.
For tak't from me by this you soon't may know thes,
They weare the desperat'st blades, yet dare not draw
them.

They're Panders by profession, men that get
A slauish meanes out of a seruile wit:
They're euer soaking of a pipe, whose smoake
Makes them contort & wreath their wainskot look
To euery fashion, they are monstrous proud,
And what-soere they speake they sweare its good:
They neuer goe to Church, vnlesse it be
To man their whore, or for formalitie.
They are and are not: seeming men by sight,
But beasts, becomming slaues to appetite:
Their walke is not where Vertue hath recourse,
(For to discourse of Vertue is a curse)
To *Roring-boys*: their *Rende-vous's Tibb Calles*
Her shrowd their shrine, their walk's in *Garden-allies*
Dost see these (youngling)? pray thee see and mark,
A whore enticing, and a god-lesse sharke
Attending her, haue a good eye to him,
Pray thee beware he's instrument of sinne:
Goe not along, let my aduise enforce,
Least thou returne (in my boy) by weeping crosse."
Brathwaite's *Strappado for the Deuill*, 1615
(reprint, 1873, pp. 52-3).

R. R.

Boston, Lincolnshire.

WEST'S PORTRAIT OF BYRON (6th S. iv. 537).—If MR. EDGUMBE likes to call here I will show him the portrait of the Contessa Guiccioli. This picture and the companion were sold at some private sale previous to 1874. We sent commissions for both pictures, but the Byron portrait, I believe, fetched a rather high price, and we lost it. If I am able to track the sale I will do so; but at present there is no clue. ALGERNON GRAVES.
6, Pall Mall.

"THE FIRST CENTURY OF SCANDALOUS MALIGNANT PRIESTS": "CENTURY" WHITE (4th S. vi. 371, 445).—There is a very curious mistake at the first reference on the part of the Editor of "N. & Q."

and at the second on that of MR. W. DURRANT COOPER, which, I think, have never been noticed. The John White, M.P. for Southwark, author of *The First Century of Scandalous Malignant Priests*, is identified with the person of the same name who represented East Grinstead (being also returned for Rye) in the Short Parliament of 1640, and Rye in the Long Parliament, until "disabled" for deserting to the king. Obviously they would not be identical, inasmuch as the two boroughs (Southwark and Rye) continued to be represented by "John White" until 1644, whereas a vacancy would have been created in one of them had this name designated but one person; and moreover it is evident that the author of *The Century of Scandalous Malignant Priests*, published in 1643, was not likely to be found in attendance on the king, nor would a Royalist have been "buried in the Temple Church with great funeral solemnity" in January or February, 1644/5. Again, the writ for Southwark was issued in August, 1645, in the room of "John White, deceased," whereas that for Rye, in the following month, was in the room of "John White, disabled." "Century" White was not, I think, a member of any parliament previous to that which assembled in November, 1640.

ALFRED B. BEAVEN, M.A.

Preston.

"MEDICUS CURAT," &c. (6th S. iv. 388, 436, 457, 477, 495).—Deeply as I feel obliged to A. C. for his reference to Galen in "N. & Q.," 6th S. iv. 495, I humbly submit that the aphorism he quotes from that ancient writer, albeit it may be the remote, is not the *immediate* original of what I am in quest of, that is, of the aphorism at the head of this note, as I find it quoted in Dr. Scoresby-Jackson's well-known *Note-Book of Materia Medica*, pt. i. third edition: "The Latin phrase is probably near the truth, which says *Medicus curat, Natura sanat morbos*," &c. It is this I still want to get at. Unfortunately, Dr. Jackson is dead, and cannot now be referred to. I do not agree with A. C. in regarding this form as "a silly attempt to make a paradox of the sentence of Galen." For, as well by its brevity as in the contrast intended by the verbs made use of, *curare* and *sanare*, it will, I think, compare favourably with Galen's.

In case it should interest any of your readers, I here append my stock of analogous phrases:—

"Medicus curat," &c., as above.—(1)

"Natura est operatrix: Medicus vero ejus minister."—Galen.

"In the ministry of healing, Nature is the *pontifex maximus*, Art the curate of this high priest."—(1)

"Je le pansay; Dieu le guérit."—Ambroise Paré.

"L'organisme se guérit lui-même; le médecin ne fait que le placer dans des conditions favorables au retour d'un mode de fonctionnement régulier."—Gubler.

"A duplice errore cavere oportet, neque vires Nature operare, neque nimis religiosè colere."—Gregory.

"[A few specifics apart, four or five in all.] the beneficial action of all remedies, in diseases which admit of cure, is only auxiliary to the provisions of Nature for their spontaneous cure."—Alison.

"God healeth: but the physician hath the thanks."—George Herbert.

X. Y. Z.

The principle involved must be carried back beyond Galen to Aristotle, who implies it in the following passage of the *Nicomachean Ethics*: λέγω δὲ κατὰ συμβεβηκὸς ἡδέα τὰ ἰατρούοντα· ὅτι γὰρ συμβαίνει ἰατροῦσθαι τοῦ ὑπομένουτος ὑγιουῶς πραττοντός τι, διὰ τοῦτο ἡδὺ δοκεῖ εἶναι, bk. vii. 15, 7 (Oxf. text). W. E. BUCKLEY.

TALLIES (6th S. iv. 209, 434, 492).—Those described in my friend MR. HARTSHORNE'S account as like hedge-stakes, from eighteen inches to four feet long, must have been of an extra size. I have one before me much more portable. It is eight inches long, half an inch broad, and a quarter thick, and is marked on the stock "a° r. E. xix.," i. e., 19 Edward I. The character of the writing is decisive as to the reign. At the other end there is a notch one and a half inches long, with ten neatly cut minims, which, according to MR. PLATT'S definition, mean the ten parts of a larger sum. On the smooth broadside is an inscription (the first half illegible), thus, "..... de Ade de S'oo Laudo de fine. Linc'." This Adam de Sancto Laudo, or St. Lo, was Sheriff of Lincoln 7 and 8 Edward I., and the existing records show that his executors accounted at the Exchequer for money due by him while in office, and corroborate in a very interesting way this fragile relic, now 600 years old. It has borne a charmed life, for it seems to have been much blackened, perhaps charred in the fire of 1834, and, after possibly being rescued by some "Old Westminster" of an antiquarian turn, has escaped all the risks attending its deposit in the lockers of successive generations of boys, and was found in the school a year ago by one of the present Queen's scholars. J. BAIN.

ST. LUKE XXIII. 15 (6th S. iv. 465, 498).—My friend MR. WOOLRYCH must bear a questioning of his dicta (1) that the Revision rendering "done by" is correct as "an undoubted fact," and (2) that "the dative following the passive [of πράσσω] could not mean a thing done to a person." The sentence is one as to which no one can be without any doubt. The old rendering arose probably from wide consideration of all the circumstances and from regard to the usual force of the dative case, which primarily is not rendered "by." In Acts xvi. 28 is a very similar construction in the active voice, μηδὲν πράξης σεαυτῷ. Doubtless "by him" is a more easy reading, but if a reference to Herod be intended (i. e., as to anything done against his jurisdiction), then "by" would not cover that. The dative following the passive

surely *could* mean a thing done to a person. Πάσσω does not always take a double accusative, as the text first quoted shows; and the revisers have largely rendered the dative by "to." Hence I think my friend's "consensus of so many authorities" for the old reading is of more weight than the revisionists' change; yet an alternative marginal reading might be good. W. F. HOBSON.

Woodley, Cove, Farnborough.

"DROWE": "DRAGE" (6th S. iv. 328, 478, 498).—*Drage* is a coarse kind of barley, probably the same as *bere* (*Hordeum tetrastichon*). It was never a common kind of grain in England, though hundreds of entries of it are to be found in the first two volumes of my *History of Agriculture and Prices*. It was used for fattening swine and for manufacturing a cheap malt. After the middle of the fifteenth century it disappears from English agriculture. *Bullimung* is a mixed crop of oats and vetches, and was frequently grown in Essex, of course for horse feed. *Drage* went out of use because the necessities of life were very cheap, wages were relatively very high in the fifteenth century, and there was no need to use the commoner kinds of grain. In the same way the use of rye is generally abandoned at nearly the same period. JAMES E. THOROLD ROGERS.

Oxford.

THE EPISCOPAL WIG (6th S. iv. 427, 493, 546).—I have ever been under the impression that the celebrated Dr. Blomfield, Bishop of London, was the first to doff the episcopal wig. The *Dictionary of Words, Facts, and Phrases* confirms this. The author states that "wigs were worn by bishops in the House of Lords until 1830, when Blomfield, Bishop of London, obtained the permission of King William IV. for the Episcopal Bench to discontinue the practice." I first came to London in 1835, and often used to hear the bishop preach in St. James's Church, Piccadilly, and also heard other members of the Episcopal Bench in various churches, or whilst presiding at religious meetings. I never saw one wearing a wig except on an occasion when the late Dr. Howley, Archbishop of Canterbury, presided at the distribution of medical prizes at King's College in 1837 or 1838. His grace then certainly wore a wig, but by no means a large one. My impression is that Bishop Blomfield was calling to pay his respects to the king soon after his accession to the throne, and, the day being very hot, he obtained permission from his Majesty to put off the wig, and I think then and there had leave to discontinue it always. I heard the bishop preach the sermon upon her present Majesty's coronation, and certainly his fine expansive forehead was not obscured by an ugly wig. In Copley's masterpiece, "The Death of Chatham," the lords spiritual are represented in the House of Lords as wearing wigs, but of

much smaller dimensions than those worn by our judges at the present day. JOHN COLEBROOK.

"PANIS DE HASTRINELLO" (6th S. iii. 309, 496; iv. 258, 330).—After MR. TANCOCK's severe strictures upon me—not, I must confess, altogether undeserved—for having too temerarily rushed into the domain of etymology, I hardly venture to write again upon this subject. But I should like to ask whether "wastell" (a word used by Chaucer) can possibly be derived from *gateau*, formerly spelled *gastau*, the French word for a cake? EDWARD H. MARSHALL, M.A.

MARY, QUEEN OF SCOTS (6th S. iv. 148, 196).—I saw many years ago a ring which was said to have been given to Sir R. Melville by Queen Mary shortly previous to, or at, her execution. It had a ruby between two diamonds, and inside was engraved, "Mary to Melville, 1587." It belonged then to a member of the Balfour-Ogilvie family. I forget its previous history, nor am I aware where the ring is now. WILLIAM DEANE.

PORTRAIT OF WASHINGTON IRVING (6th S. iv. 447, 490, 524).—My friend MR. GOSSE will find a good steel-plate portrait of Irving in the first volume of the "American Men of Letters" series (Boston, Houghton, Mifflin & Co., 1881), which is a *Life of Washington Irving*, by Mr. Charles Dudley Warner. J. BRANDER MATTHEWS. Stuyvesant Square, N.Y.

SIEGE OF CHEPSTOW (6th S. iv. 307, 355, 476).—Is Colonel Morgan the same as General Sir Thomas Morgan, who was constable of Chester, governor of Jersey, and commander of his Majesty's forces in Scotland at different periods? His place was Kinnealey Castle, Herefordshire. JOHN CHEESE.

Amersham.

A PAINTING OF THE FLIGHT INTO EGYPT (6th S. iv. 428, 472).—There is only a very slight misspelling, or misreading, in the name of the artist. Join the two parts into one word, change *e* into *t*, then you get *Fourmestaux*. Of that name I find in J. Houdoy's *Histoire de la Céramique Lilloise* (Paris, Aubry, 1769), at p. 136, mention made of Antoine Fourmestaux, who was employed as a modeller (*mouleur*) in the porcelain works founded at Lille by Leperre-Durot, while carried out during the great French Revolution by his partner Gaboria. The name is French, and of frequent occurrence in French Flanders. The artist inquired after might easily be identified by searching the now reprinted or reprinting catalogues of the Lille Fine-Arts Exhibitions. V. J. VAILLANT.

Boulogne-sur-Mer.

"Too too" (6th S. iv. 266, 313).—Will not the modern æsthetes be somewhat surprised to learn

that this, their pet shibboleth, is, after all, only an old provincialism revived? In Ray's *Complete Collection of English Proverbs*, fifth edit., London, 1813, I find this proverb, "Too too will in two (Cheshire)," with the explanatory note, "Strain a thing too much and it will not hold."

MARS DENIQUE.

A still earlier use of *too too* is to be met in—

"Since which, those woods, and all that goodly chase
Doth to this day with wolves and thieves abound;
Which *too-too* true that land in-dwellers since have
found."

Spenser's *Legend of Constancia*, canto vi. 55.

ALPHONSE ESTOCLET.

Peckham.

"SATE" FOR "SAT" (6th S. iv. 190, 395, 477).—In all the three readings cited by MR. MARSHALL it appears clear to me that "sate" is the perfect tense of *sit*, not the past participle. First comes, "Rachel had taken," the pluperfect tense; secondly, "and sate," the perfect. JAYDEE.

I am surprised that none of your correspondents have pointed to the famous lines of Milton:—

"High on a throne of regal state, which far
Outshone the wealth of Ormus and of Ind
Satan exalted sate."

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

THE STATUE IN BRASENOSE COLLEGE QUADRANGLE (4th S. iii. 83; 6th S. iv. 517).—It is certainly most amusing to read the quotations on this subject from the "Oxford local press" which are cited by FAMA. Christopher Smart has an "Ode on an Eagle confined in a College Court," published in the *Oxford Sausage*, and in that work there is also a poem on "The All Souls' Mallard," but no mention is made of the "Brasenose pheasants." In an old and now forgotten novel, *Gilbert Gurney*, by Theodore Hook, the practical joker Daly visits Oxford, and has it in contemplation to blow up with gunpowder the statue of Cain and Abel at Brasenose. The following is the passage from Hearne's *Diary* concerning the destruction of the garden in the quadrangle and the erection of the statue on its site:—

"1727. Oct. 25. Last week they cut down the fine pleasant garden in Brasenose coll. quadrangle, which was not only a great ornament to it, and was agreeable to the quadrangle of our old monasteries, but was a delightful and pleasant shade in summer-time, and made the rooms in hot seasons much cooler than they otherwise would have been. This is done by direction of the principal and some others purely to turn it into a grass plot, and to erect some silly statue there."—Vol. iii. p. 3, edit. 1869.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE PRIVY COUNCIL (6th S. iv. 408, 449, 495).—In reply to MR. MASON I may say that I hope some day to publish my MS. list of Privy Coun-

cillors as part of a larger work, similar to Beatson's *Political Index* and Haydn's *Book of Dignities*, but covering a wider field. Possibly I may issue the Privy Council List, as MR. MASON suggests, in a separate form, with not only the dates of admission and of death, but also a statement of the various public offices held by each Councillor. I have made large collections for that purpose, which require time for arrangement.

ALFRED B. BEAVEN, M.A.

Preston.

BOON-DAYS (6th S. iii. 449; iv. 13, 55, 358, 545).—Within the last five years I have heard a road surveyor in Lincolnshire threaten a small farmer, "I will not boon your road for you," i. e., "I will not mend your road gratuitously and at the expense of the parish." Compare *Lay of the Last Minstrel*, iii. 29:

"And Lothian heard the Regent's order,
That all should *boone* them for the Border,"

i. e., prepare themselves. M. G. WATKINS.

INDIGENOUS TREES OF BRITAIN (6th S. iii. 468; iv. 91, 217).—BOILEAU's quotation from Higden relative to Pengvern (not *Penquern*), the old Welsh name of Shrewsbury, is interesting, but it can scarcely be accepted as proof that *abies* is the "alder." It rather implies, what there is other evidence for, that *gwern* was formerly used in a sense which is no longer attached to it. About its general meaning there can be no doubt. It exists in all the Celtic dialects, W. Bret., Corn. *gwern*, Ir. and Gael. *fearn* (old form *fern*), Manx *faurney*, and in all means an alder-tree. These forms point to what Fick might call an "urkeltisch" *vernos*, which, in fact, appears in Pliny's (iii. 4) Gaulish river-name, *Vernodubrum*, a word clearly equivalent, as Williams (*Lexicon Cornu-Brit.*, s. v. "gwern") suggests, to *W. Gwernduwfr*, Alder-water, Alder-stream. According to all the authorities *gwern* is the common alder-tree, Lat. *alnus*. On the other hand, *abies* is rendered by *W. Ffynnidwydden*, which, according to Davies's *Welsh Botany* (London, 1813), is the "*Pinus Sylvestris*; Scotch fir."

But the word had also apparently a more extended meaning. Thus, Dr. Davies's *Welsh-Latin Dictionary* (1632) gives "Gwern and Gwernlle and Arm. Gwerneg, *Abietum*." Again, in Welsh, Cornish, and Breton, *gwern*, *gwernen* means also the "mast" of a ship. And in the old Cornish vocabulary, the Cotton MS. of which (Vesp. A. 14) dates from the thirteenth century, and is probably a copy of a much older original, while "*alnus*" is rendered by *gwernen*, "*malus*" is represented by *gwern*. The Irish *Fearna* also means "a mast." From all this it appears that *gwern*, *fern*, *vern*, once meant something other, or more, than "alder," a tree which does not appear very suitable for a "mast." THOMAS POWELL.

CORDINER'S "ANTIQUITIES AND SCENERY" &c. (6th S. ii. 447; iii. 72).—It was published in 1780, and its exact title is *Antiquities and Scenery of the North of Scotland, in a Series of Letters to Thomas Pennant, Esq.*, by the Rev. Charles Cordiner, Minister of St. Andrew's Chapel, Bamff (*sic*), London, 1780. It is a quarto volume of 173 pages, exclusive of eleven pages of index, contents, &c., and is illustrated by "two-and-twenty plates of ruins and the most romantic views of the north," of which most are signed by P. Mazell, as engraver after drawings by Cordiner himself, a few are signed by Ingleby, Basire, and Watts, while a few more have no signature either of drawer or engraver. It may be interesting to mention that in the Earl of Fife's library at Duff House there is a copy of this work, further "embellished with twenty original drawings by the author," and with seven "small sketches," by the same. These drawings are not the originals of the engravings proper to the work, but may be originals of engravings in Cordiner's other work, *Remarkable Ruins, &c.*, which I have not seen. If they are wanted by any reader of "N. & Q.," I shall be happy to supply the names of these drawings. Besides them I find also in the Duff House copy three engravings inserted which are not to be found in the published form of the work, with its two-and-twenty plates.

A. W. ROBERTSON, M.A.

Aberdeon.

THOMAS DANIELL, R.A. (6th S. iii. 308, 417).—PALLET inquires about the paintings of this distinguished artist. I have the two large pictures painted by his nephew, William Daniell, R.A., and engraved, "The Loss of the Kent East Indiaman, 1250 tons, in 1825," the one picture vividly portraying the first boat-load leaving the ill-fated Kent on fire, and the other, the last boat arriving alongside the Cambria brig, which vessel was owned by my uncle, the late Sir John Hare. Both pictures tell in a wonderfully graphic manner the narrative of this gallant rescue by the Cambria, only 200 tons, of so very large a number from fire or a watery grave—in all 554 souls, including the 31st Regiment. When a child I remember Capt. Cook of the Cambria telling me the story, and how anxious he was as to whether his store of food would be sufficient for such a largely increased number; but fortunately his vessel was well supplied for a long outward voyage, and, returning at once to England, he contrived to make it last out.

SHOLTO VRE HARE.

Knole Park, Almondsbury, Gloucestershire.

"BOSH" (3rd S. viii. 106, 148; 5th S. i. 389; ii. 53, 478; iii. 75, 114, 173, 257, 378).—I would call your attention to JAYDEE'S inquiry (3rd S. viii. 148):—

"What is the *Student*, so curtly mentioned by the dictionary writer! Can any correspondent of 'N. & Q.'

verify the reference which is said to prove that *bosh* was in use, as a slang word, in 1780!"

And to the editorial remark:—

"[*The Student; or, the Oxford and Cambridge Monthly Miscellany*, 2 vols., was published 1750-1. The word *bosh* does not occur at p. 217 of the second volume.—Ed.]"

Johnson's *Dictionary*, by Todd, London, 1818, gives: "*Bosh, n.s.* This is a provincial word of Norfolk, in which 'to cut a bosh' is to make a figure." It seems to have a similar meaning in the following passage:—

"A man who has learned but the *bosh* of an argument, that has only seen the shadow of a syllogism, and but barely heard talk of rhetoric and poetry, may, by the use of this science and a little modern effrontery, baffle one of real learning, silence genius itself, and put the most exalted merit out of countenance."—*Student*, ii. 287.

A reference to p. 287, as given by Todd, not to 217, may perhaps give the proof required. "*Bosh*," writes the Editor of "N. & Q." (5th S. i. 389), "is the name in Holland and Flanders for butter adulterated with salt and water." The origin of this name is thus explained in the *Journal of the Royal Agricultural Society of Europe*, second series, vol. xvii. p. 434:—

"The district around Hertogenbosch (Bois-le-Duc), commonly written Bosch, the capital of the province of North Brabant, for many years sent to the London market an inferior quality of Dutch butter. That particular brand has disappeared under the influence of the artificial butter which is chiefly made in and about that region, and in the London market is quoted as '*Bosh*.'"

The plural form *boshes* was in my early days, and is still (teste *Encyclopædia Britannica*, ninth edit., vol. xiii. p. 298), applied to the place of greatest diameter of the blast furnaces for smelting iron.

LLANELLY.

"MANCHET LOAF" (6th S. iii. 430; iv. 15, 396, 418, 496).—G. F. R. B. at the last reference is mistaken with regard to MR. SAWYER'S note (6th S. iv. 396). MR. SAWYER refers to the "Six Carpenters' Case," in *Leading Cases done into English*, by an Apprentice of Lincoln's Inn, p. 2, second ed., Macmillan & Co., 1876.

F. C. BIRKBECK TERRY.

In "A Lay of St. Nicholas," one of the *Ingoldsbys Legends*, the Lord Abbot makes the following promise to the "Pilgrim Grey," conditionally, that is, if he will recount the most wonderful sight that his eyes have seen in Palestine:—

"Arde me aright the most wonderful sight,
Grey Palmer, that ever thine eyes did see,
And a *manchette* (*sic*) of bread, and a good warm bed,
And a cup o' the best shall thy guerdon be."

A "manchette of bread" was evidently considered a *bonne-bouche*.

FREDK. RULE.

Ashford, Kent.

A full historical account of the *manchet*, or

white loaf, which was synonymous with *simnel*, from the Latin *simila*, the finest part of flour, will be found at p. 329 of Samuel Pegge's *Curialia Miscellanea*. It appears from the *Statutes of Eatham, temp. Ed IV.*, that these were then known as "chet loaves." In this way the butchers, greengrocers, bakers, and cats-meat men of modern Baywater announce themselves by the respective designations of *char, cer, ker, and smeat*.

CALCUTTENSIS.

"THE DIARY OF AN IRISH GENTLEMAN," 1761 (6th S. iv. 308, 473).—The kindness of a correspondent has enabled me to ascertain what I wanted, by referring me to the *Leisure Hour*, 1876, pp. 228, 250. ABHBA.

THE HYMN "ROCK OF AGES": TOPLADY (6th S. iii. 428; iv. 54, 391, 477).—During the first year after his ordination Toplady published his collection of hymns, over four hundred in number. In December, 1775, he became editor of *The Gospel Magazine*, but, owing to illness, relinquished the post in 1776. Some of his articles are signed "Minimus," others "Concionator"; there are also papers to which his initials only are appended. They appeared in the volumes of *The Gospel Magazine* during the years 1771 to 1776. Toplady was also the author of *The Church of England Vindicated from the Charge of Arminianism, &c.*, and some sermons. In 1825 his works were published, with a memoir.

W. H. C.

"JOHN DORY" (4th S. x. 126, 199, 507, 523; xi. 84, 100; 5th S. x. 299; 6th S. iv. 545).—Since writing my query I have consulted Nares's *Glossary*, which I ought to have done before. There I find that "John Dory" was a popular song or catch, "preserved in *Deuteromelia*, a book printed in 1609. It is repeated in *Ritson's Ancient Songs*, p. 163; in *Hawkins's Hist. of Music, &c.*" Also noticed as in *Drunken Barnaby*, and elsewhere. Nares does not quote Dryden.

JAYDEE.

JAYDEE will find much and satisfactory information about the well-known old song "John Dory" in *Popular Music of the Olden Time*, by W. Chappell, pp. 67, 68. JULIAN MARSHALL.

A FENCING MATCH IN MARYLEBONE FIELDS, 1714 (6th S. iv. 445; v. 17).—MR. HODGKIN will find a number of notices of Marylebone Gardens in *A Book for a Rainy Day*, by J. T. Smith, third edition, 1861, p. 41, *et seq.* AUSTIN DOBSON.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 10).—

"Far from these narrow scenes of night," &c.

The author was Miss Anne (or Annie) Steele. She was born in 1716 at Broughton, in Hampshire, and her father was a Baptist minister. See Lord Selborne's

Book of Praise and the Rev. S. Christopher's *The New Methodist Hymn Book and its Writers*, 1877.

WM. H. PEBT.

Miscellaneous.

NOTES ON BOOKS, &c.

Bartolozzi and his Works. By Andrew W. Tuer. 2 vols. (Field & Tuer.)

To say that Mr. Tuer's pair of volumes are richly and tastefully bound, that the paper is excellent and the typography unimpeachable, is only to say what cannot in honesty be left unsaid. Outwardly and superficially, *Bartolozzi and his Works* is one of the handsomest of art books, and neither Titian nor Leonardo could have complained of so luxurious a setting-forth. Unfortunately—and this objection suggests itself at the outset—Bartolozzi is hardly on a level with either of those illustrious men, and the contrast between his personality as an artist and Mr. Tuer's pomp of drapery is almost as unsatisfactory as Thackeray's contrast between "Ludovicus" and "Ludovicus Rex." Nor is this initial drawback at all compensated for by any special fulness of detail respecting Bartolozzi's career. That Mr. Tuer has been at considerable pains to collect information, and that he has made many minor rectifications, we can easily believe; but the fact remains that, if the catalogue of works be deducted, thirty fairly concise pages would tell us all we care to know respecting the graceful and accomplished, though scarcely robust, engraver whom he has elected to dignify. Having "liberated our mind" in this respect, we are bound to admit that we have found what Mr. Tuer has to say about Bartolozzi exceedingly readable and interesting, although, paradoxical as it may seem, those portions of his book which do not refer to Bartolozzi at all, except by courtesy, seem to us to be even more readable still. The detached chapters on Ryland and the Boydells, on stipple, print restoring, art sales, book-illustrating by inserted plates, deceptions with prints, and so forth, are full of that vagrant and various information in which the true collector delights, but upon which he can seldom or never lay his hand, and we do not doubt that they will be welcome to many who have neither the inclination nor the leisure to become collectors of Bartolozzi. As to the illustrations in Mr. Tuer's volumes, they are certainly not very numerous, but they are choice. The best are the St. Giles's and St. James's beauties (the two Miss Burroughs), printed from the original copper-plates of 1783, and a pair of charming full-lengths by Caroline Watson of the Earl and Countess of Kinnoull. It is to be regretted that Mr. Tuer has given us no portrait of Bartolozzi himself, as, from the list printed at p. 5, there should have been little difficulty in procuring one. We may add in conclusion that we trust Mr. Tuer's plan of printing his notes in the body of his text will not be extensively imitated. Notes are an unavoidable evil; but they need scarcely be made an obtrusive one as well.

Old Yorkshire. Edited by William Smith. 2 vols. (Longmans & Co.)

For some time past it has been the practice of the proprietors of the *Leeds Mercury* to publish in the weekly supplement a series of "Local Notes and Queries." These volumes are mainly, but not entirely, made up of matter so gathered. The *Leeds Mercury* has an almost unique position among the great organs of thought of the north of England. It circulates very widely, not only among the upper classes, but also among the more refined and cultured artisans of the great clothing and iron towns of Yorkshire. Its editors have, therefore,

been enabled to preserve a large quantity of useful facts and memories. It is not to be imagined that these volumes, which are only a selection, contain nearly all the antiquarian matter that has from time to time appeared in the *Leeds Mercury*. The selection has been, however, made with skill, and there are not many pages in either of the volumes which we should be willing to lose. Some things therein are remarkably good, as, for instance, the notices of Yorkshire artists and authors which appear in the first volume. On the other hand, we observe, as was to be anticipated, a certain weakness when etymological questions are touched upon. The second volume, we think, is in most respects the better of the two. It contains an introduction by Canon Raine which is alone worth the price of the book. We wish we had room to reproduce in our pages the canon's wise and eloquent words as to the thoughtless restoration which has so fatally injured many of our old parish churches. To protest against needless repair, that is, restoration in its true and legitimate sense, is an absurdity of which no thoughtful man would be guilty; but it is not from this that our historic buildings have suffered. The craze of making things uniform and pretty to our nineteenth century tastes has been the cause of almost all the mischief. Where Latin is concerned the proof-sheets have sometimes been very carelessly gone over. There is a charter of nine lines in which we have counted just the same number of misprints. In a work of this kind, made up of fragments, it is above all things needful that there should be a good index. We have carefully tested the one supplied, and can discover no reason for finding fault.

Bromsgrove Church: its History and Antiquities. With an Account of the Sunday Schools, Churchyard, and Cemetery. Compiled from the Parish Books, Registers, and other Authentic Sources by William A. Cotton. (Simpkin, Marshall & Co.)

THIS is one of the books which church restoration may be said to have brought into being. It is very rarely indeed that any record can be met with which throws light upon the construction of our parish churches. Who built them, and how and when they were raised from their foundations to become the wonder and pride of generations, we seem never likely to know. The old builders made no fuss, sounded no flourish of trumpets, did their work and left it, thanking God that they were permitted to raise another temple to his honour. These men were content to be forgotten and unknown. Not so the "restorers" of our time. What is the use of the printing press if it is not to be employed in glorifying ourselves? Wherefore it is not to be wondered at that Mr. Cotton should have found a sufficient number of subscribers in Bromsgrove to pay for the publication of his formidable quarto. But really, to give a volume of this character such a grandiose title is a little too bad. Future ages may wish to learn how much the weighing machine at Bromsgrove earned per annum, and may, peradventure, desire to read about the election of a sexton in 1869, or the rules of the Bromsgrove bellringers in 1875, or the report of the coroner's inquest on Mr. John Rose, as reported in the *Bromsgrove Messenger* of March 29, 1879; but we suspect that future ages will have something better to do. So far from Mr. Cotton's volume containing any history, it can hardly be said to contain even such gossip as, under the most favourable circumstances, could find a place among the *memorabilia* of our grandchildren.

DUMOLARD BROTHERS, of Milan, have issued the first two numbers of a new monthly philosophical review, the *Rivista di Filosofia Scientifica*, edited by Dr. E. Morselli. Among the articles that have already appeared may be

named Morselli on Philosophy and Science, Sergi on the Colour Sense in perception, Cantoni on Galileo's method in the study of the Laws of Nature, Ardigò on Individualism in Positive Philosophy.

We have received the following:—*Endymion*, Modern Novelist's Library edition, and the popular edition of Wood's *Strange Dwellings*, &c. (Longmans & Co.); Miss Ferrier's *The Inheritance* (Bentley & Son); a new edition of *The Visitor's Guide to Oxford* (Parker & Co.); Part xvii. vol. iii. of Halsby's Ormerod's *History of Cheshire* (Routledge & Sons); *An Essay on the Communion of Saints*, by R. Owen, B.D., being an Appendix to *Sanctorale Catholicum*, by the same author (Kegan Paul & Co.); Vol. iv. of the *Antiquary*, and a reprint of Mr. Wheatley's paper on bookbinding (Elliot Stock).

MR. J. GIBBS, of Newport Street, W.C., has at present in his possession a most curious and interesting collection of prints, woodcuts, notices, bills, and quaint advertisements relating to barbers and the hair. It comprises a variety of out-of-the-way particulars respecting modes of hairdressing, devices in hair, female barbers, bearded ladies, wigs, barber-surgeons, and so forth, illustrated by hundreds of portraits and caricatures, many of which are seldom met with. Some of the latter are by Rowlandson and Gillray, and we note among them the three rare plates (which Hone was unable to procure) of Forster, the so-called "Flying Barber" of Cambridge. Several scarce pamphlets are also included in the series. The entire collection is probably unique, and Mr. Gibbs will willingly show it to any collectors who may desire to inspect it.

NOTICES TO CORRESPONDENTS.

E. ("The Lowland Sea").—See "N. & Q.," 5th S. vi. 69, 99, 138; viii. 260, 336, 438; particularly the last reference.

E. H. W. D. ("Sparrow of Anglesea").—See Burke's *Landed Gentry*, 1879, s.v., where you will find an account commencing with the marriage alluded to. The wife was a Boy.

E. R. V. ("N. or M.").—You should read the note on the subject in Blunt's *Annotated Book of Common Prayer*.

J. A. wishes to ascertain the names in full of the people who held the Riddings farm, or the Ridding estate, in the parish of Alfreton, Derbyshire, from 1670 to 1730.

G. L. G.—*Parentalia*; or, *Memoirs of the Family of the Wrens*. By Christopher, son of Sir Christopher Wren. Lond., 1750.

J. R. CARTER.—"While the trees are leafless," &c., will be found in a little poem, "Spring Flowers," by Agnes Strickland.

ERNEST BIRD ("Good news from Ghent to Aix").—See "N. & Q.," 5th S. i. 71, 174, 298, 418; ii. 17.

W. N. ("Sale by candle").—See "N. & Q.," 5th S. vi. 288, 435, 523; ix. 306; xii. 446.

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CONTENTS.—N° 108.

- NOTES:**—Littleberries, 41—A Spanish Sentence of Excommunication, 43—English Armorial Glass, 44—The Museum Reading Room—"Depart"—The Cranks—"Noctum" 45—Curious Guild Custom—Two Strange Epitaphs—Penny Post Anticipated—Rhymalose Words—"Walynth"—Poll-Books—A Superstition—"There let Thy Servant be"—The Exchange of Book-Plates—Bad Copy and Good Printers, 46—The Philological Society's New Dictionary, 47.
- QUERIES:**—The Abbey of Fontenay—Old Sermons, 47—A Sarum Missal, A.D. 1600—Sandford of Howgill Castle—Freemasons—Dean Aldrich—Magathay—Subject of a Portrait Wanted, 48—Rev. J. Scott—"Teagle," &c.—W. H. Ainsworth—Personal and Family Names—Furlong Family—W. Smith, Clockmaker—Ancient Mottoes—"Handsome Charley"—Gately Park, Herefordshire, 49—Authors Wanted, 50.
- REPLIES:**—Henry Marten, the Regicide, 50—A Jacobite Relic—Garrick and Junius—Robert de Bella Aqua, 51—"The Whole Duty of Man," 52—"Do"—A Relic of Thomas à Becket—"In a brown study," 53—"The Imitation of Christ"—The Ark of the Covenant at St. Michael's Mount—Sir R. Bingham—Matriculation Records—"Guffin"—A Sin to Point at the Moon, 54—E. Phaire—Superstitions about Feathers—Lincolnshire Provincialisms, 55—"Christening-sheet"—"Anywhen"—"Dray"—Vernon Arms—Fern Ashes—Thatched Churches—Genealogy in France—"Tennis"—"To cry the mare"—"Breeding stones," 56—"To make a leg"—Books printed previously to 1650—"Stark naught"—Arms of Colonial Bishops—"Swealing"—"Banker's Hill," 57—Oxfordshire Election of 1754—Funeral Armour in Churches—"To dine with Duke Humphrey"—Wife Selling—Browne, Viscount Montagu—"Ghetto"—Foreign Office List—Authors Wanted, 58.
- NOTES ON BOOKS:**—Jesse's "George Selwyn and his Contemporaries"—The Earl of Belmore's "History of the Two Ulster Manors of Finagh and Coole"—Hedges' "History of Wallingford"—Moon's "Revisers' English," &c.

Notes.

LITTLEBERRIES.

There is at Mill Hill, near Hendon, some ten miles to the north of London, in the direction of Edgware, a singular mansion, which, to the extent of my knowledge, has only received a cursory notice from topographers, but may be found, on further investigation, to be well deserving of attention.

This residence, which is called Littleberries, stands close to the public road, but is sufficiently screened from observation by a line of thickly planted trees bordering the lawn. The northern side of the mansion, away from the road, abuts on the brow of a steep slope, which descends to a considerable distance and is broken into green platforms with two distinct pieces of water, one round and the other square, but unadorned with fountains, on different levels. The effect of this, as seen from the house, is very pretty, and the vista is terminated by an elegant summer-house built like a classic temple, with a pediment and four Ionic columns, having arched windows between them. The length of ground between this temple and the house itself is bordered on each side with thickly planted trees, giving the appearance of green walls or lofty hedges.

The mansion, viewed externally, is an ordinary

square building of red brick, with irregular corners, that has been much added to at various times. The entrance door is without steps, and leads directly into the hall, which has a low flat ceiling, the floor being on a level with the carriage drive in front. The rooms are irregular, but they enclose a central apartment, which appears to have belonged to a former and much more important residence, and it is to this centre that our attention will mainly be directed. Viewed externally, and as seen from the summer-house, this central façade is surmounted by a pediment with a circular window in it and three vases at the corners, but without columns or pilasters. Three large windows are prominent, the central one of which can be opened down to the ground, and may be used as a door, to gain access to a double flight of steps, descending to the garden and terraces beyond. This central apartment is not large, but lofty; it is floored with wood, and has only one actual door, opening into the staircase hall, and facing the three windows on the north side. The apartment contains an amount of rich wood-carving and mural decoration rarely to be met with in buildings of such a size and so situated. Being profusely gilded, it is known by the name of the Gilt Room. Broken pediments, Greek frets, guilloches, egg-and-tongue mouldings, shell patterns, festoons, female masks, and lions' heads are to be seen everywhere. The tone of this elaborate ornamentation is in the taste of the first half of the eighteenth century, from the period of Queen Anne to the close of the reign of George II.

The walls between the dado and the cornice are divided into large panels, containing showily painted copies, full size, of celebrated pictures by Rubens, Van Dyck, and other artists. The subject of the panel to the left of the door is the "Union of Earth and Water," consisting of two figures of Neptune and a nude female, Terra, both resting on a vase from which water is copiously streaming, and at their feet a triton is sounding a shell, and two youthful figures are bathing in the foreground stream. This composition is taken from a fine picture by Rubens, which was formerly in the collection of Lord Lyttelton at Hagley, in Worcestershire. It is mentioned in *The English Connoisseur*, 1766, p. 72, under the false title of "The Marriage of Neptune and Cybele." The principal figures have been finely engraved by Peter de Jode. The companion panel, to the right of the door, is also after Rubens, from a magnificent picture in the dining-room at Blenheim Palace. It represents the Hesperides gathering fruit, assisted by Cupid perched on the branch of a tree. Another composition from Blenheim—"Time clipping the Wings of Love," painted by Van Dyck*—may

* The original of this fine picture is at present on view in London, having been lent by the Duke of Marlborough

here be recognized in a tall panel to the right of the fireplace, on the east wall. The group is well known by the engravings of McArdell and Valentine Green. The corresponding tall panel, between the fireplace and the windows, is occupied by a naked figure of Venus standing in a shell, with a cupid crouching at her feet, gliding over the sea, drawn by two doves, which she guides by silken reins held aloft in her right hand. Two other cupids follow her, hovering in the air with drawn bows and a dart directed forwards. This picture was engraved as a Correggio by John Smith in 1701, when in the possession of the Marquis of Normanby. It may once have been at Buckingham House, but I do not know its present locality. The remaining picture, which occupies a conspicuous place on the wall facing the chimney-piece, is of a totally different character from the rest. The others are weakly but showily painted by a timid hand; but this one is dashed off with self-sufficiency and intense ignorance. It represents the full-length figure of a young lad, standing, in the ponderous robes of the Garter, with the plumed hat in his hand, and the subject clearly belongs to the close of the seventeenth century. It is inscribed, beneath a shield of arms encircled by the Garter, in letters of no great antiquity, "Charles Lennox, Duke of Richmond and Lennox, Born 29 July, 1672, Dyed 27 May, 1723." This picture seems to have been inserted into the panel as a substitute for something else. Two smaller panels beside it, now filled with looking-glass, under broken pediments, may once have contained pictures. This full-length of the youthful knight of the Garter is the only painted portrait in the room.

The ceiling is flat in the centre, but separated from the projecting cornice on each wall by a lofty curved surface decorated with shells, Greek fret and scroll work, as seen at Blenheim, and in some of the royal palaces. On this coved surface, over the centre of each wall, is a large circular medallion containing a white plaster representation of a crowned sovereign, the size of life, seen to the waist, and spiritedly executed in alto-rilievo. These clearly form a part of the original decorations of the building. Above the fireplace, the medallion contains a portrait of Caroline of Anspach, queen consort of George II. She is attired in royal robes with a jewelled girdle, raising her left hand to sustain a long tress of her hair, an action introduced also in portraits of her by Seeman and Sir Godfrey Kneller. On the opposite wall is a portrait of her husband, George II., wearing the collar of the Garter, and an ermined mantle over the state tunic, with a square cape bordered with rich lace.

from Blenheim to the Winter Exhibition of the Old Masters at the Royal Academy, No. 125 of the Catalogue, size 69 by 44 inches.

On the side facing the door, and over the windows, the medallion exhibits a portrait of George I. in similar attire to the preceding, but treated with more freedom of attitude, bearing a strong resemblance to the well-known standing figure at Windsor Castle by Sir Godfrey Kneller. Over the door is a well modelled relief of William III., like the portrait in a yellow tunic by Sir Godfrey Kneller. The faces in all these medallions are turned in three-quarters, and the dresses elaborately finished; the wigs are long and very full, with small arched crowns surmounting them. Each medallion is supported by two white plaster figures of naked children, extremely well modelled.

The chimney-piece, which occupies the entire height of the east wall, deserves particular attention. It is elaborately carved in wood, with two prominent figures, in full relief, of Justice and Peace embracing, surrounded by mouldings, complicated curves, and borderings in ultra-French taste of the Louis Quinze period. This heavy mass of carving appears to have been imported from elsewhere, and rests on a low square chimney-piece of white marble and more recent design.

Throughout the whole building there is no indication, either by coronet, garter, or heraldic cognizance, that the place ever belonged to any person of rank or distinction. The only exception where heraldry appears is in the pediment of the summer-house at the end of the grounds. There the arms of the Pawsons, of Shawdon, in Northumberland, are carved on a plain shield, and may be referred to a period when the front of the building was altered, and the spaces between the columns filled in with windows of coloured glass. The interior of the summer-house, both on the walls and a shallow domed ceiling, is highly decorated with figures and ornaments in low relief, all in white plaster. They include portrait medallions of females, supported by sphinxes, mermaids, and tritons. These faces are all in profile, full of individuality, and probably represented members of the family who then occupied the house. On the east wall is a curious circular medallion, containing a view in white plaster alto-rilievo of the mansion as it formerly appeared from this spot, showing the different levels of ground, and reproducing the building in its original state, including the Gilt Room and steps leading up to it. We see by this that the central façade was flanked on each side by massive walls, large windows, and an elevated roof. In the sloping plane in front of the house there are no basins of water; nor is any figure-introduced so as to give indication by the costume of the exact period when the view was taken. One piece of ornamental sculpture in white plaster remains to be noticed in the house itself. This adorns a niche at the foot of the stairs, and is hollowed in the thickness of the wall outside

the Gilt Room, immediately behind the picture of the "Hesperides." It was probably connected with a fountain. On the upper part of the round-headed recess, and cleverly adapted to the concave surface, are two naked sea-nymphs, seated back to back on a rock, each resting her feet on a separate dolphin. One female supports her long tresses with her hand, and the other pours out water from a shell. The figures are pure in form, and extremely well modelled. The features approach that type which distinguishes the school of Leonardo da Vinci.

There was in "N. & Q." (6th S. iv. 48) a reference to this curious house, associating it, but without adequate authority, with Nell Gwynne, and a further mention is made in "N. & Q." (6th S. iv. 236) of the medallion portraits, attributing them to Charles II. and some of his mistresses, and to William and Mary. It was also stated that the Duchess of Portsmouth was believed to have resided in the house. The latter conjecture may have been prompted by the picture in the Gilt Room of the youthful Duke of Richmond and Lennox facing the fireplace. If this portrait could be accepted as a part of the original decoration there would be fair ground for the assumption, but, unfortunately, as I have already stated, the picture is an inferior production, and appears to have been foisted in at some subsequent period.

There is nothing about any of the paintings or medallions indicative of the period of Charles II. In one picture, however, that of the "Union of Land and Water," a remarkable deviation has been made from the original by Rubens, which, I now find, has passed from the Lyttelton family to the collection of Mr. C. J. Nieuwenhuys at Wimbledon. In the latter picture two children are swimming in the foreground water. One of them, a boy with animated countenance, buffets the waves with his extended left arm, and is full of motion. This figure in the copy at Littleberries has been converted into a tame portrait of a black-haired young woman, a mere head, calmly rising from the water and looking at the spectator. This deviation marks the period of the copy, and represents a lady certainly of a much later time than Charles II., belonging, in fact, to the latest works of Sir Godfrey Kneller.

I have already carried these notes to so great a length that I cannot venture to extend them further. In making these plain statements of what I have seen, I desire to elicit from others, who possess the knowledge and have more leisure than myself for research, some historical explanation of this very remarkable building.

GEORGE SCHARF.

National Portrait Gallery.

A SPANISH SENTENCE OF EXCOMMUNICATION.

I send you a translation of a Spanish document in my possession, dated 1688, a sentence of excommunication issued by the Archbishop of Granada against certain persons unknown who had stolen the tithe wheat and barley, &c. It shows, at any rate, what "good cursers" these worthy Spanish bishops were, and what was the nature of the curse by "bell, book, and candle."*

"We, Don Martin Forrico de Pedra, Councillor of the Holy Office, Administrator of Health for the city of Granada, Provisor, Official, and Vicar-General in spirituals and temporals in the holy church of Granada and its whole archiepiscopal jurisdiction, to the most Illustrious and most reverend Señor Don Bernardo de los Rios y Guzman, Archbishop of Granada by the appointment of his Majesty, &c.

"To all persons, inhabitants, and residents being and abiding in the said city of Granada and in all its episcopal jurisdiction whom the contents of these presents do or may concern in any manner, health and grace.

"We do you to wit that there appeared before us the attorney of Don Antonio Veles de Monte-Mayor, head churchwarden of the said metropolitan church of this city, and by his petition presented to us he gave us information to the effect that the receivers of dues of the said holy church in the present year 1688 employed persons to collect the grain, wheat, barley, &c., the proceeds of the reserved tithes; and they found that certain persons, it is not known who or what they were, with little fear of God our Lord before their eyes, and to the great peril of their souls and consciences, have made away with the said tithes, damaging by these acts of impiety and dishonesty the said reserved tithes, from which proceeding has resulted great loss. And in order that the person or persons who have made away with this grain and keep it concealed may restore it, and that those who know the circumstances may come forward and give information, as is their duty,† he asked of us formal letters of excommunication, and at the same time made oath of the truth and certainty of his petition.

"Having regard to these circumstances, we have directed to be issued, and hereby issue, these letters, by the tenor of which we order you and each and every one of you, within six days following after the time when these letters have been read and published in any church or monastery or in any other place in the said city or its archiepiscopal jurisdiction, that in virtue of your duty of holy obedience, and under pain of the major excommunication, you restore to the said informant or to any one

* In Fox's *Book of Martyrs* an equally comprehensive curse by bell, book, and candle was pronounced upon one Thomas Benet, a Master of Arts of Cambridge, in 1531, for pronouncing the Pope to be Antichrist, and for saying we ought to worship God only, and not the saints. He was afterwards burned. In that case three candles were put out. When the first was extinguished, the people were to pray that he might be condemned to hell fire; when the second was put out, they prayed that his eyes might be put out; when the third was extinguished, they prayed that all the senses of his body might fail and that he might have no feeling. Everybody knows the curse upon the jackdaw of Rheims in the *Ingoldsby Legends*.

† The former part of this document is in writing, but from this place it is printed as a common form of excommunication.

empowered by him all the grain that has been taken away, or that you come and declare what you know of the matter before us or before the notary whose signature follows, or before the vicar or curate by whom these our letters shall have been published; and that your declarations shall be in writing, to the intent that the representative of the said informant may ascertain the truth.

"Should the fixed time expire without your compliance, we lay down and promulgate on you and on each one of you the said sentence of major excommunication, and we excommunicate you in and by these presents.

"And if after the fixed period has expired the said persons have not yielded compliance to the contents of these our letters, we enjoin on you, the vicar, curates, and other ecclesiastical persons of this city and its archiepiscopal jurisdiction, each one as far as concerns himself, that you pronounce them publicly excommunicated, and that you do not receive or admit them to the canonical hours and divine offices until they shall have submitted themselves, and have deserved the benefit of absolution.

"And if (which may God our Lord not allow or permit) these persons thus declared excommunicated shall continue in their pertinacity and rebellion, resembling Pharaoh in thus hardening their hearts, we further do hereby command the said vicars, curates, and ecclesiastical persons that they proceed to denounce, curse, and anathematize them, saying, 'May you be cursed by our Lord and by His Blessed Mother! May a curse rest upon the bread and meat and other food you eat, upon the water and wine you drink, upon the shoes you wear, the clothes you are clothed with, the bed you lie down upon, the ground you tread upon; may your prayers be made sin to you; may fire descend from heaven and burn and consume you alive; may the earth open and swallow you up; may your children become orphans and go through the world begging, and find no one to help or take compassion on them; may the plagues which God sent upon Egypt come and lay hold on you!' And then ringing the bells, and holding lighted candles in his hands, he shall plunge them in the water, saying, 'As these candles are extinguished in the water so may your souls be extinguished in hell.' And those who are present shall say 'Amen.' These proceedings shall be continued till such time as these persons so excommunicated and anathematized shall proceed to comply with what has been enjoined on them, and shall submit themselves in obedience to holy Mother Church, and shall deserve the benefit of absolution, and these written declarations shall be sent back to us in the originals closed up and sealed, without giving any translations or notes to the parties.

"Given at Granada the 29th day of July, 1688.

"(Signed) FORNICO.
"By order of the Provisor ANTONIO RUEDA."

On the back of the document is a certificate, duly signed, of the "publication" of the "foregoing censure."
F. V. W.

ENGLISH ARMORIAL GLASS.—I possess several coats of arms in ancient glass, mostly, I believe, contemporary with the persons whose bearings are depicted. I have attempted to assign the arms to their owners as far as I can, and shall be glad of any information tending to confirm or correct my surmises. I prefix to the description of each coat the approximate date of the glass.

1. *Circa* 1400. Gules, a lion rampant double queued argent. (? Montfort, Earl of Leicester.)

2. 1401-39. Gules, a fess between six cross-crosslets or (Beauchamp), quartering Chequé azure and or, a chevron ermine (Earls of Warwick). This shield is within a garter. Richard de Beauchamp, K.G., fourteenth Earl of Warwick, succeeded 1401, and died 1439. Cf. Courthope's *Historic Peerage*, p. 499.

3. *Circa* 1400. Azure, semé of fleurs-de-lis, a lion rampant or, impaling Gules, a lion rampant chequé argent and azure. (? Beaumont impaling Derneford.)

4. *Circa* 1450. Quarterly, 1 and 4, grand quarters: 1 and 4, Montagu quartering Monthermer; 2 and 3, Nevile; a shield of pretence, quarterly, 1, On a canton a rose (Ingaldesthorpe); 2, A cross engrailed; 3, Azure, a fess between three leopards' faces or (Pole); 4, Argent, on a fess dancetté sable two bezants (? Burgh). John Nevile, Marquis of Montacute, killed at the battle of Barnet in 1471, married Isabel, daughter and heir of Sir Edmund Ingaldesthorpe. Cf. Courthope's *Historic Peerage*, pp. 70, 327, and Blomefield's *Norfolk*, vol. vii. p. 125.

5. *Circa* 1400-50. Quarterly, 1 and 4, Azure, three chevrons interlaced and a chief or; 2 and 3, Vair, a fess gules. (? Fitz-Hugh quartering Marmion.) Henry Fitz-Hugh, third Baron Fitz Hugh by writ, married Elizabeth, daughter and heir of Robert de Grey by Avice, sister and co-heir of Robert, Lord Marmion.

6. *Circa* 1655-75. Barry of six or and azure, a bend gules. Crest, A griffin azure. (? Quapode.)

7. *Circa* 1600. Quarterly of nine, 1, Argent, a chevron between three goats' heads erased sable, &c. This is the coat of Bunny of Newland, as given in Dugdale's *Visitation of Yorkshire*, published by the Surtees Society, p. 279.

8. 1608-11. Quarterly gules and vair, a bend or (Constable), impaling Fairfax quartering Thwaites of Denton. Dorothy, daughter of Sir Thomas Fairfax, married Feb. 15, 1608, Sir William Constable, of Flamborough, Bart. He was created a baronet June 29, 1611. There is no Ulster badge on this coat; it is therefore evident that the glass must have been made between the date of his marriage and the date of his creation as a baronet. It is seldom one can identify an old coat so nearly. Cf. Burke's *Extinct Baronetage*; Foster's *Visitations of Yorkshire*, p. 97; *Herald and Genealogist*, vi. 400.

9. *Circa* 1400-50. Or, a lion rampant azure, quartering Gules, three fishes hauriant argent.

10. *Circa* 1600. Arms of the see of York, impaling Vert, three stags trippant argent. The coat of Scott *alias* Rotherham, Archbishop of York 1480-1500.

11. *Circa* 1400. See No. 3. Azure, a lion

rampant within an orle of fleurs-de-lis or. (? Beaumont.) Round the shield, upon an interlaced scroll, "Hec stacio manet indubio sic nocte diem' Prefiunt (?) et non cedunt mortalia queque."

G. W. M.

THE MUSEUM READING ROOM.—Mr. Fagan, in his interesting *Life of Sir Anthony Panizzi*, has told the story of the famous Reading Room, has detailed the claims of Mr. Hosking to the honour of suggesting this great work, and has clearly shown that Sir A. Panizzi is entitled to the high praise of a practical and successful plan. Mr. Fagan also gives a letter from Mr. Sydney Smirke, dated April 8, 1858, which was addressed to Mr. Panizzi, and which says:—

"I feel no hesitation in complying with your request and stating that the idea of a circular reading room with a surrounding library, and with the divisions formed wholly of book-cases, was perfectly original, and entirely your own."

So far as a reading room is concerned, there seems to be no doubt that Sir A. Panizzi deserves all the honour; but the proposal for a library of circular form, and with "divisions formed wholly of book-cases," is several years older than Mr. Panizzi's "first plan" of 1850. I have recently bought a thin quarto volume with folding plates, in which an oval as well as a circular library is fully described, and minute details are given, by M. Benj. Delessert, Député, in the year 1835, and the *Second Mémoire* is dated 1838. The titles are as follows:—

1. "Mémoire sur la Bibliothèque Royale, où l'on indique les mesures à prendre pour la transférer dans un bâtiment circulaire, d'une forme nouvelle, qui serait construit au centre de la Place du Carrousel: cette bibliothèque contiendrait 800,000 volumes: elle serait incombustible; d'un service et d'une surveillance faciles; tous les livres seraient renfermés sous des châssis vitrés et accessible au moyen de galeries et escaliers en fer; elle n'occuperait que 1,900 toises carrées et pourrait être entièrement terminée dans trois ans, pour la somme de 8 millions; elle ne coûterait rien à l'État; les terrains et maisons occupés par la bibliothèque actuelle étant d'une valeur égale. Avec deux planches. Paris, Imprimerie de Henri Dupuy, Rue de la Monnaie, 11. 1835."

2. "Second Mémoire sur la Bibliothèque Royale, sur l'emplacement où elle pourrait être construite et sur la meilleure disposition à donner aux Grandes Bibliothèques Publiques. Avec une planche. Paris, Amédée Gratiot et Comp., Imprimeurs du Collège Royal de France, 11, Rue de la Monnaie. 1 Juin, 1838."

As these two memoirs, which are very detailed and interesting, do not appear to have been known to Mr. Smirke or Mr. Fagan, they will be interesting to many readers, in justice to the memory of the "true and original inventor" of "circular libraries."

Birmingham.

ESTR.

"DEPART" AS A VERB ACTIVE.—Every accurate mind acquainted with the history of the phrase "Till death us do part" must receive a

shock at finding that solecism standing as the title of Mrs. J. K. Spender's new novel. It is even worse than Dickens's *Our Mutual Friend*, for which the great novelist apologized when it was too late. It is reasonable just now to call attention to the blunder imported by a careless printer into our Marriage Service. There is no manner of harm in the auxiliary "do" being employed, whether for emphasis or otherwise; but the language requires that it shall precede the object. Either "Till death do part us," or "Till death do us part," is correct; but "Till death us do part" is not good English. The error of "do part" for "depart" in the Marriage Service was originally doubtless a printer's error; but its retention has been due to the fact that *depart* as a verb active had become obsolete. In Greene's *Groatworth of Wit* there is a quotation from the Marriage Service which runs thus, "But I am yours till death us depart"; and in Churchyard's *Gorgeous Gallery* we have "Till death us two part." *Depart* means exactly part or separate.

C. M. I.

Athenæum Club.

THE CRANKE.—In the tragico-ludicrous trial across the water we are made much acquainted with—are, in fact, not suffered to forget—the Cranke. Such is the exact name of a curious specimen of spurious humanity. Will you allow me to introduce to my cousins in America the origin of the Cranke, who was, in truth, one of the rogues and vagabonds of Shakespeare's time (Viles and Furnivall's reprint, N.S.S., 1880)? Cranke is the character name of one who feigns the falling sickness, and in the case before me is Harman, the counterfeit Cranke of 1567. His adventures are related as follows:—Finding, so to speak, the game becoming very hot, "he took a skoller," and was pulled over the water to St. George's Fields. Overtaken and questioned, he damned himself over and over again if he had any more money about him; but, as it happened, he had plenty, and had to produce it. He lived, he said, "in Maister Hilles his rents, having a pretty house well stuffed." Hilles Rents was near to one of the Bear Gardens, and within sight of the place where, about thirty years after, "Shakespeare's" Globe was built. The Cranke was soon in the Comter and in Bridewell; here his true character was made known, he was stripped, and was afterwards whipped at the cart's tail through London to his own door.

W. RENDLE.

"NOCIUM" A FALSE WORD.—In a Visitation of the Hospital of St. Mary Magdalene at Ripon, as printed in the *Monasticon* (old), ii. 380 (new, vi. 621), and in the *Memorials of Ripon*, which I am editing for the Surtees Society, i. 224, occur the words "unam nocium carnis." Ducange, referring to this passage, suggests that the word "nocium" may be connected with the English *nock* or *notch*,

"incisura." D'Arnis explains it, "segmen, fragment, morceau." I meant to refer to the original MS. (P.R.O. Esc. 15 Edw. III., No. 73), but unfortunately forgot to do so before my sheet was printed off. Mr. W. D. Selby has, however, been good enough to look at the MS. for me, and he has no doubt that the reading is *peciam*, the roll being a little torn, and Dugdale's copyist having missed the tail of the *p* as well as mistaken the *a* for *u*; so that in "nocium" we have a word of the same class as that to which Mr. Knight Watson (*Proc. Soc. Ant.*, second series, vii. 394) has shown *cellis* to belong.

J. T. F.

Bp. Hatfield's Hall, Durham.

CURIOUS GUILD CUSTOM.—The following is worth a note :—

"Also if any one shall call a married woman a w—, and complaint be made thereof and witnesses be absent, he may clear himself by his own oath; and if he cannot make oath he shall pay 3s., and he by whom it was said shall do this justice, that he shall take himself by the nose and say he hath spoken a lie, and he shall be pardoned. There is the same judgment as to a widow."—Dobson and Harland's *Preston Guild*, p. 78, "The Custumal."

G. L. GOMME.

TWO STRANGE EPITAPHS.—The following are copied from tombstones in the churchyard at Edwinstowe, near Worksop :—

"While here interred the virgins' ashes lie,
Their deathless souls retired above the sky,
To which calm region of eternal day
The eldest of them kindly showed the way."

"Enclosed within this humble bed
An Hibernian woman rests her head;
Few friends had she in Britain's isle,
I hope that God will on her smile."

C. E. R.

THE PENNY POST ANTICIPATED.—On Jan. 10, forty-two years ago, the uniform rate of a penny a letter for the United Kingdom came into operation. It is a curious coincidence that 223 years since a penny post should have been suggested by a writer of the same name as the well-known promoter of that great modern reform—Sir Rowland Hill. In the library of the British Museum is a small book entitled

"A Penny Post; or, a Vindication of the Liberty and Birthright of every Englishman in carrying Merchants' and other Men's Letters against any Restraint of Farmers of such Employments. By John Hill. London, Printed in the Year 1659."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

RHYMELESS WORDS.—I have an indistinct remembrance of having seen, I think in "N. & Q.," a list of the English words which had no rhymes. At all events, such a list is not without interest. Having had occasion to read the proof-sheets of a little book called *The Rhymester*, about to appear here, and containing a brief rhyming dictionary,

I noted the following rhymeless words: month, silver, have, bilge, kiln, coif, rhomb, scarce, fugue, gulf, cusp, scarf, culm, oblige, microcosm, and the verb mouth—sixteen in all. No doubt sixteen, or sixty, more may be found.

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

"WALMYTH."—In Hotten's *History of Signboards*, ed. 1866, p. 381, I find the following, "The Ham is the usual porkman's sign, though at Walmyth, in Yorkshire, there is a public-house sign of the Ham and Firkin." There is an inn in Walmgate in York having this sign. It is nearly half way down the street, between St. Dionis Church and Walmgate bar, on the same side as the church. If Walmyth is not an error for Walmgate I shall be glad to be informed where the former place is. I venture to send this note to "N. & Q.," thinking that the possessors of the above work might be glad to make the correction.

F. W. J.

Bolton Percy.

POLL-BOOKS.—I have Cambridge University polls for 1727, 1780, 1784, 1790; also Oxford polls for 1722, 1750, 1768, besides those of the present century; also Bedfordshire, 1784; Huntingdonshire, 1768; Kent, 1754, 1791; Westminster, 1749, 1774; Yorkshire, 1741. As I have duplicates, I shall be happy to exchange with any of your readers who may have others.

C. DE LA PRYME.

Reform Club, Pall Mall.

A SUPERSTITION.—The cock in a gentleman's garden came lately to the front door and crowed, whereupon it was said, "We may expect strangers."

E. COBHAM BREWER.

"THERE LET THY SERVANT BE."—May I, as one of your readers, express my thanks to A. J. M. (6th S. iv. 533) for bringing these verses to our knowledge? and mention, as a proof of my thankfulness for such soul-moving words, that I read them at length from the pulpit in my sermon on the evening of Sunday, January 8.

W. D. MACRAY.

Ducklington, Witney.

THE EXCHANGE OF HERALDIC BOOK-PLATES.—Will it be possible, for the benefit of persons interested in this subject, to procure the addresses of collectors willing to exchange duplicates? I append my own, being ready and glad to carry my suggestion into effect.

ARTHUR J. JEWERS, F.S.A.

Mutley, Plymouth.

BAD COPY AND GOOD PRINTERS.—At the conclusion of the harvest home at Slangham, Sussex, the chairman asked permission of Dean Hook to print "the magnificent sermon" which the latter

had delivered on the occasion, offering to copy it legibly for the printers. "That will never do," answered the Dean; "I will copy it in a slovenly hand myself"; remarking, with a twinkle of the eye, that if the copy were legible it would be given to the worst compositors, whereas if it were written indifferently it would be put into the best hands, and the work would be well done.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

THE PHILOLOGICAL SOCIETY'S NEW ENGLISH DICTIONARY.—Quotations wanted for the New English Dictionary of the Philological Society; send direct to the editor, Dr. Murray, Mill Hill, London, N.W. A. Instances of any date of alogic, alogotrophy, aloid, alomancy, aloose, alopeicist, alogic, alphenic, alphotomorphous, alphonin (surg.), alpigene, alpist, alron, altaic, altartist, alterably, alterative, altern, alternant, alternateness, alternativeness, alternifoliate-ous, alticomous. B. Instances earlier than the date annexed of aloof, 1530; aloofness, 1642; alop, 1865; alouatte, 1852; aloud, 1374; alpaca, 1836; alpenstock, 1860; alpestrian, 1861; alphabet, sb., 1513; alphabets, 1865; alphabetize, 1867; alpine, 1607; alpinist, 1881; altazimuth, 1869; alter, 1500; alterability, 1856; alteration, 1500; altercate, 1530; alternating, 1855; alternation, 1646; alternative, adj., 1600; alternative, sb., 1700. C. Instances after the date annexed of aload, 1601; alogy, 1646; aloign, 1500; alow, vb., 1600; alp (bird), 1768; alphabet, vb., 1695; alphabetary, 1681; alpian, 1607; alpic, 1611; alterance, 1600; alterity, 1678; alternacy, 1782; alternal, 1630; alternity, 1646; altify, 1662.

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 ABBEY OF FONTENAY.—In the fifth volume of the *Norfolk Archaeology* (1859) appeared a paper by Mr. John Henry Drury, which that gentleman entitled "On the Retirement of Bishop Eborard from the See of Norwich." In this paper the writer speaks of "a French antiquary, Monsieur Dupont," as being then engaged upon, or as having already completed (for the language used is not easy to interpret), a *History of the Abbey Church of Fontenay, Le Mont-Bard, Côte d'Or*. In the extracts from, or references to, this book there occur some curious, not to say startling, assertions, which I have long been anxious to verify, but unhappily I can learn nothing of M. Dupont or his work. After fruitlessly applying for information to all likely sources—and I hold this is what every one ought to do before resorting to the

oracular tripod of "N. & Q."—I am driven at last to your columns. Who was, or is, M. Dupont; and did he ever publish such a history of the abbey as Mr. Drury alludes to? If not, where are his MSS.? What has become of the plan of the abbey at Fontenay which this "well-known and most accomplished antiquary" presented to Mr. Drury, and of the drawing of that amazing inscribed stone which was "discovered by M. Rossignol, keeper of the records in the department of the Côte d'Or, and presented by him to M. Dupont"?

AUGUSTUS JESSOP, D.D.

OLD SERMONS.—In the course of my book collecting I have come upon a few old sermons, the titles of which are now appended. I shall be glad to learn something regarding their rarity, &c.

"The First Sermon of B. Sheldon Priest, [after his Conversion from the Romish Church: Preached before an honourable Assembly at S. Martins in the Field, upon Passion Sunday, &c. | Psal. 19. 7. | The Law of the Lord is vnspotted, conuerting soules: the testimony of the Lord is faithfull, giuing wisdom to | little ones. | Published by Authoritie. | London, | Printed by I. B. for Nathanael Bvttor. 1612."

This sermon is dedicated to "his much respected friend, Sir Thomas Gardiner Knight."

"A Sermon preached in Saint Maries Chvroh in Oxford | March 26. 1612. at the funeral of | Thomas Holland, Doctor of the Chaire in Divinitie, and Rector of Exeter College, | by | Richard Killbie Doctor of Divinity, Rector | of Lincolne College. | [An ornament here, on one side of which are the letters "AC:" and opposite "OX."] Printed at Oxford by Joseph Barnes, and are to be sold by Iohn Barnes dwelling neere Holborne Conduit. 1613."

"The Vnmasking of the Hypocrite. | A Sermon preached in St Maries in Oxford, Maj 12. | [1616.] by | Iohn Ravvlinson Doctor of Diuinitie. | Greg. moral lib. 32. cap. 14. | Et spinas proferunt flores: & apparet quidem in eis quod oleat, sed latet quod pungat. | London. | Printed by Edw: Griffin for Ralph Mabbe, | and are to be sold at the signe of the Gray-hound | in Paules Church-yard. 1616."

This last is dedicated to Sir John Egerton, who, I understand, was the eldest son of Lord Chancellor Ellesmere. It was entered in the Stationers' Registers on May 12, 1616 (*Arber's Transcript*, vol. iii. p. 588).

"A Sermon preached at St Maries in Oxford upon Tuesday in Easter | Vveeke, 1617. | Concerning the Abyses of obscure and difficult places of holy Scripture, and remedies a gainst them. | By Iohn Hales, | Fellow of Eton Colledge, | and Regius Professor of the Greeke | tongue in the Vniversitie | of Oxford. | [An ornament here exactly as mentioned above.] At Oxford | Printed by Iohn Lichfield, and William Wrench, | Printers to the famous Vniversitie. 1617."

"The Reasonableness of Wise and holy truth: and the absurditie of foolish and wicked Error. | Eccl. 7. 27. | I have compassed about, both I and mine heart, to knowe and to enquire, | and to search wisdom and reason, and to knowe the wickednesse of folly, | and the foolishnesse of madnesse. | Matth. 11. 19. | But wisdom is iustified of all her children. | [An ornament

here exactly the same as twice referred to above.] At Oxford | Printed by Iohn Lichfield, and William Wrench, | Printers to the famous Universitie. 1617."

The second of these is dedicated "To the Right Reverend Father in God, Arthurr, Lord Bishop of Bath and Wells," by the author "John Terry."

"Pavls | Complaint | against his | Natvrrall | Corrvption. | With | the Meanes | how to bee | delivered from | the power of the same. | Set forth in two Sermons vpon | the 24 verse of the 7. chapter of | his Epistle to the Romanes. | Oh wretched man that I am, who shall deliuer me | from this bodie of death? | By me William Teelinc, Preacher of the | Word of God at Middlebvgrh. | London | Printed by Iohn Dawson for Iohn Bellamie. | 1621."

This sermon was translated by "Ch: Harmar" out of "Netherlandish Dutch," and is dedicated to "Mr. Thomas Nicholas Esquire; As also, To the vertuous Gentlewoman, Mrs. Iane Nicholas his wife." It was entered in the Stationers' Registers on April 12, 1621 (*Arber's Transcript*, vol. iv. p. 52). A. S.

A SARUM MISSAL, A.D. 1500.—I have under my charge a missal with this heading, "Ad usum Insignis ecclesie Saru' | missale. Anno d'nice gr'e m | ccccc. ii. k'p Octobris," &c. On the last leaf, beneath an engraving of conventional design, bearing the name of "Jehan dupre," is printed, "¶ In alma universitate parisie'si finis impositus | est huic missali : arte magistri Johan'is de prato | eiusdem universitatis librarii iurati." At the end of the calendar is written: "Iste liber p'tinet ad Radulphum Chambleyn," and the death of Dame Joan Chambleyn is recorded opposite August 23 in the calendar. The volume subsequently passed into the possession of one John Bacon, who roughly erased all mention of the Pope ("pape") and St. Thomas of Canterbury; and in folio xvi, where the martyrdom of the latter is celebrated, the whole passage is scribbled over. It bears also the book-plate of Sir Philip Sydenham, Bart., 1735, as well as these words, presumably in his autograph:—

"Philip Sydenham.
O Jesu, esto mihi Jesus,
per crucem ad Jesum."

I am told that this missal, bearing date 1500, is unique. It is in excellent preservation, and is enriched at intervals with full-page engravings of the Crucifixion, the Resurrection, &c. Can anybody enlighten me further on this subject?

FRED. W. JOY, M.A.

Cathedral Library, Ely.

THE SANDFORDS OF HOWGILL CASTLE, WEST-MORELAND.—Where can I find information respecting this family? In Nicholson and Burns's *History of Westmorland and Cumberland*, vol. i. p. 383, mention is made of a Sir Richard Sandford, Bart., who was murdered in London, 1673. Did any of the Sandfords hold an appointment at

the court of Charles I.? also, was there a Sir Christopher Sandford, Bart.? ANTIQUARY.

[See also "N. & Q.," 6th S. iii. 441.]

FREEMASONS.—I have always derived the word *free* in this word from the French *frère*; but I find on p. 240 of the very excellent little book by Mr. J. Parker, the *A B C of Gothic Architecture*, in an interesting account of the building of Wadham College: "The masons who worked the stone for building are called *Free masons*, or *Freestone masons*, which is probably the true meaning of the term." Surely it should be *Free stonemasons*, and the word *freestone* can never be the clue to the origin of the term. JOSEPHUS.

DEAN ALDRICH.—In Brewer's *Topography of Oxfordshire*, p. 327, Lond., 1813, it is stated that among the works bequeathed to the library founded at Henley by Dean Aldrich there are some original MSS. of the dean which are carefully preserved in the house of the original clergyman. Have these MSS. ever been described, and are they still in existence? ED. MARSHALL.

MAGATHAY.—This is the name, as commonly pronounced, of a hamlet in Norton, near Sheffield. In 1833, or thereabouts, some ingenious gentleman suddenly changed it to *Maugerhay*, in deference, probably, to Mrs. Grundy, who may have thought that there was a want of euphony and an appearance of vulgarity in Magathay. That the older spelling, however, was nearer the truth, will appear from the following twenty spellings, culled from the parish registers: Mackerhey, 1561; Maggarhay, 1611; Maggerhey, 1615; Maggerhay, 1621; Magarhaw, 1654; Magarhay, 1668; Magath-hay, Magth-hay, 1694; Magarhay, 1709; Magarh Hay, 1729; Magarhay, 1733; Margarhay, 1734; Maggerhay, 1752; Margathway, 1793; Margathay, 1795; Magarhayway, 1808; Magatha, 1813; Mangerhay, 1833; Magathay, 1850; Mangerhay, 1852. By interpretative corruption the place is called in *Black's Guide to Derbyshire* Mag' ith' Hay. The oldest spelling is probably the correct one, or, if not the correct one, the one nearest the truth. I can only compare it with *Mackerness* and *Mackergallyng*. What does the word mean, and is it possible to settle the etymology definitely so as to remove all doubt for the future? S. O. ADDY, M.A.

SUBJECT OF A PORTRAIT WANTED.—I should be glad if any one can assist me to identify the portrait described below. I am aware it may be difficult to do so from a mere description, but the details given of dress, &c., may suggest more to those conversant with such matters than they do to me; or, should the picture have been engraved, some reader of "N. & Q." may be acquainted with the fact.

The portrait is a small whole length, and represents a young man of somewhat pugnacious countenance, with closely shaven face, dressed in the costume of about the middle of the last century. He is represented standing in a room, in the left (spectator's) corner of which is a table, partially covered with a blue cloth, on which is a clock surmounted by a figure of Time with a scythe; in the right corner is seen a portion of a sofa and an open door, through which a flight of steps is visible. A picture (portrait) hangs on the wall of the room. The figure is holding a three-cornered hat under his left arm; his left hand either in his breeches pocket or upon the hilt of the sword which he carries (I cannot well make out which); his right hand is thrust between the buttons of his waistcoat. The details of his dress are as follow: Own hair or small wig, powdered, tied behind with large black bow; plum-colour coat, red lined, reaching to knee, with gold frogs and edging; orange waistcoat reaching to thighs; orange or orange-shot silk breeches, buttoned below knee and gartered there with paste buckles; blue stockings, and shoes with paste buckles; lace round throat and falling over waistcoat; lace frills at wrists; seal hanging from fob. I may add that the picture has always been attributed to Hogarth.

As collateral to the main question, I may further ask if the predominance of orange in the colour of the dress has any party or national significance, or if it was common in the dress of the period to which this portrait may be supposed to belong?

REX.

REV. JAMES SCOTT.—I seek for information as to his parentage, family, &c. His daughter Jane Elizabeth married on March 3, 1794, Edward Harley, fifth Earl of Oxford, and died in 1824, leaving issue by him. Of what family was Rev. James Scott? JAS. R. SCOTT, F.S.A.
Knowle, The Drive, Walthamstow.

"TEAGLE": "SECTACLE".—What is the derivation of these words? The former occurs in the Factory Act (sect. 5) as an equivalent to the hoist or lift. The term "sectacle" is applied in the neighbourhood of Halifax to the same apparatus.

X. C.

THE LATE W. H. AINSWORTH.—Can any of your readers inform me where I shall find the report of an interview between an American and the late Mr. Ainsworth? It was printed, I am informed, two or three years ago.

C. W. S.

PERSONAL AND FAMILY NAMES, TEUTONIC AND KELTIC.—I should be much obliged if any of your readers would give me a list of the best authorities on the derivations of the above; also, on the meanings of Christian names.

A. W. M.

FURLONG FAMILY.—"Done for Elenor Furlong, 25th May, 1780, who departed this life 10th February, 1781, aged 24 years." This inscription is on the back of a miniature of a lady, in the dress of a hundred years ago, which, through the death of aged relatives, has come into my possession. I shall be glad to know who she was. Had she any Douglas connexions? W. H. COTTELL.
Fern Villa, Westhall Road, Forest Hill, S.E.

W. SMITH, CLOCKMAKER.—In the printing office of the *Northampton Mercury* is a large case clock of considerable age, bearing the name of the maker, "Willm. Smith, London," but no date. Can it be discovered when this clockmaker lived and died? The case is ornamented with raised Chinese figures, temples, &c., once gilded.

F. A. TOLE.

ANCIENT MOTTOES.—Will any reader kindly tell me of any ancient mottoes over entrance doors and fireplaces, in various rooms of mediæval houses, in English and Latin; or if there is any book containing such mottoes in a collected form?

A. Y. NUTT.

Windsor.

"HANDSOME CHARLEY."—In the *St. Luke's, New Kentish Town, Magazine*, May, 1874, I find mention of

"an old gentleman dressed in green, in the cut of an old court dress.....He was treated with great respect by the upper classes of Somers Town; and by the lower orders known as 'Handsome Charley.' He was supposed to be the last of the Stuarts."

This was early in the present century. I shall be glad of fuller particulars.

HARRY GEO. GRIFFINHOOF.

GATELEY, OR YATELEY, PARK, HEREFORDSHIRE.—I shall feel obliged for any particulars as to this park, at one time the seat of Sir Sampson Eure, Attorney-General to King Charles I. John Eure (son of Sir Sampson) married, Sept. 26, 1661, Susan, daughter and co-heir of Sir John Tracy, of Stanhow, co. Norfolk, according to a pedigree of Eure in Harl. MS. 5808, in the hand of Peter le Neve. Dorothy, the other co-heir (called Catherine by Sir J. B. Burke, pedigree of Bacon baronets), married Butts Bacon, second son of Sir Robert Bacon, third bart. of Redgrave. Query, Who was this Sir John Tracy? Le Neve did not write Stanhow for Stanway, co. Gloucester, for in the Royalist Composition Papers (P.B.O.), vol. lxxiv. No. 567, which is a petition of Sir John Tracy's, he styles himself of Stanhow, in the county of Norfolk, and "being an aged infirm and weak man, very much vexed with the gout, is not able to travel to London," so prays that he may be sworn to account before two of the nearest justices, dated Sep. 6, 1650. No. 565 of the same volume is an account by Sir John Tracy, in which he states that Sir John Byron, of Newe-

steede, co. Notts., K.B., Dame Cecily his wife, and Dame Anne Byron his mother, had, for valuable considerations named, by deed dated May 6, 1632, mortgaged the manors of Linbye and Hucknoll, and subsequently other lands, to the said Sir John Tracy. Any information relative to Sir John Tracy or John Eure will be very acceptable.

ARTHUR J. JEWERS, F.S.A.

Mutley, Plymouth.

AUTHORS OF BOOKS WANTED.—

The Saint's Legacies ; or, a Collection of certain Pro-mises out of the Word of God. Collected for Private Use, but Published for the Comfort of God's People. By A. F. ***. Oxford, printed by William Turner for Michael Sparke, 1631. 18mo.

The Man in the Moon. Consisting of Essays and Critiques on the Politics, Morals, Manners, Drama, &c., of the Present Day. London, S. Highley, 1804. 8vo.

C. W. S.

AUTHORS OF QUOTATIONS WANTED.—

"Hard is the seaby's fate, his opening hours
Denied the shelter of paternal bowers ;
From mother's lips for him no gentle tale,
His cradle is the ship, his nurse the gale," &c.

SUBSCRIBER.

Replies.

HENRY MARTEN, THE REGICIDE.

(6th S. iv. 449.)

Henry Marten was the son of Sir Henry Marten, a great favourite of James I., and Judge of the Admiralty and Dean of Arches ; was himself a gentleman commoner of University College, Oxford, and was elected member for Berks, 1640. He was in politics a republican, and took side with the Parliament in its quarrels with Charles I., at whose trial he was one of the judges. At the Restoration he surrendered under the proclamation and was tried, and he pleaded guilty to signing the death warrant and attending the trial, but did so, as he said, without any malicious intent, and only in obedience to the authorities then existing. He petitioned for pardon, which he obtained on condition of perpetual imprisonment. He was sent to the Tower, and afterwards to different prisons, being ultimately lodged in Chepstow Castle, where he remained for twenty years. Southey made a mistake in the term of years:—

"For thirty years secluded from mankind,
Here Marten lingered. Often have these walls
Echoed his footsteps, as with even tread
He paced around his prison : [not to him
Did Nature's fair varieties exist :
He never saw the sun's delightful beam,
Save when through yon high bars it pour'd a sad
And broken splendour.] (?) Doest ask his crime ?
He had rebelled against the king, and sat
In judgment on him."

The early portion of Marten's incarceration was indubitably rigorous, although he enjoyed his

property and his wife was permitted to live with him ; but after a lapse of years he was allowed to have his family to reside constantly with him, to receive friends, and to visit any family in the vicinity, his host being responsible for his return at the time appointed. An anecdote is related of a visit to St. Pierre. A large company was assembled around the festive board, and after the removal of the cloth, and the bottle being freely circulated, Mr. Lewis, the host, jokingly said to Marten, "Harry, suppose the times were to return in which you passed your life, what part would you take in them ?" "The part that I have done," was the immediate answer. "Then, sir," said Mr. Lewis, "I never desire to see you at my table again"; nor was he afterwards invited. Wood says of him :

"He was a man of good natural talents ; was a boon familiar, witty, and quick with repartees ; was exceedingly happy in apt instances, pertinent, and very biting ; so that his company being esteemed incomparable by many, would have been acceptable to the greatest persons, only he would be drunk too soon, and so put an end to all the mirth for the present. At length after all his rogueries, acted for nearly twenty years together, were passed, was at length called to account for that grand villainy, of having a considerable hand in murdering his Prince ; of which, being easily found guilty, was not to suffer the loss of his life, as others did, but the loss of his estate and perpetual imprisonment, for that he came in upon the Proclamation of Surrender.

"So after two or three removes from prison to prison, he was at length sent to Chepstow Castle, in Monmouthshire, where he continued another twenty years, not in wantonness, riotousness, and villainy ; but in confinement, and repentance if he had pleased.

"This person, who lived very poor, and in a shabby condition in his confinement, and would be glad to take a pot of ale from any one that would give it to him, died with meat in his mouth, that is suddenly, in Chepstow Castle, before mentioned, in September, 1680, and was on the 9th day of the same month buried in the Church of Chepstow. Some time before he died, he made an epitaph, by way of acrostic, on himself, which is engraved on the stone that covers his remains."

The epitaph, in capital letters, is a follows:—

"Here, Sept. 9th, 1680,
was buried

A true born Englishman,
Who in Berkshire, was well known
To love his country's freedom 'bove his own ;
But being immured full twenty year
Had time to write, as doth appear—

His Epitaph.

Here or elsewhere (all 's one to you or me)
Earth, Air, or Water, gripes my ghostly dust,
None knows how soon to be by fire set free ;
Reader, if you an old try'd rule will trust,
You'll gladly do and suffer what you must.

My time was spent in serving you and you,
And death 's my pay, it seems, and welcome too ;
Revenge destroying but itself, while I
To birds of prey leave my old cage and fly ;
Examples preach to the eye—care then (mine says)
Not how you end, but how you spend your days."

Wood says there was another epitaph, written by Marten's daughter.

Marten's remains were interred in the chancel of the church of Chepstow, but were afterwards removed by a vicar named Chest into the body of the church, he thinking they were unworthy of remaining so near the altar. In the dining-room at St. Pierre is the supposed portrait of Henry Marten, representing him at three-quarters length, in armour. In his right hand he holds a pistol, which he is about to discharge, and with his left grasps his sword hilt; behind him is a page tying on a green sash. He appears about forty-five years old, of a spare habit, high forehead, long visage, and dark flowing hair on the right shoulder.

E. S. HORTON.

A JACOBITE RELIC (6th S. iv. 463).—Your correspondent's description of a curious Jacobite wine-glass induces me to send a note of one which has been for some time in my possession. It was given to me by a friend in Manchester, who purchased it, together with six or seven similar ones, from two old maiden ladies living in a small Cheshire town, in whose family they had long been preserved. The wine-glass, which is very strong and of somewhat thick glass, measures 6½ in. in height, has a conical bowl 2¼ in. long and 2½ in. in diameter, and stands upon a foot 2½ in. in diameter. The stem is slightly tapering from the bowl to the base, and is ornamented with two thick raised rings, one just below the base of the bowl, and the other three-quarters of an inch lower down, the upper one being slightly larger than the lower. A number of fine air tubes run in spirals down the stem, being larger at the top than below. On the bowl, in a medallion, is a half-length full-face portrait of Prince Charles Edward, depicting him in a tight fitting tartan suit, having a star on the left breast and a sash over the left shoulder, and wearing a Scotch bonnet, ornamented on the left front with a quatrefoil. Above the medallion is a ribbon bearing the motto "Audentior ibo." Springing from the base of the medallion on the one side is a Scotch thistle, on the other an English rose, forming a pattern over the rest of the bowl, the whole presenting a very elegant design. May I ask whether any similar wine-glasses are known?

J. P. EARWAKER.

GARRICK AND JUNIUS (6th S. v. 27).—BARPOINT'S communication gives an incorrect copy of Junius's letter to Garrick, and an erroneous description of the incident which gave rise to it. The following extracts from Woodfall's *Junius* show what really occurred. In a postscript to a note to Woodfall, dated Nov. 8, 1771, and marked "secret," Junius writes, "Beware of Garrick; he was sent to pump you, and went directly to Richmond to tell the king I should write no more." To this passage the editor appends the following explanatory note:—

"Garrick had received a letter from Woodfall just before the above note of Junius was sent to the printer in which Garrick was told, in confidence, that there were some doubts whether Junius would continue to write much longer. Garrick flew with the intelligence to Mr. Ramus, one of the pages to the king, who immediately conveyed it to his Majesty, at that time residing at Richmond; and from the peculiar sources of information that were open to this extraordinary writer, Junius was apprised of the whole transaction on the ensuing morning, and wrote above postscript and the letter that follows it in consequence."

This is the letter that "follows it," referred to in the note:—

"To Mr. David Garrick

Nov. 10, 1771.

"I am very exactly informed of your impertinent inquiries, and of the information you so busily sent to Richmond, and with what triumph and exultation it was received. I knew every particular of it the next day. Now mark me, vagabond. Keep to your pantomimes or be sure you shall hear of it. Meddle no more, thou busy informer! It is in my power to make you curse the hour in which you dared to interfere with

"JUNIUS."

To Woodfall Junius gives these instructions:—

"I would send the above to Garrick directly, but that I would avoid having this hand too commonly seen. Oblige me, then, so much as to have it copied in any hand and sent by the penny post, that is if you dislike sending it in your own writing."

Junius refers to the matter again in the following passage of a letter to Woodfall, dated Nov. 15, 1771:—

"I have no doubt of what you say about David Garrick—so drop the note. The truth is that, in order to curry favour, he made himself a greater rascal than he was. Depend upon what I tell you;—the king understood that he had found out the secret by his own cunning and activity. As it is important to deter him from meddling, I desire you to tell him that I am aware of his practice, and will certainly be revenged if he does not desist. An appeal to the public from Junius would destroy him."

Before coming to the end of the letter Junius changes his mind, and writes:—

"Upon reflection I think it absolutely necessary to send that note to D. G., only say *practises* instead of *impertinent inquiries*. I think you have no measures to keep with a man who could betray a confidential letter for so base a purpose as pleasing....."

C. ROSS.

ROBERT DE BELLA AQUA: "EYKERING" [NOT "GYKRING"] IN RUFFORD CHARTERS (6th S. iv. 537).—I think there can be little doubt that D. G. C. E. has either misread the authorities or been himself misrepresented by a clerical error. On consulting Dugdale and Tanner, he will see that the place-name of which he is in search is clearly Eykering or Eykring, not Gykring, and that it is in Nottinghamshire. Tanner, in his *Notitia, s. v.* Rufford (Notts, xvi.), cites the following charter, "Cart. 13 Edw. I. n. 78, 80, pro libera warrena in Oratele, Eykering, Almeton, Kirketon, Tokeford

Foxholes et Morton [Nottingh.],” &c. He further cites “*Plac. in banco*, 27 Edw. I. rot. 18, de grangia de *Ekering*, et communia pro porcis in Winkeborn,” and also refers to Thoroton’s *Nottinghamshire*, p. 268, “of lands in *Eykering*.” I italicize the several forms under which the place sought for by D. G. C. E. is presented to us by mediæval and modern authorities respectively; the identity of the place is manifest.

With regard to Robert and Dionysia de Bella Aqua, it may be well to mention that *Thomas de Bella Aqua* is named by Dugdale among the benefactors of Rufford (*Mon.*, v. 517, ed. 1825). The date of the charter cited by D. G. C. E. not being given, I can only suggest the possible identity of his Robert with Robertus de Belewe, who is recorded in the *Calendarium Genealogicum*, p. 467, “Pro priore et conventu Wigorn’. *Inq. ad q.d.*,” under 21 Edw. I.

Other bearers of the name occurring in the *Calendarium* are Johannes de Bella Aqua, alias Bellewe, and Laderana his wife, with Isabella (or Sibilla) and Johanna their daughters. There is also, wrongly entered in the index under the name of De Bella Aqua, a certain “Nicholaus,” who was, indeed, one of the heirs (“consanguineus et alter hæredum,” *Cal. Gen.*, p. 706) of Laderana, but who is clearly shown by some of the very Inquisitions to which the index refers us to have been son of Isabella, “fil. Johannis et Ladranae, quondam uxoris Milonis de Stapelton’ defunctæ” (*Cal. Gen.*, p. 608, 29 Edw. I.). Cf. *Ib.*, p. 706, *Inq. p.m.*, 34 Edw. I., of Robert de Pontefracto, “qui tenuit de Nicholao de Stapelton (consanguineo, &c., Laderanae, quæ fuit uxor Johannis de Bella Aqua).”

In a future issue of the *Calendarium* (if we may hope for such) it would be well to place Nicholas in his true light, under De Stapelton, not De Bella Aqua. The lands of John and Laderana de Bella Aqua were situated principally in Yorkshire, according to *Inq. p.m.*, i. 169, 29 Edw. I., No. 57. The error concerning Nicholas is the more remarkable from the circumstance that he was the second Lord Stapleton, and that the Bruce lands of Carlton, which he inherited from Laderana, formed the chief seat of the subsequent line of Stapleton of Carlton.

Thoroton gives a full account of Eykring (Domesday, Echerig) in his *Antiquities of Nottinghamshire* (Lond., 1677), pp. 368, *seqq.*, under the hundred of Bassettlaw, South Clay division. His account is substantially the same as that of the *Registrum de Rufford*, supplemented by the escheats, rolls, and other public archives. He does not give the date of the “floruit” of Robert de Bella Aqua, but he mentions some others of the name—William, son of William, and Thomas, son of William, both of whom released lands in Eykring to the monks of Rufford.

Ranulf Heleweis, who was given with the lands

gifted by Robert and Dionysia de Bella Aqua, was son of another Ranulf, *teste* Thoroton.

C. H. E. CARMICHAEL.

New University Club, S.W.

“THE WHOLE DUTY OF MAN” (5th S. viii. 389, 515; ix. 99, 176; 6th S. iv. 235).—Two or three days after the last notes on this subject appeared I came across a copy of *The New Whole Duty of Man*, published in 1752 at Dublin. It is represented as “The twelfth edition with additions,” and on the reverse of the title-page is “An extract of a letter from Mrs. Teresia Constantia Phillips to the Right Hon. the Earl of Chesterfield,” which extract is as follows:—

“If my Girl lives till she is twenty I shall recommend to her perusal that celebrated performance of your Lordship’s, *The Whole Duty of Man*; but at present the morality it teaches, I think, is matter for older heads than her’s. Indeed, having the honour to be pretty well acquainted with your Lordship, I am surprised when I read it; and unless I had had it from your own mouth, that you were the Author of that pious book, could never have believed your lucubrations could have turned upon a system of religion and self-denial so full of austerity and mortifications. Your Lordship will, I hope, pardon my mentioning your being the Author of that inestimable Piece, as you enjoined me to no sort of secrecy; but I don’t know where to produce an instance, that doth so much honour to my own opinion, that there is nothing we are so often mistaken in as appearances. When one sees your Lordship with a half down cast look, twirling your thumbs, I must confess myself one of those heretics, who heretofore suspected your stified thoughts were much more governed by the flesh than the spirit. Methinks I now see your Lordship in the very position I have this moment described, turning your thumbs one over the other; and that you are as much surprized at a sheet of moral reasoning from me, as I can be when I turn over *The Whole Duty of Man*, and recollect Lord Chesterfield to be the author.”

Possibly some one will be able to inform us who Mrs. Phillips was. Supposing this letter to have been addressed to Lord Chesterfield, whose *Letters* are, I presume, the only writings of this accomplished gentleman that have “lived,” how does it come that *The New Whole Duty of Man* has never, so far as I am aware, been included among his productions? Further, is it known that Lord Chesterfield had any peculiar habit of “turning his thumbs,” or is the quotation given the only known record of this singular practice?

ALFRED CHAS. JONAS.

Swansea.

My copy of the above book (1719) has a MS. note concerning the authorship, which says:—

“This book was written by the Lady Masham, of Oates, in the county of Essex. She was a daughter of Dr. Ralph Cudworth, and a woman of eminent piety and learning. Locke was her friend, and considered as one of her family.”

In a book I possess, entitled *The Causes of the Decay of Christian Piety*, &c., written by the author of *The Whole Duty of Man*, and printed,

London, by R. Norton for T. Garthwait, 8vo., 1669, is an address to Mr. Garthwait, and the excellent author of both the above treatises is spoken of, but in such a manner as to evade recognition. This address is signed "H. E., January, 1667." There follows a preface, in which are Latin, Greek, Hebrew, and even a Syriac quotation in proper characters, but no clue to the writer. At the end are also "Private Devotions," but nothing similar to those at the end of *The Whole Duty*. On the title-page is a copper-plate of a burning ship, with the inscription "Inimicus homo fecit hoc," which, from certain suggestions in the address and the preface, may be supposed to allude to the recent Great Fire of London. The Bishop of Lincoln told Evelyn, in 1692, that "one Dr. Chaplin, of University College, Oxon, was the author, and that he used to read it to his pupils, and communicated it to Dr. Stern, afterward Abp. of York, but would never suffer any one of his pupils to copy it." D'Israeli thinks that the modesty of the author made him (or her) effectually conceal all the possible clues to identity.

ADIN WILLIAMS.

Lechlade.

The following I saw in Hearn's *Remains*, edited by Dr. Bliss. It is an extract from Hearn's *Diary*, July 29, 1705. "The Doctor [i. e., Doctor Charlett] tells me that he spoke with one who had seen the original copy of *The Whole Duty of Man*, which was my old Lady Packington's own handwriting."

M.A. OXON.

THE CAUSAL "DO" (6th S. iv. 408).—This usage is to be found in Spenser:—

"O hold thy mortall hand for ladies sake,
Hold for my sake, and do him not to dye."

F. Q., I. vii. 14.

F. C. BIRKBECK TERRY.

Cardiff.

DR. NICHOLSON will find instances of this use much later than the date he gives. Bp. Pilkington in (c.) 1585 has:—"It doth us to understand, that there is one doctrine of salvation to be taught unto all sorts of men."—*Works* (Parker Society), p. 124. So also Spenser:—

"Sometimes, to do him laugh, she would assay," &c.
Fairie Queene, II. vi. 7.

See also *Ibid.*, I. vii. 14. R. Carew, in his *Huarts Exam. of Mens Wits*, 1594, p. 297 (ed. 1616), has:—"It behoueth the parents bee done to understand, that," &c. Lastly, Fairfax has:—"As before we were told it was a real eternal, not real positive, so over and above we are done to wit that 'tis an infinite not infinite."—*Bulk and Salvadge of the World*, 1674, p. 22.

XIT.

The frequent use of the causal in the Turkish verb, so near in nature to the English, has made me think of *make*, but I have not followed the history as DR. NICHOLSON has of *do*. "Make

him do it," "I will make him do it," &c., have a nearer causal form than *do*, and may have helped to set it aside.

HYDE CLARKE.

An instance of this use occurs in the Authorized Version (2 Cor. viii. 1):—"Moreover, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia." The translators found it in the earlier versions, and retained it as not obsolete; the Revised Version has rejected it,—
"We make known to you." C. B. M.

Johnson's *Dictionary* gives two examples of the causal *do*, both later than DR. NICHOLSON'S instances:—

"A fatal plague which did to dye.—*Spenser*."

"Nothing but death can do me to respire.—*Spenser*."

Webster's *Dictionary* adds:—

"Take him to do him dead.—*Shakespeare*."

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

A RELIC OF THOMAS A BECKET (6th S. iv. 535).—DR. JESSOP is slightly misinformed as to the descent of the Stapleton peerage, as the following pedigree will show:—

STAPLETON OF STAPLETON, YORKSHIRE.

Herman, living 1052.

A quo

Sir Miles Stapleton, first baron, ob. 1314; he was summoned Jan. 8, 1313, an. 6 Ed. II.

Sir Nicholas, second baron.

Sir Miles, third baron, K.G., ob. 1373=

Sir Nicholas, ob. v.p.=

Sir Gilbert Stapleton=

Thos. ob. a.p. Elizabeth, sister and heir, mar. Sir Thos. Metham, whose representatives, named Dolman, are claimants to the barony.

Sir Miles Stapleton, of Ingham, Norfolk, and elsewhere; line ended in daughters.

A quo

Stapleton of Carlton, Barts., now represented by Lord Beaumont.

Stapleton of Wighill, &c.

Stapleton of Myton, Barts.

All ended in females.

A branch, which settled in Ireland, still survives in several lines. There is Lady le Despencer, the Viscountess Falmouth, and a family of baronets, but with no claim to the barony of Stapleton, which, being by writ, descends in the female line, and the Norfolk branch is thus barred by the descendants of Dame Elizabeth Metham.

A. HALL.

"IN A BROWN STUDY" (6th S. ii. 408; iii. 54).—I have just come upon the following early use

of this phrase, which may be added to the passages cited by your correspondent S. J. H. :—

"And in the mornynge whan every man made hym redy to ryde, and some were on horse-backe setting forwarde, John Reynoldes founde his companion sytynge in a browne study at the Inne gate, to whom he sayd: for shame man how syttest thou?"—*Mery Tales and Quicke Answers*, lxxii. (ed Haslitt, 1864).

Hazlitt says that the supposed original impression of these tales was printed by Thomas Berthelet without date (about 1535). I cannot believe that the expression is in any way connected with O. G. *braun*, *Aug-braun*. To me it seems much more rational to suppose that the phrase is analogous with Fr. *sombre rêverie*, as Dr. Brewer suggests, and G. *düsteres nachsinnen*. Cf. also the well-known *χλωρόν δέος*, Shakespeare's "green and yellow melancholy," *Tw. N.*, II. iv. 116, and such Latin expressions as "*livida invidia*," "*pallida mora*," &c. In each case the epithet seems to give to the abstract noun with which it goes an appearance in accord with the effects produced; e. g., melancholy produces a sickly complexion; hence its epithets, &c.

F. C. BIRKBECK TERRY.

Cardiff.

"THE IMITATION OF CHRIST" (6th S. x. 388, 523).—COL. FISHWICK says that the first edition of John Worthington's translation was published in London in 1677, but that his name was not on the title-page. I have this edition, and several others of Worthington's translation, but it cannot be the first edition, for the editor says in it "that he has taken upon himself to enlarge the preface." I have a copy which I fancy must be the first edition; the translation agrees word for word with the other editions as well as the preface, and it is easy to see where the additions have been made in the edition of 1677. It is "printed in London by J. Redmayne, and to be sold by Mr. John Clark, in New Chespeide, Moorfields." It has no date on the title-page nor name of translator, but on the engraved frontispiece, which is the same in all Worthington's editions, there is a date, partially mutilated, which appears to be 1658. Where can I find any particulars of John Worthington?

EDMUND WATERTON.

THE ARK OF THE COVENANT AT ST. MICHAEL'S MOUNT (6th S. iv. 348).—Although it is difficult to prove a universal negative, I should be inclined greatly to doubt the existence of any ancient legend connecting the Ark with St. Michael's Mount. There seems, however, from the miracle plays, to have been a great tendency among Cornishmen of the Middle Ages to connect places in their county with events in Holy Writ. Possibly this is the origin of the legend that the Jewish slaves taken at the fall of Jerusalem by Titus were employed by the Romans in the Cornish tin mines. I recently heard a legend

that a mine near Godolphin was used to provide the tin employed in Solomon's temple.

W. S. LACH-SZYRMA.

SIR RICHARD BINGHAM (6th S. iv. 513; v. 18).—Referring to G. W. M.'s communication, I may say that about six months ago the late Rev. W. C. BINGHAM called upon me and inspected our old Norman church. It is thought that a Sir Geoffrey de Bingham, an ancestor of his, resided in this parish in the reign of Henry I., and gave to it the name of Bingham in addition to the old name of *Soten*. Can G. W. M. give any particulars of the history of the Bingham family in connexion with this parish? W. H. HELYAR.
Rector, Sutton Bingham.

MATRICULATION RECORDS (6th S. iv. 306, 459).—Entering the name on the "buttery book," as it was styled, of a college or hall at Oxford was a perfectly distinct act from entering it at matriculation, though the latter act succeeded the former almost immediately. The one was the enrolment at the particular college or hall, whilst the other was an admission as a member of the university "in matriculam universitatis hujus hodie relatum esse," as the admonition phrased it, given by the vice-chancellor to the neophyte. It was, I remember, a matter of doubt whether a man matriculating on the last day of term, after congregation had been dissolved, was entitled to count that term. To show how different a register of Oxford University matriculations would be from one of Oxford graduates, let me say that the late Dr. Bliss, Registrar of the University from 1824 to 1853, once told me that he did not believe that more than one-half of those who matriculated ever graduated.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"GUFFIN" (6th S. ii. 448; iii. 94; iv. 115, 417).—The only time I have met with this word in literature—save the mark—is in a song called "A Horrible Tale," which was sung some five-and-twenty years ago by, I think, Mr. Toole. It affirmed that

"The father was a grim old guffin,
He never would have no fun nor nuffin."

ST. SWITHIN.

A SIN TO POINT AT THE MOON (6th S. iv. 407; v. 14).—We have similar superstitions in Cumberland with regard to the new moon. It is most unlucky to see it first through glass; and on seeing it at all the money ought to be turned in the pocket, or a curtsey made to it. I once saw a person almost in tears because she looked on the new moon through her veil, feeling convinced that misfortune would follow.

B. J.

The belief that it is unlucky to look at the new

moon through a window also obtains in Yorkshire; but, according to my experience, the belief has reference only to the first new moon of the new year. This is alluded to in Henderson's *Folk-Lore of the Northern Counties*, p. 114, ed. 1879, which compare. F. C. BIRKBECK TERRY.
Cardiff.

ROBERT PHAIRE, THE REGICIDE (6th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77, 150; iv. 235, 371, 431, 495).—My best acknowledgments are due for valued information relating to the family of Ferre of early days, and to that of Robert Phaire, who is styled of Rostillon, in co. Cork, Ireland, in Dugdale's *Visitation of York*, in the year 1665, as also in the epitaph, "posteritati sacrum," of Sir Thomas Herbert, Bart., attached to a pillar on the south side of the chancel of St. Crux Church, York :—

ELIZABETHAM ROBERTO PHAIRE DE ROSTILON IN
HIBERNIA.

The will, dated Sept. 13, 1682, is headed "Testamentum et codicillum Roberti Phaire, nuper de Grange in com' Corcagno." The fact that he and his widow Elizabeth sealed their wills with their armorial bearings seemed conclusive that they were not of the Society of Friends. By searching the baptismal register of the parish of the Rev. Emanuel Phaire, the names and dates, if found, may throw light on the parentage of Robert. Allusion has been made to Thomas Phaer or Phayer, of Kilgerran, co. Pembroke, Bachelor of Physic, February 6, and M.D., March 10, 1558 (*Wood's Fasti*). His will is dated Aug. 12, 1560. "The said doctor left behind him a widow named Anne, and two daughters, Eleanor, the wife of Gryffith ap Eynon, and Mary" (*Wood's Athene Oxonienses*).

As Colonel Phaire erased his name from the list of those who were to assist at the execution of King Charles, and his life was spared, I do not call him "regicide."
C. A. BUCKLER.

SUPERSTITIONS ABOUT FEATHERS (6th S. iii. 165, 339, 356, 418; iv. 236).—Those who justly find fault with the Hindoos for carrying their moribunds to the margin of the sacred Gunga, and filling their mouths with mud, overlook the fact that not very dissimilar methods of "happy despatch" have been employed in England by the educated within the last fifty years, and probably by the ignorant up to the present day. It was, within my own recollection, a general practice to offer a narcotic to the dying. In the case of Dr. Johnson the patient refused, saying that he would enter the presence of his Maker with a clear brain.

I have often wondered how Dr. Radcliffe, of Queen Anne's time, who was not a great physician, was able to predict the precise hour of a patient's death, which medical men of the present day can seldom do. If he followed this practice the ex-

planation is easy. Going into one of the wards of Guy's Hospital about thirty-five years ago, I found the nurse removing the pillow from under the head of a dying man. Upon my taking her severely to task, she replied, "Poor dear, I pitied him, he is so hard a-dying!" When the head is thus made to fall back, the reverse of "Marshall Hall's position" is effected, and the occurrence of asphyxia is greatly hastened. The notion of game feathers went side by side with this practice.

CALCUTTENSIS.

LINCOLNSHIRE PROVINCIALISMS (6th S. iii. 364, 514; iv. 238).—Your correspondent R. R., in his reply to the second reference, seems not to have noticed the fact that the word *mess* has two different derivations, with the following meanings:—

I. 1. A dish of meat, as a *mess* of pottage. 2. A course for the table. 3. A course sufficient for four persons. 4. By extension, a course sufficient for any number of persons who meet for the purpose of eating together. Derived from O.F. *mes* (*Stratmann*), I. *messa* (*Florio*, 1688), M.I. *messao*, a *mess* of meat, from L. *missum*, though *Coleridge* gives "*mes*=meal, mess; A.-S. *mesan*, to eat."

II. "Properly *mesh*, a mixture disagreeable to the sight or taste, untidiness or disorder" (*Wedgwood*)*. Cf. *Prof. Skeat's Dict.* for both forms. The word in the second case is a variant of *maeh*.

The use of *mess* to denote number or quantity would appear to have been taken from I. 3 and 4. As examples of the usage of 3, cf. "For at every table they sit *fours at a mess*" (*More, Utopia*, "The Seconde Booke"). "*Fours makes a mess*, and wee have a *mess* of masters that must be cozened" (*Lilly, Mother Bombie*, II. i.).

"A *mess* of Russians left us but of late."

Shakespeare, *L. L. L.*, V. ii. 361.

Shakespeare also uses the word for a small quantity. Cf. "Coming in to borrow a *mess* of vinegar" (2 *Hen. IV.*, II. i. 103). "I will chop her into *messes*" (*Othello*, IV. i. 211). The usage I. explains such expressions as (I quote from *Miss Baker's Northamptonshire Glossary*) "a nice *mess* of pears," "a *mess* of people," "a *mess* of sheep," "a *mess* of buildings," "a *mess* of mullock"; whilst "to get into a *mess*," "to *mess* about," "to *mess* one's dress," "to *mess* one's money away," and such phrases, will be explained by II.

Roäky and *roäk*, both as verb and noun, are common words in North Yorkshire. I have often heard the expressions "*hadder* and *roäk*," and "*it hadders* and *roäks*," *roäk* meaning a thick mist, and *hadder* the drizzling rain which accompanies it. Can any one give me the derivation of *hadder*, a word which is used also in Cumberland? *Roäk*

* "*Mescolanza*, a mesh, a medly, a mingling, a mixing, a blending, a melling, a hotch potch, and mish-mash of things confusedly, and without order put together" (*Florio*, 1688).

is not probably connected with *wrack*, as your correspondent at the last reference supposes, but with *A.-S. ræac, ræc*, *G. rauch*, *Du. rook*, *Ioel. reykr*; whilst *wrack* or *rack* is from *O.N. ræka*, to drive, *rek*, drift, motion (*cf. Wedgwood's Dict.*).

F. C. BIRKBECK TERRY.

Cardiff.

A "CHRISTENING SHEET" (6th S. iv. 409, 494).—May not this be the same as the christening "palice" or "pane"? as to which, see "N. & Q." 5th S. iii. 288, 412; iv. 138. J. S. UDAL.
Inner Temple.

"ANTWHEEN" (6th S. iv. 367, 542).—MR. PEACOCK says that he does not remember ever seeing the above expression in print. It will be found in a contribution to *Punch*, iii. 255, by Albert Smith, a native, if I am not mistaken, of Surrey. A Jewish dealer in old clothes is there represented as saying that he can come for them "any vensh."

P. J. F. GANTILLON.

"DRAY"—SQUIRREL'S NEST (6th S. iii. 449; iv. 78, 116, 217).—White's *Selborne*, p. 333 (Bohn's edition), states: "A boy has taken three young squirrels in their nest or *drey*"; and the following note is appended:—

"The squirrel's nest is not only called a *drey* in Hampshire, but also in other counties; in Suffolk it is called a *day*. The word *drey*, though now provincial, I have met with in some of our old writers.—*Miffora*."

GEORGE PRICE.

144, Bath Row, Birmingham.

It seems that in Sussex and Shropshire *dray* is the name given to a squirrel's nest. It is asked, What is its derivation? Perhaps it is the Welsh and Cornish *tre*, a house. In the speech of children a nest might easily be called a house. The Cymro-Celtic *tre* corresponds to the Gaelic-Celtic *cro*.

THOMAS STRATTON.

ARMS OF THE VERNON FAMILY (6th S. iv. 165, 232).—May not the alleged remark of Diana Vernon have some reference to a quartering that occurs on her family's shield, viz., Azure, two hautboys, or pipes, between eight cross crosslets or, which I believe was derived from a co-heiress named Pype? See monuments in Bakewell Church.

Doncaster.

CHARLES JACKSON.

THE USE OF FERN ASHES AND LICHEN (6th S. iv. 208, 334).—It may be well to note that Sir Thomas More knew that fern ashes were used in the making of glass. He says, "Who wold wene it possible y^t glasse were made of ferne rotys" (the *Works* of Sir Thomas More, Knyght, 1557, fol., p. 126.

EDWARD PEACOCK.

THATCHED CHURCHES (6th S. ii. 447; iii. 56; iv. 117, 358).—Some of the elders of the present

generation may remember their forefathers talking of a certain church in Lincolnshire that was thatched (and was so, I believe, during the memory of living men), and of which the following couplet was said to be literally true:—

"Thatched church, wooden steeple,
Drunkon parson, wicked people."

To the present day the miserable building is propped up, and is a disgrace to the other fine churches in the surrounding district; but the parish is happier in its present parson than in days of yore, and no doubt the people are equally reformed, and will soon wipe out the scandal of their church.

C. T. J. MOORE.

Frampton Hall.

GENEALOGY IN FRANCE (6th S. iv. 228, 414).—I recommend particularly the *Bulletin de la Société Héraldique et Généalogique de France*, that appears the 10th and 29th of each month (2 Place du Danube, Paris). This publication is of the greatest interest, and offers all the guarantees of morality, independence, and sincerity; and these qualities, in such a matter, are certainly the most precious. I do not know the price of this periodical for England, in France it is but ten francs a year. The publisher of the *Revue Nobiliaire* is still M. J. B. Dumoulin, 13, Quai des Grands Augustins, Paris.

LÉON SCHÜCK.

"TENNIS" (6th S. iii. 495; iv. 90, 214).—Surely we need not seek far for an English origin of this word. Does not the Anglo-Saxon *teon* correspond to the Greek *τενω*, and is it not—in the sense of extending, stretching, or drawing out the mind—the origin of the word *teem* = anxiety, so often used by Shakespeare? Doubtless the Latin *tensers* and the French *tensir* are connected words, all being from the Sanskrit root *tan*; but the game probably had its name from the English word.

Blackheath.

W. T. LYNN.

"TO CRY THE MARE," A HARVEST CUSTOM (6th S. iv. 127, 218).—This harvest custom still prevails in Herefordshire and Shropshire. When the ingathering is complete, a few blades of corn, left for the purpose, have their tops tied together, and are called by the reapers "the mare." By flinging their sickles, whoever succeeds in cutting the knot cries out, "I have her!"—"What have you?"—"A mare."—"Whose is she?" The name of some farmer whose field has been reaped is here mentioned. "Where will you send her?" The name of some farmer whose corn is not yet harvested is here given, and then all the reapers raise a final shout.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"BREEDING-STONES" (6th S. iv. 389, 436, 478).—The Braidestone upon the western heights of Dover was never called the "Breeding-stone." It

is supposed to be the remains of a Roman Pharos, corresponding to the one in Dover Castle. Darell gives a drawing of it *temp.* Elizabeth. Dr. Harris says upon this stone were sworn the Lord Wardens of the Cinque Ports. The last grand court of Shepway was held here, in accordance with ancient usage, in 1861, when Lord Palmerston was sworn in. Some alterations were being made in the earthworks of the adjacent redoubt, and thus the foundations of the original structure became exposed; a platform of rubble concreted with red mortar interspersed with Roman tiles showed its origin. That part which Darell saw, and which he called the Ara Cæsaris, or the Devil's Drop, was not unearthed. The name is retained, however, in the Drop Redoubt. The authorities have left a part uncovered, and a tablet shows the spot. Dr. Harris, Sir Thomas Mantell, Mr. Lyon, Mr. E. Knocker, and the Rev. Canon Puckle, who have written upon the grand courts held upon this stone, all call it the Breden or Braidenstone. One ancient court was the Court of Brotherhood and Guestling. Does this offer any clue to the origin of the name?

LAMBERT WESTON.

"TO MAKE A LEG" (6th S. iii. 149, 337, 375; iv. 215).—Answer me not but with your leg" (Ben Jonson. *Evic.* II. i. and v.). Compare Plutarch (*Life of Cicero*, the Langhorne's translation, vol. v. p. 322, Lond., 1819).—

"Lentulus came up in a very careless and disrespectful manner, and said, 'I have no account to give, but I present you with the calf of my leg': which was a common expression among the boys, when they missed their stroke at tennis. Hence he had the surname of 'Sura,' which is the Roman word for the calf of the leg."

ED. MARSHALL.

In Sir Walter Scott's humorous poem, *The Search after Happiness; or, the Quest of Sultawn Solimann*, the phrase "To shake a leg" occurs:—

"Next door to John there dwelt his sister Peg,
Once a wild lass as ever shook a leg
When the blithe bagpipe blew."

And in the same poem is also the other phrase, "To make a leg":—

"The Sultawn enter'd, and he made his leg,
And with decorum curtsy'd sister Peg."

"Verbum non amplius addam."

FREDK. RULE.

Ashford, Kent.

BOOKS PRINTED PREVIOUSLY TO 1550 (6th S. iv. 147, 195, 251, 457).—I may add to your list the following, which are in my library:—

Eusebius, De Evangelica preparatione, fol., 1473. Leonhardus Aurl.

Theophylactus in IV Evangelia, fol., 1525.

Divi Thomæ Aquinatis in Omnes Beati Pauli Apost. Epist. Commentaria, fol. Paris, Jehan Petit, 1541.

Quidam Fructuosus libellus de modo Constitendi et Penitendi, 8vo., Imperfect. Gerard Leeu, 1500. (See "N. & Q." 4th S. iv. 276.)

Psalterium (Rubricated) et Libri Salomonis, 18mo., Paris, 1541, apud Petrum Regnault.

Lactantii Inst. Lib. Septem. Tertulliani liber Apologeticus. Aldus, 8vo., 1535.

Dialogi Di Amore Composti per Leone Medico, 8vo. Aldus, 1541.

Between 1550 and 1600 I have several.

W. H. BURNS.

Clayton Hall, Manchester.

"STARK NAUGHT" (6th S. iv. 89, 275).—Besides the familiar phrases "stark mad" and "stark naked," the following are no less common, "stark nonsense," "stark blind." Collier says, "He pronounces the citation *stark nonsense*." Shakespeare uses the adverb "starkly" in *Measure for Measure*, IV. ii.: "As fast locked up in sleep as guiltless labour, when it lies *starkly* in the traveller's bones." Halliwell gives "stark giddy," *Lanc.* When applied to madness the more usual phrase is "stark staring mad." Roget gives the word "stark" as a synonym of "absolute, positive, decided, unequivocal," &c. In boyhood, "stark nonsense" was quite a household phrase in our family.

E. COBHAM BREWER.

THE ARMS OF COLONIAL AND MISSIONARY BISHOPRICS (6th S. iii. 241, 286, 467; iv. 310).—MR. WOODWARD refers at the last reference to time "giving prescriptive authority" for using armorial bearings. This seems open to question: Boutell (*English Heraldry*, 3rd edit. p. 309) says, "The *sole right* to arms is a grant from the College or the Crown, or inheritance by lineal descent from an ancestor to whom a grant was made." In recent charters of incorporation to boroughs in England power is given to assume arms, the same being duly registered in the College of Arms. Colonial bishops, as corporations sole, could only acquire the right to use arms by grant or licence.

FREDERICK E. SAWYER.

Brighton.

"SWEALING" (6th S. iii. 327, 495; iv. 258).—

"Before the Aryan nations separated, before there was a Latin, a Greek, or a Sanskrit language, there existed a root *svar*, or *sva*, which meant to beam, to glitter, to warm. It exists in Greek, *σέλας*, splendour; *σελήνη*, moon: in A.-S. as *swelan*, to burn, to sweat; in modern German, *schwül*, oppressively hot. From it we have in Sanskrit the noun *svar*, meaning sometimes the sky, sometimes the sun; and exactly the same word has been preserved in Latin as *sol*; in Gothic as *sawil*; in A.-S. as *sol*. A secondary form of *svar* is the Sanskrit *sárya* for *svárya*, the sun, which is the same word as the Greek *ἥλιος*."—Max Müller, *Selected Essays*, x. 603.

MERVARID.

"BUNKER'S HILL" (6th S. iv. 48, 255).—There is a bank on the north shore of the estuary of the Ribble, in Lancashire, to which this term is applied. How long the name has attached to the place I cannot say.

W. DOBSON.

Preston.

THE OXFORDSHIRE ELECTION OF 1754 (6th S. iv. 4, 96, 195).—I miss this from the tracts already mentioned:—

"Old Interest, a farce of Three-and-forty acts, as it is performed with great Dissatisfaction at the Theatre in O—f—d, By none of his Majesty King George's servants, nor by his Majesty's Command. Being a true specimen of Old Interest Religion and Manners; and a full answer to an anonymous pamphlet, entitled, The Circumcision of Sir E. T., and to all other scurrilous Old Interest pamphlets, letters, or advertisements that have been or ever shall be published. London, printed for the use of those concerned in the election, and sold by J. Cook, 1753.

"To the gentlemen of the New Interest, friends to the Protestant succession, his Majesty King George II., the liberty and rights of their countrymen; men superior to the calumnies of a despairing and sinking faction; this is disinterestedly presented by George Greenwood."

The thing opens with act xliii., High Street, Oxford, with a foot-note apologizing for the forty-two acts which ought to precede, on the ground of their containing only an eternal round and repetition of slights, contemptuous treatment of freeholders, treasonable toasts, disloyalty, drunkenness, &c.

J. O.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218, 477; iv. 38, 256, 314).—The church of Draycot Cerne, Wiltshire, may be added to the list of those in which funeral armour is still to be found. On the wall of the chancel are hanging two helmets, gauntlets, a short sword, and a banner, or surcoat, in tatters, but on which may still be traced the arms of the Long family, a lion rampant on a field semée of cross crosslets. The villagers term this armour "The Giant's Clothes," and I have heard it stated that originally there was a pair of silver spurs, but these have long since disappeared. E. H. D.

Portions of funeral armour are preserved in Great Bardfield Church, Essex, but I have never inquired whose—probably the Lumleys'. The helmets are fixed on iron pikes at the east end of the chapels. In White's *History of Essex*, published in 1863, p. 457, under Ingatestone Church, is the following: "In the chancel hang several pieces of ancient armour, and the banners used by the 'Ingatestone, Brentwood, and Billericay Volunteers,' raised by the late Lord Petre for the defence of the nation about the close of last century." The ancient armour, &c., has been removed, and the last time I was in Ingatestone Church, some five years ago, the armour, in very good state, was in the vestry, or rather mortuary chapel on the north side of the chancel which is used as a vestry. I have visited a considerable number of Essex churches, but do not remember any others near me possessing funeral armour.

J. W. SAVILL, F.R.H.S.

Dumnow, Essex.

At the romantically situated little church of SS. George and Mary, Cockington, near Torquay, is an old helmet. I saw it lately resting upon the inner sill of the most eastern window of the north aisle wall. Upon it are the remains of some very graceful ornamentation upon the vizor. This helmet is in no way a fixture, and as the church is presently to be restored, a note of its existence may ensure its preservation.

HARRY HEMS.

Exeter.

"TO DINE WITH DUKE HUMPHREY" (6th S. iv. 166, 337, 475).—The "Ballad of the London Ordinarie" is from Thomas Heywood's play, *The Rape of Lucrece*, written, probably, in the earliest years of the seventeenth century.

EDWARD H. MARSHALL, M.A.

WIFE SELLING (6th S. iii. 487, 512; iv. 133).—The *Brighton Herald* of May 27, 1826, states that the Brighton Market Book recorded: "May 17, 1826, Mr. Hilton, of Lodsworth, publicly sold his wife for 30s., upon which the toll of one shilling was paid." The matter came to the knowledge of the magistrates, who sent for the toll collector to justify his strange conduct in charging toll; when he at once referred the bench to the market by-laws: "Any article not enumerated in the by-laws pays one shilling!"

FREDERICK E. SAWYER.

Brighton.

BROWNE, VISCOUNT MONTAGU (3rd S. viii. 106, 158, 292, 344; 5th S. iv. 408, 495).—Whose sons were William Antony, John Antony, Joseph Charteris Houston Browne, supposed to have died childless? Information, for the purposes mentioned in "N. & Q.," 3rd S. viii. 106, relative to the arms, pedigree, place of abode, &c., of Samuel Antony Browne, co. Tyrone, will much oblige, and if sent direct to me, under my initials, to 10, Queen Street, Cheapside, London, E.C., will be forwarded to

J. McC. B.

Hobart Town.

THE ETYMOLOGY OF "GHETTO" (6th S. iv. 65, 255).—In rambling about Warwickshire I found the name *jetty* locally applied to narrow thoroughfares consisting of ancient houses, just such quarters as Houndsditch, and which might be plausibly assigned to Jews in the Middle Ages. The edifices are quite old enough for this ascription, and it may be in the power of some readers of "N. & Q." to say if *jetty* is a probable corruption of *ghetto*, or if it is correctly spelled and used as *jetty* in this sense.

A. H. G.

"THE FOREIGN OFFICE LIST" (6th S. v. 25) is not an official publication. C.

AUTHORS OF BOOKS WANTED (6th S. i. 77, 127). *Clubs of London*.—Messrs. Halkett and Laing, in their *Dictionary of Anonymous and Pseudonymous Literature*

(1882), ascribe the authorship of this book to Charles Marsh and not Dr. Maginn. G. F. R. B.

(6th S. v. 28.)

Piozziana; or, Reminiscences of the late Mrs. Piozzi, with Remarks by a Friend (the Rev. E. Mangin), 1833, 8vo., reviewed by *Quarterly Review*, xlix. 247, and *Athenæum*, 1833, 129. WILLIAM PLATT.

Though not devoid of interest, it is now superseded by Mr. Hayward's memoirs of that unhappy lady.

W. P. COURTNEY.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 514).—

"C'est l'amour, l'amour," &c.

This song came out in the year 1821, and remained very popular for many years. It will be found in *Chansons Nationales et Populaires de France*, vol. ii. p. 180, published by G. de Godet, 6, Rue des Beaux-Arts, Paris. There are four verses, and if MR. GORDON will favour me with his address I shall be happy to send him a copy of them. EDGAR MACCULLOCH.

Guernsey.

Miscellaneous.

NOTES ON BOOKS, &c.

George Selwyn and his Contemporaries. With Memoirs and Notes. By J. Heneage Jesse. New Edition. 4 vols. (Bickers & Son.)

SELWYN never destroyed a letter, and this habit, so entirely at variance with his general carelessness, has produced these four volumes of his friends' correspondence. They lift the curtain upon fashionable society in the days of its defiant licentiousness, its abandoned ease, and its profligate gaiety. We take a place at the faro table at Brooke's, White's, or Almack's; we lounge into the parks, Betty's fruit-shop, or the House of Commons; with the most exquisite of the Macaronis we ogle the company at Mrs. Cornelys's or Vauxhall; we drink the waters at the wells, or recruit our jaded strength in country houses. Here is gossip—told by such masters of that art as "Horry" Walpole, Gilly Williams, Lord Carlisle, and the Duke of Queensberry—respecting the lives of great personages and of famous beauties, such as Lady Harvey, the "lovely Molly Lepel," whom Pope idolized as much as he hated her husband, his Lady Fanny and his Sporus, Lady Sarah Bunbury, whose charms turned the youthful head of George III., and "those goddesses the Gunnings"—Lady Coventry and the Duchess of Hamilton. George Selwyn, whose *bons mots* would equip a dozen wits, abhorred the country, and, like Jekyll, delighted in the clatter of hackney coaches on paved streets. His country house was Matson, two miles from Gloucester, overlooking the city and the Severn, where Charles II. and the Duke of York had spent some days during the siege of 1643, and recorded their visit by carvings on the wainscot. The house was good, the situation charming; yet he rarely visited it, though it gave him the command of the Gloucester elections. He was also proprietor of the borough of Ludgershall, and as the patron of four seats was the deserving recipient of sinecures. Unlike most Englishmen of his day, he lived much in Paris. An accomplished French scholar, with a better pronunciation than any other living Englishman, he was the idol of Parisian salons and the favourite of the queen of Louis XV. "The queen," writes Lord March, "asked Madame de Mirepoix 'si elle n'avait pas beaucoup entendu médire de M. Selwyn et elle.' Elle a répondu, 'Oui, beaucoup, madame.' 'J'en suis bien aise,' dit la reine." He lived in Paris, said his

friends, among blind old women, old presidents, and premiers. They referred to Madame du Deffand, to Henault (of whom Voltaire wrote, "Henault fameux pour vos soupers.....et votre chronologie"), and the Duc de Choiseul. It was Selwyn who introduced Walpole to Madame du Deffand, and Gibbon to Madame de Geoffrin. He was not without literary tastes. He delighted in the letters of Madame de Sévigné, made a pilgrimage to Les Rochers, vied with Walpole in his worship of the Hôtel de Carnavalet, and, from an allusion in these volumes, seems to have contemplated editing her letters. In the present century he might have become a distinguished antiquary. One of his friends visited the scene of the execution of the Maréchal Duc de Biron, and thus writes to Selwyn: "How many anecdotes you would have called to mind; how many books would you have read the night before to have amazed the warder and tired us; how many *mémoires* would you have quoted!" While in Paris he was pestered with requests from ladies or dandies in London to send them velvets and ruffles, tambour needles, bell-ropes, and clothes from Le Duc, the fashionable tailor; in return he orders from England chip hats, tea, and fans. The number and variety of the commissions which he executed, and the contents of his house at Matson, prove him a man of taste, but the articles he was called on to select were as incongruous as his ruling passions for gambling, children, and executions. Lord Carlisle gives a sketch of his life in London:—"You get up at 9; play with Raton [his dog] till 12; then creep down to White's and abuse Fanshawe; are five hours at table; sleep till you can escape your supper reckoning; then make two wretches carry you with three pints of claret in you three miles." The famous *partie quarrée* or out-of-town-party which Horace Walpole entertained at Strawberry Hill used to consist of Selwyn, Edgecumbe, and Gilly Williams. The scenes described in these volumes raise the inquiry whether society is as accomplished, as witty, and as lively now as in the eighteenth century. On one thing we may congratulate ourselves: that in all the externals of morality we have improved. Would public opinion now tolerate the First Lord of the Treasury, the Duke of Grafton, leading a Nancy Parsons in triumph through the opera-house, or that Miss Ray should do the honours of Hinchinbroke for Lord Sandwich, the First Lord of the Admiralty, or that a Lord of the Bedchamber, the Duke of Queensberry, should drive down to Newmarket with an Italian opera dancer, the rest of the garlic-eating tribe following in a second carriage! It is to be hoped that our egotism is more justifiable than that of the Pharisee. In conclusion, we strongly recommend these volumes, which are full of varied interest, illustrated with some excellent prints, and published at a most moderate price.

The History of the Two Ulster Manors of Finagh, in the County of Tyrone, and Coole, otherwise Manor Atkinson, in the County of Fermanagh. By the Earl of Belmore. (Longmans & Co.)

IRELAND has been neglected by local historians. There are very few good town histories, and hardly any of the rural districts which can in any way be compared with what England and Scotland possess. The Earl of Belmore has done what he can to supply this deficiency, and done it in so modest a manner that we have nothing but thanks to offer him. The succession of property has suffered such violent interruptions in Ireland that local history has to be written there in a manner widely different from what we are accustomed to. Here we have a long series of public documents, commonly beginning with the Conqueror's survey, which throw light on

almost every hamlet in England beyond the boundaries of the five northern shires. In Ireland the record evidence is scanty, and the long tragedy of confiscation has destroyed historical continuity. Even the names of places have perished and their boundaries been swept away, in many cases as utterly as the traces of the Red Indian in Massachusetts or Rhode Island. Few places in Ireland, except the Norman towns and the fenced cities, have a recoverable history earlier than the Reformation. Lord Belmore has acted wisely in not giving us wild speculation in the place of history, as some other Irish antiquaries have done. He traces the history of his domains with patient accuracy by the help of title deeds and other legal documents, and furnishes us as he goes along with a perfect treasure of Celtic names of places and persons. The book is, of course, not amusing reading in the sense that a novel or a magazine article is so, but it will be found very instructive by those who wish to understand something of the Ireland of the past and who profoundly discredit the partisan writers on all sides who have tried to enlighten them. In the appendix is what we believe to be the most accurate version of the Beresford ghost story that is extant.

The History of Wallingford, in the County of Berks. By John Kirby Hedges. 2 vols. (Clowes.)

THIS is a book over which immense labour has been expended. There is very much that we might say in its praise, and but little to find fault with except the title. It should have been called not a history, but materials for a history, of Wallingford. The author has ransacked almost every printed authority for information and some manuscripts, but he has not woven his materials together—they are for the most part undigested as in a calendar. We do not find fault with this—it is far better than the practice some persons indulge in of giving us fine writing when we want facts; but it is only fair that the title should accurately describe the nature of the book. Much of the first volume is occupied with the Roman time, and we cannot speak too highly of Mr. Hedges's conscientious thoroughness in putting the whole evidence before his readers. The Roman topography of Britain is still a subject which fires the temper of certain enthusiastic students. We must, therefore, be very guarded and say as little here on the subject as possible. We are bound, in justice to one who has devoted so much time and thought to the subject, to say that we believe that Mr. Hedges is right in his conclusions as to the site of *Calleva Atrebatum*. We are sorry, however, to find that he does not speak quite positively as to the spuriousness of the book known as *Richard of Cirencester*. He is not in the position of the old race of antiquaries. He evidently would not trust the book, but still is not quite certain that it is a modern forgery. It is a matter, however, that now admits of not the slightest possible doubt. Mr. Hedges gives at length the text with a translation of Henry II.'s charter to Wallingford. It is a highly curious document, and as such was printed, in the beginning of the last century, by Brady in his treatise on Burghs. One chief point of interest in it consists in the fact that it contains a fragment of Early English imbedded in it like a fossil in a rock. The king grants, in good law Latin, freedom of toll to all the men of Wallingford in England, Normandy, Aquitaine, and Anjou:—

“Bi Gater end by Strande,
Bi Wode en bi Lande.”

Brady's text, though verbally the same, has some differences of spelling. If the original be in existence, it is much to be wished that this early fragment of our mother-tongue should be given with literal accuracy. The second volume contains several lists of public officers which will

be valuable to students of genealogy and those who are interested in surnames.

The Revisers' English. By G. Washington Moon, F.R.S.L. (Hatchards.)

FIFTEEN years ago Mr. Moon proved that a learned dean was not necessarily a master of the Queen's English. He now demonstrates, with his wonted clearness and precision, that the revisers of the New Testament are more competent to unravel the mysteries of the Greek tongue than to write English accurately. Time has neither abated the force of his attack nor dimmed the keenness of his vision. *The Revisers' English*, as a model of verbal criticism, is a worthy rival to *The Dean's English*; and Mr. Moon displays in both works a delicate appreciation of the niceties of our language, a polished and accurate style, and an unusual power of making his points with fatal precision. The controversial character of the book gives animation to a dull subject, and, though Mr. Moon's method of overthrowing his antagonists is probably irritating to his victims, his tone is uniformly courteous. The champions who maintain the revisers' cause against Mr. Moon's attacks are compelled to commit a kind of literary suicide, and to fall, as it were, on their own swords. The book cannot fail to interest all who are lovers of the purity of the English language, or who desire to secure an accurate translation into our own tongue of the New Testament.

MR. W. H. DAWSON has sent us a series of interesting papers, contributed by him to the columns of the *Craven Pioneer* (Skipton), entitled “Skipton Castle and Town during the Civil Wars.”

ON Feb. 4, 1882, *Chambers's Journal* will have completed its fiftieth year, and in commemoration of the event Dr. William Chambers, the senior conductor, will offer to his readers a *résumé* entitled *Reminiscences of a Long and Busy Life*.

Notes to Correspondents.

CORNELIUS WALFORD.—Is this what you want?—
“Ad Tongilianum.

Empta domus fuerat tibi, Tongiliane, ducentis:
Abstulit hanc nimium casus in urbe frequens.
Collatum est decies. Rogo, non potes ipse videri
Incendisse tuam, Tongiliane, domum?”

Martial, Lib. iii. Epig. 52.

A WEST SAXON.—See Thiselton Dyer's *British Popular Customs*, p. 446.

C. M. I. (“Curtain Lectures”).—See “N. & Q.,” 6th S. ii. 3, 191, 353, 478, 522; iv. 56.

G. H. A.—The state of things referred to must have been that existing previous to the repeal of the Test and Corporation Acts.

H. LESLIE, Cannes, asks in what magazine the “Lay of the Bell” came out, thirty or forty years ago.

CLARISSA should send her name and address.

CORRIGENDA.—P. 29, col. 2, l. 24 from top, for “Pilston” read *Pilsdon*. P. 31, col. 2, l. 30 from top, for “Peire” read *Père*.

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No. 109.

SATURDAY, JANUARY 28, 1882.

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LONDON, SATURDAY, JANUARY 28, 1882.

CONTENTS.—N° 109.

NOTES.—The Balliol and Valoines Families and the Office of Chamberlain of Scotland, 61—Bacon's Essex-Sonnet, and Thomson's Essay "On Renaissance Drama, or History made Visible," 62—Early Appreciation of Burns—An Elizabethan Prayer Book, 63—Wassailing in Gloucestershire—Hooper Family: Barbadoes, 64—Words and Phrases in the Far West—Marot's Psalms, 66—Old Laws, &c., of Virginia—The Ace of Spades in Bygone Days—The Philological Society's New English Dictionary, 66.

QUERIES.—Hogarth's only Landscape—"The Contrast: Right and Wrong," 67—Sir Christopher Wren's Sisters—Jan Van Venloo—Gentles: Mudwall—Rhedarium in Park Lane—Stubbs Family—Lord Brittas—"Alkermes": "Gahotas"—Coutans—Jean, &c.—Green-hastings, 68—Assize of Bread—Rev. Mr. Leane—Ballars Family—Eboracum—Dedication of Church Bells—John Logan—Gillray's Masterpiece, 69—Authors Wanted, 70.

REPLIES.—The Museum Reading Room—Authorship of "Imitatio Christi," 70—Jennet, 71—Old Marble Slab in St. Margaret's Churchyard—Bad Copy and Good Printers, 72—Jeremiah Clarke—"Tennis"—Elvaston Castle—Charles II.'s Hiding Places, 73—"Hip, Hip, Hurrah!"—Irish Popular Ballads—The "Catholicon Anglicum"—Halkett and Laing's Dictionary of Anonymous and Pseudonymous Literature, 74—Picture of St. John by Murillo—Kings of Cornwall—Death of Edward of Lancaster—Blood-guiltiness—"Contrived"—Worn out—Swift and T. Adams—Warton's Ballad, "The Turnip-Hoer," 75—"Pomatum"—"Such which"—"Carriage" for "Baggage"—Heraldic Anomaly—Rule of the Road—Folk-lore of Eggs—Wiltshire Provincialisms, 76—R. Turner and Teetotalism—The Devil and the best Hymn Tunes—"Bred and born"—"Cut over"—Conversion of Family Names, 77—A Fencing Match in Marylebone Fields—"Sate" for "Sat"—"Joseph and his Brethren," &c., 78—Fish-hooks—Provincial Fairs—Authors Wanted, &c., 79.

NOTES ON BOOKS:—Hahn's "Trafalgar"—The Supreme Being of the Hottentots—"Colvin's "Lander"—Masson's "De Quincey"—Asbjörnson's "Round the Yule Log," &c.

Notes.

THE BALLIOL AND VALOINES FAMILIES AND THE OFFICE OF CHAMBERLAIN OF SCOTLAND.

In the current number of Dr. G. W. Marshall's *Genealogist* there is an elaborate paper by Mr. J. A. C. Vincent on Sir Alexander de Balliol of Cavers and the Barony of Valoynes. It is drawn up with careful references to undoubted original authorities, and proves beyond question that this personage, who has been strangely called by many writers, and even by Dugdale, a *brother* of John de Balliol, King of Scotland, was not so related; and this by the exhaustive process of showing from John de Balliol's own claim to the Scottish crown, laid before Edward I. at Norham in 1291, that his three elder brothers, Hugh, Alan, and Alexander, had all died without issue. The author of the above paper, indeed, goes further, and shows that Alexander Balliol of Cavers (and of Chilham in right of his wife, the Dowager Countess of Athol) was the son of Henry de Balliol and Lora his wife, who, with their elder son, Guy de Balliol, were dead in 1272, and in whose right he was a landowner in Norfolk and some adjoining counties. From my own knowledge of the records during this period, I may observe that, except Alexander,

the brother of King John, who died in 1278, there is no Alexander de Balliol known in the reign of Henry III. or Edward I. other than Alexander of Cavers (or Chilham). But the paper chiefly interested me as tending to throw some light on the succession of the early Chamberlains of Scotland. Mr. Burnett, the learned editor of the new edition of the Exchequer Rolls of Scotland, now in progress under the sanction of H.M. Treasury (vol. ii., Appendix to Preface, p. cxvii), intimates, while giving a list of these officers, the paucity of accurate evidence respecting them. He names (among others) Walter de Berkeley of Inverkeiller and Redcastle, 1165-89; Philip de Valonis, Lord of Panmure, 1196-1215; William de Valoniis, also Lord of Panmure, 1215-19; and Henry de Balliol, 1223-29, and again, 1241-46; and (after a considerable lapse of time) Alexander de Balliol of Cavers, son of Henry de Balliol, formerly Chamberlain, between 1287 and 1294. Now there was a relationship among these successive chamberlains, which Mr. Burnett states with some unavoidable defects, capable of being now amended from the authorities cited in Mr. Vincent's paper, and others to which these lead. Mr. Burnett says:—

"The daughter of Walter de Berkeley married Ingelram de Balliol [younger brother of Bernard Balliol, the great-grandfather of John Balliol, the vassal king]; the daughter and heir of William de Valonis married Sir Peter Maule, and carried the lands of Panmure to her husband's family. Henry de Balliol [perhaps younger son of Ingelram de Balliol and the daughter of Walter of Berkeley, the chamberlain] married Lora, sister of William de Valonis, his predecessor in office."

Now these last two marriages are correct to this extent, that Peter Maule and Henry de Balliol married two ladies surnamed de Valoniis. But these ladies were not niece and aunt, they were sisters, and had a third sister, and all three were great heiresses, as is abundantly clear from the English records. Lora, who, being named first, would seem to have been the eldest, married Henry de Balliol, who, besides his own property in Scotland, acquired through her lands in Hertfordshire, Essex, and Norfolk. Isabella married David Comyn, to whom she brought Kilbride, in Scotland, and lands in the above counties; and Christiana, the wife of Peter de Maudune, or Maunle (his name is spelled in half a dozen ways in the records), no doubt brought the Scottish lordship of Panmure as her portion, besides a share of the barony of Valoynes in England. From the early date at which they were married (about 1215) these three ladies were probably sisters rather than daughters of the last chamberlain of the name of Valoines, William, who, according to Mr. Burnett, died about 1219. The history of their succession to the honour of Valoynes must be elucidated by some one more familiar than I am with that family. But I think there can be little doubt that Alexander de Balliol, afterwards

Chamberlain of Scotland, contemporaneously with his "consanguineus," but certainly not brother, King John, must have had a strong hereditary claim on that high office both paternally and maternally.

J. BAIN.

BACON'S ESSEX-SONNET, AND THOMSON'S ESSAY "ON RENAISSANCE DRAMA, OR HISTORY MADE VISIBLE," 1881.

The latter is the mysterious title of the first of two publications by a Melbourne surgeon, having one and the same object, to establish the Baconian authorship of Shakespeare. With the author's special craze I have no desire to meddle. "Thought is free," and it is not always easy to draw a hard and fast line separating fact from fiction, or a speculation from a practical joke. But all the same it is our bounden duty to safeguard history and biography, whenever the established facts of either are seriously assailed; and for the nonce I take Mr. Thomson's speculation *au sérieux*. I venture, then, once more, to expose and refute a gross misstatement of fact, for which the author has at least the poor excuse that he has been (apparently) misled by as culpable a misstatement on the part of another author, now no longer among us; viz., Mr. Hepworth Dixon.

On p. 114 of Mr. Thomson's book he quotes from Bacon (but *more suo* without any kind of reference) an allusion to a sonnet written by Bacon himself, and adds, "This sonnet has never been found amongst Bacon's papers." On p. 112 this is called "the sonnet written by Bacon in 1600." On the basis of these baseless assumptions Mr. Thomson erects the monstrous theory "that Bacon's [sonnet] and the Sonnets [of Shakespeare] were one"; in other words that Bacon prepared the entire book of sonnets published in 1609 as Shakespeare's (or, at least, the major part of them) for the express purpose of restoring Essex to the favour of Queen Elizabeth. Anything so absurd and monstrous, and also so contrary to all evidence, I should not condescend to dispute; and on the present occasion I write solely in the cause of Bacon, leaving Shakespeare to shuffle for himself, if need be, resting assured that no sophistry will ever disturb the aureole of glory which rests on his majestic head.

All Mr. Thomson's statements are incorrect. First, the sonnet alluded to is extant, in a handwriting of the latter part of the sixteenth century (or a little later), and is preserved in the Record Office; secondly, it has been several times printed (as in *Lives of the Earls of Essex*, ii. 501; Spedding's *Letters and Life of Lord Bacon*, i. 388-9, and in both editions of Judge Holmes's work on *The Authorship of Shakespeare*); and, thirdly, it was not written in 1600, but is proved to have existed before Michaelmas, 1599, and therefore before the

preparations for Raleigh's second expedition to Guiana.

Here is the sonnet referred to by Bacon in his *Apology concerning the Earl of Essex*, and therefore the sonnet on the absence of which Mr. Thomson founds his theory:—

"Seated between the Old World and the New,
A land there is no other land may touch,
Where reigns a Queen in peace and honour true;
Stories or fables do describe no such.
Never did Atlas such a burden bear,
As she, in holding up the world oppress;
Supplying with her virtue everywhere
Weakness of friends, errors of servants best.
No nation breeds a warmer blood for war,
And yet she calms them by her majesty:
No age hath ever wit refined so far,
And yet she calms [? charms or shames] them by her
policy:
To her thy son must make his sacrifice
If he will have the morning of his eyes."

Spedding prints it in its place as part of the Attendant's speech in the *Entertainment of the Indian Prince*, but, mystified by Dixon, leaves the "device" (where he found it) among the manuscripts of 1594-5. But he does so with his eyes open, for he writes, "The modern arranger of the documents in the State Paper Office [now removed to the Record Office], being obliged to place the undated 'device' somewhere, fixed upon the 17th November, 1595..... The entertainment..... was drawn up by Bacon for the Earl of Essex." He then shows how, by a process of evolution, Dixon's utterly erroneous account and the State Paper docket grew out of the fact that the "device" is undated, and does not appear in Nichol's *Progresses*.

As to the "device" itself, it wholly concerns Essex, and apparently not Raleigh. Essex is "Seeing Love," in the character of an Indian prince who was born blind, and who recovers his sight on being presented to the queen. At the conclusion of the Attendant's speech are these words, "Since in his blindness he hath chanced so well as to fix his affections in the most excellent place, let him now by his sight find out the most ready way." In the part of the speech which precedes the sonnet there are unmistakable allusions to Essex's career. The country governed by the prince's father and the Castilian nation, though located near the source of the Amazons, seems to be an allusion to Ireland. Who were to act the parts of the Squire and the Attendant I am not able to discover, nor yet the supposed "compliment to Raleigh."

From 1599 we find no reference to this sonnet till we come to Bacon's *Apology* (Spedding, vol. iii. 149). Here we read:—

"A little before that time [1599], being about the middle of Michaelmas term, her Majesty had a purpose to dine at my lodge at Twickenham Park, at which time I had (though I profess not to be a poet) prepared a

sonnet directly tending and alluding to draw on her Majesty's reconciliation to my Lord, which I remember also I shewed to a great person and one of my Lord's nearest friends, who commended it; this, though it be (as I said) but a toy, yet it shewed plainly in what spirit I proceeded, and that I was ready not only to do my Lord good offices, but to publish and declare myself for him," &c.

By Bacon's own account the sonnet was not used; so it was never any part of the device performed at York House or at Richmond in 1595.

C. M. INGLEBY.

Athenæum Club.

EARLY APPRECIATION OF BURNS.—In Scotland, and wherever in the world a leal Scot is to be found, there is a rush of enthusiasm in honour of Robert Burns on every 25th of January. It is curious at such a time to come upon No. 97 of Henry Mackenzie's *Lounger*, and read there what is described in the table of contents as an "Extraordinary Account of Robert Burns, the Ayrshire Ploughman; with extracts from his Poems." The Man of Feeling is confident that he is introducing to his readers a man of unusual genius, "whose poetry," he says, "considered abstractedly, and without the apologies arising from his situation, seems to me fully entitled to command our feelings and to obtain our applause." He is somewhat apologetic for the dialect in which most of the poems are written; but he is glad to say that some of them, "especially those of the grave style, are almost English." This leads him to quote several stanzas from the *Vision*, in which he is sure his readers will discover "a high tone of feeling, a power and energy of expression, particularly and strongly characteristic of the mind and the voice of a poet." Despite difficulties of dialect, *To a Mountain Daisy* is quoted entire, the true and appreciative critic hinting that this is no better than many more of the pieces in the volume from which he quotes, though it happens to suit the length of his paper. Curiously enough, he does not seem to have been specially impressed by *The Cottar's Saturday Night*, which is simply named along with several others. But the criticism, on the whole, is penetrating and just; and the paper reaches a fine climax in an appeal to the nation to do something for Burns, in order to prevent him from seeking "under a West-Indian dime that shelter and support which Scotland has denied him." The date of this appeal was Dec. 9, 1786, and the paper is probably the first worthy criticism of Burns.

THOMAS BAYNE.

AN ELIZABETHAN PRAYER BOOK.—A curious Prayer Book of Queen Elizabeth's time lies before me, and I think it worth describing for the benefit of the readers of "N. & Q.," some of whom may be able to throw more light on it than I am able to do in the absence of a title-page. The book is a

quarto, and in its present state consists of sixteen leaves, A to B in eights (A iiij, printed B iiij by mistake), printed in a small, good black-letter type, at Cawood's press. The title and preliminary matter (with a separate set of signatures) are missing, as also is the top portion of A j, which should contain "The Order where Mornyng and Evening prayer shall be used and said," with the corresponding Rubric and the Ornaments Rubric. The Matins and Evensong are the same as in the folio edition of 1561, except that in the title of "Benedicite omnia opera domini domino" the last two words are omitted, and to the title of "Benedictus" are added "dominus deus." In Evensong it is "Our Father," &c., instead of "Our Father which art in heaven," &c.; and instead of "Or els this Psalme," with a side note, "'Cantate domino,' Psalm xviii," it has "Or the xviii; Psalme, 'Cantate domino canticum novum, quia mirabilia fecit.'" And, again, instead of the same rubric with a corresponding side-note, it has, "Or this Psalme, 'Deus miseratur nostri,' in Englysh." Before the Creed of St. Athanasius the words "Quicumque vult" are omitted. The "Letanye" has for its O initial a naked boy whipping a top. Before the "Prayer for the Queenes Maiestie" comes the following rubric:—

"After the ende of the Collecte in the Letanie whyche begynneth with these wordes, We humbly beseeche thee O Father, &c., shall folowe thys Psalme to be sayd of the Mynister, wyth the answer of the people."

Then the Psalm "Benedixisti Domine" (lxxxv.) is set out in full. After the Prayer "In the tyme of any comen plague or sickenes" follows the Prayer of St. Chrysostom a second time (apparently in error for the prayer "O God whose nature and propertie," &c.); and then, without any new heading, "The fyrst Sunday in Aduent" follows; and in the line below "At the Communion," "The Collect," which formula is repeated after "The Second Sunday," and so on for all the Sundays and holy days. After the "Collect for the Twentieth Sunday after Trinity" follows a heading, "Certayne Collectes to be sayde at the Communion upon Sainctes dayes." The Gospels and Epistles and their references are omitted. The Communion Service is wholly omitted. But after the "Collect for All Saints" follow "The Collectes for the Quene," taken from that service, and the Confession, preceded by a rubric, "A generall Confession to be made before we receyue the holy Communion," and followed by a rubric, "A prayer to be sayd before the receyuing of the holy Communion," which is the "Prayer for humble access."

Rubric, "A thankesgeyng vnto God, after the receayng of the holy Communion." This is the collect, "Almighty and euerlasting God, we most hartely thanke thee," &c. (slightly varied from the 1561 book).

Rubric, "The blessing at the departure of the people," "The peace of God," &c.

Rubric, "Collectes to be sayde after the Offer-tory, when there is no Communion." These are the six collects from the Post Communion. The Post Communion rubrics are all omitted.

So the Communion Service is treated as pertaining to another book (a missal), and we might almost suppose that these prayers were intended as a companion to the altar, a help to the unlearned while the mass was being said in Latin, if it were not that the book is bound up with a Bible, printed in the same type, which is evidently the Bible of 1569, Nc. ² in Lea Wilson's list, and no doubt gives the date of the Prayer Book. The Bible begins (as the free Cawood 1569 Bibles do in Lea Wilson) on folio A j, without first title or prolegomena. The volume belongs to Mrs. Hayley, of Catsfield Place, Sussex.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

WASSAILING IN GLOUCESTERSHIRE.—I have just received an account of the above, from a lady friend who is at present on the spot, which seems to me worthy of a place in "N. & Q." It appears that there they carry round not, as in Yorkshire, images of the Virgin and the children Jesus and John, but a wassail bowl, and their wassail song is very inferior, but still too characteristic to be lost. My friend sends me a sketch, and writes as follows:—

"The bowl is a large wooden one, with two pieces of wood arched over the top. A hole is in the centre, to allow a green bough to be inserted. The bough itself is covered with ribbons, tied on as it is carried from house to house on Christmas Eve. The bowl, of which I made a slight sketch, came to the Park on Christmas Eve, carried by two men. They sang the accompanying song, and we were expected to tie on a ribbon and to put a coin into the bowl to supply the wassail. One of the old inhabitants of Cherrington supplied me with the song, called here 'The Wassailing Song'—a decided accent on the 'Wass.' One of our maids, who is a native of Stinchcombe, says that a very old man carries the bowl there, and that he has done so from his youth. You will see at once that some of the lines are forgotten. I should think two in the last verse have been tacked on to the other lines. I have not seen any account of this custom in any of the articles on Christmas-tide, so I should think it is confined to these remote villages on the Cotswolds. * * * * *

"P.S. Mr. B..... says it is a heathenish custom, and will have nothing to do with it:—

"The Wassailing Song, as Sung at Cherrington, Gloucestershire, Dec. 24, 1881.

"Wassail, wassail, all over the town,
Our toast it is white, our ale it is brown;
Our bowl it is made of the mapling [or rosemary] tree,
With the wassailing bowl we will drink unto thee.

Here is to Cherry and to her bright eye;
Pray God send our mistress a good Christmas pie—
A good Christmas pie that we may all see,
With the wassailing bowl we will drink unto thee.

Here is to Broad and to his long horn;
Pray God send our master a good crop of corn—
A good crop of corn and another of hay,
To pass the cold wintry winds away.

Here is to Whitefoot and to her long tail;
Pray God send our master a never a horse fail—
A never a horse fail that we may all see,
With the wassailing bowl we will drink unto thee.

Come, butler, fill for us a bowl of the best,
We hope your soul in heaven will rest;
But if you do fill us a bowl of the small,
Down fall butler, bowl and all.

If here is any maid in the house—I hope there is some—
Pray let not the young men draw on the cold stone,
But step to the door, and draw back the pin;
The fairest maid in the house let us all in—
Let us all in, and see how you do;
Merry boys all, and thank you too."

J. T.

Bp. Hatfield's Hall, Durham.

HOOPER FAMILY: BARBADOS.—The following letters were copied by me, some years since, from the originals, with the permission of the late Mr. Thomas Frewen. They may be regarded as interesting reminiscences of the parties therein named, as well as of the social habits of our countrymen transplanted to the "Garden of the Antilles." Robert Hooper, the writer of Letter ii. and the subject of Letter i., was, as I take it, an offshoot of the Hooper stock which rooted itself *circa* 1555 at Boveridge, in the county of Dorset, and flourished there in affluence and honour until towards the end of the last century. I should be glad to know from what particular branch of the family tree this Robert Hooper derived his origin. (See Hutchins's *History of Dorset*, third edition, vol. iii.) He sealed his letter with the Hooper arms, viz., Or, on a fesse between three boars pass. az. as many annulets of the first. The person addressed by him, Mr. Richard Turner, was third son of John Turner, of Fulham, merchant, who married, 1655, Martha, daughter of John Pettiward, of Putney, Esq.; died 1669. Richard Turner died 1705, s.p. Henry Turner was his eldest brother, a serjeant-at-law; died 1724; married Mary, eldest daughter of Thomas Frewen, of Putney, M.P. for Rye, Sussex, 1678—1698; died 1702. The Pettiwards formed alliances with the families of Turner, Wymondswold, and Tregonwell:—

LETTER I.

Daniel Richardson to Mr. Richard Turner.

Barbados, 5th November, 1694.

.....I am told that John Beek presents a Petition to the Assembly against Rob. Hooper, alleadging, I think, fees taken on both sides, of which I doubt not but Mr. Hooper may and will clear himself; however, severall of the Assembly and some of the Council, as is reported, favour the Petition, or seem ready to joyn with it. The Govern' resides now for some time at Bell's plant'n (Howell and Guy's) for health's sake; I was there once and heard a Petition of John Beek and Mrs. Cleaver, agt Mr. Hooper, about a plea putt into an action of

Detinue of Negroes, which plea was *Detinet* instead of *Non Detinet*: the prayer was, that Mr. Hooper might be suspended. Mr. Hooper proffered his oath that he never saw the plea till time of tryall in Court, and sayth, that Nich. Seayers made the plea, and sett his name to it as his man, w^{ch} is usuall for Clerks: the hearing was adjourned.

Mr. Hooper tells me that his letters sent you by Coll. Kendall are come back, but that hee will write afresh. I think hee has not lookt well since his marriage; might I advise him, I would have him goe for Engl^d, as hee talks of, and things seem to concur to it."

LETTER II.

From Robert Hooper to Mr. Richard Turner.

Barbados, June y^e 25, 1695.

Mr. Turner.—You are now indebted to me two letters, and I long to hear from you wth all my heart, But I must desire you to be longer In y^r Letters, and to lett me know what news y^r Town affords, and how Innocently you divert y^rself: you have Carried all y^r mirth of this place away wth you, and we are good for nothing now, But to go to bed at eight A clock, unless sometimes we meet wth Mr. Gibbs and Co^l Salter who, you know, have an Aversion to such hours: Tom Foulerton and I very frequently drink you health, and Remember y^e pleasantness of y^e Conversac^on. Y^e Attorneys are all dead except Richardson, who I assist (as oft as he applies himself to me) In y^r affaires, and shall always be glad to shew myself

Yo^r assured fr^d
and Humble serv^t
RO. HOOPER.

(Address)—For Mr. Richard Turner
at the House of Henry Turner, Esq^r,
In Castle Yard, In Holborn, London.

T. W. WAKE SMART.

WORDS AND PHRASES IN USE IN THE FAR WEST.—In the *New York Times* of Sunday, December 18, was a letter from Miles City, Montana Territory, in which was a glossary of seventeen of the words and phrases in use in that part of the Far West. As some of them are slowly percolating into use further east, and will, no doubt, in time appear in England, it may interest some readers to see the whole list:—

Bad Lands.—A generic name for the jagged, sterile, alkali hills which abound west of the Missouri River. The phrase relates to no locality, but is applicable to any stretch of especially rough country.

Bellyache.—To grumble without good cause. Employés "bellyache" at being overworked, or when they fancy themselves underfed, &c.

Cinch.—To subdue, to forcibly bind down and overcome. Thus it is unfairly said that the Northern Pacific Company intends to "cinch" the settlers by exacting large prices for its lands. Query, from Latin *cingere*?

Cooley.—A gully. Every ravine short of an inhabitable valley is called a "cooley." From French *coulé*.

Cuss Out.—To subdue by overwhelming severity of tongue. "He cussed that fellow out," i.e., he annihilated him verbally.

Go Down.—A cutting in the bank of a stream for enabling animals to cross or to get to water.

Light Out.—Same as "Skin out," *q.v.*

Outfit (noun).—A comprehensive term, variously applied. An expedition of every sort, large or small, is an "outfit." So also a haying or a lumbering party, &c. Likewise a person in a buggy, or one pushing a wheel-

barrow. Indifferently applied to a party as a whole, or to its means of travel, its subsistence, &c.

Outfit (verb active).—To "outfit" is to fit out for any purpose whatever. "We outfitted at St. Paul."

Pilgrim.—A person recently transplanted upon frontier soil; a new arrival; a greenhorn. About equivalent to "tenderfoot."

Rustle.—Grappling with circumstances; rising superior to all contingencies of "luck." Cattle, in winter, "rustle" for food by nosing through the snow to the dried grass beneath.

Rustler.—One who never succumbs to circumstances. This is about the highest compliment that can be paid to a man who, failing in one thing, finds something else available for his support.

Sand.—To have "sand in one's craw"; to be determined and plucky. Equivalent to "grit."

Shack.—A log cabin. The average "shack" comprises but one room, and is customarily roofed with earth, supported by poles.

Stand Off.—To hold at a distance, as to "stand off Indians" with one's rifle. From this belligerent meaning comes the expression to "stand off" a creditor, a dun, &c.

Skin Out.—To leave secretly and hastily, as when pursued by an enemy. Sitting Bull "skinned out" from the Yellowstone Valley and sought refuge in Canada.

Tenderfoot.—A new-comer, fresh to frontier ways; one who has not been long enough on the tramp to become hardened. It is said that in Colorado an Eastern man is called a "tenderfoot" until he has been stabbed, shot at, engaged in a free fight, fallen down a mine, been kicked by a mule, and chased by a vigilance committee. No such direful import attaches to the phrase in Montana, and it would seem that in adopting the word Coloradans have coloured its meaning with local significance peculiar to their own institutions.

J. BRANDER MATTHEWS.

Stuyvesant Square, N. Y.

MAROT'S PSALMS.—"*Les Pseavmes de David*. Mis en Rime Francoise par Clement Marot et Theodore de Beze. Se vend à Charenton par Estiene Lucas, à la Bible d'Or, 1678." A very diminutive volume, with bordered pages and prettily engraved title with angel supporters. In the upper part David is playing upon the harp, surrounded by angels and encircled by clouds.

The metrical Psalms of Marot and Beza are full of interest to the curious. The revocation of the Edict of Nantes in 1685 was preceded and followed by great cruelties and oppression upon the Protestants in France. This act of intolerance banished thousands from their native country, and the bulk of the fugitives found their way to London and located themselves about Spitalfields, where their descendants are now represented by the silk weavers of that district. Dickens, in his *Household Words*, Dec. 10, 1853, has an interesting article upon the Huguenots compelled to leave their homes. In this he speaks of the delight they found in singing psalms, and adds, "There had been an edition of the Psalms put into French rhyme, published in as small a form as possible in order that the book might be concealed in their bosoms if they were surprised in their worship

while they lived in France." My little book is, therefore, doubtless that alluded to, and must have been brought into this country by one of the fugitives, probably by him whose name is erased on one of the fly-leaves, which looks like "jn du Lepestra." Among many of these poor people who joined the Marquis du Quesne in a scheme of emigration to the French colonies was Francis Leguat, who, with six companions, was induced to make his home on the desert island of Rodrigues, in the Indian Ocean; but after a residence of about two years they all returned to Europe, where their leader published, both in French and English, their *Voyages and Adventures*, a highly curious book, in which the author relates how his little band used to assemble under a big tree to indulge in the gratification of doing what was prohibited in their own country—singing Marot's Psalms. One of these (La Haye), says Leguat, "was always so employed; whether he was at work or walking." How interesting a scene this would have appeared to most people—half-a-dozen religious fugitives singing praise to God on an otherwise uninhabited island! How much more so to the writer and party, who suffered shipwreck upon that same island, and spent sixty days, in 1846, on the identical spot described and pictorially illustrated by the Frenchman. Being, unfortunately, at the period unaware of the interesting scene enacted thereon 153 years before, we were deprived of the opportunity our misfortune would have afforded us of searching for some of what Leguat calls the "permanent records" he left, which were to tell later generations of their earlier possession of the island. J. O.

[The edition mentioned by our correspondent does not seem to be in Brunet.]

OLD LAWS, &c., OF VIRGINIA.—1632. No person to remove to New England without leave of the Governor.

1632. One shilling fine for every person each Sabbath he is absent from church without lawful excuse, &c.

1633. Marriages are required to be solemnized between the hours of eight and twelve in the forenoon.

1642. The Governor, the Council, and the Assembly speak very contemptuously of a republic, which, it seems, some were inclined to talk about.

1644. If a man is accused and convicted of a crime, he shall pay no costs; if he is acquitted, he shall pay costs.

1663. Quakers banished the colony for their tenets.

1663. John Proctor expelled from the Assembly for his Quaker principles.

1663. Fine of one hogshead of tobacco for each member of the Assembly absent at the beat of drum.

1663. *Piping it* while the House was in session, a fine of 20lb. of tobacco.

1666. Sir Wm. Berkeley, the Governor, says, in answer to questions put to him by the Lords Commissioners of Foreign Plantations, "I thank God there are *no free schools or printing presses*, and I hope we shall not have them these hundred years."

1730. Burning tobacco houses was excluded from the benefit of clergy.

1748. A negro, mulatto, or Indian "lifting his hand" against "a Christian" to suffer thirty lashes. M. E.

[The source from which the above is taken should have been stated.]

THE ACE OF SPADES IN BYGONE DAYS.—In September, 1863, the Commissioners of the Inland Revenue presented their seventh annual report, and with it some curious information, resulting from the alteration in the duties on playing-cards. In former times it had been the custom of the Inland Revenue authorities to print the ace of spades on paper, which was then pasted on the card. The way in which this ace was prepared rendered that important card different from the remainder of the pack. The difference, though slight, was readily perceptible to the touch, so that the stamp duty, which was intended as a discouragement to gambling, actually abetted the designs of our card-sharppers.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

THE NEW ENGLISH DICTIONARY OF THE PHILOLOGICAL SOCIETY.—Quotations wanted (3): send direct to the editor, Dr. Murray, Mill Hill, London, N. W. A. Instances of any date of altigrade, altiloquence -ent, altiloquious -loquy, altimeter -ric -ly, altincar, altion, altisonous, altiasimo, altitnant, altitudinarian, altivolant, alto, altruist, aluff, aluminize, aluminate -ation, alummy, alutacious -ation, alvente -d, alveolariform, alveolar, alveole -iform, alviducous, amacritic, amand -ation, amarous, amarulent -ence, amassette, amas-thenic, amation, amatorculist. B. Instances earlier than the date annexed of altitudinal, 1861; alto-rilievo, 1717; altruism, 1865; altruistic, 1874; altruistically, 1879; aludel, 1610; alumina, 1814; aluminium, 1835; aluminate, 1879; alveolar, 1800; amadour, 1830; amain, 1550; amalgam, sb., 1600; amalgamate, 1700; amalgamation, 1612; amarant(h), 1616; amateur, 1810; amateuriat -ness, 1865; amativeness, 1825; amatorian, 1779; amatory, 1600; amau-rosis, 1658. C. Instances after the date annexed of alture, 1600; alumbrado, 1671; alumish, 1700; alveary, sb., 1580; aly, aley, 1750; alytarch, 1650; amable -bility, 1677; amaritude, 1700; amasked, 1700; amass, sb., 1700; amatorian, 1779; amazeful, 1620.

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.

HOGARTH'S ONLY LANDSCAPE.—Is there any painting by Hogarth in existence (besides one hereafter mentioned) which can, with good reason, be considered to be his work and at the same time properly be called a landscape? By this term I mean an ideal landscape as distinguished from a copy from nature. I ask this question with reference to a small picture now in the Winter Exhibition at Burlington House (No. 259), which for the last ninety-nine years has enjoyed the privilege of being called Hogarth's only landscape. It is a most carefully finished little work, reminding us slightly of Gaspar Poussin, and therefore inclining us to think that Hogarth painted it in rivalry of his friend George Lambert, into whose landscapes he on several occasions introduced figures. Shortly after Hogarth's death, *i. e.* in 1781, it was sold by his widow to Samuel Ireland, who in 1785 made an etching from it, which he dedicated to the Earl of Exeter, as being "the only landscape ever painted by Hogarth." The testimony of Mr. Samuel Ireland is, we know, not always to be depended on; but in 1785 Mrs. Hogarth was, if I mistake not, still living, and she would not have allowed such a published statement to pass uncontradicted if untrue. The best evidence, however, for authenticity in this picture is from its internal merit; and any critics who are special admirers of Hogarth, and at the same time well acquainted with his touch and colouring, will find a visit to the Fifth Gallery of the Royal Academy productive of surprise as well as enjoyment. At Ireland's sale in 1801 this picture was bought by Sir Frederick Morton Eden, who, at his death in 1812, bequeathed it, with several other important paintings, to his friend Charles Joseph Harford, my grandfather, from whom it has come down to its present owner. On the back of it there is a note, in the handwriting, apparently, of Sir Frederick Eden, as follows: "This picture was bought of Mrs. Hogarth Jan. 4, 1781, and avowed by her to be the only landscape Mr. Hogarth ever painted." So far respecting the pedigree of this little picture. Now to the question—which will, I trust, evoke an answer—*viz.*, Is there any other ideal landscape by Hogarth in existence? For, in his *Anecdotes of Hogarth*, J. B. Nichols mentions a painting, said to be by Hogarth, which in 1782 was in the possession of Mrs. Baynes, of Kneeton Hall, near Richmond, Yorkshire, and is described as a landscape, 4 ft. 2 in. by 2 ft. 4 in., containing several figures, a man driving sheep, a boat on a lake, and a town seen in the distance. Where is that pic-

ture now? and can any one who has seen it say whether it bears traces of being altogether, or only partly, from Hogarth's pencil?

With respect to Hogarth's well-known picture of "Rosamond's Pond," although that is purely a view from nature, and therefore does not come into the field of my present inquiry, it is necessary to speak of it as being next nearest to a landscape. An etching of this picture by Merigot is given in the second volume of Ireland's *Graphic Illustrations of Hogarth*. Nichols speaks of it as being bought at Ireland's sale by Mr. Vernon, and afterwards bought at Gwennap's sale, in 1821, by Mr. Willett, of Shooter's Hill. It measures 5 ft. by 3 ft. 4 in., and is now in the collection at Kent House belonging to the Right Honourable Louisa, Lady Ashburton.

Besides "Rosamond's Pond," certain other views are mentioned by Nichols as being probably by Hogarth, *viz.*, a "View of the Treasury Gardens, with the Canal," and another of St. James's Park, which was formerly in the collection of H.R.H. the Prince Regent. The Earl of Pembroke is said to have four views of Pembroke House, Blackheath, by Lambert, containing figures by Hogarth; and four views of Chatsworth by Lambert and Hogarth are said to be in the collection of the Duke of Devonshire.

There are doubtless several similar views by Hogarth besides those enumerated by Nichols. To these (allow me to repeat it) my present question does not apply; but should any member of the Baynes family be able to throw light upon what is now obscure, *viz.*, the character of the picture formerly in the possession of Mrs. Baynes, of Kneeton Hall, he will confer a favour upon all those who take interest in the works of our English masters. FREDERICK K. HARFORD.

4A, Dean's Yard, Westminster.

"THE CONTRAST: RIGHT AND WRONG."—This is the title of a card which I have before me, being the third issue, in a more complete form than in the two former, of a comparison of the Latin, Greek, and English versions of an old Latin moral saying. It occurred to the editor, W. A. G., to trace the several versions of the "speech" of Cato the Censor at Numantia, B.C. 195, recorded by Aulus Gellius in some lines at l. xvi., c. 1. There is the early Greek version of the Stoic philosopher, C. Musonius Rufus, c. A.D. 50; the modern Latin of Jo. Pierius Valerianus, and an anonymous writer quoted by Ph. Camerarius; with the English versions of Queen Mary, George Herbert, Thomas Nash, Nath. Wanley, Bishop P. N. Shuttleworth, and an anonymous translation, presumably of the editor; so that there are in all ten forms of the speech. It is a most rare occurrence that any ancient apophthegm—for such it is in the original, more properly than a formal "speech"—should

attract such marked attention from persons of such distinction. I think that it may be of interest to note this. I would at the same time ask whether anything of a similar kind can be brought into comparison with it. The printers are Daniel & Co., Times Offices, St. Leonard's and Hastings.

ED. MARSHALL.

SIR CHRISTOPHER WREN'S SISTERS.—It would seem that besides Sir C. Wren's sister Susan, married in 1643 to the Rev. William Holden, Canon of St. Paul's (she died June, 1688), he had another sister, married to the Rev. Henry Brunzell, of Brunzell, Rector of Strettham and Prebendary of Ely, eldest son of the Rev. Oliver Brunzell, Vicar of Wroughton, Wilts. Mr. H. Brunzell founded three exhibitions at Magdalen College, Oxford, and three at Jesus College, Cambridge. He died in 1679. Dean Wren's daughters were Katharine, bap. 1626; Susan (above mentioned), bap. 1627; Elizabeth, bap. 1633; Anne, bap. 1634. There was also another Elizabeth, who died young. I should be much obliged for any help in identifying the lady who married Mr. Brunzell, in obtaining the date of the marriage, and of her death, and in ascertaining whether she left any children.

L. PHILLIMORE.

JAN VAN VENLOO.—Can any one give me information respecting the supposed founder of the second bell at Baschurch, Salop? The inscription is:—" + maria : int . juer . ons . heren . m.cccc . ende . xlvii . jan . van . venloe." The cross is of double lines, with extremities recurved, and there are two other stamps—presumably a lion and an eagle.

W. H. J.

Malvern.

GENTLES: MUDWALL.—Can any one explain (1) why the white larvæ used by fishermen are called "gentles"; and (2) why the bird apiaster, or bee-eater, is sometimes called "mudwall" (Johnson) or "modwall" (Bailey)?

A. SMYTH PALMER.

Leacroft, Staines.

RHEDARIUM, IN PARK LANE.—What was this? In the second sheet (published in 1794) of Horwood's Map of London this is the name given to an open space near Park Lane. It was bounded on the north by Green Street, on the south by Wood's Mews, on the east by Park Street, and on the west by Norfolk Street. It is now apparently occupied as stables. Was it a carriage manufactory, or a coach yard, or what?

G. F. R. B.

STUBBS FAMILY.—George Stubbs, of Parliament Street, Westminster, will proved 1794, mentions George Kennet Stubbs, son of George and Mary Stubbs, also his grandsons Thomas William (who is to have a commission in the 50th Regiment)

and another George; grand-daughters, Mary Esdaile, Elizabeth Mayor, and Charlotte Anne Stubbs, also his friend John Philips. To what family of Stubbs does this refer? Who and what was George Stubbs, senior? The names Kennet and Esdaile are, I believe, well known in civic history.

R. J. FYNMORE.

Sandgate, Kent.

LORD BRITTAS.—Who was this nobleman? In 1688 his name appears as Lieutenant-Colonel of Lord Forbes's Regiment (afterwards the 18th Royal Irish), but I do not think the title still exists, and cannot find it in any extinct peerage.

A. R. S.

"ALKERMES": "GAHOTAS."—What is the derivation of *alkermes*, and how does one of the names of phosphate of antimony come to be applied to the liqueur made of "sugar and spice and all that's nice" in the Certosa, near Florence?

A consignment from Madeira brought to a fruit shop here included a vegetable termed *gahotas*. It was six to ten inches long, green rinded, shaped like a ridged pear, "stove in" at the large end, and was cooked like vegetable marrow, which it somewhat resembled in taste. It is no kind of gourd or pumpkin, as the seeds are differently arranged. The word is not in any Portuguese dictionary. NELLIE MACLAGAN.

28, Heriot Row, Edinburgh.

COSTANUS, A CHRISTIAN NAME.—In 1600 I find an incumbent of Elland, near Halifax, put down as Costanus Maud. I do not know of another instance of such a Christian name, and I cannot find out its origin. Can any of your readers enlighten me?

T. C.

JEAN, GEAN, JAIN, JANE is the name, under different forms, of a well-known textile fabric. Can any one tell me what is the derivation of the word? There are those who say that it has come to us from Genoa because it was originally made there. Others tell us that it takes its name from some place in France. A town in Spain has advocates; and, lastly, a learned correspondent of "N. & Q." suggested to me the other day that it might be from *jaune*=yellow, although *jean* at the present day is not that colour.

ANON.

GREEN-HASTINGS.—These were early peas. Bailey says, "Fruit early ripe, also green peas, &c.," and conjectures the derivation as "probably of *hâte*, French." Johnson gives "Hastings (from *hasty*), peas that come early," with an example from Mortimer: "The large white and green hastings are not to be set until the cold is over." Webster's *Dictionary* follows Johnson. So far, good. But another "local habitation" is given to this word, as to the correctness of which I should feel much obliged if some of your learned readers

would kindly give me their opinion. The word occurs in *Hudibras*, "Epistle to Sidrophel," l. 22 :

"Or your new nicknam'd old invention
To cry green-hastings with an engine."

And the marginal note in Bohn's edition says :—

"In former times, and indeed until the beginning of the present century, the earliest peas brought to the London market came from Hastings, where they were grown—it may be said forced—in exhausted lime pits."

Is this mere conjecture? I find no mention of Hastings peas in any of the local histories which I have consulted.

EDWARD H. MARSHALL, M.A.

ASSIZE OF BREAD, &C., NORTHLEACH.—The following entry is made in the accounts of the borough of Northleach :—

"Nortlach burrows, 1578.—The corte holden by Mr. baylife and the Rest of the borchiassis the to & xx daye of octobar, 1578. A fant mad bi nysholas bront of Stowe of the holde [Stow on the Wold] for bringing of bred to the marcat wyche bred laeket weyte, in the peny wytt lofe weyded nomor but nyteene unsis.

"The to peny wytt lofe weying vi and xxx unsis.

"The peny weyden lofe weying vi & xx unsis."

What two classes of bread are these? From another entry the weight of bread seems to vary with the price of corn. Charges for "dowling the downes and warning the watch, 00. 05. 00," and, in the return of the town armour, "allman ryvatts" (see also Turner's *Records of Oxford*) occur. Information on these particulars and parallel instances will greatly oblige.

DAVID ROYCE.

THE REV. MR. LEANE.—I shall be glad of information respecting this clergyman, who, I surmise, had residence in some village in Somerset, Cornwall, or Wilts, at the close of the seventeenth or beginning of the eighteenth century. His name appears on a family document in my possession in conjunction with one Mr. John Lee.

W. H. COTTELL.

Fern Villa, Westhall Road, Forest Hill, S.E.

[See "N. & Q.," 5th S. vi. 387.]

BELLARS FAMILY.—In the pedigree of the Bellars family, of Kirkby Bellars, co. Leicester, there appears the name of James Bellars, jun. He was son of James Bellars and brother of John Bellars. He was sheriff of Rutland 1414, and died before 1449; was fined 200l. 8 Hen. IV., and fled into France "pur doute de certains ses enemys." He married Ellen, daughter and co-heiress of John Sumpter, who married Margery, daughter and co-heiress of Geoffrey Brockholes, who married Ellenor, daughter and heiress of Roos, descended, through the Orrebyns and Tatsalls, from William D'Albini, of Stoke D'Albini, Northants, &c. Can any one give the pedigree of Ellen Sumpter, or the history of James Bellars or of his descendants? Did he leave any children? In the year 1602

Thomas Bellars held lands at Stoke D'Albini, which he states in a Chancery suit of that year were inherited by his father, William Bellars, from his ancestors as heir male. William Bellars died about 1570. Can any one inform me of his ancestors? Another Bellars (Symon), who died 1567, left lands at Stoke to his son Fulk. The arms of Bellars of Stoke are recorded by Glover, Per pa. gu. and sa., a lion rampant arg.

B. W. H.

EBORACUM.—What can be the possible origin of this name? HYDE CLARKE.

DEDICATION OF CHURCH BELLS.—In the church of St. Mary's, Acton Scott, Salop, is a ring of three mediæval bells, all inscribed to the Blessed Virgin. Thus:—1 and 2, "+ Ave : Maria : Gracia : Plena : Dominus : Tecum"; 3, "Eternis Annis Resonet Campana Maria." Can any "campanist" inform me of a similar instance? W. H. J.

Malvern.

JOHN LOGAN.—While rambling in Yorkshire last autumn, I came across the following inscription on a gravestone in the parish churchyard at Halifax. I copied it into my note-book, considering it worthy of preservation :—

"Here rest the remains of John Logan, who died the 29th day of December 1830 aged 105 years. He lived in the reign of 5 kings and for 50 years of his life was actively engaged as a soldier in the service of his country. He was twice married, and was the father of 32 children, viz. 8 by his 1st and 24 by his 2nd wife.

"Respect the soldier's dust."

As will be seen, he was born in 1725, and therefore lived in the reigns of the "four Georges," "the good old times," as Thackeray wrote, and also in that of William IV. I should very much like to know, and probably from your numerous readers I may learn, something more of John Logan—whether he ever distinguished himself during the long period he spent in the service of his country.

ARTHUR MYNOTT.

GILLRAY'S MASTERPIECE.—Can any reader of "N. & Q." furnish a key to the characters represented in Gillray's caricature, executed in 1804, entitled "L'Assemblée Nationale; or, a Grand Co-operative Meeting at St. Anne's Hill," which so annoyed the Prince of Wales that he paid a large sum for its suppression; but it was not suppressed? Messrs. Wright and Evans, in their *Historical Account of the Caricatures of James Gillray*, say (p. ix), "It will be found in the collection published by Mr. Bohn"; but it is not there. I have both the collection and the supplement published by Bohn, and it is not in either. But I have a fine separate impression which cost a couple of guineas. I can make out a number of the leading Whigs who figure in it, but not all; and I have no doubt many of your readers will be

as glad as myself to receive a full and accurate answer to this inquiry.
J. G. M.

P.S.—While on the subject of caricatures, may I ask when we may hope to see another volume of Mr. F. G. Stephens's most valuable *Catalogue of Satirical Prints in the British Museum*, which, thanks to his notes and comments on the prints catalogued, throws so much light both on our social and political history?

AUTHORS OF QUOTATIONS WANTED.—

"Deus incubat angui." J. W. O.

"It is the fair acceptance, sir,
Creates the entertainment perfect, not the cates."
S. M. P.

"Though to-day is dark and dreary,
And black clouds around us rise,
Let us halt not nor be weary;
Light is looming in the skies."

Who was the author, and what is the precise meaning of this expression?—"To read between the lines."

WILLIAM PLATT.

"O Christ! that it were possible
For one short hour to see
The souls of those we loved, that they
Might tell us where and what they be."

[The memory of him] "passed away as the remembrance of a guest that tarrieth but for a day."

H. DELESSERT.

Replies.

THE MUSEUM READING ROOM.

(6th S. v. 45.)

M. Delessert's *Mémoire*, published in 1836, is conclusive evidence that the scheme of a library of circular form and with the divisions formed wholly of bookcases is, as ESTE says, "several years older than Mr. Panizzi's first plan of 1850." The difference between the two is, that in M. Delessert's plan the circular space (occupied in the Museum by the catalogues) immediately surrounding the superintendent's seat is devoted to the readers, while the radii, which in the Museum plan form the readers' desks, are composed of bookshelves ("galeries formées par des murs disposés en rayons divergens, et des deux côtés de ces murs seront placés des corps de bibliothèque"). The advantage of Mr. Panizzi's plan is obvious, giving so much more accommodation for readers; and the alteration would readily suggest itself to any one who had M. Delessert's plan before his eyes. So much, in fact, are the two alike in appearance, that on first unfolding the large plate in M. Delessert's book I mistook it for an almost exact plan of the Museum Reading Room, and only discovered the difference I have mentioned on a closer examination. I can readily believe that, as ESTE suggests, M. Delessert's *Mémoire* was unknown both to Mr. Fagan and to Mr. Smirke; but a far more im-

portant question affects the claim to originality of conception set up on behalf of Panizzi, *Was it unknown to him?* And this question is easily answered, for I have now before me Mr. Panizzi's own copy, presented to him by the author, and inscribed by him, "Monsieur Pannizzi [sic] de la part de l'auteur," together with an autograph letter, as follows:—

"Paris, le 28 Janvier, 1836.

"MONSIEUR,—J'ai l'honneur de vous adresser un exemplaire d'une Mémoire sur la Bibliothèque Royale; je désire que vous le lisiez avec quelq' intérêt, et je serais très flatté si vous aviez la complaisance de me faire savoir ce que vous pensez des avantages et des inconvénients de la forme circulaire que l'on propose de donner à ce genre de bâtiment.

"Veuillez agréer, Monsieur, l'assurance de ma considération la plus distinguée. "BN. DELESSERT."

Had Mr. Smirke known of this letter, and the *Mémoire* which accompanied it, he would hardly have written to Mr. Panizzi, as he did in 1856, saying:—

"I feel no hesitation in stating that the idea of a circular Reading Room with surrounding library and with divisions formed wholly of bookcases was perfectly original and entirely your own."

FRED. NORGATE.

7, King Street, Covent Garden.

THE AUTHORSHIP OF THE "IMITATIO CHRISTI" (6th S. iv. 246, 335, 358).—MR. COOLIDGE infers, I presume, from the words which he quotes from *La Grande Chartreuse*, p. 203, note, "C'est donc que cette expression était employée par tout le monde et non point exclusivement en Allemagne," that *exterius*, in the sense of "by heart," was used throughout the world, and not exclusively in Germany. Withdrawing, therefore, my previous question as to Carthusian writers, and the date, 1430, I hope MR. COOLIDGE will not be offended with me if I ask him whether he knows of any non-German author whatsoever who uses *exterius* for "by heart." I am really anxious for the information.

I read MR. COOLIDGE'S papers on Walter Hilton, and I came to the conclusion that he had never studied the question of the authorship of the *Imitation*. The numerous contemporary witnesses who have deposed, beyond all possibility of doubt or of refutation, and at a time when the authorship was never disputed, that Thomas à Kempis was the author, form an obstacle which cannot be got over. Moreover, there is this curious fact about the *Imitation*: the only language into which it can be translated literally and idiomatically is the Flemish. Take, for instance, the following verses:—1. *Ecce in cruce totum stat, et in moriendo totum jacet* (l. 2, c. 12, § 3). 2. *Quid est homo inde melior quia reputatur ab homine major?* (l. 3, c. 50, § 8). The Flemish is literal to the very word. 1. *Alles bestaet dan in het kruis, en in het sterven ligt alles.* 2. *Wat is*

een mensch er beter om, als hy van een ander mensch voor groot gehouden is?

The Gerseniata meet the difficulty of the crucial scire *exterius* (si scires totam bibliam *exterius*, l. 1, c. 1) by leaving the word out altogether; and none of the Benedictine editions give it. Recently more than one Gerseniata has attempted to show that there is an idiom in Italian—*sapere da fuori*—for “to know a thing by heart”; and it was also added that this form of expression was in use at Verona. Italy is very rich in dialects, and also in vocabularies and dictionaries. I soon procured one of the Verona dialect, and found that to know a thing by heart was *saper a mente*; but no trace was to be found of *saper da fuori*. I then wrote to a courteous friend in Bologna—who has an unrivalled collection of Italian vocabularies and dictionaries, more than two hundred—and he kindly examined them for me, but *saper da fuori* could not be found in any of them. The *Vocabolario Della Crusca* (Venet., 1741) gives *saper a mente* only; hence I conclude that the evidence against *saper da fuori* is conclusive.

Scire exterius, “to know by heart,” is not, however, confined to the *Imitation*. John Busch, or Buschius, in his work *De Viribus illustribus Capituli Windesemensis*, quotes a letter of Florentinus Radewyns—whose scholar Thomas à Kempis had been—to Henry Balveren, the *viciarius* at Windesem, which contains these words:—“*Consulo tibi quod habeas circa te Speculum Monachorum, aut Speculum Bernardi, secundum quod omnes actus tuos potes ordinare; quod etiam ita discas exterius ut in omnibus operibus tuis occurrat tibi quomodo te debes habere.*” And again:—“*Et hoc erit tibi leve quando prompta consuetudine libellum scis exterius.*”

EDMUND WATERTON.

JENNET (6th S. iv. 288).—I think this word can by no means be treated as obsolete, and though I cannot give chapter and verse, believe it is of not uninfrequent occurrence in recent fiction.

As to its origin, most etymologists seem to agree that it is from the Spanish. Bailey gives “*Genet*, a kind of Spanish horse,” and “*Jennets*, Spanish or Barbary mares.” This is discrepant number one. The next dictionary I refer to, Barlow’s, 1772, has “*Jennet*, see *Gennet*,” and omits the latter word altogether. This trick of referring from one word to a second, and then omitting the latter, is not very uncommon, and is exceedingly provoking. J. K.’s dictionary, 1772, has “*Genet*, a kind of Spanish horse, or cat.” Walker’s *Dictionary*, 1842, has also an incorrect cross-reference: “*Jennet*, a Spanish horse, see *Gennet*”; but no such word appears, though we have “*Genet*, a small, well-proportioned Spanish horse.” “*Genet*, a small Spanish pony,” says Mr. Jabez Jenkins (*Vest Pocket Lexicon*, 1871). When spelt with a *g*, the

one *n* seems most usual. Mr. Jenkins gives the same definition of *jennet*. Chambers’s *Etymological Dictionary* has “*Jennet*, same as *genet*,” and under the latter repeats Walker’s definition, adding the derivation, “Fr. *genêt*; Sp. *ginete*, a horse-soldier; also given as a horse of *Jasén*, in Spain.”

Brachet’s French dictionary also derives *genet* from Spanish *ginete*.

The only Spanish dictionary I possess gives “*Ginete*, cavalier armé d’une lance et d’un bouclier, bon écuyer.” But the French-Spanish definition throws more light on the word: “*Genet*, rocín español entero, y de mediano cuerpo.” Do we not come near the sempiternal “*Rozinante*” in this? “A name lofty-sounding, and significant of what he had been before, and also of what he was now; in a word, a horse *before* or *above* all the vulgar breed of horses in the world.”

In Ainsworth’s *English-Latin Dictionary* the Latin equivalents of *genet* are “*Asturco*, equus Hispanicus, caballus,” while the English renderings of *asturco* are “An ambling nag, a Spanish *gennet* [here the two *n*’s reappear], a pad, a pal-frey,” and the word *asturco* is derived from *Asturia*.

In Italian the word is *giannetto*, translated “a Spanish horse.”

Hilpert’s *English-German Dictionary* has “*Genet* (wird auch *gennet* und gew. *jennet* geschrieben), das Spanische Pferd, der Zelter,” and “2, die Spanische wilde Katze.”

These few definitions may throw a little light upon the word, but its history is far from being exhausted.

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

This word, properly written *genet*, is found in Spanish under *ginete* (O. Fr. *genet*, *genests*; It. *gianetto*). Minsheu derives it from *L. genus*, “q. d., boni generis equus, (i. e.) stirpis generosæ.” But to arrive at the etymology we must look to an earlier meaning of *ginete* (Catalan, *janet*), viz., a light-armed horse-soldier. Littré gives several suggestions as to the etymology of the latter; viz., from Arab. *djund*, “soldat”; from γυνήτης, “homme qui s’exerce”; from Cinetes, “name of the inhabitants of the country between Cape St. Vincent and the Guadiana, whose cavalry was armed with lance and buckler”; and from *L. gignus*. M. Dozy derives the word from Arabic *Zenāta*, a Berber people renowned for the valour of its cavalry. I would trace the word *genet*, à priori, thus: Arabic, *kanāt*, a cane, a spear; whence Sp. *gineta*, a kind of lance; whence *ginete*, a horse-soldier armed with such a weapon; finally, the horse itself. The Romans called a *genet asturco* (*astur equus*), so named from *Asturia*, in Spain, where they were, perhaps, reared.

R. S. CHARNOCK.

1A, Adelphi Terrace.

Prof. Skeat, in his *Etymological Dictionary*, says that this word is derived from the old French word *genette*, "a genet or Spanish horse," and the Spanish *ginete*, a nag. He adds, that "the original sense was a horse-soldier, especially a light-armed horse-soldier." The word is traced by Dozy to the Arab *Zenata*, a tribe of Barbary celebrated for its cavalry. See also Wedgwood's *Dictionary of English Etymology*. The word can hardly be said, I think, to be in common use, though one may possibly find an instance of its use now and then. A friend of mine tells me that Lord Beaconsfield made use of it in his *Endymion*, but not having a copy of the novel I am unable to verify it.

G. F. R. B.

This word is in very common use in the south and west of Ireland to denote the offspring of a horse and a she-ass, in contradistinction to a mule, the offspring of a he-ass and a mare. *Jennets* are, as a rule, bigger and better-shaped animals than mules, and have much shorter ears.

C.

AN OLD MARBLE SLAB IN ST. MARGARET'S CHURCHYARD (6th S. iv. 27, 519, 545).—The deep interest to which the examination, the statement, and the exposure of this remarkable relic has given rise, has led to a further search for matter which might help to confirm the conjecture in "N. & Q.," 6th S. iv. 519, viz., that this relic is a veritable landmark of the Romano-British period.

The Rev. Dr. William Stukeley, the eminent antiquary and naturalist, who died in 1765, writing about the middle of the century, contended that through and from the ancient Roman Verulam, now St. Alban's, the Roman road Watling Street continued eastward, and, crossing the Oxford Road at Tyburn, ran through Hyde and St. James's Parks towards the Thames, which it reached at Old Palace Yard, Westminster. From thence to the ancient *Londinum* and its tower the access on or beside the noble river was easy. It may be conceived from this why Mr. Black, whose interest was so much aroused by the discovery of the Roman coffin in 1869, became at once entirely concurrent with the opinion of Dr. Stukeley, and on that faith proposed to search for another vestige of Roman road, of the pre-existence of which the place of the coffin was an infallible sign. This search, however, so far, proved fruitless; but the present discovery of the slab gives a potent confirmation of Dr. Stukeley's opinion of the intimate connexion of Westminster with the Roman Way (the Forty-Foot Way as it was sometimes called) from a very early period.

It is quite reasonable to suppose that the existence of the Roman road led to the choice of this site for the Confessor's Saxon abbey, and for that of the royal palace and Norman hall on the bank of the river, and to the placing of St. Mar-

garet's Church where it now is—between which and the abbey the Roman road may have been—and ultimately to the erection of the sanctuary on the north side and of the precincts on the south—and all this because of the great and paramount advantage of an excellent Roman Way, although it seems then to have terminated in a thorny island and a terrible desert, which was at once to become the site of a royal city and of a grand monastery. If only a small portion of this series of probabilities is accepted there is good cause to maintain a reverence for the relic. This will best be done by keeping it as near the original position in the churchyard as possible. That place is about to become a much frequented centre of traffic, and there it would be subject to wear and tear. But a space seems to present itself for the reception of the slab only a few feet distant and south-east of the true spot. It is within an angle of a stone border which encloses a grass plot. It is worthy of note that Dr. Stukeley, whose name is so much associated with this essay, saw the famous sanctuary of Westminster on the eve of its demolition. He made a good drawing and description of it, and that valuable paper and another on Westminster Abbey are two of the earliest in *Archæologia*. It is quite possible that his practised eye may have detected the Roman relic when it lay almost alone in a brighter and less worn state than we now see it.

An additional proof of Roman remains in the abbey has recently been seen in digging the graves, first that of the late Lord Lawrence and next of Mr. G. E. Street, where, deep in the earth, a solid concrete wall was encountered, exhibiting the materials of Roman work converted into concrete, probably for a wall across the nave. It may have been the wall which was made by King Edward I. for the eastern termination of his, the first, portion of the nave, perhaps his porch wall. There can be little doubt as to some of the ingredients of the said concrete being Roman. Mr. Wright, the clerk of the works, has carefully stored them, and is pleased to exhibit them to those who appreciate their interest. The insertion of this paper in "N. & Q." will have established its subject in history, and will, with the legendary fame which the proper placing of the relic will acquire, help to add a slight ray to the halo which surrounds that venerable fabric, Westminster Abbey.

AN OLD INHABITANT.

BAD COPY AND GOOD PRINTERS (6th S. v. 46).—I have often heard this story, but never so circumstantially. I think it has probably been repeated rather too often, as it is a standing excuse for bad writers. The morality of it is more than questionable, and it ought surely to be understood, amongst gentlemen, that a writer who

purposely writes illegibly commits a most cowardly and unjustifiable crime against the unfortunate compositors.

WALTER W. SKEAT.

JEREMIAH CLARKE, OR CLARKE (6th S. iii. 410 ; iv. 112, 256, 316, 352).—MR. JULIAN MARSHALL'S admission that Clarke spelt his name as I quoted it would have been quite satisfactory if he had not cited three MSS. in the British Museum as autographs of Clarke. The anthems "I will love Thee," "Praise the Lord," "The Lord is full," are contained in two volumes (Add. MSS. 30,931, 30,932), but they are not in Clarke's hand, being copies made by Daniel Henstridge, who was organist of Canterbury Cathedral from 1700 to 1730. The testimonial given by Clarke (see "N. & Q.," 6th S. iv. 316) is taken from a volume containing transcripts of official documents belonging to Gresham College ; and as this volume was made by Ward, Gresham Professor of Rhetoric and author of *The Lives of the Gresham Professors*, it may be relied on as accurate. In Blow's *Amphion Anglicus* will be found lines addressed by Clarke to his master, and there he spells his name with an *æ*. I am sure MR. MARSHALL is equally desirous with myself to avoid promulgating an error, and I therefore call attention to the mistake he has made respecting the supposed autographs of the celebrated composer Jeremiah Clarke. W. H. CUMMINGS.

"TENNIS" (6th S. iii. 495 ; iv. 90, 214 ; v. 56).—With respect to the curious remarks at the last reference, it is as well to remember these facts. The A.-S. *tæn* is short for *tīhan*, and is from the root *dik*, the *n* being only the sign of the infinitive. This being so, where is the connexion with the root *tæn* ? Of course a Sanskrit *t* is represented by *th* in Anglo-Saxon, and the English word really connected with *tæn* is *thin*.

CLEER.

ELVASTON [AND ALVASTON] OR AYLEWASTON CASTLE, DERBYSHIRE (1st S. vi. 510 ; 6th S. iv. 521).—It would seem that we have Alvaston and Elvaston in close proximity in Derbyshire, Alvaston being a chapelry in the parish of St. Michael, Derby, and in the union of Shardlow and hundred of Morleston and Litchurch, Elvaston a parish in the same union and hundred. The latter is the one which contains the castle referred to by D. G. C. E. It appears to me, on looking at the statements of the various ordinary sources of reference on county topography and nomenclature, that the two are probably simply variants of the Domesday form given by Lysons and Glover as *Aleuoldestune*, and that both sites were embraced in the Domesday manor of that name, which was held by Tochi, and was given to Dale Abbey by Matilda de Salicosa Mare, a descendant of the founder of that house. Glover,

in his *History of the County of Derby* (edited by Thomas Noble, Derby, 1829), gives the following collection of various forms of the name, *s.v.* Alvaston (the chapelry), "Edolvoston, Aleuoldestune, Allvadeston, Alvadestun, Alvoldeston," but, unfortunately, without citing the relative authorities. Alvardeston and Alveston occur in the *Inquisitiones p.m.* 1-51 Edw. III. Mr. F. Davis, in his *Etymology of some Derbyshire Place-names* (London, Bemrose, reprinted from the *Journal of the Derbyshire Archaeological Society*, vol. ii., 1880), has the following: "Alvaston (DD.B. [*s. c.* Domesday Book] Aleuoldestune). The prefix is from the name of the A.-S. saint Elvan": "Elvaston (DD.B. Ælvoldestune). A.-S. Elvan, a personal name," and translates both as "Elvan's town." There is an Alvaston in Cheshire, and an Alveston in Gloucestershire. In Wiltshire there is an Alvediston, said to derive its name from a Domesday Aileva. I do not myself see the probability of the balance of correctness being in favour of the etymology "Elvan's town." It rather seems to me, *pax* the higher powers in etymology, that we ought to assume a person called Alewold, or Aelfwold, if the origin be personal ; then we should reasonably see that person in the Domesday form, where I do not see Elvan. "Ælfwald Dux" witnesses charters of Athelstan, and "Ælfwoldus Episcopus," *temp.* Edw. Conf. (see Kemble, *Cod. Dip.*, ii. 162, 168 ; iv. 158), comes very near Domesday. NOMAD.

CHARLES II.'S HIDING PLACES (6th S. iv. 207, 498, 522 ; v. 28).—I am much surprised to find MR. J. TOM BURGESS stating that Moseley and Bentley halls have disappeared. It is true that the old hall at Bentley, in which the gallant Col. Lane sheltered his sovereign after the battle of Worcester, has given place to a more modern structure, built, however, by the family, who afterwards sold their estate there, and now reside at King's Bromley Manor, in the neighbourhood of Lichfield. The present Col. Lane is the lineal descendant of the faithful cavalier above mentioned. With regard to Moseley Hall MR. BURGESS is totally mistaken. Though, owing to the decay of the timbers in its walls, it was necessary, a few years ago, to thoroughly strengthen these, and even to case them in brickwork, it is essentially the same house to which, conducted by the Penderell brothers, the king was brought from Boscobel and received by my great-great-grandfather. The interior of the house is changed only by the enlargement of one room on the ground floor ; all the others are exactly as they then were. The old oak staircase by which the king ascended to the bedroom where he rested on his arrival is identical, as is the bedstead in that room on which he slept. The hiding-place, which had been constructed under the floor of an adjoining closet for the security of the priest of the family in the days.

of Elizabeth, remains in exactly the same condition as when the king descended into it, and the door was placed over it by my ancestor when the Roundheads visited the house in search of him. My family left Moseley Hall for a modern and more commodious house on the estate, built by my father, about sixty years ago, since which time the old house has always been the residence of a tenant. I hope that this short account may interest your readers, coming as it does from the representative of our family.

FRANCIS WHITGRAVE.

"HIP, HIP, HURRAH!" AND THE JEWISH WAR-CRY "HEP!" (6th S. iv. 346).—The following further letter, from the *Jewish World*, Sept. 2, 1881, concerning the war-cry "Hep!" may be interesting:—

"SIR,—In the letter of one of your correspondents, headed 'The Rev. A. L. Green's Sermon' (August 26), there occurs a passage relating to the etymology of 'Hep!' I do not think it has anything to do with either ה'פ' or ה'מ'פ', but rather that the word is composed of the initials of the words Hierosolyma Est Perdita (Jerusalem is lost), which formed the war-cry of the infuriated mobs who attacked and destroyed so many of our people during the Crusades. With due apologies for intruding,—Yours faithfully,

ה'מ'פ'.

"London, August 26, 1881."

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

IRISH POPULAR BALLADS: "HARVEY DUFF" (6th S. v. 6).—The readers of "N. & Q." who have seen the play of the *Shaughraun* will remember the character of Harvey Duff, who acts the part of an informer and cunning schemer, and of one who is ready to sell the innocent for love of gain. The tune set to a song with the refrain of "Harvey Duff, Harvey Duff," is not sung in the play which has given this hero to the world, but has been invented for the annoyance of that most loyal and respectable force, the Royal Irish Constabulary, the inference being that they are like him in their character and acts. A short time since a young man was arrested at a town in the county of Limerick for whistling the tune, who, upon being brought before the presiding justice, was charged by the policeman with "using language calculated to provoke a breach of the peace." On being cross-examined he swore that the language complained of was "'Harvey Duff,' which was whistled at him in a defiant manner." The tune has something of the character of an Irish jig, and would, even without "Harvey Duff," be popular among the Irish peasantry. R. D.

8, Sydney Place, Cork.

THE "CATHOLICON ANGLICUM" (6th S. v. 24).—I am very much obliged to MR. PEACOCK for the kind way in which he speaks of this work, and also for the valuable notes he furnishes. Since the book has been issued I have, by the kindness of

friends, been enabled to clear up some of the difficulties referred to in the preface. Thus, a hint from MR. HUCKS GIBBS that *welpe*, on p. 422, was, as is clear from the alphabetical arrangement, a mistake for *wolfe*, soon led to the true explanation of the word. Gouldman gives, "*Wolfe*, a disease, *Herpes exedens, phagedæna*," that is, a cancer. *Lupus*, as a fish, is, of course, the pike. Another friend suggests that "Sprynge, *enervare*," p. 356, is the same as our word to "spring," when we speak of a bat being sprung. If MR. PEACOCK will look at the "Additional Notes," pp. xxxv and xli, he will find some more on *Chimney* and *Forster*. Can he furnish an earlier instance of the word *chimney* in the modern sense than that given from the *Soudons of Babylone* (c. 1400)?

S. J. HERTAGE.

Medylle ertha.—We have in the *Merry Wives of Windsor*,—

"I smell a man of middle earth."

Act V. sc. v.

On which Stevens observes, "So, in the ancient metrical romance of *Syr Guy of Warwick*, bl. l. (no date):—

'Thou mayst them alea with dint of swards,
And win the fayrest mayde of middle erde.'

Again, in Gower, *De Confessione Amantis*, fol. 26:

'Adam, for pride, lost his price
In myddell erth.'

Malone, in the appendix to his edition of *Shakespeare*, remarks:—"Middle earth, says the glossarist to Gawin Douglas's translation of Virgil, is only the earth. Ab. A.-S. *myddan eard, mundus*."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Lapps.—I have frequently heard this word applied in the North of England, at the close of a day's fishing, to packing up the rods and lines. Spenser has an allusion to its meaning in the enclosing a corpse in lead in the following passage, in his *Shepherd's Calendar*, published in 1579:—

"But ah! Mœœnas is yclad in claye,
And great Augustus long ygoe is dead,
And all the worthies ligger wrapt in lead,
That matter made for poets on to playe:
For ever who in derring-doe were dread,
The loftie verse of hem was loved aye."

Egl. x. v. 61, ff.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HALKETT AND LAING'S "DICTIONARY OF ANONYMOUS AND PSEUDONYMOUS LITERATURE" (6th S. iv. 535).—With reference to MR. MAC ALISTER'S correction, I have to say that it is not without authority that Mr. Laing, who took the title from the copy in Dr. David Laing's library, has given the name as "Sulton." An edition of the work in question, *Anthropophagus; or, a Caution to the Credulous*, was published at Aber-

deen in 1629, and reprinted at Edinburgh, 1696, having the author's name, Edward Sulton, distinctly printed on the title-page. C. L.

A PICTURE OF ST. JOHN BY MURILLO (6th S. iv. 427).—VERNA asks where this picture by Marillo now is. I beg to say I have in my possession a very old oil painting on canvas, "St. John and the Lamb," size 28 by 30 inches, the ground and foliage very dark. If the original is missing, I shall be glad to answer any questions that I can in reference to the picture that I possess. I may say the picture was brought to this country about fifty years ago by an English gentleman, who is now dead. C. A. H.

Charlotte Town, P. E. Island, Canada.

THE KINGS OF CORNWALL (6th S. v. 28).—I do not know whether it will be superfluous to remind W. S. L. S. of Borlase's *Antiquities of Cornwall* (Lond., 1759), as containing a catalogue of the kings of Britain with the princes of Cornwall. It can hardly, in any case, be needful to remark that there is much in the chronology of these kings and princes which is, as the excellent rector of Ludgvan put it, "somewhat unlikely." Reference may also be made to a more recent account, in Gilbert's *Parochial History of Cornwall* (Lond., 1838), where the story of the dukes is given, from Dugdale, in Appendix xii. vol. iv. pp. 346, seqq. NOMAD.

THE DEATH OF EDWARD OF LANCASTER AT TEWKESBURY (6th S. v. 6).—It may interest PROF. ROGERS to know that this very question was the subject of one paper, if not of a second also, read at last year's Archaeological Association Congress at Great Malvern. One of the papers was by my friend Mr. George R. Wright, F.S.A., our accomplished Congress secretary, whom a letter would reach if addressed to the Junior Athenæum Club, W. E. WALFORD, M.A.

Hampstead, N.W.

BLOOD-GUILTINESS (6th S. iv. 387).—In the *Guardian* for Dec. 21 the Rev. H. S. Byrth directs attention to the fact that *Blackwood* has somewhat hastily accused Mr. Gladstone of word-coining. The word is to be found in Psalm li. 14, "Deliver me from blood-guiltiness," in both Authorized Version and Prayer Book Version.

F. C. BIRKBECK TERRY.

"CONTRIVED"—WORN OUT (6th S. iv. 466).—There are many other instances where the verb "to contrive" is used in its obsolete meaning of to wear away. Spenser, in his *Fairy Queen*, bk. ii. c. 9, says:—

"Not that safe Pylian sire, which did survive
Three ages, such as mortall men contrive."

We find Shakespeare using the word in the same sense in the *Taming of the Shrew*, Act I. sc. ii.—

"Please ye, we may contrive this afternoon
And quaff carouses to our mistress' health."

In Edwards's *Damon and Pythias* (vol. i. p. 181 of Dodsley's *Collection of Old Plays*) we find:—

"In traveling countryes, we threes have contrived,
Full many a yeare."

Compare Terence's use of the Latin verb *contrero* in the *Adelphi*, Act V. sc. v.:—

"*Contrivi in querundo vitam atque setatem meam.*"

G. F. R. B.

A PARALLELISM: SWIFT AND T. ADAMS (6th S. iii. 508).—It would be difficult now to name the "true parent of the saying," because it evidently comes of a very old family. The idea that the idle or solitary man was peculiarly liable to the assaults of the devil seems to have been pretty general from very early times. If we read the lives of the old fathers and hermits, we find that when they retired into the desert or their cells generally the devil took a very early opportunity of calling upon them. Erasmus says this was why Christ went into "wyldernesse":—

"And this did Jesus, euen as one that mynded to bidde the enemie of mankynde, quickly to come of and make readie all his craftes and ingiens.....A place was sought and found apte and mete for the temptours purpose, and that was wyldernesse."—*Paraphrase of Luke*, 1648, f. 37, verso.

He also says, on the parallel passage in Matthew:

"No man is sure fro' the assaultes of Sathan whiche lyueth sluggahely.....without diligent meditation of holy scriptures there maye be daunger in ydle solitarie."—*Matthew*, f. 13, verso.

See many such passages in the lives of the fathers as the following:—

"For as saynte Jerome sayth | a man that is occupyeth in good werke | is oonly tempted of one deuyll | & a man that is ydle hathe about hym more than a thousande deuylls for to begyle & deceyue hym | to thende y' he maye be brought to dampnac'on."—*Vita Patrum*, 1496, Wynkyn de Worde, f. 211.

R. R.

Boston, Lincolnshire.

WARTON'S BALLAD OF "THE TURNIP-HOER" (6th S. iv. 467).—I have never seen Warton's ballad. There is, however, in Salmon's *Chronological Historian*, 8vo., 1723, p. 364, a passage worth quoting. Under the month of August, 1716, the author records that—

"Mr. Matthew Fern was.....convicted of drinking the Pretender's health and calling King George a *Turnip-Hogher*, for which he was sentenced to pay a fine of forty marks, to be imprisoned for a year, and find sureties for his behaviour for three years."

Salmon's book contains many facts illustrative of the extremely cruel measures which were resorted to by the officials of the new dynasty for the purpose of crushing those who expressed opinions obnoxious to the people in power. Mr. Peacock's novel of *Ralf Skirlaugh* contains a jingle founded on the supposed fact that the successor of Queen

Anne had once been a turnip-hoer. It has, we believe, no claim to be considered a contemporary effusion:—

“Geordie was hoeing his turnips,
When the sun went down,
And up there came an English Lord,
Who gave him a golden crown,
Who gave him a golden crown,
And gave him sceptres three,
Now am I king in London town
That once was silly Geordie.”

Vol. i., p. 145.
SEMPER EADEM.

Assuming that *The Turnip-Hoer* mentioned in Hearn's *Diary* and *The Hanover Turnip* (set to the tune of “And a howing we will go, will go,” &c.) referred to by Amburst in the *Terræ Filius*, pp. 47-8 (third edit.), are one and the same, I may tell J. R. B. that his question was asked in “N. & Q.,” 1st S. xii. 428, and never answered.

G. F. R. B.

“POMATUM” (6th S. iv. 8, 137, 318, 395).—In Jacob Mosan's translation of C. Wirtzung's *Praxiæ Medicinæ Universalis*, fol. London, 1598, “*Pomada, sive pomata*, a sweet-smelling salve made of apples,” is mentioned in the third index, but no reference is given for any formula. The first table (or index) mentions “*Pomado prepared*,” and the reference to p. 116 of the volume:—

“*Pomade* is especial good and safe. Take the sewet of Hart, fresh Butter or Barrowes grease,* of each three ounces, let them melt together on the fire, put thereto fower or five small cut apples, also white wine six ounces: let all these seethe together, untill that the apples be soft; then bruise them well together, and put Camfer unto it, Cinnamome, Cloves, Nutmegs, of each half a drag.† beaten small together, also Mucus fower graines, Rose water two ounces; seethe these againe in another pot in boiling water, untill all the Rose water be wasted away: afterwards wring it through a cloth, and wash it so long with Rose water, untill it be white. This *Pomade* is also good for all chops of the hands and otherwise. For this is the Poplar ointment also good.”

See also Triller's *Thesaurus Medicamentorum*, 4to. 1764, p. 832, for formula of “*Unguentum Pomatum*,” Vienna Dispensary, “*R. Axungie porcinæ recentis, cum pomis Citri et Aurantiorum, et pomis Borstorffensibus*,” &c. D. A. S.

“SUCH WHICH” (6th S. iv. 189, 414).—I am obliged to your correspondents who, at the latter reference, have helped me to a solution of my query. I may say that I was puzzled not so much by the correlation “such which” as by the difficulty of estimating the syntactical value of the word “vertue.” This, I think, MR. BIRKBECK TERRY has justly assigned. I would, however, suggest that of the line,

“Of which vertue engendred is the flour,”
another construction is possible, though not pre-

* Hogs-lard, *s.v.* “Barrow.” *Imper. Dict.*
† Drachma, the eighth part of an ounce.

ferable: “Of which [licour] vertue [being] engendred is [*s.e.* becomes] the flour.” Under all the circumstances, I think the lines would amply justify a note in any critical edition. W. THOMPSON.
Sedbergh.

“CARRIAGE” FOR “BAGGAGE” (6th S. iv. 288, 371).—I think the use of the word in this sense is not quite obsolete. When I was learning the first rule in arithmetic it was applied—but whether verbally only or in print I cannot now remember—to the figure *carried* to the next column, and I was taught to write down the “carriages” under the figure representing the sum in each column, as a guide to memory in checking. *Ex. gr.* in adding up 126, 236 and 579, the “sum” in the first column would be 1, “carriage” 2; in the second column, “sum” 4, “carriage” 1.

ALEX. BRAZELEY.

Thornton Heath.

HERALDIC ANOMALY: BAYLYE ARMS (6th S. iv. 309, 415).—The arms on the brass to John Baylye, in the parish church of St. Thomas, Salisbury, inquired for by MR. WELLS, are no doubt the same as those attributed by Edmondson to the family of Bayly (*sic*) of Bristol: “Or, on a fesse engrailed between three nags’ heads erased az. as many fleurs-de-lis or.” J. S. UDAL.
Inner Temple.

THE RULE OF THE ROAD (6th S. iii. 468; iv. 34, 154, 258, 278, 316, 416).—Your correspondents are probably not aware that the rules of the road are laid down by Act of Parliament for Ireland. In 14 & 15 Vict. cap. 92, sec. xiii., you will find:—

“Any person driving any carriage whatsoever, or riding any horse or other animal, who meeting any other carriage or horse or other animal, shall not keep his carriage or horse or other animal on the left or near side of the road or street, or, if passing any other carriage or horse or other animal going in the same direction, shall not in all cases where it is practicable go and pass to the right or off-side of such other carriage or horse or other animal, shall be liable to a fine not exceeding ten shillings.”

“Any person riding any horse, and leading any other horse, who shall not keep such led horse on the side farthest away from any carriage or person passing him on any public road or in any street of a town, shall be liable to a fine not exceeding ten shillings.”

J. P.

Mayo.

FOLK-LORE OF EGGS (6th S. iv. 307, 478).—

“Most persons break the shells of eggs, after they have eaten the meat; it is done to prevent their being used as boats by witches.”—T. Fielding's *Proverbs*, article on “Popular Superstitions,” p. 189.

WILLIAM PLATT.

WILTSHIRE PROVINCIALISMS (6th S. iv. 106, 478).—*Barm*, *leaze* or *leaze*, *suant* or *suent*, and *thic* are well known in Cornwall and Devon, and used as in Wiltshire. *Lear* or *leary* is equally well

known there, but used, perhaps, with a very slightly different meaning. The shoots of potatoes in store are called *cheens* in Cornwall, and the person who breaks them off is said to *cheen the potatoes*.

Torquay.

WM. PENGELLY.

RICHARD TURNER AND TEETOTALISM (2nd S. vi. 145, 218; 5th S. iv. 429; *v.* 18, 137, 398, 457; vi. 98, 158, 258, 413, 523; 6th S. iv. 397, 456).—A full account of the origin of the word "teetotal," implying total abstinence from intoxicating liquors, appears in a recently published work, *Joseph Livesey: a Life Story and Its Lessons*, by Joseph Sherlock.

"I have been asked several times," said Mr. Livesey, "if I could give any explanation of the origin of the word 'teetotal.' Now I can assure you, if any authority be required as to the origin of that word, none higher can be given than myself, for I was present when the word originated. It was first pronounced by a man named Dickie Turner. At that time (1832) there were temperance societies based upon the principle of abstinence from all spirits and great moderation in all fermented liquors. Dickie attempted at a meeting to show the difference. He deprecated the practice of drinking liquors in moderation, and enjoined that of abstinence. He then used the expression that gave rise to that notable word *teetotal*, which has since gone throughout the world. He said that we should be 'te-te-tee-total.' We all took up the word at that moment, and were glad of it, for the designation 'abstinence from all intoxicating liquors' was cumbersome. We said that was the thing, and from that moment till now the word *teetotal* denotes abstinence from all kinds of intoxicating drinks in opposition to moderation in their use."

The inscription on his tombstone is as supplied by your correspondent MR. MARSHALL. The tombstone is in the graveyard of St. Peter's Church, Preston.

WM. DOBSON.

THE DEVIL AND THE BEST HYMN TUNES (6th S. ii. 369; iii. 16; iv. 115).—The association of popular tunes with sacred poetry seems to be a far more ancient practice than we have hitherto supposed. Prof. Robertson Smith, in his lectures on *The Old Testament in the Jewish Church* (Edinburgh, A. & C. Black, 1881), says (p. 190):—

"A curious and interesting feature in the musical titles in the earlier half of the Psalter is that many of them indicate the tune to which the Psalm was set, by quoting phrases like *Aijeleth hashahar*,* or *Jonath elem rechoth*,† which are evidently the names of familiar songs. Of the song which gave the title *Al-taschith*,‡ 'Destroy not,' a trace is still preserved in Isa. lxxv. 8, 'When the new wine is found in the cluster,' says the prophet, 'men say, Destroy it not, for a blessing is in it.' These words in the Hebrew have a distinct lyric rhythm. They are the first line of one of the vintage songs so often alluded to in Scripture. And so we learn that the early religious melody of Israel had a popular origin, and was closely connected with the old joyous life of the nation. In the times when the last books of

the Psalter were composed, the Temple music had passed into another phase, and had differentiated itself from the melodies of the people, just as we should no longer think of using as church music the popular airs to which Psalms and hymns were set in Scotland at the time of the Reformation."

It appears, therefore, that Rowland Hill's idea was carried out by the Jews no less than 2,000 to 3,000 years ago. FREDERICK E. SAWYER.
Brighton.

In the biography of Rowland Hill by Mr. Edward W. Broome, p. 93 ("Cassell's Monthly Library"), is the following. After quoting a hymn that was used at Surrey Chapel, the writer goes on to say:—

"The singing of these words [the hymn] to the popular air of 'Rule Britannia,' by the whole congregation, which was a regular custom at Surrey Chapel some years after Mr. Hill's death, had a grand effect. Mr. Hill once said that he did not see any reason why *the devil should have all the good tunes*; hence some of them were frequently sung in his chapel."

ALPHA.

"BRED AND BORN" (6th S. iv. 68, 275).—Prof. Earle has something to say on this phrase in his *Philology of the English Tongue*, sect. 635:—

"Why do people often say 'bred and born' instead of 'born and bred,' except that they like the sound of it better? There is in most newspapers a quarter which is thus headed:—*Births, Marriages, and Deaths*. But in conversation it is hardly ever quoted in this form. The established colloquial form of the phrase is this:—*Births, Deaths, and Marriages*. Now it is plain that the latter does violence to the natural order of things, to which the printed formula adheres. Whence, then, has this inconsequence arisen? Solely, as it seems, from the fact that the less reasonable order offers the more agreeable cadence to the ear."

A. L. MAYHEW.

"CUT OVER" (6th S. iii. 448; iv. 58, 78, 315).—The following passage is taken from the Epistle Dedicatorie of S. Gosson's *The Schoole of Abuse*, 1579 (ed. Arber, 1868):—

"Caligula lying in France with a greate armie of fighting menne, brought all his force, on a sudden to the Sea side, as though he intended to *cutte over*, and invade England: when he came to the shore, his souldiers were presently set in araye, himselfe shipped in a small barke, weyed Ancors, and lanchod out; he had not played long in the Sea, wafting too and fro, at his pleasure, but he returned agayne, stroke sayle, gae allarme to his souldiers in token of battaile, and charged euerie man too gather cockles."

F. C. BIRKBECK TERRY.

Cardiff.

CONVERSION AND CORRUPTION OF FAMILY NAMES (6th S. iv. 166, 333).—Culcheth of Lancashire has been corrupted into Kilshaw, Keelshaw, and even Occleshaw. A better instance, and from the same part of this county, is that of Holcroft. The local name is now generally spelled Howcroft; but a correspondent who claims descent from Holcroft of Hurst, a branch of the

* Psalm xxii. † Psalm lvi. ‡ Psalms lvii, and lviii.

house of Holcroft, spells his name Hopcraft. He writes me that in the registers of Fritwell, Oxfordshire, his family name is variously spelled Hobcroft, Hobtcroft, Hobercraft, and Hopercraft, although for some time it appeared as Holcrofta. There appears to be a method in this evolution of a new surname.

J. R.

Leigh, Lancashire.

A FENCING MATCH IN MARYLEBONE FIELDS, 1714 (6th S. iv. 445; v. 17, 39).—MR. HODGKIN will find information on this head in Mr. Walford's *Old and New London*, vol. iv. pp. 455 and 477. The same work will supply him with information, and possibly with old views also, of Marylebone Gardens, Cuper's Gardens, and Ranelagh.

MUS RUSTICUS.

"SATE" FOR "SAT" (6th S. iv. 190, 395, 477; v. 37).—MR. EDGCUMBE, like another correspondent, mistakes the point under discussion. No one doubts that *sate* is the perfect of *sit*; the question is whether Macaulay was in error in using "sate" as the past participle.

JAYDEE.

Another example of the use of the final *e* in spelling this word is to be found in the following familiar lines:—

"'Twas at the royal feast for Persia won
By Philip's warlike son—
Aloft in awful state
The godlike hero *sate*
On his imperial throne."

Dryden's *Alexander's Feast*, lines 1-5.

G. F. R. B.

"JOSEPH AND HIS BRETHREN" (6th S. iv. 427, 494, 524).—There is a dramatic composition with this title by Richard Jukes, published by George Lamb, Conference Office, Sutton Street, Commercial Road, St. George's East; Jukes, printer, West Bromwich. For an account of it as performed, see "Art among the Pitmen," in the *Church Times* for Nov. 5, 1880, p. 728.

J. T. F.

Bp. Hatfield's Hall, Durham.

"ANYWHEN" (6th S. iv. 387, 542; v. 56).—This word is used by Carlyle in *Sartor Resartus*, bk. iii. chap. viii.:—

"To clap-on your felt, and, simply by wishing that you were *Any-where*, straightway to be *There*! Next to clap-on your other felt, and, simply by wishing that you were *Anywhen*, straightway to be *Then*!"

JAMES HIBBERT.

Preston.

ROYAL SALUTES IN LONDON (6th S. iv. 47, 163).—In addition to what has already been written on this matter, it ought to be stated that the Park guns are also fired to announce the birth of princes and princesses. What the exact rule about these observances is I do not know, but desire to put on record that the Duchess of Connaught had a

daughter on Sunday, January 15, at 3.10 P.M., and a royal salute of twenty-one guns was fired in St. James's Park on the following day at 3.50 P.M.—apparently (for want, perhaps, of some explanation) a curiously odd time. Salutes are also fired to announce great naval or military victories. When was the last of these salutes fired?

GEO. C. BOASE.

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

"MANCHET LOAF" (6th S. iii. 430; iv. 15, 396, 418, 496; v. 38).—If MR. BRICKBECK TERRY had read carefully what MR. SAWYER wrote on this subject he would not have written as he has, *ante*, p. 38. MR. SAWYER refers both to the leading case itself and to *Leading Cases done into English* (6th S. iv. 396). MR. SAWYER only *thought* this term occurred in the leading case, and as it seemed to me that, in a paper like "N. & Q.," all references should, if possible, be verified and not left to the writer's recollection, I searched for it, with the result mentioned in my note (6th S. iv. 396). That the term occurred in *Leading Cases done into English* I had no doubt, for MR. SAWYER stated that it was mentioned there.

G. F. R. B.

JOHN WORTHINGTON (6th S. v. 54).—*The Diary and Correspondence of Dr. John Worthington*, edited by Mr. James Crossley, F.S.A. (Chetham Society). This edition is spoken of in terms of high praise by Masson in his *Life of Milton*. Worthington was master of Jesus College, Cambridge, and was the correspondent of Samuel Hartlib to whom Milton addressed his tractate *Of Education*. I shall be glad to hear if the second volume of the *Diary and Correspondence* has ever appeared.

D. C. T.

Eton College.

THE EARLIEST DATED BOOK-PLATE (6th S. v. 9).—MR. F. R. ELLIS has been wrongly informed that his 1633 book-plate is the earliest *English* dated specimen known. I have the book-plate of "Franciscus Frampton," 1631, with manuscript notes on and underneath the book-plate. I described it fully in the *Antiquary*, vol. iv. p. 110 (Sept., 1881), and asked for information concerning this "Francis Frampton," who was (according to the book-plate) B.A. 1631 (M.A. 1633), but have received no information. Can any readers of "N. & Q." enlighten me? Will MR. ELLIS exchange tracings?

G. J. GRAY.

3, Pembroke Street, Cambridge.

JOHN BRECKNOCK (6th S. iv. 467).—Several notices of a family of this name are to be found in the *Visitations of Oxfordshire*, published by the Harleian Society. Their arms are said to have been, Argent, a chevron between three lions' gambes erased sable; but in Lansdowne MS. 874, fol. 137,

I find that the following canting arms accompanied the epitaph of Margaret Brecknock in Waterstock Church, viz., Argent, a chevron between three oak-stumps eradicated sable. With this she impaled, Quarterly, 1 and 4, Barry azure and or, a chief of the last; 2 and 3, Lozengy az. and or. In the Harleian volume the following arms are said to have accompanied an inscription in memory of Richard, son of Robert Brecknock and Sibill his wife, viz., Quarterly, 1 and 4, Argent, a chevron between three lions gams erased sable; 2 and 3, Azure, four barrelets and a chief or; impaling Ermine, on a canton gules an owl argent (Fowler). All these appear to have flourished in the fifteenth century, in the early part of which one of the family was a David Brecknock, whose Christian name and surname both suggest a Welsh descent.
W. F. CARTER.

FISH-HOOKS (6th S. iv. 467).—An interesting chapter on the fishing implements of pre-historic man will be found in Figuer's *Primitive Man* (Chatto & Windus, Piccadilly).

ALPHONSE ESTOCLET.

PROVINCIAL FAIRS: PIEPOWDER COURTS (5th S. viii. 248, 337; 6th S. i. 13, 64, 163; iv. 235, 295, 330).—These courts are incident to fairs and markets, and are thus described in *Termes de la Ley*, p. 478:—

"Pipowders est un Court que est incident a chescun faire, pur le determination de differences fur contract et tous disorders en ceo commis. Veies plus de ceo."

"Pipowders is a Court which is incident to every fair for the determination of differences upon bargains, and all disorders committed therein."

Stephen, in his *Commentaries* [1880, iii. 321n], writes of these courts:—

"There are other courts which, though not abolished, have fallen into disuse. There are the Courts of Pied-poudre (curia pedis pulverizati), so called from the dusty feet of the suitors, which is a Court of Record incident to every fair and market; of which the Steward of the owner of the market is the Judge, with power to administer justice for all commercial injuries in that fair or market, and not in any preceding one."

I am steward of the manor of Lodden Bacons, to which one of these courts is reputed to be attached, and there is still a tenement there, now used for other purposes, known as the "Lord's Cage," which doubtless was formerly used for the imprisonment of offenders under sentences of this court.
F. DANBY PALMER.

Great Yarmouth.

THE EARLIEST INHABITANTS OF LANCASHIRE (6th S. iv. 148, 317).—It may possibly interest your correspondent to be informed that the river Lune is sometimes locally pronounced *Loyn*. I remember some years ago, in the course of a walk, hearing a native dub the Crook of Lune, not far from Lancaster, "T' Crewk o' Loyn."

F. C. BIRKBECK TERRY.

BRITISH SYSTEM OF THERMOMETERS (6th S. iii. 507; iv. 213).—SCOTUS quite understates the case against the Fahrenheit scale, the use of which strikingly illustrates the tyranny of custom. The centigrade is the only sensible scale in use, and that may be improved by multiplying its divisions. It will be seen by reference to the *Gardener's Magazine* of Feb. 1, 1868, that I have carefully worked out a millennial scale on the basis of the centigrade, the boiling point in my scale being 1000. In the proposals referred to I adopted 100 for freezing, but I should prefer now to make freezing 0, and boiling a full 1000 above it.

SHIRLEY HIBBERD.

AUTHORS OF BOOKS WANTED (6th S. v. 28).—*A Plain and Familiar Explanation*, &c. By J. A. Gower. WILLIAM FLATT.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 28).—

"River, river, shining river."

This is the first line of a poem by Caroline Bowles, who contributed several others to *Blackwood's Magazine* under the initial C. HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, &c.

Teni Goam, the Supreme Being of the Hottentots. By Dr. Hahn, Curator of the Gray Collection, Cape Town. (Trübner & Co.)

This little book should be read by all students of mythology. At present those students may be roughly divided into three classes: (1) Believers in the philological method, which analyzes the meanings of names of gods, and infers that the strange element in mythology is the result of unconscious puns; (2) followers of Mr. Herbert Spencer, who ascribe the theory that nature is animated partly to forgetfulness of the application of certain nicknames, partly to other causes; (3) inquirers who are content to start with the existing savage conceptions of nature, as the origin of much that is odd in mythology, without adopting Mr. Spencer's theories as to how the savage state of mind was produced. All these classes will be interested in Dr. Hahn's attempt to prove that two supernatural beings, believed to be ghosts or spirits of dead chiefs, are really Dawn and Night, and therefore mean the Infinite. Dr. Hahn has by no means convinced us that the two beings were ever meant for Dawn and Night: his philological arguments to that effect are not satisfactory. Still, whatever the origin of the conception of *Teni Goam* and his enemy *Gaunab*, Dr. Hahn has collected the myths and religious rites connected with them in a very careful and meritorious manner. Unlike most philologists, he sees that, however much influence language has had on thought, and so on myths, manners and customs have also exercised a very powerful effect. Whether Dr. Hahn's readers do or do not accept his conclusions depends a good deal on their prepossessions in favour of one or other method of interpreting myths; but all will thank him for a careful and scholarly collection of facts.

The Correspondence of Robert Southey and Caroline Bowles. Edited by Edward Dowden. (Dublin, Hodges, Figgis & Co.)

THE Dublin University Press has published an interesting volume under the able editorship of Prof. Dowden,

who has prefaced it with a graceful memoir of Caroline Bowles. This lady, afterwards the second Mrs. Southey, possessed literary talents of no mean order, and her letters display genuine touches of humour. Her autobiographical poem *The Birthday*, published in 1836, from which Prof. Dowden has gathered the materials for his pleasing sketch of her early life, suggests to him a comparison with Cowper; while some of her minor poems, such as *The Young Grey Head* and *The Murder Glen*, obtain for her the title of the "Crabbe of modern poetesses." To the general public she is best known for her *Chapters on Churchyards*, sketches of rural life in prose contributed to *Blackwood's Magazine*. Her portrait, which is prefixed to the volume, is photographed from a crayon likeness drawn by herself for Southey. The face is that of a refined, sensitive, somewhat melancholy woman, though a certain archness of expression suggests that to her intimate friends she would have been an amusing and agreeable companion. In 1818 her straitened circumstances impelled her to seek an income by her pen. Southey's kindness to Kirke White encouraged her to consult him, though he was a total stranger to her. Thus commenced the correspondence contained in this volume, covering the years 1818 to 1836, and an acquaintance which ripened into more than friendship and ultimately into marriage. Southey befriended her, introduced her to publishers, suggested titles for her books, such as *Solitary Hours*, and subjects for her verse, such as *The Legend of Santarem*, and entered into a partnership with her to write a poem on Robin Hood. The chief interest of the volume consists in the scraps of literary gossip, the interchange of ideas, plans, and ambitions. Sir Walter Scott, Mary Wollstonecraft, Landor, Shelley, Henry Taylor, and a host of minor celebrities appear in these pages. Nor are the letters without interest in illustrating the political sentiments of persons like Southey and Miss Bowles at a time when Liberalism was confounded with Jacobinism, and the premiership of Canning was regarded as the dawn of an English Age of Reason.

English Men of Letters.—Landor. By Sidney Colvin.—De Quincey. By David Masson. (Macmillan & Co.)

In the admirable little paper which Addison wrote in the *Spectator* on Pope's *Essay on Criticism* he deprecates, and wisely deprecates, that praise of an author which is built on the dispraise of another, and he quotes some pertinent lines by Denham to this effect. But without being animated in the present instance by any spirit of detraction, it is impossible to turn the pages of Prof. Colvin's *Landor* without thinking of the *Life* by Forster. We have, we confess, but little kindness for that performance. But for the friendly zeal which prompted its author to undertake it, the world might have been the richer by his completed *Life* of Swift. As it is, the latter, his cherished project, remains a tantalizing fragment, while the former is not warmly commended even by his friends. Like the new quarried marble, it no doubt contains the possible Landor, but it has been reserved to Prof. Colvin to give us the liberated statue, freed from stony encumbrances, sharp and fresh from the chisel. His pen, measured, polished, equable, and sedulously restrained, presents us with an image of his subject such as we feel instinctively must be the true one when constructed by so careful and moderate an observer. His book is one which is pleasant to read, but one also which it would be pleasanter to have written. Those who know Landor chiefly by his poetry may perhaps think that side of his work too scantily treated. But we are inclined to believe that Prof. Colvin's sense of proportion has rightly served him in this matter, and, personally, we are obliged to him for having quoted with

commendation our own special favourite from the *Hellenics*, the exquisite and faultless *Artemidora*.

Prof. Masson's book is of a different type, but of equal interest. His work is, perhaps, more laborious and slow-moving, less fine and intuitive than that of the *Landor*; but it is sterling of its kind, and commands a respect which qualities less genuine and weighty would fail to secure. He, too, has a biography behind him, the *Life of De Quincey*, by Mr. H. A. Page (is it not an open secret that the writer of this standard book is Dr. A. H. Japp?); but he has been able to supplement it in a very important way by personal reminiscences, and to throw upon it the light of a thorough familiarity with the scenes in which De Quincey spent the last years of his life. For the rest, is not Prof. Masson the author of a dozen well-known works on English literature which are better testimonies to his powers than any praise of ours? We need only add, in recommending both these new volumes of this capital series to our readers, that they have special claims upon them, in that they treat of men of very marked and exceptional individuality.

Round the Yule Log: Norwegian Folk and Fairy Tales.

By P. Chr. Asbjørnsen. Translated by H. L. Brækstad. With an Introduction by Edmund W. Gosse. (Sampson Low & Co.)

IN one of those fresh and facile introductions of which he appears to have the secret, Mr. Gosse gives us a brief but sufficient account of Asbjørnsen and his friend Jørgen Moe, to whose joint labours this delightful collection of fairy tales is due, although the lion's share of the work belongs to the former. Of the stories themselves we will only say that if this notice of them is somewhat tardy, it is simply owing to their extreme popularity in the writer's household, where they were eagerly appropriated and as eagerly devoured. The illustrations, which appear to be by Scandinavian artists, are often very humorous and sometimes excellent as works of art.

IN the forthcoming number of Mr. Walford's new *Antiquarian Magazine and Bibliographer* will be included, *inter alia*, "The Bibliography of Essex," by the Editor; "A Chapter on Guilds or 'Gilds,'" by Mr. Cornelius Walford; "Shakespeare at Herefield"; and a paper on the Barony of Arklow, by Lord James W. Butler.

Notices to Correspondents.

H. LESLIE (Cannes), *ante*, p. 60.—S. H. kindly writes: "In the *Saturday Magazine*, Jan. 6, 1838, will be found an extract from Lord Leveson Gower's translation of Schiller's *Song of the Bell*. In the same work, Dec. 19, 1835, is a notice of Retzsch's illustrations of the poem."

BAD COPY AND GOOD PRINTERS (*ante*, p. 72).—Our friend MR. FREDK. RULE refers correspondents to Collingridge's *Guide to Printing*, pp. 25-6, where the notion is refuted that "the worse the MS. is written the more likely the work is to be correctly printed."

SEXEX.—We do not think you can have given the Greek quotation correctly.

A. ESTOULET.—We will keep it.

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1. SCOPE and CHARM of ANTIQUARIAN STUDY. Chap. II.
2. A PILGRIMAGE to ROUEN. With 5 Illustrations. By A. G. Hill, B.A.
3. BIBLIOGRAPHY of ESSEX. By the Editor.
4. SUNDERLAND LIBRARY. Part II.
5. The HISTORY of GILDS. Part II. By C. Walford.
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LONDON, SATURDAY, FEBRUARY 4, 1882.

CONTENTS.—N° 110.

- NOTES:—The Library of Trinity College, Cambridge, 81—The MS. Collections of the late Rev. R. W. Eytton, 82—Lincolnshire Field-Names, 83—"Scrutin de Liste" and "Scrutin d'Arrondissement"—The Character of William III., 84—An Unknown Tudor—False Portraits of Public Characters—Princesses of Wales—"Wigeon," 85—British Museum Reading Room—To Buscock—A Relic of the Irish Parliament—A Temperance Library—The Philological Society's New English Dictionary, 86.
- QUERIES:—Tarots, 86—Bacon Family—Morland Arms—"Sydney," &c.—7th Dragoons—Lord Mansfield—Rebellion of 1745—Coat of Arms—Newton Families, 87—"Acreme"—"Agitate," &c.—Forfeiture of Goods for Polygamy—Dido—The Devil's Punchbowl—C. Ashburn—"Much" and "Great"—Sparrow Family—"Malte money"—Sir W. Hedges, 88—Bp. Gibson—Albert Smith—Authors Wanted, 89.
- REPLIES:—"At Bay," 89—Peers signing their Surnames, 90—Lord Hussey and the Lincolnshire Rebellion—Arms of Colonial Bishops—Lord Brittas—"Chuck"—"Deck" of Cards—Fishing Proverbs, 91—Bonifigne Family—Hook Family—Marriage between the English and Irish—Charing, Kent, 92—"Watta's" "Divine Songs"—Spiders—W. Shensstone—Coffee: Fontenelle or Voltaire?—"There let Thy Servant be," 93—Penny Post—Tablet to a Ringer—"All upon," &c.—Poll Books—"Come across,"—Howard, 94—Patience, a Man's Name—Oxford—Rhedycina—Sanctus Bell Cotes—Easter Eggs—Epigram on the Burser of St. John's, 95—Rood Screens—"Sepulchre" in Churches—"The grey mare," &c.—"Cheyne"—The Hallywells—"For Fraud"—"Comundrum," 96—Kerr—Wray—Udall—"Too too"—A Parallelism, 97—Museum Reading Room—"Imitation of Christ"—J. Worthington—Wife Selling—"Man proposes," &c., 98—"The Whole Duty of Man"—Authors Wanted, 99.
- NOTES ON BOOKS:—Gardiner's "Fall of the Monarchy of Charles I., 1637-1649"—The "Religio Medici"—Minor's "Murillo"—Mollett's "Meissonier"—"Letters of Charles Dickens," &c.

Notes.

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(Continued from 6th S. iv. 484.)

Only a few years later than Mentz in its recognition of the new art comes Strasburg, where we find John Mentelin established as a printer as early as 1460. Of his work the only specimen here is the *Etymologia* of Isidore of Seville, a large thin folio. About the year 1472 a certain printer carried on his trade at Strasburg, and issued books in a round Roman type, similar to, but not identical with, those of Mentelin. Who he was, is, so far as I am aware, unknown, and the peculiar form of his capital letter R has suggested the name by which he is generally known, "the R printer." Of his printing are a sturdy pair of huge folio volumes of the Latin translation of Plutarch's *Lives*, still in the original binding; the *Epistles* of Seneca, and the *Declaratio Valerii Maximi* of Dion. de Burgo. Another early and famous Strasburg printer, Henry Eggstein, is represented by an edition of Gratian's *Decretum*, of Cicero's *Officia et Paradoxa*, both of 1472; and by Bede's *Ecclesiastical History* and Ludolph *De Terra Sancta et Itinere Hierosolymitano*, both undated, but of about the year 1473.

A few other books printed at Strasburg by various hands may also be noticed. I single out the great Latin Bible, with the glosses of Walafrid Strabo and Anselm Laudunensis. A curious point in connexion with this Bible is, that for a long time it was referred to the press of John de Amerbach at Basle, circa 1490. There has come to light, however, a congratulatory Latin poem, addressed to Adolph Ruch (who was son-in-law of John Mentelin and himself a printer) on the publication of a Bible, which is certainly the present edition. The poem itself and the circumstances of its discovery are given in the *Serapeum* (Nos. 9 and 15). An edition of Persius may also be named, which has neither place nor date of printing nor printer's name, but which appears to have been printed by Martin Flach about 1472. This is considered by some to be the *editio princeps* of Persius, because of the claim put forward in the subscription, "Explicit ignotus per totum Persius orbem," though others give the preference to the edition without date printed at Rome by Udalric Hahn. Lastly come several of the productions of Joh. Grüninger's press, with curious woodcuts,—the *Panegyrici* of Locher, addressed to the Emperor Maximilian (1497); the works of Horace, with the notes of Locher (1498); the miscellaneous poems of Sebastian Brant (1498), the author of the well-known *Stultifera Navis*, and the (six) comedies of Terence, with interlinear and other glosses (1499). Specimens of the woodcuts in the second and fourth of the above-named works are given by Dibdin in his *Bibliotheca Spenceriana* (ii. 87, 426).

The town which ranks next in order of precedence of printing is Cologne, where the art was practised in 1466. Of its proto-typographer, Ulrich Zell, the library possesses a fair number of specimens, all undated, but to be referred to about the year 1470; e.g., St. Augustine *De Disciplina Christiana*, St. Bernard *De Planctu Beate Mariae*, and the letters of that new "pius Aeneas," Pope Pius II., "ad Mahumetem principem Turcorum." About this time there was also carrying on business at Cologne another printer, whose name is unknown, the products of whose press, while in type almost identical with that of Ulrich Zell, present typographical characteristics and modes of working quite distinct from his. This unknown printer I follow Mr. Bradshaw in calling the "printer of the *Historia S. Albani*," that particular work being taken both as being the commonest of the products of this press and also because it runs no risk of being confused with other editions more or less like it. Of this printer the library possesses St. Jerome's *Ordo sive Regula Vivendi Deo*, the only other copy of which known to me is that in the Bodleian; St. Augustine's *Sermo super Orationem Dominicam*, &c.; and Mapheus Vegius, *Dialogus inter*

Alithiam et Philaliten. Of another printer, whose name is unknown, but who may be defined as the "printer of *Dictys Cretensis*," we possess a work of which I know no copy but our own, Pope Paul II.'s *Litteræ Apostolicæ de Publicatione anni Jubilæi*, 1475, printed after April 19, 1470, the date of the letter. One more Cologne book must suffice, the curious chronicles of Cologne, with quaint woodcuts, printed by Joh. Koelhoff in 1499, "up sent Bartholomeus avent."

We now pass to Augsburg, where printing was first practised in 1468 by Günther Zainer of Reutlingen. Of this printer we possess a collection of minor work of St. Jerome and others, beginning with the *De Viris Illustribus*, apparently printed about 1470; and the *Etymologicæ* and *De Responsione Mundi* of Isidore of Seville, both printed in 1472. It is perhaps worth mentioning, as being a thing which I have not often noticed, that in the case of the first of the above three works, one of the two copies has a list of the various *opuscula* contained in the volume on a small leaf fastened on the inside of the contemporaneous binding, and printed in the same type as the body of the work. A book of considerable interest is the old German version of the history of *Josaphat and Barlaam*, the original Greek text of which is often ascribed to Joh. Damascenus. Of the German version there were two early editions printed at Augsburg, one by Günther Zainer about 1477, and a second by Ant. Sorg about 1480. The latter, which is that in the library, very closely resembles the former, but has smaller woodcuts. Of Ant. Sorg's press we also possess *Die Hystori von dem Grossen Alexander* (1483, "an mitwoch nächst von Sant Anthoni"), which is a translation by Joh. Hartlieb from the Latin of Julius Valerius, which, in its turn, is a translation from the Greek of a certain *Æsopus*, first published by Müller in his edition of Arrian. There are, further, a considerable number of books printed by Erhard Ratdolt. This printer, a native of Augsburg, had carried on his trade for some years at Venice, his speciality being mainly works of an astronomical and astrological character. Subsequently he returned to his native place, and there printed a large number of works of a similar character.

A book printed at Ulm deserves notice, the stately edition of the *Cosmographia* of Ptolemy, printed by Leon. Hol in 1482, containing thirty-two maps. These, which were engraved by Joh. Schnitzer de Armszheim, under the superintendence of Nic. Donis, are woodcuts, and, with one exception, fill up each the inner side of a whole sheet. The little town of Münster in Ergau, otherwise known by its Latin name *Berona*, gives us the work of Conrad Thuricensis *De Cometis*, printed by Helyas de Louffen about 1472.

To Nuremberg, "quaint old town of art and

song," redolent with memories of Albert Dürer and Hans Sachs, are to be referred a considerable number of our early printed books. It must suffice, however, to mention one or two. A precious book is the *Schatzbehalter, oder Schrein der waren Reichthümer des Heils*, printed by Ant. Koberger (a man with looser views as to the spelling of his own name than most early printers) in 1491, and containing numerous woodcuts by Michael Wohlgemuth, the master of Albert Dürer. A more generally known work, however, in which the same artist (aided by Will. Pleydenwurff) has given us over 2,000 woodcuts, is the famous *Nuremberg Chronicle* of Hartman Schedel, printed by the same printer in 1493. Of Nuremberg books I will further mention two of those printed by Joh. Müller, better known as Regiomontanus, from having been born near to Königsberg. This celebrated astronomer had opened a printing press in Nuremberg, probably in 1471, and of this press we possess two specimens, both thin folios, printed in Roman type, without printed signatures, the *Theoricæ Novæ Planetarum* of Geo. Purbach, the instructor of Regiomontanus, and the *Dialogus inter Viennensem et Craacoviensem*. The latter of these has a further interest, in that on the verso of the first leaf the Greek words $\acute{\omega}\rho\acute{\omega}\nu$ $\iota\sigma\eta\mu\epsilon\rho\nu\acute{\omega}\nu$ are filled in by hand, doubtless by Regiomontanus himself.

The town of Spire contributes a book of some degree of rarity, Bern. de Breydenbach's *Opusculum Sanctarum Peregrinationum in Montem Syon*, printed by Peter Drach in 1490; and Laugingen a copy of its one known *incunabulum*, Augustine *De Consensu Evangelistarum*. The book was printed "In civitate Laugingen," in 1473, and the next in order of time that is known is of the year 1565. It is reasonable to suppose the first book to have been the work of travelling printers, on their way from one town to another, with all their impedimenta with them, who had utilized their stay at Laugingen by printing a respectable folio of 108 leaves. Whether this be so or no, the name of the printer is as yet altogether unknown.

R. SINKER.

Trinity College, Cambridge.

(To be continued.)

THE MS. COLLECTIONS OF THE LATE REV. R. W. EYTON.

These MS. collections are to be sold by auction in the spring, unless in the meanwhile the whole collection is purchased by some public library. They contain the labours of the lifetime of the greatest antiquary of our time, and it would be a great pity that they should be dispersed, because the volumes are full of cross references, and in referring to a charter Mr. Eyton usually referred to his own abstract or note of it rather than to the

volume in which it is printed. The minuteness and accuracy with which his proofs are worked out can only be realized by those who are familiar with the method employed in his Domesday studies of Somerset and Dorset. Amongst the most important MSS., of which no part has been printed, are five quarto volumes containing a digest and analysis of the Domesday survey of Lincolnshire, with a history of each fief and its successive owners, so far as they can be gathered from the public records. Lincolnshire is still without a county history, and these MSS. contain materials for compiling a complete parochial history from 1186 to 1243. The Domesday studies of Derbyshire and Hampshire are imperfect and incomplete; but MS. xlii. will be found of priceless value to Domesday students. Amongst other curious learning, the judicial system of the Anglo-Norman kings is illustrated by an exposition of the different stages of a lawsuit between Wulstan, Bishop of Worcester, and Walter, Abbot of Evesham, which was settled in 1086 in the presence of the Domesday commissioners, then on their circuit, by an agreement between the litigants, analogous to the final concord of a later period. He goes on to prove from internal evidence how many sets of commissioners conducted the great survey, which counties were surveyed by the same set, and how Bishop Odo's immense estates were dealt with after his disgrace.

The whole collection fills some fifty volumes, written in a character so minute and precise that many readers will require a magnifying glass. His MS. vol. vi. is in itself a monument of patient ingenuity, for he examines in it all the undated charters of the Anglo-Norman kings printed in the *Monasticon* and the *Chronicle of Abingdon*, and he assigns to each charter its true date, with a full statement of his reason for fixing such date. The value of this volume for genealogical purposes can scarcely be over-estimated, and this compilation explains his familiar knowledge of the early baronage, which is so conspicuous a feature in *The Antiquities of Shropshire*. Baronial genealogy was Mr. Eyton's strong point, and his MSS. include many volumes of pedigrees. Amongst them are four folios, in which Dugdale's version is copied on one side in tabular form, whilst the opposite page is full of corrections, with proofs and illustrations from charters and records. He himself set great store on this collection of pedigrees, and when his failing health warned him that his work was done, he determined to sell his genealogical collections. With this view he began a rough list of the contents of his favourite volumes, to which the following statement was intended to be prefixed. The last utterance of this great genealogist will be read with mournful interest by all those who appreciated him:—

"COLLECTIONS FOR A BARONAGE OF ENGLAND.

"Long since an urgent necessity dawned upon, and occupied the minds of, historians, and of that more advanced class of English antiquaries which recognized as its own chief function and duty that the historian should be timely supplied with the nobler details of his meditated panorama. If we may judge from occasional but unvarying tokens of opinion, nearly as much as from downright expressions of this antiquarian view, the holders and more or less avowed advocates thereof have been the late Thomas Stapleton, Esq., the late Sir Harris Nicolas, the late John Gough Nichols, Esq., and the living, and, we will trust, long to live, Edmond Chester Waters, Esq.

"But though all of these and many others, antiquaries of repute, have left their quotas in aid of the work of the future Ulysses, Ulysses himself, the bender of the bow, the right heir of immortal Dugdale, has not appeared upon the scene, has not even hinted that, when called upon, he will essay the noble enterprise.

"The following collections were commenced years ago, with the ulterior hope that they might some day become available for a baronage of England worthy of the greatness of the subject and of the literary heritage of Sir William Dugdale. The day will assuredly arrive when this great work will be achieved, and it is hoped that the baronage of the future will find something in these volumes to assist his progress and abridge his labour.—R. W. E."

LINCOLNSHIRE FIELD-NAMES.

The following are the names of places in the parish of Alkboro, as they occur in a document relating to Spalding Priory, bearing date somewhere about 1280:—

Crofts.

East Croft.

East dic.

West dic.

East Loekhou.

Loekhou dale.—This name, like the crofts and the dics, or dykes, is still retained, though now written as Loecar.

Kirkdale.

Litelikedale.

Follet uppe dale.

Gunhilldale Dilfield.

Northermedholm.—Written in all maps and plans as North Midlands, but always called by the old people Norrermeddum.

Southermedholm.

Portermedholm.

Hollefleet.—As early as 1231 mention is made of the fishery at Holffleet or Holmfleet: "Ibidem est situs unius Piscariæ qui vocatur Hulffet, et solebat reddere duas horas." From this date to 1649 this fishery is frequently mentioned. The name is now totally lost, but in the map made out by the Enclosure Commissioners in 1765 Holmfleet Close is shown as an old enclosure by the Trent.

Stockwellgate, Frutwellgate, Clifgate, Witengate, Hal-
tongate.—Five roads; the first three are not very
understandable. Halton and Whitton are, however,
two neighbouring villages.

Gate of the Green.—In this same document mention is
made of Everard of the Green, Geoffrey of the Green,
William, son of Everard of the Green and Amicia his
wife.

Stockwell.

Stockwell headland.

Elishheadland.

Peasland.—Meaning much the same as the name Pease-
howe, given by Mr. PEACOCK.

Longpeasland.

Longlands.

Wronglands.

Westland.

Harland.

Hildlands.—I should like to know the probable meaning
of Hildlands.

Land of the Nuns of Gokewell.

Land of Helias.

Land of the Countess.

Land of Hithorne.

Land of Jolle Pote.

Land of Hitun.

Nithwell.

Welldre.

Well hill.

Stainhill.

Elarvilla.

Swetfores.

Thurefores.

Hou.

Houham.

Graft.

Stechtas.—Certain land is spoken of as on stechtas,
meaning, I suppose, on the ridges.

Stethe.—Land above stethe, showing there was below
Alkboro a stather, or landing-place, as there now is at
the next village, Burton.

Brmithous.

The Wood.

Ad Capitem de Cursore.—It seems impossible to explain
in English that which is apparently such a wretched
attempt at Latin.

Metisfurlong.

Witebeche.

Walootbec.

Walcothirne.

Methlinghirne.—Does this name mean "drinking corner"?

The following, from old surveys and title deeds,
refer almost entirely to Walcot, a hamlet of Alk-
boro. I give them as I find them under their
respective dates:—

Alkboro, 1325.—Borrowdaile, Havedland.

Walcot, 1398.—Chayshoe, Burabec, Davesgrime, Haver-
dale (still so called), Waytfurlong, Langland, Haithby,
Scamblands (now called Scamblins), Brathgate.

Walcot, 1597.—Norbeck Close, Haverdale Botham, Great
Furr Close, Middle Iutack, Nether Iutack, Wypedale
Leyes.

Walcot, 1612.—Wypedales.

Walcot, 1629.—Chappell Garth (a chapel with a burying-
ground was made in Walcot in 1147, but as yet I am
unable to say where it stood or how long), Hareby
Close (same as Haithby; the name Hareby still con-
tinues), Westcroft (still so called).

Walcot, 1647.—Noddicroft, Jackson dales, Eastfield,
Hareby Close, Westcroft (all five still so called),
Scamblands, Lawood, Sandfield, Wypedale.

Walcot, 1658.—Noddicroft, Westcroft, Tupps Close, Great
Hareby, Little Hareby, Scamblands, Willow bec, The
Lawns, Jackson Dale, Wheat Close, East Field, Sand-
field, Sawers Close, Cooper's Close, Fishgarth in the
Trent.

J. GOULTON CONSTABLE.

Walcot, Brigg.

[For former lists of Lincolnshire Field Names, see
"N. & Q.," 6th S. iii. 104, 206, 486; iv. 423.]

"SCRUTIN DE LISTE" AND "SCRUTIN D'ARRON-
DISSEMENT."—These two systems of election are at
present the subject of much controversy, and as in
England they do not seem to be generally under-
stood, a short explanation may be interesting to
some of the readers of "N. & Q."

France is divided into eighty-six départements,
each of which contains a certain number of arron-
dissements or electoral districts. Every arrondisse-
ment returns one member to the Chambre de
Députés, so that a département returns as many
members as it contains electoral districts. Paris,
the Département de la Seine, consists of sixteen
arrondissements, and returns sixteen members to
the Chambre de Députés, each member being
elected by a separate arrondissement. This is the
present system of elections in France, and it is
called "scrutin d'arrondissement."

By the rival system, "scrutin de liste," which M.
Gambetta was anxious to introduce, each départe-
ment would return, as at present, as many members
as it contains electoral districts, but they would
be elected, not by the separate arrondissements,
but by the whole département. In Paris, which
contains sixteen districts, every elector would have
the right to vote for sixteen candidates, whose
names he would inscribe on a list, to be deposited
in the electoral urn. From this the system is
called "scrutin de liste."

Without entering into any discussion on the
merits of the two systems, it may be well to show
what would be the principal results of the
adoption of "scrutin de liste": personal influence,
except in the case of candidates of great eminence,
would be of little avail; personal canvassing
would be almost impossible; and electoral com-
mittees, Gambettist, Radical, Legitimist, Im-
perialist, &c., would be formed, which would wield
the chief power at elections. F. G.

THE CHARACTER OF KING WILLIAM III. AS A
HUSBAND.—The attacks so persistently made (as
in the *Quarterly Review*, 1849, and in Miss Strick-
land's *Queens*) upon the personal character of our
great deliverer are too evidently inspired by
political or theological feeling to give us much
concern. When the gossiping lady speaks of
William of Nassau as a "mannikin," we can
afford to smile at the venom. But many who do
not look, with Dr. Pusey, on the Revolution of
1688 as "a sin," nor upon the monarch as a

usurper, appear to have no doubt of his conjugal infidelity. I wish, therefore, to call attention to a curious little book (1705), in which his character not merely as a man of serious and undissembled piety, but more especially as a husband, is portrayed at length. After mention of his courtship, marriage solemnities, &c., it is said, "King William has professed to an eminent prelate who is still living [Burnet ?] that for the seventeen years he was married to her he could never see anything in her which he could call a fault. He was very true to the marriage-bed; and after the queen's death he was still in love with her memory." When urged to marry again, he answered, with concern, "What! have the people forgot Mary so soon? Well, if they have, I have not." He never failed to observe the day of her death "in retirement, meditation, and prayer. The ring with which he wedded her was found hanging by a black ribbon to his arm after he was dead."

I give the title-page in full:—

"The Royal Diary; containing I. King William's secret devotion. II. His practice of self-examination. III. His performance of relative duties. IV. Enquiries into the state of his soul. V. Religious Conferences. VI. Table Talk. VII. Occasional Speeches. VIII. The private minutes relating to his last sickness. Part of the Diary was written by King William, and found amongst his papers since his death. The third Edition. To which is prefixed the Character of his Royal Consort, Queen Mary II., with her memorable Speeches and Sayings, from her Childhood to the time of her death. London, printed for John Marshall, at the Bible in Grace-Church-Street, MDCCV."

I should be glad to know who was the compiler of this little book; and also whether, as to the particular point to which I have referred, there is any trustworthy evidence to the contrary. Mere gossip and party pamphlets are not to be relied on.

G. L. F.

San Remo.

P.S.—I observe in Lowndes, "*The Royal Diary, or King William's Interior Portraits* London, no date." Was this the first edition?

A TUDOR APPARENTLY UNKNOWN TO GENEALOGISTS.—Owen Tudor, who married Katherine of France, widow of Henry V., is ordinarily understood to have left two sons—Edmund, father of Henry VII., and Jasper, afterwards Duke of Bedford. But the archives of King's College, Cambridge, give us information of another Jasper, whose existence has been unsuspected, and whose name was probably taken by a younger brother. In 1449 the account of the college gives the following items: "Expense pro Jasper, 8l. 7s. 2^d." "Four yards of cloth for Jasper, 16s." But in 1456 the account of the same college has this entry: "Oblaciones pro obitu Jasper fratris Henrici regis, 5s. 5d." The founder of King's had plainly charged his college with the maintenance and education of

Owen Tudor's second son. There is a story that Stephen Gardiner, the famous Bishop of Winchester, was the son of Helen, a daughter of Owen Tudor. If there be any truth in this statement, he was a first cousin of Henry VII.

JAMES E. THOROLD ROGERS.

Oxford.

[See "N. & Q.," 6th S. i. 152.]

FALSE PORTRAITS OF PUBLIC CHARACTERS.—Some months since a correspondent mentioned in "N. & Q." the fact, which the print in my own collection confirms, that a small portrait of the gentle Sir Joshua Reynolds was palmed off upon the public as a likeness of Renwick Williams, the "Monster." Several instances of even greater impudence might be cited. Thus, in 1760, the publisher of the *Naval Chronicle* (F. Fuller), being at a loss for an authentic portrait of Commodore Howe, had a print of the atrocious Capt. William Henry Cranstoun, who persuaded Miss Mary Blandy to poison her father, carefully re-engraved, care being taken to erase the military gorget and other accessories. The date of the Cranstoun portrait is 1753. If gallant "Black Dick" was a reader of the *New Universal Magazine*, he must on his return to port have been surprised to find himself identified with one who, only seven years previously, was the most notorious villain of his day.

CALCUTTENSIS.

PRINCESSES OF WALES.—It may be worth noting as somewhat curious that, previous to the accession of the house of Brunswick, there were only three Princesses of Wales; that in no case did the husband succeed to the crown; and yet that two of these ladies became Queens Consort of England. The three princesses were Joan, wife of the Black Prince; Anne, daughter of the Earl of Warwick, who married Edward, son of Henry VI., and whom Richard III. subsequently made his queen; and Katharine of Aragon, married to Arthur, son of Henry VII., and afterwards queen as wife of Henry VIII.

T. LEWIS O. DAVIES.

THE ETYMOLOGY OF "WIGEON."—Just as "pigeon" comes from *pipio*, I believe "wigeon" comes from *vipio*. Pliny, *Hist. Nat.*, x. 69, mentions *vipiones* as certain small cranes from the Balearic Isles. The rather vague use of the Old French *vigeon* or *vingeon*, and even of the Modern French *gingeon*, for more than one species of wild duck makes it unnecessary to dwell on Pliny's interpretation of a probably Celtic word, which was as unintelligible to him as it is to us. Salerne, in his French version of Ray's *Synopsis Avium* (Paris, 1767, p. 424), says *Ménage* suggested the derivation of "wigeon" from *vipio*, though he prefers an onomatopoeic origin for the name. If my etymology is, as I believe, un-

assailable, there can be no doubt that the correct spelling is "wigeon," not "widgeon."

HENRY T. WHARTON.

39, St. George's Road, Kilburn, N.W.

THE BRITISH MUSEUM READING ROOM AND EVENING STUDY.—It is worthy of observation that Charles V., surnamed the Wise, sovereign of France (A.D. 1364), ordered thirty portable lamps, with a silver one suspended from the centre of the reading-room of the Royal Library of France, to be illuminated at night, that students might read without interruption at any hour.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

To BUSSOCK.—"The peacocks are very fond of *bussocking* there, sir," said a man to me some time ago. He was pointing with a rueful face to a flower-bed where the peacocks had been making holes and basking in the sun.

EDMUND WATERTON.

A RELIC OF THE IRISH PARLIAMENT.—The following cutting may be interesting to many readers of "N. & Q."—

"At the sale yesterday of the effects of the D'Olier Street Club, Dublin, an old high-backed oaken chair, elaborately carved with Irish emblems, and described as the chair of the 'Speaker of the Irish House of Commons,' was put up for sale. An inscription on a brass plate on the chair states that it was presented many years ago to the Dublin Library by Lord Cloncurry. It was bought for 90l. by an agent bidding for Mr. Cecil Guinness."—*St. James's Gazette*, Jan. 21, 1882.

HENRY G. HOPE.

Freegrove Road, N.

A TEMPERANCE LIBRARY.—The foundation of a new library is a fact worth noting in "N. & Q." A standard reference library of temperance literature, to be called "The Ellison Library," is now being formed, and will have its habitation in the head offices of the Church of England Temperance Society, Bridge Street, Westminster. It consists already of about 500 volumes and pamphlets—a number which will soon be largely increased. The library will be free and open to the public.

GEO. L. APPERSON.

Wimbledon.

THE NEW ENGLISH DICTIONARY OF THE PHILOLOGICAL SOCIETY.—Quotations wanted (4): send to the editor, Dr. Murray, Mill Hill, London, N.W. A. Instances of any date of ambaginous, ambassadorship, ambidexious, ambidextrously-ness, ambier, ambifarious, ambiform, ambigenal, ambigorical, ambilogy, ambiloquent-ous -y, ambiparous, ambitude, ambleocarpous, ambingly, amblois, amblotic, amblygon -al -ous, amblyopy, ambolic, ambon, ambosexous, ambreada, ambreic, ambrette, ambrite, ambrology, ambrotype, ambulacriform, ambulate. B. Instances earlier than

the date annexed of amazement, 1590; ambagiosity, 1824; ambagitory, 1817; ambassadorial, 1759; ambassadress (wife), 1716; ambery, 1862; ambidextral, 1871; ambidextrous, 1646; ambient, 1620; ambiguous, 1550; ambiguousness, 1837; ambrosially, 1833; ambulacral, 1846; ambulance, 1860 (try the newspapers during Crimean War). C. Instances later than the date annexed of ambagiosity, 1824; ambagitory, 1817; ambassiate, 1580; ambigate, 1633; ambilevous, 1646; ambitionist, 1657; ambitionize, 1600; ambitiousity, 1535; ambitiousness, 1687; ambrosiac, 1669.

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.

TAROTS.—In a *Descriptive Catalogue of Playing and other Cards in the British Museum, &c.*, by William Hughes Willshire, M.D. Edin., 8vo., printed by order of the Trustees, 1876, as well as in the other ordinarily accessible works upon the subject, I find very full descriptions of the Tarots, and of their real, or supposed, history; but very meagre accounts of the way in which they were used. Alliette (Eteilla), in his *Manière de se Récréer avec le Jeu de Cartes nommées Tarots*, Paris, 1783, misunderstood and misplaced the keys of the Tarot. So says M. Alphonse Constant, who himself goes nearer to giving the information that I want than any author I have consulted. M. Constant, in his work *Dogme et Rituel de la Haute Magie, par Eliphaz Lévi*, second edition, 2 vols. 8vo., Paris, London, and New York, 1861, vol. ii. p. 342, says:—

"Le Tarot seul donne l'interprétation des carrés magiques d'Agrippa et de Paracelsus, comme on peut s'en convaincre en formant ces mêmes carrés avec les clefs du Tarot et en lisant les hiéroglyphes qui se trouveront ainsi rassemblés..... En additionnant chacune des colonnes de ces carrés, vous obtenez invariablement le nombre caractéristique de la planète, et, en trouvant l'explication de ce nombre par les hiéroglyphes du Tarot, vous cherchez le sens de toutes les figures, soit triangulaires, soit carrées, soit cruciales, que vous trouverez formées par les nombres."

After a description of the Tarot keys he continues:

"Telles sont les 22 Clefs du Tarot, qui en expliquent tous les nombres, ainsi le bateleur, ou chef des unités, explique les quatre as avec leur quadruple signification progressive dans les trois mondes et dans le premier principe. Ainsi l'as de denier ou de cercle, c'est l'âme du monde; l'as d'épée, c'est l'intelligence militante; l'as de coupe, c'est l'intelligence aimante; l'as du bâton, c'est l'intelligence créatrice; ce sont aussi les principes du mouvement, du progrès, de la fécondité et de la puissance. Chaque nombre, multiplié par une clef, donne un autre nombre qui, expliqué à son tour par les clefs, complète la révélation philosophique et religieuse contenue dans chaque signe. Or, chacune des 56 cartes peut se multiplier par les 22 clefs tour à tour; il en résulte une

série de combinaisons donnant tous les résultats les plus surprenants de révélation et de lumière..... La manière de lire les hiéroglyphes du Tarot, c'est de les disposer soit en carré, soit en triangle, en plaçant les nombres pairs en antagonisme et en les conciliant par les impairs. Quatre signes expriment toujours l'absolu dans un ordre quelconque et s'expliquent par un cinquième. Ainsi la solution de toutes les questions magiques est celle du pentagramme et toutes les antinomies s'expliquent par l'harmonieuse unité."

I fancy I make out the general idea of the foregoing, but the exact *modus operandi* escapes me. Will any one give detailed instructions?

FRANK REDE FOWKE.

BACON FAMILY.—Nathaniel Bacon, of Gray's Inn, was convicted of the crime of inciting another to kill Sir Harbottle Grimston, Master of the Rolls, in 1664. Shortly after the death of Charles I., *An Historical and Political Discourse of the Laws and Government of England* was published. The author of this book (or rather compiler, for the great Selden seems to have been the author) was, as appears by a subsequent edition, published in 1689, Nathaniel Bacon, of Gray's Inn, Esq., which Nathaniel was, I gather from the advertisement to the last-mentioned edition, dead at the date of its issue. Sir Harbottle Grimston, Master of the Rolls, says Mr. Foss (*Judges of England*, vol. vii. 105), married, secondly, Annie, daughter of Sir Nathaniel Bacon, niece to Lord Bacon. The only lady who in any way answers to this description in Burke's *Peerage* (Ped. of Bacon, Bart.) is Anne, eldest daughter of Sir Nathaniel Bacon, of Stiffkey, co. Norfolk, K.B., who married, according to this pedigree, Sir Roger Townshend, of Rainham, and, according to the Townshend pedigree in the same book, Sir John Townshend, who was a son of Roger. This Anne was niece by the half blood to Lord Bacon. Under the pedigree of Grimston (title Verulam) it is stated (same *Peerage*) that Sir Harbottle Grimston married Anne, eldest daughter of Sir Nathaniel Bacon, of Culford Hall, Suffolk, K.B. 1. Is Nathaniel Bacon, the inciter to kill, the same person as Nathaniel Bacon, the compiler of the *Historical Discourse* above mentioned? 2. Are these Nathaniels related to Sir N. Bacon, of Stiffkey? 3. Is Sir Nathaniel Bacon of Stiffkey the same person as Sir Nathaniel Bacon of Culford Hall? 4. Is Anne Bacon, who married Sir Harbottle Grimston, the same person as Anne Bacon, who is stated by Burke to have married Sir Roger (John?) Townshend? As Sir John Townshend died in 1603, Sir Roger, his father, in 1600, and Sir H. Grimston in 1683, this coincidence seems well-nigh impossible. I shall be glad of assistance in answering these questions.

F. SYDNEY WADDINGTON.

[3 and 4. The Bacon pedigree in Burke's *Peerage*, 1882, shows the two Sir Nathaniels to have been distinct persons, and so, of course, their daughters.]

MORLAND ARMS: "SWAG OF HUSKS AND PATTARAS."—Mr. William Collins, in his *Memoirs of a Painter*, viz., George Morland (London, 1805), states that the painter was descended from "the great Samuel Morland, knighted by Charles II.;" and having mentioned a copy of one of his works, published in 1673, he adds:—

"Inside, upon a blank on the cover, is pasted the arms of the Morland family, which is a shield argent, three wheat sheaves, the armour and helmet, &c., of a knight, as far as the breast, upon which stands a deer as the crest; from whose feet are the ornaments of a *swag of husks and pattaras*."—P. 6.

What authority is there for the arms, which are not mentioned in Guillim or Edmondson?—and what is the meaning of the last words, which I have italicized?

W. E. BUCKLEY.

"SYDNEY" AND "SYDENHAM."—Can any one who has—as just now I have not—access to an Anglo-Saxon dictionary kindly tell me the meaning of the particle *syd* in these names? Is there any connexion between Sydney or Sidney and the German word *sedenei* (the herb savory)?

HERMENTRUDE.

THE 7TH DRAGOONS.—Can any one inform me where there is a roll of the junior officers of the 7th Dragoons in 1745? The regiment was at that time under the command of Sir John Cope.

ROTHESAY H.

LORD MANSFIELD.—He is reported to have said, "Property in land is capital without income; property in the funds is income without capital; property in mortgage is both capital and income." Is this to be found and authenticated anywhere? It is the tying together of a good bundle of legal ideas.

C. A. WARD.

Mayfair.

THE REBELLION OF 1745.—Some preacher, apparently in London, defended from the pulpit the characters of some of the leaders. "A manuscript paper" was "handed about town," attacking many points in the sermon. The preacher replied in a tract, "The Victorious Stroke for Old England," third edition, 1748. Who was the preacher?

W. C. B.

COAT OF ARMS.—Can any student in heraldry give information about the following coat of arms: Argent, three lions passant gules, each holding between his forepaws a helmet azure. Crest, on a wreath of its colours a dexter arm in armour, bent at the elbow, brandishing a sword, pommel and hilt or. Motto, "Fulminis instar." To what family does it belong?

J. J. H.

FAMILIES OF NEWTON IN HEREFORDSHIRE.—I am anxious to obtain as much information as possible as to this family in that county. I am already in possession of a large number of notes

made in the process of a thorough search in the British Museum; they would, I fear, unduly encumber your pages, but I shall be happy to communicate them to any gentleman who may be able and willing to enlighten me.

WM. NEWTON.

11, Mitre Court, Temple, E.C.

"ACREME."—In many of the dictionaries of the last century I find the word *acreme*, which, according to *Chambers's Cyclopaedia*, 1727, was "a term sometimes used in antient law-books for ten acres." Can any one tell in what "law-books" it occurs, or give any information about the word?

"AGITATE, AGITATE, AGITATE."—When and on what occasion did the Marquis of Anglesey give the "ominous advice" to Irish patriots, "If you really want success, *agitate, agitate, agitate*?" Where can a contemporary report of the words be found?

J. A. H. M.

FORFEITURE OF GOODS FOR POLYGAMY.—In a book of Steward's Accounts of James, third Earl of Berkeley, from June 24, 1711, to June 24, 1712, I find the following entry:—

"Memorand. One Jackson was convicted at Gloucester for having several Wives, for w^{ch} his Horse, &c., were forfeited to my L^d, w^{ch} my L^d took into his own custody."

I do not find in Jacob's *Law Dictionary* that bigamous offences were ever thus punished, nor is there anything in the same authority under the head of "Deodand," which was payable only in cases of death by some kinds of accidents or by *felo de se*. In what way could the offender's "horse, &c.," be thus forfeited to Lord Berkeley?

J. H. COOKE.

DIDO.—It is known, of course, to all readers of Virgil that "widow Dido's" Tyrian name was Elissa, which is, I presume there can be no doubt, a feminine form of a name corresponding to the Hebrew Elisha. But the origin of the word Dido itself is more obscure. It is supposed to be Phœnician too, and, according to Lemprière, means "valiant woman," from her self-sacrifice on the funeral pyre (not for love of the unborn Æneas, but to escape that of Jarbas). But Stephens, whose authority is certainly preferable, informs us that Dido in Phœnician means *πλανητης*, a wanderer (female planet, if we may so say), and that Elissa was so called from her long wandering. Which of these is correct; or has any other light been thrown upon the meaning of the name since the time of Stephens? One cannot help suspecting it to be an attempt at translating the original name.

W. T. LYNN.

Blackheath.

THE DEVIL'S PUNCHBOWL NEAR HASLEMERE.—Can any one tell me if the stone "erected in detestation of a barbarous murder committed

here on an unknown sailor on Sept. 24, 1786," which is now standing on the lower side of the Portsmouth Road, is the original one? It is certainly dated, at the back of it, 1786. Hone, however, in his *Every-day Book*, vol. iii. pp. 145-7, states that "the old stone was destroyed at the alteration of the road, but a new one has been recently erected on the new road." Which is correct, the stone or the *Every-day Book*?

G. F. R. B.

CHRISTOPHER ASHBURN.—In Strype's *Ecclesiastical Memorials* I find one Christopher Ashburn appointed Rector of St. Michael's, Crooked Lane, London, in 1551. In his *Memorials of Cranmer* I find him cited as being a married priest in 1553. I find a Christopher Ashburn appointed Vicar of Halifax in 1559. Can any one inform me whether these are the same; and, if so, what was his condition between 1553 and 1559?

T. C.

"MUCH" AND "GREAT" AS APPLIED TO VILLAGES.—In several places in Hertfordshire, where two contiguous villages are called by the same name, they are distinguished by the words "much" and "little," instead of "great" and "little." Thus we have Much Hadham, Much Wymondley, Much Munden, &c. This use of the word "much," I regret to say, is fast dying out, and the last-named village is now almost always called Great Munden. I should like to know if this word is used in a similar manner in other counties besides Herts.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

[Cf. Herefordshire; Much Marcle, Little Marcle, &c.]

SPARROW FAMILY OF STAFFORDSHIRE.—Can any reader of "N. & Q." furnish any details as to this family? I wish in particular to ascertain the branch to which belonged Thomas Sparrow, married *circa* 1790, at some parish church in that county, the exact locality of which I have as yet failed to trace. He subsequently served in Flanders under the Duke of York.

NICOLAI C. SCHOU.

Stretford, near Manchester.

"MALTE MONEY."—Can any one give me information on the subject of malt money, mentioned thus in a copy of a rate for East Budleigh, South Devon, dated 1600: "Here followeth a general Rate of the Malte Money due to the Church agreed upon by those whose names are hereunto subscribed, and other of the p'hioners anno 1600, yerely to be paid?"

G. H. FOWLER.

St. Anne's Lodge, Lincoln.

SIR WILLIAM HEDGES, 1688.—An Indian antiquary has lately met with a most interesting MS. diary kept by this gentleman in India and Persia between 1681 and 1684. He was Governor of

the Factories of the E.I.C. in Bengal. It throws important light upon a hitherto obscure period in the history of our settlement in Bengal, as most of the records perished at the time of the calamity of the Black Hole. Hedges notes that King James knighted him, in his bedchamber, on March 6, 1688. There is also a note of his second marriage. Further information regarding Sir William Hedges will be valuable.

CALCUTTENSIS.

EDMUND GIBSON, BISHOP OF LONDON, 1720.—Whose son was he, and whom did he marry? How many children had he; and if he had any sons what became of them? CLARISSA.

ALBERT SMITH'S "GALIGNANI'S MESSENGER."—Will some reader of "N. & Q." kindly lend me for a few days a copy of the original authorized words of Albert Smith's *Galignani's Messenger*, as recited or sung by him in his Mont Blanc entertainment? G. H. H.

AUTHORS OF QUOTATIONS WANTED.—

"Qui suadet sua det."

The Bishop of Lincoln very recently mentioned this at Nottingham as an old saying. ED. MARSHALL.

Replies.

"AT BAY."

(4th S. xi. 507; xii. 14, 116; 6th S. iii. 149; iv. 353, 412.)

Though MR. WEDGWOOD allows that I am right in deriving *at bay* from Fr. *tenir en abbay* in its primary signification of "to keep (the dogs) barking," he is of opinion that I am wrong when I explain the secondary meaning of *tenir en abbay* given by Cotgrave—viz., to delay or drive off with false hopes—on the same principle, and he bases his objections upon two grounds. He contends, in the first place, that my explanation is far-fetched, because dogs at bay, and therefore about to rush in to kill a stag, are, he says, anything but in the position of a person "delayed or driven off with false hopes" (1); and, secondly, he maintains that the *abbay* in this secondary meaning is not the same word as the *abbay* in the first meaning (to keep at bay), and has nothing whatever to do with *barking*, but is derived from, or connected with, the It. *tenere a bada*, to which he assigns the meaning of "to keep in a state of longing expectation,* to keep waiting."

With regard to (1), I reply that when an expression, primarily applied to a highly physical

* I cannot admit that *tenere a bada* now means "to keep in a state of longing expectation," or that *badare* means "to look with longing"; to keep waiting and to watch, also given by MR. WEDGWOOD, are nearer the truth. *Badare* commonly corresponds to our *to attend to a thing*, to take care, the Fr. *faire attention*. See, however, note *, p. 90.

condition, is secondarily transferred to an entirely moral condition, it is by no means usual or necessary to restrict the secondary meaning to exactly the same limits as the primary one. The tantalization of dogs at bay is, no doubt, commonly very short, and their hopes are but very seldom ultimately deceived (though, of course, this does sometimes happen).* Still, their tantalization, as long as it lasts, is very intense, and their hopes are deceived or ungratified during this interval. It seems to me, therefore, very natural to transfer this expression to human beings who are kept off with false hopes, and, as it were, kept barking after† what they will never attain; and it seems to me natural also that such keeping off should have been extended from a few minutes (as in the case of the dogs) to days, months, and even years. Just the opposite has taken place with regard to the word *tantalize*, which I have made use of. The false hopes to which *Tantalus* was condemned were never ending, but the verb which has been formed from his name, to *tantalize*, is continually used of even the shortest periods of suspense.

With regard to (2), I willingly allow that there is, at first sight at least, a very remarkable coincidence in meaning between *tenere a bada* and *tenir en abbay* (when used figuratively), and I can assure MR. WEDGWOOD that I had well considered the possibility of their etymological connexion before I decided to reject it. The difficulties in the way were too great for me. The It. word *bada* would undoubtedly give *bais* in French, and Littré does give *bais*, which seems now to have passed out of use, as meaning *tromperie*, mystification; and though he does not mention the It. *bada*, he does connect it with the Prov. *en bada* †=in vain. If this word *bais* had been used with the prep. *à*, of which, however, there is no evidence, it might undoubtedly have produced a verb *abbayer* § with the meanings assigned by MR. WEDGWOOD to *tenere a bada*; but of the existence of this verb there is, unfortunately, no trace, although, as MR. WEDGWOOD says, our word *abeyance* (see Skeat) seems to point to its having once existed. If this verb really ever did exist, a secondary subst. *abbaye* or *abbate* ||

* In the case of English stags at the present day almost always, for the stag, if a good one, is saved alive and kept for another day, and the dogs' hopes are thus nearly always cheated.

† We do not say "to bark after a thing" of persons—to desire it eagerly, but the French do use *aboyer après* of persons—*poursuivre ardemment*. See Littré.

‡ Littré connects this *bais* with the It. *baja*, but Honnorat connects the Prov. *bada* quoted by Littré with the verb *badar*=the It. *badare*; whilst Scheler derives this *bais* from *bayer* (see note *, p. 90), which is allowed to be connected with the It. *badare*, and does not even mention *baja*. There is, therefore, evidently some connexion between *bais* and the It. *bada*.

§ As *aboutir* from *à bout*.

|| But surely, as the simple form [sic] corresponding

might, no doubt, have been formed from it, as *aboi* from *aboyer*, only it would have been *feminine*, and not *masculine* as is *abbay*. But all this is a great deal too hypothetical for me, especially as in Italian, from which the expression is supposed to be derived, the verb *abbadare*, though it seems to exist, is scarcely ever used, the verb in use being the simple *badare*, whilst we find no secondary substantive *abbada*. Besides, I deny that the coincidence in meaning between *tenere a bada* and *tenir en abbay* is quite so great as MR. WEDGWOOD represents; or, at any rate, if the meanings are a good deal alike, they have been arrived at in a different way. *Tenere a bada*, strictly speaking, means either to make a person attend to what one wishes him to attend to, and so to divert his attention, as in the passage quoted in MR. WEDGWOOD'S *Dict.*, s.v. "Bay," or else simply to keep him in a state of attention or expectancy, so that he does not get what he is expecting or waiting for. *Tenir en abbay* means something more than this; it is literally to keep one barking after a thing (see note †), and expresses that the person so kept, or rather kept back, is not only expecting or waiting for a thing, but longing for it and eager to rush in to secure it, as is the case with dogs kept at bay by a stag. *Tenere a bada* expresses a more *passive*,* *tenir en abbay* a more *active*, condition of mind. The much greater force of the latter expression is well shown by comparing the meaning given to *tenere a bada* by Villanova in his *Ital. Dict.*, which is simply *faire perdre le temps*, with that given by Littré to *tenir en aboi* (the modern form of *tenir en abbay*), viz., *repâître de vaines espérances*, and still better if we compare the definition given by Cotgrave at the beginning of this note, viz., "to drive off with false hopes," for the use of the verb to drive off shows that there is great eagerness to rush in.

And last, but not least, I have Littré on my side, for he gives *tenir en aboi*, s.v. "Aboi" (from *aboyer*, to bark), and never even hints at any other derivation.

F. CHANCE.

PEERS SIGNING THEIR SURNAMES (6th S. iv. 468).—The late Marquis of Salisbury signed him-

to it. *bada*, did exist in French, the French form of *tenere a bada* would have been *tenir à baie*, and not *tenir en abbay*.

* This is clearly seen if we examine the etymology of *bada*. All etymologists, and Mr. WEDGWOOD amongst them, are agreed that the primary meaning of the root is to keep one's mouth open, whether from surprise, stupid astonishment, or expectation. It may, perhaps, then, sometimes also have expressed longing, as Mr. WEDGWOOD suggests (cf. Fr. *bayer*, from the same root, which Littré says is becoming obsolete in the sense of desiring eagerly), but it is a *passive* longing, which stands, and stares, and gapes, and desires, without taking any active steps to secure the object desired, whilst the person who is kept *en abbay* has a very *active* longing, and requires to be held back or driven off.

self "Gascoigne-Salisbury," having assumed his first wife's surname. I find in an old peerage (*Debrett's*, 1844) I have by me that he obtained a royal sign manual authorizing him to assume his wife's name, and to sign it before all titles of honour. I have seen many of his letters signed in this way. The like privilege was accorded to Earl Temple, father of the first Duke of Buckingham, who, marrying the daughter of Earl Nugent, took the latter name with that of Temple, with authority to sign that of Nugent only before all titles of honour. I know of no similar cases existing at the present time. HENRIETTA COLE.

The first Earl of Ellesmere signed his name in the same way. See "N. & Q." 4th S. ii. 252, 335, 451; 5th S. vii. 34, 249, 312; viii. 38. The other day I saw written on a leaf in a book, which was purchased by a friend of mine at the Sunderland Library sale, the name of "Caroline Spencer." This lady must have been Lady Caroline Russell, who, in 1762, married Geo. Spencer, third Duke of Marlborough. Surely her proper signature was Caroline Marlborough, as her husband had succeeded to the dukedom before her marriage. G. F. R. B.

On looking over my collections of franks, I noticed the following examples. The Marquis of Buckingham, in 1800, signs "Nugent-Buckingham"; his son and successor, some ten years later, signs "Chandos-Buckingham." About the year 1770 I have two franks of a Lord Nugent, afterwards Earl of Clare, signed respectively "Craggs-Nugent" and "Craggs-Clare." In 1835 the Earl Beauchamp signs "Pindar-Beauchamp," and the Earl of Buckinghamshire, "Hampden-Bucks." About the same date the Duke of Portland signs "Scott-Portland"; the Marquis of Salisbury, "Gascoigne-Salisbury"; the Earl of Scarbrough, "Savile-Scarbrough"; the Earl Cornwallis signs "Mann-Cornwallis"; the Marquess of Londonderry, "Vane-Londonderry"; Lord Holland signs (in a letter) "Vassall-Holland"; Lord Vernon, in 1838, signs "Warren-Vernon"; Lord Rivers signs "Pitt-Rivers"; Lord De Tabley signs "Warren de Tabley." I have already mentioned Lord Bayning, who signs his name "Wm. Powlett-Bayning." In all these cases the surname thus added to the customary signature is one assumed by royal licence, on account of the accession of landed property. E. WALFORD, M.A.

The fourth Duke of Portland, who died in 1854, having married the daughter of General Scott, assumed the name of Scott, and in his letters he signed himself "Scott-Portland." G. F. S. E.

Several letters now before me addressed to Lord Cloncurry and others by the celebrated Lord Holland are all signed "Vassall-Holland."

W. J. FITZPATRICK.

LORD HUSSEY AND THE LINCOLNSHIRE REBELLION (6th S. iv. 529; v. 3).—The following extracts from contemporary letters are a fitting addition to Mr. W. J. HARDY'S interesting articles:—

"Lords Darcy and Hussy is [*sic*] condemned to death, and divers other knights and religious men in like manner. Some thinketh they shall suffre to-morrow."—John Husee to his mistress, Honor Viscountess Lisle, London, May 18, 1537; *Lisle Papers*, vol. xii. fol. 24.

"The 28th of this month Lord Hussey and Sir Robert Constable and Aske were delivered out of the Tower to Sir Thomas Wenefford, now Captain of Carlisle, who with 1 horsemen took them northward. 'Tis said the Lord Hussey shall suffer at Lincoln, Constable at Hull, and Aske to be hanged in chains at York or Notts: and Lord Darcy shall suffer the last day of this month on Tower Hill. Eight of the monks of the Charterhouse be ded in Nywgatt."—The same to his master, Arthur Viscount Lisle, London, June 29, 1537, *ib.*, vol. v. fol. 18.

"The Lord Darcy suffrid on Saturday last past."—The same to the same, London, July 2, 1537, *ib.*, vol. iv. fol. 77.

Was this Lord Hussey a descendant of the baronial house of Husee?—and if so, what were the links between him and Henry, fifth Lord Husee of Hertyngh, who was living in 1455?

HERMENTRUDE.

THE ARMS OF COLONIAL AND MISSIONARY BISHOPRICS (6th S. iii. 241, 286, 467; iv. 310; v. 57).—MR. SAWYER thinks that my statement, that time gives "prescriptive authority" for the use of armorial bearings of this kind, though assumed without the authority of a direct grant from the Crown or from the College of Arms, is open to question. He will, then, confer a favour upon me, and I am sure he will interest many other readers, if he will kindly supply us with information as to when, and by whom, the present armorial bearings of all the English sees, excepting the modern creations of the present century, were granted. When he has shown that the use of these, or even of the majority of them, rests upon a definite grant from the Crown directly, or from the Crown through the medium of the College of Arms, or upon any authority but that "prescriptive right" which MR. SAWYER thinks is open to question, I shall be glad to defend my proposition upon other grounds. Meanwhile, he may like to know that I am about the last person in the world not to be fully cognizant of everything which the late Mr. Boutell printed upon heraldic matters.

J. WOODWARD.

LORD BRITTAS (6th S. v. 68).—A line in the *Index of Hereditary Titles of Honour* of the Index Society will, I think, at the same time answer this question and give a good illustration of the use of such indexes: "[Title] Brittas, [family name] Bourke. Irish Barony, created 1618. Attainted 1691. Extinct." With this reference it is, of course, easy to find the history

of the man in the extinct peerage of Ireland. Theobald Burk, or Bourke, the third and last Baron Brittas, married Lady Honora O'Brien, daughter of the Earl of Inchiquin, and forfeited his title in 1691 by his adherence to James II. His eldest son, John Bourke, who was in the service of the French king, assumed the title of Lord Brittas; and after his death the son of Captain Bourke, who was, like his father, in the French army, also assumed the title of Brittas, and endeavoured to claim the title of Castleconnell (Burke or Burgh of Castleconnell), which had also become extinct in 1691. The courtesy title of Lord Brittas, therefore, long continued to be used in France, though no longer recognized in the peerage of Ireland.

EDWARD SOLLY.

"CHUCK" (6th S. iv. 509).—Mr. Trollope can at least plead a good precedent for the use of this word, as it seems to be rather a favourite with so great a master of English as Cardinal Newman. In his *Dream of Gerontius* the demons complain of having been "chuck'd down by the sheer might of a despot's will"; and in his *Difficulties felt by Anglicans*, lecture 2, § 9, speaking of the attitude of the English people to the Oxford movement, he says, "It would be little or nothing though the minister.....chucked away the consecrated wine."

JAMES BRITTEN.

Isleworth.

"DECK" OF CARDS (6th S. iv. 509).—In the United States, which have preserved many old-fashioned English words, "deck" is almost invariably used for a pack of cards; and much of what we call "slang" is merely a survival of good old words which have a clear and definite meaning; "chuck," for instance, does not exactly mean "toss"—you may be tossed by a bull, but not "chucked" by him; and a boy would "chuck" a stone, not toss it. As for "label" being obsolete, what does the railway porter use but a luggage label? and postage stamps are "price 1d. per label." J. R. HAIG.

I think this word is not uncommon; in a club of Irish working men in which I am interested a pack of cards is always called a "deck."

JAMES BRITTEN.

Isleworth.

FISHING PROVERBS (6th S. iv. 467).—PELAGIUS will find something about fish symbolism in the *Hexaemeron* of St. Basil, hom. viii., and the *Hexaemeron* of St. Ambrose, hom. v.; in either case the work is in the first volume of the Benedictine editions. The *Polyhistor Symbolicus* of Nic. Caussin (Par., 1647) has for lib. viii., pp. 485-515, "Parabolarum Historicarum Liber Octavus: Pisces." In the Greek text of *Æsop's Fables* (Lips., Teub., 1852) there are six which refer to the δαίεος, and five which refer to the

δελφίς. In W. B. Marriott's *Testimony of the Catacombs* (Lond., 1870) there is part iii. ch. ii. pp. 120-6, "The Symbolism of the Word ΙΧΘΥΣ."

For direct proverbs, there are these five in Gaisford's *Paraviographi Græci* (Ox., 1836): ἀλεύς πληγείς νούν οίσει, ἰχθύν νήχασθαι διδάσκεις, δελφίνα νήχασθαι διδάσκεις, δελφίνα πρὸς τούραλον δείς, and δελφίν κολυμβάν συμ-βολεύει. In the *Adagia* (Typ. Wechel, 1629), a collection from Erasmus and others, the index mentions twenty-one proverbs of fish and fishermen, and the text has references to similar Greek proverbs and various parallel passages.

ED. MARSHALL.

Sandford St. Martin.

PELAGIUS will find some rather uncommon proverbs of fish in *Le Livre des Proverbes Français*, vol. i. p. 192 (Paris, 1859).

H. FISHWICK.

Rochdale.

THE ROUFFIGNAC FAMILY (6th S. v. 9).—It happened that I had just been looking at Agnew's *French Protestant Exiles*, and, as the information W. S. L. S. wants was most likely to be found in it, referred to all the volumes. There is a long notice of the Vautier family, but no one of the name of Rouffignac occurs, and it may be that the name is *Rousignac*, as this, if spelt with two s's, and in the handwriting of the last century, might easily be mistaken for f. In a list of Naturalized Refugees, xxiv., March 11, 12 Will. III. (1700), at the head of the list is "Jacob de Rousignac, Peter and Guy sons." Agnew's Index Vol., p. 62. In the same volume, p. 216, is the name of Elizabeth, wife of Isaac Vautier; they come in the Romilly group of families, her father, David Garnault, being connected with them. In vol. ii. p. 262 is the longest and most complete notice of the Vautier family:—

"The Vautier refugee embraced poverty in England rather than apostasy in France, and brought no pedigree papers with him. But he is the fountain of the tradition in England that he sprang from the French noblesse, and the French genealogical writers have a tradition that a cadet of the family, being a Huguenot, fled to England. The Vautiers in old France were a noble and influential family, Princes of Yvetot and Comtes du Bellay, from whom descended, in the reign of Henry IV., Gilles Vautier, ecuyer, Sieur de la Granderie; he was the grandfather of Gilles, Sieur des Essards; and his son, Jean Jacques Vautier, has been conjectured to be the father of Daniel Vautier, the refugee. Daniel, with his wife Margaret and a daughter Rachel, was naturalized on 21st March, 1688 (see List xv.)."

"Naturalization, 5th March, 1691, of Margaret and Mary des Essarts and John des Essarts (see List xix.). The refugee, Daniel Vautier, was relieved at the French Hospital, of which Daniel Vautier, said to be his son, became a director. There were two brothers, Daniel (the director) and Louis. Isaac and Daniel, two sons of Daniel (the former married in 1739 Madame D'Albiac), left no descendants; but the line was continued by Louis, whose eldest surviving son was Isaac. This was the Isaac Vautier (b. 1735, d. 1767) who married Elizabeth

Garnault (daughter of Daniel, grand-daughter of Aimé Garnault, sen.), and his son was Lieut. Daniel Vautier, R.N., cousin to Sir Samuel Romilly (b. 1760, d. 1813). His surviving daughter, Harriet, was married to Samuel Golding, Esq., and his surviving son, Daniel Vautier, Esq. (b. 1795, d. 1831), married Susannah, daughter of J. Golding, Esq. Two of his sons are heads of families, namely, Rev. Richard Vautier, Vicar of Kenwyn (b. 1821), and Joseph Garnault Vautier, Esq. (b. 1824)."

B. F. S.

Jouffroy D'Eschavannes, in his *Armorial Universel* (Paris, 1848), blazons the coat of "Rouffignac en Limousin" as "D'or au lion de gueules." This may put W. S. L. S. on a track for further information as to the Languedoc family of the name.

NOMAD.

HOOK, OR HOOKE, FAMILY (6th S. iv. 469).— "7. James Hook, musician, born at Norwich, 1746," was no doubt the grandfather of the late Dean of Chichester, the famous Dr. Hook. In his life, by Stephens, it is said, "His paternal grandfather, Mr. James Hook, was a composer and teacher of music at Norwich."

ALFRED GATTY, D.D.

PROHIBITION OF MARRIAGE BETWEEN ENGLISH AND IRISH (6th S. iv. 488).—The following is an extract from a letter which, in reply to this query copied from "N. & Q.," appeared in the *Northern Whig*, Belfast; it is worth transferring to your columns:—

"The Act was the statute of Kilkenny, passed in the reign of Edward III., and under the Viceroyalty of that monarch's youngest son Lionel, I think, in the fortieth year of his reign. Under this Act men having Irish wives were to be half-hanged, cut down, shamefully mutilated, and—I can go no further."

J. M. S.

[See further the *Northern Whig* for Dec. 24, 1881.]

Mr. Froude, in his *History of England* (vol. ii. p. 130, new edition) refers his readers on this subject to the *Statutes of Kilkenny*, printed by the Irish Antiquarian Society. These statutes were passed in the fortieth year of Edward III., and were, with some exceptions, afterwards confirmed by 10 Hen. VIII. c. 8. They are not, however, printed in the authorized edition of the Irish Statutes. I may add that Plowden, in his *Historical Review of the State of Ireland* (pp. 35, 36), says that:—

"Nay there was a law made no longer since, than the 28 Hen. VIII., that the English should not marry with any son of Irish blood, though he had gotten a charter of denization, unless he had done both homage and fealty to the King in Chancery and were also bounden by recognizance in sureties to continue a loyal subject."

G. F. R. B.

CHARING, KENT (6th S. iv. 489).—I asked Mr. Robert Furley, of Ashford, if he could explain the traditionary theft, and this is what he has written to me on the subject, and also anent Charing:—

"The distich you refer to I have before heard. Tradit-

tion says the bell was stolen from Little Chart Church, but I believe it is not credited. If it had been taken from the adjoining parish of Egerton I should not have been surprised, as Egerton was a chapel annexed to Charing, and both held of St. Paul's, London. The loss of Charing bell may be accounted for by the fact that in 1590 the whole of Charing Church was consumed by fire, which originated from a gun fired at a pigeon sitting on the roof. It has now a regular and a good peal of bells, thanks to Bishop Tufnell (the present Vicar of Croydon), who acted as Curate of Charing three or four years ago.

"In the time of Richard II. tradition says that the block on which St. John the Baptist is said to have been beheaded was brought into England, and then kept in this church.

"The Archbishop of Canterbury had a seat here, which tradition also says once belonged to King John.

"There is another tradition (*sed q.*) that a famous cross stood on the top of the hill near Charing, which was carried to London, and set up at the end of the Strand!"

I have given Mr. Furley's letter *in extenso*, thinking that the traditions he mentions may interest your antiquarian readers.

FREDK. RULE.

Ashford, Kent.

DR. WATTS'S "DIVINE SONGS" (6th S. iv. 468).—Both tradition and Johnson are, I think, at fault here. Many editions of the *Divine Songs* have passed through my hands, but I never saw the verse otherwise rendered than this:—

"Let Dogs delight to bark and bite,
For God has made them so;
Let Bears and Lions growl and fight,
For 'tis their nature too."

And as I extract from the tenth edition, 1729, my oldest, which must have come under the eye of the doctor, I presume it to be the correct version.

J. O.

I cannot refer to an old edition of Watts's *Divine Songs*, but at my mother's knee, seventy years ago, I learned them by heart. From that day to this I never doubted that the author wrote and meant "For 'tis their nature too," repeating the idea of the second line, "For God has made them so." In London, in 1830, I first remember to have heard the elliptic infinitive, which is now so common, but which surely has never been adopted by any good writer.

S. W. RIX.

Beccles.

In an edition of this divine's *Divine and Moral Songs*, with plates by Stothard, published by Charles Tilt, 86, Fleet Street, London, in 1832, the last word in the first verse is "too" not "to."

M.A. OXON.

Though I have not seen Dr. Watts's hymns since childhood, recollection enables me to say that I never saw a printed copy in which the *too* in this first verse was not properly spelt as an adverb—also. No such abbreviation as that said to be traditional by MR. WARREN is used in

the north; if so printed, it would have been there unintelligible to children. When quite grown up, I remember in a word-gossip with a lady from a southern county speaking of this as one variation from our habit of speech new to me, and to my astonishment she said, "Dr. Watts uses it." This I hardly thought to meet in "N. & Q.," and am glad it can be cleared up. M. P. Cumberland.

SPIDERS (6th S. iv. 506).—It was formerly a popular opinion that spiders are poisonous, and I have heard wild tales told in this neighbourhood of cattle being killed by eating them with their food. Robert Burton, in the *Anatomy of Melancholy*, says:—

"Some are too partial, as friends to overween, others come with a prejudice to carp, vilifie, detract, and scoffesome as bees for honey, some as spiders to gather poyson."—Sixth ed., p. 10.

There is a tale told in the preface to Hearne's *Langtoft's Chronicle*, p. cc, of three persons being poisoned by the venom of a spider; two of them died and the third was so near death that he made his will. He was eventually cured by water from St. Winefred's Well.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WILLIAM SHENSTONE (6th S. iv. 485).—It may interest some scholars to be reminded that the former of the two English stanzas quoted by MR. STURGES, "Venus fresh-rising," &c., is a paraphrase, or almost a translation, of Ovid's well-known lines:—

"Ipsa Venus pubem, quoties velamina ponit,
Protegitur levâ semireducta manu."

E. WALFORD, M.A.

Hampstead, N.W.

COFFEE: FONTENELLE OR VOLTAIRE? (6th S. iv. 512).—It is more reasonable to give Fontenelle the credit of this *bon mot* than Voltaire. Voltaire died at the age of eighty-four, and Fontenelle lived to be nearly one hundred years old (b. Feb. 11, 1657, d. Jan. 9, 1757); of his cheerfulness at an advanced age this anecdote is related. In conversation one day a lady, a few years younger than Fontenelle, playfully remarked, "Monsieur, you and I stay here so long, methinks Death has forgotten us." "Hush! speak in a whisper, madame," replied Fontenelle; "*tant mieux!* don't remind him of us."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

In Meidinger's *German Grammar* the *bon mot* is attributed to Fontenelle.

J. S.

"THERE LET THY SERVANT BE" (6th S. iv. 533; v. 46).—The courtesy of my friend—our friend, let me say, since she is a valued correspondent—M. P., of Cumberland, enables me to state that the editor of the Cumbrian paper from which

I took these lines is himself ignorant of their origin and authorship, and thinks that they were taken from some printed collection, or selection, of verse. Thus the identity of A. V. R. R. and the first publication of the lines are still to seek. Meanwhile, I may be permitted to own that the Rev. W. D. MACRAY's paragraph on the subject gives me deep and sincere pleasure.

A. J. M.

THE PENNY POST ANTICIPATED (6th S. v. 46).—The very rare and curious tract to which Mr. PLATT refers has often been noticed, but, so far as I know, the means by which John Hill proposed to carry out his object have not been explained. I have a transcript of this little book, and propose to reprint it, with some particulars respecting the postal charges in the seventeenth century. Sir Rowland Hill knew of the tract, as a transcript of it was sent to him by his friend the late Dr. E. W. Gray, F.R.S., Keeper of the Zoological Collections in the British Museum.

HENRY B. WHEATLEY.

MEMORIAL TABLET TO A RINGER (6th S. v. 26).—This inscription is in Bromsgrove Church—not Bradford. On the tablet the last line reads:—

“And ruthless death has brought the home.”

Of course an error of the painter's. W. A. C. Bromsgrove.

“ALL UPON THE MERRY PIN” (6th S. iv. 513).—As Cowper, in *John Gilpin*, uses this expression, it was probably then familiar:—

“The Calender right glad to see
His friend in merry pin.”

M. P.

Cumberland.

POLL BOOKS (6th S. iv. 208, 433, 477, 524).—Besides an almost complete set of poll books for the borough of Ipswich during this century, I have those for 1768, 1784, and 1790. I possess, also, a very old copy of the poll book for Suffolk, viz., of the election in May, 1706, during the shrievalty of Thomas Kerrage, when the candidates were the Right Hon. Lyonel, Earl of Dysart, and Sir Robert Davers, Bart., and Sir Dudley Cullum and Sir Samuel Barnardiston, Barts.; and another of the contest in 1790, when three baronets, Sir John Rous, Sir Thomas Charles Bunbury, and Sir Gerard William Vanneck stood. This latter contains a list of knights of the shire from 26 Edward I., 1297, to 12 Edward IV., 1471, and is continued from 33 Henry VIII., 1542, to 30 George III., 1790, with a concise view of the contested elections for Suffolk since the year 1702.

T. R. ELKINGTON.

Ipswich.

The earliest Nottinghamshire poll book in the library of local literature in the Nottingham

Free Public Reference Library is one for a parliamentary election in April, 1722. Our earliest Nottingham Common Council poll book bears the date 1747, and that for a Nottingham parliamentary election, 1754. J. POTTER BRISCOE. Nottingham.

“COME ACROSS” (6th S. iv. 328, 394, 455).—Perhaps the readers of “N. & Q.” will be satisfied as to the propriety of this expression when they know that it has the authority of the original editor of this periodical. In his interesting and amusing “Gossip of an Old Bookworm,” the fourth article in the *Nineteenth Century* for July, 1881, p. 71, Mr. THOMS uses the phrase in a passage where neither “encounter” nor “meet with” would have suited his purpose. Having mislaid his copy of the *Colloquies of Erasmus* when he wanted to refer to it (probably with respect to some query or reply), he started off to Holywell Street, trusting to find one for certain at some of the booksellers' there:—

“But neither from Poole nor any other of his brother booksellers there, nor from Bamstead, nor Baldock in Holborn, nor anywhere could I get a copy of this comparatively common book, and I returned home *re infecta*. When I afterwards came across my own copy, my interest in the point had vanished.”

W. E. BUCKLEY.

THE NAME “HOWARD” (6th S. iv. 206, 277).—In the registers of St. Paul's parish in this town is a very decided proof of Prof. SKEAT's suggestion that the name “Howard” may come from *hayward*. I have lately been going carefully through these registers, and find the name, evidently belonging to the same family, as Heyward, Hayward, Hogward, Heward, becoming by degrees Howard, which appears to have assumed its present distinctive form about 1690, and from that time to have retained it. The following entries from the registers will, I think, prove this. On Dec. 27, 1677, I find that a William Hayward married An[ne] Parridine; on July 6, 1687, I find baptized Edward, son of William Hayward; and on Jan. 1, 1689–90, I find baptized William, son of William Howard. It will be said, What does this prove? and the answer would be, Nothing, if it were not for what follows. The William Howard baptized 1689–90 married a Mary Richardson, and amongst other children he has a daughter, baptized on Aug. 24, 1718, by the names of Anne Paradine, daughter of William Howard, butcher, and Mary his wife. Paradine or Parridine was the name of a family of some consequence in these parts in those days, and this William Howard showed his appreciation of the connexion by naming one of his daughters after his mother in full. From these registers I attempted to draw up a pedigree of the Howard family, locally connected with this town, which is to be seen in my *Guide to Bedford and its Neighbourhood*, kindly

reviewed by you, 6th S. iv. 158-9; and I think, in this case, we may safely give the credit of the name being altered from Hayward to Howard to Mr. Alexander Leith, who commenced signing the registers as vicar in the year 1689-90, the same in which William, son of William Howard, who was always formerly Hayward, was baptized.

The Crescent, Bedford.

D. G. C. ELWES.

PATIENCE, A MAN'S NAME (6th S. iv. 168, 356).—Patience Thomas Adams, of Bushey Grove, co. Herts, Filacer Exigenter, and Clerk of the Outlawries in the Court of King's Bench, was the father of the late Dr. William Adams, of Doctors' Commons. His godfather had desired that he should be christened Patience, and intimated that his fortune depended on it. But his godfather died, and left him nothing but the exercise of patience. His name looks comical in Latin, as it appears on the gravestone of his son Charles in Aldenham Church, "Patientiæ Thomæ Adams filius."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

THE NAME OF OXFORD=RHEDYCINA (6th S. iv. 265, 453).—My friend MR. PICKFORD takes an interest in the lighter literature of Oxford. He mentions the use of "Rhedycina" by the *poetæ minores* of the last century. Will he recollect a more recent instance of its use by Lord Sherbrooke on the occasion of a royal visit?—

"Quid memorem quanto crepuit domus alta triumpho?"

Royalty ubi ingressa est, super omnes scilicet illa
Quelphiadæ felix, dextram Rhedycina benignam
Cui dedit, accepitque sinu propriamque dicavit."

Poema Canino-Anglico-Latinum super adventu Serenissimorum Principum non Cancellarii præmio donatum aut donandum, nec in Theatro Sheldoniano recitatum aut recitandum, p. 4, Ox. 1832.

ED. MARSHALL.

SANCTUS BELL COTES (6th S. iv. 147, 433).—There is one on the parish church of Wraxall, Somersetshire.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

EASTER EGGS (6th S. iv. 308, 478) or Pasch eggs, from *pascha*, the Passover, have been given in many countries as a sacred observance of the Roman Church, and prevailed among our ancestors before the Reformation. The egg was doubtless considered as an emblem of the resurrection, and it was usual to colour eggs yellow, red, or blue, it is presumed merely for ornament. The eggs were blessed by the priest in this form:—"Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee on account of the resurrection of our Lord." There is extant a curious book of emblems (1678), with one hundred engravings

of eggs with devices within them. Ray has a proverb, "I'll warrant you for an egg at Easter," which evidently alludes to beginning to eat eggs again at Easter *after* the fast of Lent, Egg Saturday (the Saturday preceding Shrove Tuesday) concluding the eating of eggs *before* Lent.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Cremer, the toyman in Regent Street, compiled a pleasant *brochure* on this subject, and MR. LACH-SZYRMA would stand a good chance of being presented with a copy if he were to appear as a purchaser in the children's paradise towards the latter end of Lent.

ST. SWITHIN.

EPIGRAM ON THE BURSAR [sic] OF ST. JOHN'S COLLEGE, OXON., &c. (6th S. iii. 244, 435; iv. 299).—It is plain, from the information recently contributed, that there are two distinct acts of vandalism alluded to—one, the cutting down of the trees in the garden of St. John's College by the bursar, Dr. Abel Evans, which gave rise to the epigram quoted (see 6th S. iii. 244), and the other the lopping of the lime trees in the garden of New College, which occurred many years afterwards, and forms the subject of a poem in the *Oxford Sausage*. The memorial couplet, or distich, concerning the poets bred at Oxford—often given in slightly different forms—must have been written in the earlier part of the eighteenth century, and concerning it there is some curious information to be found in "N. & Q.," 2nd S. xi. 329, 375, but to whose pen the couplet owes its paternity is not known. It may also be found in Wheatley's edition of Percy's *Reliques of Ancient English Poetry*, iii. 307. Dr. Evans, the bursar of St. John's College, the cutter down of the trees, and the writer of epigrams, who is mentioned in it, is thus alluded to by Pope in the *Dunciad*, published originally in 1728:—

"Songs, sonnets, epigrams, the winds uplift,
And whisk them back to Evans, Young, and Swift."
Bk. ii. v. 115-16.

In Wilson's *History of Merchant Taylors' School*, p. 906, there is the following information concerning him, printed in italics in a foot-note:—

"Abel Evans ordinat. Oxon. Diac. 26 Maii 1700, et Presbyt. Oxon. 22 Sept. 1700, Vicarius de Kirtlington in com. Oxon. Comitia Ormondo sacra anno 1704, Oratione soluta clausit. Postea Collegii Capellanus, et in anno 1713-14 ad Vicariam Divi. Ægidii Oxoniensis præsentatus. Rector de Stoughton com. Huntingdon., postea Rector de Cheam com. Surry, anno 1725, ubi obiit 18 Octob. et sepult. 27 Octob. 1737. Carmina quædam Anglicana edidit hæc more Satyricæ contra Tindallum, ejusque serviles pedissequos, intit. 'The Apparition, a Poem.' Oxf. 1710, 8vo."

"Vertumnus, an Epistle to Mr. Jacob Bohart, Botany Professor to the University of Oxford, and Keeper of the Physick Garden, Oxford, 1713, 8vo."—Rawlinson's *Hist.* He is thus noticed in the list of head scholars of Merchant Taylors' in the same book:—

"1689. Abell [sic] Evans, sl. to St. John's, Oxford, 1692, adm. M.A. 23 March 1699, B.D. 26 April 1705, D.D. 16 May 1711, Rector of West Cheam, Surrey, where he died 1737."—P. 1202.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ENGLISH FIFTEENTH CENTURY ROOD SCREENS (6th S. iv. 247, 450).—Some reference is made to the screens of this date in Oxfordshire, but there occurs no mention of the one at Hanborough (c. 1460, Parker's *Deanery Guide*, p. 146, Ox. 1846), which is a very fine one; nor of another, which is also a fine one, just within the century (c. 1500, *ibid.* p. 11). The rood-loft exists in both instances. Another, which is earlier, may also be referred to, the Early English screen at Stanton Harcourt (*ibid.* p. 172). There are engravings of these.

ED. MARSHALL.

THE "SEPULCHRE" IN CHURCHES (6th S. iv. 148, 333).—In the parish church of Hackney, Middlesex, is an Easter sepulchre, removed from the ancient church of St. Augustine. There it stood on the north side of the high altar, having been erected in 1519 by Christopher Urswyck, then rector. His brass is placed on the table of the sepulchre.

F. S. W.

I have read with interest the notes on Easter sepulchres in "N. & Q." I believe I am right in saying that the Easter sepulchre in Patrington Church, Yorkshire, is one of the most perfect in England. It is of four stages, one above another. In the lowest are the three soldiers. The next compartment is vacant, and is probably that in which the crucifix was placed on the night of Good Friday. In the third the Saviour is represented rising from the tomb. The fourth is vacant. The sepulchre has crocketed pinnacles on each side, the finish being a cinquefoil niche, terminating in a noble finial. At Easter, when a scenic representation of the Resurrection was enacted in the church, a wooden frame was generally erected over the arch surmounting the tomb, and various rites were observed.

There is also an Easter sepulchre in two compartments at Bampton, in Oxfordshire, and a superb tomb in Lincoln Cathedral.

GEORGE B. THACKWRAY.

25, Alma Square, Scarborough.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207, 279; iii. 95; iv. 138, 233, 256, 316, 456).—Flanders mares were in repute for harness even as late as the last Duke of Gordon's time, who had a splendid team of four or six for state occasions, of which he was very proud. He bequeathed them to the duchess, that she might not lose that portion of her dignity; but it seems she was rather to be pitied, for her memoir tells us that her head coachman so often made it an excuse

that the weather was either so cold, or so hot, or so wet that it "would spoil the mares' coats to take them out," that she lost many a drive a less illustrious team would have taken her.

P. P.

What does R. R. say to the following extract from Archbishop Abbot's will, dated July 25, 1632?—"To Mr. Richard Brigham, the controller of my house, I give my four coach mares."

W. R. TATE.

Horsell, Woking.

Grimm's conjecture is illustrated by the following extract:—

"Isti magni abbates et abbatissae debent in suis armis portare leopardos, mulos, burdones, vel titros, pro eo, quod ipsi habent et portant instrumenta episcoporum, ut mitram et crucem," &c.—Upton, *De Studio Rei Militaris*, quoted in Fiddes's *Hist. Collect.*, 89-91.

E. H. M.

"CHEYNE" (6th S. ii. 367, 520; iv. 56, 417).—The names of Cheyne, Cheyney, Chesney, Chasteney, Kaines, and Cahaignes have a common origin. In the fourteenth and fifteenth centuries they were in the old monkish Latin styled *De Quereto* or *De Caisneto*, the oak, *chens* or *cheyns* in French, the chestnut in Italian or Spanish, and from which *castanet*. The arms (fifteenth century) of the Cheyneys of Kent and Cheynes of Sussex were three chestnut leaves, tinctures not known. The oak and sweet chestnut are botanically allied.

JAS. R. SCOTT, F.S.A.

Knowle, The Drive, Walthamstow.

HENRY HALLYWELL, MINISTER OF IFIELD, AND HENRY HALLYWELL, VICAR OF COWFOLD (6th S. iii. 324, 358, 436; iv. 377, 458).—In reply to COL. FISHWICK'S query, Henry Halliwell appears as "parson of Twineham" in 1634. The matter is more confused, as I now find in the Index of Institutions (Public Record Office), "Ifeild. Hen. Halliwell, Sussex, 1^o Mar. 1666. Patron, Hen. Pecke, Ar." Sir Wm. Burrell quotes (Add. MS. 5698, p. 138) from Ifield register, Burials, "Feb. 14, 1666, Mr. Hen. Hallywell late Min^r." How can this be explained, unless there were two persons of the name?

FREDERICK E. SAWYER.

Brighton.

"FOR FRAID" (6th S. iv. 226, 458).—I am familiar with the expression "for fraid" (=lest), and also with "for flayed," which has the same meaning. A comparison of the two expressions inclines me to think that they are simply elliptical phrases, "on account of (being) afraid."

W. THOMPSON.

Sedbergh.

"CONUNDRUM" (6th S. ii. 348, 470; iii. 114; iv. 154).—I am afraid that we have not yet arrived at a satisfactory derivation of this word, which in Fuller's *Abel Redevivus*, vol. i. p. 73 (ed. Nichols,

1867), is spelt *conimbrum*: "But these *conimbrums*, whether real or nominal, went down with Erasmus like chopped hay, having some show, indeed, of solidity, but scarce the substance of a mere shadow." Ford uses *conumdrumed*, a form which I do not remember to have met with elsewhere: "No, no; you are but a little staring—there's difference between staring and stark mad. You are but whimsied yet, crotchetted, *conumdrumed*, or so" (*The Lover's Melancholy*, II. ii., 1629).

F. C. BIRKBECK TERRY.

Cardiff.

PRONUNCIATION OF KERR (6th S. iv. 69, 255, 279, 336, 475, 523).—I must admit the force of the practical remarks of MR. KERR, p. 523, and I have also been informed, on the authority of S***, who has done so much in the *Genealogist* and its predecessors to elucidate the Scotch families of the name, that the common pronunciation among the working classes is *Kerr*, and amongst the upper classes *Karr*, but that some time ago *Kerr* was common also with the educated, there being in these things some fashion, the monosyllabic *Forbes* supplanting the *Forbes* of a generation back. I still think my statement is theoretically right as to the causes of variations in pronunciation, and point out that if *Kerr* had anciently been the pronunciation, it would have given no trouble on the south side of the border. The ordinary southerner does not take *Kerr* and *Carr* to be the same name, and would pronounce them according to the *e* or the *a* without hesitation; yet the invariable tendency south of the Tweed was to change the spelling of "Kerr" into *Karr* or *Carr*. Is not MR. KERR misinformed when he says "the Duke of Roxburghe is the modern representative of the old border family of *Ker*, or *Kerr*, of Cessford"? The Earl of Home is, I believe, the heir-general of the old family. The Duke of Roxburghe represents the Cessford family of a later period, the Drummonds and Inneses having successively taken the name of their maternal ancestors. Is not the Marquess of Lothian the male representative of the old border family of *Ker*, or *Kerr*, of Cessford? Why is *Carus* the Latin form of *Carr*? C***.

Does MR. KERR think that the not uncommon name *Kier* has its origin in *Carr* or the many equivalents he gives? Certainly *Kier* is pronounced differently from *Kerr*, at least so far as the writer's experience is concerned. With regard to *Ker*, it may be pointed out that among the earliest records of the name is that of the *Kers* of *Kersland*, to which I suspect the quotation given refers. *Crawford*, in his *History of Renfrewshire*, mentions William de *Ker* (1292). Now this raises (of course) the question, which is by no means new, as to whether these early personal names spring from place-names or *vice versa*. It would be interesting to know the date on which the

name *Carr* (so spelt) or *Ker* first is found in England. In the Rowallan papers it is mentioned that one of the family married a Schaw of Hally, "predecessor to the House of Keirs." This was about 1298. There were lands in Scotland, if I err not, called *Cars*, and so spelt, about the year 1336, and, as before indicated, the lands of *Ker*. I do not think Mr. Commissioner *Kerr* would admit that the pronunciation of his name is *Car*. In whose possession is the inkhorn of Robert *Ker*, who figures so prominently with the Covenanting movement in the West of Scotland (1666)?

ALFRED CHAS. JONAS.

Swansea.

WRAY = UDALL (6th S. iv. 429; v. 31).—It may interest Mr. J. S. UDAL to be informed that the name of *Udall*, now spelt *Yewdall*, is very common in the two townships of Eccleshill and Idle, near Bradford. *Zachary Udall*, of Idle, had sentence of *premunire* passed upon him at a sessions held at Wakefield in 1661, for refusing to take the oath of allegiance. The same person gave the ground for a Friends' burial place, in which numerous members of the *Yewdall* family subsequently found their resting place. Consult *Cudworth's Round about Bradford*, p. 383.

CHARLES A. FEDERER.

Bradford.

"Too too" (6th S. iv. 266, 313; v. 36).—The repetition for emphasis is not uncommon among the earlier poets of the present century, thus:—

"Ask nought so heavenward, so too-too high."

Keats, *Endymion*, bk. iii.

"Who've made 'us youth' wait too-too long already."

Byron, *Don Juan*, canto i.

W. J. G.

"My wife and neighbors were to to sorry that I would neds go forth, thinking I would not return alive" ("The Examynacyone and Impresonmentt [1553] of Edward Vnderehyll," Harl. MS. 424, fol. 92). The phrase (used in the sense of *very*) was not at all uncommon in the sixteenth century. I have gathered from American tales that it is still in use in the United States.

HERMENTRUDE.

This expression is found much earlier than Spenser's time. Cf. N. Udall's translation of the *Apophtegmes of Erasmus*, 1542 (p. 98 of the reprint, 1877), "Where he seemed to manie folkes *toto muche* and *toto earnest* a philosopher," &c. Cf. also *Thersites* (? 1637), in Hazlitt's edition of Dodsley's *O. Eng. Plays*, i. 423:—

"It is *too-too*, mother, the pastime and good cheer
That we shall see and have, when that we come there."

F. C. BIRKBECK TERRY.

Cardiff.

A PARALLELISM: SWIFT AND T. ADAMS (6th S. iii. 508; v. 75).—Since sending my note, in the

course of reading I have met with another similar passage:—

"There is no man alone.....for indeed though in a Wilderness, a man is never alone, not only because he is with himself, and his own thoughts, but because he is with the Devil, who ever consorts with our solitude."—Sir T. Browne's *Religio Medici*, 1685, p. 41.

R. R.

Boston, Lincolnshire.

THE MUSEUM READING ROOM (6th S. v. 45, 70).—Sir Anthony Panizzi was undoubtedly acquainted with M. Delessert's plan for a circular library, for he not only possessed a copy of the book, but purchased it, as well as M. Delessert's modification of his project in 1838, for the British Museum in the year 1840. If, however, he had derived his idea of a circular reading room from M. Delessert, he would unquestionably have proposed it immediately, and not have deferred all action in the matter for twelve years, during which the need of additional accommodation for printed books was most urgent. Assuming, however, that he had it in his mind, the stroke of genius which converted M. Delessert's radiating book-cases into radiating tables for the accommodation of readers was none the less admirable. As indicated by Mr. NORGATE himself, M. Delessert's project was not one for a reading room, but for a library, of which a reading room would have formed a very subordinate feature. He would have crowded readers, staff, catalogues, and books of reference together under a cupola only 60 ft. in diameter, and sacrificed all the rest to the provision of space for the library—an object which he would have failed to effect after all, since, upon his own showing, his scheme would only have provided for the accessions of twenty-two years. Of the circular library he had thought much; and the circular reading room had not occurred to him. Neither is he entitled to, nor does he appear to claim, any credit for originating the plan of a circular library. He may not have heard of the Radcliffe Library at Oxford, but his frequent employment of the term *panoptique* shows that he was well acquainted with the advantages of the circular system of construction as expounded by Sir Samuel and Jeremy Bentham.

LOUIS FAGAN.

Reform Club.

"THE IMITATION OF CHRIST" (5th S. x. 388, 523; 6th S. v. 54).—As I put the question at first, perhaps I ought now to make this statement. I have a copy of what I believe to be the earliest edition of Worthington's translation. It is without name and frontispiece, but is identified by the preface, "London, Printed by R. Daniel, and are to be sold by John Clark, at Mercers Chappel in Cheap-side, 1657." Collation: 16 leaves, + pp. 1-342, + 5 leaves; eight leaves to a signature;

present size, 5½ in. by 3½. The preface seems to suggest that it is only an amended edition of previous English translations. W. C. B.

JOHN WORTHINGTON (6th S. v. 54, 78).—Short notices of Worthington appear in Chalmers's *Biographical Dictionary*, Darling's *Cyclopaedia Bibliographica*, Wood's *Athenae Oxonienses*, and other dictionaries. Part 1 vol. ii. of Dr. Worthington's *Diary and Correspondence* was published in 1855. There is a long review of the first volume in the *Gentleman's Magazine* for 1848, vol. xxix. p. 227.

ARTHUR MYNOTT.

"ROARER" (6th S. iv. 488; v. 34).—Nares, in his *Glossary, or Collection of Words, Phrases, Names, &c.*, states that it was the cant name for the bullying bucks of Ben Jonson's time. Like the mohocks of Addison's day, they delighted in annoying quiet people.

A "RERE-SUPPER" (6th S. iv. 488) was a late or second supper, taken when it was time to go to rest.

A "SCONCE" (6th S. iv. 488) was an ale-house or tavern at which a score had been run, and where one was afraid to go for fear of being dunned.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

WIFE SELLING (6th S. iii. 487, 512; iv. 133; v. 58).—The following brief account was taken down by me at the time, which was February, 1860. It relates to a village I know well in the North Riding:—

"The fine old English custom of selling one's wife was revived at — about a fortnight ago. Vendor and purchaser are both labourers; the former an old man, the latter middle-aged. The purchaser had long thought of making a bid, and at length decided that the act was proper and lawful. 'Well,' said he to John, groom to — of the Grange, 'I've thought of it, and I'm right sure I can buy her, by law.' 'But,' said John, 'our master' (— was at the Bar) 'says you can't.' 'Ah,' replied Hodge, 'your master's not seen much law lately; maybe he's never read the new Divorce Act!' John being thus silenced, Hodge went to the old man, and offered him eighteenpence for his wife, who is a good deal younger than her husband. The price was at once accepted; and the woman, who was quite willing to be sold, was handed over to her new master, and is now living with him as his wife. Such, however, is the influence of modern refinement, that the whole village are indignant, and have even burnt the pair in effigy on the green. Poor things!"

A. J. M.

"MAN PROPOSES, BUT GOD DISPOSES" (1st S. viii. 411, 552; ix. 87, 202, 384; 4th S. ix. 537; x. 95, 323, 401, 480; xi. 45; 5th S. x. 306, 436; xi. 206).—I have just (may I say?) "come across" a much earlier quotation of this saying, in bk. iii. of Orderici Vitalis *Ecclesiastica Historia*: "Sed sicut scriptum est, *Homo cogitat, Deus ordinat, evenit multò aliter quam sperabat.*" Ordericus

Vitalis was born "xiv Kal. Martii, anno Christi MLXXV."

ALPHONSE ESTOCLET.

St. Mary's College, Peckham

"THE WHOLE DUTY OF MAN," PUBLISHED BY JOHN EYRES, 1731 (5th S. viii. 389, 515; ix. 99, 176; 6th S. iv. 235; v. 52).—In addition to the above, I have an odd volume, containing:—

"*The Gentleman's Calling*, by the author of *The Whole Duty of Man* (1687), and *The Ladies' Calling*, in two parts, by the author of *The Whole Duty of Man*, fifth impression. 'At the Theatre in Oxford.' Published by Robt. Pawlett, Bible, in Chancery Lane. 1677."

G. H. H.

"DESS" (6th S. iv. 488).—I think that there can be little doubt that this word, as used in the North Riding of Yorkshire for a square-cut section of a hay-mow or a hay-stack, owes its origin to Scandinavian influence, and is derived not from *Du. tassen*, to gather, but from Icel. *des*, a hay-rick. What, however, is the origin of *canch*—a portion of a *dess*? In making up a "burden" of hay, *canches* are taken from the *dess* and placed one upon another until the requisite size is obtained. I give these uses of the words from my own observation.

F. C. BIRKBECK TERRY.

Cardiff.

A "TENDER" CAT (6th S. iv. 486).—On remarking to one of my servants some time ago that our white Tommy seemed to be always shedding his coat, he replied that the cat was evidently born late in the year, for all cats bdrn late in the year did so (at least here in Worcestershire). May not this be another peculiarity of a "tender" cat?

J. B. WILSON.

METHYL AND AMYL (6th S. iv. 488).—The word *amyl* is derived from the Greek *ἀμυλον*, "not ground at the mill," hence meaning "of the finest meal." Amyl was discovered by Frankland, and is a compound radicle, an oily liquid, boiling at 311°, consisting of ten parts of carbon and eleven of hydrogen.

Methyl was discovered separately by Frankland and by Kolbe in 1849. It is an inodorous gas, slightly heavier than air, compounded of hydrogen and carbon, and burning with a bluish flame. The name is derived from the Greek *μέθυ*, wine, and *ἄλη*, wood.

E. H. M.

Methyl was discovered by Mr. Philip Taylor (*Quarterly Journal of Science*, xiv. 436), and was named after the two Greek words for wine and wood, being a spirit formed by the destructive distillation of wood.

Amyl, from the Greek word for starch, was the name used by Berzelius, Gay Lussac, and other chemists of the earlier half of this century, for the compounds of starch with other bodies.

J. CARRICK MOORE.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 70).—

"The remembrance of a guest."

Wisdom of Solomon, v. 14, Angl. V. "Tanquam memoria hospitii unius diei prætereuntis," Vulg., v. 15.

E. A. D.

"Ah, Christ" &c.

Tennyson's *Maud*, xxvi. 3.

E. D.

Miscellaneous.

NOTES ON BOOKS, &c.

The Fall of the Monarchy of Charles I., 1637-1649. By S. R. Gardiner.—Vols. I. and II., 1637-1640. (Longmans & Co.)

It is scarcely necessary to do more than announce the appearance of the first pair of volumes of the fifth division of the great task which Mr. Gardiner has undertaken in order to ensure them a warm welcome from all historical students. And this is sure to be the case, not merely in grateful acknowledgment of the author's unrivalled position in the field he has marked out for himself of the diplomatic and constitutional history of the early Stuarts and the Commonwealth, but owing to the absorbing interest of the events recounted, extending from the ship-money case and the troubles in Scotland to the outbreak of the Civil War. The narrative runs as smoothly as can be desired, whilst the wealth of references at the bottom of each page shows that it is based on the best and most trustworthy original sources, a short notice of which is given in the preface. Where all is so good it is hard to pick out the plums. We may, however, draw special attention to the capital vignettes of the chiefs of the Puritans and Latitudinarians dashed off in the chapter concerned with the Romanizing attempts of the queen; to the eloquent and pathetic narrative of the trial of Strafford, whose aims Mr. Gardiner sets forth so clearly while pointing out their anachronism; and to the description of the last days of hesitation before the country was plunged into the horrors of war. The sketch of Hyde's constitutional views (ii. 428) is specially worth noting, and may be compared advantageously with those of the policy of Pym (ii. 7) and of Strafford (ii. 179). We must not forget to mention the coloured parliamentary map of England at the commencement of the second volume. It is meant to represent the local strength of each side, though its details would not be absolutely accurate at any given moment in the struggle. From this it is clear that the Parliament was most stoutly supported in central and southern England, the north and west going for the king. Mr. Gardiner in his preface expresses a hope that he may be spared to tell the tale of the days of Cromwell and Ireton, his ancestors. That his wish may be granted he may feel quite certain will be the desire of all his readers.

Religio Medici. By Sir Thomas Browne. Edited by W. A. Greenhill, M.D. Oxon. "Golden Treasury Series." (Macmillan & Co.)

THOMAS BROWNE, "the ecstatic knight of Norwich," was knighted by Charles II. at Oxford; but in tastes, sympathies, and tone of thought he belonged to the past generation. The lightness, the ease, the jests of the court of Charles II. were uncongenial to the philosopher, student, and poet, who expressed his contemplative devotion to the old beliefs with the gorgeous pedantry of a learned age. Wits and freethinkers were rapidly supplanting the accomplished gentlemen who enamelled "with pied flowers their thoughts of gold," and the enthusiastic students who garnered all antiquities

this remarkable publication, but we must needs express our high sense of the thoroughness with which Mr. Metcalfe has done his work, and of the importance of this new accession to our stock of authorities for the political and religious history of a period by no means rich in original sources.

Occasional Papers on Shakespeare: being the Second Part of "The Man and the Book." By C. M. Ingleby, LL.D. (Birmingham, Josiah Allen; London, Trübner & Co.)

It is seldom that a collection of occasional papers has value or importance greater than attaches to Dr. Ingleby's *Shakespeare: the Man and the Book*, of which the second and concluding instalment has appeared. A warm stickler for purity of text, and a keen opponent of those fanciful emendations which possess, apparently, an irresistible fascination for a certain class of mind, and to which the ripest Shakspearian scholars sometimes succumb, Dr. Ingleby has written one or two papers which are models of clearness, common sense, and insight. In "The Tongue of Shakespeare," which opens the volume, Dr. Ingleby's method is seen at its best. Some of the discoveries of meaning chronicled in it are not only satisfactory in themselves, but are proofs of extensive erudition. In the "Literary Career of a Shakespeare Forger" Ireland alone is dealt with, "respect for the living," as is ruefully observed, preventing any attempt to grapple with the "more recent and more skilful forgeries, which have been a source of corruption alike to the life and the works of Shakespeare during the present century." Paper the third, consisting of "Metrical Tests applied to Shakespeare," is a valuable and, as Dr. Ingleby says, splendid contribution to the volume by Mr. F. G. Fleay. This is the portion likely to cause most controversy, the author himself disclaiming his acceptance of all Mr. Fleay's conclusions. That no Shakspearian library will be without the completed book is, of course, to be assumed. It is pleasant to learn from the preface that further work of the same class is to be expected from the same source.

A Handbook in Outline of the Political History of England to 1881. Chronologically arranged by A. H. D. Acland and Cyril Ransome. (Rivingtons.)

THE scheme of this little book is excellent, and it is, on the whole, well carried out. The first part consists of the main facts of English political history arranged chronologically on the right-hand page, while on the opposite page are numerous valuable elucidatory notes and hints, and a few of the more prominent events of European and colonial history of that date. The second part consists of very useful outlines of the history of Parliament, the Church, Wales, Scotland, Ireland, Justice, and the Army, as well as of summaries of special periods, e.g., gradual union of England into one kingdom, struggle between the kings and the feudal nobility, York and Lancaster, Jacobites, Catholic Relief, Corn Laws, India. In appendices we have a list of great officials to the death of Anne, and admirable tables showing the numbers of the two Houses of Parliament at different periods, and various interesting details as to their composition, the historical list of constituencies being specially good. Though meant primarily for the higher forms in schools, it is a most useful compendium for any historical student, the numerous genealogies of great families scattered lavishly throughout the work throwing much light on what has been called "historical politics." We have not, however, been able to find any list of the original authorities for each period, the addition of which in a new edition is much to be desired.

Hypermnestra: a Græco-Egyptian Myth. By George Gladstone Turner. (Longmans & Co.)

MR. TURNER has chosen his subject well. Though classical, the story of *Hypermnestra* is not hackneyed, and in itself is a pure and pathetic tale of woman's love. He has also fully redeemed the pledge given in the motto on the title-page, and has avoided those peculiar faults which stain the pages of the classical revivalists of the nineteenth century. Some of Mr. Turner's descriptions of Argos and Egypt are pretty; there is pathos both in the reverie of Danaus after he has decreed the murder of his sons-in-law, and in the final meeting of *Hypermnestra* and *Lyncæus*; and in her appeal to his mercy for her father there is some dramatic power, though this last is marred by a doggerel chorus. On the other hand, throughout the poem we are tempted to exclaim, with Dangle, "Surely I have heard that line before," though it is rather the faults than the beauties of other poets which Mr. Turner imitates. We have Mr. Swinburne's affectations without his force and exquisite power of rhythm, and Mr. Morris's jarring rhymes without his glowing descriptions; while the *Lamia* and *Hyperion* of Keats haunt us in outward shadow, with the glory of life and soul gone from them.

THE February part of the *Magazine of Art* shows unmistakable signs of new blood in the management. Mr. Robert Louis Stevenson's essay on the little *Pilgrim's Progress* illustrated years ago by Miss Bagster is a contribution which can only be the outcome of fine editorial insight. The Nuremberg article is interesting and well illustrated; so also is the paper on Alnwick Castle. Besides these there is a notable "Note on Japanese Art," by W. E. H., as well as a timely and appreciative sketch of poor Hugh Robinson by Mr. F. Cundall. Excellent cuts of the "Boy with the Kite" and the "Piping Boy" accompany this latter paper.

THE February number of the *St. James's Magazine* contains much that is attractive; not the least interesting paper is that on the late Mr. Street, the architect.

WE have received vol. xvii. (1881) of *St. Bartholomew's Hospital Reports* (Smith, Elder & Co.).

It is with regret we announce the death, on Sunday last, at the age of fifty-seven, of the Rev. James Stormonth, the author of the *Etymological and Pronouncing Dictionary of the English Language*.

MR. E. B. NICHOLSON has been appointed by the Curators Librarian of the Bodleian, in succession to the late Rev. H. O. Coxé.

MESSRS. GRIFFITH & FARRAN will shortly issue a new and cheaper edition of *Every-day Life in our Public Schools*. The various papers have been revised and considerably extended.

Notices to Correspondents.

R. R. (Boston).—In our next number. There was a reason for the other appearing last week.

J. A. C. V.—With pleasure.

JOSEPH THOMPSON.—See "N. & Q.," 6th S. ii. 470.

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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CONTENTS.—N° 118.

- NOTES:**—Parochial Registers, 141—The Extinction of the Barony of Valoigne, 142—The Games of Chess and Tables, 143—Slavonic Mythology, 144—"Auld Robin Gray"—Roundels, 145—A Printer's Advertisement, 1742—"The Emancipation Oak"—The "Religio Medici"—The Channel Tunnel—The New English Dictionary, 146.
- QUERIES:**—Heywood MSS.—Inhabitants of Lichfield temp. William III., 146—Guido's "Aurora"—General O'Sullivan—W. Browne, Poet—A Statue at Brixton—Chimes at Nuremberg—"Hallaballoo"—147—W. Howison—An Old Seal—"Opist"—"A fortuitous concurrence of atoms"—Collegium Grammaticum—"Jubar"—Canadian Token or Medal—The Traditions of co. Dorset—Bishop White, 148—Office of Balliff—Elias Browne—Edward VI. and his Sisters—Capt. Gordon—Gen. Guest—"Manifest"—Hawes Family—Toads Worshipped by the Molossians—A Reference in Malone—Spenser and Gray's Heraldic Bearings—Authors Wanted, 149.
- REPLIES:**—Eushton Hall, Northants, 149—"Er" Pronounced "ar." 150—The Earliest Dated English Book-Plate, 151—Thomas Coutts's Marriage—"Bred and born"—Parkinson, the Botanist, 152—Ghosts in New Zealand—Protestant Indulgences, 153—"Buscock"—"Catholicon Anglicum"—"Dido—An unknown Tudor, 154—Candlemas Day—"Danothy Hall"—Christmas Cards—Motto for a Drinking Cup—Surrey Proverb—Guernsey Folk-lore, 155—Bessels, co. Berks—Lisle=Whitaker—Hearth Money, &c.—"Wonder"—Punishment for High Treason, temp. O. Cromwell, 156—Hamlet Marshall—Chiswick—"Boah"—"Sepulchre in Churches—The Two H. Hallywells—Maggoty Johnson, 157—"Sata"—Liverpool Gentleman, &c.—Second Sight—"Belfry," 158—The Vicar of Baddow—Junius Queries—"Nouvelles d'Angleterre"—Buried Alive, &c.—A "Christening Sheet," 159—Authors Wanted, 160.
- NOTES ON BOOKS:**—Glasscock's "Records of St Michael's Parish Church, Bishop's Stortford"—Scharf's "Catalogue of the National Portrait Gallery."

Notes.

PAROCHIAL REGISTERS.

Having been engaged at times for the past fifteen months in looking through parochial registers for genealogical purposes, I have, like every one else of the same experience, come to the conclusion that the invaluable matter contained in them ought, without further loss of time, to be put beyond the reach of destruction by fire, malice, carelessness, or any other enemy, besides being made more available for general use. Like many others, I have also cogitated on a feasible and ready means for making a good start in editing and printing these manuscripts, believing that if once a good and general start be made, the end so ardently longed for will not be far off. As the result, I venture to suggest a scheme which I believe would be popular and commercially successful, two great elements towards a satisfactory solution of the problem. My idea is to enlist the valuable services of the local press. The success of the *Gloucestershire Notes and Queries* and other kindred enterprises, such as the Rev. J. H. Stanning's publication of the Leigh registers in the parish magazine, have suggested this to me. I will, if I may so far trespass on your valuable space, touch on some of the various pros and cons attendant on such an

idea, in the hope that your more experienced and learned readers may make such suggestions as may perfect the scheme and put it in operation if it should be considered at all practicable.

There is first the consent of the custodians of these documents to be obtained. In some few instances this might be denied, but they would be very few, for a general appreciation of their value exists, and most of the clergy would be only too glad to know that the contents of their registers were put beyond the possibility of extinction.* Some might object that by thus throwing them open they would diminish their fees; but a little reflection will show that they would be bringing to light entries for which search may have been made for years, and that the bringing them to light would increase rather than diminish the fees, for many would be only too thankful to know of such entries in order to get certified copies. Some would, perhaps, object on the score that it would give annoyance to their parishioners, by exciting the impertinent curiosity of their neighbours in the by-gones of their families. I think it might be conceded that the publication should not extend to a later date than 1800, and that all entries particularized by "filii populi" and the like should be shorn of these comments; such precautions would, no doubt, remove any reasonable objections.

Next we have to enlist the proprietors of the papers themselves. I think it can be readily demonstrated that such an addition to their contents could not fail to increase their circulation; it would, I imagine, induce many, both rich and poor, to subscribe who would not otherwise do so, for the sake of obtaining information so interesting and valuable of the past history of their families. Many living at a distance, whether in England, America, or the colonies, would be grateful and very ready to subscribe to a publication that would enable them (especially those founding families in a new country) to treasure up and lay by for their posterity such interesting and valuable mementoes of their connexion with and descent from the mother country. Public libraries, archaeological societies, and private individuals at home and abroad (in America particularly), would, no doubt, subscribe to a reprint of the same in a portable form; and here it might be suggested that all reprints should be of a uniform size, for binding several such together and for the greater convenience of libraries. The publishers would soon see the advantage of making use of such a medium as your own to let it be generally known to those who might be interested in their particular parish that such a

* I have found every facility afforded me, with all courtesy, by the clergy to whom I have applied for permission to search; and this encourages one to feel that they would assist as much as lay in their power.

work was in progress; and, on the other hand, the information would be valuable to your readers.

It may next be asked, Who is to transcribe the matter from the registers? for if this is an expensive or difficult item it will at once bar the project. I do not think I can do better than quote some sentences from the interesting paper in the *Church Quarterly Review* for April, 1880, on "The Past and Future of Parish Registers":—

"The duty of copying the earlier registers should only be entrusted to those who are conversant with the crabbed and obscure writing of their ancestors. Fortunately for literature, there is hardly a district in England, however remote from the central seats of learning, or however destitute of natural attraction, which does not contain some industrious antiquary, compelled by birth or some other accident to live within its borders. To these gentlemen the labour could be assigned with absolute safety. Their sympathies are already enlisted in the cause, and they would enter upon it with every determination to bring it to a successful end. Nor would the undertaking be attended with any serious expense to the nation. Antiquaries are not persons keenly possessed with the desire of accumulating or spending money. Their pleasure lies in their occupation," &c.

I believe this is perfectly true, and that not much difficulty would be met with on this point. It would often be only in the earlier portions of the registers that one skilled in old writings would be required. Frequently the incumbent himself would be willing and competent to supply copy, and in many cases the editor of the paper would take sufficient interest in it and have sufficient knowledge for the purpose. Indeed, it is from the very accessibility and the cheapness with which copy may be obtained, combined with an increased circulation, that I venture to think it may be made *commercially* a success. Where a competent antiquary can be found, who, for love of the work or but little beyond, will do the editing, he could, from his general antiquarian knowledge of the district, make it more interesting, by supplementing the bare record from the registers with little notes and anecdotes of the people and events to be found therein; but the getting the mere matter published in an accurate form is the first consideration.

It may be said that even if every town that sports its own paper were to take up and print its records it would still leave the greater portion of the country untouched. True; but by taking all the larger towns you take all the most voluminous registers; besides which, when the chief town has put its records in print, there will be the surrounding villages—which are mutually interested in each other, the town, and its paper—to gather in, and it may be a point with some long-headed editors to publish several registers concurrently, so as to enlist as wide a field of sympathy as possible. But even if the principal towns only took it up one would hope that the impetus thereby given and the interest excited would render it easy, or

even imperative, for the Government to complete the task.

By way of putting this into practical form I would suggest that the Harleian Society, or even a society formed for the purpose, should draw up a short clear statement, showing the desirability and feasibility of such a project, with definite instructions and suggestions for carrying it out, and that a copy of this leaflet should be sent to every known antiquary (subscribers to *Archæological Transactions*, &c.), incumbent, and newspaper in England—for in some places it might be the antiquary, in others the newspaper, or perhaps the person who would be sufficiently interested to take the initiative in the movement. The society that issues the programme might be ready with advice, suggestions, and examples to send to those asking for help, and all antiquaries willing to assist in transcribing, either for love or a small fee, might be asked to communicate their names and addresses* to headquarters, with a view to handing them on to such papers as might not know of any one in their locality willing and able to do such work. I desire to initiate such a scheme in a parish in which I am interested, but before doing so should be glad to see what may be said of the idea, and should be glad of any practical suggestions through the medium of "N. & Q."

J. EDWARD K. CUTTS.

[Several papers on the subject of the publication of church registers have, within a comparatively recent period, appeared in "N. & Q." See 5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 152; x. 470, 498, 516; xi. 88, 326, 377; 6th S. i. 372, 460; ii. p. 238.]

THE EXTINCTION OF THE BARONY OF VALOIGNS.

Being greatly interested in all that relates to the history of the once powerful family of Valoigns, I, like Mr. BAIN (*ante*, p. 61), was much gratified by the perusal of Mr. Vincent's paper in the *Genealogist*, which lays bare a serious misrepresentation in the *Memorials of the Scotts of Scott's Hall*. I am the more pleased, inasmuch as, by printing hereunder the record of an important early suit which I happen to have noted, I am able to furnish very material information—information, moreover, that satisfactorily explains for all time the precise manner in which this ancient barony lapsed. The suit in question was heard before the Justices Itinerant, William de Raleigh

* It has often occurred to me whether a list of *working* antiquaries might not be a valuable addition to such a publication as "N. & Q." One often wants a reference to a library, inscriptions, registers, &c., at a distance, and a local antiquary would frequently supply the information at a less cost than the railway fare would be to go oneself, to say nothing of the time involved. *Science Gossip* publishes such a list of naturalists, with the speciality of each.

and his fellows, in Michaelmas term 18-19 Henry III.,* and the text runs as follows:—

“Assisa venit recogn. ei Cristiana de Mandeville, soror Walteri filii Roberti, fuit seisita de dominio suo ut de feodo de sepias viginti et quatuor aeris terre, cum pertinenciis, in Dersingham die etc., et si etc.; et si idem Walterus sit propinquior heres etc.; vnde Henricus de Bailloil' et Lora vxor ejus et alii etc., et infra tenent etc.

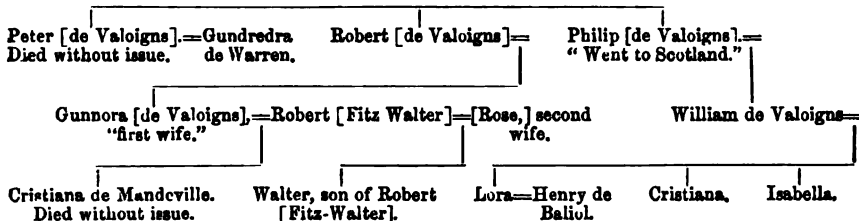
“Et Henricus et omnes alii veniunt, per attorney suos, et dicunt quod assisa non debet inde fieri; quia bene concedunt quod predicta Cristiana obiit sic seisita de predicta terra, set idem Walterus non fuit frater predictae Cristiane nisi ex parte patris, et terra illa descendit eidem Cristiane ex parte Gunnore matris sue; et dicunt quod vxores sue sunt heredes predictae Cristiane hac ratione: quia tres fratres fuerunt, scilicet, Petrus, Robertus, Philippus, ex parte patris et matris. Et predictus Petrus terram illam tenuit, et obiit sine herede de se; et habuit quandam vxorem Gundredam de Waranna, que terram illam tenuit tota vita sua nomine dotis. De predicto Roberto exiuit quedam Gunnora, mater predictae Cristiane, que Cristiana obiit sine herede de se. Et Philippus tercius frater adiit Scociam; et ibi genuit quandam Willclmum le Valoynes, qui fuit heres suus;

et de quo exierunt vxores predictorum Henrici et aliorum. Et quia predicta Cristiana obiit sine herede de corpore suo; dicunt quod ipsi sunt propinquiores heredes ipsius Cristiane, et non predictus Walterus, qui non est frater ejus nisi ex parte patris, de quo hereditas illa non descendit; et petunt iudicium.

“Postea, coram Domino Rege apud Westmonasterium, factum est iudicium:—

“Quia predicta terra descendit eidem Cristiane de predicto Roberto suo suo, ex parte matris, et iste Walterus est frater ipsius Cristiane tantum ex parte patris ex altera vxore, qui nichil clamare potuit in terra illa nisi ratione predictae Gundrede [sic, but read “Gunnore,” see above] vxoris sue prime; et quia predictae Lora, Cristiana et Isabella exierunt de predicto Philippo, tercius fratre ipsius Roberti aui predictae Cristiane, et ideo (sunt) propinquiores heredes; consideratum est, quod predicti Henricus et Lora et alii teneant in pace; et quod ipse Walterus nichil capi(at) per assisam, et sit in misericordia etc.”

The genealogical information afforded by the above may be briefly summed up in pedigree fashion as follows:—



The three Valoigns coheireses were, therefore, as now shown, really the grand-daughters of the great-uncle of Cristiana de Mandeville—the said great-uncle being indubitably the quondam Chamberlain of Scotland—and their father (William de Valoigns, son of Philip) it doubtless is of whom the *Chronicle of Melrose* relates that the pious monks upon his death in 1219 took his body and laid it in their church, next to the sepulchre of his father.

JAMES GREENSTREET.

THE GAMES OF CHESS AND TABLES.

I have lately come across a paragraph on the above games which I have not seen quoted before, and which may help to elucidate the birthplace of the game of chess; the game of tables I had not heard of before, and shall be glad to hear what it is like. In “N. & Q.,” 3rd S. xi. 389, I drew attention to what I considered a game of chess as played by the Egyptians, but which Sir Gardner Wilkinson asserts is a game of draughts. H. P. D., in the above volume, p. 390, quoting Sir W. Jones and Gibbon, says, “The game was invented in Hindustan and imported into Persia in the sixth century.”

* “*ss. Rotulus de Placitis que sequebantur dominum Regem coram W. de Ralegh' annis Regis Henrici filii Regis Johannis octauodecimo incipientes nonodecimo.*”

The writer I am about to quote inclines to the Indian theory for its origin, and at the same time he says that some affirm that it was invented at Babylon. He says:—

“In this King's time [Kefere Anuxiron 31 King of Persia] were brought out of India into Persia two very famous Books of Philosophy, the one called *Kelilah* and the other *Wademana* and the game of Chess, which the Indians sent to the Persians to represent the uncertainty and mutability of this life which is a continual warfare, and therefore being in perpetual strife, every man ought to be directed by Providence and Knowledge. To this Mirkond says, the Persians answered, sending them in return the Game of Tables and declaring that tho' Wisdom and Providence were requisites for the well ordering of Life, yet there must be some Assistance of Fortune, as they might perceive by that game. Both Indians and Persians use Chess and Tables very much, and many of them understand those games to perfection. Tho' I know how many several opinions there are concerning the first invention of Chess, I should think it no presumption to say it was found out in those parts, for besides other reasons I have for it, one is, that in most places where the same is used they retain the same names the Persians give the several pieces, or at least not much altered, calling the King *Scha* and the Queen *Wazir*, being the next person to the Sovereign; the Bishop *FU*, that is Elephant; the Knight *Alp* or *Faras*, that is a Horse; the Pawn *Peada*, signifying a foot soldier; what we call Check they name *Scha*, which is as it were giving notice to the King, and for Check Mate they say *Schamase*, importing in their language, the King is dead. Now whereas some affirm that the game of Chess, by the

Persians called *Schatraak*, that is the King's game or Diversion, was invented at Babylon, it is very reasonable to believe that we had it from the Persians, Babylon having been often and for a long time subject to Persia, and so near to it."—*History of Persia*, by Capt. John Stevens, pp. 178-9, London, 1715.

In the *Histoire de l'Art Egyptien*, edited by M. P. d'Avennes, there is a plate containing "Fragments de Papyrus Satiriques," taken from Musée de Turin and Musée de Londres. On the smaller fragment is figured an antelope-like looking animal and a lion; they are seated at a table playing a game, probably chess; the pieces before the lion on the board are flat or nail-headed with broad base; there are four of them on the board, the fifth he holds in his paw. The antelope-like animal seated at the other end of the table or board has four pieces in front of him, three of which are arrow-headed, the fourth is shaped like a ninepin or little doll, and one he holds in his foot. The various animals represented on these fragments, some playing musical instruments and others engaged in various ways, are most grotesque, and remind one of the comic papers of our own day; indeed, they would seem to have been the *Punch* of the period.

EDWARD PARFITT.

Exeter.

SLAVONIC MYTHOLOGY.

As the subject of Slavonic mythology is more and more recognized as of interest and importance in illustrating the beliefs of the ancient Aryan populations of Europe, the following alphabetical list of Prof. Bandtkie' (translated from his *Dzieja Krolestwa Polskiego*), which I believe has not yet appeared in English, may interest some of your readers. Perhaps recent researches may have thrown more light on our knowledge of the myths gathering around these personages of the Slavonic Olympus.

List of Slavonic Pagan Deities.

1. Bies, a spirit, generally evil. In Ruthenia now used for the devil.
2. Czart, the black god, or any evil spirit.
3. Cudo Morskie.
4. Czur, the Deus Terminus of Russia.
5. Dazba.
6. Dawori, in Dalmatia.
7. Did, Dido, Greek Anteros. Probably an Indian deity.
8. Domowe Duchy, the Slavonic "brownies," still believed in. *Vide* Mr. Naaké's *Slavonic Fairy Tales*.
9. Dubynia, a giant bearing an oak (*dab*, an oak).
10. Gerowit or Herowit.
11. Gorinia, a giant who threw mountains; a Slavonic Titan.
12. Jara, a Dalmatian deity.

13. Ipa, a deity in Prylwie'.
14. Kaszczey, a sort of spectre.
15. Korsza, a deity of Kijow, thought by some to be a Slavonic Bacchus, by others Æsculapius.
16. Kikimor or Mora (the spirit of the nightmare?).
17. Kupalo (†).
18. Lada, mother of Lela and Polela; the goddess of beauty, the Slavonic Venus.
19. Liada, a sort of Slavonic Mars. Qy. Is not the resemblance of the two names Lada and Liada a sign of the Aryan myth represented by the union of Mars and Venus in Greek legends?
20. Lel or Polel, a mountain deity who had a temple in Lysey Gorey (near Cracow).
21. Makosz, a Ruthenian deity.
22. Marzanna, a spring deity.
23. Nemisa, the deity of vengeance. Qy. Nemesis?
24. Niia, the Slavonic Pluto, spirit of the lower regions.
25. Opora, the deity of autumn.
26. Perun or Piorun, the Slavonic Thor, the thunder god (the Indra of the Hindus). Among the Prussians he was called Perkunos.
27. Piko, a Dalmatian divinity.
28. Piia, a lion-like spirit.
29. Porewit, a Pomeranian divinity.
30. Poswist or Pogwizd, the storm god. He is still spoken of by the peasantry around Cracow as a personification of the storm. Some of the storm myths of the Slavonians are like those of the Celts.
31. Przypegala. Only mentioned by Archbishop Adelgot in 1110.
32. Radegast, the chief divinity of Retra.
33. Rugiewit, worshipped at Karanza.
34. Rusialki, the Slavonic dryads, still feared by some of the peasantry in remote villages.
35. Swiatowit, much honoured in Bohemia. He had four heads.
36. Siwa, seems to have been adopted from India; a man with a bird on his head.
37. Stryba, the wind god; a sort of Slavonic Æolus.
38. Swatibor, possibly called from the holy forest.
39. Thor, adopted from the Swedes.
40. Tryglaw, "the three-headed," a Pomeranian god.
41. Uslad (=the sweetener), the spirit of hospitality.
42. Woda. Possibly Odin, adopted from the Scandinavians.
43. Wily, the nymphs, still sung of in Dalmatia and Servia. *Vide* Naaké's *Slavonic Fairy Tales*.
44. Wicher, the whirlwind god.
45. Wolos, the god of oxen. Qy. Had the Ninevite bulls anything to do with an ox deity?
46. Wilkolek. In Bohemia possibly the werewolf.

47. Zibog, at Prylwić.
48. Zolotaja Baba, "the golden old woman."

The chief deities of Lithuania appear to have been—

1. Okopirnos, the deity of heaven and earth.
2. Swaitessix, the deity of light.
3. Auschlavis, the deity of disease and health (*Æsculapius*).
4. Atrympos, the deity of lakes and pools.
5. Protrympos, the deity of rivers.
6. Gardoitis, the deity of ships and fishing.
7. Pergrubios, the deity of the vegetable world.
8. Pilwitos, the deity of riches.
9. Perkunos, the deity of thunder and lightning.
10. Poklus, the deity of the lower regions.

I hope these notices may be of interest to mythologists. W. S. LACH-SZYRMA.

"AULD ROBIN GRAY."—*Temple Bar*, in its February number, has an interesting article on "The Authoress of *Auld Robin Gray*." There was an old controversy as to the origin of this quaint, pathetic ballad, but it was completely set at rest as to the words, which were clearly proved to have been written by Lady Anne Lindsay, of the house of Balcarres. But the strange part of the controversy consisted in the utter confusion between the origin of the words and the origin of the music. The magazine writer has used an appropriate term in the word "authoress" as applied to the writer of the words, but as to the music leaves the matter in "confusion worse confounded." Witness the following sentences:—

"A simple ballad, which has retained unprecedented popularity for more than one hundred years, &c. Its authorship, first attributed to David Rizzio, was long a problem for the Scottish Society of Antiquaries, &c. One day a fancy took her [Lady Anne] to write new words to a Scottish air which Sophy Johnstone used to sing, the old ones being unsuited to its plaintive beauty, &c., while *Auld Robin Gray* was achieving a world-wide reputation," &c.

Out of this heap of ambiguity we deduce the following. There was an old ballad extremely popular in Scotland and afterwards elsewhere, the words or the music of which, or both of them, were once absurdly attributed to an Italian. Lady Anne Lindsay, finding the old words of this ballad unworthy of the plaintive melody to which they had previously been sung, composed fresh words to the already well-known song, and *Auld Robin Gray* achieved a world-wide reputation. We can now extract the pith of the matter according to the magazine, viz., that Lady Anne wrote new words to an old Scotch tune, and that the two combined formed the renowned *Auld Robin Gray* of world-wide reputation. But, unfortunately, the conclusion is a false one! Lady Anne undoubtedly wrote the words, but the tune which made her simple and pathetic words popular throughout the

world, and which, sung as I have heard it sung by Miss Stephens above half a century ago, brought tears into the eyes of the audience, was composed by the Rev. Henry Leeva, of Wrington, Somersetshire, which fact is stated on the tablet to his memory in Wrington Church. M. H. R.

ROUNDELS.—I have a perfect set of roundels, made of thin beech wood, said to be of the time of Henry VIII. All but one are in good condition, with the exception of a few worm-holes. Part of the original box also remains. The front of each, as usual, is elaborately ornamented in gold, green, brown, red, and white. They bear the following inscriptions:—

1. After all worldlie paine and labor
Die y^a shalt in love and favor
And by the grace of God Almighty
In heaven to have a place full bright.
2. If y^a bee yong than marie not yett
If thou bee old, thou hast more witt
For yong men's wives will not bee taught
And old men's wives bee good for nought.
3. Thou hast a shrew to thi good man
Perhaps an unthrift too what than
Keepe him so long as hee can live
And att his end his passing give.
4. Il shrewe his heart that married mee
My wife and I can never agree
A Knavish Queane by Ihs I swear
The goodman's breech shee thinks to weare.
5. Receive thi hap as fortune sendeth
But God it is that fortune lendeth
Wherefore if thou a shrew hast got
Thinke with thiself it is this lot.
6. If that a bachel-ler thou bee
Keep thou so still be ruled by me
Least that repentance all too late
Reward thee with a broken pate.
7. Aske thou y^a wife if shee can tell
Whether y^a in marriagee hast sped well
And let her speake as shee doth know
For twentie ponds shee will say no.
8. Take up y^a fortune with good happ
With riches y^a doost fill y^a lapp
Yett lesse were better for y^a store
This quietness would bee the more.
9. Thou art the happiest man alive
For everie thing dooth make y^a thrive
Yett make y^a wife y^a maister bee
Wherefore take thrift & all for mee.
10. Though hungrie meals bee put in pott
Yett conscience cleane kept without spott
Dooth keep y^a corps in quiet rest
Than hee that thousands hath in chest.
11. Y^a sire is good in word and dede
Whie mistrust yee of yee have dede
As himselfe hee loveth his wife
Never to chang during his life.
12. And he that reads this verse even now
May happ to have a lowring sow
Whose looks are nothing like so badd
As is her tonge to make him madd.

It would be well to publish all the mottoes of the sets of roundels which are known. J. C. J.

A **PRINTER'S ADVERTISEMENT, 1742.**—The following announcement, engraved on copper-plate, and pasted inside the cover of an octavo volume, of which it occupies the entire space, may appear to merit preservation :—

"THOMAS ALLEN
Rowling Press Printer
at Palladio's Head, Middle-Row,
Holborn,
Prints
All Manner of Copper Plates,
As Mapps, Booksellers & Stationers Work,
Tickets for Balls, Plays, Funerals, &c.,
Shop Bills, Bills of Parcells,
Hat Marks, Wigg Marks, & Tobacco Marks,
At Reasonable Rates."

The volume in which I find this document is entitled :—

"The First Book of Andrea Palladio's Architecture. Treating of the Five Orders; and what is most necessary in Building. Correctly drawn from his Original Work, publish'd by himself at Venice, Anno 1570, and accurately engraved by I. Ware. MDCCLXIIII."

By way of frontispiece to this pretty volume is a charming head of Palladio within a border of wreaths and ribbons, well engraved by J. Ware from a design by W. Kent.

WILLIAM BATES, B.A.

Birmingham.

"THE EMANCIPATION OAK."—Situated in one of the most pleasant spots of Holwood Park, Kent, once the residence of William Pitt the younger, is a very old oak tree, called "The Emancipation Oak," under which a stone seat has been erected by Lord Stanhope, bearing the following inscription, said to have been copied from Wilberforce's diary, 1788 :—

"At length I well remember, after a conversation with Mr. Pitt, in the open air, at the right of an old tree at Holwood, just above the steep descent into the vale of Keston, I resolved to give notice on a fit occasion in the House of Commons of my intention to bring forward the abolition of the slave trade."

This incident in Wilberforce's life, taking place near this old tree, is of sufficient interest for a place in the columns of "N. & Q."

ARTHUR MYNOTT.

THE "RELIGIO MEDICI."—Dr. Greenhill, in his learned edition of Browne's *Religio Medici*, has omitted one edition in his bibliography. It will be BB of his list, p. xliii. The title-page runs, "*Religio Medici, Hydrisotapha, and the Letter to a Friend.* By Sir Thomas Browne, Knt., with an Introduction and Notes by J. W. Willis Bund, M.A., LL.B. London, Sampson Low, Marston, Low & Searle. 1874." W. G. BLACK.
Glasgow.

IS THE CHANNEL TUNNEL DANGER ONLY ONE OF MILITARY INVASION?—The following paragraph, extracted from that pleasing, though now very venerable, tale, *The Vicar of Wakefield*, seems to

claim a somewhat curious significance at the present moment :—

"It is a proverb abroad, that if a bridge were built across the sea, all the ladies of the continent would come over to take pattern from ours: for there are no such wives in Europe as our own."

C. BLAIR.

THE NEW ENGLISH DICTIONARY OF THE PHILOLOGICAL SOCIETY.—Quotations (with exact reference) wanted (6): send to the editor, Dr. Murray, Mill Hill, N.W. A. Instances of any date of amorphism, amortify, ampeledeous, ampelegraphy, ampelotherapy, amphibial, amphibologically, amphicarpous, amphicurious, amphigean, amphigenous, amphilogism, amphilogy, amphipneust, amphismile, amphistylic, amphitoky, amphoral, amphoric, amphotheric, amplexatile, amplificate, amplivagant, amplivagous, ampullar, amputator, ampute, amuletic, amurcous, amurcousity. B. Quotations before the date annexed for amceba, 1855; amcebiform, amcebold, 1867; amomous, 1683; amorphous, 1800; amortisable, 1880; amount, sb. 1750; amovible, 1851; amphibian, 1835; amphibolic (rhet.), 1873; amphichroitic, 1878; amphigoric, 1869; ampliative, 1852; amplitude, 1575; amputate, 1800; run amuck, 1687; amusee, 1840; amusement, 1700. C. Quotations after the date annexed for amomous, 1683; amorosity, 1677; amornings, 1636; amorphy, 1704; amotine, 1578; amoval, 1700; amovement, 1650; ampars, 1598; amplect, 1612; amplexation, 1650; amusette, 1776.

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.

REV. O. HEYWOOD'S MSS.—A gentleman near Manchester having favoured me with six short MSS. by Mr. Heywood, I ask the assistance of your readers who may know the whereabouts of any other originals or copies before committing the final volume to the press. The register at the Congregational Memorial Hall, diaries, &c., from Messrs. Roberts, I. Heywood, and Stamford Raffles are safely to hand. Thoresby and Hunter made extracts; what has become of these? I know of one volume by Thoresby in the British Museum. J. HORSFALL TURNER.
Idel, Leeds.

INHABITANTS OF LICHFIELD TEMP. WILLIAM III.: JOHNSON FAMILY.—In the Harl. MS. 7022 is "An Abstract of the Names of the Inhabitants of the City and County of Lichfield." The Harleian *Catalogue* supposes this list to have been made "probably in the early part of Queen Anne's reign. In

sheet 6, describing Sadler's Row, Market Street, where the Johnsons lived, we find 'Michael Johnson, Bachelor, 36 years.' Dr. Johnson was born in 1709. Supposing his father therefore to have been married in 1707 or 8,* this must have been previous to that time, but probably not long, as he then had an apprentice who is also noticed. This nearly fixes the date of the list."

An exact copy of the entry here referred to is worth preserving in "N. & Q." It is as follows:—

"Michael Johnson, Bachelor, 36 years . 00 0i 00.
Andrew Johnson, Widd', 32.
Symon Martin, App', 16.
Ann Deakin, Serv', 27."

Andrew Johnson, it may be mentioned, was Michael's brother. Now as Michael Johnson was born (according to his M.I. at Lichfield) in 1656, the date of this document must be about 1692.† For what purpose was this list drawn up? It would appear to be a sort of subsidy roll; but why was it necessary to record the age of each individual? I should mention that to the name of every person described as a bachelor the sum of one shilling is attached. H. S. G.

GUIDO'S "AURORA."—

"Quadrijugis invectus equis Sol aureus exit
Cui septem variis circumstant vestibus Horae.
Lucifer anteolat. Rapidi fuge Lampada Solis
Aurora umbrarum victrix ne victa recedas."

Although the authorship of the lines on Raphael Morghen's print of Guido's "Aurora" has been twice the subject of queries in "N. & Q." (1st S. ii. 391; iii. 287; 4th S. xii. 447, 521), they have failed to procure a satisfactory reply. Will you kindly permit me to repeat the inquiry, Whence are the above lines taken? R. D.

GENERAL O'SULLIVAN.—Can any of your readers give the date and place of death of General O'Sullivan, who was adjutant and quartermaster-general to the Young Pretender at Culloden, and afterwards shared his wanderings in the Hebrides; also, any information respecting his life and career after his escape to France? A man of his distinguished military talents—talents which caused him to be selected for that post—and who is referred to with such personal regard in the correspondence between Charles Edward and his father, should not drop so entirely out of history as he seems to have done. S. C.

WILLIAM BROWNE, OF TAVISTOCK, POET, AND AUTHOR OF "BRITANNIA'S PASTORALS," &c.—I shall feel much indebted to any reader of "N. & Q." for information respecting the family of the above. I believe Sir Thomas Browne, Treasurer of the

* Michael Johnson and Sarah Ford were married at Packwood, co. Warwick, June 19, 1706. She was the daughter of Cornelius Ford, of Kingsnorton, co. Worc., where she was bapt. April 6, 1669.

† Sir John Floyer, Knt., who dwelt in St. John's Street, was aged forty-two. He was bapt. in 1649.

Household to Henry VI., and Sheriff of Kent in 1444 and 1460, married Eleanor, daughter and sole heir of Sir Thomas Fitz Alan, of Beechworth Castle, and brother to John, Earl of Arundel, and left, with other issue, William Browne, whose son removed to Tavistock. Was this son the poet?

WM. U. S. GLANVILLE-RICHARDS.

Windlesham, Surrey.

A STATUE AT BRIXTON.—At the north-eastern corner or angle formed by the junction of Effra Road and Water Lane, Brixton, in front of the "George Canning" public-house, is a mutilated stone statue on a pedestal. This statue represents a draped classical figure, and is said to be a genuine antique, although the "oldest inhabitant" asserts that it merely portrays George Canning, tog-clad. Amongst the "improvements" which have been going on in the locality this statue has had a narrow chance of being improved away, but popular feeling has been decidedly in favour of its retention, notwithstanding its mutilated condition and the fact that the pedestal is generally covered with placards. The landlord of the "George Canning" informed me that the statue in question was originally intended to represent Diogenes in search of an honest man, and that when perfect one of the hands purported to bear a lantern. The notices of Brixton in the county and parochial histories (including Thornbury and Walford's *London*) are most meagre, and it is hopeless to expect to find in them any allusion to this statue, which must have a history. There was a Roman causeway not far off, along Brixton Hill and Brixton Rise; query, have any remains of Roman art ever been discovered there? Can any of your correspondents clear up the mystery of this statue?

T. G. RIDGWAY.

CHIMES AT NUREMBERG.—Some sensitive people are complaining, in the papers of the day, of the noise made by the church bells. Whilst reading Dr. Burney's *History of Music* I met with the following passage (vol. iii. pp. 254, 255):

"At Lansperg the same author tells us that 'the town clock, like many others in this country, struck quarters, et dict-on que celui de Nurembergh sonne les minutes.' This is likewise an early proof of chimes in Bavaria, whence they are said to be brought into the Low Countries."

Dr. Burney cites as his authority "Montague, *Journ. d'un Voyage*," and adds that Montague travelled in Germany in 1580. Can any modern visitor to Nuremberg tell us whether the chimes are guilty of such terrible iteration nowadays? If so, our newspaper complainants would scarcely find that venerable city an earthly paradise.

W. SPARROW SIMPSON.

"HALLABALLOO."—Can any one assist me to a root for *hallabaloo*, or even for *halloo*, with which word it must be connected? We have in Sanskrit

halal, a noise, and in Hebrew *halol*, with a somewhat similar meaning; yet it is not clear how or when such words came to be popularly used in the English language. W. E. MARSHALL.

WILLIAM HOWISON.—This writer was a friend of Lockhart's, and is mentioned in terms of commendation in the *Life of Scott*. Any particulars concerning himself and his belongings will be welcome to C. M. I. Athenæum Club.

AN OLD SEAL.—Can any of your readers inform me as to the origin of an oval seal with the Virgin and Child under a Gothic canopy and in a compartment below a kneeling figure? Round the border is the motto, in old English letters, SIGILLU' PREBENDARU' DE BULIDON. It is used by Giggleswick School, Yorks (founded by Edward VI.), but does not seem to have any connexion with it. J. J. B.

"OPIET": FOR THE PHILOLOGICAL SOCIETY'S NEW DICTIONARY.—In Holland's translation of Pliny's *Nat. Hist.* (ed. 1634) occur the following:

"The Opiets or Wich-Hazels are sown of seed after the same manner as Elme: in like sort also are they to be removed & transplanted out of their nource-plots, as if they were wild, drawn from the very Forresta."—Vol. i. p. 512.

"Touching the tree (in manner of an Opiet or Poplar) called Rumbotinus, I haue described it in my treatise of Hortyards and Treeplots."—Vol. ii. p. 205.

Can any one give me or refer me to any information about an opiet? W. J. LÖWENBERG. Bury, Lancashire.

"A FORTUITOUS CONCOURSE OF ATOMS."—This phrase occurs in the preface to "*Marcus Minucius Felix his Octavius: or, A Vindication of Christianity against Paganism*." Made English. London, Printed, and are to be sold by John Whitlock near Stationer's Hall. 1695." 12mo. Can an earlier instance of it be noted? C. D.

COLLEGIUM GRASSINÆUM: GUALTERUS DONGANE.—Can any one give information about the names and place mentioned in the following inscription, which I found in an old edition of Seneca's works, dated "Parisius Apud Jacobum Dupuys sub signo Samaritanæ, MDLXXXVII"?

"Ego infra scriptus collegii Grassinæi moderator fidem facio nobilem adolescentem Gualterum Dongane primum solutæ orationis præmium in Bhetorica jure merito consecutum illoq donatum esse die 12 Augusti anni 1682, in solemnî præmiorum distributione. In cujus rei fidem subscripsi."

FRAMERY.

"JUBAR."—In all, or nearly all, our Latin dictionaries, we are referred for the origin of the word *jubar* (the day-dawn or morning star, as in "*jubare exorto*") to "*juba*," a mane, it being sometimes explained that the idea is the daylight expanding

or spreading itself out all round like a lion's mane. Although there is ancient authority for this, it seems very fanciful, and that which is ancient is not always correct. Now, Forcellini suggests that the true derivation is rather from *ἀβωρ*, which, according to Hesychius, was a dialectic (Laconian) word for *ἠως*, the dawn. The authority of Hesychius is great, and surely it is odd that our dictionaries, so far as I know, make no reference to this. Perhaps some classical reader of "N. & Q." will be able kindly to inform me whether any fresh light has been thrown upon the word since the time of Forcellini. W. T. LYNN.

Blackheath.

A CANADIAN TOKEN OR MEDAL [?].—A gardener, lately, turning over the ground in the garden at the White Cottage, one of the oldest houses on the beach at Lytham (Lancashire), found a token or medal about the size and thickness of one of the halfpennies in present circulation. After being cleared from incrustation as far as possible, it could be seen that the obverse has in the centre something like an altar, on which is the word *FELL*, and what has probably been a date beneath. Upon the altar is an urn, which two angels, flying, are apparently crowning with a wreath. Round this side there is the following inscription, "Sr Isaac Brook [or Brook] the Hero of Up Canada." On the reverse in the centre is the date 1816, with a radiating star above it and the same below it, and the inscription round the side, "Success to Commerce and Peace to the World." The edges of the token or medal are plated with nickel. Can any of your readers say with what event or place it is connected? C. R.

Lytham.

THE TRADITIONS OF THE COUNTY OF DORSET.—I should be glad if any of your readers would give me the names and publishers of any books treating of these. S. T. C.

THOMAS WHITE, BISHOP OF PETERBOROUGH.—Where was he born? He was one of the seven. Miss A. Strickland suggests Abingdon, Kent; but though Ireland mentions several manors in Kent appertaining to the Whites, Abingdon is not one of them. On the other hand, the estate and mansion of Goldwell, at Aldington or Allington, was held by them in connexion with the manor of Bonington from the reign of James I. till Thomas, Dean of Canterbury, who in 1690 married Grace, sister of John Lynch, Esq., of Groves, divided his estates amongst his children at his death, when they became alienated by sale and marriage. Any information that will help the writer to materials for a memoir of the bishop will greatly oblige. CAROLINE A. WHITE.

Preston on the Wild Moors, Salop.

THE OFFICE OF BAILIFF.—On the Patent Rolls of the fifteenth and sixteenth centuries I find various grants of the office of bailiff of small towns, not corporations. Where can I find the duties of a bailiff given? W. G. D. F.

ELIAS BROWNE, NORWICH.—I have lately seen a brass clock with this name, &c., upon it. The engraving upon the face I was told by the clock-maker in whose hands it was marks the date at about 1600, if not before. When did Elias Browne live? H. A. W.

EDWARD VI. AND HIS SISTERS.—They appear to have been on the most cordial and loving terms. To his godmother Mary, Edward, before his accession, writes as follows:—"I love you as a brother ought to love a most dear sister who has all the ornaments of virtue and honour. I write to you very rarely, but I love you very much."—Ellis, p. 134. Can any of your correspondents tell me whether Mary wrote in the same loving strain to Edward, and, if so, favour me with a few lines of any such letter? I have no copy of either series of Sir H. Ellis's works, but simply quote the above passage from Turner. H. W. COOKES.

Astley Rectory, Stourport.

CAPT. GORDON OF CHARLES X.'S SWISS GUARDS.—Capt. Gordon was an Anglo-Swiss. After the revolution of 1830 he retired to Lausanne. He was a musical enthusiast, and invented a new kind of flute, of which he published a prospectus, when at Munich in 1833. He visited London in 1831. Has any reader of "N. & Q." one of his flutes, or a copy of his prospectus? I should be much obliged for any information relating to him or his family. C. WELCH.

United University Club.

GENERAL GUEST, 1745.—I wish to trace the course of General Guest, who died in 1745, aged about eighty. He entered the army early. Any particulars respecting him, in addition to the notice in Col. Chester's *Westminster Abbey Registers*, will be of great interest. I wish to procure a portrait of him. Where shall I be able to trace his promotions? J. HORSFALL TURNER.

Idel, Leeds.

"MANIFEST."—Richardson's *Dictionary* gives the following derivations of this word:—"Propriè manifestum in quo manus fendunt, hoc est incidunt; sive quod *manibus festim*, seu citò occurrit" (Vossius). Can any other derivation be suggested? T. C.

HAWES FAMILY, SUSSEX AND SUFFOLK.—I shall be glad of any information respecting this family. I am acquainted with everything in

Horsfield's *History of Sussex*, and the *Sussex Archaeological Collections*. Sir William Burrell states that the Sussex branch were descended from a Hawes, who was seized of land at Walsingham-le-Willows, Suffolk, in the reign of Edward III. Are there any pedigrees of the family? FREDERICK E. SAWYER.

Brighton.

TODS WORSHIPPED BY THE MOLOSSIANS.—In an old play, Henry Shirley's *Martyr'd Souldier*, 1638, I have come across a curious tale, which I think I have met before, but cannot remember where. It is not in Lucian, as I at first supposed; and I should be glad if some reader of "N. & Q." would tell me where it may be found:—

"Had you as many gods as you have dayes,
As once the Assyrians had, yet have yee nothing:
Such service as they gave such you may give,
And have reward as had the blind *Molossians*:
A toad one day they worship; one of them dranke
A health with 's God and poysn'd 'so himselfe."

Sig. D. V.

Who is the authority for the statement about the "Assyrians"? A. H. B.

A REFERENCE IN MALONE.—Malone, in one of his manuscripts in the Bodleian, noting that "the company at Blackfriars forbid to play Chapman's *Byron*, and some sent to prison, April, 1608," gives the reference to what looks like *Bredern*, vol. iii. pp. 196-7. I do not think *Bredern* is the name, but can make nothing else of it. Perhaps it is some foreign collection, and some of your readers may kindly supply me with the correct reference. J. O. HALLIWELL-PHILLIPPS.

THE HERALDIC BEARINGS OF EDMUND SPENSER AND OF THE POET GRAY.—Can any of your readers supply me with these? G. GILBERT SCOTT.

26, Church Row, Hampstead, N. W.

AUTHORS OF QUOTATIONS WANTED.—

"I saw the laughing devil in his eye."

H. W. C.

"Beauty is in the eye of the beholder."

OWLET.

Replies.

RUSHTON HALL, NORTHANTS.

(5th S. x. 48, 92, 138, 458; 6th S. iv. 510; v. 115.)

Neither Mr. JULIAN MARSHALL, nor FAMA, nor my friend Mr. WALFORD has quite hit off—if I may use that term—the Rushton Hall inscription; but by accepting Mr. MARSHALL's suggestion for the fifth line and Mr. WALFORD's for the last, the meaning becomes quite clear. In 1880 I sent a version of the first four lines to "N. & Q."; I had prepared a version of the remainder, but I could

not satisfy myself with the fifth line. I now send the full version which I then prepared, and on which I have just laid my hands; and to complete it, I have taken MR. MARSHALL'S *omnia ad æva* in the fifth line, and MR. WALFORD'S *genu* for *genus* in the last line.

The lines refer to the prototypes of our Lord, and to His Passion:—

*Ecce saluferum signum Thau [i. e., the cross T],
nobile ligum*

Vite:

see the hymn *Cruz Fidelis* in the Office for Good Friday in the Roman Missal.

Serpens hic senescit alter erat:

the brazen serpent was a figure of Christ crucified, and of the efficacy of a lively faith in Him against the bites of the hellish serpent. Cf. John iii. 14, 15, "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up; that whosoever believeth in Him may not perish, but may have life eternal."

Venditus hic Joseph pro villi munere:

Joseph was sold by his brethren, and our Lord was sold by Judas.

Jonas

Qui triduo ceti corpore clausus erat:

this representation often occurs in the Catacombs. Jonas was three days in the whale's belly; our Lord lay three days in the sepulchre.

Hic salientis aque fons:

cf. John iv. 13, 14, ".....He that shall drink of the water that I will give him shall not thirst for ever; but the water that I will give him shall become in him a fountain of water springing up into life everlasting."

Omnia ad æva sacerdos:

cf. Ps. cix., "Tu es Sacerdos in æternum secundum ordinem Melchisedech."

Agnus qui occisis Victima pacis erat:

this line requires no comment.

Agnus et occisus primævâ ab origine mundi

Crimina qui lavit sanguine nostra suo:

cf. the Roman Missal in the Canon of the Mass, "Agnus Dei qui tollis peccata mundi"; also the words used by the priest when he administers holy communion, "Ecce Agnus Dei, ecce qui tollis peccata mundi."

We now come to the Passion of our Lord:—

O quam Judæi meditantur inania multa,

Et gentes manibus quam fremuere suis:

cf. Psalm ii., "Quare fremuerunt gentes et populi meditati sunt inania."

Hi caput attollunt; hi rident, hi maledicunt:

see the Passion in the four Evangelists.

Sunt qui pro tunica ludere sorte volunt:

the soldiers cast lots for our Lord's garment.

Est qui cor tenerum crudeli percutit hastâ:

Longinus, the centurion, who pierced the side of our Blessed Lord with his spear.

Est qui vult magnam tollere felle sitim:

our Lord cried out, "I thirst," and He was offered vinegar and gall on a sponge.

Mater at o! Mater, lachrymis compuncta labascit

Sed muliebre genu dat mulieris opem:

by *muliebre genu* the writer of the inscription wished, I believe, to convey the idea of our Lord's dead body being placed on His blessed Mother's knee—the *Pietà* in Italy, the image of Our Lady of Pity in England, a most favourite representation, and one which was to be found in almost every church in England in Pre-Reformation days. It is for this reason that I prefer MR. WALFORD'S reading, *muliebre genu*. EDMUND WATERTON.

Deeping Waterton Hall, Market Deeping, Linc.

THE PRONUNCIATION OF "ER" AS "AR" (6th S. iii. 4, 353, 393, 457): PARSON: PERSON (6th S. ii. 281, 411, 497; iii. 37, 371).—I must say that I cannot see that it makes much difference whether *er* is pronounced *ar*, as sometimes in English, or whether the *er* has been permanently changed into *ar*, as in the cases I quoted in French; and, indeed, PROF. SKEAT'S remark about "that singular habit of English whereby *er* is frequently pronounced *ar*" was made by him when writing about the word *parson*, in which the *er* has actually become *ar*. Would he, then, really separate such words as *parson*, *parrot*, *partridge*, *pardon*, *marvel*, *Harry*, &c., in which the *er* has become *ar* in English from the other words, much fewer in number, such as *clerk*, *serjeant*, *Derby*, &c., in which the *er* has been retained in writing but is pronounced *ar*? If so, he must have changed his opinion very recently, for in his note published in "N. & Q.," 6th S. iii. 4, he says, "As the pronunciation of *er* as *ar* is often discussed, I have collected more than fifty examples of it, as will be seen below." According to his present view, these examples ought to be all words in which *er* is written and *ar* pronounced; but, lo and behold! thirty of them, beginning with *bar* and ending with *barberry*, are words in which *ar* is now written, whilst in nearly all the remaining examples in which *er* is now written the *ar* pronunciation is either obsolete or only heard among the lower classes, as in *serve*, *sarvant*, &c. If examples like these last are to be taken into account—and I quite agree that they ought to be—then there is no doubt that PROF. SKEAT is also wrong in saying, as he does (6th S. iii. 393), that "no other modern language [than English] uses the written symbol *er* when the pronunciation *ar* is intended." On referring to some notes which I made years ago with regard to this point, I find no less than fourteen examples which I had discovered in French, viz., in Molière's *Festin de Pierre*, act ii., in which two peasants (it is not said from what part of France) are represented as talking together. These fourteen words are

renvarsés, mar, tarre, aparçu, Piarrot, envars, barlue, pordre, sarmonné, sarvir, varre, marciere, marles, parsonnest* (twice), all of which are now (as, indeed, they were then by educated people) written with *er*. And that *er* is still so pronounced even by some of those who are considered to belong to the educated classes (to say nothing of the lower classes) in France in certain cases is shown by the fact that I find *argots* and *arboriste* given as the pronunciation of *ergots* and *herboriste* in a very small pamphlet on Parisian vulgarisms written by a M. Hamel (a Frenchman).

Though I believe that we derived this habit of ours in a great measure from the French, still I said in my last note that the same habit probably prevailed in other languages to a greater or less extent quite independently, and of this view I can now give some confirmation. Thus, in the Romance language spoken in the Engadine, &c., † of which I know but little, and of which no good dictionary has been published, I have come across several words in which *er* has become *ar*, or in which they interchange. These are *marcau* (Lat. *mercatus*), a town, city, or market; *marcadont* = Fr. *marchand*; *marveglia* (cf. Ital. *maraviglia* and our *marvel* with the Fr. *merveille*, from Lat. *mirabilia*); and *darchiar*, also written *derchiar* (cf. the Span. *derecho*, from Lat. *dirigere, directus*), to judge or go to law; the prep. *par* (Lat. *per*), with compounds as *pardunar, parfumar*, &c.; *pardagar* (Lat. *predicare*); and in the Coire dialect, *tiara* (Lat. *terra*) and *tiarm* (Lat. *terminus*, our *term*). And I could give other examples in which *e* not followed by *r* has become *a*.

In the Piedmontese dialect of Italian, again, I find (see Sant' Albino's *Dict.*) *marca* = *mercato* (market), *marcant* (merchant), with other words from the same root; *sarvan*, also written *servan*; *sarpan*, also written *serpan* (serpent). In one case *ar* is inclined to become *er*, for I find both *sarmenta* and *sermenta* (Lat. *sarmentum*).

In pure Italian again, in addition to *maraviglia*, which I have already given, there is *Arrigo* = our Harry. § And in connexion with this last may I mention that recently I discovered that *Ary*, in *Ary Scheffer*—a name of which I had always considered the first part to be highly poetical, and thus well suited to a great painter—was nothing more nor less than a corruption of the Fr. *Henri*, || and

* In Italian however, it is *barlume*, so that I should not, perhaps, quote this word.

† It is interesting to find *parsonne* (cf. our *parson*) in French also.

‡ This language has been no doubt, and still is, much influenced by German and Italian, especially by the former, but I cannot discover that it has ever been subjected to French influence.

§ And there are no doubt other examples, though it is not by any means a common change in Italian.

|| See *Etude sur les Noms de Famille du Pays de Lège*, par Albin Body, Liège, 1880, p. 94.

so equivalent to our 'Arry! Imagine my dismay. I almost resolved to leave etymology alone for the future.*

F. CHANCE.

Sydenham Hill.

I am afraid that PROF. SKEAT has somewhat misunderstood me concerning the word *starve*, but hope it will not be thought that I intend to suggest that it may not be my own fault. But I did not say or suppose that *starve* was derived from the German *sterben*; only that they had a common origin, and that the Germans had retained the *e*, whilst we had changed it, as in so many other words, into *a*. Also I wished to point out that this change had taken place since the time of Chaucer. From him I would quote two familiar lines:—

“Alas! Custence, thou hast no champion,
But He that *starfe* for our redemption.”

Starfe evidently here means *died*; it would be interesting to know when it came to be restricted in meaning to *dying for want of food*.

The A.-S. *eor* seems so frequently in modern English to have become *er*, and afterwards *ar*, that one's attention is naturally attracted to a remarkable exception. *Storra*, the Anglo-Saxon for *star*, has never, so far as I am aware, been spelt *ster* in English. Perhaps PROF. SKEAT will, if I am wrong in this, kindly point it out. In German, as is well known, the vowel is *e*, but besides this the word has a final *n*.

W. T. LYNN.

Blackheath.

Sheridan's pronunciation of Berks had the authority of a very eminent inhabitant of that county:—

“Tell at your Levee, as the Crowds approach,
To whom to nod, whom take into your Coach,
Whom honour with your hand to make remarks,
Who rules in Cornwall, or who rules in Berks.”

Pope, *Imitations of Horace*, i. 6.

EDWARD H. MARSHALL, M.A.

THE EARLIEST DATED ENGLISH BOOK-PLATE (6th S. v. 9, 78).—A friend writes to me that he possesses in his collection of book-plates two English dated specimens, the existence of which I certainly think deserves recording in the columns of “N. & Q.” The first of these plates appears to have been used to mark certain volumes which Sir Nicholas Bacon gave to the University of Cambridge, as it bears this inscription, “N. Bacon, eques auratus, & magni

* At the same time this should teach us to be more indulgent to those who drop their *h*'s. Why should it be criminal in us English to do so, whilst the French, Italians, and Spaniards do it habitually without incurring reproach, and the Italians have even almost abolished it in writing also? The Latin language, from which theirs have been formed, possessed a pronounced *h* as much as the languages of Teutonic origin.

sigilli Angliæ custos, librum hunc bibliothecæ Cantabrig: dicavit 1574." This specimen is described by its owner as being a woodcut of the arms of Bacon quartering Quasplod. The shield is surmounted by a helmet and mantling, above which is the crest, a boar passant charged with a crescent, the motto being "Mediocria firma." The other plate is engraved, and represents a chevron vair between three eagles displayed. The crest is an eagle's head or between two wings expanded vair; above are the words, "Sydney Sussex Colledge," and below, "Ex dono Willielmi Willmer de Sywell in com: Northamptoniæ, Armigeri, quondam pentionarii in ista Domo, viz, in anº Dni 1613." The Bacon plate probably dates a little later than 1574, and the Willmer plate somewhat later than 1613. Unfortunately we are without means of ascertaining the exact date at which either was actually engraved, but there can be no doubt that they are by far the earliest dated English book-plates yet brought to light, the Bacon plate dating, in all likelihood, nearly a century before the earliest dated armorial plate heretofore known, MR. GRAY'S book-plate of "Franciscus Frampton" being simply a "name ticket." WILLIAM JOHN HARDY.

THOMAS COUTTS'S MARRIAGE (6th S. v. 108, 139).—MR. PICKFORD and G. F. R. B. have shaken my unfortunate note so vigorously that it presents a somewhat dilapidated appearance. I must plead guilty to the sin of not verifying my references; but at the same time I appeal for mercy to the readers of "N. & Q." My interest in the point raised is caused by the fact that the masquerade took place in St. James's Square, and I lately found an old note to this effect. Unfortunately, when copying out this note I did not, as I ought to have done, look to see if the dates were correct. I do not wish to make light of the blunder; but I may be allowed to say that the question I asked as to where the lines are to be found remains unaffected by the wrong dates, and has not been answered. I hope that some one will be able to give the information I asked for.

HENRY B. WHEATLY.

There is little doubt of the lines written on this occasion having owed their origin to the pen of Elijah Barwell Impey, son of the Chief Justice of Bengal. According to a little sketch of his life in *Alumni Westmonasteriensis* (ed. 1852, p. 451), he was elected from Westminster to Christ Church in 1799, and retained his faculty studentship, being unmarried, until his death, which occurred on May 3, 1849. He was the author of a small volume or two of poems, and *A Gratulatory Poem, suggested by the Commemoration at Oxford, June 30, 1813*, when it may be worth noting that his father's old schoolfellow, Warren Hastings, was created an honorary D.C.L. He also pub-

lished *Memoirs of Sir Elijah Impey, Knt.* (1846). His death was feelingly lamented in a copy of elegiacs, spoken in the college hall at Westminster, and written by my old friend the Rev. Henry Bull, M.A., which may be found in *Lusus Alteri Westmonasteriensis* (1867, pars secunda, p. 247), and is entitled "In Obitum E. Barwell Impey." JOHN PICKFORD, M.A.

MR. WHEATLEY will find some curious particulars in a pamphlet privately printed about the year 1820: *The Life of T. Coutts, Esq., Banker, with Entertaining Anecdotes of his First Wife, Betty Starkey, &c.* Was not the name of the second wife Malone, and Mellon an assumed name? TINY TIM.

"BRED AND BORN" (6th S. iv. 68, 275; v. 77, 112).—The position of these two words is quite correct. Any progeny must be bred before it is born. *Bred* is the passive participle of the verb "to breed," which has no other meaning than "to generate." The objection to the position in question arises from a confounding of the participle *bred* with the entirely separate word *breeding*. This means "education" or "bringing up," no doubt. But the substantive *breed* (whence the verb "to breed") means "race." The common phrase "ill bred," though conventionally used as meaning "badly brought up," really means much more. We cannot dispense with the verb "to breed" or its participle "bred." And as regards the two separate meanings of the words "breed" and "breeding," let me give you both from the same author:—

"Yet every mother *breeds* not sons alike."

"She had her *breeding* at my father's charge."

Shakespeare.

J. J. AUBERTIN.

This order of words is as old as the *Iliad*, where we read (A. 251) of the two generations that *τράφεν ἦδ' ἐγένοντο* with Nestor, and is the natural order for one who goes back, step by step. P. J. F. GANTILLON.

SIR J. A. PICTON might have quoted—

"Tell me where is fancy bred,
Or in the heart, or in the head,"

where *bred* certainly means generated or engendered, and not *educatus*. I use the Latin word to prevent equivocation. E. COBHAM BREWER.

JOHN PARKINSON THE BOTANIST, OF LONDON (2nd S. viii. 495).—At this reference there were inquiries as to this person, especially as to his family. The following notes may be interesting, and may lead to further investigation. He was the author of two works on botany—(1) *Paradisus in sole Paradisus Terrestris*, published in 1629, and (2) *Theatrum Botanicum*, published in 1640. In the latter he is styled "John Parkinson, Apothecary of London, and King's Herbalist,"

and also "Botanicus Regius." Beyond these facts little or nothing seems to have been published about him. I submit the following for criticism and the consideration of the readers of "N. & Q." Extract from the pedigree of Parkinson of Craven, Yorkshire (Dugdale, 1665).

William Parkinson, — Margaret, dau. of —
d. 1587, Reg. d. 1595, Reg.

Dennis Parkinson, de-
scendants known, d.
1624, Reg.

John Parkinson — ...dau. of —
Hyde of
Winterburn.

Rose Parkinson, dau. and sole heir,
wife (1665) of Henry Jackson, of
Staveley, co. Derby.

Compare:—

John Parkinson, the
botanist, of London.

John Parkinson, son of
William Parkinson, of East-
burne, in Craven.

Aged sixty-two years in
1630 (*vide* inscription to
portrait in *Paradisi in
Sole,** &c.). Living when
The Theatrum, &c., was
published, in 1640.

William, father of John
Parkinson, died in 1587;
Margaret, the mother, in
1595; and Dennis, his brother
(leaving a family), in
1624 (*vide* Parish Reg. Kild-
wick).

Sir Matthew Lister was
his friend (*vide Testimonium
in Paradisi, &c.*)

Sir Matthew Lister was
of the family of that name
at Thornton - in - Craven
(near Eastburne). Dr. Mar-
tin Lister, son of Sir Mat-
thew, married in 1668 Anna,
daughter of Thomas Parkin-
son, of Carleton Hall, in
Craven, and grand-niece of
John Parkinson (*Davis's
Life of Dr. M. Lister*).

He had no sons to trans-
mit his name to posterity.
In the introduction to *The
Theatrum, &c.*, he says:
"Go forth now, therefore,
thou issue artificial of mine,
and supply the defect of a
naturall to bear up thy
father's name and memory
to succeeding ages."

His sole child and heiress
was Rose (suggestive name),
wife, in 1665, of Henry
Jackson (Dugdale).

Would probably be in-
terred in or about London,
where he resided.

No trace of birth of his
daughter Rose, or of his
burial in the parish in
which Eastburne is situated
(Kildwick).

He was in the habit, in
the later years of his life,
of going frequently to visit
some friends in Notting-
hamshire, and spending
much time there. *Vide*
statement of H. F. H. in
"N. & Q.," 2nd S. viii. 495.

The home of the sole
child, Rose, wife of Henry
Jackson, was at Staveley,
in co. Derby (Dugdale).
This place is so near to
Nottinghamshire that con-
fusion of the two might
easily be accounted for.

* "Paradisi in sole" is a play upon the name (Parkinson), and has long been used as a motto.

These coincidences by no means prove that John Parkinson, the son of William Parkinson, of Eastburne, was the same person as John Parkinson the botanist, but they are very remarkable coincidences if he was not.

The arms used by the botanist, and given along with the portrait in the *Paradisi, &c.* (Gules, on a chevron between three ostrich feathers argent as many mullets sable), are the same as those used by the whole clan of the name in North Lancashire and Craven. They are, however, "differenced" by the botanist by a martlet, indicating a fourth son. This John, the son of William of Eastburne, may have been, since in a meagre pedigree like that given by Dugdale it is by no means certain that all the children in any generation were inserted. The arms given by Dugdale are not those of the family, and were probably temporarily assumed by the member who supplied him with information.

PARADISUS IN SOLE.

GHOSTS IN NEW ZEALAND: "TAIPO" (6th S. iv. 447).—MR. WADDINGTON has, I think, been led into a slight misapprehension; *taipo* is the New Zealand term for the evil spirit. The spirits that leap from a promontory near the north Cape of New Zealand have no affinity to water kelpies. They are simply the spirits of the dead quitting this world and journeying into the next. *Wairua*—"soul" would be the proper designation, not *taipo*—"devil." Turning far from New Zealand to a country whence the Maori doubtless drew his origin, the Malay Peninsula, I have been here assured that lakes exist in the northern inland part of Pahang much frequented by fairies, who sport and dive in the waters, and *eat the fish*. I should say an advanced type of water kelpies.

F. A. W.

Singapore.

A PROTESTANT INDULGENCE OF THE SEVENTEENTH CENTURY (6th S. iv. 464, 514; v. 10).—Added to the previous notes on this subject the following may be of interest, as being recorded in the register book of the parish. On the fly-leaf of the first volume of the registers of Plympton St. Mary, Devon, is written:—

"Whereas I certainly know that the wife of Edmund Parker of Borington in P'ish of Plympton S. Mary is under such a distemper of bodie that she is not fitt to eat any salt f'esh or fish whatsoever, Wherefore I think fitt as a Minister of said p'ish, to licence hir to eat flesh during the time of hir sickness according to the lawes and statutes of the realme in that behalfe, Given under my hand March 4, 1600, Simon D. O."

Also the next:—

"Memorand. That Mr. John Slanning beinge sicke had a licence, according to the statutes of the case provided, granted to him for eating flesh during the time of his sickness. The licence bearing date 5 Novem., 1632. Alexander Mosse."

The next extracts are taken from the register book

of Yealmpton. They are late instances of church discipline, and the cause in one case seems apparent :—

"Mem^{dm}. Mary Vicary of the parish of Yealmpton was declared excommunicate Sep. 3, 1727."

"Mem^{dm}. Mary y^e wife of Richard Chissul, her former name Vicary, was restored to y^e com^union of y^e church Feb. 7, 1730."

"Mem^{dm}. William Smith of the parish of Yealmpton was declared excommunicate November 29, 1739."

ARTHUR J. JEWERS F.S.A.

Will Mr. DEES kindly give quotations from the Acts of Parliament prohibiting the eating of flesh in Lent, and state how long these Acts remained in force? May I also venture to ask what is the meaning of sect. 19, as quoted by Mr. DEES from the Act 5 Eliz. c. 5, in these words: "No licence is to extend to the eating of beef at any time of the year," &c.? Does this mean that beef might be eaten at any time without a licence, even on fish-days, or does it prohibit the eating of beef altogether? Also, is there anything in the Acts of Parliament to compel or authorize butchers to take out a licence to sell meat during Lent, and then only to such persons as should have licences to eat it? I have seen several applications for such butchers' licences, of seventeenth century date, signed by the clergy and other persons of authority in the town or village where the butcher was living. E.

The following are taken from the churchwardens' accounts of St. Michael, Coventry :—

"Couent. M^d. A license was granted by Mr. Samuel Bugge, Vicar of St. Michael's and Trinity in Coventry aforesaid, to Mrs. Christian Hales, of the parish of St. Michael aforesaid, to eat flesh (for the preservation and recovery of her health) for eight days after the date thereof, being dated Feb. 28, 1631."

"February 3, 1636. M^d. This day Rowland Wilson, gent., did put into the poore's box vj^s. viij^d. for his lycense to eat flesh on days by law prohibited."

"The same day John Wightwicke, Esq., did likewise put into the poore's box vj^s. viij^d. for his like lycense."

JOHN ASTLEY.

The vestry records of the ancient church of St. Helen's, Biahopsgate, inform us that Sir Thomas Gresham paid the parish, for the poor's box, 6s. 8d. for a licence to eat flesh in 1575.

JAMES H. FENNELL.

14, Red Lion Passage, W.C.

"BUSSOCK" (6th S. v. 86, 117).—In recording peculiar words, it is, I think, not only desirable always to state where they are heard, but also, if possible, from what county the person who uses them comes. It is not in these days of locomotion enough to say, "I heard it in Surrey," when perhaps a little more trouble might lead to the further words, "but the speaker came from Yorkshire." May I suggest that perhaps the spelling of such local words, as gathered from persons not

highly educated, must be received with some allowance? I have never heard the term *bussocking* applied to the burrowing of fowls in the earth; but the word *busking* is by no means uncommon, and is recorded by Holloway as used in Norfolk and Suffolk. I have so often noticed gardeners leaving a syllable out or adding one in words of this sort, that I venture to ask is not *bussocking* only a modification of *busking*?

EDWARD SOLLY.

I am much obliged to PROF. SKKAT for his kind reminder of my omission. I have heard the word *bussock* used several times by my head gardener, who is a native of Suffolk, not far from Eye, but who has been in these parts for many years.

EDMUND WATERTON.

Deeping Waterton Hall, Market Deeping.

THE "CATHOLICON ANGLICUM" (6th S. v. 24, 74).—In the churchwardens' accounts of Kirton-in-Lindsey, a transcript of which, made by myself, is now before me, the following passage occurs under the year 1630: "To a poore widow, vppon Trentitie sunday, that had a woulfe on her arme, xvij^d." This "woulfe" was, I presume, a cancer. I have never heard the word used in that sense by the Lindsey people of the present day.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DIDO (6th S. v. 88).—By a *lapsus calami*, which was, I feel sure, too obvious to bring upon me much castigation, in referring to Virgil's anachronism about Dido and Æneas, I inverted the right order, as, of course, the most probable date of the foundation of Carthage was two or three centuries after the most probable date of the Trojan war, so that if Æneas ever was really in Africa it was long before the birth of the hapless Elissa. I cannot help suspecting that the name Dido, like that of King David, is connected with the Hebrew דוד =love. Indeed, if Lemprière's account of the Phœnicians giving her that name at her death, from her devotion to the memory of Sicheus, is founded upon a tradition with any truth in it, they were surely far more likely to call her "loving" or "loved" woman than "valiant." As to Stephens connecting it with a word signifying to wander (the Greek *πλανητης*), the idea was new to me till recently, and I wrote to you in the hope of ascertaining whether any Phœnician scholars have accepted it. W. T. LYNN.

Blackheath.

A TUDOR APPARENTLY UNKNOWN TO GENEALOGISTS (6th S. v. 85).—Queen Catherine, the wife of Owen Tudor, died in 1437, so that her acknowledged son Jasper, Duke of Bedford, must have been at least nineteen years of age at the death of his brother in 1456. I would suggest that this Jasper was the individual referred to by Prof.

Thorold Rogers in the Cambridge accounts of 1449; and that consequently the obit of 1456 was for his elder brother Edmund, Earl of Richmond, who died in 1456, the name being wrongly stated. There was also a third son, called Owen, a monk at Westminster. Stephen Gardiner was born in 1483, so that his mother could not have been Queen Catherine's own daughter; she, the supposed mother, was rather daughter to the aforesaid Jasper, Duke of Bedford, which would show this most celebrated bishop to have been great-grandson to Owen Tudor, and second cousin to King Henry VIII.

A. HALL.

SURREY FOLK-LORE: CANDEMAS DAY (6th S. v. 106) is more correctly given in rhyme:—

"As far as the Sun shines in on Candelmas day,
So far will the snow blow in afore old May."

Then again:—

"If Candelmas day be fair and bright,
Winter will have another flight:
If on Candelmas day, it be shower and rain,
Winter is gone, and will not come again."

Agreeing with the Scottish:—

"If Candelmas is fair and clear,
There 'll be two winters in the year."

Both of which have their counterparts in French and German.

WILLIAM PLATT.

I have heard a similar remark to that mentioned by G. L. C. On the very bright morning of that day (Feb. 2) a shepherd said to me,—

"I would rather see my wife on a bier
Than Candelmas day both fine and clear."

Luckily for his peace of mind, the afternoon here was thick and dull.

E. FARRER.

Bressingham, Diss.

"DANOTY HALL" (6th S. v. 8).—The following evidence of a contemporary of Busby, who actually saw his body suspended from the gibbet, will, I feel sure, interest MR. JOY:—

"Along the banks of Swale are the very pleasant gardens of Sir William Robinson, lately Lord Mayor of York, but a few miles after a more doleful object of Mr. Busby hanging in chains, for the murder of his father-in-law, Daniel Anty, formerly a Leeds clothier, who, having too little honesty to balance his skill in engraving, &c., was generally suspected for coining, and other indirect ways of attaining that estate which was the occasion of his death, even within sight of his own house."—*Diary of Ralph Thoresby*, May 17, 1703, vol. i. p. 425.

The letter *n* in "Anty," as above, is no doubt a typographical error for *u*. The locale of "Busby Stoop" is near to Sand Hutton, and I have little doubt that if the exact spot where it stood could be ascertained, the remains of the part inserted in the ground would be discovered on digging. There is not a particle visible above the surface of the soil. MR. JOY might also, if he has not done so, refer to Grainge's *Vale of Moubray*. F. W. J.

Bolton Percy.

CHRISTMAS CARDS (6th S. v. 10) were first published and issued from Sumner's *Home Treasury* Office, 12, Old Bond Street, in the year 1846. The design was drawn by J. C. Horsley, R.A., at the suggestion of Sir Henry Cole, K.C.B., and carried out by De La Rue & Co.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

A MOTTO FOR A DRINKING CUP (6th S. v. 109).—"Drink deep or taste not." F. G.

I beg to suggest to your correspondent the following Irish phrase, viz., "Gra-ma-chree ma cruiskin," which means, "My heart's love is my little cup." Should he prefer a shorter one, perhaps the Irish word "Slainte," which means "Your health," would suit his taste and his cup.

K. J.

Ballinrobe.

"Vreyheit dogh met Vrees" (Flemish). I have two old glass goblets upon which this motto is engraved. I translate it, "With freedom yet with moderation."

HENRY GODEFROL.

Μηδὲν ἄγαν.

P. J. F. GANTILLON.

A SURREY PROVERB (6th S. iv. 535).—The proverb quoted by your correspondent is given in Ray's *Collection of Proverbs* in a slightly different form, "A light Christmas a heavy sheaf." He does not appropriate it to any special locality. *Aprôpos* of the subject of proverbs relating to Christmas there is a proverb about Christmas Days falling on a Sunday:—

"If Christmas Day on a Sunday fall,
A troublous winter we shall have all."

There are some more lines, I believe, but these are all I can remember. F. C. BIRKBECK TERRY.

GUERNSEY FOLK-LORE (6th S. iv. 535).—Having from my earliest youth had my attention directed to the folk-lore of my native island, I can safely say that the early chapters of Victor Hugo's *Travailleurs de la Mer* are not in any way to be relied on as giving anything like a correct view of the popular superstitions of Guernsey. Many of the lower classes, like those of all other parts of Europe, still believe in ghosts, haunted houses, witchcraft, omens, charms, &c.; but I can venture to say, without fear of contradiction, that no fisherman on our coast knows anything of St. Maclou in connexion with the remarkable mass of rock known by the name of "Ortach," or has ever heard of "le Roi des Auxcriniers"; nor could any of our peasantry tell what is meant by the word "marcou." As to the assertion that the last execution for witchcraft by burning took place in 1747, it is totally devoid of truth, nothing of the kind having occurred since the reign of James I. Considering that the talented author's residence in Guernsey extended over ten years, it is surprising

how little he seems to know of the manners, customs, and mode of thought of the people among whom he dwelt. The specimens of the local dialect which he pretends to give here and there in his novel are almost as unintelligible to a native as if they were written in the *Langue d'Oc*.

E. McC—.

Guernsey.

BESSELS OF BESSELSLEIGH, CO. BERKS (6th S. iv. 537).—Mention of Bessels is made in the *Berks Visitation for 1566*. (See at Brit. Mus. Harleian MS. 1139, fol. 110.) Richard Fetiplace married Elizabeth, daughter and heir of William Bessels, and thus came into the Bessels Leigh property in the reign of Henry VII. (See Clarke's *Hundred of Wantage and the Visitation of Berks for 1566*). The arms of Bessels are, argent, three torteaux 2 and 1. Lysons, in his *History of Berks*, p. 240, says:—

"Besils-Legh, in the Hundred of Hormer and Deanery of Abingdon, lies about five miles to the south-west of Oxford on the road to Faringdon. The manor belonged anciently to the family of Legh, from whom it passed by a female heir to that of Besils. On the death of William Besils, Esq., in 1518, the manor of Besils-Legh devolved to Edmund Fetiplace, who married Elizabeth, his daughter and sole heir."

According to the *Visitation* and Clarke it was Richard, and not Edmund, Fetiplace who made this marriage. Sir Peter Besils made his will in 1424, and left funds for charities at Abingdon. (See Lysons's *Berks*, pp. 222, 228.) Besils Legh now belongs to Mr. Edmund Lenthall, a descendant of William Lenthall, Speaker of the House of Commons, temp. Car. I., who purchased it of the Fetiplaces.

C. J. E.

LISLE = WHITAKER (6th S. iv. 538).—It may be as well to note that John Lisle never was Lord Chancellor of England. He was one of the joint Lords Commissioners of the Great Seal in the time of Cromwell's Protectorate, but was best known as Major Lisle.

W. E. B.

HEARTH MONEY AND SMOKE-SILVER (2nd S. v. 172; 3rd S. i. 367, 420; 4th S. vi. 114, 476, 568, 581; vii. 112).—A list of allowances craved for hearth money for the king's castles, forts, &c., by the farmers of the Customs in the year 1676 is given in the third volume of the *Topographer and Genealogist*, p. 141. To this list, which is taken from one of the records of the Irish Exchequer, is added a very interesting note on the subject of "Hearth Money," by J. F. F. Part of this note I transcribe below, for the benefit of the readers of "N. & Q."—

"So early as the Conquest mention is made in Domesday Book of Fumage (vulgarly called smoke-farthings), which was paid by custom to the King for every chimney in the house. It is stated by Mr. Howard, in his work on the Irish Exchequer, that the introduction of

this impost into Ireland was by the statutes 14 & 15 Car. II. c. 17, and 17 & 18 Car. II. c. 18, by which a duty of 2s. for each fire-hearth, &c., yearly, was granted to the Crown in lieu of the Court of Wards; but when Mr. Howard made this remark, he was probably not aware that, so far back as the 10 Rich. II. a mandate was issued by the Lord Lieutenant to appoint collectors within the county of Kildare, &c., 'to levy the money called smoke-silver, namely, one halfpenny from every house wherefrom smoke arises for the wages of watchmen.' And in the same year Richard Talbot, sheriff of Dublin, and John Fitzwilliam, junior, keepers of the peace in that county, and Reginald Blakeburn, were directed to appoint watchmen (vigilatores) to make vigils as well by day as by night, wherever necessary, for the safety of the marches, and also to levy 'smok-sylver' for the payment of their wages. Subsequent entries appearing in the same records show that this tax was levied up to the time of Hen. IV."

G. F. R. B.

"WONDER" AS AN ADVERB (6th S. v. 9).—

"But what visage had she thereto?
Alas! mine heart is wonder woe
That I ne can descriven it,—
Me lacketh both English and wit."

Are not these lines in Chaucer's *Dream*?

HERMENTRUDE.

In the ballad of the "Battle of Babinnes" (Dalyell's *Scottish Poems of the Sixteenth Century*, Edin., 1801) occur the lines:—

"They war not manie men of weir,
But they war wonder true."

NORVAL CLYNE.

Aberdeen.

The following are instances of *wonder* used as an adverb in the sixteenth century:—

"These tidings liketh me *wonder* well,
Now vertue shall draw arear area."
Hyckescorner, Dodsley's *Old E. Plays*, vol. i. p. 166 (Hazlitt).

"But, sirs, now I am nineteen winter old,
I wis, I wax *wonder* bold."
The World and the Child, 1522, *ibid.*, p. 248.

"*Wonder* wide walketh my fame."
Ibid., p. 252.

For still earlier instances consult Dr. Stratmann's *Dict. of Old English*. Is it not probable that *woundy* = very may be a corruption of this word used as an adverb? F. C. BIRKBECK TERRY.
Cardiff.

PUNISHMENT FOR HIGH TREASON, TEMP. OLIVER CROMWELL (6th S. v. 9).—I beg to draw ANON.'s attention to the following quotation from Clarendon's *History of the Rebellion*, p. 73, vol. vi., Oxford, 1849, by which he will see that his supposition relative to Cromwell is not correct:—

"For besides the two before mentioned (Sir H. Slingsby and Dr. Hewett) to whom they granted the favour to be beheaded, there were three others, Colonel Ashton, Stacey, and Bethaley, who were condemned by the same Court, who were treated with more severity, and were hanged, drawn, and quartered with the utmost rigour in several great streets in the City to make the deeper

impression upon the people. But all men appeared so nauseated with blood, and so tired with those abominable spectacles, that Cromwell thought it best to pardon the rest who were condemned."

Vide also Guizot's *Cromwell*, p. 432; Whitelocke, p. 673; *State Trials*, vol. v.; Forster's *Statesmen*, vol. v.; Thurloe's *State Papers*, vol. vii.; Noble's *Memoirs*, vol. i.; and Godwin's *History of the Commonwealth*, vol. iv. HENRY G. HOPE.
Fregrove Road, N.

HAMLET MARSHALL, D.D. (6th S. i. 131, 184).—It appears from the episcopal registers at Worcester that a Hamlet Marshall, of the diocese of Lincoln, was ordained a deacon at Hartlebury, March 30, 1572. Hamlet seems to have been a baptismal name in the family of Rutter, of Evesham, in Elizabeth's reign, at which time there were Marshalls resident in that town.

THOMAS P. WADLEY.

Naunton Rectory, Pershore.

CHISWICK, CHESHUNT, CHISHALL, AND OTHER SIMILAR PLACE-NAMES (6th S. iv. 127, 356, 430).—I doubt whether MR. ARNOTT has improved upon the etymology of Chiswick, which in the reign of Henry III. is found written Chesewick. Had the name been derived from *ceosel*, *ceosel* (glarea, sabulum, arena), it would probably have corrupted to Chiswick or Chilwick. The derivation from *chess* is confirmed by such names as Butterley, Butterwick, Butterworth, and the Scandinavian name Smerwick. If the name Chiswick was derived from *Ches* or *Chis*, said to be found in old documents, it might have been so called from a stream which fell into the Thames—a name which would square with the river Geasse, in Haute Garonne. When MR. ARNOTT speaks of the "Teutons" founding the wick called Chiswick, I suppose he means the "Saxons."

R. S. CHARNOCK.

"BOSH" (3rd S. viii. 106, 148; 5th S. i. 389; ii. 53, 478; iii. 75, 114, 173, 257, 378; 6th S. v. 38).—I beg to thank LLANELLY for correcting the faulty reference to *The Student* given in Hotten's *Slang Dictionary*. It was, however, quite evident that the word *bosh*, as the equivalent of "nonsense" or "rubbish," could not have been in use in 1750, and then have remained unknown and unused, as it certainly did remain, until our own days. Neither could the word, in its present slang sense, have originated in the manner described in the *Journal* of the Royal Agricultural Society of England, as quoted by LLANELLY; for, even if bad butter had been sent to London from the neighbourhood of Hertogenbosch, every one familiar with Dutch knows that *sch* at the end of a word is not sounded like English *sh*, nor indeed is it so sounded in any part of the Dutch language. The way to trace out the origin of a word is not to jingle together other words of similar sound, but

to try and find out how and when it was first introduced. PROF. SKEAT says:—

"If etymologists will in future always abstain from suggestions till they can take the pains to work out the history of the word, especially from a chronological point of view, the study would no longer be a game of chance, but would become a science."—5th S. iii. 114.

About the year 1828 Morier's Persian novels, especially *Hajji Baba*, gained a sudden popularity, hardly surpassed at a later period by the writings of Dickens, and the word *bosh*, as I well remember, was caught up and at once became popular, as did also other Persian words and several translated phrases, most of which are now forgotten. I drew attention to this fact as long ago as 1865 (3rd S. viii. 145). JAYDEE.

THE "SEPULCHRE" IN CHURCHES (6th S. iv. 148, 333; v. 96).—Note that the brass to Dr. C. Urswick did not originally form a part of the sepulchre, which was prepared during that eminent churchman's lifetime. The effigy, which once adorned a stone lying on the pavement at the foot of the sepulchre in the old church of St. Augustine, was probably placed on the table of that elegant structure at the time when it was removed thence to the north vestibule of the modern church, viz., in 1797. The Rev. J. W. Kenworthy, late curate of Hackney, in his chapter on "The Tombs of the Ancient Church" appended to Mr. R. Simpson's privately printed *Notices of the Parish Church of St. Augustine, afterwards St. John, at Hackney*, 1879, p. 79, writes:—

"Rector Urswick's slab is still *in situ* at the end of the choir and against the north wall. The brass which once was sunk into the grey marble slab has left its sharp outline. This splendid slab, now in the dust and moss, was placed in 1521 at the foot of the Easter Sepulchre tomb, prepared in 1519."

ACHEE.

HENRY HALLYWELL, MINISTER OF IFFIELD, AND HENRY HALLYWELL, VICAR OF COWFOLD (6th S. iii. 324, 358, 436; iv. 377, 458; v. 96).—Referring to MR. SAWYER's reply (6th S. v. 96), I think there can be no doubt about there having been two Henry Hallywells, and that one succeeded the other at Iffield (6th S. iii. 325). And it appears to me almost equally certain that they were father and son. The first of the name was buried Feb. 14, 1666/7, and the second, in March, 1671/2, dates a letter from Iffield. In 1677 he is described as minister of Iffield, and, to settle the question, MR. SAWYER gives the date of his institution to the living March 1, 1666/7. H. FISHWICK.

MAGGOTT JOHNSON, FIDDLER JOHNSON, AND LORD FLAME (6th S. iv. 513, 546).—This eccentric man was well known in Cheshire in his day. His remains were interred on a small hill surrounded with trees on the left hand of the road leading from Gawsorth Church to Macclesfield.

The inscription on the stone is very much worn by visitors dancing on it, and is probably at this date obliterated. I copied it in 1853. He is thus alluded to in Barlow's *Cheshire Historical Sketches*, p. 103, 1855 :—

"In the grounds near Gawsworth Hall is buried a man of the name of Samuel Johnson, but better known in his day as Lord Flame. His calling was that of a dancing master, to which he added those of jester, musician, poet, and player. He was a licensed visitor at all the houses in the neighbourhood, to whose amusement he no doubt often contributed. A play which he wrote, entitled *Hurlothrambo*, had a lengthened run at one of the principal London theatres in the year 1722."

The inscription runs as follows :—

"Under this stone
rest the remains of Mr. Samuel Johnson,
afterwards ennobled with the grander title of
Lord Flame,

who after having been in his life distinct from other men
by the eccentricities of his genius,
chose to retain the same character after his death,
and was at his own desire buried here May 5th
A. D. MDCCLXXII. aged 82.

Stay, thou whom chance directs or ease persuades
To seek the quiet of these sylvan shades;
Here undisturbed, and hid from vulgar eyes,
A wit, musician, poet, player, lies;
A dancing master too, in grace he shone,
And all the arts of Op'ra were his own;
In Comedy well skilled, he drew Lord Flame,
Acted the part and gained himself the name.
Averse to strife, how oft he'd gravely say
These peaceful groves should shade his breathless clay.
That when he rose again, laid here alone,
No friend and he should quarrel for a bone;
Thinking that were some lame old gossip nigh
She possibly might take his leg or thigh."

Your correspondent asks if other instances are known of isolated burials like this. Several, I know, are recorded in England. The only instance in the Isle of Man, I believe, is that of the Corrin family, who lie buried on the south side of Peel Hill, near to which enclosure a lofty tower is erected, known as "Corrin's Tower," and now laid down in the sailing charts for vessels passing the island. WILLIAM HARRISON.

Rock Mount, Peel, Isle of Man.

[See "N. & Q.," 1st S. v. 596; 3rd S. i. 456; and the *Catalogue of Satirical Prints in the British Museum*, Nos. 1834, 1869, 1902.]

"SATE" FOR "SAT" (6th S. iv. 190, 395, 477).—The following use of *sate* by Gray may be of interest to your correspondent JAYDEE:—

"The court was *sate*, the culprit there,
Forth from their gloomy mansions creeping,
The lady Janes and Joans repair,
And from their gallery s'and peeping."

A *Long Story*, ll. 97-100.

Dryden, in his poem *Alexander's Feast*, has in the first stanza, "The godlike hero *sate*," and "Sate like a blooming Eastern bride." This usage is not uncommon in Dryden's poetry. Cf. also R. Green, *Menaphon*, 1589, p. 22 (Arber's repr. 1860), "Post-

ing from Arcadia to the Tripos where Pithia *sate*." On p. 33 Green has *sate* used as a past participle, "After that they had *sate* a little by the fire."

F. C. BIRKBECK TERRY.

Cardiff.

LIVERPOOL GENTLEMAN, &c. (6th S. iii. 148, 314, 476).—As a slightly parallel instance of this saying, let me mention that Sir Walter Scott, dedicating his *Tales of My Landlord*, published in 1816, to his "Loving Countrymen," speaks of them as "Men of the South, Gentlemen of the North, People of the West, and Folk of Fife." He is evidently using terms often in vogue in Scotland in his own day. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SECOND SIGHT: MRS. BOOTY'S TRIAL, 1687 (6th S. v. 105).—"Owd Booty and tha Devil" is a well-known tale. I have heard it told by farmers over their pipes fifty years ago. But as they used to tell it (and firmly believe it) "Owd Booty" was a villainous London baker, who used to grind men's bones up in his flour, and that was why the devil fetched him and drove him into the burning mountain. The belief that volcanoes were mouths of hell is very ancient, as will be seen from the following extracts. I am also under the impression that I have met with a similar account to "Old Booty" of a much earlier date, but at present cannot remember where:—

"That hylle mount Ethna toward the southeest hath many chynnes and holowe dennes or caues within the erthe full of brymstooone / that receyusth moche wynde and engendred fyre and smoke. In that place ben seen dyuerse fygures and shapes and herde refull voyes and growngye. Therefore some men menen that soules ben there in payne / as it semeth y^e Saynt Gregorey maketh mynde in his dyalogye. ¶ Gir. in top."—*Polychronicon*, 1527, f. 31 verso.

"Of the hill *Hecla* in the Ile of Ieland.....the common people of that Country, beleue the syde place to bee a part of hell, because there are diuers apparitions of ghostes, that shew themselves visible, and profer their seruice to men. They appere for the most part in the forme of those, which by vyolent a^tuenture haue bene killed or drowned: calling men by their names, and bidding them goe to the Mount *Hecla*. In the olde time the mariners termed these Goblins, *Polantines*: vpon what occasion I finde not written."—*Batman vpon Bartholome, his booke De Proprietatibus Rerum*, 1582, f. 205.

R. R.

Boston, Lincolnshire.

"BELFRY" (6th S. v. 104).—I have only to say that I never imagined that the change of *r* into *l* in this word (which is, perhaps, the commonest of changes in all Aryan languages) originated in England. What I meant is that, whereas we had two possible forms in English, namely, *berfrey* and *belfry*, the supposed connexion with *bells* made the latter universal. A little research amongst Eng-

lish authors would have been much more to the purpose. The usual M.E. form is certainly *berfrey*.

WALTER W. SKEAT.

Cambridge.

With reference to DR. CHANCE's note, I may, perhaps, be allowed to say that the meaning he attaches to Prof. Skeat's article on this word is not the one which occurred to my own mind. I think the professor's words fairly imply that "owing to a corruption" previously made in O.F. and L.L., from *berfrois*, *berfredus* into *belfrois*, *belfredus*, the English form *belfrey* (for *berfrey*) induced a very natural idea that the word had something to do with bells, and that, owing to this idea getting established, the term came to be restricted to a bell tower. At all events, there is nothing in the article to necessitate the conclusion that its author imagined the change of *r* into *l* to have "originated in England." Prof. Skeat will doubtless explain the matter for himself; I write this merely to show that to at least one of his readers the words do not seem necessarily to bear the sense imputed to them.

C. S. JERRAM.

I have not yet seen Prof. Skeat's *Dictionary*. From the quotation given by your correspondent I have little doubt as to his being right concerning the derivation of *belfry*. It is hardly accurate, however, to say that the word is now only used for a tower for bells. In the local dialect of this part of Lincolnshire it is of common occurrence, meaning a shed made of wood and sticks, furze or straw, as distinguished from a similar building of stone or brick. A man said to me the other day, "Squire, you've got plenty o' sticks noo to mak two or three good belfries." In 1873 a complaint was made to me, as a justice of the peace, that the belfry of a certain person was in such a ruinous condition that it was liable to fall on passers-by. In the inventory of the goods of John Nevill, of Faldingworth, Lincolnshire, taken in 1590, "the belfrey with other wood" is valued at twenty shillings; and in the Scotter Manor Roll for the first year of Mary we are told that Richard Robinson, of Messingham, removed "*ligna sua super le belfrey et jacent in communi via.*" I am informed that *belfry* is also used for a rick stand, when made of either wood or stone, but I do not call to mind ever having heard it in this sense.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE VICAR OF BADDOW (6th S. iv. 512; v. 117).—There have been many editions of De Foe's *History of the Devil* since the first of 1726, and the old ones have no author's name. The reference to the Vicar of Baddow appears in the English and Irish editions, but not in the Frankfort edition of 1733; the translator no doubt felt that this line would not convey anything to the German reader,

so he left it out. Little Baddow, in Essex, was both a rectory and a vicarage; the presentation to the former was vested in the lord of the manor, that of the latter was vested in the rector, but presentations were irregularly made, and Newcourt says that laymen presented to the vicarage, adding, "but how this came to pass I know not." If the Vicar of Baddow had practically nothing to do, and was of questionable appointment, as it seems, the allusion to him is easily to be understood. The Vicar of Baddow in 1720, according to Cox, was John Gordon. I do not think the reference to Dr. Bentley in the next paragraph has any relation to Baddow and its questionable vicar, but only to the "diabolical" pride of Dr. B.

EDWARD SOLLY.

JUNIUS QUERIES (6th S. v. 127).—If ANTI-JUNIUS will refer to the *Catalogue of Satirical Prints in the British Museum*, No. 4314, he will find an account of the print in question, and suggestions that Edmund Burke was intended by the "third figure" he inquires about. F. G. S.

"NOUVELLES D'ANGLETERRE" (6th S. v. 127).—The book concerning which J. J. P. inquires is a reprint by the Elzevirs of Amsterdam of a work of Madame d'Aulnoy, published in Paris by Claude Barbou six years previously. If complete, the first volume should have 120 pages, and the second 114 pages, including title. The titles should have the Elzevir sphere. Copies in fine condition have brought as much as fifteen francs, and one copy, in a rich morocco binding, fetched thirty-eight francs.

JOSEPH KNIGHT.

BURIED ALIVE: A TALE OF OLD COLOGNE (6th S. iv. 344, 518; v. 117).—I have a painting of Lady Katherine Wyndham, wife of Sir William Wyndham, who was entombed alive in the family vault at St. Decuman's Church, near Orchard Wyndham, Somerset, the family seat. There is an old man now living in this parish (Winford) who told me that he was born in St. Decuman's, and had often heard his father "tell about Lady Wyndham," and how that the sexton ran away and left his lantern behind, with which Lady Wyndham lighted herself home. The picture that I have is of large size, and represents Lady Wyndham with her little son Charles, afterwards the first Earl of Egremont, standing by her side.

HENRY TRIPP, M.A.

Winford, near Bristol.

A "CHRISTENING SHEET" (6th S. iv. 409, 494; v. 56).—Have any of the querists seeking information about this heard that unless it is burned within a year of the child's birth the child will never be able to keep a secret? It has only recently come to my knowledge, and may be of interest.

J. F. H.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 110).—

"To be suspected," &c.

C. M. I. has made a mistake in his quotation. See Cowper's *Table Talk*, li. 141-2. H. SMITH.

Miscellaneous.

NOTES ON BOOKS, &c.

The Records of St. Michael's Parish Church, Bishop's Stortford. Edited by J. L. Glasscock, jun. (Elliot Stock.)

CHURCHWARDENS' accounts of an earlier date than 1460 are of great rarity. The few that have been published in full or in abstract have added materially to our knowledge of the life of our ancestors. It is, indeed, much to be desired that all parish documents of an earlier date than the Restoration should be carefully examined. The editing of these old papers has evidently been a labour of love to Mr. Glasscock, and he deserves great praise for the trouble which he must have taken. We wish, however, that he had given more copious notes, and that he had induced some antiquarian friend to look over those he has given before he committed them to the printing press. The four "cruets" purchased in 1513 were almost certainly the vessels used to contain the wine and water used at mass, not receptacles for the holy oils. The grate, which is several times mentioned, we are pretty sure, was not a prison, but a grate over a pit used as a charnel-house. The earlier accounts are, of course, in Latin. The first of these is given in the original tongue, the others in a translated form. For this we are very sorry, as it much lessens their value for historical purposes. We would not wish to call in question Mr. Glasscock's capacity for the task, but must remark that it is a kind of work which no one can do in a thoroughly satisfactory manner, and that it may be reasonably presumed that any one who wishes to consult documents of this sort will be able to read them in the original. It is our duty to notice these shortcomings, but on the whole the book is well done, and will be found most interesting by those who are curious about the village and town life of the past as it exhibited itself on its religious side. We have here evidence of a fact that has been doubted, that Easter sepulchres were sometimes of wood. The entries concerning the church ales are numerous and amusing. To our unreformed forefathers they stood in much the same stead as the "tea-drinking" did to the rural folk of twenty years ago. There are several memoranda, too, as to players. It seems certain that plays of a religious sort were performed in almost all our village churches before the changes of the sixteenth century. There is evidence, indeed, of their survival late into the reign of Elizabeth. An inventory taken in the reign of Edward VI. shows that the churchwardens possessed a dragon "made of hoops and covered with canvas." There are few things we should enjoy more than seeing this monstrous beast, if he were still in being. He was no doubt used in a play setting forth the legend of St. George. A shiving house is more than once mentioned. This must have been a movable confessional. The volume is enriched by several other parish papers, carefully edited. There are also lists of churchwardens and overseers of the poor from an early period.

Historical and Descriptive Catalogue of the National Portrait Gallery. By George Scharf, F.S.A.

It is sufficiently notorious how much of the success of the National Portrait Gallery is due to the tact and energy of Mr. George Scharf, who has been the keeper

and secretary from the beginning. When the gallery was first opened to the public on Jan. 15, 1859, the number of the portraits was only fifty-six, half of which were donations. The number is now 645, and celebrities of every date, from the poet Chaucer to Chief Justice Erle, are represented in the gallery. The value and interest of such a collection, as illustrating English history of every period, are increased beyond measure by the admirable catalogue which Mr. Scharf has now compiled. As a rule catalogues are dreary reading; but the visitor to the National Portrait Gallery is supplied for one shilling with a handbook of English biography which it is a pleasure to read. It is difficult to condense without being dry; but Mr. Scharf's lives are brief, full of matter, and yet eminently readable. He contrives to tell us just what we want to know about the artist as well as the subject of each portrait, and his biographies are as exhaustive as they are pleasantly written. To give an example, his sketch of John Speed is a model of what a biographical manual ought to contain; and if he has fallen into the mistake that Endymion Porter "died abroad in the Court of Charles II.," he can plead that he was misled by so great an authority as Sir Henry Ellis. In point of fact Endymion died in London, in his own house, "in the Strand, over against Durham House Gate," and was buried at St. Martin's-in-the-Fields on August 21, 1649.

"MONUMENTA FRANCISANA."—Under the direction of the Master of the Rolls there will shortly be issued Vol. II., *De Adventu Minorum*, &c., edited by Mr. Richard Howlett, of the Middle Temple. This volume will contain materials found, since the first volume was printed, among the MSS. of Sir Charles Isham and in various libraries.

THE forthcoming number of Mr. Walford's new *Antiquarian Magazine* will contain, *inter alia*, "The Legend of Stoke Courcy, Somerset"; "The Old Cross at Coventry"; "Sheriffs' Expenses"; "Shakespeare's Plutarch"; "The Titulel," an Arthurian legend, by Miss J. Goddard; and an article on Southwark, by Dr. Rendle, with illustrations.

Notices to Correspondents.

SEAFORTH asks for the names of some memoirs, biographies, or reminiscences which give a faithful record of the condition of each class in rural and manufacturing Yorkshire between 1770 and 1830, particularly in the West Riding.

J. H. CRUMP ("The Pilgrimage of Princes").—See "N. & Q.," 5th S. v. 88, 194, 277, 434.

W. F.—If not previously printed, they might prove very interesting. Perhaps you will kindly supply an introduction.

C. MASON.—We shall be happy to forward a prepaid letter.

F. N. R. ("German Church").—See *ante*, p. 135.

G. L. F.—In due course.

W. C. B.—Fresh light has been thrown on the matter.

K. S.—See *ante*, p. 14.

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COLLINS on the FRENCH FABULISTS.

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PHILOLOGICAL BOOKS.

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LONDON, SATURDAY, MARCH 4, 1882.

CONTENTS.—N° 114.

NOTES:—Letters of the Countess of Orrery and Others, 1740-1746, 161—English Roman Catholic Martyrs, 1636-1681, 163—The Scottish Communion Office, 164—Turken—Slavonic Mythology—1 Cor. II. 13, 165—The Bibliography of Sir Francis Drake—Arithmology—Japanese Proverbs—“Bull’s-milk,” 166—The Penny Post *temp.* Jac. II.—The Channel Tunnel—Barry Cornwall—“Want ways”—The New English Dictionary of the Philological Society, 167.

QUERIES:—An Old House in Leadenhall Street, 167—King Charles’s Vision—The Prison of “Peterhouse”—Nicholas de Uppa, 6th Richard I.—Owen Rowe—Ballard and Herring Families—Poplar Trees—Blasco Family—J. C. Mangan—“Roughs”—Crouchmas—Christmas—“Lily of St. Leonards”—A Coat of Arms—T. Purland, Ph.D., M.A., &c., 168—“Englen” Marriages—“The Precepts of Cato,” 1660—“Cock-a-Dobby”—Father Lobo’s “Abyssinia”—Authors Wanted, 169.

REPLIES:—“Sir John Chiverton,” 169—“Auld Robin Gray”—Sir A. Leslie, of Balgonie, 170—St. Margaret’s Churchyard, Westminster—Shipton of Lyth Hall—“Argo,” 171—King Canute—Clergy prohibited from wearing Fur Capes, &c.—Numismatic—Yardleys of England—“Task”—Excommunication, &c., 173—Fry’s “Pantographia”—Rhymeless Words—Charles II.’s Hiding-places—Are Toads poisonous?—Portraits of Washington Irving—Episcopal Wig, 173—Song of Solomon—“Other half hundred”—“Guffin”—Modern Prophecies—Thatched Churches—Easter Eggs, 174—“Chuck”—“Howard”—“Bunker’s Hill”—“Hooker Family”—“To make a leg”—“To dine with Duke Humphrey”—Mistletoe and Christmas, 175—Whiskers—Moustaches—“Let me light,” &c.—Morris Dancers—Siege of Chesham—Indigenous Trees of Britain—“Jennet”—“Pomatium”—Death of Edward of Lancaster, 176—Funeral Armour in Churches—Glastonbury, &c., 177—“Art”—English Armorial Glass, &c., 178—The Causal “Do,” &c., 179.

NOTES ON BOOKS:—Caine’s “Sonnets of Three Centuries”—Warner’s “American Men of Letters”—“Eighth Report of the Royal Commission on Historical Manuscripts.”

Notes.

LETTERS OF THE COUNTESS OF ORRERY AND OTHERS, 1740-1746.

In turning over some papers lately I put my hand on three letters, written before the middle of the last century, which seem extremely interesting. They were given to me many years ago by a lady, into whose possession they came through some family connexion with the person to whom they were addressed. This was the Rev. William Ellis, who was from 1723 to 1764 incumbent of the parish which contains the town of Clonakilty, as the name is now commonly written, a parish of which I was myself the incumbent for sixteen years. Mr. Ellis was the editor of Bp. Peter Browne’s *Sermons* in two volumes, published in 1749. They are very remarkable sermons, and were bequeathed by the bishop to the Rev. Thomas Russell, who was connected with him by family ties, and was Archdeacon of Cork from 1725 to 1745. Dr. Maziers Brady, in his *Clerical and Parochial Records of Cork, Cloyne, and Ross*, states that these sermons were published by the archdeacon. But Mr. Ellis states in his preface that they were bequeathed to him by the archdeacon, who had been deterred from printing by the booksellers having informed him that no books were so seldom called for as sermons. Bishop

Browne, who had been Provost of Trinity College, Dublin, was Bishop of Cork from 1710 to 1735, having received that preferment in recognition of his answer to Toland’s *Christianity not Mysterious*, which gave occasion to Toland to boast that he had made Browne a bishop. He is now remembered by the curious in book-lore for his tracts on the impropriety of drinking healths. But his substantial fame rests on the answer to Toland just mentioned, followed by his *Procedure, Extent, and Limits of the Human Understanding*, in which he controverts some of Locke’s positions, and his *Things Divine and Supernatural Conceived by Analogy with Things Natural and Human*. A large part of this latter work was devoted to controverting a part of the *Alciphron* of Berkeley, who had, without naming Browne, controverted some of his opinions. These works of Browne have in recent years been brought into notice again by Sir William Hamilton and Dean Mansel. I have recently been shown by your well-known correspondent, DR. CAULFIELD, a beautiful MS. of the only part which has not perished of an unpublished work by the bishop on the Arian controversy, which, whatever its theological value may be, will, I hope, be published as a literary curiosity and a relic of a very able and learned man.

The first of the following letters, the most interesting in a literary aspect, was addressed to Ellis by Margaret, Lady Orrery, the second wife of the Lord Orrery who was Swift’s friend and author of the well-known translation of Pliny’s *Letters*. Lady Orrery was daughter of the Earl of Caledon, which accounts for the letter being dated from “this old house,” as she describes Caledon in the county of Tyrone, her father’s place. The letter consists of a half sheet of letter paper, the outer half being lost. It is yellow from age, and nearly cut through in the folds, the ink being much faded. The handwriting is bold, but very beautiful and antique in the cut of the letters. The occasion was to acknowledge assistance which Ellis had given Lord Orrery in preparing his translation of Pliny’s *Epistles*. I have not that work within reach, but a learned friend has overhauled it, and says he can find no recognition of Ellis’s services. Lady Orrery’s letter, however, will now render this piece of literary justice, if my friend has not overlooked any acknowledgment in the work itself.

The second letter is from Archdeacon Russell, who was connected by family ties with Bishop Browne, and was Archdeacon of Cork from 1725 to 1745, as also Vicar-General. The letter is without date, but as his successor was collated in April, 1745, and it indicates failing health, it was probably written not long before this date. The “brother Carew” was Mark Carew, of Dean’s Rock in the county of Cork, who was married to Susanna Russell, the archdeacon’s sister. The apprehension expressed about his death was not

realized, for he appears again as living in the third letter, written in 1746. The medical treatment was expressively described, and seems to have been successful, and the "other tragical scene," which the archdeacon was afraid to encounter, appears to have been enacted by himself. The "vile western road" still exists, exceedingly hilly, but long superseded for general traffic by a very excellent road, level but somewhat longer. If I am right in identifying the colonel whose death was anticipated, that did not then take place. The expression, "unhappy man," points to a circumstance which disposes me to suppress the name in consideration for living persons.

Russell Wood, the writer of the third letter, apparently connected with the archdeacon, was an attorney and notary public who held lucrative offices under the Corporation. The bishop he speaks of was Dr. Jemmet Browne, a relative of the former Bishop Browne. He was appointed in 1745, and was subsequently Archbishop of Tuam. Between the two Brownes intervened Robert Clayton, who was translated to Clogher. He was the author of *A Vindication of the Histories of the Old and New Testaments* and the writer of the once famous *Essay on Spirit*, printed anonymously, but without concealment of the authorship. Of this work, Warburton, writing to Hurd, Nov. 18, 1751, thus speaks, "The Bishop of Clogher, or some such heathenish name, in Ireland, has just published a book. It is made up of the rubbish of old Heresies; of a much ranker cast than common Arianism. Jesus Christ is Michael; and the Holy Ghost Gabriel, &c. This might be Heresy in an English Bishop; but in an Irish, 'tis only a blunder." The heresy, however, was not so much in identifying these names with the Divine Persons, but in the entire doctrine of the book, and it was not treated as a blunder in Ireland. After some time ecclesiastical proceedings were set on foot, which occasioned Clayton so much anxiety that he took fever and died.

We find in this letter Mark Carew still alive. His son, John Russell Carew, ordained in 1762, married a Mary Wood. We may fairly assume that this was the enamoured Molly of the letter, in which case Frank Townsend's bagpipes appear to have been ineffectual. But from the manner in which she is spoken of, and the gentle hint from her mother to come home, we may gather she was a very young girl when the letter was written. This letter has a seal with arms—Argent, party per fess; on chief three trefoils or fleurs de lys, two and one; on base a tree acorned. The crest is imperfect, but looks like a lizard.

The letters which are subjoined have an amiable fragrance about them, and a delicate flavour of antiquity. I have no doubt they will be read with interest. I have endeavoured to represent them exactly.

J.

Caledon, October 11th, 1740.

Rev^d Sir,—My Lord and I join in sincere condolence with you upon the loss of your Friend (*sic*), and certainly this single consideration is the greatest unhappiness which attends long life, that we must part with those who are the dearest to us in this World.

The Gout has for these two days past visited my Lord's right Elbow which hinders him from paying You his acknowledgements with his own hand for the great trouble you are at upon his account, and testifying the pleasure your high encouragement gives him in proceeding in the remaining Books of *Pliny*. He this day received from you the 16, 17, & 18 Epistles with the Notes. I believe his conversing so much with his Friend Pliny, in his Study may fairly be said to have a great share in the tedious confinement of one whole month to his Bed-Chamber, how much then must I be agitated between the strong desire of seeing him made immortal in the Learned World, and the dread of so close an attention upon his Studies prejudicing his Health but he promises (*sic*), that he will Ride every day asson (*sic*) as he is able, and he is now gone to take the Air in the Coach for the second time, whilst I from this old House subscribe myself Sir

Your most Assured Friend and Obedient Servant
MARGARET ORRERY.

II.

To the Rev^d M^r Ellis at Clonokilty.

Dear Ellis—I came hither on Munday (*sic*) in the Chariot, greatly fatigued & even stunned wth want of sleep & y^e sudden alarm occasioned by brother Carew's apoplexy. God be thanked my sleep is returned to me & my appetite is better; but I am still under no small apprehension ab^t that poor man; f^r they send me word that nothing certain can be pronounced ab^t a relapse till fryday (*sic*) is over. Shoud (*sic*) it return, beyond doubt it will destroy him—and she will immediately follow. Gods will be done! Had I continued with them it w^d have affected me too much; but I shall wait here for a while f^r fear of another tragical scene. On munday (if things go rightly) I shall set out for Clonokilty, & will thank y^e in person for y^e most friendly Letter. I admire that I continue so well—my sleep has recovered me beyond all expectation. Jack Wilcocks I send before as a pledge. Pleurisies exceedingly common & dangerous. We suppose Col^l — to be dead e^r his Time. Unhappy man! I have sent y^e chariot home & my chaise came yesterday Even^s so that I shall travel light over y^e vile western road.

Most hearty service to good M^r Ellis & honest Nancy. I receive a message from Corke every day.

I am D^r Ellis y^e most affect^d.
THO: RUSSELL.

Bandon, Thursday.

III.

To the Rev^d M^r Will^m Ellis at Woodstone near Cloghni kilty via Bandon.

Frank^d Mat: Deane.Corke May 12th 1746.

Dear Sir,—First and foremost I beg that good M^r Ellis will accept my hearty thanks for her kind present of potatoes, & in the next place, that you & she with Miss Ellis, Alley, Betty, Billy & my godson (that fine little fellow who promises as well as any Child can to make a good Boy) will permit me to assure you all, that my Wife joins with me in most hearty & cordial services to every one of you. And now Good Sir, give me leave to tell you, that the suit between the B^p and me is happily ended, (I hope) to both our satisfactions—he

sent for me to the Chapter house yesterday sennight in the afternoon after service was over, & declared that he considered M^r Weekes's certificate to be equitable Evidence in my favour (tho perhaps it might not be legal) & that without advising with Counsel as he at first proposed, he determined to drop all further proceedings, and wou'd give me no more trouble, and he declared himself in so genteel a manner that I own he struck me with higher regards towards him, than I ever had before conceived—he preached yesterday at St Pauls, and waited on the Mayor to Church, & in the Council Chamber, fell into Chat with me abt this same affair, & told me, that from comparing the Map, which I before mentioned to you, with the certificate, he found the description of the Lands to tally in each, & that he was fully convinced that mine are not any part of the Mensal Lands—it gives me great pleasure to have this dispute so amicably & kindly adjusted, not that I had the least doubt of success in it, both in Law & Equity, but upon other accounts, as well for his Lord's sake as my own. And I look on you to be a happy instrument towards the accomodation (*sic*) of it.

I am hard at work on Mark Carew's answer, & as soon as I have done it, will set about yours, which I think it most advisable to draw separate from his, & if I can finish it by next thursday, I purpose to send it you by that nights post for your perusal.

The B^p gave an excellent charge at his visitation, & was strict in his Enquiries—it held till near six in the Evening.

My Daughter Betty is I thank God recovering fast. We have got her to Woodville, which agrees greatly with her. She and her sister Nancy desire to be remembered to all with you. I suppose that between the agreeableness of your good family & the enchantm^t of Frank Townsends bagpipes (taking for granted that he carry'd 'em with him) Molly is so enamour'd that she will scarce think of a Town life for this week, but my wife thinks that the next will bring her home.

Not a syllable (*sic*) of news stirring for some days past—if there had it shou'd be transmitted to you by

Dear Sir Your most Sincerely affectionate

RUSSELL WOOD.

J. QUARRY, D.D.

Donoughmore Rectory, co. Cork.

ENGLISH ROMAN CATHOLIC MARTYRS, 1535-1681.

(Continued from p. 24.)

“Catalogus Servorum Dei ex processu Ordinario Westmonasteriensis.”

- 1588.
- | | |
|--------------------------------------|---------------|
| 121. Nicolaus Garlick | } Sacerdotes. |
| 122. Robertus Ludlam | |
| 123. Ricardus Sympton | |
| 124. Gulielmus Dean | |
| 125. Henricus Weble, Laicus. | |
| 126. Gulielmus Gunter, Sacerdos. | |
| 127. Robertus Morton, Sacerdos. | |
| 128. Hugo More, Laicus. | |
| 129. Thomas Holford, Sacerdos. | |
| 130. Jacobus Claxton, Sacerdos. | |
| 131. Thomas Felton, Ordinis Minorum. | |
| 132. Ricardus Leigh, Sacerdos. | |
| 133. Eduardus Shelley | } Laici. |
| 134. Ricardus Martin | |
| 135. Ricardus Flower | |
| 136. Joannes Roch | |
| 137. Margarita Ward, Laica. | |

- | | |
|--|---------------|
| 138. Gulielmus Way, Sacerdos. | |
| 139. Robertus Wilcox | } Sacerdotes. |
| 140. Edwardus Campion | |
| 141. Christophorus Buxton | |
| 142. Robertus Wildmerpool, Laicus. | |
| 143. Rodulphus Crochet | } Sacerdotes. |
| 144. Eduardus James | |
| 145. Joannes Robinson, Sacerdos. | |
| 146. Gulielmus Hartley, Sacerdos. | |
| 147. Joannes Weldon, Sacerdos. | |
| 148. Robertus Sutton, Laicus. | |
| 149. Ricardus Williams, Sacerdos. | |
| 150. Joannes Hewitt, Sacerdos. | |
| 151. Eduardus Burden, Sacerdos. | |
| 152. Gulielmus Lampley, Sacerdos. | 1589. |
| 153. Joannes Amias | } Sacerdotes. |
| 154. Robertus Dalby | |
| 155. Georgius Nicols | |
| 156. Ricardus Yaxley | |
| 157. Thomas Belson | } Laici. |
| 158. Humphredus Prichard | |
| 159. Gulielmus Spenser, Sacerdos. | |
| 160. Robertus Hardesty, Laicus. | 1590. |
| 161. Christophorus Bales, Sacerdos. | |
| 162. Nicolaus Horner, Laicus. | |
| 163. Alexander Blake, Laicus. | |
| 164. Milo Gerard | } Sacerdotes. |
| 165. Francisus Dicconson | |
| 166. Eduardus Jones, Sacerdos. | |
| 167. Antonius Middleton, Sacerdos. | |
| 168. Edmundus Duke, Sacerdos. | |
| 169. Ricardus Hill | } Sacerdotes. |
| 170. Joannes Hog | |
| 171. Ricardus Holliday | |
| 172. Robertus Thorp | } Laici. |
| 173. Thomas Watkinson | |
| 174. Momfordus Scott | } Sacerdotes. |
| 175. Georgius Beesley | |
| 176. Rogerius Dicconson, Sacerdos. | |
| 177. Rodulphus Milner, Laicus. | |
| 178. Gulielmus Pike, Laicus. | |
| 179. Laurentius Humphrey, Laicus. | |
| 180. Edmundus Genings, Sacerdos. | |
| 181. Swithunus Wells, Laicus. | } Sacerdotes. |
| 182. Eustachius White | |
| 183. Polidorus Plauden | |
| 184. Brianus Lacy | } Laici. |
| 185. Joannes Mason | |
| 186. Sydneius Hodgson | |
| 187. Gulielmus Patenson, Sacerdos. | 1592. |
| 188. Thomas Pormort, Sacerdos. | |
| 189. Robertus Ashton, Laicus. | |
| 190. Thomas Metham, Societatis Jesu. | 1593. |
| 191. Eduardus Waterson, Sacerdos. | |
| 192. Jacobus Bird, Laicus. | |
| 193. Antonius Page, Sacerdos. | |
| 194. Josephus Lampton, Sacerdos. | |
| 195. Gulielmus Davies, Sacerdos. | 1594. |
| 196. Joannes Speed, Laicus. | |
| 197. Gulielmus Harrington, Sacerdos. | |
| 198. Joannes Cornelius, Societatis Jesu. | |
| 199. Thomas Bosgrave | } Laici. |
| 200. Joannes Carey | |
| 201. Patritius Salmon | |

202. Joannes Bost, Sacerdos.
 208. Joannes Ingram, Sacerdos.
 204. Georgius Swallowell, Laicus.
 205. Eduardus Osbaldeston, Sacerdos.
 1595.
 206. Robertus Southwell, Societatis Jesu.
 207. Alexander Rawlins, Sacerdos.
 208. Henricus Walpole, Societatis Jesu.
 209. Jacobus Atkinson, Laicus.
 210. Gulielmus Freeman, Sacerdos.
 211. Philippus, Comes de Arundel.
 1596.
 212. Georgius Errington }
 213. Gulielmus Knight } Laici.
 214. Gulielmus Gibson }
 215. Henricus Abbot }
 1597.
 216. Gulielmus Andleby, Sacerdos.
 217. Thomas Warcop }
 218. Eduardus Fulthorp } Laici.
 1598.
 219. Joannes Britton, Laicus.
 220. Petrus Snow, Sacerdos.
 221. Rodulphus Grimston, Laicus.
 222. Joannes Buckley, Franciscanus.
 223. Christophorus Robinson, Sacerdos.
 224. Ricardus Horner, Sacerdos.
 1599.
 225. Matthias Harrison, Sacerdos.
 226. Joannes Lion, Laicus.
 227. Jacobus Dowdall, Laicus.
 1600.
 228. Christophorus Wharton, Sacerdos.
 229. Joannes Rigby, Laicus.
 230. Thomas Sprott }
 231. Thomas Hunt } Sacerdotes.
 232. Robertus Nutter }
 233. Eduardus Thwing }
 234. Thomas Palasor, Sacerdos.
 235. Joannes Norton } Laici.
 236. Joannes Talbot }
 237. Eleanora Hunt, Laica.

EVERARD GREEN, F.S.A.

Reform Club.

(To be continued.)

THE SCOTTISH COMMUNION OFFICE.—The following list of the various editions of this liturgy has been compiled from a MS. by a priest of the Scottish Church, now deceased, and my own notes, made over a space of eight years, of copies which I have picked up or seen. It is unnecessary to give the title in full; in the majority of cases it is "The Communion Office for the Use of the Church of Scotland, as far as concerneth the Ministration of that Holy Sacrament."

1724. Published by Ruddiman. 12mo. (with alterations from the Prayer Book of 1637 by Bishop Gadderer).

1755. No place or printer's name.

1745. "The Communion Office for the Use of the Church of Scotland, as far as concerneth the Ministration of that Holy Sacrament, Authorized by King Charles I., 1636. All the parts of this Office are ranked in their natural order. Printed in the year of our Lord 1748." This is the first standard edition. It was "recommended" by the bishop.

1752. An edition without place or name; few variations from 1743.

1759. Ditto.

1755. An edition without place or name. Most probably edited by Bishop Gerrard.

1762. Reprint at Edinburgh for Reid, bookseller, Leith.

1764. Reprint without place or name.

1764. Edinburgh, printed for Drummond, at Ossian's Head. Edited by Bishop Falconer.

1765. Leith, printed and sold by Alex. Robertson. Edited by Bishop Forbes.

1767. Edinburgh, Robertson.

1771. Aberdeen, Chalmers.

1774. Edinburgh, Robertson.

1780. Aberdeen, Chalmers.

1781. Edinburgh.

1792. Horsley's collation.

1795 or 1796? Aberdeen.

1796. Edinburgh, Moir, 12mo. Edited by Bishop Drummond. With variations and private devotions.

1800, 1801, 1806, 1809, 1814, 1842. Editions with text of 1796. 1801 has a note on "Spiritual Body."

1800. Aberdeen, printed by J. Chalmers & Co. for G. Ironside. 8vo. Edited by Skinner (Bishop or Dean?).

1804. Aberdeen, printed and sold by John Burnett.

1804. Edinburgh.

1807. Dean Skinner's large edition.

1811, 1812, 1815, 1818, 1819, 1824, 1826, 1827, 1834, 1835, 1839, 1841, 1843, 1844, 1847, 1851, 1854, 1856.

Editions which appear to be reprints of that of 1800, Aberdeen.

1838. Elgin, Brander. With some slight variations and morning and evening hymns.

1844. Edinburgh, R. Grant & Son. Printed by Neill.

1844. Edinburgh, R. Grant & Son. According to 1796, for use in St. Columba's.

1844. London, Burns. With musical notes.

1847. Edinburgh, R. Lendrum & Co. 12mo.

1847. In Bishop Forbes's *Companion to the Altar*, which has been frequently reprinted.

1849. In the Prayer Book, commonly known as "Bishop Patrick Torry's Prayer Book." As this book has become very scarce, some description of it may not be amiss. The title is:—The Book of | Common Prayer, | and administration of | the Sacraments, | and other | Rites and Ceremonies of the Church, | According to the Use of | the Church of Scotland: | together with | the Psalter or Psalms of David, | pointed as they are to be sung or said in Churches; | and | the Form and Manner of making, ordaining, | and consecrating of | Bishops, Priests, and Deacons. | Edinburgh: | R. Lendrum & Co., Hanover Street, | MDCCLXXXIX." | 12mo. On the verso of the second leaf Bishop Torry certifies that he has examined the book and found it in strict conformity with the usage of the Church of Scotland, and recommends it to the clergy of his own diocese (St. Andrew's, Dunkeld, and Dunblane).

1853. Edinburgh, R. Lendrum & Co., 4to and 12mo.

1861. The Order of the Divine Liturgy, according to the use of the Church of Scotland.....London, W. B. Painter, 16mo.

1862. Aberdeen, 4to. and 8vo. Edited by the Rev. F. G. Lee.

1863. Aberdeen, John Wilson, 8vo.

1866. Aberdeen, John Wilson. Text of 1792, edited by the Rev. Dr. Prätt.

1866. In Prayer Book issued by a committee of clergy. This was merely the Book of Common Prayer with a title-page similar to Bishop Torry's, the Scottish Communion Office being bound in after the English Office. Aberdeen, A. Brown & Co.

1872. Reprint of 1866, but without Aberdeen title-page. The rubric at the end regarding reservation was altered at the request of Bishop Forbes from "according to the universal custom" to "according to an ancient custom."

1878. Aberdeen, D. Wyllie & Son, n. d. 4to.

1881. Glasgow. Reprint from the book of 1637.*

The following editions either have no date or I have not yet ascertained it.

The Scottish Communion Office from the Scottish Liturgy of 1637. Printed for R. Grant & Son, Edinburgh. 12mo. n. d.

The Scottish Liturgy, with Devotions for the Celebrant. Printed by King & Co., Aberdeen. 4to. n. d.

Folio, black letter edition, Pickering, London.

An edition, 12mo., with variations, edited by the Rev. George Hay Forbes.

I shall be glad if any readers of "N. & Q." will add to the above, or supply further particulars regarding some of the editions.

J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

TURKEN.—This curious word is noticed in Davies's *Supplementary Glossary*, where the meaning of *furkish* is assigned to it, copied from the *Index to the Parker Society's Publications*. But I have found other instances of it, and have no hesitation in saying that this assigned sense of it is the wrong one. The right sense is "to turn and twist about," and it is merely a frequentative form of the O.F. *torquer*, to twist (Cotgrave), which is obviously the Latin *torquere*. Roquefort gives O.F. *torcenouse*, violent; *torcenus*, a tormenting tyrant; *torconners*, extortionate; *torquelon*, a torch; all from the same source. I first quote the instance cited by Davies, and then two more which I have found in Gascoigne:—

"His majesty calleth for subscription unto articles of religion; but they are not either articles of his own lately devised, or the old newly *turkened*"; i. e., twisted about (Rogers, *On the Thirty-nine Articles*, p. 24).

"And for the rest, you shall find it [a certain story] now in this second imprinting so *turquened* and turned"; i. e., so twisted about and altered (*Gascoigne's Works*, ed. Hazlitt, i. 5, last line).

"This poetical license is a shrewde fellow, and conereth many faults in a verse.....and, to conclude, it *turkeneth* [alters] all thing at pleasure" (*Gascoigne, Extracts from*, ed. Arber, p. 37). Mr. Hazlitt calmly alters *turkeneth* to *turneth* (*Works*, i. 505) without a word of comment.

Mr. Davies notes that *turkis* also occurs. And it occurs precisely in the same sense. It is formed from an O.F. pres. part. *torquiss-ant*, from the verb *torquir*, by-form of *torquer*. Such changes of conjugation are common in French.

"Yet he taketh the same sentence out of *Esay*,

somewhat *turkised*," i. e., altered or turned about (Bancroft, *Survey of Pretended Holy Discipline*, 1593, p. 6).

WALTER W. SKEAT.

Cambridge.

SLAVONIC MYTHOLOGY (*ante*, p. 144).—Any one who is interested in the obscure subject of Slavonic mythology, and is not alarmed by the list of forty-eight "Slavonic Pagan Deities" translated from the Polish of Prof. Bandtkic' by MR. LACH-SZYRMA, may be recommended to read a short sketch lately reprinted by the accomplished Slavist, M. Louis Leger, from the *Revue de l'Histoire des Religions*, under the title of "Esquisse Sommaire de la Mythologie Slave" (Paris, Leroux). It clearly proves two facts: First, that very little is known with certainty about Slavonic mythology. Secondly, that much of the evidence generally relied upon by writers on the subject is at least suspicious, and that some of it is undoubtedly false. Whoever undertakes to tread this field must take heed unto his steps. What with Mecklenberg forgeries, and Czech falsifications, and Bulgarian mystifications, a heedless explorer may easily be led astray.

W. R. S. RALSTON.

MR. W. S. LACH-SZYRMA, in his interesting notes on this subject, having queried the names and meaning of several Slavonic deities, permit me to offer a few illustrations, taken from Kayssarow's *Slavonic Mythology* (in German, 12mo., Göttingen, 1804), which may help to clear up some doubtful points. (1.) Kikimora is identified with the Greek Morpheus, looked upon, however, as a fearful phantom or spectre. (2.) Kupalo was the god of fruits and of the harvest in general, to whom they offered sacrifices at midsummer on June 24. (3.) The comparison of Liada with Mars is considered untenable, not being confirmed by any ancient authority. Lastly, the two most ancient Slavonic deities, according to Kayssarow, were Bielbog (i. e., white god) and Cernogod (pron. Chernogod, i. e., black god), the good and the evil spirit, or the Slavonic Ormuzd and Ahriman.

H. KREBS.

Oxford.

1 COR. II. 13.—Prof. Kennedy's gloss upon the passage in this verse—*πνευματικὰ πνευματικοῖς συγκρίνοντες*—is, "explaining spiritual things to spiritual men," in which he clearly follows the leading of Theophylact (although, no doubt, unconsciously, for no one would even suspect such a person of committing a wilful plagiarism), who says: *πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες οὗτοι γὰρ μόνον δύνανται χωρεῖν ταῦτα*. Hammond's rendering is, "accommodating spiritual words to spiritual things." Whitby, criticizing Le Clerc's exegesis, or rather translation, quite in accord with

[* Reviewed in "N. & Q.," 6th S. iv. 480.]

that of Prof. Kennedy, writes: "Why doth he limit what is spoken to *the spiritual man*, since the *Apostles* spoke as well to the unbelieving *Jew* and *Gentile* as to the *spiritual man*?" Alford, whom the professor mentions with respect, says: "The masculine rendering of *πνευματικοῖς* is clearly wrong, the two subjects of the sentence being the *things revealed* (ἀ) and the *words used in speaking them*; to which two the two adj. must naturally refer, ἀνθρώπος being a *new element introduced in the next verse*." Wesley (*Explanatory Notes*), to my view the best rendering of all, gives: "Explaining spiritual things by spiritual words"—in strict accordance with what had been just said—"which things we also speak, not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου."

I have already made allusion to Wesley's *Notes*, and, having collated a good part of his renderings of the original text with those of the Authorized and Revised Versions, should have been glad to have placed the results, had they been deemed suitable, in the hands of the readers of "N. & Q." I quite believe, however, that the Editor has exercised a wise discretion in judging them not to be so. He will permit me, however, I hope, to say that, should I find it feasible to put them forth in another form, I feel pretty sure that not a few will be struck no less forcibly than I have been with the remarkable fact that one man, and a man so fully occupied in other ways as Wesley was, should have done almost as much in the work of revision, and quite as well, as has been done by the whole company of scholars over a period of something like a decade of years.

EDMUND TEW, M.A.

THE BIBLIOGRAPHY OF SIR FRANCIS DRAKE.—I have been asked several times about the life of Drake, and the authentic records of his history. Let me suggest the following as, so far as I know, including the more important of the works on this eminent seaman:—

1. *Expeditio Francisci Drake equitis angli in Indias Occidentales, anno 1585: Leyden, 1588.*
2. *True and Perfect News of.....the Valiant Knight Sir Fr. Drake. 1587.*
3. *Sir F. Drake: his Honorable Life. Fitzgeffrey, 1596.*
4. *Le Brye; Collection des Grands Voyages. 1599.*
5. *Voyage of Drake into the South Sea. 1600.*
6. *Le Voyage de l'Illustre Seigneur et Chevalier Sir F. Drake. 1613 (Louvencourt).*
7. *The World Encompassed by Sir F. Drake. 1626.*
8. *Sir Francis Drake revived. 1653.*
9. *Life and Dangerous Voyages of Sir F. Drake.*
10. *Prince's Worthies of Devon.*
11. *Purchas's Pilgrims.*
12. *Lediard's Naval History.*
13. *Cieza's Cronica del Peru.*
14. *Stowe's Annals.*

15. *Life and Death of Sir F. Drake. By Clarke. 1671.*
16. *The English Hero, or Sir F. Drake. 1687.*
17. *Leben des englischen Helden und Ritter F. Drake. Leipzig, 1720.*
18. *The famous Voyage of Sir F. Drake. 1741.*
19. *Life of Sir F. Drake. By Samuel Johnson.*
20. *Drakes Leben. Halle, 1815.*
21. *Life of Sir F. Drake. 1820.*
22. *Life, Voyages, and Exploits of Sir F. Drake. By Barrow, 1864.*

To these (most of which I have derived from a French source, i.e., M. Chanter) I would add Froude's and Ranke's *History of England*, and Camden on Queen Elizabeth. The literature on Drake is tolerably voluminous, and in most of the languages of Europe there has been some book published about him. W. S. LACH-SZYRMA.

"ARITHMOLOGY."—*Arithmology* appears to be such an uncommon word that I trust you will be able to find a corner for it in "N. & Q." I am unable to find it in the various ancient and modern dictionaries which I have searched. I have, bound up with a copy of Thomas Phaer's metrical translation of the *Æneid* (1573), part of another book, without title-page or date, headed *Pilgrimage of Princes*, one chapter of which is devoted to "certain ethical Arithmologies drawne out of devine and prophane auctorities." The following is a specimen:—

"These five things are rare scene: A faire young woman without lovers, a young man without mirth, an olde usurer without money, a great Faer without theeves, and a fat Barne without mis."

C. L. PRINCE.

[For "The Pilgrimage of Princes," see "N. & Q.," 5th S. v. 83, 194, 277, 434.]

JAPANESE PROVERBS.—A small collection of Japanese proverbs will be found in Prof. Dixon's *Land of the Morning*, pp. 499-501. The selection is made "partly from a paper in the *Chrysanthemum*, by the Rev. M. C. Harris, partly from Sir E. J. Reed's work on Japan, and partly from information kindly given me by a Japanese friend." Prof. Dixon, unfortunately, does not specially distinguish those received directly by himself. At p. 225 it will be found that a large sound bush at a shop door denotes the sale within of *sake*. W. G. BLACK.

"BULL'S MILK."—The following extract from a lecture delivered in New York by Mr. James Redpath, on the 6th of May last, may introduce a West of Ireland phrase to "N. & Q." I clip it from a stray page of the *Irish World* of about that date:—

"There was a woman clad in the most unwomanly raga. She was sitting at a cradle in which was a baby. Just near the cradle was an iron pot that was full of some white substance that looked like milk. I asked her what was in it, and she said, 'Bull's milk.' 'Bull's milk,' I exclaimed, turning to Father O'Malley for an explanation. 'Yes,' he said, 'that s' batt'ey 'll it.

It is meal mixed with water and allowed to ferment, and they use it for "kitchen" with the potatoes.' I asked to taste the 'bull's milk'; and when I did, I used an emphatic expression that Father O'Malley said was not in the doctrines of the Church."

JAMES BRITTEN.

Ialeworth.

THE PENNY POST, TEMP. JAC. II.—I possess a curious collection of MS. letters written by an Irish priest, apparently a Jesuit, to James II., informing him of the state of Ireland. In one of these letters there occurs an early illustration of this phrase, now so familiar to our ears. I send the heading of the letter and the context. They are all evidently private copies, preserved by the writer of this correspondence for his own use:—

The Copy of a Letter sent to the King 30 Jan. 85, upon his conferring the Title of Countess upon Mrs. "Adley."

S.—There has bin always an extraordinary privilege of talking freely allowed to persons in Maskerade and I fancy a penny post letter man is a kind of Maskerader and may be aptly liken'd when he writes sincerely to his king to a faithful spie abroad that makes it his work to discover the motions of the enemis. &c.

I may add that in the rest of this highly interesting letter the worthy writer clearly shows James that he had no possible objection to his majesty's private relations with Mrs. "Adley," but was utterly shocked at his conferring the title of countess upon a Protestant mistress.

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

THE CHANNEL TUNNEL.—More pertinent still than the quotation from the *Vicar of Wakefield*, ante, p. 146, is one pointed out by the *St. James's Gazette*, February 24, where, quoting from the "Bubbles of 1825," printed in *John Bull* in 1825, the writer gives Theodore Hook's lines as under, which I think you may like to embalm in "N. & Q.":—

"A tunnel underneath the sea from Calais straight to Dover, sir,

That qualmish folks may cross by land from shore to shore,

With sluices made to drown the French if e'er they would come over, sir,

Has long been talked of, till at length 'tis thought a monstrous bore."

G. B.

Upton, Slough.

BARRY CORNWALL.—My old friend the late Mr. Procter, the poet, told me that the name Barry Cornwall was made out of the letters of his real name, Bryan Waller Procter.

HENRY G. ATKINSON.

4, Quai de la Douane, Boulogne-sur-Mer.

[Anagrams were once very common. They are still frequently used by guessers of double acrostics for *soms de guerre*.]

"WANT WAYS."—In Essex cross roads are called "want" (or rather "four-wornt") ways, and in Kent "went" ways. It might be worth while

to note, if readers would kindly supply the information, such other forms of "wind" or "wend" as may be in like use in other parts of the country.

HENRY ATTWELL.

Lausanne.

[See "Four went ways," "N. & Q.," 5th S. xii. 74, 118, 188, 336.]

THE NEW ENGLISH DICTIONARY OF THE PHILOLOGICAL SOCIETY.—Quotations (with exact reference) wanted (7): send to the editor, Dr. Murray, Mill Hill, N.W. A. Instances of any date of anachronical, anachronist, anaclastic, anacoc, anacoluthic, anacrotic, anadicrotic, anadrom, anæsthesiant, anæsthesimeter, anagenensis, anagraph, analepsy, analogoussness, anamnestic, anamorphose, anandrious, anandrous, anangular, anantherate, anantherous, ananthous, ananym, anaplastic, anastomosant, anaticism, anatropal, anberry. B. Quotations before the date annexed for anacharis, 1855 (appeared in England c. 1842), anachronic, 1807; anachronism, 1650; anachronize, 1870; anachronous, 1866; anaconda, 1826; anæmic, 1845; anæsthetic, 1845; anagogue, 1851; analogist, 1836; analogue, 1816; analphabetic, -al, 1876; analyst, 1656; analytic, 1620; anamorphous, 1833; anapaganized, 1831; anapnograph, 1870; anapnotic, 1861; anarchal, 1846; anarchial, 1851; anarchic, 1790; anarchically, 1872; anarthrous, 1879; anastatic, 1865; anastomose, 1697; anathema, 1581; anatomy, 1541; anatopism, 1812. C. Quotations after the date annexed for anacephalize, 1701; anachronic, 1820; anagnost, 1708; anagraphy, 1606; analyse, sb., 1730; anarchism, 1700; anatical, 1871; anatomization, 1700; anatreptic, 1660; anxioim, 1660; ancill (? a steel yard), 1749.

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.

AN OLD HOUSE IN LEADENHALL STREET.—In an old magazine (1801) I find an ode to the inhabitant of a well-known dirty shop in Leadenhall Street, with an engraving of said shop. The opening lines run thus:—

"Who but has seen (if he can see at all)
Twixt Aldgate's well-known pump and Leadenhall
A curious hardware shop, in general full
Of wares from Birmingham and Pontipool?
Begrim'd with dirt, behold its ample front
With thirty years' collected filth upon 't," &c.

In a foot-note the reader is informed that the proprietor is Nathaniel Bentley, son of one of that name, who died about 1770, and that he is "one of the most eccentric characters this day living." It appears his father kept his carriage and lived in

good style, and did not neglect his son's education, as we are informed he speaks "not only French, but Italian fluently." Prior to his father's death it would appear he was quite a man of fashion, and that "his manners bespeak a gentleman." Mr. Bentley, it is stated, had not had "a female servant for more than twenty years." And among other particulars given it is mentioned that when any of his windows were broken they were never mended; that on a gentleman asking him why he did not improve his personal appearance, &c., he said it was of no use, "If I wash my hands to-day they will be dirty again to-morrow," &c. What were the particular wares got from Pontipool? Does any reader remember "the dirty warehouse"? Are there any known descendants of Mr. Bentley living?

Swansea.

KING CHARLES'S VISION.—In *John Inglesant* there is a notice of an apparition seen by King Charles, and of the attendant circumstances. What is the authority for such an appearance of Strafford to King Charles; and what also for its concurrent appearance to some one else, independently of information from the king?

ED. MARSHALL.

THE PRISON OF "PETERHOUSE."—I find in one of the Calendars of State Papers that in 1648 Capt. John Randolph, having joined in the Earl of Holland's "rebellion," was, on being taken prisoner, "sentenced by Parliament to be imprisoned in 'Peterhouse' and put in irons," and that on his making his escape and being re-captured, the order was repeated in more severe terms. Where was the prison of Peterhouse?

EDMUND RANDOLPH.

Ryde.

NICHOLAUS DE UPPA, 6TH RICHARD I.—He is mentioned in *Placita in Domo Capitulari Westmonasteriense*. Is anything known about him, his ancestors, or his descendants? It is probable that the surname of Duppa is derived from de Uppa.

HUBERT SMITH.

OWEN ROWE, THE REGICIDE.—Did he marry a daughter of Thos. Scot, the regicide?

THE FAMILIES OF BALLARD AND HERRING.—Where can I get any information respecting these families, especially as regards their intermarriages with the Beckford and Scot families?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

POPLAR TREES.—In North Wiltshire I have heard it stated that poplar trees act as lightning conductors. Is this owing to the shape and height to which the poplar grows, or is it an inherent quality in the tree itself; and does topping, or

making it into a pollard, destroy its efficacy; or is the supposition only "folk-lore"?

HOME FARM.

BISCOE FAMILY.—A small quarto MS. in the handwriting of Joseph Seymour Biscoe was sold about three years ago by Mr. James Wilson, of Bull Street, Birmingham, bookseller. Can any of your readers tell me where this MS. now is?

R. DAIVISON.

84, Norwich Street, Cambridge.

JAMES CLARENCE MANGAN.—Was there ever published an English edition of this poet's works? I should be glad to be referred to any work containing further particulars than those published in the February issue of *Tinsley's Magazine*.

T. J. HAYES.

"ROUGHs."—When was this word first applied to the low and dangerous class?

WM. FREELOVE.

Bury St. Edmunds.

CROUCHMAS=CHRISTMAS.—So we find it in Halliwell's *Dict.*, where Tusser is given as the authority. On consulting the glossary to Tusser's *Five Hundred Points* (edition 1878, E.D.S.), I find that "crouchmas" occurs at 60:36, with the sidenote, "Saint Helen's daie." The feast referred to is, of course, May 3, the invention of the Holy Cross. In Palgrave, p. 804, there occurs "At Crouchmesse, a la sainte Croyx" (see also p. 811).

A. L. MAYHEW.

Oxford.

"THE LILY OF ST. LEONARDS."—I should be very much obliged to any one who would give me the names of the writer and composer of this song, and, if not too long, a copy of the words. It was published in London about thirty years ago.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

A COAT OF ARMS.—Can any one name the owner of the following coat of arms? I must premise that it is on a small old-fashioned seal (of, I should think, the early part of this century), and there are no tinctures. On a chevron between three leopards' heads, three pheons. It came into my possession through the Wilson family of Kendal, but I cannot trace any connexion.

JOSEPH BRAITHEWAITE.

[If the blazon has been rightly deciphered, the coat does not occur in Papworth's *Ordinary*. s.v. "Chevron," and we do not find it s.v. "Wilson" in Burke's *Armory*.]

THE LATE T. PURLAND, PH.D., M.A., &c.—Can any of your readers furnish me with some particulars regarding his life? He was a great literary collector and antiquary, and numbered among his many friends the late W. Upcott, J. J. Fillinham, Thomas Wright, Roach Smith,

and Mr. Fairholt. What has become of his library and collections relating to places of amusement, &c.; particularly the recollections of Vauxhall Gardens from 1814 to its close in 1859, which he wrote?
J. R. D.

"RUGLEN" MARRIAGES.—The late Dr. Doran, in his recently published work *In and about Drury Lane*, says:—

"A couple of centuries ago an Act of Parliament visited clandestine marriages (that is, without banns) with heavy penalties and imprisonment, but it did not invalidate the marriage itself. The Rutherglen Justices broke the law, while professing to maintain it, made money thereby, and gave special delight to the lazes. For example, a lad and lass wish to be quietly married; they got a friend to denounce them to a 'Ruglen Magistrate' for having broken the law. The offenders were summoned before him; they of course acknowledged, in the presence of the Court, that they were man and wife, which acknowledgment made them so legally. They were fined 5s., and were given a copy of the sentence, which they signed, and this was universally taken as a legal certificate to the union. Other magistrates followed this lucrative business. When they told the young offenders that as to the statute penalty of three months' imprisonment the Court would take time to consider, the lad, lass, Court, and assistants all laughed aloud, and the Ruglen marriage was a legal one."

What other magistrates adopted this method of increasing the fees of the court; and did the practice become common?

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"THE PRECEPTS OF CATO," 1560.—

"The Precepts of Cato; or, the Wise and Prudent Sayings of the Seven Wise Men. With annotations by D. Brasmus, of Rotterdam. Printed by Th. Tysdale in 1560."

Last Easter I was given, as apparently worthless, a small black-letter book, 4 in. by 2 in., which on investigation was discovered to be a copy of the above. The title-page is unfortunately missing. The signature goes through the alphabet to G. There is a tradition in the family that it belonged to Sir J. Cheke. I should be glad of any information as to its value.
S. G. WESTON.

The Green Hall, Stafford.

"COCK-A-DOBBY."—A hill near Sandhurst has this name from far-off days. Will any reader of "N. & Q." help me to find the meaning of it? At its base runs a dry ditch (called Hart's Leap) which is the boundary line of the old Windsor Chase. In *Peveril of the Peak* a place is called "Dobby's Walk," and a note says "Dobby is an old English name for goblin." W. F. HOBSON.

FATHER LOBO'S "ABYSSINIA."—Can any reader of "N. & Q." give me authentic evidence of the existence or non-existence of a Portuguese edition of Father Jerome Lobo's *History of Abyssinia*, published during or soon after Lobo's lifetime?
J. S. K.

AUTHORS OF BOOKS WANTED.—

The Living and the Dead. By a Country Curate. Second Edition. London, Henry Colburn, New Burlington Street, 1828.—I shall be glad to know the name of the author, and when the first edition was published.
CFL.

AUTHORS OF QUOTATIONS WANTED.—

"Verse sweetens toil, however rude the sound," &c. This line and three others, quoted from memory by Dr. Johnson as composed "by one Giffard, a clergyman," could not be traced by Boswell, nor by his annotator Malone. Bohn, in his *Dictionary of Quotations from the English Poets*, assigns them to a poem by Giffard, entitled *Contemplation*. When and where was this published?
JAYDEK.

Replies.

"SIR JOHN CHIVERTON."

(6th S. v. 126.)

ALPHA's statement, founded upon the letter of Mr. J. P. Aston to the *Times*, concerning the authorship of *Sir John Chiverton*, only presents one authority on the question. In recently preparing a monograph on the early life of Mr. Harrison Ainsworth, I have had occasion to make a close investigation into the real authorship of the romance in question. The results are these. For nearly forty years the authorship had been publicly attributed to Ainsworth, without any public denial upon the part of Mr. Aston until a week after the novelist's death. I believe, however, that prior to this Mr. Aston had made privately some claim upon the authorship, and, in order to test that claim, Mr. James Crossley, the President of the Chetham Society, submitted a proof to Ainsworth of a passage in the *Manchester School Register* (vol. iii. pt. i. pp. 112-13) which relates to Mr. Aston. The proof originally stood: "In early professional life Mr. Aston was not unknown as an anonymous contributor to the popular annuals and periodicals both in prose and verse. One work, a romance entitled *Sir John Chiverton*, deserves especial mention as being referred to by Sir Walter Scott," &c. In sending the proof in question Mr. Crossley asked Ainsworth to make any necessary corrections before finally going to press, as he (Mr. C.) felt a personal interest in having the question satisfactorily settled. The proof was returned, and in the sentence beginning, "One work, a romance entitled *Sir John Chiverton*," Ainsworth interpolated, in his own handwriting, the very explicit words, "written in collaboration with Mr. Harrison Ainsworth." Further, with the corrected proof Mr. Crossley received a letter in which, referring to the authorship of *Sir John Chiverton*, the novelist remarked to the effect that he had now made that matter right. I may add that this statement appeared a month ago in an extensively circulated and well-known Manchester journal,

and up to the present date its accuracy remains unquestioned.

I have no desire to extend this note, but I may be permitted to remark that the above-named private notification by Mr. Aston that he was the author of the romance was communicated by that gentleman to Mr. C. W. Sutton, Chief Librarian of the Manchester Free Libraries, in a letter dated Nov. 13, 1877. In that letter Mr. Aston remarked, "Mr. Ainsworth never wrote a line of *Sir John Chiverton*, for which I am solely responsible." Referring to the "sole responsibility" claimed by Mr. Aston, I find the following note, in the handwriting of the President of the Chetham Society, on the fly-leaf of the copy of *Sir John Chiverton* in Chetham's Library in this city :

"This work has been generally ascribed to Mr. William Harrison Ainsworth, but in a letter written by Mr. John Partington Aston to Mr. Sutton, author of a *List of Lancashire Authors*, and which was read at the Manchester Literary Club two or three weeks ago, Mr. Aston claims the entire property of the book, for which he says he is solely responsible. In cases of disputed ownership it is always desirable to be perfectly accurate in making a claim, and in order to be correct to the letter he ought to have excepted the lines placed opposite to the commencement of the romance, 'Eustace, &c.,' which I supplied Mr. W. H. Ainsworth with at his request, as a motto for the tale. Mr. Ainsworth, whether the owner or not, evidently took great interest in the work, of which his father-in-law, Mr. Ebers, was eventually the publisher.—JAS. CROSSLEY. 15 March, 1877."

These plain facts ought to carry some weight with them. In conclusion I may add, in regard to Mr. Aston's "sole responsibility," that the very beautiful poetical dedication of *Sir John Chiverton*, which is infinitely superior to any other part of the contents of the volume, addressed "To ——" (Miss Ebers), was undoubtedly the production of Ainsworth, who at the time was deeply in the meshes of love with the beautiful daughter of his future father-in-law, Mr. John Ebers, the then well-known publisher of Old Bond Street and lessee of His Majesty's Theatre. JOHN EVANS.
Manchester.

"AULD ROBIN GRAY" (6th S. v. 145).—Although M. H. R. complains of the "confusion worse confounded" which the writer of an article in *Temple Bar* has created by his article about the ballad of "Auld Robin Gray," he will, I hope, excuse me for remarking that his own explanation on the subject is somewhat confused. His words seem to imply that the song became popular throughout the world only after Miss Stephens sang it to a tune composed by the Rev. Henry Levee. I can assure M. H. R. that the song was "popular" in Scotland, and, I doubt not, in English colonies (which I presume is the meaning of M. H. R.'s "throughout the world"), before Miss Stephens sang it. I had heard it sung to the old tune many times before Miss

Stephens's first appearance on the stage, which I had the pleasure of witnessing, about 1812 or 1813, I think. The history of the ballad is so succinctly given in a note to the *Songs of England*, published in 1835, that I venture to transcribe it:—

"This tender song was composed about the year 1772 by Lady Ann Lindsay, daughter to the Earl of Balcarra, at a time when she was melancholy and amusing herself by writing a few poetical trifles. It came first before the world as a production of olden times, and even some of its admirers were forward enough to ascribe it to David Rizzio, and had it sung before the lovely Mary Queen of Scots.....In 1828 Lady Ann Lindsay, then Lady Barnard, acknowledged the authorship in a letter to Sir Walter Scott."

C. ROSS.

SIR ALEXANDER LESLIE, OF BALGONIE, KNIGHT, GENERAL OF THE SCOTTISH ARMY (6th S. v. 27, 112).—There is no mistake in the year, clearly written "1691," in the furlough to Capt. Stirling. I satisfied myself of this by personal inspection and the opinion of the officers of the Public Records. I was much struck by this date, being aware of the celebrated Fieldmarshal Alexander Leslie, who "bearded the grim Wallenstein at Stralsund," according to Carlyle, and led the Scots at Marston Moor. Yet I thought there might have been a later Sir Alexander—perhaps a natural son of his or of Gen. David Leslie—commanding a Scottish army watching the north of England in 1691, when William III. was abroad, and his troops in Ireland fighting with those of James II. But the silence of the records as to any such man appears, as MR. CARMICHAEL shows, to prove his non-existence. The signature, in a bold, upright hand, with half a dozen dashes at the end, would settle the point, if one could compare it with another. But the letters (there are only two) of Fieldmarshal Leslie in the *Calendar of Domestic State Papers* (by Mr. W. D. Hamilton) for 1639-40 are mere copies. The character of the document, written by a secretary, seems earlier than 1691, and tallies more with what must be the real date, 1641. There was also then a Mungo Stirling, younger of Glorat, afterwards knighted, to whom the pass would apply. He was taken prisoner at Philiphaugh in 1645, along with Sir George Stirling of Keir, and young Craigharnet, also a Stirling. There are some interesting notices of the old Fieldmarshal in these Calendars. He was taken prisoner by one of Monk's officers at Alyth, not far from Dundee, and sent to the Tower, about the time of the battle of Worcester; was released on parole and allowed to remain at Seaton-Delaval, in Northumberland, and afterwards to come to London and petition for his estates, probably confiscated. The last notice of him is March 28, 1654, still petitioning the Council of State. He must have died about this latter date, and "sleeps," as Carlyle

says, "under his stone of honour in the kirk of his native Balgownie"—a peaceful end for a soldier of the Thirty Years' War. J. BAIN.

ST. MARGARET'S CHURCHYARD, WESTMINSTER (6th S. v. 128).—There stands in this area, which is now undergoing a most agreeable transformation from a stony burying-ground to a verdant garth, pertaining to the abbey and the church, the tomb to which T. W. W. S. refers as bearing the name of Tregonwell. The following are the two inscriptions thereon:—

Here lyeth interred the Body of
Alexander Davis
of Ebury in the County of Middlesex Esquire
who dyed July 2^d Anno Domini 1665
Ætatis suæ 30

Here also lyeth Mary Tregonwell
Wife first of y^e said Alexander Davis
afterwards of John Tregonwell of Dorset, Esq.
and Daughter of Richard Dukeson, D.D.
She was a Lady of Exemplary Piety and Charity
and dyed universally lamented
on the eleventh day of July, 1717
Aged 75 Years.

The tomb is a low one, of common stone, covered with a thick moulded slab of black marble inscribed as above. It is surrounded by an iron railing, and is always well cared for by the Grosvenor family, *i. e.*, by the Duke of Westminster.

"Sir Thomas Grosvenor, 3^d Baronet, married Mary, the only daughter and heiress of Alexander Davies, of Ebury, co. Middlesex, by which alliance the Grosvenor Family acquired their great estates in London and its vicinity. Sir Thomas died 1700."—*Burke's Peerage*.

The tomb has always stood alone, all the others being flat gravestones. This privilege has been given because it stands close against the boundary, and so it is out of the way; also because it has ever been kept in good repair by an owner of ancient name and title. AN OLD INHABITANT.

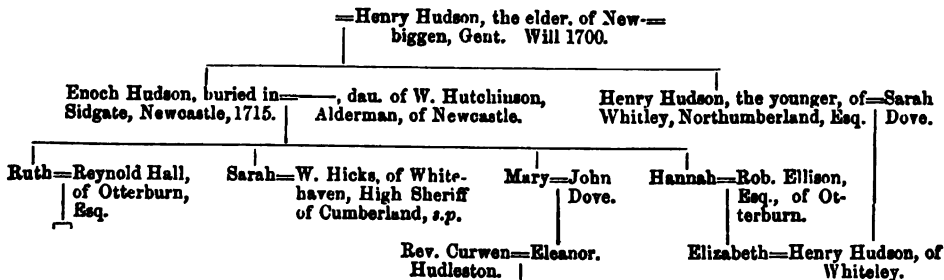
SHIPTON OF LYTH HALL, CO. YORK (6th S. iv. 369).—Thomas Dove, of Whitley and Cullercoats,

Gent., who built a quaint gable-ended mansion house in Cullercoats in 1682, married Elizabeth, daughter of Richard Shipton, of Lyth, co. York, settlements on marriage being dated 1691, her portion being 200*l.*, and Ralph Hedworth, of Chester Deanery, co. Durham, being one of the trustees. This mansion house is now surrounded by buildings, and has the initials "T. & E. D." on a gable, and the date 1682 roughly cut on a wooden door-head. This house was sold by John Dove, the son and heir, who was frequently described as of Wapping, in 1706, who married Sarah, one of the four daughters and coheiresses of Enoch Hudson, of Brunton, co. Northumberland, Gent., by whom he had a daughter Eleanor, who, marrying the Rev. Curwen Hudleston, carried the estates into that family, in which they are now vested.

Thomas Dove was son and heir of John Dove, of Whitley, Gent., who appears to have been at that time proprietor of nearly the whole township of Cullercoats, by one of his wives; by another he had an only daughter, heiress of a considerable fortune, who married Henry Hudson, of Whitley, Esq., and on whose marriage several settlements were made about 1690, both of her property and also of lands belonging to her husband by his father joining in such settlements. This Henry Hudson was younger son of Henry Hudson, senr., of Newbiggen, Northumberland, Gent., and brother to the Enoch Hudson before mentioned as of Brunton.

The mother of Henry Hudson's bride, the heiress above mentioned, was Hannah Lascelles, sister of Elizabeth, wife of Richard Shipton, above mentioned. They had a brother, Mr. Daniel Lascelles, of Stank, co. York, who was ancestor of the Earl of Harewood.

I have a good deal of information about the Hudson family, as also about the Doves, and should be glad if your correspondent could carry the pedigree further back. I commence with



W. ADAMSON.

"ARGO," BY ALEXANDER, EARL OF CRAWFORD AND BALCARRES (6th S. iv. 513).—There are plenty of references for the fact that the Argo was made

with wood from Dodona; but perhaps the query of MR. THEOBALD is most exactly met by Apollodorus (*Bibl.*, i. 9, 16, p. 49): *κατὰ δὲ τῆς πρόωπας*

ἐνήρμοσεν Ἀθηναί φωνήεν φηγοῦ τῆς Δωδωνίδος
ξύλον. In the *Argonautics* of Orpheus there is
similarly:—

Δὴ τότ' ἐπιβρομέουσα Τομαριάς ἔκλυε φηγός,
Ἦν οἱ ὑποτροπὴν Ἄργος θέτο νηὶ μελαίνῃ
Παλλάδος ἐννεσίγησιν.

Vv. 264-6, p. 48, Lips., 1764.

There is a similar reference to the structure at
line 1154. Tomarian in this extract is the same as
Dodonean. The effect of this construction may be
expressed in the lines of Claudian, *De Bello Getico*
(xxvi. 17-19, p. 404, Lips., 1759):—

"Nec memoris tantum junxisse carentia sensu
Robora, sed cæso Tmarii Jovis augure luco,
Arbore præsga tabulas animasse loquaces."

ED. MARSHALL.

KING CANUTE (6th S. v. 9).—If the word *parricide* is here used in its primary sense of killing one's father, there seems not the slightest reason for applying it to Cnut. So far as I know, no chronicler, ancient or modern, has attributed Swegen's mysterious death to his son's instrumentality. No mention is made of such a charge in Lappenberg's *Anglo-Saxons* nor in Mr. Freeman's *Old English History*.

E. H. M.

AN ACT OF PARLIAMENT PROHIBITING THE
CLERGY FROM WEARING FUR CAPES OR TIPPETS
(6th S. iv. 537).—The Act of Henry VIII. is one of
the Acts which regulate the apparel of the clergy
in this respect, as a sumptuary law enacted for
their benefit. In 11 Ed. III. cap. 4—

"It is accorded, that no man, nor woman, the king,
queen, and people of holy church which may expend by
year an C. lib. of their benefices at the least to the very
value only except, shall wear no *furze* on his clothes
upon the forfeiture of the said *furze*, and further to be
punished at the king's will."

In 37 Ed. III. cap. 13, there is,—

"That clerks which have degree in any church, cathed-
ral, &c., that hath such estate that requireth *furze*,
shall do and use according to the constitution of the
same. And all other clerks which have ii. C. markes of
land by years, shall wear and do as knights of the same
rent.....and that all these as well knights as clerks,
which by this ordinance may wear *furze* in the winter,
in the same manner shall wear liding in the summer."

Then comes the Act of 24 Hen. VIII. cap. 13,
entitled, "An Act for Reformation in Excess of
Apparel," at sect. 15 of which there is, after pro-
vision for the dress of the higher clergy:—

"And that none of the clergy under the degrees afore-
said wear any manner of *furzes* other than black conie,
budge, gray conie, shanks, calaber gray, fitch, fox, lamb,
otter, and beaver."

It is the prohibition of expensive furs, not simply
of furs, which the Act provides for. The Acts
against excess of apparel were repealed by 1 James,
c. 25.

ED. MARSHALL.

NUMISMATIC (6th S. v. 9).—The small round
stamp of a lion walking west with a Spanish

legend encircling it, struck upon a sixpence, was
referred to some little time ago in one of the issues
of the *Berliner Munz Blätter* as Noth-Münzen, or
money of necessity, struck by the Republic of
Costa Rica. The legend runs as follows, "Habi-
litada por el gobierno," and literally signifies
qualified, or made fit for the Government. After
1848 Costa Rica became separately independent,
and free from dependence upon the neighbouring
republics. English shillings and sixpences are
not unfrequently met with stamped in the manner
described, and the time of issue may be taken,
therefore, as being since 1848; they are made to
serve as two real and one real pieces, and "money
of convenience" would be a better designation for
them than "money of necessity."

W. S. CHURCHILL.

Manchester.

THE YARDLEYS OF ENGLAND (6th S. v. 27).—
Yardley, in Hertfordshire, is a corruption of
Ardeley, arising from the common folk using *y*
as an affix, e.g., *yapron* for "apron." The parish
vestry, about 1846, agreed to readopt the name of
Ardeley, and in the Ordnance Survey maps it is
thus spelt. In Chauncey's *History of Hertford-
shire*, vol. i. p. 5, speaking of this parish, he says:

"Ardeleage, Ardeley, Erdeley, Yardeley. It was part
of the revenue of the Saxon King, and Athelstane, a
famous Prince, gave eight houses with Luffenhall in this
Vill by the name of Ardeleage to the church of St. Paul,
London, by grant made in the Common Council of Eng-
land. This Vill was called Ardeleage in this grant
from the situation of the Church and the Service of the
inhabitants, who are for the most part bond Tenants to
the King—for the word *Ar* or *Arde* signifies in the
British and Saxon language the same with *Super* or
Altus in the Latin, and *Lay* with *Terra* and *Age* the
service of bondmen; for the Church is built upon high
ground, and most of the inhabitants still remain Copy-
holders."

So far as Hertfordshire is concerned, I hope this
will be satisfactory to G. E. Y.

HAROLD MALET, Lieut.-Col. 18th Hussars.

"THE TASK" OF A PARISH (6th S. v. 27).—
Old-fashioned readers must often in the present
day feel surprised to find words which were in
their youth used by every Englishman discussed
by the curious as obsolete archaisms. For example,
"fend" and "lap," which are, of course, in Walker's,
and probably in every other modern, dictionary.
Why should we have to look back to Burton's
Anatomy for "lap," when every workman and
woman speaks of edges—as of cloth, lead, or pie-
crust—as "lapping" over, and when "lappets,"
feathers, and diamonds are always indispensable
at court drawing-rooms? The "king's task" is
clearly synonymous with king's taxes.

CALCUTTENSIS.

EXCOMMUNICATION AND CURSING (6th S. v. 43).
—The archbishops of York could curse "better"

even than the Spanish bishops. I shall print a very grand form, directed against those who invaded the liberty of St. Wilfrid, in the second volume of the *Memorials of Ripon*, which I am editing for the Surtees Society. For other forms see *York Manual* (Surtees Soc., vol. lxiii.), pp. 86, 119, xvi; *Registr. Aberdeen*. (Spalding Club), vol. ii. pp. 31, 36, and on the subject generally Lyndwood, lib. v. tit. 17.

J. T. F.

Bp. Hatfield's Hall, Durham.

FRY'S "PANTOGRAPHIA" (6th S. v. 27).—There seems to have been only one edition ever published of this book. Lowndes's *Manual* (1864) and the *Bodleian Catalogue* (1843) only mention the edition of 1799. Nor has there been any reprint, if Hodgson's *London Catalogue of Books published in Great Britain 1816-1851*, and Low's *English Catalogue*, 1835-1880, are to be trusted.

G. F. R. B.

No recent reprint of this work appears to exist. I have an interleaved copy of it, without title-page, before me, having been printed, I presume, in 1799, which contains many corrections, in MS., of the printed text. If MR. DORAN wants a more recent and trustworthy manual, comprising the alphabets and specimens of every language, he should secure a copy of Faulmann's *Illustrirte Geschichte der Schrift* (Wien, Hartleben, 1880, 8vo.), which can be had at the marvellously low price of 12s.

H. KREBS.

Oxford.

RHYMELESS WORDS (6th S. v. 46).—Among the sixteen words quoted by MR. J. BRANDER MATTHEWS as having no rhyme are *rhomb* and *scarf*. To the former both *bomb* and *ac-corn* are pure rhymes. To the latter there is no word that rhymes both phonetically and orthographically; but *wharf* and *dwarf* would be clearly admissible in any versification; and *laugh*, *chaff*, *quaff*, *half*, *calf*, though not poetic rhymes, are in consonance with *scarf*.

F. W. TONKIN.

Albion Chambers, Bristol.

CHARLES II.'S HIDING PLACES (6th S. iv. 207. 498, 522; v. 28, 73).—There is an engraving of Moseley Hall at p. 101 of the *Boscobel Tracts*, published 1857, and the editor remarks, "There is an air of seclusion and weather-beaten respectability about Moseley Hall redolent of jack-boot and bandolier, sack and buff belt (and wanting nothing but the moat), which would strike an imaginative traveller at first glance." A work published with illustrations in 1867, entitled *Charles the Second, an Historical Drama*, in five acts, by George Griffith, contains a long and carefully compiled pedigree of the family of Whitgreave, the possessors of Moseley Hall.

HUBERT SMITH.

ARE TOADS POISONOUS? (6th S. iv. 429; v. 32).—This was a moot point in Gilbert White's time, and that accurate observer does not attempt to settle it:—

"It is strange that the matter with regard to the venom of toads has not been yet settled. That they are not noxious to some animals is plain; for ducks, buzzards, owls, stone curlews, and snakes eat them, to my knowledge, with impunity. And I well remember the time, but was not an eyewitness to the fact (although numbers of persons were), when a quack at this village ate a toad, to make the country people stare; afterwards he drank oil."—*Natural History of Selborne*, letter xvii.

Mr. Jesse, in his marginal note to this passage, mentions the case of a gardener whose hand was poisoned by the secretion of a toad. The *Annual Register* gives two instances of toad-poisoning (*quantum valeant*), in 1768 (vol. xi.), and 1809 (vol. li.).

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

As one who has kept toads in confinement, and carefully observed their habits in a state of nature, may I be allowed to state that I feel confident that Mr. Simcox's schoolfellow was mistaken in supposing that a toad spat at him? Schoolboys are not often exact observers, and in his excitement he would naturally not notice how the reptile ejected the fluid. I have handled many toads, and can positively say that the secretion is never exuded from the mouth; and that it is injurious only if it is spilled on a cut or sore, and so mingles with the blood. Its use is undoubtedly to defend the otherwise helpless animal from attacks by lizards, birds, and small animals. There is, however, one quadruped, the omnivorous hedgehog, which attacks and devours toads with impunity; and the common snake also devours them. The frog does not possess this secretion, as its activity in leaping enables it to escape its enemies. The secretion of the toad is perfectly innocuous to its own species, as is the case also with the venom of poisonous snakes. I may add that when the late Mr. Buckland says, "Like the lizards, toads have glands in their skin which secrete a white, highly acid fluid," he means newts or tritons. None of the true lizards have such glands.

W. R. TATE.

Horsell, Woking.

PORTRAITS OF WASHINGTON IRVING (6th S. iv. 447, 490, 524; v. 36).—To make the list as perfect as possible, allow me to add that there is a small portrait of Washington Irving in Chambers's *Cyclopaedia of English Literature* (vol. ii. p. 594, ed. 1844).

EDWARD H. MARSHALL, M.A.

THE EPISCOPAL WIG (6th S. iv. 427, 493, 546; v. 36).—In a treatise on the hair and beard, entitled "Trichocosmos," n.d., it is positively asserted that the Hon. Richard Bagot, Bishop of Bath and Wells, was the first bishop who dis-

pensed with the wig, George IV., when Prince Regent, having said to him, in a joke, "You are too handsome to wear a wig; remember, whenever I make you a bishop you may throw it aside." His Majesty, however, when reminded of his promise by the bishop reluctantly yielded assent.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

SONG OF SOLOMON, II. 5 (6th S. iv. 537; v. 32).—The learned Rabbi S. Cohen explains the passage thus, "Fortifiez-moi avec des flacons"; and gives this note:—

"Voy. דְּשִׁי־שִׁי־נִי , Hos. iii. 1; 2 Sam. vi. 19; 1 Chron.

xvi. 3. Vulgate, *fulcite me floribus*. D. Calmet, donnez-moi des fleurs d'une odeur forte; suivant lui l'hébreu signifie, soutenez-moi par des bouteilles; mais il s'attache au grec $\sigma\eta\eta\pi\iota\sigma\alpha\zeta\iota\ \mu\epsilon\ \epsilon\upsilon\ \mu\acute{\upsilon}\rho\omicron\iota\varsigma$, soutenez-moi par des parfums. On connaît, dit-il, une plante nommée *myrrhis*, qui est bonne contre les vapeurs des femmes."—*Dioscor.*, lib. iv. cap. iii.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

MR. W. T. LYNN refers to the "reviving power of dried fruit." In illustration of this it may be of interest to mention a statement made before the committee of the House of Lords on intemperance in 1877:—

"Question 9994. What forms of food would come nearest to the place of it (alcohol) in the case of a man fatigued from overwork?—If I am fatigued from overwork personally, my food is very simple. I eat the raisins instead of taking the wine. I have had very large experience in that practice for thirty years.

"9995. Is that the result of your personal experience, or have you heard it from others?—It is my own personal experience, and I have recommended it to my personal friends. It is a limited experience, but I believe that it is a very good and true experience."—*Report*, iii. p. 248, evidence of Sir W. Gull, M.D.

ED. MARSHALL.

"OTHER HALF HUNDRED" (6th S. iv. 536).—The error pointed out by your correspondent must have been made through inadvertence; for the scholarship of the editor of *Floriz and Blaunchesur* (E.E.T.S.) would have prevented him from making such a blunder. Any one acquainted with an Anglo-Saxon grammar knows that the method of computation to which F. J. V. refers is common to both the Anglo-Saxon and the German languages, and also to the Scandinavian. Cf. Dr. March's *Comparative Grammar of the Anglo-Saxon Language*, p. 77; Vernon's *Anglo-Saxon Guide*, pp. 36-7; and *Rask's Anglo-Saxon Grammar*, by B. Thorpe, p. 44. Rask gives as an example, "ðper healf hund biscopa, 150 bishops; brydde healf, two and a half." Cf. also *Ormulum*:

"[] [=and] ta wass wel half feorthe 3er [=3½ years] þatt comm na rezgn onn corþe."

Ll. 8619-20.

For further examples consult Dr. Stratmann's *Dict. of Old English*, s.v. "Half." Cf., moreover,

the use of *sesqui* in Latin, where in combination with numerals it helps to represent an integer and such a fraction over as the numeral denotes; e.g., *sesquioctavus*=containing a whole and an eighth; *sestertivus*=*semis-tertius*=two and a half. The Greek idiom is similar, as $\tau\acute{\rho}\iota\tau\omicron\nu\ \eta\mu\epsilon\tau\acute{\alpha}\lambda\alpha\nu\tau\omicron\nu$ =two talents and a half.

F. O. BIRKBECK TERRY.

"GUFFIN" (6th S. ii. 448; iii. 94; iv. 115, 417; v. 54).—In Scotland, from the Cumbrian Border to the Spey, "guff" is used as a synonym for fool or "gowk." Thus a silly fellow will often, and indifferently, be termed a "big guff," a "stupid guff," or even a "daft guff," which last is equivalent to "fool-fool." Though the term "guff" is, or was, in common use in Scotland, "guffin" is never used for "fooling," or in any other sense. With reference to "stark mad," the old Scottish equivalent is "red-wode mad," though "wode" has actually the same meaning as "mad." Thus Scott, in the last part of "Thomas the Rhymer," refers to Cospatrick "riding down by the eildon tree":—

"He stirred his steed as he were wode [mad],
Wi' gilded spurs o' faushion free."

HENRY KERR.

Stocksteads, Manchester.

MODERN PROPHECIES: CAZOTTE (6th S. iv. 428; v. 13).—It may be interesting to relate the touching and pathetic termination of the life of Cazotte. When the Revolution broke out he opposed it strenuously by his writings, but was unsuccessful. His correspondence with a Royalist agent having been seized on August 10, 1792, he was arrested, and confined in the Abbaye. After an examination which lasted six-and-thirty hours, he was condemned to death. It is said that the public accuser could not refrain from paying a tribute of praise to the man whose life he sought to take. "Why," he said to Cazotte, "why am I forced to find you guilty after seventy-two years of virtue?" He died courageously on September 25, saying, "My dear wife, my dear children, do not weep; do not forget me, but, above all, remember never to offend God."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

THATCHED CHURCHES (6th S. ii. 447; iii. 56; iv. 117, 358; v. 56).—It may be of interest to inquirers on this point to know that thatched churches are to be found in counties Galway and Mayo. I know of one still used as a church and three others converted into schools; they are all Roman Catholic. None of them are ceiled, but boards are nailed to the rafters over the altar.

J. F. H.

EASTER EGGS (6th S. iv. 308, 478; v. 95).—If I mistake not, Easter eggs were not inquired

about; but *why* the hare as a toy was so mixed up with them in German toy-shops—the *hare*, and not the eggs, being the point. Only one correspondent has hit the mark, and explained that in German nursery lore it is the hare which is believed to lay the coloured eggs. P. P.

“CHUCK” (6th S. iv. 509; v. 91).—The Rev. T. L. O. Davies, in his recently published *Supplementary English Glossary*, quotes from Combe, *Dr. Syntax*, tour ii. c. 1; and Dickens, *Chuzzlewit*, ch. xlix., for the use of this word in the sense of to “throw.” He also gives the following quotation:—

“Opinions gold or brass are null,
We *chuck* our flattery or abuse
Called Cæsar’s due, as Charon’s dues,
I’ the teeth of some dead sage or fool,
To mend the grinning of a skull.”

Mrs. Browning, *Died*.

F. C. BIRKBECK TERRY.

THE NAME “HOWARD” (6th S. iv. 206, 277; v. 94).—In all courtesy to MR. ELWES, I would suggest that he has not, in his note at the last reference, shown any connexion between William Howard who was baptized on Jan. 1, 1689–90, and William Hayward who married An[ne] Parradine, or with the William Hayward whose son Edward was baptized on July 6, 1687. MR. ELWES’S facts merely prove that a William Howard, who was a son of another William Howard, had a daughter named Anne Parradine Howard; that there was a person (who possibly might have been the father of William Howard the first named) called William Hayward, and that the maiden name of his wife was An[ne] Parradine; and, lastly, that there existed a person named William Hayward, whose son Edward was baptized on July 6, 1687. Suppose we admit that William Howard, the grandfather of Anne Parradine Howard, married a lady named Anne Parradine (and this state of circumstances would place MR. ELWES’S argument in a more favourable position than that it now occupies); even then we shall prove only an identity of names among people living in the same town. Upon so unstable a foundation as a mere identity of names, although, as in this case, there be no anomaly as to dates, it is quite impossible to build a theory of the unity of those who, *primâ facie*, are distinct.

F. SYDNEY WADDINGTON.

3, Crosby Square, E.C.

“BUNKER’S HILL” (6th S. iv. 48, 255; v. 57).—On a hill-top on the south side of the river Irwell, in Brandwood, North-East Lancashire, there is a farm called Bunker’s Hill. In the colliery districts of Durham and Northumberland there is at least one village of the above name, as well as others termed Camperdown, Waterloo, &c. The hills, farmsteads, and villages were, no

doubt, named after the above battles. It may be stated that not far from the farm of Bunker’s Hill, above referred to, on the north side of the Irwell, is another farmhouse, rejoicing, or sorrowing, in the inelegant designation of “Mucky Earth”; and not far off is another dubbed “Gaumless End.” “Gaumless” in the Lancashire vernacular, is equivalent to foolish or stupid.

HENRY KERR.

Stocksteads, Manchester.

There is a Bunker’s Hill near Hampstead, between Wild Hatch and Spaniard’s Farm. Why so called I cannot say. E. T. E.

HOOKE FAMILY (6th S. iv. 469; v. 92).—In Thurloe’s *State Papers*, 1742, vol. i. p. 564, is a letter from William Hooke to the Protector, in which he thanks the Lord General for the favour his son has found in his (the Protector’s) eyes. Can any of your readers inform me who this son was? J. S. A.

Basingstoke.

Will BRANWHITE communicate with me?

CHARLES WILLIAMS.

9, Prince of Wales Road, Norwich.

“TO MAKE A LEG” (6th S. iii. 149, 337, 375; iv. 215; v. 57).—

“Uncovering the head, making a leg, and scraping on the ground, and such like courtesy, when Jesus is named.”—Cæne’s *Necessity of Separation*, 1634 (reprint, 1849, p. 123).

“Rise up to thy elders, put off thy hat, make a leg.”—Comenius, *Janua Linguarum*, London, 1664, § 901.

W. C. B.

“Now there we left the milking pail,
And to her mother went;
And when we were come thither,
I asked her consent.
I doff’d my hat and made a leg,
When I found her within,
With ‘How d’ ye do!’ and ‘How d’ ye do!’
And ‘How d’ ye do!’ again.”

“Ballads of the Reign of Elizabeth,” Chappell’s *Popular Music of the Olden Time*, vol. i. p. 147.

A. B.

“TO DINE WITH DUKE HUMPHREY” (6th S. iv. 166, 337, 475; v. 58).—I have met with another passage in which this phrase is used:—

“Nere breath, I durst not use my mistress fan,
Or walke attended with a haekney-man,
Dine with Duke Humphrey in decayed Paules,
Confound the streetes with chaos of old braules.”
Follie’s Anatomie, by Henry Hutton, Dunelmensis, 1619, p. 10 (reprinted for the Percy Society, 1842).

F. C. BIRKBECK TERRY.

Cardiff.

MISTLETOE AND CHRISTMAS (6th S. iv. 509; v. 14).—With regard to the etymology of the word “mistletoe,” I would observe, in reply to G. L. F., that the A.-S. *misteltan* cannot possibly be con-

nected with *mistl*, different. Its cognates show this. We find in O.H.G. *mistil*, in O.N. *mistilteinn*, but in neither any adjective equivalent to A.-S. *mistl*, varius. Weigand, s.v. *mistel*, says: "Ursprünglich deutsch, aber dunkler Wurzel." Fick, vii. 240, suggests: "Besser *mihstila* und von goth. *maih-stu-s* (Grundform *mihstu-*) Mist, weil durch den Mist der Vögel verpflanzt!"

A. L. MAYHEW.

Oxford.

WHISKERS=MOUSTACHES (6th S. iv. 406; v. 14).—The following passage is from a description of Holyrood in Scott's *Abbot*, chap. xviii.:

"There the soldier in buff and steel, his long sword jarring against the pavement, and his whiskered upper lip and frowning brow, looking an habitual defiance of danger, which perhaps was not always made good."

WM. H. PEET.

"LET ME LIGHT MY PIPE AT YOUR LADYSHIP'S EYES" (6th S. iv. 347; v. 16).—Our Poet Laureate, in his *A Dream of Fair Women*, says, speaking of Cleopatra's "piercing orbs":—

"Still with their fires Love tips his keenest darts;
As once they drew into two burning rings
All beams of Love, melting the mighty hearts
Of captains and of kings."

F. C. BIRKBECK TERRY.

MORRIS DANCERS (6th S. iv. 349, 524; v. 18).—On Plough Monday troops or "sets" from neighbour-villages annually visited the town. In the costume, which formed no small part of the rivalry of the sets, the most noticeable points were brown or black velveteen coats, covered with bows and streamers of bright ribbons; tall hats banded from brim to crown with ribbon and adorned with a plume of feathers. Each troop was accompanied by a "Moll," a swain dressed as a woman, generally in white muslin or extravagantly in the latest fashion. Dances were formed at intervals through the main streets, and larges solicited. An important feature with some troops was a wooden plough drawn by four or six of the company; this formed the centre of a "round dance." The Madingley set was famous (about 1848) for their get-up and that of their "Moll." There was always a marked courtesy shown to the "Moll," which may have had an origin in some earlier form of morris dancing; of this I should be glad to learn something. I believe the custom is still observed, though possibly with "mained rites." W. R. Chelsea.

The following account of the Coronation fair in Hyde Park may be of interest to MR. HIBBERD:—

"For the gratification of the multitude, at the solicitation of Mr. Howes, M.P. for Lambeth, a fair was permitted to be holden in Hyde Park for two days, Thursday and Friday [June 28th and 29th, 1838], to which two more, Saturday and Monday, were subsequently added. The area allotted comprised nearly one-third of the park,

extending from near the margin of the Serpentine river to within a short distance of Grosvenor Gate. To the interior there were eight entrances, the main one fifty feet wide, and the others thirty feet each. The area within, measuring about 1,600 by 1,400 feet, was occupied by theatres, taverns, and an endless variety of exhibitions; and the centre appropriated to lines of stalls, for the sale of fancy goods, sweetmeats, and toys. On Friday the fair was visited by Her Majesty in person."—*Annual Register*, 1838, p. 107.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

SIEGE OF CHEPSTOW (6th S. iv. 307, 355, 476; v. 36).—Colonel Morgan was the same with General Sir Thomas Morgan, of whom a concise account may be found at p. 187 et seqq. of the *Military Memoir of Col. John Birch*, by the late Rev. John Webb, printed for the Camden Society, 1873. There is, I believe, some slight inaccuracy in the pedigree of the Salmons there given, but I cannot now lay my hand on the correction. Kinnesley in the query should have been Kinnersley. I have copies of several documents relating to Sir T. Morgan's governorship of Jersey.

T. W. WEBB.

INDIGENOUS TREES OF BRITAIN (6th S. iii. 468; iv. 91, 217; v. 37).—The Gaulish river-name *Vernodubrum* reminds me of Vernon, name of two places in France, which I have always supposed to have been corrupted down from a *Vernodunum*, Latinized from *guern-dun*, "the alder-tree hill."

R. S. CHARNOCK.

"JENNET" (6th S. iv. 288; v. 71).—Since writing my note I find that it was in *Lothair* that Lord Beaconsfield used this word, not in *Endymion*. See *Lothair* (1870), vol. i. pp. 18, 19:—

"The dames and damsels vaulted on their barbs and *genets* and thorough-bred hacks with such airy majesty; they were absolutely overwhelming with their bewildering habits and their bewitching hats."

I may add, that in the article on *Lothair* in the *Quarterly Review* for July, 1870, the reviewer quotes the use of the words "barbs and *genets*," amongst other examples, to show that "the language is unnatural, as well as the story and the characters."

G. F. R. B.

"POMATUM" (6th S. iv. 8, 137, 318, 395; v. 76).—Gerarde, in his *Herbal* (London, 1633), p. 1460, in chapter ci, "Of the Apple Tree," gives this receipt for pomatum:—

"There is likewise made an Ointment with the pulpe of Apples and Swines grease and Rose water, which is used to beautifie the face, and to take away the roughness of the skin, which is called in shops *Pomatum*: of the Apples whereof it is made."

JOHNSON BAILY.

Pallion Vicarage.

THE DEATH OF EDWARD OF LANCASTER AT TEWKESBURY (6th S. v. 6, 75).—It was a local tradition that the Prince was put to death in

Tewkesbury, and the house where this is supposed to have taken place was shown: "The Prince of Wales is supposed to have been murdered in the house belonging to, and in the possession of, Mr. Webb, an ironmonger" (Rudder, *History of Gloucestershire*, p. 736, London, 1779).

ED. MARSHALL.

FUNERAL ARMOUR IN CHURCHES (6th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218, 477; iv. 38, 256, 314; v. 58).—The following interesting examples of funeral armour have come under my notice recently. At Turvey, Beds., hung up at the east end of the south aisle are two helmets (one supporting the crest of the Mordaunt family, a blackmoor's head banded), a short straight sword, a wooden shield gilt, and emblazoned with a quartered coat of arms; two gauntlets, a pair of spurs, two iron rings or collars, and a *bâton*, black with gilt ends. From the south wall of the chancel at Chipstead Church, Surrey, hangs a banner bearing the arms of the Stevens family, on a chevron inter three demi-lions ramp., as many crosslets; above is a helmet surmounted by the crest, an eagle's head and wings disp. In the north chancel at Willington, Beds., hangs a helmet with a crest above; a griffin's head and wings gules, armed or. In the chancel is another helmet. A short distance from it hangs a tabard, but no device can now be traced upon it. At Reigate, Surrey, there are five helmets and one gauntlet; and one helmet at each of the following churches, Cheam and Merton in Surrey, and Elstow and Bromham in Beds.

W. A. WELLS.

GLASTONBURY, "THE TOWN OF OAKS" (6th S. iv. 329; v. 14).—The main argument against the name of Glastonbury being connected with *glastan*—an oak, is that the *Chronicle*, the oldest form of the word is *Glastinga burh*, i. e., the *burgh* or fortress of the Glæsting clan. That there was a clan of Glæstings Mr. Kemble maintains he can prove from documentary evidence. See Grant Allen, *Anglo-Saxon Britain*, 1881, pp. 194, 201. The *glastan* derivation is merely a guess, and not a very plausible one, as it does not take into account the termination *-inga*, which is clearly a gen. pl. of the well-known patronymic form ending in *ing*.

A. L. MAYHEW.

Oxford.

WELSHMEN IN DORSETSHIRE (6th S. ii. 227).—There is a pamphlet on the Welsh in Dorset by Mr. Thomas Kerslake, of Bristol, published in 1879.

TINY TIM.

TRANSLATIONS OF BÉRANGER'S "ROI D'YVETOT" (6th S. v. 9).—My library possesses only two volumes of translations from Béranger. These are: "*Songs of Béranger*, translated by the Author of

the *Épître of Idria*, &c. With a Sketch of the Life of Béranger up to the Present Time" (Pickering, 1837; dedication signed "J. G. H. B."); and *One Hundred Songs of Pierre-Jean de Béranger*, with translations by William Young (Chapman & Hall, 1847). The latter only has *Le Roi d'Yvetot*. The translation begins:—

"There was a King of Yvetot once
But little known in story," &c.

It is decidedly inferior to Thackeray's spirited version, which I suppose will be found among his ballads, but I cannot turn to it now. C. M. I. Athenæum Club.

I think there is an English verse translation in Oxenford's *Illustrated Book of French Songs*, published at the office of the *Illustrated London News* about 1855 or 1860. THOMAS STRATTON.

FONTS OF THE RESTORATION PERIOD (6th S. v. 9).—In some exceptional places it is quite possible that fonts of this particular date are not unfrequently met with, but they are assuredly not general. The main portion of England's old fonts belong to the Perpendicular epoch, i. e., A. D. 1377-1546. Next, perhaps, as regards numbers, are those pertaining to the Norman age, i. e., A. D. 1066-1154; and there are at present existing almost as many Early English ones, i. e., A. D. 1154-1272. As compared with any one of the three recognized architectural periods above defined, fonts dating from Charles II.'s time are extremely rare.

HARRY HEMS.

Exeter.

DOVE-TAIL (6th S. v. 26).—An etymologist who is not satisfied with the received derivation of *dove-tail* must be difficult to please. The likeness of this form of joint to the expanded tail of a bird is so obvious as naturally to give rise to its name; and accordingly this has happened not only in English, but in other languages. The French term is "*à queue d'aronde*" (*aronde* in Old French=*hirondelle*, see Littré), and the German is "*Schwalben-schwanz*"; the only difference between these words and ours being that the swallow is taken as the type instead of the dove. No reason is given by your correspondent for rejecting this simple and natural explanation of the name *dove-tail*; and the suggestion that it owes its origin to a supposed, but hitherto unheard of, French word *douve-taille*, meaning "stave-cutting," is not calculated to disturb the popular belief. G. F. S. E.

"STRAIGHT AS A LOITCH" (6th S. v. 28).—On reading your correspondent's query it at once struck me that the simile quoted by him meant "as straight as a loach," a small straight fish allied to the minnow and found in some of the Yorkshire streams. Mr. J. Clough Robinson gives the

simile in his *Dialect of Leeds*, and in a foot-note, p. 407, says, probably *larch*. At p. 353, however, he gives, "*Loitch*, a small fresh-water fish." Hence I think my explanation is the true one.

F. C. BIRKBECK TERRY.

Cardiff.

Bailey's *Dictionary* has, "*Loich* (old stat.), cod, ling, lob, &c." EDWARD H. MARSHALL, M.A.

A "loitch" is a leech. I have heard the expression used for many a year.

EDMUND WATERTON.

Deeping Waterton Hall, Market Deeping, Linc.

"ART" (6th S. v. 28).—See note "On the Modern Use of the Word *Art*" in "N. & Q.," 4th S. vii. 89. D. S. G.

ENGLISH ARMORIAL GLASS (6th S. v. 44).—G. W. M. ought to have very good reasons for believing the arms to be coeval with the bearers, as genealogical windows have always been in favour. Winston's two volumes are of great use in discriminating the styles of various periods. I have by me the arms of a mother, her son, and her grandson, all of Tudor period, but the mother's shield is in a later style of the art than her descendants', and is a fine sample of that style.

P. P.

A SUPERSTITION (6th S. v. 46).—That the crowing of a cock foretells the arrival of strangers seems to be a wide-spread superstition. It prevails in Devonshire (see "N. & Q.," 5th S. vi. 397) and in the north-east of Scotland (see Gregor's *Folk-lore of North-East of Scotland*, p. 140, 1881), as well as in the district alluded to, but unfortunately not named, by DR. BREWER. WM. PENGELLY.

Torquay.

DR. BREWER ought to have given the locality of his "superstition." The same piece of folk-lore prevails in North Yorkshire. It is also alluded to by Mr. Henderson in his *Folk-lore of the Northern Counties*, p. 123, 1879:—

"A cock crowing on the threshold or a humble bee entering a house are in Buckinghamshire deemed omens of a visitor. To turn the bee out is a most inhospitable action."

F. C. BIRKBECK TERRY.

MRS. TERESIA CONSTANTIA PHILLIPS (6th S. v. 52).—This once notorious lady published an *Apology* for her conduct in three volumes, n.d. I have also note of Theresia Constantin Muilman's *Letter humbly Addressed to the Rt. Hon. the Earl of Chesterfield*, 1756, and also of *Remarks on Mrs. Muilman's Letter*, by a Lady. Portrait collectors are well acquainted with several mezzotint representations of her impudent face and buxom figure. That which was probably prefixed to her *Apology* bears her autograph. An amusing account of her life and various marriages in

Jamaica is given in the *Gentleman's Magazine*, vol. xxxvi. p. 83. She died at Kingston in 1765, persecuted by creditors, and "unlamented by a single person." CALCUTTENSIS.

FREEMASONS (6th S. v. 48).—The most recent authority on the subject of Freemasonry writes:—"The word Freemason has been derived from the Norman-French *frere maçon*, brother mason, and also from the expression 'freestone mason.'" (Mr. W. C. Smith in *Encyclopædia Britannica*, 1879). But, if I may hazard a conjecture upon so caliginous a subject, the French *franc-maçonnerie* and the German *freimaurerei* seem to point to a derivation—given by some writers—from the "freedom" of the early masons (by special Papal enactments) from various laws and restrictions affecting ordinary artisans.

EDWARD H. MARSHALL, M.A.

The following entries occur in the churchwardens' accounts of a parish not far from Torquay in the year 1596-7:—

"Itē paid to a free mason for trymeng of 2 wyndowes. xs.

"Item paid the glassier for tremeng of the same wyndowes, xs."

WM. PENGELLY.

Torquay.

"AGITATE, AGITATE, AGITATE" (6th S. v. 88, 116).—See TORRONS'S *Life of Lord Melbourne*, vol. i. p. 320; also Spencer Walpole's *History of England, from Conclusion of the Great War in 1815*, vol. iii. p. 143. E. LEATON BLENKINSOPP.

"DECK" OF CARDS (6th S. iv. 509; v. 91, 116).—There is a game called "twenty-fives," much played in the army, in which the "turn-up" or trump card is called the "deck-head." There is an obsolete word used in the same game, viz., *renege*, signifying to revoke. The word appears in *Antony and Cleopatra*, act I. sc. i.; and in the edition of 1826, annotated by Singer, the meaning is given as "renounce." It is also used in *King Lear*, and by Stanyhurst in *Æneid*, II. Chaucer has a form of the word, *reneyes*. It is curious that the word should now only survive in a game of cards. It testifies to the antiquity of this particular game. A variety of the same game is played in Ireland, called "spoil-fives."

E. T. EVANS.

63, Fellows Road, N.W.

LINCOLNSHIRE PROVINCIALISMS (6th S. iii. 364, 514; iv. 238; v. 55).—No doubt R. R. is correct in saying that thick and foggy weather is called *roaky* at Boston; but in South Lincolnshire I have had the word spelt to me *rooky*, as I have already mentioned, and also *rorky*, *roaky*, *rawky*, and *raukeg*. In fact, no one seems to know which is the correct spelling, and I have inquired of

many. I fancied that rooky was from the Flemish *roock*—smoke, whilst *rawky* more resembles the German *rauch*. On the other hand, Heath's *Dictionary* gives *rooky* as signifying musty. A few days ago I gave directions for an apple tree to be removed a few yards to a more open site. It had been crowded up, and was rather one-sided in consequence. I ordered the thin side to be turned in a certain direction. "You mean the *slack* side of the tree, sir," said one of the men.

EDMUND WATERTON.

THE CAUSAL "DO" (6th S. iv. 408; v. 53).—As to the instance given at the former reference of the use of *do* in the sense "to cause," or "to make," I do not purpose further referring, but I think as strange a meaning once attached to that word when it was used as an equivalent to *put*. In the "Shepherd's Play," from the *Wakefield Mysteries* (1409), occurs this line (spoken by Tertius Pastor):—

"Syn they maintain their theft let *do* them to dede."

Tyndale, that grand and vigorous old writer, to whose nervous translation of the Bible the English language is much indebted, wrote, in 1538, "*Do* on him a garment." In both these instances *do* is used in the sense of *put*. I cannot find it appears earlier than in the *Handlyne Synne*, wherein the line occurs:—

"To do a man to deth parfere."

The use of *do* as an auxiliary seems relatively modern, yet we find in King Alfred's writings "he doth withstand." In Somersetshire and in other places it is customary to say "he do be" instead of "he is." I do not find a later use of *do* in the sense of *put* than appears in Tyndale's version.

RICHARD J. KELLY.

Tuam.

POPULAR NAMES FOR THE COINAGE (6th S. iv. 327; v. 17).—Cf. also Green's *Tu Quoque*; or, *The City Gallant*: "A close heart and free hand make a man admired: a *testern* or a shilling to servant that brings you a glass of beer, binds his hands to his lips." The following passage, moreover, seems worthy of being quoted under the above heading:

"There is in a curious old book—a big and heavy book, printed in the year 1600 (De Morgan, *Arithmetical Books*, p. 31)—a verified description of the aliquot parts of a shilling:—

"A farthing first findes forty-eight,
An halfpenny hopes for twenty-four,
Three farthings seeks out sixteen straight,
A peny puls a dozen lower;
Dicke Dandiprat drewe eight out deade;
Twopence tooke six, and went his way;
Tom Trip-and-goe with four is fed,
But Goodman Grote on three doth stay;
A testine only two doth take;
Moe parts a shilling cannot make."

Sir J. Bowring, *The Decimal System*, 1854, pp. 110-1.

F. C. BIRKBECK TERRY.

Miscellaneous.

NOTES ON BOOKS, &c.

Sonnets of Three Centuries: a Selection, including many Examples hitherto Unpublished. Edited by T. Hall Caine. (Stock.)

THE modern sonnet-revival appears to be passing from the enthusiastic to that purely critical stage when matter tends to become secondary to form, and it is probable that we shall hear of a good many ingenious theories not dreamt of in the philosophy of the great poets to whom we owe our masterpieces in this way. But whether a sonnet is written according to the strictest sect of the Italians, or condescends to the hopeless heresy of couplets, the final question will still be, What is its value as a poem? It may also be predicted with safety that there will be always more sonneteers than good sonnets. Every one remembers Boileau's famous line about a "sonnet sans défauts," but few have the courage to quote what follows:—

"Mais en vain mille auteurs y pensent arriver;
Et cet heureux phénix est encore à trouver."

It may be gathered from what has been said above that we do not find ourselves entirely in accord with Mr. Caine's somewhat super-subtle introduction. But it is pleasanter to praise the evident sincerity of his views, and the patient research which he has brought to his task, as well as the admirable way in which he has been seconded by his publisher. The get-up of this book as to paper, type, and size is almost ideal. If there be a defect in the arrangement of the contents it arises chiefly from two causes—the necessity (*dura necessitas!*) for novelty and Mr. Caine's position as latest in a long train of sonnet anthologists. He has endeavoured to secure distinction for his collection by including unpublished work; and it is obvious (for reasons known to every editor) that no gathering from the work of living writers, much less from the unpublished work of living writers, can be in any sense "quintessential." For example, had Mr. Swinburne been a deceased author, no judicious admirers of his genius would do him the ill turn of including among his more laudable efforts the pair of sonnets on Carlyle's *Reminiscences*. Nor can a sonnet which contains such lines as

"Albeit his world

In these few piteous paces then was furled"

be regarded as worthy of such a justly acknowledged master of diction as Mr. Dante Rossetti. Nowhere, too, we imagine, but in a "disinterested" contribution would Mr. Roden Noel be permitted to rhyme "laughter" with "water." On the other hand, Sir Noel Paton's "Midnight Wind," Mr. W. B. Scott's "Garland for Advancing Years," Miss Rossetti's "To Day's Burden," Mr. Watts's "Parable Sonnets," Mrs. Meynell's "Renouncement," and Mr. Gosse's "Importunity," are distinct gains to our literature, and will probably find a place in future anthologies. Mr. Caine's collection also includes some examples of published work not found in previous collections, but he cannot be said to have exhausted the field. It is by accident, no doubt, that Mr. Lang's faultless "Natural Theology" finds no place in it. Mr. Caine refers to Sir William Hamilton in a note, but gives us no specimen of his powers. And is there nothing of Chauncy Hare Townshend, of W. J. Linton, of William Barnes, of John Wilson? Surely, too, that sampling of American sonnet writers is imperfect which gives nothing of O. W. Holmes, H. Timrod, Paul Hayne, and Richard Watson Gilder. But if Mr. Caine has not remembered everybody, he has at least produced an attractive volume, which cannot be exactly compared with any of its pre-

decessors, and which, if not precisely final, will always deserve a place upon our shelves.

American Men of Letters—*Washington Irving*. By Charles Dudley Warner.—*Noah Webster*. By Horace E. Scudder. (Sampson Low & Co.)

THIS new series is edited by Mr. Charles Dudley Warner, and fitly commences with a life of Washington Irving, the first American writer who attained a European reputation. Mr. Warner, who has undertaken the first volume of this series, wrote the introduction to the "Geoffrey Crayon" edition of Washington Irving's works which was published some little time ago. So abundant are the materials for this sketch that Mr. Warner's difficulty has rather been how to avoid overcrowding his little volume with interesting reminiscences. Of the charming style of Irving's writings the readers of "N. & Q." have no need to be reminded; but it is much to be regretted that his works should be neglected by the rising generation. The amiability of his character added an additional zest to the purity of his style, and it would be difficult indeed to find a better model for the young literary aspirant than Washington Irving. Few nobler instances could be found in literary history than the abandonment of his long cherished scheme of writing the history of the Conquest of Mexico to Mr. W. H. Prescott. With such a subject we need hardly say that Mr. Warner has not failed to produce a very interesting book.

The subject of Mr. Scudder's sketch is that of a very different type of man. Noah Webster, who in this country is mainly remembered as a compiler of an American dictionary, was born in the little village of West Hartford on October 16, 1758. When at college he served as a private in the revolutionary army. During the earlier part of his career Webster supported himself by teaching. Unlike Irving, he was a typical American, with all the distinct individuality of his race. A man of indomitable will, extraordinary perseverance, and, above all, of unlimited faith in himself. Though without much depth of learning, there was no literary work that he did not think himself capable of undertaking. Whether he was writing on the decomposition of white lead paint or a cure for cancer, or revising the Bible, his confidence never failed him. Through the means of his *Spelling-Book*, which was published in 1783, and his *Dictionary*, which did not appear until 1828, he exercised great influence on the formation of American orthography. He died in 1843, in the eighty-fifth year of his age. We especially commend the attention of our readers to the chapter on the American dictionary of the English language, in which much interesting information will be found. The publishers of this series are to be congratulated upon having produced such readable and handy volumes, printed in a clear type and on excellent paper. If a complete list of the works of each "man of letters" was added to each volume we think it would still further increase the usefulness of the series.

Royal Commission on Historical Manuscripts. Eighth Report. (Stationery Office.)

To write a review of a huge volume such as this is impossible within the lines at our disposal. To pick out here and there a fact for comment, leaving a hundred other things more important untouched upon, suggests unpleasantly that we have but opened the book at random, and remarked on the first matter that caught the eye. This would, in the present case, be a most unfair assumption. We have read every word of the ponderous folio, and are quite sure that it is of equal importance to students with any of its predecessors. The only marked falling off in interest is in the portion devoted to the

MSS. of the House of Lords. There the calendarers have got down to the reign of Charles II., and it cannot be pretended that that time of "evil days" and "evil tongues" is equal in fascination with the fierce struggle of the Civil War. Though containing far less that appeals to the imagination, we are not sure that, viewed in the white light of history, the disclosures are not as important. We yet but dimly realize what a sink of iniquity the men of the restored monarchy lived in. The papers here will help to fill out the picture. The records of the Corporation of Leicester have been carefully examined. They are probably as important as those of any borough in the three kingdoms. The series of royal charters opens with two documents dated in the first year of King John, and the mass of papers relating to the public matters of the town is simply enormous. The gild rolls begin in the same reign, and we should conjecture, from the evidence we have here, that they are so important that every line of them should be published with all convenient speed. In the 39 Henry III. we find a charter, printed in full, by which primogeniture was substituted for the custom of inheritance known as Borough English. It is said to have been given "assensu et voluntate omnium burgensium." Among the letters in the possession of the Earl of Denbigh is a document written in November, 1648, from some place in the Netherlands, from which it appears that the writer, who was a Royalist, knew of a plot to murder Col. Thomas Rainborowe. The letter must have been written early in the month, for Rainborowe was killed in an inn at Doncaster by certain adventurers from Pontefract Castle on October 29. It has been the common opinion that this cruel deed was conceived and executed by members of the Pontefract garrison only. This letter, however, makes it not improbable that they had received instructions from the leaders of the party beyond the sea.

MR. KERSHAW, the librarian of Lambeth Palace Library, is engaged on *Studies in Lambeth Library: a Manual of its History, Contents, and Literary Annals*. An account of the building and its ancient surroundings will be given, together with a description of its principal treasures. Mr. Elliot Stock will be the publisher.

MR. G. L. GOMME will give an account of books on local government in the March number of the *Bibliographer*.

Notices to Correspondents.

ENQUIRER ("Daniel Pulteney").—He died Sept. 7, 1731, and was buried at St. James's, Westminster, Sept. 14, 1731. The body was removed to the east end of the south cloister of Westminster Abbey, May 17, 1732. See Col. Chester's *Westminster Abbey Registers*.

AUSTRALIAN HERALDRY (*ante*, pp. 104, 123).—A correspondent asks who authorizes or invents the arms for the various colonies.

A. G.—You shall hear from us.

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CONTENTS. — N° 118.

NOTES:—Charles Lamb at Home, 241—Shakspeareiana, 242—The "Religio Medici," 243—Early Guides to the City of Rome—The "Clotura" no Novelty, 244—R. Brooklesby—Curious Custom of the Manor of South Stainley, co. York—Anderson's "Book of British Topography"—Sam Silek on Cumberland Co., U.S.A.—"Jubilee" for "Jubilee," 245.

QUERIES:—"The Felon's Wife"—Long Ashton Church—Shakspeare's "Passionate Pilgrim"—St. White and her Cheese—Anderson's "Story of a Mother," &c.—Morland's "Emblematical Palette"—Randle Cotgrave—Sir B. de Gunn, 1620, 246—The Probable, &c.—Heraldic—Two Portraits: a Medal—"The maniest"—Ben Jonson—Song of "The Cork Leg"—Gigantology—"The History of all the Mobs," &c., 247—A History of the Seven Wise Masters—"Eustachius Vicecomes"—"Mighty" Tom of Oxford—Mrs. Masham and Sarah, Duchess of Marlborough—Authors Wanted, 248.

REPLIES:—Parochial Registers, 248—Sir A. Leslie of Balgonie, Knight—Adjectives pluralized—A German Volksbuch—Clement Walker's "History of Independency," 252—Red Ink—W. Howison—Lord Loughborough—Zoophytes of the Mediterranean—Sixpenny Edition of the Poets, 253—Ogley Hay—R. Sherman—Hibgame—Sleepers in Church—Hallaballoo—Iteration of Chimes, 254—An Old Seal—E. Browne, Norwich—"Behold the man"—Dorset Traditions—Games of Chess and Tables—"Auld Robin Gray," 255—Lord Robert Stuart—Aver de pots—"Papa," &c.—"Forrel"—"Colonel" 256—Hereward le Wake—Place-names—The Name James—Ovingdean Grange—Memories of the Battle of Trafalgar—"Joseph and his Brethren," 257—Wray—Udali—"The Whole Duty of Man"—"Pomatum"—Manor of East Greenwich—Isolated Burial, 258—"Nouvelles d'Angleterre"—"A Sermond," &c.—Authors Wanted, 259.

NOTES ON BOOKS:—Green's "Making of England"—Ashton's "Chap-Books of the Eighteenth Century"—"Our Own Country," &c.

Notices to Correspondents, &c.

Notes.

CHARLES LAMB AT HOME.

I availed myself of Charles Lamb's friendly invitation ("N. & Q.," 6th S. iv. 363) on Tuesday, August 5, 1834. On reaching his cottage—which stood back from the road (nearly opposite the church), between two houses which projected beyond it, and was screened by shrubs and trees—I found that he was out, taking his morning's stroll. I was admitted into a small, panelled, and agreeably shaded parlour. The modest room was hung round with engravings by Hogarth in dark frames. Books and magazines were scattered on the table and on the old-fashioned window seat. I chatted awhile with Miss Lamb—a meek, intelligent, very pleasant, but rather deaf elderly* lady, who told me that her brother had been gratified by parts of my poem ("Emily de Wilton"), and had read them to her. "Elia" came in soon after—a short, thin man. His dress was black, and he wore a capacious coat, breeches and gaiters, and a white neck-handkerchief. His dark and shaggy hair and eyebrows, heated face, and very piercing jet-black eyes gave to his appearance a singularly wild and striking ex-

pression. The sketch of him in *Fraser's Magazine** gives a true idea of his dress and figure, but his portraits fail to represent adequately his remarkably "fine Titian head, full of dumb eloquence," as Hazlitt described it. He grasped me cordially by the hand, sat down, and, taking a bottle from a cupboard behind him, mixed some rum and water. On another occasion his sister objected to this operation, and he refrained. Presently after he said, "May I have a little drop now? only a *teetle* drop?" "No," said she; "be a good boy." At last, however, he prevailed, and took his usual draught. On each visit (that of August 5 having been quickly succeeded by another) I found he required to be drawn into conversation. He would throw out a playful remark, and then pause awhile. He spoke by fits and starts, and had a slight impediment in his utterance, which made him, so to say, grunt once or twice before he began a sentence; but his tones were loud and rich, and once, when he read to me a passage from a folio of Beaumont and Fletcher (which his sister had brought down to show me Coleridge's MS. remarks at the end of each play), the deep pathos of his voice gave great weight to the impression made by the poetry. He would jump up and slap his sister playfully on the back, and a roomy snuff-box often passed between them on the old round table. There was not that point in his conversation which we find in William Hone's ("N. & Q.," 6th S. i. 92, 171). He agreed with me that Moore's poetry was like very rich plum cake—very nice, but too much of it at a time makes one sick. He said that Byron had written only one good-natured thing, and that was the *Vision of Judgment*. "Mary," he added to Miss Lamb, "don't you hate Byron?" "Yes, Charles," she replied. "That's right," said he. Of "conversational" Sharpe's *Essays*,† which had just been published, and praised in the *Quarterly Review*,‡ he asserted, "They are commonplace, and of the two attempts at criticism in them worthy of notice, one—that on Cowper's 'boundless contiguity of shade'—is completely incorrect." He had a very high opinion of Wordsworth, saying, "He is a very noble fellow." I think he undervalued Coleridge's poetry. He regarded the *Ancient Mariner* and *Christabel* as Coleridge's best productions in verse; the former, in his opinion, was miserably clumsy in its arrangement, and the latter was injured by the "mastiff bitch" at the beginning. Coleridge was staying with Lamb when he wrote it, and thinking of Sir William Curtis, Lamb advised Coleridge to alter the rhyme thus:

"Sir Leoline, the Baron round,
Had a toothless mastiff bound."

* No. lxii., p. 136, February, 1835.

† *Letters and Essays, Prose and Verse*, 12mo. 1834.

‡ No. cii. p. 285, 1834.

* Miss Lamb was born on Dec. 3, 1767. She survived her brother several years, and deceased on May 20, 1847.

Elia thought little of James Montgomery, who had only written one poem which pleased him, and that was among his minor pieces. *Philip van Artevelde* had been sent him as equal to Shakespeare. He thought it was nothing extraordinary. He had a good opinion of Tennyson's poems,* which had lately been very sarcastically condemned in the *Quarterly*.† When at Oxford, he saw Milton's MSS. of *L'Allegro*, &c., and was grieved to find from the corrections and erasures how the poet had laboured upon them. He had fancied that they had come from his mind almost spontaneously. He said that to be a true poet a man must serve a long and rigorous apprenticeship. He must, like the mathematician, sit with a wet towel about his head if he wishes to excel. It was far easier to scribble verses than to hammer out good poetry, worthy of immortality. Of metres, Lamb observed, there were plenty of old ones, now little known, which were better than any new ones which could be devised, and would be quite as novel. He lost 25l. by his best effort, *John Woodvil*. The first edition of this "tragedy," which he kindly gave me, I still possess. It is a small thin volume, bound in blue papered boards with a pink back, and dated 1802. He had, he said, a curious library of old poetry, &c., which he had bought at stalls cheap. "I have *nothing useful*," he added; "as for science, I know and care nothing about it." Coleridge used to write on the margin of his books when staying in his house. It was during one of his visits that he translated *Wallenstein*. Lamb thought the *Lay* the best of Scott's poetical works. He told me that he knew his letters before he could speak, and called on his sister to vouch for the truth of this story. He hated the country, and loved to walk on the London road, because then he could fancy that he was wending thither. He was a great walker. He never read what any of the reviews said about him. He showed me a copy

* *Poems by Alfred Tennyson*, 12mo. 1833.

† No. xvii. p. 81, 1833. The *Quarterly* reviewer begins his critique in the following mock eulogistic language:—"This is, as some of his marginal notes intimate, Mr. Tennyson's second appearance. By some strange chance we have never seen his first publication, which, if it at all resembles its younger brother, must be by this time so popular that any notice of it on our part would seem idle and presumptuous, but we gladly seize this opportunity of repairing an unintentional neglect, and of introducing to the admiration of our more sequestered readers a new prodigy of genius—another and a brighter star of that galaxy or *milky way* of poetry of which the lamented Keats was the harbinger. . . . We have to offer Mr. Tennyson our tribute of unmingled approbation, and it is very agreeable to us, as well as to our readers, that our present task will be little more than the selection for their delight of a few specimens of Mr. Tennyson's singular genius, and the venturing to point out, now and then, the peculiar brilliancy of some of the gems that irradiate his poetical crown."

of Coleridge's will, and observed, with some indignation, that the conductors of the *Athenæum* had written to him for reminiscences of his old friend. "It was very indelicate," he said, "to make any such request," and he refused. He had written a poem called the *Devil's Marriage* to a tailor's daughter, but suppressed it on finding that Dr. C—, the Vicar of E—, had similarly committed himself. On rising to leave him, on my last visit, I could not open the parlour door. "Ah," he exclaimed, with a sweet smile, "you can unlock the springs of Helicon, but you cannot open the door!"

I regret that I never saw him again. He deceased (as his humble gravestone in Edmonton Churchyard records) on Dec. 27, 1834, aged fifty-nine. Wordsworth wrote his epitaph, to the concluding lines of which—

"And if with friends we share
The joys of heaven, we hope to meet thee there"—
I humbly and heartily subscribe.

J. FULLER RUSSELL, F.S.A.

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SHAKSPEARIANA.

In *King John*, I. i. occur the lines:—

"Sir Richard. Thus leaning on mine elbow I begin,
'I shall beseech you'—that is question now;
And then comes answer like an A.B.C. book:—
'O Sir,' says answer, 'at your best command;
'At your employment; at your service, Sir.'
'No, Sir,' says question, 'I sweet Sir, at yours.'
And so'er answer knows what question would,
Saying in dialogue of compliment;
And talking of the Alps and Apennines,
The Pyrenæan and the river Po,
It draws toward supper in conclusion so."

"Saving" in the last line but three gives no good sense. Accordingly Theobald and Warburton changed "saving" to "serving." The right line undoubtedly is:—

"Salving in dialogue of Compliment,
And talking of the Alps and Apennines."

"To salve" is "to soften by language which gratifies the person addressed." So in North's *Plutarch*, "Perceiving that his friends fell a weeping to hear him say so, to salve that he had spoken, he added this more unto it; 'that he would not lead them to Battell, where he thought not rather safely to returne with victory' (*Antonius*, p. 945). So, again, "Brought news back to Mithradates' Camp, the which he thought to salve as well as he could, saying that the loss was much less than it was thought" (*Lucullus*, p. 57). So, again, in Shakespeare himself, Menenius says to Coriolanus, whose language has given offence to the Commons, "You may salve so" (*Coriol.*, III. ii.). All the compliments just mentioned by Sir Richard precisely accord with the term applied to them, "salving." "And," in

"and talking," clearly connects "salving" with "talking."

In *King Henry V.*, II. iii., we have,—

Mrs. Quickly. "For his nose was as sharp as a pen, and 'a babbled of green fields."

This passage I have corrected rightly so far as I have gone, but not sufficiently, in my *New Readings*, vol. ii. The old copy, as is well known, gives us, "and a table of green fields," which Theobald amended, with approval almost universal, to "a babbled of green fields." But I have little doubt that Shakespeare wrote,—

"For his nose was as sharp as a pen, and 'a *talks* of green fields."

This reading only changes and transposes a single letter *b*, and therefore supposes only a most natural corruption. The speech opens with "a parted" for "he parted," therefore, of course, the *a* of "a table" is right. "A talked" would be identical in form with "a parted." But the transition from the past tenses, "parted" and "was," to the present tense, "a talk" is very common in Shakespeare's narrative style, and is besides curiously and precisely exemplified in *King John* as to this very verb to *talk*, thus:—

"Who, with his shears and measure in his hand,
Told of a many thousand warlike French,
That were embattailed and ranked in Kent;
Another lean unwashed artificer
Cuts off his tale and *talks* of Arthur's death."

"A talk" is at this very time used in Pembrokeshire sometimes for "he talks."

Henry V., I. ii.:—

"Howbeit they would hold up the Salique law,
To bar your highness claiming from the female;
And rather choose to hide them in a net,
Than amply to imbare their crooked titles
Usurp'd from you and your progenitors."

The quarto editions of 1600 and 1602 read "imbace their crooked causes"; that of 1608 gives us "embrace"; the old folios read "imbarre their crooked titles"; Rowe amended by "made bare"; Theobald, at Warburton's suggestion, corrected by "imbare" and was followed by Mason and Malone. I have in my *New Readings*, at p. 20, suggested, "than amply to unbrace their crooked causes." This amendment I still think plausible altogether and right in its purport; but since so proposing it I incline, on the whole, to suggest a different change, founded upon the language of a passage in Holinshed, which has no reference to the reign of Henry V., but which Shakespeare probably had read,—"So when he was possessed but not interested in the same he *uncased* the *crooked* conditions which he had covertly *concealed*, and in the end as by the sequele you shall see did pull shame and infamy upon himself" (Book v. chap. i. p. 553). I would suggest, therefore,—

"And rather choose to hide them in a net
Than amply to *uncase* their crooked causes
Usurp'd from you and your progenitors."

"Imbace," the reading of the first quartos, is a most probable misprint for "uncase"; *im* being all but identical with *un*, *b* being a natural misprint of *c*, and the spelling "uncase" for "uncase" being a very common form of orthography. As the word "crooked" in Shakespeare corresponds with "crooked" in Holinshed, and "hide" in Shakespeare with "concealed" in Holinshed, it is most clearly suggested that "uncase" in Shakespeare corresponds also with "uncased" in Holinshed.

HENRY HALFORD VAUGHAN.

SIR THOMAS BROWNE'S "RELIGIO MEDICI" (see *ante*, pp. 102, 182).—I cannot but feel much gratified by the friendly manner in which such an author as DR. GREENHILL has done me the favour of noticing my remarks (*ante*, p. 182) on the new edition of the *Religio Medici*, and hope that he will kindly accept my reply in the same spirit. For the sake of brevity, I wrote in the form of notes, which possibly rendered my meaning less plain. DR. GREENHILL also has referred to portions only of some of the notes, which makes my remarks seem still more imperfect. I hope that the readers of "N. & Q." will not think it too much trouble to refer to my observations in comparison with these remarks. I beg to answer some of DR. GREENHILL'S notes in reply to mine.

6. The "puzzle" is due not to myself, but to the Bodleian Catalogue, in which, so far as I remember, I found the work under the name of "Fabricius." If it had been catalogued under "Hildanus" I should doubtless have so named the author. I had the volume before me. I used, in order to find it, the old printed catalogue, as being more convenient for use than the fuller one in MS. In Hole's *Brief Biog. Dict.* (Lond., 1866) I find, "Fabricius, William. *Hildanus*," under "Fabricius."

8. "Apollonius of Tyana" was referred to as being Keck's suggestion; I intended to imply that he, Keck, should have said "Apollonius of Tyra." This Apollonius, as DR. GREENHILL asks for a reference, forms the subject of chapter cliii. in the *Gesta Romanorum*; his life is published in Teubner's "Greek and Latin Library" as *Historia Apollonii Regis Tyri*, ed. A. Riess, and the history is supposed to have been the original source of Shakespeare's *Pericles*.

13. I offer an apology for missing the reference to Horace in the notes; but it does not occur in the index *s.v.* "Horace."

14. Sir T. Browne referred to the misplacement of the two emperors in the order of their succession as an error of Machiavel. I meant to show that this, of which the source was not verified by DR. GREENHILL, was no mistake on the part of Machiavel, but of Sir T. Browne himself, as the actual succession was twice correctly stated in the same chapter, but was once, where Machiavel was

speaking of the philosophy of history, placed differently. I cannot think that Sir T. Browne could have thought this an error on the part of Machiavel, if he had read and understood the whole chapter. He probably saw the passage upon which he commented by itself.

17. I proposed to found my remark upon "the music of the spheres" on the curious circumstance that Mr. G. A. Sala had shown that the only correspondent who had given the earliest use of the expression, in *Pericles*, V. i., was a country correspondent; while seventy had given the early occurrences of the other expression, "the music from the spheres." It was in this respect that Mr. Sala's correspondent was "in advance" of DR. GREENHILL'S authority. DR. GREENHILL referred to the *Illustrated News* in equally general terms with myself, or nearly so.

18. It appeared to me insufficient to refer to dictionaries and general histories. For my own part, I had not the works, and a concise quotation from an original authority would have better suited me. I am aware that it has become the practice with editors of the highest reputation to refer to Smith's dictionaries generally; but it must often be the result that the readers of their works, from not possessing such expensive collections, must be left in ignorance of that which might have been conveyed to them concisely enough by a brief reference to original sources. It seems scarcely enough to say, Look out the word in the best dictionary. It is different rather when a statement is made by the writer, and he wishes to shelter himself under such an authority without taking the trouble to prove his accuracy.

ED. MARSHALL.

EARLY GUIDES TO THE CITY OF ROME.—A curious little pamphlet of fourteen pages fell into my hands recently from a bookseller's catalogue, and may be worth a note. It is entitled:—

"Descriptio Brevisima Priscæ Urbis Romæ. Con Gratia et Privilegio. Venetiis apud Cominum de Tridino Montisferrati, M.D.XLIII."

It is probably the oldest of the many visitors' handbooks to Rome. It is in Latin, and it gives brief notes, "De Portis, de Pontibus, de Aquæductis, de Thermis, de Foris, de Arcubus, de Theatris, de Obeliscis, de Pyramidibus, de Viis, &c.

Another guide book, a few years later in date, is more curious and more complete. It is entitled:—

"Le Cose Maravigliose dell' Alma Citta di Roma Dove si Tratta delle Chiese, Stationi, Indulgenze e Reliquie dei Corpi Santi, che sono in essa. Con un breve Trattato delle Antichità, chiamato La Guida Roma et i nomi de i Sommi Pontefici, de gl' Imperadori, de i Re di Francia, Re di Napoli, de i Dogi di Venetia & Duchii di Milano, ultimamente ristampate. 1660."

On the title is a rude woodcut of a figure like Britannia offering a globe (?) to a sitting male figure, and below, the word "RO M," the blank space

being left between the RO and the M—which M is made into an A. At the back of the title is another rude woodcut, in three compartments, the upper left showing a church with dome and campanile, the right a figure kneeling at a curtained shrine, and below a wolf suckling Romulus and Remus, with the inscription, "Qui seguita le edificazione di Roma & di Romulo I Re & quanto fu la sua Grandezza." Nine other rude woodcuts, initial letters, pictures of St. Peter and other saints, illustrate the work, which is printed in black letter, excepting the tables at the end. The larger part of the forty-five leaves (a few at the end are missing) is devoted to the churches and the religious festivals, but the few pages at the end are especially curious, being, in fact, a "personally conducted" ramble through Rome in three days, under the guidance of an early Cook or Gaze or Caygill, to see the sights. The author signs himself "Vostro Sha-Kerlay Inglese," and entitles his guide,

"La Guida Romana, per tutti i Forastieri che vegono per vedere le antichità di Roma, a una per una in bellissima forma & brevità."

He addresses himself to his "Lettori carissimi," regrets that so many of our English, French, and Flemings, and many other nations, come to see Rome and do not see even a third part of the wonders, and asks them to walk well with him through the streets, and not to ask too many things, but to leave themselves to him, and he will show them the truth in all and with as much brevity as possible, and he hopes to their full satisfaction. He divides the perambulation into three days, appointing a special rest for dinner, and after dinner resumes the walk. So little are the chief places of Rome changed since 1560, that the little *Guida* would be useful and correct to-day, as the chief facts about all the sights are given in some detail. One extract only will suffice, and is given in the original Italian:—

"Delle Donne Romane. Ma se se con tutte queste cose, desiderate vedere le belle, e honoratissime Donne Romane come vanno, e in che habito, andate alla Pace, o alla Minerva, S. Apostolo, san Lorenzo, o a san Hieronimo, e vedrete lor modo, e nobilissimo andare."

ESTR.

Birmingham.

THE "CLOTURE" NO NOVELTY.—There is in truth nothing new under the sun. In turning over an old collection of Irish pamphlets I have just fallen upon one entitled *A Modest Proposal for the Prohibition of Speech, Humbly Offered to the Consideration of Parliament*, published in Dublin, and printed for "Peter Wilson, Bookseller at Gays-Head, near Fown's Street, in Dame Street, 1743." The pamphlet is amusing and well written, but the particular portion which must commend itself to the legislator in the present day is the following paragraph:—

"What a happy & tranquil Life would that of a Prime

Minister be, provided he was not liable to the saucy Jest and Sarcasms of unruly little People! Now-a-days there is no going anywhere but what you are immediately surrounded by a Tribe of impertinent Coxcombs, who are making free with their Betters and turning the grave Measures of our greatest Statesmen into Ridicule and Contempt. Such Insults are intolerable and ought not to be offered to illustrious Courtiers; but that no worthy Men hereafter may be discouraged by the malicious tongues of Scurvy Fellows out of Place, I conceive some Expedient ought to be thought of, and I do not apprehend a more pregnant and effectual one can possibly be devised than an absolute Prohibition of Speech."

W. F.

RICHARD BROCKLESBY.—In re-cataloguing the pamphlets contained in the Medical Library here, I came across an anonymous one, entitled:—

"Reflections on Antient and Modern Musick, with the Application to the Cure of Diseases. To which is subjoined, An Essay to solve the Question, wherein consisted the Difference of antient Musick, from that of modern Times. 8°. London: printed for M. Cooper, ... 1749."

On the fly-leaf of the volume containing the above and eight others is the following autograph inscription:—

"The following Tracts were sold at the late Dr Fothergills sale of books for 12., 6d."

"I was induced to give that extravagant price for them on Account of my own Pamphlet, Reflexions on Antient & Modern Musick [written?] whilst I was under 26 Years of Age, of w^{ch} pamphlet, though wrote by Dr Brocklesby Anno 1747 & published 1749, I kept no Copy farther than that I reckoned on picking it up in some Sale of Books at market, & being determind to have one Copy I paid for the same as above.

"RICHARD BROCKLESBY."

This was the celebrated physician who was very intimate with Dr. Johnson, to whom he offered a pension of 100l. a year for life. His tract on music is very imperfectly mentioned in Watt's *Bibliotheca Britannica*. **ADRIAN WHEELER.**

University College, London.

A CURIOUS CUSTOM OF THE MANOR OF SOUTH STAINLEY, CO. YORK.—Having lately had in my possession the settlement on the marriage of Sir Henry Swale (second baronet) with Dorothy Crathorne of Crathorne, co. York, which is dated Dec. 14, 1663, I made the following extract:—

"And also all that free Rent of Eight pence of lawfull money of England payable by one Edward Cooper for the freehold lands and tenements in Brerston aforesaid houlden of the said manor of South Stainley by the payment of the said free rent of Eight pence Yearlie on the Feast of the birth of our Lord God And he the s^d Edward is Yearlie on that day to make the fire in the Hall of the Mannor House of South Stainley aforesaid or els to pay a penny to him or her that shall make the fire for him. And the said Edward Cooper is yearlie to sitt at the said Hall Table at Dynner Time on the Feast day of the birth of our Lord God aforesaid with a dish of water before him and a stone in it."

This deed is interesting also in another respect, for it refers to an "ancient deed of bounder" in words that look very like a translation of part of

the original grant from Walter de Gaunt to Alured Swale, the ancestor of this Sir Henry. The custom I have quoted does not appear in Blount's *Tenures*. **JOHN H. CHAPMAN, F.S.A.**
Lincoln's Inn.

ANDERSON'S "BOOK OF BRITISH TOPOGRAPHY."
—Most of our topographical books are printed and published out of London, and very few local publishers (and comparatively few writers, I fear) ever think of sending their works to our national libraries. Hence the number of omissions in Mr. Anderson's new book is enormous. I had no idea before that the British Museum was so poor in topographical literature. Just to mention one instance, I have in my own library at least fifty works relating to Leicestershire not mentioned by Mr. Anderson. I believe that the valuable interleaved copy of Gough's *Topography* in the Bodleian Library contains a vast number of topographical works not in Mr. Anderson's book. I should not be surprised to find that the Bodleian Library is richer in topography than the British Museum. It seems to me that the simplest plan of getting local literature into the British Museum would be to employ an agent in each county, who should receive instructions to buy up local books not in Mr. Anderson's catalogue, and to see that a copy of every topographical book published in the county is sent to the British Museum in future. Why, too, are not topographical writers more careful about seeing that their own works are deposited in our national libraries?

W. G. D. F.

SAM SLICK ON CUMBERLAND CO., U.S.A.—What the sagacious author of *The Clockmaker* says of Cumberland (chap. xvi., a chapter containing a very smart censure on the British and the Irish) is so wonderfully applicable to the disturbed districts in the south and west of Ireland, that it may be admiratively quoted just now, and should be attentively studied. Slick points to a rock-male or sugar tree, which "will bear tappin for many years, tho' it gets exhausted at last." He remarks:—

"This Province is like that are tree; it is tapped till it begins to die at the top, and if they don't drive in a spile and stop the everlastin flow of the sap, it will perish altogether. All the money that's made here, all the interest that's paid on it, and a pretty considerable portion of the rent too, all goes abroad for investment, and the rest is sent to us to buy bread. It's drained like a bog, &c. There's neither spirit, enterprize, nor patriotism here, &c. If I see a Province like this, of great capacity and great natural resources, poverty-stricken, I say there's bad legislation."

This, with a paragraph of more serious import, is well worth consideration by every friend of Ireland.

C. M. I.

"JUBILEE" FOR "JUBILEE."—In these days of Scriptural revision it might not be amiss to re-

model the spellings of certain words. "Peny" for "penny" has already been referred to in "N. & Q.," but I think that "jubile" for "jubilee" has not been noticed. The word occurs several times in Lev. xxv., and is printed "jubile." Is it governed by the same rule that applies to "peny"; if so, why should such a misprint be repeated in our authorized versions? 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.

"THE FELON'S WIFE.—Where can I find the song called "The Felon's Wife," quoted by Dr. Guest in his *English Rhythms*, i. 302, as being written by "a modern poet"? It begins,

"The brand is on thy brow,
A dark and guilty spot,
'Tis nœ'er to be erased,
'Tis nœ'er to be forgot."

WALTER W. SEAT.

Cambridge.

LONG ASHTON CHURCH, SOMERSET.—I shall be glad of any information with regard to the tomb of the founder of Long Ashton Church, near Bristol, Thomas de Lyons. A tomb formerly existed in the church, and the slab which covered it, bearing an incised effigy, is illustrated in Collinson's *Hist. of Somerset*, and he, as well as Rutter, gives a description of it. It then existed in the floor of the nave, the tomb itself having been destroyed. When at Long Ashton Church a short time ago I could find no traces of the slab. Is it still in existence; and, if so, where is it to be found? Was it removed during the restoration of the church? R. W. P.

EARLY EDITIONS OF SHAKSPEARE'S "PASSIONATE PILGRIM."—Two copies of the first edition in 1599 are recorded; one in the Capell Collection at Trinity College, Cambridge, the other in the library of Sir Charles Isham at Lamport Hall, Northants. No copy of the second edition has been as yet discovered. With regard to the third edition, in 1612, Hazlitt, Lowndes, Bohn, and Halliwell in his *Shaksperiana*, 1841, all refer to one and the same copy, that, namely, in the Malone Collection in the Bodleian Library. Are any other copies of this third edition known; and, if so, in what collections are they preserved? W. E. BUCKLEY.

ST. WHITE AND HER CHEESE.—Can any of your correspondents inform me who was "St. White"? I have been reading a little 16mo. black letter volume on the epistles of St. John, of which a somewhat similar copy is preserved in the Bod-

leian Library, in the catalogue of which it is ascribed to William Tyndale, and is dated 1538. On folios 83 and 84 of this work I have found the following curious references to a saint whose name is new to me:—

"Saynte Whyte muste haue a chese once in a yere, and that of the greatest sorte, whiche yet eateth no chese. It shal be geuen vnto the poore in hyr name saye they.....Moreouer they saye: It is geuen vnto saynte Whytes chappelayn.....What shall saynte Whyte do for the agayne for that greate chese? (for I wote wel it is not geue' for nought) shal she geue abudau'ce of mylk to make butter & chese?"

I hope to elicit from your readers some information as to "Saynt Whyte" and her great cheese.

W. BARCLAY SQUIRE.

[We find no account of either saint or custom in Alban Butler, Hone, or Chambers.]

ANDERSEN'S "STORY OF A MOTHER," AND E. BLÉMONT'S "JARDIN ENCHANTÉ."—The *Rappel* recently contained a notice of a new volume of poems by M. Emile Blémont entitled *Le Jardin Enchanté*. The reviewer gives special praise to one poem, his epitome of which shows that it is identical with Hans Christian Andersen's beautiful *Story of a Mother*. I am not aware whether that is an invention of the Danish poet or based upon some genuine folk-tale.

WILLIAM E. A. AXON.

MORLAND'S "EMBLEMATIC PALETTE."—Under this title I have seen a curious aquatint printed in colours and representing an artist's palette, on which rest a wine-glass, a couple of long clay pipes crossed, and a packet of Virginia tobacco bearing an inscription, the only decipherable wording being "Rebus" and "you desire." The palette is charged with dabs of colour, apparently carelessly laid on, but resolving themselves on examination into curious figures and faces. The print was engraved by S. W. Reynolds and published in 1806, and is inscribed "Engraved from the original, painted for the society founded by him called 'Knights of the Palette,' and attached to the ceiling of their assembly-room, under which each candidate drank his wine to the founder's health and became a member." It would be interesting to know of what Morland's palette is emblematical?

ANDREW W. TUEB.

RANDLE COTGRAVE.—Where can I find any biographical details of Cotgrave, the author of the well-known *French-English Dictionary*, published A.D. 1611? I wish to know particularly where he was born, and where he spent the early years of his life. Encyclopædias and biographical dictionaries seem to ignore his existence.

A. L. MAYHEW.

SIR BERNARD DE GUNN, BORN AT LILLE IN 1620.—After serving under the Prince of Orange,

he joined Charles I., by whom he was knighted. Under Charles II. and James II. he held the offices of engineer-general, quartermaster-general, and surveyor of the Ordnance. He died Nov. 23, 1685. Sir William Gunn entered Mackay's regiment at an early age, and saw much service abroad. He commanded the Scots Brigade at the battle of Nördlingen, led the van at a battle in 1636, and returned to Scotland on the breaking out of the troubles of Charles I., when he was second in command of the royal army under Viscount Aboyne. He was knighted and admitted a member of the Privy Council by the king. Afterwards he entered the Austrian service, where he rose to the rank of major-general. He married a lady of Ulm. I shall be glad of any further particulars.

A. P. A. B.

THE PROBABLE AS A TOPIC FOR INJURY OF CHARACTER:—

"He has neglected the well-known maxim of a diplomatic sage: 'If you want to damage a man, you say what is probable, as well as what is true.'"—Huxley, *Essays Selected from Loy Sermons, &c.*, Essay v. p. 97, Lond., 1871).

Who is the sage?

ED. MARSHALL.

JOHN TOWNSEND, ARCHITECT, OF OXFORD.—His two daughters and co-heiresses married, the one, Thomas Stevens, of Bradfield, Berks, and the other (Elizabeth), Rev. John Frewer, rector of Tortworth, co. Gloucester, circa 1765. Was this John Townsend (who is said in Burke's *Commoners* to have borne arms, Az, three escallops arg.) related to the Townsends of Newbury; and if not, what was his ancestry? Any information would be gladly received by

C. Moor.

HERALDIC.—To whom do the following arms belong? I cannot give the tinctures. A fesse between three mascles; crest, on an esquire's helmet, a horse statant.

W. F. MARSH JACKSON.

TWO PORTRAITS: A MEDAL.—I have in my possession, and they have also been very long in that of my family, two good portraits on panel, the names burned in on the back, one of Sir Nicholas Poyntz, the other Sir John Poyntz. Size, 12½ in. by 10½ in. No date or name of painter, but traditionally by Holbein. Also, I have a silver engraved medal pierced for a necklet, James I., encircled by the motto, "Give Thy Judgements O God unto the King"; and on the reverse, Charles I., motto, "And Thy righteousness unto the King's Son." Size rather larger than a bank token for 1s. 6d., 1814. I shall be glad of any information as to these.

WM. STÜTFIELD.

"THE MANIEST."—Can any of your numerous readers give me any other example of the use of this superlative? It occurs in W. Turner's *Names*

of *Herbes*, 1548, p. 56 (E.D.S., 1881): "Chesnuttes growe in diuerse places of Englande. The maniest that I haue seene was in Kent."

F. C. BIRKBECK TERRY.

BEN JONSON.—Is it quite certain that the poet was born in Westminster in 1574, and that he was the son of a clergyman? In looking lately over some registers connected with a family of Johnson (formerly Jonson) who claimed Ben as one of their stock, I find the birth of "Benjaminus Jonson filius Martini Aug. 12, 1574." Martin Jonson was a gentleman, but not a clergyman. The date exactly corresponds with that of the poet's birth as given by his biographers; and if he really was of the Lincolnshire family this register at Sutterton would probably be his. Martin Jonson was a lawyer, and his son Benjamin may have gone with him to London and settled at Westminster, as there were many other brothers and sisters, and some would probably be poorly off.

C. T. J. MOORE.

Frampton Hall, near Boston.

SONG OF "THE CORK LEG."—Can any of your readers give me the name and date of the authorship of the words of the above popular song? The present publishers of the song cannot supply the information.

T. R.

GIGANTOLOGY.—Can any one give me the bibliography of human gigantology? The subject of the physical development of the human body into great relative size is one of some interest. Is there any physiological treatise on the laws regulating the process of growth of men and animals? I should like also to know if the great size of the Hales family in Norfolk, mentioned in *Giants and Dwarfs*, continues, and whether the Anthropological Institute has investigated scientifically the alleged abnormal size of the peasants round Potsdam (said to be descendants of King Frederick's gigantic grenadiers), and also of the Patagonians (now said to be no larger than Europeans). I believe that M. Quatrefages has recently been investigating some of these subjects.

W. S. L. S.

"THE HISTORY OF ALL THE MOBS," &c.—In an old volume of bound-up pamphlets I find one, of sixty-eight pages, containing much curious information; it is entitled:—

"The History of all the Mobs and Tumults and Insurrections in Great Britain, from William the Conqueror to the Present Time. To which is added the Act of Parliament and Proclamation lately published for Punishing Rioters. Printed for J. Moore, near St. Paul's."

It appears to have been written in the first year of George I. Further on it is stated to have been "begun by Mr. Ferguson and concluded by an impartial hand." Who were the authors?

W. H. PATTERSON.

"A HISTORY OF THE SEVEN WISE MASTERS."
—I am desirous of seeing a copy of this children's book, which was in circulation during the middle of the last century. Is anything known of its origin? It is not, I think, *The Seven Champions*.

G. L. GOMME.

EUSTACHIUS VICECOMES, T.W.C.—To what family did this Eustace, who held in Huntingdonshire at Domesday, belong?

C. L. W. C.

"MIGHTY" TOM OF OXFORD.—The present bell is a recast in 1680 of a large bell said to have been inscribed:—

"In Thomæ laude resonō Bim Bom sine fraude."

Did that bell originally belong to Christ Church, or was it one of those brought from Osney on the dissolution of that house? THOMAS NORTH.

Llaufairfechan.

MRS. MASHAM AND SARAH, DUCHESS OF MARLBOROUGH.—I should be glad to learn what is the authority for the story of the great Duchess of Marlborough, Sarah Jennings, by way of insult, spilling a glass of water over the dress of Mrs. Masham, the rising favourite of Queen Anne, and thereby causing the downfall of the Whig Administration and the disgrace of the great Duke of Marlborough.

NOMAD.

AUTHORS OF BOOKS WANTED.—

The Craniad; or, Spurzheim Illustrated. A Poem, in Two Parts. [Motto.] Edinburgh, printed for William Blackwood. 12mo. 1817.—Who were the two authors of this rather lively and amusing skit upon "the physiognomical system of Drs. Gall and Spurzheim"? My copy professes to be a present from the latter gentleman.

A. W. R.

AUTHORS OF QUOTATIONS WANTED.—

"Go, little book, from this my solitude;
I cast thee on the waters, go thy ways;
And if, as I believe, thy theme be good,
The world will find thee after many days."

T. W. C.

"Our deeds still travel with us from afar."

KATE LEECH.

"Seas which join the lands which they divide."

P. M.

"He who plays at bowls must expect to meet with rubbers."

M. W.

Replies.

PAROCHIAL REGISTERS.

(6th S. v. 141, 211, 233.)

May I venture to offer a few practical suggestions on the subject of the printing of parish registers by subscription, based upon my own experience as the honorary secretary of an active printing society, and as the author of books published by subscription?

In the first place, it must ever be borne in

mind that local registers, like local histories, will always have the greatest attraction and interest for residents, local and county historians, genealogists, &c. Hence, when the registers of any parish have to be printed by subscription the chief support must be looked for in the district in which that parish is situated. An exception to this is the case of the London registers, which, because they contain so many entries relating to families belonging to all counties, have a wider and more general interest, and so may well be printed by a society such as the Harleian Society (Register Section), which has done, and is doing, good work in that direction.

Secondly, no society can ever hope to grapple with the hundreds of parish registers which there are to be printed. At the most only two or three registers could be printed each year; and I am afraid there would be considerable difficulty in getting together a sufficient number of members who would pay for the printing of registers in which they had no particular interest and which they would probably never look at. I also very much doubt if the idea of printing local registers in the local newspapers would ever be feasible, and even then reprints in a book form become absolutely necessary. Printing the registers in the parish magazine has been several times tried; but it is very slow work, and to sell they have to be made up into book form afterwards.

The only other way of getting registers printed (provided Government does not undertake it, which I am afraid at present is not at all likely) is to do so by subscription; and I hope to be able to show that not only is this feasible but that it is the only method by which any impression can be made upon the great number of registers which deserve to be printed. This method, too, has the merit of appealing directly to those most interested in any particular register, and is at the same time based upon the now so well recognized principle of co-operation. The *modus operandi* may best be treated of under distinct headings; (1) the cost of publication; (2) the method of publication; (3) the method of transcription; and (4) the system of arrangement for publication.

1. *The cost of publication.*—The edition should be strictly limited to 250 copies. This will enhance their value in time to come, and is quite as many as will be required now. The volumes should be octavo in size, so as to be handy for reference, and should contain about four hundred pages each. They should be strongly bound in cloth and lettered up the back in plain letters. The cost of setting up and printing sixteen pages octavo, including paper, &c. (250 copies), and including corrections, varies from 2*l.* 10*s.* to 3*l.* 10*s.* Let us take it at 3*l.* A volume of four hundred pages will therefore cost twenty-five times 3*l.*, or 75*l.* Binding, at 10*d.* per copy, will be 10*l.* 8*s.*

Printing circulars and postage of the same, say 12*l.* 10*s.*, or under 100*l.* in all. Careful management, clear writing, few corrections, and the smaller charges made by local printers as compared with London prices, will easily allow of this sum being somewhat reduced; but even if we take the total cost at 100*l.* it is obvious that two hundred subscribers at 10*s.* 6*d.* each would pay the cost of publication as well as the postage of each copy to the subscriber. There would still be fifty copies on hand; which would enable the five great public libraries to be supplied under the Copyright Act, would enable a few presents to be made to poor parishioners, and would supply demands sure to arise after publication as the book becomes known. Copies should also be sent to the local newspapers, the leading literary papers, and to "N. & Q.," all of which will tend to make the fact of the register having been printed more widely known, and so bring it to the notice of outsiders who otherwise might never hear of it. By fixing the price at 10*s.* 6*d.* a great many persons will subscribe who would demur at being asked for a guinea. If twenty or thirty copies remain on hand at the end of, say, three years after publication, there are many second-hand booksellers who would buy them at half price, especially if the edition is strictly limited to 250 copies. Should there be any balance in hand after defraying the cost of publication it cannot be better laid out than in having the original registers carefully and strongly bound. Each volume of the registers can be strongly bound in vellum, and stamped and lettered, at a cost of less than 1*l.* each.

2. *The method of publication.*—Let us suppose a clergyman, a private gentleman, or a local antiquary wishes to print a parish register. In the first place, he makes the fact generally known amongst his personal friends, names it to the principal parishioners, the county squires, &c., and gets as much local support as he can. He points out to them the great importance of having the registers printed, and in every possible way elicits their support and aid. He then draws up a prospectus, stating that it is proposed to print by subscription the registers of A. B. from their commencement in.....to..... The names of the chief families mentioned in the register should then be given, followed by a list of those names which are of most frequent occurrence. It is then stated that the volume will be an octavo, nicely printed and strongly bound, that it will contain about four hundred pages, and that there will only be 250 copies printed. A few paragraphs as to the importance of printing parish registers and of anything of special interest in connexion with this particular one may then be given. It should also be stated that the register has been transcribed by Mr. —, and that the printed pages will be carefully compared with the original to ensure correctness. At

the end may be printed a list of those who have already promised their support, and with each circular should be enclosed a reply form, which has simply to be filled up and posted. These circulars should be sent to all the members of the county archaeological society (if there is one), to all the county magistrates, the chief residents in the neighbourhood, and to others directly or indirectly connected with the parish or county. When say 120 local names have been obtained the circular might be sent to members of the Harleian Society, well-known genealogists and F.S.A.s, public libraries, rich book collectors, &c., and with a little trouble the two hundred names will be obtained. A prospectus should be sent to the editors of all the local papers, so as to make the fact of publication as widely known as possible. The list of subscribers should be printed—it pleases them and it will be a great help to others to know where to meet with support in the case of other registers for that particular county being printed. If say two or three registers in each county are printed on the average each year, in twenty years half the registers in England will have been printed. By printing only a limited edition the volumes will always be worth the published price, and may in many cases even rise in value.

3. *The method of transcription.*—If the person desirous of printing the register is well up in the old writing much trouble is saved; if not, then the services of a skilled transcriber or antiquary must be secured and, if necessary, paid for. If the latter is the case this must be allowed for in estimating the cost of publication. Fixing the price at 12*s.* 6*d.* instead of 10*s.* 6*d.* will provide for 20*l.* being paid to a skilled transcriber, which is ample for a volume of 400 pages. The register should be copied carefully and slowly, the faded writing being revived by brushing over with a solution of ammonium sulphide. This acts on the iron in the ink and turns it black, and it remains black for some days, or even longer. It is innocuous, its only drawback being its pungent and nauseous odour. I have had registers lent to me in which whole pages were illegible. These I have carefully painted over with a camel's-hair brush, and have been able to read every word that had been written there. I never search a parish register without having a small bottle of it, in a wooden case, at hand ready for use. All doubtful names and dates should be copied thus: "Robert[? Roger], 1645 [?4]." It is not necessary to add the historical year, because it is well known that the new year dated from March 25 up to the year 1752, when it began on January 1. Anything unusual should always be noted thus: "Inserted in another hand"; "This entry nearly illegible"; "This entry has been tampered with"; "Written on the fly-leaf"; "On loose leaves"; "Half this page has been cut off"; "Several pages missing here," &c. Certain

recognized abbreviations should be allowed,—a. for son, d. for daughter, b. for buried, ch. for christened or baptized (never b. for baptized), m. for married, &c. All titles—esquire, gentleman, clerk, vicar, rector, curate, priest, yeoman, farmer, &c.—should be invariably copied in full, as well as all the names of places, persons' ages, parents' names, &c. In fact, the entries should be transcribed *literatim et verbatim*, with the use of the above abbreviations, and the use of initial letters to signify the names of places frequently occurring. All the abbreviations used should be clearly stated opposite the first page of the register, so as to be seen by every one, and easily referred to when wanted.

4. *The system of arrangement for publication.*

Here, possibly, opinions may differ. Personally I should prefer that the printed volume should be an exact copy of the original as far as is possible. This, however, necessitates a careful index, but by making the index as brief as possible—thus, "Abbott, 2, 15, 20, 36 *bis*, 52," and so on (omitting Christian names)—it will not occupy much space. I think this method of arrangement the best, because it enables all the miscellaneous and often quaint entries, of much local, and sometimes even of general, interest to be printed in the very position they occupy in the original. The only other way is to transcribe the whole register, and then to cut up the transcript and arrange it in strictly alphabetical order. This is the method adopted by the Rev. W. D. Macray in his *Index to the Registers of Ducklington, co. Oxford*, and in some cases, especially of the less important registers, it will do very well. If it can possibly be managed, I would strongly urge that in a concise introduction, say of sixteen to twenty-four pages, a short account of the church and parish should be given, with brief notices of the old halls and old families, &c. Exact copies of all the monumental inscriptions inside the church and the most important of those in the churchyard should also be given, together with notes of any old stained glass, the inscriptions on the bells, &c. An architect would probably be found to help with an architectural description of the church, so that any features of unusual interest might not be overlooked. Such an introduction would add greatly to the interest of the volume for general readers, and so would add to the number of subscribers. Correct copies of monumental inscriptions almost equal in importance the parish registers themselves.

Those of your readers who have read the above suggestions will, I think, agree with me that everything is made to turn upon the obtaining of two hundred subscribers at 10s. 6d. each. In some isolated cases it may perhaps be difficult to reach this number; but my firm belief is that in the vast majority of cases it will only require

a little trouble and tact. A Lancashire clergyman is now printing his registers at 1l. 1s. per copy, and only asks for one hundred subscribers, which he has got; another is printing his at 18s. per volume. A gentleman in Yorkshire recently published some registers at 4s. 6d. per volume; and I had a circular the other day from a clergyman who is printing his registers, and who talks of using *the profits* (!) of the publication towards the expenses of restoring his church. Surely, then, those who want to see their registers in print need only take heart and make the attempt to print them "by subscription," relying for their chief support on local rather than on national interests.

J. P. EARWAKER, M.A., F.S.A.

Pensarn, Abergale, North Wales.

There is another difficulty in consulting some registers to which MR. CHAPMAN has not alluded. Some years ago I had occasion to examine (for literary purposes) those of one of the leading London churches. Unlike your correspondent, I never presumed to ask for a reduction of fees, but I did fondly expect that on payment of the fees I should be allowed to pursue my researches in peace. The keeper of the books in this instance was a woman. I had not been long at work when she suddenly exclaimed, "You are copying!" in a tone suited to an accusation of petty larceny. I humbly represented that I had consulted many registers, both in town and country, and had never up to that time been prevented from copying for myself. "But I could not allow such a thing!" retorted my superior. "You must show me what you want, and I will get you proper certificated copies." "But I do not want *certificated* copies," I answered; "they would be of no use to me." The lady sexton looked as if this idea were quite unintelligible, but repeated her former assertion that I could not be allowed to copy. "Why, our books would be of no use to us if we allowed the public to take out just what they liked!" I was tempted to reply that I had not been aware that parish registers were kept solely for the benefit of their custodians, but I thought it wiser to say only, that if that were to be the case it was of no use to proceed, and to leave my antagonist mistress of the field. As my object is not to gibbet an individual, but merely to add my testimony to the inaccessibility of registers, I do not name the church; but I beg permission to add that it was neither St. Bride's nor St. Clement-Danes, nor yet St. Margaret's, Westminster, at all of which I received not only courtesy but kindness. An amusing incident occurred on leaving this church, where a passing shower detained me under shelter. Another searcher left the vestry at the same time. While we waited she said, rather abruptly, without a previous word, "Is there much property?" I asked an explanation

of this enigmatical query. In a manner which indicated that she thought me extremely stupid, she said, "You are trying to establish your claim to property; is there much of it?" I assured her that my researches were entirely unconnected with property of my own or any other person's. She rewarded me with a look which seemed to show that she felt a charitable doubt of my sanity; so unintelligible to half the world are the motives and purposes of the other half.

HERMENTRUDE.

In reference to the controversy about parish registers, I venture to send my experience of the way some clergymen treat literary searchers. Some time since I wrote to the vicar of a large West of England parish and asked him to search for burials from 1660 to 1700, to see if any one of four names occurred within that period; the surname was the same, and the four persons were brothers. Your readers may judge of my astonishment when I was requested to forward, as a fee, 1s. for the first year and 6d. for every year after for each name, that is to say, 4l. 4s. Of course I declined to pay such an outrageous charge, and, moreover, I inquired on what authority such a charge was made. The answer, as usual, was that the charge was fixed by Acts of Parliament, meaning the Acts relating to the Registrar-General at Somerset House. These Acts, I need hardly say, have nothing to do with parish registers. The law as to them is, I believe, as follows. The registers are kept for the use of the parish, and all parishioners are entitled to see them free of charge. That is why they were mostly given up to the custody of the clerks, as, by feeing the clerk, outsiders can, of course, get him to search without paying any fee to the parson. If a non-parishioner goes to the parson to inspect, he is entitled to charge what fee he likes. I have taken a good deal of trouble to look up the legal question, and this is the result at which I have arrived.

ARTHUR M. SMITH.

The earliest register of Whitwick, co. Leicester, is now being published in the *Whitwick Parish Magazine*. Should not our local archaeological societies subscribe to all magazines issued in their neighbourhood which print parish registers?

W. G. D. F.

¶ SIR ALEXANDER LESLIE OF BALGONIE, KNIGHT (6th S. v. 27, 112, 170).—I am glad to find that MR. BAIN accepts my suggestion based on the recorded facts of the first Earl of Leven's history, and that he treats the date "1691" as a clerical error. But there are still one or two points on which I should like to make some remarks. The non-existence of the Sir Alexander Leslie of Balgonie, supposed by MR. BAIN in his query, under the date 1691, is proved, I submit, by

the language of the Public Records, not only by their silence. I was particular, at the risk of seeming pedantic, in setting forth every step in the succession to Balgonie after the death of the Lord General until the inheritance of the Earldom of Leven by the Melville family at a date anterior to 1691. I showed that the special services were in the lands of Balgonie as well as in the peerages of Balgonie and Leven, and that, therefore, any such Sir Alexander was clearly impossible. Having shown that the heirs male of the body of the first Earl of Leven were extinguished by the service of Margaret, Countess of Leven, as heir to her father, the second earl, in 1664, I had really done all that was necessary to disprove the hypothetical Sir Alexander of 1691. Even had I, like MR. BAIN, supposed him to have been an illegitimate son of the Lord General, as I never did, I should still have put him out of court as "Leslie of Balgonie" by the undisputed and indisputable facts of the succession. To suppose illegitimate sons without giving any authority for their existence scarcely seems to me to be within the province of genealogy; and I am unaware of any authority for the existence of such sons either of the Lord General, first Earl of Leven, or of his kinsman David Leslie, first Lord Newark. And no such son of Lord Newark would have been "Leslie of Balgonie."

I am not sure that MR. BAIN sufficiently considered the Southron readers of "N. & Q." when he quoted Carlyle, and spoke of the Lord General as having been buried "in the kirk of his native Balgonie." MR. BAIN himself, of course, like Carlyle, knew, what English readers probably would not know, that this kirk was that of Markinch, the parish in which Balgonie is situated. The second Earl of Leven and his countess were also buried at Markinch, as was likewise the Lord General's first countess, Agnes Renton of Billie. I do not know why MR. BAIN seems to dispute the date given by Douglas in his *Peerage* for the death of the Lord General, viz., April 4, 1661, which is borne out by the *Retours*, the service of his grandson, the second earl, being dated May 15, 1663. The Lord General went down to Scotland in 1654, after his release from the Tower, and crossed over to Sweden to thank Queen Christina, at whose instance he had been released. "Returning to Scotland," says Douglas, "he died at Balgony on the 4th of April, 1661, and was buried at the Church of Markinch on the 19th of that month."

C. H. E. CARMICHAEL.

New University Club, S.W.

ADJECTIVES PLURALIZED IN ENGLISH (6th S. v. 205).—This has been noticed before, and is, I think, rather a French idiom than a "classicality," though in Chaucer's *Astrolabs* no doubt "howris equales" and "thise howris in-equalis" are a rendering of "horas equales," &c. Dr. Morris,

Chaucer, Prologue, p. xxxiii, Clar. Press, writes: "Some few adjectives of Romance origin form the plural in *-es*, as 'places delictables.'" Prof. Skeat, *Piers the Plowman*, p. xxxviii, Clar. Press, has "very rarely, plural adjectives of French origin end in *-es*, I believe that 'cardinales vertues' is the sole instance." I gave an account of the idiom, as an instance of a merely temporary influence of French on English grammar, in my *English Grammar* (Clar. Press), p. 22. It will be found, I believe, that these pluralized adjectives occur somewhat sparingly in many writers of the fourteenth, fifteenth, and sixteenth centuries, that they are not quite always words of Romance origin, and that they do not always (though usually) follow their substantives.

Cf. *Piers the Plowman*, Text C, i. 132:—

"Amonges four vertues most vertuouse of vertues,
That cardinales ben called."

Chaucer, *Boethius*, E.E.T.Soc., p. 137, "sembleables progressiouns"; p. 152, "in the souereyns deynnes substances, that is to seyn, in spiritz."

Chaucer, *Astrolabe*, ed. Skeat, p. 5, "the 4 principals plagis or quarters"; p. 8, "lettres capitales"; p. 11, "sterres fixes"; p. 41, "plages principalx," but p. 13 "principal devisiouna."

Wiclif, *Select English Works*, vol. iii. p. 297, "that every soule be suget to hieris powers"; but "hizer poweris," "heijere powers," in Wicliffite versions, Rom. xiii. 1.

Wiclif, E.E.T.Soc., p. 246, "a wild pleiere of someres gamenes," i. e., summer games (but here possibly a possessive singular).

Capgrave, *Chronicle*, p. 175, "he had gadered many 'justeres alienes.'"

The Paston Letters, vol. i. p. 421, "moste noblez lettrez"; vol. i. p. 421, "in many diversez behalvez"; vol. ii. p. 66, "at diversez tymes," but vol. ii. p. 74, "for diverse thyngs"; vol. iii. p. 159, "many and dyverse persones"; vol. ii. p. 164, "with enemys estraungers."

Lord Grey of Wilton, Camden Soc., 1847, p. 52 (a warrant dated 1553), "all other his bagges, baggages, and other his utensiles necessaires."

Palsgrave in 1530 usually, I think, gives the adjective a plural form where it follows the noun: "verbs passives," "verbs actyves personnelles."

But the usage does not seem to be very common at a date so late as DR. NICHOLSON instances.

O. W. TANCOCK.

It is strange that a subject like this should be treated of without any reference to Morris's *Historical Outlines of English Accidence*, where it is duly explained at p. 104. It is nothing new, being explained also in Morris and Skeat's *Specimens of Early English*, 1873, p. xxv; and again in my notes to Chaucer's *Astrolabe*, i. 5, 7, i. 21, 4; pp. 74, 78.

WALTER W. SKEAT.

Cambridge.

A GERMAN VOLKSBUCH (6th S. iv. 535; v. 115).—It is right that I should give a caution to any reader of "N. & Q." who may be thinking of buying a complete set of the "Reutlinger Volksbücher." When MR. THOMS first asked me about them, I told him (trusting somewhat heedlessly to an old copy of the publisher's own catalogue) that there were seventy-four numbers; and as the cost of the whole was but a few shillings, he adopted my suggestion to buy the entire series, although it contained many which would be worthless to him, viz, modern tales, books on cookery, domestic medicine, &c., which could not properly be called "Volksbücher" in the sense in which we both understood the term. I accordingly wrote for them, but when the parcel came I found, to my surprise, that the publisher had sent me, not the seventy-four which I had ordered, but only *fifty-eight*, taken apparently at random out of a much larger collection (the numbers ranging from 2 to 173), and *only eight* of them belonging to the series given in the old catalogue. It was fortunate, however, that my order for the "whole series" was not literally executed, for on receiving a few days later a new catalogue, which I hoped might explain the mystery, I found, to my still greater surprise, that there were *above six hundred* numbers! At a slight glance over the list I soon detected several instances of the same work occurring twice; and finding that to ascertain the exact number of separate works, and to distinguish the "Volksbücher" properly so called from the rest, would take up more time than I was inclined to spend in wading through such a mass of rubbish, I resolved to content myself with offering to others the hint that I felt it my duty to give to MR. THOMS—"Caveat emptor."

FRED. NORGATE.

7, King Street, Covent Garden.

CLEMENT WALKER'S "HISTORY OF INDEPENDENCY" (6th S. v. 203).—We shall all be glad to see MR. PEACOCK'S notes on the bibliography of Clement Walker's celebrated book. The name, whether Theoph. Verax or Theodorus Verax, is so evidently an assumed one, that if there is no other reason for the suggestion that Clement Walker, who used it to conceal his own name when bringing out the first two parts of the *History of Independency*, was also the writer of the *Trial of Lieut.-Col. John Lilburn*, which was published the same year by some one styling himself Theodorus Varax, one is rather led to say, on the first blush of it, it is very improbable. Walker was fully occupied at the time with his own affairs, as the second part of the *History of Independency* was only published shortly before Lilburn's trial; Cromwell's agents were seeking everywhere for the writer. He was discovered and committed to the Tower on November 13, 1649, that is, just a fortnight

before the date of Lilburn's trial. It has, I think, always been stated that though Colonel Lilburn was no doubt assisted in drawing up the account of his trial either by his brother, Robert Lilburn, or his solicitor, Mr. Sprat, who stood beside him at the bar, yet that he was practically the writer of it. This appears to be borne out by the fact that when the trial was reprinted by Hills in 1710 the publisher added a note: "There being several Pamphlets written by Lieutenant Colonel John Lilburn, besides this Trial," &c. Internal evidence, too, seems to show that he was the writer, for it contains statements not only of what he said, but also of what he intended to have said, but was prevented from saying, a thing which no one else could well pretend to state for him, thus: "Mr. Lilburn here endeavoured to speak, and show the Judge his mistake.....but they would not suffer him to speak." In reference to the double dedication to the first part of the *History of Independence*, as this tract was a reprint of two pamphlets, it is possible that the one dedication belonged to the *Mystery of the Two Junto's*, 1647, and the other to the *History of Independence*, 1648; and that when the two were reprinted, under the title of *Relations and Observations*, in 1648, the two dedications were placed together after the general title-page. Was the book when thus first brought out styled *Revelations or Relations*?

EDWARD SOLLY.

RED INK (6th S. v. 109).—The best red ink, which will not change by exposure, is Newman's "Liquid Vermilion"; or it can be made by rubbing a sufficient quantity from the cake of scarlet vermilion and mixing very weak gum water with it. This ink is always used for illuminating.

EMILY COLE.

Tejgumouth.

I have found H. C. Stephens's "Scarlet Ink," which may be used with a steel pen, the best to be met with, and I think it will suit the requirements of C. R.

TINY TIM.

Southsea.

If C. R. will dissolve a piece of red sealing wax in spirit of wine he will be able to use it as red ink, and no sunlight will cause it to fade.

W. F. H.

Try vermilion in form of water colour, made as wanted from a cake.

J. T. F.

Bishop Hatfield's Hall, Durham.

WILLIAM HOWISON (6th S. v. 148), the brother of John Howison, of the East India Company's service, introduced himself, when fifteen, by his *Ballad of Polydore* to Sir Walter Scott, by whom he has been so graphically described in a letter to Joanna Baillie, July 11, 1823, that O. M. I. need only be referred to this epistle. *Polydore*, originally published by Sir Walter in the *Edinburgh*

Annual Review for 1810, will be found in Joanna Baillie's *Miscellanies*, 1823. Under the assumed name of M. de Peudemots, Howison published *Fragments and Fictions* (see *Blackw. Mag.*, x., 345). Also an *Essay on the Sentiments of Attraction, Adaptation, and Vanity*. To which may be added, *A Key to the Mythology of the Ancients*, and *Europe's Likeness to the Human Spirit*, Edin., 1821, 12mo. (see *Blackw. Mag.*, ix., 393-399; x., 545; xi., 308-316). *A Grammar of Infinite Forms, or the Mathematical Elements of Ancient Philosophy and Mythology*, 1823, 12mo.; *The Conquest of the Twelve Tribes* (see *Blackw. Mag.*, xvi., 694).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

LORD LOUGHBOROUGH AND THE "HISTORY OF THE ENGLISH LAW" (6th S. v. 109).—It would seem that no part of this work was ever published. Lord Campbell, in his *Lives of the Lord Chancellors*, vol. viii. p. 209 (fourth edition), quotes the following passage from the MS. journal of Lord Commissioner Adam in reference to Lord Loughborough's literary efforts:—

"He had produced an historical work which never met the light, although he had taken great pains to correct it—a Dissertation on the Reign of Henry II. of England."

Lord Campbell adds:—

"And there is reason to think that he printed anonymously several political pamphlets; but the only publication ever avowed by him was a little treatise which came out in the year 1798, soon after he received the Great Seal, entitled, '*Observations on English Prisons*, by the Right Honourable Alexander Lord Loughborough, Lord Chancellor of England.'"

See also Allibone's *Dictionary of English Literature*.
G. F. R. B.

Lord Campbell makes no mention of the "History of the English Law." Though Lord Loughborough had literature enough to warrant a suspicion that he was Junius, he was not a prolific writer. Lord Campbell mentions only his *Observations on English Prisons*; some articles in the early numbers of the *Edinburgh Review*; some probably anonymous pamphlets; and an unpublished "Dissertation on the Reign of Henry II. of England" (*Lives of the Chancellors*, viii. 209).

EDWARD H. MARSHALL, M.A.

ZOOPHYTES OF THE MEDITERRANEAN (6th S. v. 129).—Jourdain, *Zoanthaires du Golfe de Marseille*. Masson, Paris, 1880. Du Plegiis, *Cat. Provisoire des Hydroids Médusipares Observés pendant l'Hiver 1879-80, à la Stat. Zool. de Naples; Mittheil. a.d. Zool. Station zu Neapel*, 1881, pt. 2. Häckel, *System der Medusen* (*Amer. Jour. Sci.*, vol. xix., 1880). In answer to R. H. B.'s query, p. 129, I give the above list. F. N. R.

SIXPENNY EDITION OF THE POETS (6th S. v. 110).—The works of Goldsmith, Gray, Armstrong,

Collins, Otway, Rochester, Smollett, Johnson, Pomfret, Dodsley, Lyttelton, Walsh, Garth, and Sheffield were published in Cooke's "Pocket Edition of the Poets," at sixpence each. Thirteen volumes were issued at one shilling, and twelve at prices varying from eighteenpence to five shillings and sixpence. The books were 18mo. size, and as each one contained at least one engraving, were a marvel of cheapness.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This seems to have been an error of Leigh Hunt's. He may have picked up an odd volume or two for sixpence apiece second hand, but that does not seem to have been the published price. Bohn's *Bibliographer's Manual* (1864), vol. iv. p. 1898, has the following: "British Poets, Cooke's edition, Lond: G. A. Cooke, n.d. (1798, &c.), 18mo. plates. Published in 80 parts at 1s. 6d. each, or on fine paper at 2s."

G. F. R. B.

OGLEY HAY (6th S. v. 128).—*Hay* is not a common termination of place-names in the neighbourhood of Norton Canes. *Og* may be from Ugga, the lord's name, and the meaning would thus be "Ugga's enclosed meadow." I fail, like your correspondent, to see any relation to Canute's Hill, which would be a more probable name for Castle Ring, the large fortification on the edge of Lord Anglesey's neighbouring domain of Beaudesert, asserted by Camden to be Danish.

HIRONDELLE.

Walsall.

Ogley, like *Ugley* in Essex, might translate "great pasture or place." I take it that *Hay* usually means "enclosure"; properly "what a hedge encloses"; originally "a hedge." *Hay*, *hayne*, and *hedge* are etymologically the same word.

R. S. CHARNOCK.

Boulogne-sur-Mer.

ROGER SHERMAN (6th S. v. 129).—This American statesman was born 1721, and died 1793. For an account of him, see Ripley and Dana's *American Cyclopaedia*. See also *Annual Register*, xvii. 218; xviii. 265; xxix. 299. E. H. M.

Hastings.

THE NAME HIBGAME (6th S. v. 129).—Names compounded of *game*, *ghame*, are usually corrupted from *ham*, a dwelling. Conf. the name Walking-hame. *Hib* may stand for Hibbert, or be, *s. q.*, *Ib*, a nickname of Elizabeth or Isabel.

R. S. CHARNOCK.

Boulogne-sur-Mer.

SLEEPERS IN CHURCH (6th S. v. 127).—Richard Dovey, of Farmcote, in Shropshire, by a bequest dated in 1659, directed the payment of eight shillings annually to a poor man who should under-

take to awaken sleepers and whip dogs out of church, during divine service. In the parishes of Chislet, Kent, and Peterchurch, Herefordshire, by a similar provision dogs are excluded from church, and at Wolverhampton five shillings is paid for keeping boys quiet.* In 1725 John Rudge bequeathed to the parish of Trysull, in Staffordshire, twenty shillings a year for the same purpose.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The custom which is referred to in Bishop Thirlwall's *Letters* was a not uncommon one in old days. Mr. Blackett, in the first volume of *Old Yorkshire* (p. 132), gives the following entry in the churchwardens' accounts of Barton-on-Humber:—"1740—Paid Brocklebank for waking sleepers, 2s." The same custom seems to have existed at Trysall in Staffordshire, Claverley in Shropshire, Acton in Cheshire, and also at Dunchurch. See the *Book of Days* (1864), vol. i. pp. 524-5. This office of waking the drowsy part of the congregation was often performed by the same person on whom the duty fell of keeping all stray dogs out of the church.

G. F. R. B.

"HALLABALLOO" (6th S. v. 147).—Dr. Brewer, in his *Dictionary of Phrase and Fable*, makes the following remarks under the head of "Hullaballoo":—

"Uproar. Irish name for the coronach or crying together at funerals. Same as hurly-burly. French, hurli-berlu (hurler-berlus, to yell [like], a hair-brained fellow)."

G. F. R. B.

When your querist has first settled the correct spelling of the above polysyllable, he may find the root of it in Skeat, *s. v.* "Halloo or halloo," "Holla or hollo," to "hale" and "herald"; or again in Cotgrave, *s. v.* "Halle" and "Haller," in Grimm's *Deutsche Grammatik*, *s. v.* "Herot," or in Burguy, *s. v.* "Haro." The unchanging tenacity of the latter is worth noticing. A late number of *La Patrie* newspaper said: "L'affaire n'eut pas de suite; elle fut enterrée sous le haro public"; just as, more than five hundred years ago, Froissart had said: "La noise et le haro monta....."

ALPHONSE ESTOCLÉT.

St. Mary's College, Peckham.

THE ITERATION OF CHIMES: NÜREMBERG (6th S. v. 147).—Nürnberg is not the only city that is so tormented, as your correspondent Dr. Sparrow Simpson relates, with the chiming of the bells at each quarter, half, and full hour. I would bring under your notice the cathedral at Strassburg as being just such another tormentor, if not worse. The following is its ordinary daily routine. It strikes the quarters, halves, three-quarters, and hours, not alone *once* each time, but

* Edwards's *Remarkable Charities*, 220.

twice, night as well as day. The minutes we are spared. I would further mention its pealing-times in the day. In the morning from half-past eight to nine o'clock at intervals; then at twelve o'clock for five minutes; next, at half-past two o'clock, off and on till three; next, at ten minutes to four till four o'clock; and lastly, most aggravating of all, at ten o'clock at night till a quarter past. I will not relate the ringings on Sundays and special days; were I to do so I should, no doubt, take up a column of "N. & Q." with the details. I think, however, that what I have said will suffice to console those sensitive people who have lately complained in some of the London daily papers of the noise made by church-bells, that they will consider themselves lucky they have not a second Strassburg Cathedral in their midst.

A SUFFERER.

Strassburg (Alsace).

AN OLD SEAL (6th S. v. 148).—Probably for *Bulidon* should be read *Balidon* or *Baildon*. If I mistake not *Baildon* is a Yorkshire name, and *Bulidon* is not.

E. WALFORD, M.A.

Bampstead, N.W.

I think there is considerable probability that the seal now used by Giggleswick School is a relic of the Gilbertine Priory of Bullington, in Lincolnshire, founded in the reign of Stephen by Simon de Kyme, and of which accounts will be found in Tanner and Dugdale.

NOMAD.

ELIAS BROWNE, NORWICH (6th S. v. 149).—The following epitaph, from St. Peter's Mancroft, Norwich, given by Blomefield, *Hist. Norf.*, vol. iv. p. 196, will help to answer H. A. W.'s query: "Here lyeth the Body of Elias Browne, Goldsmith, some time sheriff of the city of Norwich, By six of his children, whoe departed this life, Oct. 12, 1660, Æt. 56."

AUGUSTUS JESSOPP, D.D.

"BEHOLD THE MAN" (6th S. v. 208).—I do not know who the person is who is represented in the engraving concerning which M. N. S. makes inquiry. The *Gentleman's Magazine* for 1746 contains a portrait of William, Duke of Cumberland, inscribed "Ecce homo." When we bear in mind to whom these words have been applied, such a motto seems to me little short of blasphemy.

K. P. D. E.

DORSET TRADITIONS (6th S. v. 148).—The following may be of use: *Poems of Rural Life, in the Dorset Dialect, with Dissertations and Glossary*, by the Rev. W. Barnes, 1844; *Collections Illustrating the History of the Catholic Religion in the Counties of Cornwall, Devon, Dorset, &c.*, by George Oliver, 1857.

E. H. M.

Hastings.

THE GAMES OF CHESS AND TABLES (6th S. v. 143).—"Tables" was the name given by the Anglo-Saxons to the game of backgammon. From Chaucer we gather that the early name of backgammon, or, at all events, its synonyme, was tables;* and that the same meaning was attached to the two words at the period when Capt. J. Stevens published his *History of Persia*, is evident from a passage in the *Spectator* (No. 77):—

"When he (the absent man) is playing at backgammon, he calls for a glass of wine and water; it is his turn to throw;.....unwilling to lose time, he swallows down both the dice, and at the same time throws his wine into the tables."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The game of tables is better known at present by the name of backgammon. In order to bring two players of unequal merits nearer to a level than they would be at a game of pure skill like chess, other diversions were invented, in which both chance and skill were united, as they are in tables, which in Latin is called *tabularum*, and in French *tables*. Hence the following line in the romance of *Parise la Duchesse*:—

"Puis aprist il as tables et eschecs joier."

"Then he learned to play at tables† and at chess" (*Strutt's Sports and Pastimes*).

WALTER KIRKLAND, F.R.G.S.

Eastbourne.

Your correspondent asks for the meaning of "the game of tables." Is it not draughts or backgammon, both played with the same pieces though on different boards? Bailey gives "*Tables*, a certain game played on a table-board." But Johnson is bolder, and says, "*Tables*, draughts; small pieces of wood shifted on squares"; fortifying his opinion with examples from Shakespeare—"Monsieur the nice,.....when he plays at tables"; and from Jeremy Taylor—"We are in the world like men playing at tables."

E. H. M.

Hastings.

"AULD ROBIN GRAY" (6th S. v. 145, 170, 212).—I think I can set the minds of both M. H. R. and MR. JONAS at rest on a few points raised in the recent discussion of this subject. The music of "Auld Robin Gray" was composed by the Rev. William Leaves about the year 1770, and was published in London by Novello, Ewer & Co. My authority for these statements is the granddaughter of the reverend gentleman, who is alive, and has recently reprinted the piece as originally composed by her grandfather, from an original in her possession. The Rev. W. Leaves possessed a house in this place, in which he resided during

* See Bohn's *Handbook of Games*, p. 381.

† Called tables, probably, because the game consists in the players bringing their men back from their opponents' tables into their own.

the summer seasons; the house, with its thatched roof and creeper-covered walls, is still standing, and is known and honoured amongst us as Leeves's Cottage to this day.

E. E. B.

Weston-super-Mare.

The object of my first letter on this subject was merely to correct a very common notion, that Lady Anne Lindsay composed a tune to her own words; whereas she wrote the words only, and the Rev. William Leeves (I said *Henry* by mistake) composed a tune to them, which tune, I maintain, was the only one that ever attained popularity in England. It would seem, from Mr. Ross's and Mr. MOUNSER's letters, that the words had also been sung to an old Scotch tune—of that I know nothing. I have no wish to enter into the merits or demerits of either tune; but I must decline—as most musicians, I think, would—to be bound by the criticism of Mr. Hullah as infallible. Miss Stephens was so grateful to the composer who had enabled her to win such wide-spread applause, that she sought for and obtained a personal introduction to Mr. Leeves. The Hon. Mrs. Byron, a common friend of Mr. Leeves and Lady Anne Lindsay, soon after that lady wrote the words (about the year 1770), sent a copy of them to Mr. Leeves; and on that hint he seems to have acted. He was an enthusiastic musical amateur, played the violoncello well, and composed several sacred songs. I owe an apology to your correspondents, as well as to you, Mr. Editor, for trusting so much to my old memory when, from knowing something of the Leeves family, I might have obtained better information than I gave in proof of the popular tune having been Mr. Leeves's composition. I can now state that an edition of the ballad in question, "words by Lady Anne Lindsay, and music by the Rev. W. Leeves," has been published as lately as 1880, with letter-press following giving interesting details on the subject. The publishers are Messrs. Novello & Co., and the price 1s. Here, I think, the controversy may end.

M. H. R.

LORD ROBERT STUART (5th S. viii. 443; ix. 73).—I have no doubt that the person who signed the precept, August 16, 1560, as "Robertus Commendatarius Sancti Crucis," was Lord Robert Stewart, who was natural son of James V. by Euphame, dau. of the first Lord Elphinstone. Lord Robert was Prior of Holyrood, and was created Earl of Orkney 1581. Euphame Elphinstone afterwards married John Bruce of Cultmalundie, and had by him a son, Lawrence Bruce of Cultmalundie, who was thus uterine brother to Lord Robert Stewart, and accompanied him to Shetland, where he was made *Fowde*, and Admiral Depute of Orkney and Shetland, and founded the family of Bruce of Munness. It is probable that Euphame Bruce, wife of John Pennyquick,

mentioned in Mr. KENNEDY's notice, was a sister of Lawrence Bruce, and so uterine sister of Lord Robert.

W. B. A.

AVER DE POIS (6th S. iv. 167, 334).—In confirmation of what is pointed out by J. D., I may refer to Adelung's *Glossarium Manuale* (abridged from Ducange), "Averius ponderis: merces omnes quæ venduntur ad pondus seu libram." "Aver de pes: eadem notione."

R. R. DEES.

Wallsend.

"PAPA" AND "MAMMA," &c. (6th S. iii. 107, 273, 456, 475; iv. 57, 237, 396).—In Brachet's *French Dictionary* both *maman* and *papa* are stated to be onomatopoeitic words, and they seem to be found in nearly all European languages. ST. SWITHIN's quotation from *Euphues* is evidently itself taken from that colloquy of Erasmus termed *Puerpera*, in which the facete Eutrapelus is upbraiding Fabulla for failing to nurse her own child, merely out of deference to King Custom, and says:—

"Cum infans jam fari meditabitur, ac blandâ balbutie te mammam vocabit, quâ fronte hoc audies ab eo, cui mammam negaris, et ad conductitium mammam regâris, perinde quasi capræ aut ovi subiecisses? Ubi jam erit fandi potens, quid si te pro matre vocet seminatrem?"

My edition of the *Colloquies* is dated 1740, published in London, and edited by Samuel Patrick, Sub-Master of the Charterhouse. Mr. Patrick, in a note to the above passage, has this, "*Mama* vulgatissima vox est, qua infantuli matrem vocant apud omnes Europæanas gentes." In the fourth edition of Bailey's *Dictionary*, *mamma* is derived from French *ma mère*, of Latin *mamma*, my mother; a history of the word which carries its own refutation with it. I cannot but think that earlier references for both *papa* and *mamma* will be found than those indicated in Prof. Skeat's *Dictionary*.

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

"FORREL" (6th S. iii. 509; iv. 272, 313, 396).—The following is a good instance of the use of *forrel*, *furulus*, in the sense of "a case":—

"Et postea collocatus est locus in solito loco, et positus est super loculum, juxta angelum, *furulus* quidam sericus, in quo reposita fuit scedula Anglice scripta, continens quasdam salutaciones Ailwini monachi..... statim scriptum fuit et aliud breve, et in eodem *furulo* reconditum, sub hac formâ verborum."

The passage occurs in an account of the opening the tomb of St. Edmund the martyr, in the *Chronicle of Jocelin de Brakelond* (Camden Soc.), p. 84.

O. W. TANCOCK.

"COLONEL" (6th S. i. 104; iv. 314, 337, 454).—The earliest work in which I find this word, spelt and employed as it is now used, is that entitled *All the Famous Battels, &c.*, printed by

Henry Bynneman and Francis Coldock, without date between the years 1575 and 1587 (with which latter date *The Second Part of the Booke of Battayles* was printed for Gabriel Cawood), and not until the writer comes to treat of "the Battell of Moncontour, foughte in Poitou in Franunce, betweene Henrie, Duke of Anjou, and Henrie, Prince of Bearne, the tenth of October in Anno 1569." It then occurs thus: "The Colonels and Captaines of euerie bande were a little aduanced for to encourage their men"; and, a little later, "his Excellence aduanced himselfe so lustilie upon the Protestants that the Switzers vnder Colonell Phiffer and their Generall Mern, &c." In the *Second Part*, to which I have referred, mention is made of

"One Captaine Ensigne Colonell, who preferring death before dishonor, the which he thought he should deserue by suruiuing so many valiant souldiours slaine, wold not abandon one so honorable a peece of silke but with the losse of his life.....I doe remember me of the Ensigne Colonell of Cæsar that bare the Eagle Imperiall in the ciuile warres, &c."

As to the seventeenth century pronounciation, *vide Hudibras*, canto i. ll. 12-13:—

"Then did Sir Knight abandon dwelling,
And out he rode a colonelling."

ALFRED WALLIS.

HERWARD LE WAKE: THE COUNTESS LUCY (6th S. iii. 368; iv. 9, 69, 136, 456).—In the pedigree of Leofric which I sent to "N. & Q.," 6th S. iv. 9, I omitted to state that my authority for the Countess Lucy was Dugdale. I have long since despaired of seeing a satisfactory solution of the difficulty. I had never come across Leofwine, brother of Abbot Leofric; and I should be greatly obliged if Mr. A. S. ELLIS would kindly give me the reference, or references.

EDMUND WATERTON.

PLACE-NAMES (6th S. iv. 166, 356, 457).—For the probability, by analogy, that *finkle* may equal *fennel*, as suggested at the first reference, cf. the name of the world-famed Marathon in Attica, with respect to which place Liddell and Scott remark, "Probably so called from its being overgrown with fennel (*μάραθρον*)." To the instances already given may be added Finkle Street, in Richmond, Yorkshire.

F. C. BIRKBECK TERRY.

The statement that *finkle* is found in connexion with castles, towns, or streets is not fully correct, as "The Finkills," in Lightcliffe, Halifax parish, is a mere by-way, and has no houses in it. It may be of Roman origin, as Roman remains have been found near it, at Hove Edge and Lightcliffe. I have never been satisfied with the botanical etymology (*fennel*) given in an early series of "N. & Q.," neither does the "crooked" idea apply to "The Finkills," which is a straight

road. "Finch Hills" seems to me a likely derivation.

Heigham.—"Hey, an enclosure," is probably nearer the mark than the explanations given.

Owl Ing.—At Brighthouse is Owl Ing, which I have supposed took its name from the alder trees.

J. H. T.

THE NAME OF JAMES BEFORE 1258 (6th S. iv. 308, 354, 374, 393, 476).—In a memorandum of the Tenants in Capite in Gloucestershire (*Testa de Nevill*, p. 77), certainly of earlier date than 1215, as William Fitz Allan, who died in that year, is included, will be found, "Jame de Novv Mercato" as holding two knight's fees in Dyrham. In later rolls the same person is referred to as "Jacobus," any doubt as to the Latinizing of this unusual name having disappeared. EQUES.

I am glad that my query has elicited so much information. Still it has not been exactly what I wanted. I think it is very doubtful, especially after what MR. RALPH JAMES has related, that the name can have been directly, or even remotely, connected with *Ἰακώβος*. Surely, then, there must be some trace of the name in its present form before 1258. I may say that the mention of it at that date is to be found in a proclamation of Henry III., in which reference is made to a James of Aldithel. It is quoted in Earle's *Philology of the English Tongue*, p. 72 (second edition). I may also add that the first mention of the name in Scotland which I have been able to discover is in connexion with a James, Lord High Steward, who was one of the ambassadors sent to bring home the little Maid of Norway in the year 1290.

J. B. JOHNSTON, M.A.

OVINGDEAN GRANGE (6th S. iv. 388, 543).—In connexion with Mr. Ainsworth's interesting novel it may be interesting to note that, by a curious coincidence (probably unknown to the author), the vicar of Ovingdean (John Stemp) was actually sequestered by the Committee of Plundered Ministers, on Dec. 16, 1645, for alleged "drunkenness and other scandalous misdemeanours" (British Museum Add. MS. 15,669, p. 231). Charges of this kind were, however, brought so recklessly by the Puritans against the clergy that little weight can be attached to resolutions like this.

FREDERICK E. SAWYER.

Brighton.

MEMORIES OF THE BATTLE OF TRAFALGAR (6th S. iv. 503; v. 11).—CAN CALCUTTENSIS tell me whether Dr. Beattie, who extracted the fatal bullet from the body of Nelson, was in after years, 1820-1830, chief physician or chief medical officer of the Royal Naval School, Greenwich? G. I.

"JOSEPH AND HIS BRETHREN" (6th S. iv. 427, 494, 524; v. 78).—The *Gentleman's Magazine* for

August, 1824 (p. 145), reviewed "*Joseph and his Brethren*;" a Scriptural Drama, in two acts, by H. L. Howard, small 8vo. pp. 252 (Whittaker)." The review is "slashing," and the specimens quoted warrant the adverse opinion of Mr. Sylvanus Urban, who notes: "The drama opens with a couplet in *rhyme, &c.*—

'In the dim age, when yet the rind of earth,
Unworn by time, gave eager nature birth,'

and then continues *blank* throughout." With one other extract from the review most readers of "N. & Q." will agree,—“Let the well-meaning Christian beware, that by the injudicious treatment of Scriptural subjects, he do not give the unbeliever a theme for derision.” J. ROSK.

Leigh, Lancashire.

WRAY=UDALL (6th S. iv. 429; v. 31, 97).—I am obliged to MR. UDALL for his answer to my query, and hope that he will yet be able to find the Christian name of the Udall married to a Wray some time in the fourteenth century. I derive my information from a pedigree of Cleburne of Cleburne, in which it is stated that Alice, daughter of Thomas Cleburne, married John Wray, of Richmond, and had issue Richard, who married a Udall and had issue Humphrey, who married a Warcop and had issue Robert, who married a Danby and had issue William, who married a Jacob and had issue Christopher, who was a reader at Lincoln's Inn in 1562, and a serjeant at law 1672; died 1692. The *English Baronetage* (London, Wotton, 1741), vol. i. 241, gives the marriage of Alice Clyburn and John Wray, but does not give the date. Perhaps the pedigrees of some of the above-mentioned families may throw light upon the subject. C. J. H.

"THE WHOLE DUTY OF MAN" (5th S. viii. 389, 515; ix. 99, 176; 6th S. iv. 235; v. 52, 99).—I have a folio copy of this work, which is entitled "The Works of the Learned and Pious Author of the Whole Duty of Man. Third Impression. Printed at the Theater in Oxford and London by Roger Norton for Edward Pawlett, A.D. MDCLXXXV." It contains "Whole Duty," "The Causes of the Decay of Christian Piety," with private devotions, forming Part I., pp. 456. "Second Part of the Works of the Learned and Pious Author of the Whole Duty of Man," containing "Tracts in this Second Part: The Ladies' Calling; The Government of the Tongue; The Art of Contentment; The Lively Oracles given unto Us," pp. 342, with table of contents, and index of Scriptures in last tract. At the end of the preface of the Second Part is added the following note:—

"Since the time of the writing, and also printing the foregoing Preface, there is published a small Tract entitled, 'The Art of Patience under all Afflictions, an Appendix to the Art of Contentment, by the Author of the Whole Duty of Man, &c.,' which being a new in-

stance of disingenuous dealing with the memory of the Author, and enterprising upon the belief of unwary Readers, it seem'd convenient to give this notice of it."

E. LEATON BLENKINSOPP.

The authorship of this once popular work, first published in 1659, has been attributed to three archbishops, two bishops, several clergymen, and a lady. In reference to Boswell's *Life of Johnson*, the following will be found as foot-notes at p. 259 of the royal 8vo. edition of 1866:—

"In a manuscript in the Bodleian Library several circumstances are stated which strongly incline me to believe that Dr. Accepted Frewen, Archbishop of York, was the author of this work.—*Malone*.

"See on the subject of the author of this celebrated and excellent work, *Gent. Mag.*, vol. xxiv. p. 28, and Ballard's *Memoirs of Learned Ladies*, p. 300. The late eccentric but learned Dr. Barrett, of Trinity College, Dublin, believed, I know not on what evidences, that Dr. Chafel, formerly provost of that college, was the author.—*Croker*."

HENRY G. HOPE.

Freegrove Road, N.

At the end of "*A Treatise of the...Sacrament...*" By...Richard Vines. Third edition, London, 1677," is a list of books sold by William Miller at the Gilded Acorn in St. Paul's Churchyard. The last entry stands thus, "*Perkin's whole Duty of Man*." W. C. B.

Hughes's *History of Meltham, near Huddersfield*, names Abraham Woodhead as the author of *The Whole Duty of Man*, and gives several pages of proofs. J. H. T.

Idel.

"POMATUM" (6th S. iv. 8, 137, 318, 395; v. 76, 176).—Correspondents who have been searching after the origin of this word seem to have overlooked the Index to "N. & Q." for 1861. In the volume for June of that year I quoted the recipe for pomatum from the *London Pharmacopœia* of 1682 (2nd S. xi. 418). MR. TERRY, however, (6th S. iv. 8) inquired not for the meaning of the word, but as to the period when the word *pomatum* first came into use. JAYDKK.

MANOR OF EAST GREENWICH (6th S. iv. 89).—In ancient documents Greenwich was called East Greenwich, to distinguish it from Deptford, which was known as West Greenwich (see Lambard's *Perambulation of Kent*, 1596, p. 429). Hasted, writing in 1778, says that upon the restoration of Charles II. the manor "again returned to the Crown as part of the royal patrimony, where it has remained ever since." Some little time back the Prime Minister conferred the office of Chief Steward of the Royal Manor of Greenwich upon Mr. J. R. Jolly, J.P., in the place of the late Admiral Baillie Hamilton. G. F. R. B.

ISOLATED BURIAL (6th S. iv. 513).—The only cases of isolated burial I can call to mind at pre-

sent are a grave I have seen among the rocks at the mouth of the river Dart, of a man found dead; and also on a moor in Derbyshire by the high road a face is cut in the rock, showing the burial-place of a man who died there of hunger. I forget the exact locality.

WALTER B. SLATER.

264, Camden Road, N.W.

"NOUVELLES D'ANGLETERRE" (6th S. v. 127, 159).—This book is duly mentioned in M. Willems's *Les Elzeviers* (1880), p. 406, No. 1585.

J. C. HUDSON.

"A SERMON MADE BEFORE THE KYNGE," &c., BY JOHAN LONGLOND (6th S. v. 228).—Most, if not all, of Bishop Longlond's sermons were preached in English, but afterwards translated into Latin by Thomas Caius, or Kaye, of All Souls, Oxford, in the library of which college may probably be found perfect copies of the works of this learned prelate.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

A copy of this sermon is in the Library at Lambeth, xxix. 3, 17 (2); cf. Maitland, *English Books in the Lambeth Library*, p. 69. There is a mistake, however, I imagine, in the date given by MR. SINKER, as the date in Maitland is 1536, and the same date is given by Ames. Perhaps, however, this was another sermon. W. H. BURNS.
Clayton Hall.

AUTHORS OF BOOKS WANTED (6th S. i. 77).—

Comic English Grammar.

English in India, and other Sketches.

Epics of the Ton: a Poem.

Messrs. Halkett and Laing ascribe the authorship of the first book to P. Lee, and the illustrations therein to John Leech. The authors of the second and third books, according to the same authorities, were T. H. Otley and Lady Anne Hamilton respectively.

G. FISHER.

(6th S. v. 209, 239).

The Grounds and Occasions of the Contempt of the Clergy, &c.—Would MR. RUSSELL kindly explain the meaning of the initials "T. B." which are appended to the end of the letter, together with the date "August 8, 1670"? If Dr. Eachard was the author, what does T. B. mean? Is the edition of 1670 the first edition?

G. F. R. B.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 110, 239).—

"Humane sapientie pars est," &c.

"Ex quo mihi inter virtutes grammatici habebitur, aliqua necire."—Quintil. *Inst. Orator.*, l. viii. 21.

T. W. C.

(6th S. v. 189, 219.)

"Si Christum bene scis," &c.

The author of the lines seems to have been unknown in the fourteenth century. Ludolph of Saxony, who flourished circa A.D. 1380 (Cave, *Hist. Lit.*, tom. ii. p. 81, Basil., 1741), has:—"Et ideo bene per quandam sapientem dicitur:

'Hoc est necire, sine Christo plurima scire;

Si Christum bene scis, satis est; si cetera necis.'

Utinam sapientes hujus mundi hoc saperent et intelligerent, et scientiam suam in hanc commutarent" (*Vita Jesu Christi*, Proem. sect. ix. p. 7, tom. i. Par., 1870). In the form,

"Si Christum discis, nihil est si cetera necis;
Si Christum necis, nihil est si cetera discis,"

it is the motto on the title-page of the collection *Carminum Proverbialium Loci Communes*, Lond., 1579, an educational work which was often reprinted. In a MS. note by F. Douce in his copy, which is now in the Bodleian Library, the authorship of the volume is discussed.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Making of England. By John Richard Green, M.A., LL.D. With Maps. (Macmillan & Co.)

MR. GREEN warns us at the outset that his new book, now before us, is only a "partial realization" of an old-standing project. While we wish that the principal cause of this acknowledged imperfect condition of the work may be removed, and that restored health may yet enable him to expand this outline, we cannot but be glad that he has published the results, at least to some extent, of his researches into early English history. For while Mr. Green is a faithful follower of the chief of his school, who, indeed, long ago singled him out as a probable continuator of much of his own work, he nevertheless has an individuality of his own, and there are subjects which he investigates with greater zest than Mr. Freeman. Mr. Green's *Making of England* is thus a totally distinct book from Sir Francis Palgrave's *Anglo-Saxons* or Mr. Freeman's *Old English History*, though it covers a portion—of course only a portion—of the same ground. There was naturally scope in Mr. Green's scheme for a certain amount of antiquarian treatment, and in the expectation of finding this side to his work we have not been disappointed. Roman Britain, as the villas at Bignor and Woodchester and other Roman remains show it forth, stands out for us in strong relief in Mr. Green's pages. We see Uriconium, the "white town of the valley," sung by Llywarch; again the walls of the villa at Bignor glow with frescoes, and the figures of Orpheus and Pan gleam for us from among the marbles and tessellated pavements of Woodchester. The later and not less important villa at Morton, near Brading, does not seem to have been known to Mr. Green, which we regret, principally on account of the controversy to which the apparently Gnostic character of some of its mosaics has given rise. On the religious side of the history of Roman Britain Mr. Green is, we think, less satisfactory than on its political side. That the political aspect of the Roman conquest of Britain may well be summed up in the two words which Mr. Pearson has selected for that purpose—viz., that it was "military and municipal"—we gather as clearly from Mr. Green. We find him also deservedly insisting on the falsity of the common attribution of cowardice to the Romanized Britons. The struggle which they maintained against the inflowing tide of Teutonic barbarism was, in truth, both long and obstinate—longer, indeed, and more obstinate, Mr. Green admits, than elsewhere. But when he comes to the question of British Christianity under the Roman sway, Mr. Green contrives to cast so much doubt on his very admissions that the admissions themselves seem worthless. We cannot see what is to be gained by such a course. The facts which are recorded in the annals of the Universal Church

place the existence of British Christianity beyond dispute; and even in the absence of such records we should have been warranted in inferring it from the Christianity of other portions of the Celtic race, which can scarcely by any possibility have received their religion save through Britain. If English historians still cast doubts over Celtic Christianity, living German and Swiss writers give all due honour to the Celtic missionaries who penetrated the depths of Germany and Helvetia. It is perhaps characteristic of Mr. Green's school that we should find him so enthusiastic over the landing-place of Hengist and Horsa as to aver that "no other spot in Britain can be so sacred to Englishmen." Now, passing over the immaterial circumstance that many Englishmen are not descended from Jute, Angle, or Saxon, the legend of the Jutish settlement in Kent opens almost at once with a record of treacherous assassination. We do not know whether the legend is as sacred to Mr. Green as Ebsfleet itself. We must confess to a higher feeling of regard for Senlac and Runnymede. We note some progress in nomenclature since Mr. Green's earlier works. We hear now of "folk" and of "men," not of people. At p. 125, indeed, there seems to be a distinction between Saxon-speaking "Bedfordshire men" and "Engle," speaking "Northamptonshire folk." We find ourselves nowadays face to face with the "Engle" instead of the Angles, and with "Hild" instead of old-fashioned St. Hilda. Thus reading, we wonder what will be the next step in our education, fearing only lest we should ourselves be improved off the face of the earth ere we become sufficiently learned in Old English lore. We are disposed, however, to regard these features as accidental, not essential. The essence of the school which has adopted them we believe to be in the main the search after truth. Whatever has been proved to be the truth will remain as the best result of the work of that school when its peculiarities of language, which are many, shall have faded as the leaf in autumn.

Chap-Books of the Eighteenth Century. With Fac-similes, Notes, and Introductions. By John Ashton. (Chatto & Windus.)

THIS is unquestionably a book of considerable interest, but, we are bound to add, one calculated to disappoint the reader, because it is obvious from the curious but too brief introduction that Mr. Ashton might have added much to the little that has hitherto been done to illustrate the literary history of our chap-books. Mr. Ashton treats, more or less fully, of no less than 104 of these curious descendants of the popular literature of old times, while he gives us many copies of the innumerable woodcuts with which the chap-books of the last century were illustrated, taken, we suspect, from blocks which were in many cases, we fear, but bad copies of earlier works of more artistic execution. As has been before recorded in these pages, many of these woodcuts were worked from blocks which had been executed and used originally in Germany and the Low Countries, as a glance at the collection of Roxburghe Ballads in the British Museum will clearly show. One of these very woodcuts—that illustrative of *The Wise Men of Gotham*, at p. 276—heads one of the Roxburghe Ballads, and figures also in Mr. Payne Collier's interesting selection from them so entitled (p. 126). That volume contains also another, copied from the same collection (p. 146), which obviously was imported into this country after having been used as a frontispiece to the German *volksbuch Claus Narr*. Others are clearly of English origin. We believe that which forms the frontispiece to *The Old Woman of Ratcliffe Way* furnishes an early and almost unique representation of the old ducking-stool.

Our Own Country. Vol. IV. (Cassell & Co.)

THIS new volume of *Our Own Country* is, like its predecessors, of very varied interest. Its illustrations include, among others, Wells, Ripon, Eton, Ely, Balmoral, Belfast, Dundee, and Limerick. Most of the engravings, especially those of buildings, are clear and good; but it does not seem to us a commendable practice to introduce into the foreground of pictures conventional figures which might have been taken from a fashion book. For instance, the woman and child who appear prominently in the China at Shanklin by no means increase the beauty of the landscape, though they truly indicate that the natural charm of the spot is marred by the universal presence of the tourist. The same portion of the book somewhat shakes our confidence in the accuracy of the letter-press. Those who know the geography of the Isle of Wight will be surprised to hear that "the park of Osborne descends to the margin of the Medina."

CANON WESTCOTT'S contribution to "The Speaker's Commentary," *The Gospel according to St. John: the Authorized Version, with Introduction and Notes*, has been issued in a separate volume by Mr. Murray. Messrs. Longmans & Co. have published a cheap edition of *The Lays of Ancient Rome, with Iory and the Armada*; and Messrs. W. & R. Chambers a new and thoroughly revised edition of *Chambers's Etymological Dictionary*.

WE are glad to note that Mr. Arthur J. Munby's *Dorothy: a Country Story* has been reprinted in America, and that it is being welcomed there as it deserves to be. That fine critic Mr. E. C. Stedman especially has spoken of it in terms of the warmest praise. The fact is the more pleasant to us in that the first review of this wholesome and unaffected contribution to modern English poetry appeared in "N. & Q." for Nov. 27, 1880.

THE forthcoming number of Mr. Walford's *Antiquarian Magazine and Bibliographer* will contain, *inter alia*, a paper on "Some Obscure Words in Shakespeare," by Dr. C. Mackay; an article on "The Mar Peerage and Lord Crawford"; and another on "Percy's Folio Manuscript," by our old contributor the Rev. J. Pickford.

MR. A. CLOUSTON proposes to reprint by subscription, with an introduction and notes, *The Bakhtyâr-Nâma; or, Story of Prince Bakhtyâr and the Ten Viziers*, translated by Sir William Ouseley.

Notices to Correspondents.

W. HUGHES.—The first-named peer bears the family name of his paternal ancestor, the grantee, as you can see by the Peerages. For the other title, see "N. & Q." 5th S. vi. 128, 196. We think that a query practically identical with the latter portion of your question has already received a reply in Notices to Correspondents.

JONAH ("At the close of the day," &c.).—Beattie's *Hermi*.

W. F. (Dublin).—Received; many thanks.

H. F. WOOLRYCH.—Leprechaun?

E. H. H.—He is, as long as he himself is alive.

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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Copy of Letter from Mr. LONGFELLOW.

CAMBRIDGE, Jan. 22, 1882.

GENTLEMEN,—I have had the pleasure of receiving from your Agent in New York the copy of your Edition of "Evangeline," illustrated by designs of Mr. Dicksee. I hasten to thank you for it, and for the friendly expressions of regard in your letter. It is a very handsome book, and the paper and print remind me of the publications of Bodoni, the famous printer of Parma, who gloried in his art.

The illustrations by Mr. Dicksee are very beautiful; particularly the face of Evangeline, so characteristic and expressive, pleases and touches me. I beg you to convey to him my congratulations on his successful work.

I am, gentlemen, with much regard, faithfully yours,

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Contents of APRIL Number.

- NOTES on ENGLISH BOOK-PLATES. By W. J. Hardy. No. 1. (Illustrated.)
 The ANCIENT EARLDOM of MAR.
 The HISTORY of GILDS. By C. WALFORD, F.R.S. Part I. Chap. IV.
 SEIZE QUARTERS. By J. P. Fuller, F.S.A. (Illustrated.)
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CONTENTS.—N° 119.

NOTES:—On the supposed Change of a Latin *l* into *u* in French, 261—Mathematical Bibliography, 263—Travels in the Holy Land, 1788–1883, 264—The Prayer Book Rule for keeping Easter—“The Correspondence of Isaac Bastré, D.D.,” 265—Lambeth Degrees—Kentish Sayings and Folklore—“Manorial”—“Sooekered”: “Scrinching”—“The Atmospheric Railway”—“Fortnight,” 266.

QUERIES:—“Flarb”—“P. Franced Spnulse Mediolanensis Opera”—Heralds crowned with Vervain—Baronetcy of De Raedt—De Quincey and Dickens—“Twas Feirs of Berwick”—The Bannatyne MS., 267—St. Augustine and Descartes—Ancient Demesne—“Fenkels”—Talon—“Hankin”—“Chimere”—A Crusader before the Crusades—Capt. W. Cunningham—“Be,” 268—“Camer”: “Outward”—Chief Justice Dyer—Épergne—Tunworth Manor—Forbes—“Ode to the Ancient Britons,” 269.

REPLIES:—An Old House in Leadenhall Street, 269—A Protestant Indulgence of the Seventeenth Century, 270—Belfry, 271—“Was crucified,” 272—Parochial Registers, 273—E. Burke’s Marriages, 274—R. Orchard—The Mearns, 275—The Ancient Empire of Servia—“Want ways”—Miniature of the late Sir R. Peel—J. C. Mangan—Roundels, 276—“A fortuitous concourse of atoms”—Edward VI. and his Sisters—“Chapter and verse”—T. Longden, 277—Fenton’s Translation of Oppian—“Jubar”—“Transivere patres,” &c.—“Sero venientibus ossa”—“Scribe”—Earl of Cleveland, &c.—Portraits of Washington Irving—“Chuck,” 278—J. Walter—Authors Wanted, 279.

NOTES ON BOOKS:—Ainger’s “Charles Lamb”—“Genji Monogatari”—Sewell’s “Sexton’s Wheel,” &c.—Lee’s “Balcaro,” &c.

Notices to Correspondents, &c.

Notes.

ON THE SUPPOSED CHANGE OF A LATIN
L INTO U IN FRENCH.*

This subject was discussed very vigorously many years ago (1869–71) in “N. & Q.”† It was first broached by PROF. SKEAT, but he took no further part in the discussion, which was kept up by MR. J. PAYNE and myself. PROF. SKEAT and MR. PAYNE maintained that in such cases as those mentioned in note* the Lat. *l* actually became *u*, and at that time this view was, I believe, held by every etymologist and comparative philologist of repute, and very likely is so still. I, on the other hand, maintained (and I still as unflinchingly maintain) that the *l* was not changed into *u*, but merely dropped; and that the *u* was due to a modification in the pronunciation of the vowel (*a*, *e*, or *o*) immediately preceding the *l*, such modification being represented by the addition of *u*, and the

* When preceded by *a* (*al*), as, e.g., in *royaume* (from *regnum*), the word which, in the form of the Eng. *realm*, first gave rise to this controversy, and in *animaux*; when preceded by *e* (*el*), as, e.g., in *mieur* (from *melius*); and when preceded by *o* (*ol*), as in *pouce* (from *pollicem*).

† 4th S. iii. 334, 413, 599; v. 406; vi. 96, 395, 514; vii. 370, 519; viii. 535. See General Index to the series, s.v. “Realm.”

vowels *a*, *e*, *o* becoming in consequence *au*, *eu*, *ou*.

In support of my contention I adduced many words in which in Old French the *au*, *eu*, and *ou* were found together with the *l*, as, e.g., *assault*, *loyaument*, *cheveulz*,* &c. (1); and many others in which the *l* had dropped and no *u* been added, as in *chevax*, *biax*, *mieux*, *fos* and *foxt* (2). At first it was my opinion that (1) represented the ordinary process, and that the *u* was commonly added before the *l* dropped; but afterwards I saw reason for believing that the *l* more usually dropped as in (2) before the addition of the *u*.‡ With regard to (1), MR. PAYNE maintained that the *u* represented the original Lat. *l*, and that the *l* was inserted by “ignorance or caprice on the part of certain French authors and grammarians, mainly of the sixteenth century”; and he referred me to certain carefully edited editions of certain old French books as being free from this insertion of the *l*; but even in them I was able to show him a considerable number. With regard to (2), he said the forms (*chevax*, &c.) belonged to a different dialect, but here again I was able to show that he was incorrect. In a later note I pointed out that there were three words still in use in French, viz., *épaule*, *sau*, and *gaule*, and probably also a fourth (*Gaule*=Gaul), which lent great support to my theory, inasmuch as the *l* had always been retained and yet the *a* had become *au*, so that this *au* could not be attributed to the ignorance or caprice of authors and grammarians, because it was always, or almost always, found from the earliest to the latest writers. I also bade him compare the Eng. *salt*, *malt*, *all*, *fall* (pronounced *sault*, *mault*, *aill*, *faill*) with the Scotch *saut*, *maut*, *a’* (pronounced *aw*), *fa’* (pronounced *faw*), and ask himself whether it was not evident that in the Scotch words the *l* had dropped and not been changed into *u*; and I also noticed the Scotch words *auld* (old), *cauld* (cold), and *would* (power), in which the *a* had become *au* (for the

* These words afterwards became *assaut*, *loyaument*, and *cheveux*, and the first and third still retain that form, but the second is now written *loyalement* (see Littré, s.v.).

† These afterwards became *chevaux*, *biau*, *mieux*, *fos* or *fous* (*fos* and *fous* being both sing. and plur.), and are still so written with the exception of *biau*, which has become *beau*.

‡ Very likely, however, the sound of the vowel had frequently, or at any rate sometimes, become altered, in the way that was subsequently represented by the addition of *u*, before the *l* dropped, whilst the *l* itself, though still written, had ceased to be sounded (this latter point is admitted by MR. PAYNE, 4th S. vi. 395, col. 2, near bottom). Thus *chevals* may have had the sound of *chevaux* before it was so spelled. Cf. our *ball*, *talk*, *walk*, and *falcon*, where the *a* has the sound of *au*, though no *u* is there, and the *l* is not pronounced, though it is still preserved. Cf. also *solder*, pronounced both *soder* (as it is written in the A. V., Is. xii. 7) and *sawder*.

words are also found in Jamieson written without *u*) and yet the *l* was retained, and so the *u* could not come from a change of the *l*.

And finally I took my stand upon the Old French word *as*, which seems to have come into use as early as the eleventh century, and was *exclusively* used until it was superseded by the later *aus* and *aux*,* of which the latter is the form now in use in French. I asked MR. PAYNE how *as*, which represents an older form *alst* from which the *l* has dropped, could possibly have become *aus*, excepting by the change of *a* into *au*; but he judiciously remained silent, *as*, indeed, he did with regard to all my later arguments, except that he expressed surprise at my quoting the Scotch *saut* and *maut*, as they appeared to him not to confirm, but to confute my hypothesis. †

I still take my stand upon the *as*, because, so it seems to me, it irrefragably proves the truth of my hypothesis in one instance; and if true in one instance, why not in others?

It may be asked, however, why I have brought up the subject again now. Well, one reason was that I think the matter one of some importance, and that I felt that my arguments, scattered over five volumes of "N. & Q.," could scarcely be duly appreciated by its readers, and would be more likely to be so if I gave a kind of digest of them. But a much stronger reason was that I have some additional, and I think weighty, evidence in my favour. Even at the time that I wrote my notes I was aware that there were certain words in the Romance language spoken in the Grisons (the Engadine, Coire, &c.) which lent support to my view; but I had then never been in that part of Switzerland, I knew nothing about the language, and I was afraid that if I quoted these words MR. PAYNE would say that their forms were due to French influence, and I could not have contradicted him. But afterwards (in 1877) I spent some weeks in the Upper Engadine (St. Moritz); I took twenty lessons in this language from a very intelligent

young native, a waiter in the Kulm Hotel, who had been a teacher in a school; and ever since my return I have subscribed to two newspapers published in the language. I now, therefore, have some little acquaintance with it, and can positively say that I have been unable to discover the very slightest traces of any French influence upon the language, although it has evidently been influenced by Italian, and still more markedly by German, both of which languages are spoken or understood by the greater number of the inhabitants, especially German. The words which I wish to quote are: *ault*, *cauld* (of the Scotch *cauld*),* *caulischas* trousers=Fr. *chausses*), *fauls*, *sault* (of our assault), *vaulta* (cf. our vault), from the Lat. *altus*, *calidus*, *calceus* (made feminine, see Littré, *s. v. chausses*), *falsus*, *saltus*, *voluta*; also *bauld*, *faulda* (cf. Ital. *falda*, our fold), *faulsch*, *gault* or *quawlt* (wood), from or connected with the Germ. *bald*, *Falte*, *falsch*, *Wald*. And there is also *gaulta*=cheek, of which I have not yet been able to make out the derivation, but in which I have no doubt the original *a* before *l* has become *au*. All these words are still in daily use; nobody can say, I think, that the *l* in them is due to the ignorance or caprice of authors and grammarians; and they therefore seem to me to afford very strong evidence in support of my view. † If there were even a decent dictionary of this language I have no doubt I should find many more examples.

In this Romance language, again, *a* before *n* has very frequently become *au*, as it so commonly has in Old English. ‡ Instances are: *carstgiann* or *carstiaun* (=Germ. *Mensch*), *christiaun*, *damaun*, *fontauna*, *maun*, *paun*, *plauun*, *quaunt*, *rauna*, *saun*, *saung*, *taunt*, *vaun*=Lat. *christianus*, § *de mans*, *fontana*, *manum*, *panem*, *planus*, *quantum*, *rana*, *sanus*, *sanguis*, *tantum*, *vanus*.

A has also frequently become *o*, a change which is akin to the foregoing, inasmuch as some words are written both ways, as, e.g., *quaunt* and *quont*, *taunt* and *tont*. Examples are: *avont* (cf. our *avant*), *combra*, *donn*, *fidonza*, *olma*, *onda* (our *aunt*, O.F. *ante*), *uffont* (child)=Lat. *ab ante*, *camera*, *damnum*, *fidantia*, *anima*, *amita*, *infantem*.

* This is stated to be the case both by Fallot (*Formes Grammaticales de la Langue Française au XIII^e Siècle*, Paris, 1839) and by Burguy (*Gramm. de la Langue d'Oïl*, second edition, 1869), who are the two chief authorities quoted by MR. PAYNE in favour of his view. Burguy's words (p. 55) are: "La forme *aus*, dérivée de *as*, qu'elle a fini par remplacer, ne se montre que fort tard"; and Fallot's (also, curiously enough, p. 55) are almost identical. They did not see, of course, what they were admitting.

† =*ad illos*, the steps being *a los* (by the dropping of the *d* and the *i*), *a les*, *als*. See Brachet and Scheler.

‡ I did not put the matter before him quite so plainly as I have done in this note, and so I think he may be excused for not having caught my meaning, which was that, as in English in the words *salt* and *maut* we pronounce the *a* like *au*, the *u* in the Scotch *saut* and *maut* must not be taken to be a substitute for the *l*, which has really dropped, but as giving to the *a* the sound which it has in the same words in English.

* The Scotch *cauld*, however, of course means *cold*, whilst the Romance *cauld* means *warm* or *hot*. The coincidence of form is remarkable, and in both the *u* has been added.

† I also find *auter* (=the Fr. *autre*, Lat. *alter*), in which, according to my view, the *l* has dropped, but this is the only instance of what is the rule in French that I have yet noticed.

‡ E.g. *aungel*, *chaunce*, *daunce*, &c. This change does not seem to occur in French—I suspect because there would have been but little difference from the ordinary sound of *a* before *n*.

§ *Carstgiann* or *carstiaun* must, I think, come from *christianus*. The changes would be *christianus*, *crstianus* (the *c*=*k*), *cerstianus* (*c*=*k*), *carstianus*, *carstian*, *carstiaun*. See further on (in text) for the change of *s* into *z* and *i*.

H has also frequently become *a*, as in *marcatu*, *vardad*, &c.—*mercatum*, *veritatem*. The very thin vowel *i* has also become *a*, though generally perhaps it has first changed into *e* and then the *e* into *a*. Examples are: *anamig* (enemy), *antallir*, *amportar* (also *emportar* and *importar*), *vaschin*—Lat. *inimicus*, *intelligere*, *importare*, *vicinus*.

I have given all these examples for the sake of showing that in this language, as also in Old English, the sound of the original vowels became very much broadened, and it is to this broadening of the sound of the original vowels that I attribute that appearance of the *u* where an *l* had been, which is so firmly but, as I think, so erroneously believed to be due to a change of *l* into *u*.

Finally, I would compare the Dutch *koud* (cold) and *oud* (old) with the Irish *could* and *ould*. Cannot one see that in the Dutch words the *l* has merely fallen out and not become *u*?

F. CHANCE.

Sydenham Hill.

MATHEMATICAL BIBLIOGRAPHY.*

(Continued from 6th S. i. 470.)

With these papers I wish my remarks on "Newton's Treatise on Fluxions" (6th S. iv. 129) to be treated as incorporated. The title-page of Colson's version (London, seventeen-thirty-six, Quarto) I write as follows, without attempting to imitate type too closely:—

"The Method of Fluxions and Infinite Series; with its Application to the Geometry of Curve-lines. By the Inventor Sir ISAAC NEWTON, K^t. Late President of the Royal Society. Translated from the Author's Latin Original not yet made publick. To which is subjoin'd A Perpetual Comment upon the whole Work, Consisting of Annotations, Illustrations, and Supplements. In order to make this Treatise A compleat Institution for the use of Learners. By JOHN COLSON, M.A. and F.R.S. Master of Sir Joseph Williamson's free Mathematical-School at Rochester. London: Printed by Henry Woodfall; And Sold by John Nourse, at the Lamb without Temple-Bar MDCXXXVI." [4to.]

The title-page is preceded by an engraving (illustrating remarks of Colson at pp. 273-5) and succeeded by a dedication (pp. iii-iv) to William Jones Esq; F.R.S. Then, after a gap in the paging, follow Colson's preface (pp. ix-xxiii) and, at p. (xxiv), the "contents" of Newton's work. Then follows the work itself, which ends at p. 140 and is succeeded by the title-page of Colson's Comment, whereof pp. [143] and [144] give the "contents." The Comment occupies pp. 145-339, and

[* For the previous papers on "Mathematical Bibliography," see "N. & Q.," 1st S. x. 3, 47, 190; xi. 370, 516; 2nd S. iii. 384; viii. 465; ix. 339, 449; x. 162, 218, 232, 309; xi. 81, 345, 503; xii. 164, 363, 517; 3rd S. i. 64, 167, 306; ii. 443; xi. 514; 4th S. ii. 316; 5th S. iv. 461; xii. 182; 6th S. i. 469. For papers on "Newton's Treatise on Fluxions," see "N. & Q.," 2nd S. x. 163, 232, 309; xi. 346; 5th S. iv. 401; 6th S. iv. 129.]

the book ends with an unpag'd leaf, the recto of which contains errata and the verso an advertisement of "The British Hemisphere, or a Map of a new contrivance," &c., as "Lately publish'd by the Author."

Inspection of the Royal Society's copy leads me to the following conclusions. In the process of printing, pp. 143 and 144 formed part of sheet T, and the leaf containing pp. [143] and [144] is an interpolation. The exceptional [T] at the foot of p. [143] seems to indicate this; and, at all events, p. [144] could scarcely have been printed unless p. 330, therein referred to, was in type. The interpolated leaf was dry when laid on the preceding leaf, whereon no inkmarks appear. But on p. [144] there is an impression, of course comparatively faint, of the errata, and on the page of errata there is an analogous impression of p. [144]. The inference is that the leaf containing the errata was, while yet wet or damp, laid, and probably pressed for the purposes of binding, on p. [144]; and that, at the very time when this was done, Colson's Comment was, at least as far as p. 330, in type. Here we have a corroboration of De Morgan's statement (2nd S. x. 232) that there was an issue of the work before the commentary was ready. For although the Royal Society's copy was not actually so issued, the physical marks, which I have above called attention to, are evidence of an intention so to issue it.

Apart then from the external evidence adduced by De Morgan, a mere inspection of the Royal Society's copy seems to justify as reasonable the following inferences. The interpolation was not contemplated at the outset, and it was originally intended that the Comment should be followed by its "contents." But afterwards, and perhaps even after the whole book was in type, the necessity for an early issue seemed so urgent that it was resolved to issue the Treatise without the Comment. For this purpose a leaf (pp. 143-144) was detached, and, in order that readers might have notice of the forthcoming Comment, the interpolated leaf was substituted. Meanwhile the printing of the Comment was proceeded with, and copies of it were inserted in such copies of the Treatise as remained in hand. This insertion was made so speedily that not only can a faint and indistinct impress of the Errata be seen on the verso of the last leaf of the Comment, but traces of the dampness of the paper can be found as far back as p. 293. In the Treatise no such traces are apparent. All this indicates a haste which may be well accounted for by holding as true that which De Morgan suspected, viz., that Colson, having notice of the forthcoming edition of 1737, published the translation before the commentary was ready, in order to forestall his rival.

The passage in Colson corresponding with one which I have transcribed (2nd S. x. 163) from the

anonymous version runs thus : " But whereas *o* is supposed to be infinitely little, that it may represent the Moments of Quantities ; the Terms that are multiply'd by it will be nothing in respect of the rest." The title-page of the anonymous French translation of Colson's Newton by Buffon (*Paris*, seventeen-forty, *Quarto*) is :—

" *La Méthode des Fluxions, et des suites infinies. Par M. le Chevalier Newton. A Paris, Chez De Bure l'aîné, Libraire, Quay des Augustins, à Saint Paul. M.DCC.XL.* [4to.]

The words " *Méthode*," " *Fluxions*," " *A Paris*," and names and the date are printed in red ink ; the rest in black. The work consists of a Preface (pp. ii-xxx) and a French version of Newton (pp. 1-148) ; but Colson's Comment is not translated. Then follows a leaf, in the nature of an imprimatur, from which it appears that de Maupertuis and Clairaut reported favourably on Buffon's translation and also, as it would seem, on Colson's version, though Colson is not mentioned by name. JAMES COCKLE, F.R.S.

2, Sandringham Gardens, Ealing.

TRAVELS IN THE HOLY LAND, 1788-1882.

ADDENDA ET CORRIGENDA.

(See " *N. & Q.*," 6th S. iii. 243, 335 ; iv. 104, 124, 144, 206.)

1788. Volney (C. F.). *Travels through Syria and Egypt.* 2 vols. 8vo.

1793. Cassas (Louis François). *Voyage Pittoresque de la Syrie...* Paris, 3 vols. folio.

1799. Sonnini (C. S.). *Travels in Upper and Lower Egypt.* Translated by H. Hunter. Map, 40 plates. 3 vols. 8vo.

1800. Antes (John). On the Manners and Customs of the Egyptians, the Overflowing of the Nile... 4to.

1801-10. Mayer (Luigi). 167 Coloured Views (in the Levant), from Original Drawings in the possession of Sir Robt. Ainslie, with Descriptions in English and French. London (Bowyer), 4 vols. imp. folio. 1801, Egypt, 48 plates ; 1803, Asia Minor, 24 plates ; 1804, Palestine, 24 plates ; 1810, European Turkey, 71 plates.

1802. Denon (Vivant). *Voyage dans la Basse et la Haute Egypte pendant les Campagnes du Général Bonaparte.* 141 plates (etchings of battles, antiquities, customs...). Paris, 2 vols. folio. Fine ground-plan of Philæ with its temples.

1802. Wilyams (Cooper). *A Voyage up the Mediterranean, with a description of the battle of the Nile.* London, folio.

1808. Wittman (Dr. W.). *Travels in Turkey, Asia Minor, Syria, and across the Desert into Egypt, in company with the Turkish Army and the British Military Mission. With Observations on the Diseases of Turkey and a Meteorological Journal.* 22 plates, costumes coloured. 4to.

1804. *Costumes, Coloured, of Turkey, with Descriptions.* Sixty coloured plates of officers, traders, females. Folio.

1806. Browne (William George). *Travels in Africa, Egypt, and Syria.* Second edition, enlarged. London, 4to. Has maps of caravan routes and medical remarks.

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1809. *Voyages and Travels.* Consisting of Originals, Translations and Abridgments. Maps, plates. 10 thick vols. 8vo.

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1811. Breton de la Martinière (J. B. J.). *Le Monde en Miniature... Costumes, Art, Métiers, et Cultures... L'Egypte et la Syrie.* Paris, 6 vols. 12mo. Plates many coloured.

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1818. Frescobaldi (N.). *Viaggio in Egitto e in Terra-Santa.* Roma, 8vo.

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1831. Dele "Russell (M. A.)" and see 1831.

1831. Russell (Bishop Michael). Palestine, from the Earliest Period to the Present Time. Edinburgh, 12mo.

1831. Ferrario (Giulio). Descrizione della Palestina... Milano, 8vo.

1832. Gell (Sir W.). The Topography, Edifices, and Ornaments of Pompeii. The Results of Excavations since 1819. 83 plates. 2 vols. imp. 8vo.

1832. Mouravieff (S.). Voyage en Terre Sainte. St. Petersburg, 2 vols. 8vo.

1833. Bracebridge (? Mrs.). Six Views sketched in the Lebanon. Folio.

1834. Madox (John), Esq. Excursions in the Holy Land, Egypt, Nubia, Syria, &c., including a Visit to...the Haouran. Illustrations. 2 vols. 8vo.

1835. Chateaubriand (Fr. René de). Travels to Jerusalem and the Holy Land through Egypt. Translated from the French by Fred. Shoberl. London (Colburn), 2 vols. 12mo. third edition.

1835. Hogg (Dr. Edward). Visits to Alexandria, Damascus, and Jerusalem. 2 vols. 8vo.

1835. Hoskins (G. A.). Travels in Ethiopia, exhibiting the Ancient and Present State of that Country, and the

Antiquities, Arts, &c., of the Ancient Kingdom of Meroe. 90 plates, some coloured.

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

(To be continued.)

THE PRAYER BOOK RULE FOR KEEPING EASTER.—It may be interesting at the present time to notice a singular superfluity of language in the rule for keeping Easter as laid down in the Prayer Book, and to point out how it arose. "Easter Day," we read, "is always the first Sunday after the full moon which happens upon, or next after, the twenty-first day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after." The second clause is evidently quite superfluous, as in the first clause Easter Day is distinctly stated to be the Sunday after the full moon on or following March 21, and the word "always" would surely have been sufficient to prevent the misunderstanding of supposing that the full moon (&c., of course, the artificial full moon of the calendar) occurring on a Sunday would lead to any exception in this rule. It was not, however, to make assurance doubly sure on this point that the clause was inserted; but in making the alterations consequent on the adoption of the Gregorian style in 1752 an error was noticed in the rule given in the Prayer Book as revised in 1662, in correcting which it was not perceived that a second clause thereby became unnecessary. For the rule thus stood before 1751, when the Act for altering the style was passed: "Easter Day is always the first Sunday after the first full moon which happens next after the one and twentieth day of March. And if the full moon happens upon a Sunday, Easter Day is the Sunday after." This rule was erroneous, for it excluded March 22 as Easter Day, which, however, has always been kept on that day when the calendar full moon has fallen on the twenty-first and the latter happened to be a Saturday. So the expression "the first Sunday after the first full moon which happens next after" was changed into "the first Sunday after the full moon which happens upon, or next after," March 21, and it was not noticed that this alteration made the subsequent clause superfluous.

W. T. LYNN.

Blackheath.

"THE CORRESPONDENCE OF ISAAC BASIRE, D.D." ED. BY W. N. DARNELL, 1831.—I have just observed a most misleading error in a note in this work. The editor is speaking of Sir George Radcliffe; he says that "when Sir Thomas Chaloner had discovered the existence of alum near *Gainsborough*, it was through Radcliffe's contrivance that foreign workmen were brought over" (p. 65). "*Gainsborough*" is evidently a misprint for *Guisborough*. In David Lloyd's *Memoires* there is a quaint account of this discovery:—

"When Sir Thomas Challoner, tutor to Prince Henry, had found Alum near Gesburgh in this County [Yorkshire]; on this occasion they are the words of an eyewitness, transcribed by my worthy friend, he observed the leaves of tress thereabouts more deeply green than elsewhere, the Oakes broad-spreading, but not deep-rooted, with much strength, but little sap, the earth clayish, variously coloured, here white, there yellow, there blew, and the ways therein, in a clear night, glistening like glass; symptoms which first suggested unto him the presumption of Minerals, and of Alum most properly. Some Gentlemen of the neighbour-hood burying their estates under the earth before they could get any Alum above ground, until Sir George [Radcliffe] contrived the bringing over of forraign work-men in Hogheads, to prevent discovery, from Rochel in France, which advanced the discovery to a Mine Royal, rented by Sir Paul Pinder, who paid yearly

To	{	The King	12500
		The Earl of Mulgrave	1640
		Sir William Pennyman	600

Besides a constant salary of 800 men at a time."—P. 150. These figures have nothing to indicate what sums they stand for. An £, meaning pounds, seems to have been omitted. It is stated in *Black's Picturesque Guide to Yorkshire*, 1862 (p. 126):—

"It is deserving of mention that Guisborough was the first place in England where alum works were erected. Sir Thomas Chaloner brought skilled workmen from Italy for the purpose in the reign of Queen Elizabeth."

EDWARD PEACOCK.

LAMBETH DEGREES.—The following degrees were conferred by the Archbishop of Canterbury in 1881, "in prejudice of the two universities" (*Blackstone's Commentaries*, vol. i. bk. i. cap. ii. p. 381, ed. 1756):—

- B.D. Rev. J. G. Baylis, St. George's, Montreal.
 D.D. Rev. J. McC. Hussey, M.A., Exeter College, Oxford, Vicar of Christ Church, Brixton.
 B.D. Rev. W. Brookes, Theol. Associate, King's College, London, chaplain of Holy Trinity Church, Cannes.
 D.D. Rev. J. Gritton, a retired Indian missionary.
 D.C.L. Hon. R. J. Pinsent, Judge of the Supreme Court of Newfoundland.
 M.A. Rev. J. J. Coleman, Curate of Dulverton, Somerset.
 M.A. Rev. E. Woods, Curate of Bures, Suffolk.
 M.A. G. J. Powell, of Rugby.
 D.D. Ven. H. J. Gray, M.A., Christ's College, Cambridge, formerly Archdeacon of Hong Kong.
 B.D. Rev. R. H. Maddox, Rector of Kirkheaton, Yorks, lately missionary in Travancore.
 B.D. Rev. E. Sell, Fellow of Madras University, master of the Harris School in Madras.
 D.D. Ven. E. F. L. Blunt, Archdeacon of the East Riding of Yorkshire, and Vicar of Scarborough.
 D.D. Rev. J. Bradlesley, Rural Dean, and Vicar of Bradford, Yorkshire.
 D.D. Rev. H. A. Stern, lately a missionary in Abyssinia, &c.

D.D. Rev. E. Bullinger, St. Stephen's, Waltham-stow.

The above may interest some of your readers.
 M.A. Oxon.

KENTISH SAYINGS AND FOLK-LORE.—Spoken of a lazy fellow:—

1. "He's got St. Lawrence on the shoulder."
2. "He's got the fever of lurk,
Two hearts to eat, and ne'er a one to work."

Said, I believe, in relation to things which necessarily follow one another.

3. "When you bend the elbow, the mouth opens." These are from the neighbourhood of Molash. I did not know that St. Lawrence was either the patron saint or the burden of the lazy. The title of one of Miss Edgeworth's tales, *Lazy Lawrence*, as that of one of her others, *Simple Susan*, I had thought was chosen for the sake of alliteration. Our servant girl, my informant, also says that the bellows or the brushes on the table are signs of a "row."
 BR. NICHOLSON.

"**MANURIAL.**"—I met with the above word in the *Field* newspaper quite lately. It is new to me, and is in my opinion a badly formed word which is not wanted in our language. The passage in which it occurs runs thus: "Experience demonstrates that half the *manurial* value of guano is exhausted in the first crop" (March 4, 1882, p. 304). Surely "fertilizing" might have been used in the above sentence without leaving any room for cavil.
 K. P. D. E.

"**SCOCKERED**": "**SCRINCHLING.**"—The following passage, from the *Contemporary Review* for August, 1880, p. 180, is worth reproducing in "N. & Q.":—

"In the dialect of Suffolk a 'scockered' branch means one that is diseased, and a 'scinchling' is the small, hard, sour, undeveloped fruit such a branch produces."

ANON.

THE ATMOSPHERIC RAILWAY.—Coleridge is supposed, in his *Ancient Mariner*, to have predicted the atmospheric railway:—

"For why drives on that ship so fast,
Without or wave or wind?
The air is cut away before,
And closes from behind."

WILLIAM PLATT.

"**FORTNIGHT.**"—What crime has this good old English word committed that society is endeavouring to ostracise it? Wherever I go I find people requiring two weeks for everything which used to take a fortnight. Are we to proceed further, and say "next four weeks" or "last fifty-two weeks"? If we must keep altering our mother-tongue, may we not do it in a poetical instead of in an ugly and prosaic direction? Surely "fortnight" is a more elegant term than "two weeks."

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.

"FLARB."—I do not know whether "flarb" is a real word or a misprint, and shall be glad of any information on the subject. It is used by Clement Walker in reference to Charles I. in the dedication of his *Anarchia Anglicana*, 1648. He compares royal ambition to a sail: "Most Princes desire unlimited power, which is a saile too great for any vessel of mortality to bear; though it be never so well ballasted with justice, wisdom, moderation, and piety, yet one flarb or other wil indanger the over-setting it." In subsequent editions the word "flarb" is reprinted, but I have failed to find it in the ordinary dictionaries. If a recognized word, what is its meaning? EDWARD SOLLY.

"P. FRANCISCI SPINULÆ MEDIOLANENSIS OPERA."—Can any reader of "N. & Q." oblige me with information concerning a work entitled:—

"P. Francisci | Spinulæ | Mediolanensis | Opera. | Poematon libri iiii. | Carminum libri iiii. | Epodon liber i. | Carminum Secularium liber i. | Elegorum libri x. | Hendecasyllaborum liber i. | Epigrammaton libri ii. | Venetiis. Ex officina stella Iordani Zileti. | MDLXIII."?

Each separate portion of this work has a fresh title-page. I can find mention of neither book nor author in any dictionary, biographical or bibliographical, I possess. Barbier, Brunet, the *Nouvelle Biographie Générale*, Bayle, and Stephens all ignore both. JOSEPH KNIGHT.

HERALDS CROWNED WITH VERVAIN.—It is stated in "N. & Q." (1st S. xi. 461) that heralds crowned their heads with vervain when declaring war. What is the authority for this assertion, and in what country was the custom prevalent? It would be a picturesque sight to see a modern "Somerset" or "Surrey Extraordinary" so be-decked and mounted on a hired hackney, declaring war at Temple Bar (or, more correctly speaking, at the foot of the guardian griffin which now occupies its site) between England and the Transvaal, *more antiquo*. G. W. M.

BARONETCY OF DE RAEDT.—In Burke's *Extinct and Dormant Baronetage* it is said that "Sir Gualter de Raedt, of the Hague, was created a baronet in 1680, but of him no information can be obtained." The will of Sir Dirck de Raet, baronet and burgomaster of Leyden, which was dated at the Hague Oct. 15, 1754, and proved in respect of English property in the P.C.C. by the widow, "Lady Anna Hulshout," Nov. 26, 1759, shows that the baronetcy was in existence nearly a century later, but furnishes no further information. Perchance "N. & Q." numbers among its corre-

spondents a student of Dutch pedigrees who could supply the link between the two baronets, and say whether or not the title expired with the latter. It would be interesting, too, to learn the later history of other baronetcies conferred on Dutchmen of whom and whose descendants Burke has been "unable to obtain particulars"; as, for instance, Boulen, Valckenburgh, Van der Brande, and Van Tromp. H. W. New Univ. Club.

DE QUINCEY AND DICKENS.—In De Quincey's prose-poem *The Three Ladies of Sorrow* occurs the following passage concerning the first of the three, viz, *Mater Lachrymarum*, our Lady of Tears:

"She, to my knowledge, sat all last summer by the bedside of the blind beggar, him that so often and so gladly I talked with, whose pious daughter, eight years old, with the sunny countenance, resisted the temptations of play and village mirth to travel all day long on dusty roads with her afflicted father. For this did God send her a great reward. In the spring time of the year, and whilst her own spring was budding, he recalled her to himself. But her blind father mourns for ever over her; still he dreams at midnight that the little guiding hand is locked within his own; and still he awakens to a darkness that is now within a second and a deeper darkness."

Let us imagine the man to be old and not to be blind, and the child to be a few years older, and we have here a perfect picture of Little Nell and her grandfather. Where and when did *The Three Ladies of Sorrow* first appear? Might not its perusal have suggested to Dickens the story which has inexpressibly affected almost every reader save, perhaps, Mr. Swinburne? C. M. I. Athenæum Club.

"TWAS FREIRS OF BERWICK," ABERDEEN, 1622.—Dr. Joseph Robertson, in *The Book of Bonaccord*, p. 55, speaking of Edward Raban setting up his press in Aberdeen, says:—"In that year [1622] he printed.....the tale of *The Twas Freirs of Berwick*." Have any of your readers ever seen this edition of *The Freirs of Berwick*? if so, where can it be seen or heard of? What was Joseph Robertson's authority for making this statement? I have not seen any earlier mention of such a work being issued from Raban's press, but it is amusing to note how every subsequent notice of Edward Raban, "master printer, the first in Aberdene," copies Robertson in attributing this book to him. Will it turn out to be a myth or a "lost book"? J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

THE BANNATYNE MS.—In a poem in the Bannatyne manuscript entitled "Ane New Yeir Gift to the Quene Mary," 1562, there is a line the meaning of which has baffled me, and I should feel obliged if any reader of "N. & Q." would help me to its solution. I quote the verse entire,

and the line I wish explained is given in italics (Hunterian Club edition, p. 258):—

"For sum ar sene at sermonis seme sa halye,
Singand Sanct Daudis psalter on thair bukis,
And ar bot biblistis fairraing full thair bellie,
Bakbytand nychtbouris, noyand thame in nwikis,
Buging and raifand vp kirk rentis lyke ruikis;
As werrie waspis aganis Goddis word makis weir;
Sic Christianis to kis with Chauceris kuikis
God gif the grace aganis this gude new yeir."

Hailes, Sibbald, and Laing have each printed the line in question thus:—

"Sic Christianis to kiss with chanteris kuikis,"

the first named placing it under the category of passages not understood. The true reading of the line is as given in the Hunterian Club edition, whatever it may mean. A. S.

ST. AUGUSTINE AND DESCARTES.—In the life of St. Augustine, in *Christian Biography*, vol. i. p. 219, it is stated:—"We know that he (St. Augustine) had the honour of forestalling Descartes in the expression of the famous formula '[ego] cogito, ergo sum.'" Where is the passage to which the writer refers? ED. MARSHALL.

ANCIENT DEMESNE.—Will any of your more learned correspondents do me the favour to tell me whether, while it continued so, it was customary for each of our monarchs on ascending the throne to confirm any grants out of the Ancient Demesne made by any of his ancestors to any charity school or other charitable purpose? H. W. COOKES.

Astley Rectory.

"FENKELS."—In one of Isaac Basire's letters to his wife, written when he was in exile at Rouen in 1647, he says:—"All I can do for you at present is heartily to pray for your good speed both about y^r fifth, and about fenkels." The *fifth* means the allowance made to the wives of sequestered ministers. I cannot at present make out what *fenkels* means. The editor, W. N. Darnell, says that it probably signified some arrear from crops at Finchale. This does not seem satisfactory. See *Basire Corresp.*, p. 57.

ANON.

TALON.—Johnson defines this word as "the claw of a bird of prey," and derives it from the French *talon*. Now the present meaning of the latter word is heel, and I cannot find from Littré that it ever had any other. I am inclined to think, however, that it may at one time have had the meaning of claw, as I lately heard a Norman peasant make use of the expression, "Il a encore les jaunes talons," in the same sense as a Frenchman of the present day would say, "C'est un béjaune" or "C'est un blancbec," sayings alluding to young, inexperienced birds whose bills have not yet arrived at the adult colour. Can any of your

correspondents versed in the Romance dialects tell me whether *talon*, or a similar word, is to be found in the sense of *griffe*? E. McC.—
Guernsey.

THE NAME "HANKIN."—Will any of your readers who possess poll books for London of the period 1700-1800 favour me with the transcript of notices contained therein of the name Hankin? C. W. HANKIN, B.A. Oxon.
49, Frederick Road, Edgbaston.

"CHIMERE."—What are the origin and derivation of the word *chimere*, the black or red garment worn by bishops? I cannot find it anterior to Archbishop Parker's time, and yet it sounds very unlike a word of that date. It is not in Ducange, nor, so far as I can find, is it in any liturgical work of the previous centuries. A. H. PEARSON.

A CRUSADER BEFORE THE CRUSADES.—

"In Spain, as the battle-ground of Christian and Saracen, Roger de Toesny sought at once to wage warfare against the misbeliever, and to carve out a dominion for himself. Roger was of the noblest blood of Normandy, boasting a descent from Malahule, uncle of Rolf."*—Vol. i. pp. 514-15.

The substance of the above is taken from Freeman's *Norman Conquest*. This Roger was the ancestor of one of William the Conqueror's companions in his invasion of England. From him sprang the Toesnys of Hertfordshire, the Gresleys of Derbyshire, the Fitz-Niggells of Cheshire, and the Grellys, Greddles, or Gradwells of Lancashire. I am anxious to know if the Malahule here spoken of as Rolf's uncle was brother of Rognewald, Rolf's father. Any information on this point would greatly oblige. ROBERT GRADWELL.

Claughton Rectory, Garstang.

CAPT. WILLIAM CUNNINGHAM.—Can any contributor to "N. & Q." give me any information as to the parentage and history of Capt. William Cunningham (or Conyngham), who is said to have married into the Colquhoun-Grant family, and whose son Thomas was born in Ireland in 1760? He migrated to America, where he seems to have been a person of some substance and position. During the War of Independence he (together with his son Thomas) served in the British army, acting as provost marshal of the forces. He is said to have been of the family of the Earls of Glencairn, but evidence concerning him is much needed. T. S. CUNNINGHAM.

"BE" AS A PREFIX.—What is the meaning of this prefix, which occurs in such words as *be-smear'd*, *be-deck'd*, &c.? Bailey, in his *Dictionary*, simply says that it is "a preposition common

* Will. Gem. vii. 3. See for his exploits in Spain Ademar, iii. 55, in Pertz, iv. 140."

to the Teutonic, German, Saxon, English, &c., dialects." E. WALFORD, M.A.
Hamptead, N.W.

"CAMER": "OUTWARD."—Has any correspondent of "N. & Q." made a note of the word "camer," a word in frequent use in Cheshire and Shropshire as an equivalent for "nearer"? I have often heard it used in these two counties. There is a peculiar use of the word "outward" in Westmoreland and Cumberland. When a native of these counties is speaking of a man of loose character, he will say, "Aye, aye, he's a very *outward* man." Is this expression common to other parts of the country? JOHN HAMERTON CRUMP.

SIR JAMES DYER, CHIEF JUSTICE TEMP. ELIZABETH.—Can you refer me to any legal work in which allusion is made to Dyer's charge to the grand jury in the ninth year of Elizabeth, mentioned in the appendix to the second volume of the new edition of Sir Thomas Elyot's *Governour*? C.

ÉPERGNE.—In the Webster-Mahn *Eng. Dict.* the word is thus treated, "[Fr. *épargne*, economy, saving]....An ornamental stand for a large dish in the centre of a table." Whence do we get this spelling of the French word and this silversmith's use of it? In French *épargne* means simply "sparing," while our ornamental "épergne" is called a *surtout (de table)*. The word does not occur in Skeat's *Etym. Dict.* A. L. MAYHEW.

TUNWORTH OR TURNWORTH MANOR, BASINGSTOKE.—In 1630 this manor, with the patronage of the living of Tunworth, was in the hands of one John Hall, whose father Richard was the first "guardian" of the Guild of the Holy Ghost, as established by the patent of Philip and Mary in 1556, and who appears to have accumulated a considerable fortune by the wholesale misappropriation of the funds and lands of that charity. Can any one inform me how or when this property passed into the hands of the Jervoise family? I have heard a legend that two brothers Hall sold the estate to an ancestor of the present owner and insisted on receiving the purchase money in gold pieces. I shall be glad to receive any information on this subject. H. F. O. H.

PRONUNCIATION OF FORBES.—Is it optional whether this name be pronounced in one syllable or in two? Three of my schoolfellows were so called, and we always spoke of them as Forb-es. It was very amusing to us, and at first irritating to them, when a new master addressed them as "Forb's." In *Punch's Almanack* for 1882 a gamekeeper is represented as standing on his dignity, and making himself very funny by insisting that the cook shall call him "Maister Forr-biss." Now, whatever may be said of the

worthy man's ambition, it is interesting to note that his pronunciation aims at that approved by Sir Walter Scott when he wrote (*Marmion*, canto iv., Introd.):—

"Scarce had lamented Forbes paid
The tribute to his Minstrel's shade."

This was said of Sir William Forbes of Pitsligo.
THOMAS BAYNE.

Helensburgh, N.B.

"ODE TO THE ANCIENT BRITONS." By a Descendant of the Mawrs (Bentley's *Miscellany*, 1851).—Is it known who was the author of this ode? INQUIRER.

Replies.

AN OLD HOUSE IN LEADENHALL STREET.

(6th S. v. 167.)

MR. JONAS, of Swansen, asks, "Does any one remember the dirty old warehouse?" I think that the information I shall here afford will be the nearest answer which that gentleman is likely to get in reply to his question. When a stripling I was in the employ, for a few months, of a Birmingham gilt jeweller, whose town agency was at 69, Snow Hill, City. My province was chiefly to go round with the agent every morning to the Birmingham warehouses, of which the "old house in Leadenhall Street," was one; our business being to supply the "Fancy Department."* On the first morning of my engagement, and as we were approaching "the old house," the agent remarked to me, "I suppose you have heard of Dirty Dick?"† I replied in the affirmative. "Well, then," said he, "we are now going to his house; but the name of the present proprietor is Gosling, Dirty Dick having died some little time back." It was true that I had heard of this character, and a little more; for I had previously seen in some of the public prints a string of verses on him, in one of which the reader's attention was directed to the dirty shop window, where

— "stormy winds, and sleet, and rain
Gain three admissions at each broken pane;
Save where the dingy tenant keeps them out
By knife-board, tea-board, tray, or dirty clout."

When I, together with my chief, the agent, used to visit "the old house," the alteration in the place had not amounted to a transformation, the change being simply the difference between cleanliness and dirt, the identity of the house being then indisputable. For the magazine referred to by Mr. JONAS bore the date of 1801, and alluded to Bentley as being then in active

* The name given to the depository of gilt trinkets, viz., medals, clasps, brooches, steel beads, &c. This department was invariably in the rear of the busy and bustling part of the shop.

† His name was Richard. His father was Nathaniel.

attendance in his business, and seeing that my visits with the Birmingham agent were nearly as far back as fifty-five years ago, the retrospective interval that obtained between the "dirty warehouse" and the tidy one could not have been very long. Moreover, the then proprietor had proclaimed, in large letters over his door, the name of "R. Bentley" as that of his immediate predecessor. I remember the circumstance as though it were but last week. The shop was situated on the right of the street, as you would proceed from the Mansion House, and not far from Billiter Street; and its entrance was at the east side of its once-disfigured window. It had the repute of keeping the best of goods, and of being frequented by persons of no mean degree from all parts.

H. SCULTHORP.

James Street, Buckingham Gate.

The engraving in question forms the frontispiece to the *European Magazine* for 1801, vol. xxxix., and the ode to the inhabitant of the house is to be found in the same volume at p. 45. Nathaniel Bentley, more commonly called "Dirty Dick," the eccentric occupier of the house, ceased to inhabit it in 1804; his lease expired in 1802, and Mr. Gosling, who had bought his business and goodwill, turned him out in 1804. For thirty years no woman had been permitted to come inside the house, and it was indescribably dirty. When he left Leadenhall Street he took premises in Jewry Street, Aldgate, for three years, and then removed into Leonard Street, Shoreditch. Here he became acquainted with a woman of bad character, who stole most of his money, and he then became a kind of strolling beggar. In 1809 he fell ill at Haddington, died, and was buried there. In the *Book of Wonderful Characters*, Lond., 1869, pp. 149-60, is his portrait, with a pretty copious account of him. It is said he had a disappointment in early life; the bride elect died suddenly, the room in which supper was prepared was closed, and no one entered it for years. Nathaniel Bentley had a sister who married Mr. Luidegreen, a merchant of Mincing Lane, and who after Bentley's death resided at Chelsea. Pontypool was for a long time the rival of Birmingham in certain branches of the hardware trade, and especially in articles of iron or tinned plate lacquered.

EDWARD SOLLY.

The first of *Fifty Wonderful Portraits*, a book published by J. Robins in 1824, is that of Nathaniel Bentley, "the well-known Dirty Dick." In the letter-press we read that in early life he was "a man of elegant manners and polished education. He had visited most of the countries of Europe, dressed in the first style of fashion, and was accounted a man of pleasure; but after succeeding his father as proprietor of a hardware house in Leadenhall Street his habits so changed that his slovenly dress acquired for him the appellation of *Dirty Dick*. For forty years he lived

alone, during which neither brush nor broom was used in his house, nor did he ever wash his face or hands. In 1804 he was obliged to leave these premises, and after living in two or three other houses, he quitted business and died at Haddington in 1809, leaving behind him a very small sum."

Pontypool was celebrated for its japanned ware.

G. F. BLANDFORD.

Those who are interested in that eccentric individual Nathaniel Bentley should consult Kirby's *Museum*, Wilson's *Wonderful Characters, Wonders of Human Nature*, Granger's *Wonderful Museum*, and Willis's *Current Notes* for 1853. Views of both the external and internal arrangements of the house are given in these works.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Remarks by the Editor of "N. & Q." upon the "great unwashed" of No. 46, Leadenhall Street, appeared in "N. & Q.," 3rd S. v. 482.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

A PROTESTANT INDULGENCE OF THE SEVENTEENTH CENTURY (6th S. iv. 464, 514; v. 10, 153).—In answer to E., I would add the following notes. I find no earlier statute than that of 2 & 3 Edw. VI. c. 19. It is the first of those referred to by Lord Coke, 3 *Inst.* 200, where he says that "before these late Acts the eating of flesh on Fridays was punishable in the Ecclesiastical Court." This statute has a preamble to the effect that "all meats be of their nature of one equal purity," but that divers, "turning their knowledge therein to satisfy their sensuality,.....have of late time more than in times past broken and contemned such abstinence, which hath been used in this realm upon the Fridays and Saturdays, the embring days, and other days commonly called vigils, and in the time commonly called Lent, and other accustomed times"; and then, "considering that due and godly abstinence is a mean to virtue,.....and.....specially that fishers.....may thereby the rather be set on work, and that by eating of fish much flesh shall be saved and increased," the king, with the assent, &c., doth enact, &c.

SECT. 1. All statutes, laws, constitutions, and usages, concerning any manner of fasting or abstinence from meats, to be void from 1st May next.

SECT. 2. "No person shall willingly and wittingly eat any manner of flesh upon any Friday and Saturday, or the embring days, or in Lent, nor at any other day commonly reputed as a fish-day, wherein it hath been commonly used to eat fish and not flesh," on pain, for the first offence, of 10s. and ten days' imprisonment without flesh meat, and for the second and each following offence 20s. and twenty days' like imprisonment.

SECT. 5. The statute not to extend to any

person that hath obtained licence of the king, or to aged or sick (with other exceptions), or to such as have obtained licence in due form of the Archbishop of Canterbury.

The statute of 5 & 6 Edw. VI. c. 3 declares (sect. 1) the feast days to be kept as holidays.

Sect. 2. Every even or day next before any of these feast days shall be fasted and commanded to be observed, and none other even or day shall be commanded to be fasted.

Sect. 3. Offenders to be punished by the censures of the Church.

Sect. 4. This Act not to abrogate the abstinence from flesh in Lent, or on Fridays and Saturdays, or any other day which is appointed by the Act of 2 & 3 Edw. VI., saving only of those evens or days whereof the holiday next following is abrogated by this statute.

Then comes the statute of 5 Eliz. c. 5, already summarized at p. 10, *ante*.

Sect. 14 ("For increase of provision of fish by the more usual and common eating thereof") provides that every Wednesday, except in Christmas and Easter weeks, shall also be a fish-day.

But this enactment was repealed by the statute of 27 Eliz. c. 11. That Act provides as follows:—So much of the statute of 5 Eliz. c. 5 as concerneth the eating of fish and restraineth the eating of flesh upon the Wednesday is repealed.

Sect. 4. To the intent that the Fridays, Saturdays, and days appointed by former laws to be fish-days, may the better be observed, for the utterance and expense of fish and the sparing of flesh, no inholder, taverner, alehouse-keeper, common victualler, common cook, or common table-keeper shall utter or put to sale on the said days (not being Christmas Day), or upon any day in the time of Lent, any kind of victuals, except it be to such persons resorting to his house as shall have lawful licence to eat the same (according to tenor of 5 Eliz. c. 5), on pain of 5*l.* and ten days' imprisonment.

The statute of 35 Eliz. c. 7 reduced the penalty fixed by 5 Eliz. c. 5, s. 15.

The enactments as thus altered remained on the Statute Book. They were continued by various statutes, down to that of 16 Charles I. c. 4, by which they were declared to be "revived and continued until some other Act of Parliament be made touching the continuance or discontinuance thereof"; and no such other Act was passed until, in 1863, they were repealed by the Statute Law Revision Act of that year.

I have not found any statute affecting the trade of butchers. The provision of the statute of 27 Eliz. c. 11 as to victuallers, &c., will have been noticed. I should feel obliged if E. would favour me with the loan of any of the applications for butchers' licences to which he refers.

E. asks as to the meaning of section 19 of the

statute of 5 Eliz. c. 5. I apprehend the answer is this. The licence is only required for fish-days, *i. e.*, the days on which the eating of flesh is prohibited. Then the effect of the section is that whilst, *without* a licence, no flesh whatever is to be eaten on fish-days, yet even *with* a licence the flesh to be eaten on *fish-days* must not, at any time of the year, be beef, and must not between Michaelmas and May Day be veal.

R. R. DEES.

Wallsend.

BELFRY (6th S. v. 104, 158, 189).—The interpretation which PROF. SKEAT now puts upon his words is all but identical with the solution of the question which I myself proposed as the most probable, but I must confess that I cannot see how this meaning is to be screwed out of his words. I gave what I considered to be the only possible interpretation of them; MR. JERRAM gives another, which differs, however, but little from mine; and PROF. SKEAT himself gives a third. It is sufficiently clear, then, that the whole sentence is very obscure, and PROF. SKEAT will do well to rewrite it for the second edition of his *Dictionary*.

There is one point which I did not call attention to in my note, and that is, that PROF. SKEAT evidently was of opinion when he wrote his article that the word lost the meaning of watch-tower, and became restricted to that of bell-tower, *in consequence* of the change of *r* into *l*. But this is not so, for the same change of meaning took place in the case of the corresponding French word, and no one can say that it was there due to the change of *r* into *l*. PROF. SKEAT maintains also that he never imagined that the change of *r* into *l* in this word originated in England, and his apologist, MR. JERRAM, supports him in his contention. But what then, pray, does "corrupted from M.E. *berfray*.....*berfrey*" mean? Was the corruption from one English word, *berfray* (or *berfrey*), to another English word, *belfry*, made in France or elsewhere on the Continent? I quite agree with PROF. SKEAT that further investigation, especially in the direction of E. English, is desirable, but it is surely his place to make it, not mine. I am curious to know, for example, what authority PROF. SKEAT has for what he gives as the original meaning of the word, *viz.*, watch-tower. In Ziemann's *M.H.D. Wörterbuch* I find *bercwrit* (the form given also by PROF. SKEAT) explained as a "befestigter turm (der zuweilen mit einer glocke versehen ist)." Now a

* In Müller and Zarncke's large *M.H.D. Wörterbuch*, on the other hand, I find two meanings given to the word, *viz.*, 1. A movable wooden tower on wheels, used for sieges; 2. A tower, generally of stone, used for defence, and standing either alone or in a *Bury* (*i. e.*, a stronghold or castle). Small *Burgen*, they add, frequently consisted of nothing more than a *bercwrit* and a courtyard walled round. But not a word of either a watch-

fortified tower may be a watch-tower (the Germ. for which is *Wartthurm*), but it is not necessarily one; and the *beffroi* at Amiens, which was evidently a very strong tower, probably was not a watch-tower, as it is *in* the town, at some distance from the old ramparts. At the same time, the Germ. *Warte*, which means watch-tower (= *Wartthurm*), is also said in Germ. dictionaries to be still used of a tower with an alarm bell in it, which is precisely the meaning of the M.F. *beffroi*. And it is clear, moreover, from my quotation from Ziemann, that these towers from the very first sometimes had a bell in them. And in English *belfry* meant bell-tower as early as 1440, for I find "*belfray, campanarium*," in the *Prompt. Parv.*

F. CHANCE.

P.S.—SIR J. A. PICTON'S long note (p. 189) had not appeared when I wrote the above. I have a few remarks to make upon his note, and will speedily communicate them.

De Roquefort gives the derivation of *beffroi* thus:

"Beffroi, cloche qui sert à sonner l'alarme; par extension, clocher, charpente qui soutient une cloche; tour de bois. Nicot et Pasquier avoient reconnu cette onomatopée. Voyez *Gloss. de la Lang. Rom.*, tom. i. p. 143, col. i."

This sends us back to a bell for the origin of the word. Something more will, no doubt, be found in De Roquefort's *Glossaire de la Langue Romane*. There is also a matter connected with what I will call the bell derivation that deserves consideration. The first alarm bell was probably a bell attached to three posts, at the top of which was the cresset, in which the beacon fire was lighted. Now the word *belière* meant not only a bell which was fastened to the throat of a ram (*belier*), but the ring by which it was attached to the collar; also the ring by which the clapper of a bell was connected with the bell; and generally a ring from which anything was suspended. It might, perhaps, be shown that the word *belière* was used for some other bell than that carried by a ram—for a bell hung on a ring to distinguish it from one that was fixed and struck with a hammer; or the ring under the beacon may have been called "*la belière*," and the bell itself "*la belière d'effroi*," the bell of fear or danger, of which *belfroi* and *beffroi* would simply be abbreviations. If, as is probable, *belfroi* was pronounced "*bel-fraie*," we get very near to *belfry*.

A friend has pointed out to me that it would be necessary to prove that the French ever used the expression "*belière d'effroi*," and that they would say "*cloche d'alarme*." To this, at present, I can only reply that they may have used the first; that the word *belière* being employed for the ram's

tower or a bell-tower. The tower seems originally to have been made of wood, and this agrees so far with the use mentioned in MR. PEACOCK'S note.

bell is probably older than *cloche*; and that as to *alarme*, if the French took it from the Italian *all'arme*, it cannot be very old. I may add that the French word *tocsin* implies something that was struck, and that it seems natural that there should have been an expression to distinguish the alarm bell from the ram's bell, both of which must have been frequently heard in the country long before *cloches* were known.

RALPH N. JAMES.

Ashford, Kent.

It is worth while to notice that in the collegiate church of Beverley there were seven "parsons" or canons, who were formerly called by the "low and ridiculous" name *berefellaris* (sometimes written *bellefariis*). I cannot find what special office they had which led to their being so named, but it is not impossible that it might have been connected with the "frith," or sanctuary right, by which their church was distinguished. The name occurs in Poulson's *Beverley*, pp. 531, 567-9, 575; in most law dictionaries, *a.g.*, Cowel and Wharton; and formed the subject of inquiry in "*N. & Q.*" 1st S. vii., viii. On *belfry* see Hunter's *Encyclop. Dict.*, quoted in *Saturday Review*, Dec. 31, 1881, p. 828.

W. C. B.

"WAS CRUCIFIED, DEAD, AND BURIED" (6th S. v. 9).—The words "was dead" occur twice in the New Testament (St. John xix. 33, Rev. i. 18), and the creed expresses an essential fact. Surely it was ordered that the proof of His actual death should be so strikingly shown, as in the former text, and recorded by an eye-witness, St. John. DR. BREWER is right as to the real meaning of "was dead," but not so in saying that the word *dead* is used as a verb, "was deaded." Perhaps it was felt by the English translators that "died" would have been weak after "crucified," and there is force in the abrupt insertion of "dead" between the verbs preceding and following. A use *super grammaticam* is not an unknown fact, but, of course, the full meaning here is "*I believe in Jesus Christ who..... was crucified (and was, on the cross), dead,*" and this is neither equivocal nor ungrammatical. The Greek was *θανόντα*; the Latin *mortuus*; the French is *mourut*; the German *gestorben* (the Lutheran words in Rev. i. 18, *gestorben war*), so that "was dead" is not without justification in other tongues, and it has the advantage of being Scripture. The "early forms of the Creed" had not the word "dead," nor had "the Oriental form," but DR. BREWER does not specify what forms he refers to. As to the Oriental, that had *παθόντα* (Nicene creed) in which the death was included, as in Heb. ii. 9; but *παθόντα* is as much (or as little) "an innovation" as *θανόντα* or *mortuus*, for neither word was in the earliest written form of the creed.

W. F. H.

The word *dead* here used is evidently not an

adjective, but a past participle. This, I think, is made plain by a reference to earlier English forms of the Apostles' Creed. *The Prymer*, c. A.D. 1400 (Maskell's *Mon. Rit.*, vol. ii. p. 177), has: "Suffride passiuon undir pounce pilat: crucified, *deed*, and bierid." This would seem to be a verbatim translation of the Latin: "Passus est sub Pontio Pilato, crucifixus, mortuus, et sepultus." In *The Lay-Folks Mass Book* (E.E.T.S.) the B text has:—

"vnder pounce pilat pnyed he was,
vs forto saue,
done on croc & *deed* he was,
layde in his graue";

whilst the E text has:—

"Down on pe + *and ded* he was
and leyd in his graue."

This participial use of the word is not uncommon in Chaucer. Cf.:—

"When Odenake was *deed*, she myghtily
The regnes heeld."

Group B, *The Monkes Tale*, ll. 3517-8.

"That to his body, when that he were *deed*,
Were no despyt ydoon, for his defame."

Ibid., ll. 3737-8.

"And whan the woful fader *deed* it sey,
For wo his armes two he gan to byte."

Ibid., ll. 3633-4.

F. C. BIRKBECK TERRY.

Cardiff.

The Church of England has always been consistent in her use of this expression. Mr. Procter (*Book of Common Prayer*, p. 233) gives an A.-S. version, "*hé was dead and bebyrged*." "*Was dead*" seems to have a peculiar significance, as expressing an incomplete action—the death of one, whose death was soon to be a thing of the past, over whom death had no lasting power. The A.V. uses the same expression, with this meaning: "He that was dead sat up and began to speak" (St. Luke vii. 15); "This my son was dead and is alive again" (St. Luke xv. 24); "I am he that liveth and was dead" (Rev. i. 18). Of course "*was dead*" occurs also in the sense of "*died*," *mortuus est*, as "David perceived that the child was dead" (2 Sam. xii. 19).

E. H. MARSHALL.

Hastings.

I do not see the difficulty which your correspondent finds in the construction. It seems to be "*was crucified, was dead, and was buried*," but more tersely and effectively expressed. In the Latin it is "*Crucifixus, mortuus, et sepultus*"; in the Greek, "*σταυρωθέντα, θανάτῳ, καὶ ταφέντα*."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

PAROCHIAL REGISTERS (6th S. v. 141, 211, 233, 248).—MR. J. E. K. CURTIS, in his communication (*ante* p. 141), speaks of the value of our English parish registers to those of English descent who live in America, "especially those founding

families in a new country." I had an instance of this about three years ago. I live in a small country parish of 194 inhabitants, and our parish register dates from 1630. A young American gentleman came to my friend the rector, and said that it had only come to his knowledge two days previous that it was from this village that his father's grandfather emigrated to America about the year 1750, and there laid the foundation for the present wealth of his descendants. The gentleman, with a party of fourteen, had been fifteen months away from New York, visiting the chief places of the Continent, the Holy Land, Egypt, &c., and ending up with the principal sights in England and Scotland; and they were to embark from Liverpool on the following morning. He had travelled specially to this little village. Would the rector be good enough to refer to the parish registers, and see if his ancestors were therein mentioned? The rector did so—the ancestors were there found in regular descent, from the very beginning of the register—and the gentleman, in less than two hours' time, was set up with a pedigree dating back two and a half centuries, which he said he should have drawn up in heraldic fashion, and which doubtless now adorns some room in his American home. It was evident that the ancestors were of the humblest class; as, in another book, mention of "*Goody*"—was frequently made, as being the recipient of a tenpenny charity. But the surname happens to correspond with one in the English baronetage; and while the rector was transcribing the numerous registers, the American gentleman was busy copying from Debrett the coat of arms of the baronet in question—bloody hand and all! I regret to add that the rector never received a sixpence for his trouble, though he might have charged a heavy sum in fees; but he was restoring his church, and he left it to the American gentleman to give some donation for that purpose, either in money or in the form of a stained-glass window or other memorial to his ancestors. But the rural rector, like *rusticus*, is yet expectant, and has remained in that state for the past three years. I fear that it will make him rather hard-hearted in responding for the future to those who come to him empty handed for genealogical purposes.

CUTHBERT BEEDE.

Where, it may well be asked, could the money be found for so gigantic a work as that of printing the whole of the parochial registers in England, even supposing so herculean a task could be undertaken as preparing them for the press? Again, would the result in many instances in any degree correspond with the pains that would have to be bestowed? In most country villages there is not an entry to be found of the slightest general interest or importance; in many others but a few

grains of wheat, so to speak, hidden amongst bushels of chaff. In neither of these cases would the return in the least degree be worth the outlay. Yet there are, of course, many interesting exceptional instances, of which the following might justly be regarded as one.

The interest, as I take it, chiefly centres upon entries of burial, and it has frequently been a subject of wonder to me that no antiquary or member of the University of Oxford has undertaken the task of either printing partly or in their entirety those of the cathedral, and also some of those belonging to the parish churches in the city. There, it must be allowed, would an interesting field be found, for so many of her eminent *alumni* have not only found a home but a grave within her precincts. In the cathedral, for instance, lie the remains of Fell, Bishop of Oxford; of George Berkeley, Bishop of Cloyne, though not an Oxonian by education; of Dean Aldrich; and of Robert Burton. Not only has the cathedral received the remains of many eminent men, but many of the parish churches and, in addition, most of the college chapels have been places of sepulture—in one case the cloister, as at New College. In the chapel of St. John's College, for instance, are buried the founder, Sir Thomas White, and Archbishops Laud and Juxon, both of them former Presidents. At Queen's College, in a vault under the apse of the chapel, are deposited, in a chest inscribed "Reliquiæ Fundatoris," the bones of Robert de Eglesfield, and those of several former provosts, and the wife of one of them, Mrs. Fothergill. A sketch of this sepulchre was once shown me by a former member of the society, who entered it in 1827, when it was last opened. Whilst upon this subject, another query suggests itself, namely, Where are the entries of the burials kept which have taken place in the chapels of the different colleges? Presumably in the burial registers of the parishes in Oxford in which they are situated. The beautiful chapel of Merton College is, as is well known, also the parish church of St. John the Baptist.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Having had considerable experience among registers in the country, I am bound to say that the greatest courtesy and every possible facility have been accorded me by those of the clergy to whom I have applied for permission to inspect and take extracts from their registers. The Register Section of the Harleian Society is doing good work for London; but I should like to see its publications appear a little oftener than once a year. Again, the suggestion of parish magazines is certainly a move in the right direction; but too often they are not so well supported as to render the originators or publisher free from actual loss.

I should be glad to see some scheme inaugurated to print these rapidly decreasing royal roads to pedigree making; it would have my hearty support and co-operation. JUSTIN SIMPSON.

277, Strand.

Surely, if it is worth while to print registers at all, they should be printed honestly. It is well, perhaps, to leave off at 1800, but shearing off such comments as "filii populi" would pare them into worthlessness. Anything which indicates the rank of the party is most important. P. P.

EDMUND BURKE'S MARRIAGES (6th S. v. 205).—In preparing, a few years ago, a new edition of my *Rambles about Bath, &c.*, I endeavoured, for obvious reasons, to ascertain whether, as Burke married a Bath lady, his marriage took place in Bath, and at what church. The result of a careful examination of the parish registers proved conclusively that the marriage did not take place in this city. The marriage, in fact, took place in London, and I have amongst my notes a record of when and at what church, but at this moment I cannot lay my hand upon it. As soon as I find it I will send the fact to you, i.e., in the mean time some other correspondent does not furnish the information required. R. E. PRACH.

Bath.

In the winter of 1756, or early in 1757, Burke went to Bath for his health. Being too ill to live in lodgings, he resided with his compatriot Dr. Nugent, whose daughter's amiable solicitude soon excited a passion in the sensitive heart of Burke. They were married in the spring of 1757. The register cannot be found, either in Bath or Bristol; but as it is generally supposed that Mrs. Burke was of her father's faith, the marriage may, therefore, have taken place in the Roman Catholic chapel at Bath, which, with its contents, was burnt in the riots of 1780. "Burke returned with his bride to London," vide p. 34 of Peter Burke's *Life of Burke*, 1854; p. 176 of Timbs's *Anecdote Biography*, 1860; and p. 49 of Prior's *Life of Burke*, 1872. HENRY G. HOPE.

Freegrove Road, N.

I am the possessor of Mrs. Burke's wedding ring and diamond guard ring, in the inside of which is inscribed the date March 12, 1757. In the family Bible, in Edmund Burke's writing, is the following:—

"Edmund Burke and Jane Nugent married the 12th of March, 1757. Their first Child, Richard Burke, born at Battersea between 7 and 8 o'clock in the morning, February the 9th, 1758. Christopher Burke born at Wimple Street, Cavendish Square, 40 minutes after 6 in the morning the 14th of December, 1758; died an Infant."

I think it very probable that the marriage took place at Bath, as Dr. Christopher Nugent was, I believe, living there at the time. I should be

glad to have this matter cleared up; it always struck me as singular that Mr. Burke omitted the name of the church where the marriage took place.

I. MORETON WOOD.

Newton, Middlewich.

ROBERT ORCHARD (6th S. v. 227).—The singular person here mentioned was probably a member of the family of Orchard of North Cornwall. The family took its rise, I believe, in the parish of Kilkhampton, and the name may be found abundantly in the registers of many parishes in that district, e.g., Poughill, Stratton, Launcels, St. Mary Week, and others. I have a large number of extracts from the registers of those parishes, but I do not see the baptism of a Robert Orchard. A reference to the index to my *History of Trigg* will lead to some information about the family. No pedigree was recorded at the herald's visitation of the county in 1620, but the family held a good position. There were several clergymen of the name, and Paul Orchard was sheriff of the county in the early part of the eighteenth century. In the church of Poughill is a tablet in memory of the Rev. Mr. Charles Orchard, "Rector of Coryton and vicar of this parish," who was buried Jan. 2, 1756, in the sixty-third year of his age; also of John, the son of the said Rev. Mr. Charles Orchard and Patience his wife, who was buried Jan. 17, 1730, aged two years; also of Patience, late wife of the above-mentioned Mr. Charles Orchard, who was buried Jan. 13, 1773, aged seventy years. Surmounting this tablet is a shield of arms: Ar., a chevron erm. between three pears slipped gu., but should probably be ppr. There is another tablet in memory of Mr. Charles Orchard, son of the Rev. Mr. Charles Orchard and Patience his wife, who was buried March 10, 1774, aged forty-one; also of Jane his wife, who was buried June 17, 1771, aged forty-three; and also of Jane their daughter, who was buried Nov. 26, 1773, aged sixteen. There are monuments also in the church of Kilkhampton.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

The omission in Bryan of the name of W. Barnard, the engraver of this portrait, is supplied in Redgrave's *Dictionary of Artists of the English School*, which gives:—

"William Barnard, engraver. Practised in mezzo-tint in London about the beginning of this century. Among his works, 'Summer' and 'Winter,' after Morland, often printed in colours, were much prized. He also engraved a portrait of Nelson. He was for many years Keeper of the British Institution, and died Nov. 11, 1849, aged 75."

EDWARD H. MARSHALL.

THE MEARNS OR KINCARDINESHIRE (6th S. iv. 388, 544).—It is asked, What is the meaning and etymology of the Mearns? I have seen two attempts to explain it, but they do not seem to be satisfactory. One is that it is from Mernia, a chief in

that part of Scotland; another is from Meironas, said to be a Kymric word meaning a district inhabited by herdsmen. I have by coach or rail passed six times through the Mearns, and, so far as I recollect, there is an absence of what may be called hill-scenery. The country is rather level as compared with the district more inland and to the west. I suggest, for the consideration of the reader, that it is from the Gaelic *magh* (pron. *maw*), a plain, and *fearann*, land, country. As a compound, in *fearann*, the *f* is followed by *h*, making the *f* silent. Thus, *magh-feharrann* is pronounced *mawearn*. People living more inland and to the west, where the country is hilly, would be likely to give this name to the comparatively level district. It is like Highlanders referring to the Lowlands. I am afraid of making this note too long, but there are three other remarks to be made. In Renfrewshire there is a parish, seven miles by three, called Mearns: "the surface has a great variety of waving swells" that is to say, there are no hills. The above etymology will apply here. In early times a district in Argyll was called Morran, or Garmorran, or North Morran; the derivation here is *mor* (great), and *eron*, headland. The district has a wedge-like appearance on the map (see Skene's *Highlanders*, ii. 267). It was called North Morran to distinguish it from South Morran or the Mearns (alias Kincardineshire). Of Kincardineshire the earlier name is not Mearns, it is the Mearns. There are some districts in Scotland whose names always have the definite article prefixed; it seems to me that great interest attaches to these. Among them are the Stormont (Perthshire), the Machars, the Rhinns (of Galloway), the Garioch (Aberdeenshire), the Stair, a parish (Ayrshire); anciently it was called the Stair. The parish of Caputh (Perthshire) is in Gaelic called An Ceanpach; as in other instances, the final Gaelic *ch*, for some unaccountable reason, becomes *th* in English. The definite article is used in Gaelic but is dropped in English. The Carse (of Gowrie and of Stirling), the Loch of the Lows (Perthshire), and of the Lows (Selkirkshire). I am very familiar with the Loch of the Lows, near Dunkeld. What is the derivation? *Lus*, a plant (suppose a water-plant, as lilies), will hardly do; the loch is more than a mile long, it is too deep to have its surface covered with water-lilies. For many years I have puzzled over this name and the kin-name in Selkirkshire.

THOMAS STRATTON, M.D.

Devonport, Devon.

DR. CHARNOCK appears to favour the assumption, so freely hazarded, that an early form of Celtic, called Pictish, and closely allied to Welsh, was really vernacular in North Britain during pre-Roman times; but apart from that issue I wish to point out that his explanation of the name Mearns applied, as I understand it, to Kincardineshire opens up a curious parallelism. Among the tribes

allocated by Ptolemy to North Britain we find the *Vaco*, or *Vaccamagi*, settled by him somewhere near Aberdeen. Ptolemy's locations unfortunately are vague; we get a general idea of the real facts, but his stated distances are so very misleading as, in most cases, to spoil identification. To be brief, it appears to me that the *Vaccamagi* and the *Maerones* are identical. We have in the first a compound, the root word for "cow," and the Celtic *magh*, a field—say pasture land. The Welsh *maeron* gives a variety of forms identical with "dairy produce," only to be derived from cows on good pasture land. Mearns or Kincardineshire is quite distinct from the parish of Mearns in Renfrewshire; but it is to be noted that though so widely apart in our geography, in Ptolemy they actually adjoin. To make an assumption, therefore, from facts and inferences, I would say that Ptolemy intended to place his *Vaccamagi* in the fertile valley of Strathmore, and it will be seen that the Mearns or Kincardineshire comes at one extremity thereof.

A. HALL.

This name is not Welsh, as suggested by O'Brien. It is Gaelic, being a corruption of *Magh-ghirghin*, the field of Girgin. This "Girgin" is the "Circin" of the *Pictish Chronicle*, and the scene of a battle recorded in the *Annals of Tighernac*, *sub anno* 752. See Skene's *Four Ancient Books of Wales*, i. 132; also the *Chronicles of the Picts and Scots*, edited by the same scholar, p. 76, and other references given in the index, *s. v.* "Circin."

THOMAS POWELL.

Bootle College.

THE ANCIENT EMPIRE OF SERVIA (6th S. v. 209).—Brief accounts of the brilliant but short-lived empire founded by Stephen Dushan (1333-55) may be read in Finlay's *History of the Byzantine and Greek Empires* (Blackwood, 1854), vol. ii. pp. 544-552; in Count Valerian Krasinski's *Montenegro and the Slavonians of Turkey* (Chapman & Hall, 1853), pp. 94-101; and in Bouillet's *Dictionnaire d'Histoire et de Géographie* (Paris, Hachette). Lists of the kings of Servia from Stephen Boislav, 1039, to Lazarus II. (Brancovitch), and Queen Helen, 1458-9, are given in Bouillet, *op. cit.* The title taken by Stephen Dushan in 1345 was Emperor (Tsar) of Romania, Sclavonia, and Albania, the kingdom of Servia being conferred on his son. The dominions of the Servian emperor were partitioned after his death, but Finlay remarks that "the Greeks have never since been able to recover their former preponderance in the provinces from the Valley of the Strymon to the shores of the Gulf of Arta."

AVERIGUADOR.

MR. BAGOT would do well to consult Mr. E. A. Freeman's lately published work, *The Historical Geography of Europe*, with its accompanying maps. It is superfluous to remark that any information

given by Mr. Freeman is, *ex necessitate*, "trustworthy."

E. H. M.

Hastings.

Consult the introduction to *History of Modern Serbia*, by Madame Mijatovics (Tweedie, 1872), and her *Kossovo* (Isbister, 1881).

HYDE CLARKE.

"WANT WAYS" (6th S. v. 167).—*Went*, a way, is given in Pegge's *Alphabet of Kenticisms* (p. 55, E.D.S.), to which Prof. Skeat appends the following note, which will be of interest to your correspondent:—

"In Somner, *Antiq. Cant.*, ed. 1640, p. 20, we have 'at the meeting of the four *wents*.' See the letters on this word, including two of my own, in 'N. & Q.,' 3rd S. xii. 131, 198, 296, 384. It is sometimes pronounced *vents*, but only by would-be refined speakers; not by the peasantry, who retain the *w*. At Ightham, *Seven Vents* is the name of a spot where seven roads meet. Cooper's *Sussex Glossary* gives both *went* and *vent*, and he instances Flimwell-*vent*. Just as *gate* (from the verb *go*) means a street in Old English, so *went* (from the verb *wend*) means a lane or passage. 'A *went*, lane, *viculus*, *angiportus*'; Levin's *Manipulus Vocabulorum*, ed. Wheatley, p. 66, l. 8."

The word is given in the Rev. W. D. Parish's *Dict. of the Sussex Dialect*. Dr. Charnock has the word in his *Essex Glossary*, and quotes from Chaucer's *Troilus and Cryseyde*, 738:—

"In through a goter, by a pryvé *wente*."

Is this word the same as *wen*, which last year I heard applied in North Yorkshire to the passage between two houses, a usage which was quite new to me?

F. C. BIRKBECK TERRY.

Cardiff.

A MINIATURE OF THE LATE SIR ROBERT PEEL (6th S. v. 109).—I have carefully examined the Northwick catalogue, but cannot find the miniature spoken of by R. H. B.

R. T. S.

I have looked through the catalogue of Lord Northwick's sale, from July 26 to August 29, 1859, and can find no portrait, miniature or otherwise, of Sir Robert Peel. If R. H. B. likes to call, he can see the catalogue. ALGERNON GRAVES, 6, Pall Mall, S. W.

JAMES CLARENCE MANGAN (6th S. v. 168).—There is a good, octavo edition of his poems, published in 1870 by P. M. Haverty, No. 5, Barclay Street, New York, with a biographical introduction by John Mitchel.

W. F.

The catalogue of the London Library supplies the following: "Mangan (J. C.), German Anthology, a series of translations from German popular poets, 2 vols. 12mo., Dublin, 1845." E. H. M.

ROUNDELS (6th S. v. 145).—There is a fine set of roundels of the time of Henry VIII. now being exhibited at the Loan Exhibition at Lewes, which

I visited the other day. The mottoes are, with one exception, all different from those given in "N. & Q.," as above, and I have no doubt if you were to write to the manager of the exhibition he would send you copies of them. They are very quaint and humorous.

ROBERT HOGG.

"A FORTUITOUS CONCOURSE OF ATOMS" (6th S. v. 148).—Cicero has, in reference to this subject, "concursum quodam fortuito" (*De Nat. Deor.*, lib. i. cap. 24). It became a common expression. There occurs: "And also how it comes to pass, if they be only moved by chance and accident, that such regular mutations and generations should be begotten by a fortuitous concourse of atoms" (*J. Smith's Select Discourses*, iii. p. 48, Lon. 1660), which is an earlier instance, as inquired for. A somewhat later instance is in Bentley's *Sermons* (*Serm. ii.*, preached in 1692, p. 47, Camb. 1724), "against Epicureans, that ascribed the origin and frame of the world not to the power of God but the fortuitous concourse of atoms."

ED. MARSHALL.

See *Lucretius passim*. See also *Virgil's Eclogues*, vi. 33:—

"ut his exordia primis
"Omnia, et ipse tener mundi concreverit orbis."

E. WALFORD, M.A.

EDWARD VI. AND HIS SISTERS (6th S. v. 149). The reference to the letter from which MR. COOKES quotes is *Ellis*, First Series, ii. 134. It is in Latin, the original of the quotation (being the first two sentences) running thus:—

"Etsi non scribo ad te frequenter, soror charissima, tamen nollem te putare me esse ingratum et tui oblivisci. Nam diligo te eque bene ac si misissem crebrius ad te literas, et amo te sicut frater debet amare charissimam sororem quas habet omnia ornamenta virtutis et honestatis in se."

From Mary to Edward there is only one letter all through *Ellis's* three series. This is an English one, at p. 176 of the same volume, which remonstrates with him (then king) against his prohibition of

Thomas Longden, Alder—Anne, dau. of man 1651, Mayor 1695, died 1715.

John Lloyd, of—Susanna, dau. of Thomas London, merchant, died 1716.

Robert Longden, b. 1674, d. 1784.

Lucy Lloyd, d. 1730.

Thomas Crawley, of Flaxley Abbey, d. 1740.

Susanna, dau. of Lloyd, d. 1759.

Richard Butt, of Arlingham, d. 1759.

John Longden, second son, living 1789, mentioned in will of Susanna Lloyd, 1726, and Dr. John Lloyd, 1789.

Thos. Longden, third son, living 1726.

Robt. Longden, of Doctors' Commons, mar. Feb. 1745.

Lucy, dau. of Crawley, b. 1716.

Susanna, d. and co-heir of John, brother of the above Susanna Lloyd.

Thos. Crawley (Boevrey), of Flaxley, b. 1709, d. 1769.

Lucy, wife of Mr. Tudor.

Mary, wife of Earl Poulett.

Roger Longden—Elizabeth Chapman.

Rev. Charles Crawley, second son, d. 1849, aged ninety-three.

St. Dunstan's, Regent's Park.

HENRY H. GIBBS.

her household mass, asks leave to continue it, and proceeds:—

"puttyng no doubtte but in tyme to come, whether I live or die, your Majestie shall perceave myne intente is grownded upon a true love towards you, whose royall estate I beseech Almighty God longe to contynewe, which is and shalbe my daylie prayer accordinge to mydute."

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

Farnborough, Banbury.

I cannot illustrate the terms on which Edward VI. stood with his sisters, but in *Cussans's History of Hertfordshire*, under "Ashridge," the reader will find an interesting letter from Queen Mary, showing that she was on the best possible terms with her sister Elizabeth until she found out the latter to be plotting against herself.

E. WALFORD, M.A.

"CHAPTER AND VERSE" (6th S. v. 206).—John Selden cannot be said to have attended the Assembly of Divines for the purpose of exposing the ignorance of its members. He was a member thereof himself (see *Rushworth's Hist. Coll.*, v. 337; *Husband's Orders and Ordinances*, ij. 208). *Bulstrode Whitelock*, who was himself a member of that body, says:—

"Mr. Selden spake admirably, and confuted divers of them [the divines] in their own learning, and sometimes when they had cited a text of Scripture to prove their assertion, he would tell them, 'Perhaps in your little pocket Bibles with gilt leaves [which they would often pull out and read] the translation may be thus, but the Greek or the Hebrew signifies thus and thus,' and so would totally silence them."—*Memorials*, ed. 1782, p. 71.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THOMAS LONGDEN, 1695 (6th S. v. 110).—Is MR. LONGDEN sure that the Mayor of Gloucester married Miss Butt? I have no reason to suppose that he did not; but the following pedigree, which I had in part from my grandfather, the Rev. Charles Crawley, gives him another wife. It will explain the relationship with Butt.

BITTO AND PHAINIS (6th S. v. 110) were female wool-spinners, working for their daily bread, natives of Cos, and the epigram reads thus:—

Βιττὸ καὶ Φαίνις, φίλη ἡμέρη, αἱ συνέριθοι,
αἱ πενιχραὶ, γραῖαι, τῆδ' ἐκλήθημεν ὄμνυ,
Ἀμφότεραι κῶραι, πρῶται γένος, ὧ γλυκὺς ὄρθρος,
πρὸς λύχρον φ' μύθους ἤδομεν ἡμιθέων.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

ELIJAH FENTON'S TRANSLATION OF OPIAN (6th S. iv. 429).—Excuse my once more calling attention to this "minor," and now forgotten poet. Pope says, "I hear of no remaining papers except some few further remarks on Waller (which his cautious integrity made him leave an order to be given to Mr. Tonson), and perhaps, tho' 'tis many years since I saw it, a Translation of γ^o first Book of Oppian." I want to know whether this was ever published. It is not in Lowndes. Fenton's attention to Oppian was caused, most likely, by his taking to fishing late in life. I imagine he was thinking of translating the *Haliœutica*. In Elwin's edition of Pope's correspondence I think the namesake of the prophet shows to advantage between two shufflers (Broome and Pope himself). The worst that he is charged with is a laziness, of which Johnson also speaks, which caused him to give up fishing because the fish *would* bite, and he had to renew his bait so constantly! G. L. F.

"JUBAR" (6th S. v. 148).—Doubtless *jubar* = ἄβωρ = aurora. Probably ἥως is another form of ἥωρ, the letters ρ and σ being frequently interchanged. E. WALFORD, M.A.

Hampstead, N.W.

It would seem better to refer *jubar* to the root *di*, *div*, with the extensions *dju*, *djau*; thus *dju-var* = *jubar*, in which case it is not far from *diouis*, *jovis*, *juppiter*. See *Griechisch-Lateinisches Etymol. Wörterbuch*, Vanicek, p. 359, and note 43 on p. 362. O. W. TANCOCK.

"TRANSIVERE PATRES," &c. (6th S. v. 227).—

"Transivere patres, simul et transibimus omnes,
At cælum patriam, qui bene transit, habet."

This is the motto, if I recollect rightly, prefixed to Hunter's *Familias Minorum Gentium*. It differs verbally from DR. RAVEN'S version. Which is right, and whence does it come? G. W. M.

"SERO VENIENTIBUS OSSA" (6th S. iv. 349).—In keeping with this incomplete hexameter may be cited the Latin leonine distich:—

"Qui faciendo moram, prandendi protulit horam,
Aut malè prandebit, aut sedis honore carebit."

WILLIAM PLATT.

"SCRIBE" USED AS A VERB (6th S. iv. 386, 643).—The mode of marking timber referred to by ESTE is here sometimes called "scribing" or

at others "racing"; and the marks indicating the cubical contents of logs of wood are called "race-marks."

FREDERICK E. SAWYER.

Brighton.

EARL OF CLEVELAND: LORDS WENTWORTH OF NETTLESTED (6th S. ii. 408; iii. 60, 72, 96, 115, 153, 227, 271, 312, 333, 414; iv. 11, 212, 297, 538).—Perhaps the following information concerning another sepulchre of the Wentworth family, in the Retro-choir or Lady Chapel of York Minster, may prove interesting. It is a transcript from an excellent paper, "The Register of Burials in York Minster," by Robert Skaife, F.S.A., at p. 304, vol. i., of the *Yorkshire Archaeological Journal*, 1871:—

"The following list of interments in the Strafford vault is taken from a broadside in the possession of Canon Raine, entitled 'A Walk in York Minster by T. L.'"

'The corps buried in the Marquis's Vault are as follow:

1. William Wentworth, Earl of Strafford. (No date now.)
2. Mary Stanley, his first Wife.
3. A Child's coffin. (No date.)
4. A Child's coffin. (On the lid W. W. 1718.)
5. Thomas Wentworth, Second Son of Edward Lord Rockingham. (He died Oct. 6, 1723, aged 68 years.)
6. A Child's coffin. (On the lid D. W. 1730, aged 6 years.)
7. A very large coffin. (No inscription on the lid.)
8. William, Lord Higham, Son of the Earl of Malton. (He died Aug. 16, 1739, aged 12.)
9. The Honourable Alice Wentworth, Relict of the Honourable Thomas Wentworth. (She died October 2, 1749, aged 77 years.)
10. Thomas, Marquis of Rockingham, born November 13, 1693. (He died Dec. 4, 1760.)
11. Mary Wentworth, Dowager Marchioness of Rockingham, died May 30, 1761, aged 59 years.
12. Charles Watson Wentworth, Marquis of Rockingham, died the first day of July, 1782, aged 52 years.

"Two interments have taken place in this vault since T. L. was 'among the Tombs.' See Nos. 260, 265."

A reference shows these to have been, one, that of the Marchioness of Rockingham, buried Jan. 9, 1805, aged sixty-eight years, and the other that of Peregrine Wentworth, of Newton Kyme, in the county of York, buried Sept. 8, 1807, aged eighty-seven years.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PORTRAITS OF WASHINGTON IRVING (6th S. iv. 447, 490, 524; v. 36, 173).—There is a small portrait of Washington Irving, engraved by Hinchliff, in the first volume of *The Works of Washington Irving*, published by Bohn in 1859, in fourteen volumes. G. F. R. B.

"CHUCK" (6th S. iv. 509; v. 91, 175).—As *chuck* is still exercising the minds of the correspondents of "N. & Q.," I feel moved to remark that I did not doubt its existence or question its meaning, or, in a general way, condemn the use of it. It is a "prave wort," but I thought it and

duds (for which one might quote authority) were rather out of their element in the polite society in which Mr. Anthony Trollope's imagination moves, and that there were other less incongruous terms which would just as well have conveyed his meaning. *Voilà tout.*
ST. SWITHIN.

J. WALTER, PAINTER (6th S. v. 208).—This is the proper spelling of this painter's name. He appears as an exhibitor, 1834-1849, living at Hinchampton, and afterwards in Trinity Square, Bristol. He exhibited at the Royal Academy in 1836 "A Sea Piece," and in 1841, "A Calm off Port." He sent six works to Suffolk Street: 1834, "Floating Harbour, Bristol," and "Shipping at Spithead"; 1837, "Kingroad, Port of Bristol, a West Indiaman casting from her Anchorage"; 1841, "A Severn Trough passing the new Lighthouse at the mouth of the Avon, Port of Bristol"; 1849, "View of Highgate with Cattle," and "Scene—Calm."
ALGERNON GRAVES.
6, Pall Mall, S.W.

AUTHORS OF BOOKS WANTED (6th S. v. 209).—

A Tour in quest of Genealogy, &c.—In the *Gentleman's Magazine*, February, 1852, I made a similar inquiry as to the author of this amusing work, and received the answer in the following number that it was the production of Richard Fenton, Esq., of Glynhamel, co. Flint. This gentleman published in 1801 an *Historical Tour through Caernarvonshire*. He died in November, 1821, and a memoir of him will be found in *Gent. Mag.* (vol. xci. ii. p. 664). I have been informed by a friend that Mr. Fenton was a particular friend of Sir Richard Colt Hoare, and was a frequent visitor at Stourhead; and that his portrait, by Woodford, was placed on the staircase of that house. It is also stated in "N. & Q." 3rd S. ii. 331, that R. Fenton was author of *Memoirs of an Old Wig*, 8vo. 1815. He associated with Goldsmith, Glover, Garrick, &c.; to whom I may add the name of Lisle Bowles, his friend and associate under Sir R. C. Hoare's hospitable roof.
T. W. W. S.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 248).—

"Seas but join the regions they divide."

Pope, *Windsor Forest*, l. 400.

G. F. S. E.

"Go, little book," &c.

Southey's *Pilgrimage to Waterloo*, and quoted ironically by Lord Byron, *Don Juan*, i. 222.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

English Men of Letters.—Charles Lamb. By Alfred Ainger. (Macmillan & Co.)

THE personality of Charles Lamb is of a kind so rare, so tremulously balanced between gravity and absurdity, that it is likely to be misunderstood, or even misread altogether, by an unsympathetic critic. And, indeed, it is often written about in such a fashion that one can only sigh for some impossible law of reprisals, by which the reviewed could sit in judgment upon the reviewer. It would supply a new and interesting

chapter in Fielding's unfinished *Journey from this World to the Next*, if Lamb could be shown as a phrenologist "feeling the bumps" of all the Philistines who had mistaken his delightful quiddities. Among this group Mr. Ainger would not be found, unless, it may be, in the capacity of Lamb's assistant. Like Lamb, he is a keen lover of Shakspeare and the dramatists; he has a quick and ready appreciation of the fine dissonances and nice vagaries of the Lambesque mind, and being besides a reasonable man, he has consequently produced a perfectly fair, temperate, and intelligent study of one of the most precious (we are not using the word in any "aesthetic" sense) of English literary individualities. We do not intend to speak of his book at length, because it is one which we should wish to see read. It will do more to rebuke the "unhappy tattle" of Carlyle than volumes of invective or centuries of "corrosive" sonnets. We shall only add that Lamb's admirers will do well to paste into the volume the little paper of recollections which the Rev. J. Fuller Russell contributed to the last number of "N. & Q."

Genji Monogatari, the Most Celebrated of the Classical Japanese Romances. Translated by Suyematz Kenchio. (Trübner & Co.)

JAPANESE art often represents, says Mr. Suyematz Kenchio, "a lady seated at a writing-desk, with a pen held in her tiny fingers, gazing at the moon reflected in a lake." That lady, it seems, is the author of *Genji Monogatari*. The book was written at the request of the reigning empress, who had been asked by the sacred virgin of the temple of Ise to procure for her an interesting romance, for "the older fictions had become too familiar." So Murasaki Shikib (*Violet Ceremonies*) retired to a Buddhist temple, and there spent a whole night gazing at "the pale face of the full moon reflected in the calm, mirror-like waters" of Lake Bilda. Then and there inspiration came upon her, and she produced the *Romance of Genji*, a work intended to give an "insight into the true state of society." After the death of her husband, she led a retired life till her own death in A.D. 992. Her tomb may still be seen in a Buddhist temple in Kioto. As a mere story, the *Romance of Genji*, like most Oriental fictions, is somewhat insipid; but it offers a curious picture of the state of Japanese society nine hundred years ago, especially as regards the position occupied by women. The literary capacities of the ladies who figure in *Genji's Romance* are very remarkable, most of them being apparently able to improvise verse with the utmost facility. In fact, "poetical composition was then a necessary branch of a young lady's education." To many readers the notes with which Mr. Suyematz Kenchio has supplied the novel will be found the most attractive part of the book, for they contain much valuable information regarding Japanese folk-lore. There is the legend, for instance, at p. 38, of the Weaver or star Vega, who dwells on one side of the Milky Way, and meets her lover, another star, called the Bull-driver, once every year. "He dwelt on the other side of the Milky Way, and their meeting took place on a bridge, made by birds (jays) by the intertwining of their wings." And there are descriptions of many Japanese customs, such as that of frying peas on New Year's Eve and scattering them about the rooms of a house, exclaiming the while, "Avaunt, Devil, avaunt! Come in, Happiness!" There is also some authentic information about ghosts and demons. The following tradition may be taken as a specimen: "A certain courtier, who was passing through a dark room of the palace, was suddenly seized by someone by the end of his sword. He could not understand this; but feeling about, he found it was a hairy body, with long nails. He thought this must be a demon, but

having no fear, he told it, 'I am the bearer of the imperial edicts. Who dares to obstruct my path? Unless you quit your hold you shall have a painful fate.' On this the demon vanished."

The Sexton's Wheel and the Lady Fast: an Ecclesiological Essay. By William H. Sewell, M.A. (Norwich, Goode & Co.)

SOME years ago our old and valued contributor Mr. Sewell described in "N. & Q." certain strange relics of antiquity which remain in the churches of Long Stratton, Norfolk, and in his own church of Yaxley, Suffolk, the explanation of which proved a nut too hard to crack for even such tried ecclesiastical antiquaries as the Rev. H. T. Ellacombe and the late Dr. Husenbeth. Mr. Sewell detected a representation of a like object in one of the cuts of Sebastian Brandt's *Ship of Fools*, and found out the use of it from Barnaby Googe's *Popish Kingdom*. He has now brought his evidence together in the form of a paper with illustrations for the Norfolk and Norwich Archaeological Society, and deserves the more credit and thanks not only because his explanation of these "wheels" is new, but because the practice with which they were connected has hitherto been overlooked by antiquaries. In this case Barnaby Googe has afforded a satisfactory solution, but he is a writer to be used with caution. Brand and others after him have used the *Popish Kingdom* as if it afforded a true picture of the English popular superstitions in the sixteenth century; but Googe's doggerel is translated from the *Regnum Papiasticum* of Thomas Kirchmeyer, or Naogeorgus, as he chose to call himself, and that describes the state of things not in England but in Germany. Our ancestors had enough follies of their own to answer for without having those of other people added to the number; and we believe that they were innocent of at least some of the most offensive extravagances laid to the charge of their German contemporaries.

Belcaro: Essays on Sundry Aesthetical Questions. By Vernon Lee. (Satchell & Co.)

THIS volume contains some charming essays, and, though slighter in texture and less ambitious of purpose than the *Studies of the Eighteenth Century in Italy*, possesses much of the fascination of the earlier book. Mr. Lee deals with questions of art, but avoids the worst faults of the æsthetical professors. He displays in a marked degree a vividness of fancy, a wealth of imagery and allusion, and a richness of language, but he does not sink into mere rhapsody or affectation. His style is picturesque, yet robust; rich, but not luscious. He writes, in fact, like a healthy enthusiast, and not like an effeminate mystic. "Faustus and Helena," to single out one of the author's essays, that strange weird story which charmed and yet baffled both Marlowe and Goethe, is an excellent theme for Mr. Lee's imagination and learning. It becomes under his treatment a subtle and suggestive study of the supernatural before and after it was despoiled of its power by civilization.

THE Yorkshire Archaeological and Topographical Society has been engaged for some time past in printing in its *Journal* the poll-tax returns for the West Riding made in 1379. A few copies have been issued in the form of a goodly octavo of upwards of three hundred pages—*The Returns for the West Riding of the County of York of the Poll Tax Laid in the Second Year of the Reign of King Richard II.* Nothing short of an elaborate analysis, which would be almost as large as the book itself, could bring out all its interesting features. To every student of names it will be simply invaluable. We question, indeed, whether it be not the most important mediæval document at present in print bearing on

family nomenclature. We sincerely hope that some student who has the proper sort of knowledge and the requisite amount of time on his hands will tabulate this vast mass of facts so as to give us them in a form that can be used at once. Such a book without a key of this kind is still but a hidden treasure.

THE Boston *Literary World* of March 11 may almost be termed a "Browning number." It contains a characteristic letter by Mr. F. J. Furnivall, giving an account of the rise and progress of the recently established society, together with a group of papers on "Browning as an Interpreter of Browning," "Browning in the United States," "Browning Before and After 1861," &c., which should tend to swell the ranks of the members, already numbering more than one hundred.

THAT special branch of popular antiquities to which the name of folk-lore has been given is obviously increasing in favour, as shown by new and influential accessions to the Folk-lore Society presided over by Earl Beauchamp, and by the establishment of a similar society at Seville, El Folk-lore Andaluz. The first part of its *Proceedings*, which has just been published under the editorship of Dr. Machado, we commend to the attention of such of our readers as take an interest in Spanish literature.

UNDER the direction of the Master of the Rolls there will shortly be issued Vol. VI., 1534, of *Calendar of Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII.*, edited by Mr. James Gairdner; and Vol. I. of the *Chronicles of the Reigns of Edward I. and II.*, edited by Canon Stubbs.

MR. CHARLES HUTT, of Clement's Inn Gateway, has just issued a remarkably interesting catalogue; it contains the titles of books from the library of Mrs. Eliza Louisa Emerson, authoress, and friend of John Clare, nearly all of which were presented by the late Admiral Lord Badstock; they are rendered specially interesting by copious MS. memoranda on the fly-leaves in Lord Badstock's handwriting.

MESSRS. CASSELL & Co. are issuing in parts their *Bible Educator* and *Book of Sports and Pastimes*; they are to be completed, respectively, in about twenty-four and fifteen parts.

Notices to Correspondents.

A. F. (Edinburgh).—We shall be glad to send on the letter if you will give the *correct* reference to "N. & Q." You do not mention the number of the Series.

THOS. RIDLEY.—"Humanum est nescire et errare" forms part of the inscription on the monument of John Sheffield, Duke of Buckinghamshire, in Westminster Abbey. Pope's line runs:—

"To err is human, to forgive divine."

C. P. IBBETSON.—The line in question is written on the wall at the entrance to the Chapter House of York Minster, and it is stated to have been scribbled there originally by some monk on his first sight of the building.

N. B. GUNNY AND OTHER CORRESPONDENTS ("Pouring oil," &c.).—See "N. & Q.," 6th S. iii. 69, 252, 298; iv. 174.

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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NOTICE is HEREBY GIVEN, that the Fifteen Days of grace allowed for Renewal of Lady-Day Policies will expire on 9th April.

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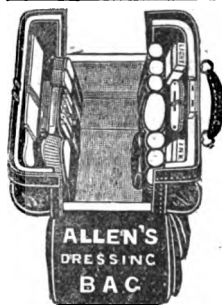
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CONTENTS.—N° 120.

NOTES.—Napoleon at Elba—The Site of the Battle between the Armies of Suetonius and Boadicea, 231—Books on Special Subjects, 232—Dr. Bradley and the Reformation of the Calendar—Bollingbroke and Clarendon, 233—Froying the Date of a Man's Birth, 234—"Hypollite, Comte de Duglas"—The late Rev J. S. Brewer—Voudouism in the United States, 236—A Tax-gatherer's Fate, 236.

QUERIES.—Order of Administering to Communicants—"Legende Dorée des Freres Mendians"—"Flora Domestica"—M. Luckman—J. Duffkin—Model of an Indian Well—Fabian Smith—Henshaw and Latham Families, 236—The "Cheap Magazine"—Yorkshire Subsidy Rolls at the Public Record Office—"A Remonstrance and Protest," &c.—"Wara"—"Duffy-down-dilly," &c.—T. Scarlett—"The Cascade"—"Andax, capax," &c.—"Toucheur," 237—"Chilverton's Book"—Honiton—St. Mark ix. 36—Parlow Family—Ammonium Sulphide—Martyrdom of King Charles—Charles Buller—"The Moon of the Parish Lantern," 238.

REPLIES.—"Eripuit celo," &c., 238—The Valognis Barony, 290—Ravenscourt Park—Parochial Registers, 291—K. Brocklesby—Mrs. Masham, &c.—Date of the First Easter—The late T. Purland—A Coat of Arms—"Cook-a-Dobby"—"Manifest," 293—Hawes Family—An Ethiopian Funeral Custom—Mesmerism—King Charles's Vision—Adjectives pluralized—H. Marten, 294—Mary Queen of Scots' Hair—Half-binding—St. Margaret's, Westminster—"Banker's Hill"—"Felix quæ factum," &c., 295—Sanctus Bell Cotes—Book-plates with Greek Mottoes—Bessels—"Roughs"—Men who have Died on their Birthdays—Name of Oxford—The Episcopal Wig—Wife Selling, 296—"To make a leg"—Toads Poisonous!—Nisahan-Imtiaz—Talk-o'-the-Hill—Belfry—"Book of British Topography," 297—"The Felon's Wife"—Rhymeless Words—The Office of Bailiff, 298—"Raynard the Fox"—Authors Wanted, 299.

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My dear Waldegrave,—It no doubt surprised you to hear that it fell to my lot to have the care of Napoleon's sacred person & to bear him to his new kingdom. Few things have given me more satisfaction as I have had a great deal of very interesting conversation with him. He is in excellent spirits & health. Looks very young. Always active—rises at 4 o'clock & is constantly on horse back. His Island is beautiful, producing every thing in abundance, & the finest Iron Mine in the world. The fortifications are impregnable. he has therefore made a better bargain than people generally imagine & may be comfortable, if his active imagination will allow him to be so in any situation. He is building Palaces, Stables, & Aqueducts, & will no doubt make Elba a little Paradise. He says he looks to us for his chief protection—that we are a great & generous Nation, & feels most grateful for our attention to him. The Empress & King of Rome are to go to him—and I am now on my way to Frejus for his sister Paulina. He seems to calculate on the Bourbons being driven from the Throne. Speaking of Spain, he says he did not enter it with the in-

tention of placing his brother on the Throne, but to Revolutionize it, abolish the Inquisition, give it new laws, and a character among Nations, he said the Spaniards are as much if not more the Enemies of Great Britain than France. He has the meanest opinion of his good Allies the Yankee's—both of their government, and character as Individuals. I asked him if he did not issue his Berlin and Milan Decrees, for the purpose of making the Americans quarrel, he did not deny it. The Dutch he says are a Money Making, good for nothing people, and their Men of war only fit to carry horses to Ireland, he has a perfect knowledge of mercantile affairs, a subject he was fond of introducing—he appeared much afraid of falling by assassination at Frejus, where he embarked, he sent for me half an hour before he embarked, and I was on shore with him all the Time, his Sword and Pistols were on the Table, a large mob had collected round his Hotel, he seemed a good deal agitated, and listened with earnestness. I told him I had seen a good many mobs the worst I had seen was a French one, when the Grand Marshall announced that the carriages were ready, he turned round to me in his usual quick way, said "Allons." The Stairs were lined with Ladies and Gentlemen, he stopped for a moment to speak to them, he then hurried thro' the Mob to his carriage, and called for me, he placed opposite him; I need not say that I did not much relish my berth, for I certainly expected warm work, however we drove on at a tolerable rate, and arrived without molestation at our boats, which were almost two miles from the Town. Smith was officer of the Boat, when I introduced him he said, "Sydney Smith, Sydney Smith, I met him in Egypt."

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The site of this battle has not been clearly defined by Tacitus or Dion Cassius. Tacitus says only that Suetonius marched from the West of England to London, and that he chose a place for the battle in a narrow defile, which was bounded in the rear by a wood ("artis faucibus et a tergo silva clausum"). The place where the battle was fought may, however, be determined with almost absolute certainty, and the question is important enough to deserve an examination of the evidence by which it may be determined.

1. There was a well-defined tradition, coming down to the present century, that the battle was fought near London, in the valley of the Fleet river, and that the place where the two armies met was near the present King's Cross. About seventy years ago it was proposed, on the building of a cross there, to call it Battle Cross, or Boadicea's Cross; but eventually the present name was chosen. There is no record of any other battle fought on this ground, and therefore no probability of a confusion of two different events.

2. The name given to this neighbourhood in our old maps is Battle Bridge, and here was

formerly a bridge over the Fleet. It bears this name in a map of London (*temp. Eliz.*) prefixed to Pennant's well-known *Account of London*. The name is not yet obsolete.

3. The ground on the west of Gray's Inn Lane, which was an open field as late as the seventeenth century, was formerly called "the Welsh Camp." This denotes the position of the Britons when they left London, which then lay to the east of Ludgate Hill, to give battle to the Roman forces. The tradition was handed down by our Anglo-Saxon forefathers—for the term "Welsh" is Teutonic—but it is not the less certain that it denoted the camp of the Britons. In 1697 a large mob of artisans assembled in this part on account of the import of woven cloths from India, and a contemporary writer states that the place of the gathering was "Welsh Camp, a field betwixt Lamb's Conduit and Gray's Inn Lane." Originally, however, the site so called must have been much more extensive.

4. In the beginning of this century, a monumental stone, recording the death of a Roman officer of the twentieth legion, was found in a field near the Caledonian Road. This legion, or a part of it, was engaged in the battle, and the monument was probably a record of one who had fallen in the fight and was buried in the field. Its position *in situ* cannot otherwise be accounted for, because this legion was soon afterwards removed to Chester, and continued there until the Romans finally abandoned Britain.

5. The position agrees with the scanty description given by Tacitus. The narrow Fleet valley, and the wooded heights of Hampstead and Highgate in the rear, form a position which answers to the description which the historian has given of the site of the battle. He does not mention a river, but the Fleet, though an important defence of the Roman left flank, was only an inconsiderable stream, and Tacitus wrote his account of the battle from the reports of others, who might have forgotten this part of the scene. The battle was certainly fought near London, and no other position than this appears to answer the description of Tacitus, and certainly no other has any tradition in its favour.

If, then, we look down the railway line from the Midland station, we see before us the position of the Roman forces; the ground behind, as far as Holborn, was occupied by the Britons under Boadicea. The extent of this ground, and other circumstances, are entirely opposed to the statements of Tacitus, that the number of the latter was 200,000, and that 70,000 or more were slain. It is not probable that as many Britons were engaged in the battle as are supposed to have fallen in it, and the result was indecisive. Dion Cassius gives a more extended account of the fight, and he is evidently better informed and

more trustworthy than Tacitus. He says that the battle was thrice renewed, and that at one time the British charioteers drove the Romans back and pursued them, but that they, in their turn, were repulsed by the Roman archers. At length, he adds, late in the day, victory declared itself on the side of the Romans, but that the Britons, who retired from the field, intended to renew the contest on the following day. Boadicea died, however, suddenly—of disease, he says, not mentioning poison—and the Britons on that account dispersed. She was probably brought to a sudden death by fatigue and excitement; but though this event disheartened the Britons, their power was not crushed by the issues of the battle. The procurator, Classicianus, reported to Nero that they were exasperated by the subsequent cruelties of Suetonius, and that unless he were removed, the Roman authority in Britain would be in danger. The Emperor was alarmed by the report, and Suetonius was recalled. J. D.

Belsize Square.

BOOKS ON SPECIAL SUBJECTS.

XI.—EDITIONS OF JUNIUS'S LETTERS.

Letters of Atticus, Lucius, Junius, &c. 1 vol. 8vo. 1769. London, Almon. Last letter dated Oct. 13, 1769.

Letters of Atticus, &c. 1 vol. 8vo. London, Almon. Last letter, Nov. 29, 1769.

A Complete Collection of Junius's Letters, with those of Sir W. Draper. 1 vol. 8vo. London, Thompson. Ends with letter of May 28, 1770.

Political Contest; containing Junius's Letters to the King, with Modestus's Answer. Unbound. 1 vol. 8vo. Dublin.

The Political Contest: Letters of Junius, Sir William Draper, D— of G. Second edition, 8vo. London, Newbery. And also Part II.

Letters of Junius. 1 vol. 12mo. London, Wheble. Wheble's first edition with name. Ends p. 282.

Letters of Junius. 1 vol. 12mo. London. Wheble's first anonymous edition. Ends p. 247.

The Letters of Junius. Engraved title. 1 vol. 12mo. A duplicate copy. 1771. London. From preface, this is obviously Wheble's third edition.

The Genuine Letters of Junius, with Anecdotes of the Author. 1 vol. 8vo. The "author," according to the editor, was Burke.

The Letters of Junius. 2 vols. 12mo. 1771. Wheble. Junius Stat Nominis Umbra. 2 vols. 12mo. Three copies. 1772. London, Woodfall. Author's first edition, without index.

Junius Stat Nominis Umbra. 2 vols. 12mo. 1772. Woodfall. Author's first edition, with index.

The Letters of Junius. 2 vols. 12mo. 1774. London. No publisher's name.

The Letters of Junius. 2 vols. 12mo. 1775. Wheble.

The Letters of Junius. London. 1 vol. small 8vo. 1779. Pp. 286.

The Letters of Junius: more Complete than any yet Published. 2 vols. small 8vo. 1788. London. The edition by which Mr. Taylor sought to prove Sir Philip Francis to be Junius.

The Letters of Junius. 2 vols. small 8vo. Dublin, 1787.

The Letters of Junius, complete in One Volume. With copious index. Small 8vo. No publisher's name. London, 1788.

Junius Stat Nominis Umbra. 2 vols. 12mo. No date. Woodfall.

The Letters of Junius. 2 vols. small 8vo. 1792. London, Whible. A poor edition.

The Letters of Junius. In 2 vols. 12mo. 1800. Vernon & Hood.

The Letters of Junius, with Notes by Robert Heron. 2 vols. 8vo. 1801. London, Harrison.

The Letters of Junius, with Notes by Robert Heron. Second edition. 2 vols. 8vo. London, Harrison. Very scarce.

The Letters of Junius, with Notes by John Almon. 2 vols. 12mo. 1806. London, Phillips.

The Letters of Junius. Roquet's edition. Illustrated with twelve portraits. 1 vol. 4to. 1813. London, Gale & Co.

Junius, with his Letters to Wilkes, Private Letters to Woodfall, &c. Edited by Good. 3 vols. 8vo. London. 1812. Woodfall.

The same. Second edition. 1814.

The Letters of Junius. Edited by Atticus Secundus. 1 vol. 18mo. 1822. Edinburgh, Oliver & Boyd.

Letters of Junius, by Woodfall. A new and enlarged edition by John Wade. With an analysis of Junius. Works by Sir N. Harris Nicolas. 2 vols. 8vo. 1850. London, Bohn.

BIB. CUR.

DR. BRADLEY AND THE REFORMATION OF THE CALENDAR.—In the great work of Dr. Butcher, the late Bishop of Meath, on the *Ecclesiastical Calendar*, which was published in 1877, I find an old error repeated about Dr. Bradley, Astronomer Royal at the time of the reformation of the calendar in 1752, which I should like, if possible, to be able to trace to its source. "The death of the Astronomer Royal," says Dr. Butcher, "who had prepared the new tables for the Government, and which took place shortly after the passage of the Act, was commonly regarded as a Divine judgment upon him for his iniquity in shortening the lives of so many people." Bradley did not die until July 13, 1762, more than eleven years after the passing of the Act for the reformation of the calendar, which received the royal assent on May 22, 1751. One would have thought that, after so long an interval (nearly ten years after the Act came into operation), the ignorant clamour about the robbery of eleven days must have died away. Prof. Rigaud, it is true, in his memoir of Bradley, prefixed to his *Miscellaneous Works and Correspondence*, says that "even several years after, when Bradley, worn down by his labours in the cause of science, was sinking under the disease which closed his mortal career, many of the common people attributed his sufferings to a judgment from heaven for his having been instrumental in what they considered to be so impious an undertaking." But he gives no authority for this statement; and one cannot help suspecting that the difficulty of accounting for such an impression prevailing so long after-

wards may have led subsequent writers to an idea that Bradley underwent some serious illness soon after the reformation of the calendar, of which, however, there does not appear, so far as I am aware, to be any evidence. It is true that several years before his death he suffered from pains in the back, and that for the last two years of his life he was troubled with a melancholy fear that he should lose his mental faculties. But, happily, this latter dread was never, in fact, realized, and it is well known that he continued his scientific labours until within a year of his death at the age of seventy. The author, then, of the account of Bradley in the *Nouvelle Biographie Générale* must have drawn a little upon his imagination in writing "depuis ce moment [that of the effervescence about the omission of the days in the calendar] l'infatigable astronome sentit sa santé s'affaiblir." Still more must he have done so when he gravely tells us that the royal addition of 250*l.* a year to Bradley's income was given as a sort of recompence (*didonmagement*) for the trouble which his unpopularity in that matter brought upon him; for that increase to his previously miserably small stipend (which his immediate predecessor, Halley, did not need, owing to his having half-pay as a lieutenant in the navy) was made because he declined the living of Greenwich, the duties of which he felt to be incompatible with the discharge of those at the Observatory, where was his true vocation. The salary of the Astronomer Royal was originally fixed at a smaller sum than it would otherwise have been, on account of Flamsteed being in holy orders, so that an idea was entertained that it might be made up by putting him into a crown living, which was done when he became Rector of Burstow in 1685. In those days, apparently, it was not considered in any respect wrong to do by deputy all the duty involved in such a charge; but Bradley very properly declined to be a party to a similar arrangement in 1751, and from that time the salary of Astronomer Royal was permanently increased, though it still remained very far from adequate to a position of so much labour as well as responsibility.

W. T. LYNN.

Blackheath.

BOLINGBROKE AND CLARENDON.—Some years ago a rough set of Clarendon's *History of the Rebellion* came into my hands, which I found must have been a lot preceding one which I had commissioned, and which, wanting a bidder, had been "put with the next lot." While throwing it out into a rejected heap I caught sight of some writing on the margins, and picked all the volumes back to look at again.

It is the octavo edition of 1707, three volumes, bound in six parts. There is no signature or formal claim of ownership, but in many portions

of the first three parts the marginal marking and writing are pretty frequent, and on examination, internal evidence was very soon conclusive that they are by the hand of the celebrated Henry St. John, Viscount Bolingbroke.

There are above a hundred pages having such notes and marks on the margins, occasionally supplemented in loose scraps of paper, besides underscorings of the text. They consist chiefly of charges against the editors of interpolations, which sometimes include several long paragraphs bracketed by his pen. On comparing many of these with the later restored text editions, the impeached passages still remain, so that the writer's suspicions of interpolations are evidently groundless.

On p. 2 in vol. i. he writes, "Query whether Chancellour Hide really ever wrote any history, and why they are not obliged to produce a MSS. in his own handwriting?" Again, on the same page, "Scholastic words, not like a lawyer." Many others have this critical objection, as on p. 196, "Savours much more of Westminster Abbey [Dean Sprat], than Westminster Hall."

The key to the spirit of the notes may perhaps be found in those on the dedication to Queen Anne, prefixed to vol. ii., among which, "The Editors seem to have been bribed by y^e then L^d Treasurer, to oppose the Queen's employing H. St^t John, since made L^d Bolinbroke." At the end of the dedication he refers to pages 54 and 135 of the same volume, where he had marked examples of how a Saint-John and a Godolphin appear in the text, "so as never to let St^t John and Harley, share in your Counsels to y^e prejudice of Your Trusty Treasurer L^d Godolphin, he having well paid us, & desiring to have no rivals in your favour, & so he prayed us to tell You." Under an earlier page of the dedication he had written, "The greatest spleen of y^e Editors seems vented on y^e family of y^e foundress of St^t John's College, & Some Scotch Lords, of any of y^e Noble family."

He is particularly jealous of any of the occurrences of the names of St. Johns. Thus, in vol. i. p. 186, on "Mr. Saint-John" of the text, he writes, "The name is St^t John, but y^e Editors seem to have spelt it thus maliciously, that he might appear less Saint-like," having reference to the mention of his having "contracted an implacable displeasure against the Church purely from the Company he kept"; and on the words "(being a natural Son of the House of *Bullingbrook*)," "This lying Parenthesis was plainly & grossly added by y^e Editors of y^e manuscript. No wonder they refuse now to shew y^e MSS." The parenthesis, however, appears in the restored text. At pp. 44 and 54 of vol. ii. are several notes on the name and character of Lord Saint-John.

The question, "Do not these Editors plainly

write booty?" is often repeated. See *booty* in Mr. Halliwell's *Dictionary*.

On p. 542 vol. i. Sprat is again glanced at, "The stile seems like that of y^e Hist: of Royal Society." P. 640, the concluding passage, beginning "Besides," is underscored, and the note, "How gross is this addition of y^e Editors? Query whether y^e Westminster Schole boy, who transcribed y^e Manuscript for y^e press, did not insert this?"

P. 197, vol. i. on "This Digression," &c. "Query, whether Dean S——t had not an eye to this, in his digression on Digressions, or if in y^e Secret did not advise y^e last historical old Law p^t to palliate y^e former Scholastic p^t." Did the annotator really suspect Swift as an accomplice, or is he here only "writing booty"? The first edition of this volume was 1702, that of the *Tale of a Tub* 1704.

On p. 390, vol. i. he suggests that many passages beginning with the words, "The truth is," are additions of the editor's.

The above are only selections. At the end of each volume he has added a list of the pages he has marked, with a second list "upon re-examining," and a separate one of sixteen references headed "O. S.," i. e., Oliver St. John.

THOMAS KERSLAKE

Bristol.

PROVING THE DATE OF A MAN'S BIRTH.—The *Athenæum* of March 18 contains in a review of Mr. Richard Ussher's *Historical Sketch of Croxall*, some amusing extracts, showing how, when called in question, the date of a man's birth was established in former days. I have occasionally met with entries in manor court rolls which, although not, strictly speaking, of the same kind as the *probatio ætatis* therein mentioned, are as similar as the nature of the case admitted of. There is one instance, a copy of which is now before me, taken from the Court Rolls of Scotter, in which my own ancestress Margaret Peacock was a witness. In 1602 a question had been raised as to whether a certain William Fish was of the full age of twenty-one years at the time when he surrendered certain copyholds, and a copy of a register had been produced by which "it appeareth that the said William ffyshe was not xxj years of age at the time of the said surrenders." On October 3, 1603, evidence was taken on oath. Thomas Storr, of Skawthorpe, aged fifty, deposed that Fish was born

"in August, and he knoweth the same to be trewe for that he perfectlye remembereth that John ffysh, father of the said William ffyshe, cam to him, this deponent, where he was mawing berlie, to request him to be a wytness at the baptisme of the said William, and further he saith that the said William ffyshe was xxj years of age and more when he deliuered the said surrenders.....and he knoweth the same to be trewe by the cropps of corne sowne since that tyme."

"Margarett Peacock, wyffe of William Peacock, of thage lvi years or thereabouts," testified to the same effect, and affirmed that

"she knoweth the same to be trewe by the birthe of Ellyn Peacock her daughter, who was borne at or near about Candlemas next after the birth of the said William fysh."

Johanna Craven, wife of Peter Craven, aged forty years, said the same, and she knew her testimony was true because

"she was the keper of his mother when she lay in childe bedd of the said William, and that it was vpon Bartholomewe day, which letted her going to Stockwith fare."

The jury found in favour of Fish, and presented that the register "is false & vnperfect both towching the age of the said William fishe & also in many other pointes."

EDWARD PEACOCK.
Bottesford Manor, Brigg.

"HYPOLITE, COMTE DE DUGLAS."—In Mr. Quaritch's very interesting *Catalogue of Romances*, lately published, there is an entry (No. 7866) of a copy of this curious little romance, with this note, "The author, although he claims to have been a travelled man, knew nothing of English habits."

Of course, this is only a trifling error of the compiler of the catalogue, for every one knows that the author was not a man, but Madame la Comtesse D'Aunoy, or D'Aulnoy, who died in 1705, and was the writer of several books, of which *Hypolite* is certainly now the best remembered, and, in its time, was perhaps as much read as any work of fiction of the last century, having been many times reprinted, translated, and illustrated. Recently my friend Mr. Coote made good use of it in a paper on the "Neo-Latin Fay" in the *Folk-lore Record*, vol. ii., 1879, in which he quotes from Madame D'Aulnoy's little book the fairy tale which Hypolitus tells to divert the lady abbess whilst her portrait is being painted. It would be of interest, in reference to the appearance of this fairy legend in other countries, to have a complete list of its editions and translations; in the hope of obtaining this I now send a note of the copies which I have, and shall be glad to see the list extended and completed. I have not seen the first edition, which I imagine was printed at Paris. The earliest which I have is a Brussels copy, bearing date 1713; but probably this is not even the first Belgic edition, as the "Privilege" is dated October, 1703. Those I have are:—

1. 1713. *Histoire d'Hypolite, Comte de Douglas*. Nouvelle Edition. 2 parts in 1 vol. 18mo., Bruxelles, pp. 869, plates.
2. 1726. Same title. 2 parts in 1 vol. 18mo., La Haye, pp. 318, plates.
3. 1733. Same title. 2 parts in 1 vol. 12mo., La Haye, pp. 318, plates.
4. 1741. *The History of Hypolitus, Earl of Douglas*. 1 vol. 12mo., London, pp. 212, frontispiece.

5. 1746. *Histoire d'Hypolite, Comte de Douglas*. Par Madame D'Aulnoy. 2 vols. 12mo., Amsterdam, pp. 160, and 204, plates.

6. 1768. *The History of Hypolitus, Earl of Douglas*. Translated from the French [by Peter Guitton]. 1 vol. 12mo., Cork, pp. 336.

7. 1777. *Histoire d'Hypolite, Comte de Douglas*. Par Madame D'Aulnoy. 2 vols. 12mo., Amsterdam, pp. 160 and 204, plates.

8. 1782. Same title. 2 vols. 18mo., Londres, pp. 231 and 237.

The translation into English by Mr. Guitton of Cork is quite different from the previous translation, No. 4. He was a French teacher in that city, and does not seem to have known that it had already appeared in English. The plates seem, for the most part, to have been engraved for each edition; some are very good, others very much the contrary.

EDWARD SOLLY.

THE LATE REV. J. S. BREWER.—Prof. Wace's memoir which accompanies the late Rev. J. S. Brewer's *English Studies* has at its conclusion a list of Mr. Brewer's contributions to literature. I do not find there or elsewhere in the memoir that Mr. Brewer edited for the Ecclesiastical History Society Richard Field's *Of the Church*. The volumes do not contain his name on the title-pages as editor, but I have been told the fact by those who could not well be in error on such a matter, and it seems to be put beyond doubt by the following passage, which I quote from a notice communicated by Mr. James Gairdner to the *Academy* a few days after Mr. Brewer's death:—

"In 1845 he brought out an edition of Fuller's *Church History* for the University of Oxford. He also edited the celebrated treatise *Of the Church*, written by Dr. Field, Dean of Gloucester, in the reign of James I."—*Academy*, Feb. 22, 1879, p. 166.

ANON.

VOODOOISM IN THE UNITED STATES.—In the *New Orleans Picayune* of Feb. 16, 1882, there is the following paragraph, extracted from the *Franklin Sun*:—

"On last Monday morning a lady, not living a thousand miles from Winnsboro, seeing the sun shining out, concluded that it would be a nice time to sun her beds, and accordingly set them out on the front gallery. Noticing an incision in her own bed, which had a new tick, she observed that it was roughly stitched up with coarse black thread, and upon looking inside the tick she found what we pronounce a voodoo charm. The incision in the bed was about two inches, and inside was placed a piece of flannel tied with a string, which contained a piece of alum covered with bluing and some negro hair. This was doubtless placed there by some negro who wished to conjure the lady or her husband. We are in hopes that the charm may prove harmless. A hundred lashes applied to the negro would have a charming effect, and would, in our opinion, break him from conjuring in the future."

The folk-lore of the American negro must still be a rich field for a diligent collector.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

A TAX-GATHERER'S FATE.—The following quaint inscription, sent to me by a friend, is from a brass in King's-Norton Church :—

"Hascension day on ninth of May
Third year of Kinge James reignes
To end my time and steale my coyns
I William Greves was slaine
1605."

This William Greves, I am informed, was a tax-gatherer, and, as his epitaph sets forth, was murdered. S. G.

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.

ORDER OF ADMINISTERING TO COMMUNICANTS.—It is the custom (ritually correct, I doubt not) in new churches for the priest in administering the Holy Communion to begin with the person on the extreme south and to continue along the rail towards his own right. Can any one with a good memory recall seeing this done in any church or cathedral under the old-fashioned régime thirty or forty years ago? So far as my own memory serves, as in many town and country churches to this day, the minister used to go first to the people on his right hand at the north. CHR. W.

"LEGENDE DOREE DES FRERES MENDIANS."—Who was the author of this work?—

"Legende Doree | ov | Sommaire | De l'Histoire des freres Mendians de l'Ordre de | S. Dominique et de S. Francois, | Comprenant brievement & veritablement l'o- | rigine, le progres, la doctrine [sic] & les com- | bats d'iceux : tant contre l'Eglise Gallicane | principalement, que contre les Papes & en- | tr'eux memes depuis quatre cens ans. | [Engraved satirical arms.] A Amsterdam, | Aux Depens De La Compagnie. | MDCXXXIV."

On the verso of the title is :—

"Anagramme sur le nom de l'auteur.
Pour quoy prens tu tant d'exercice
Contre Dominique & François?
Ne sçais tu pas qu'en cet office
Trauuaillant NVL GAIN I RECVOIS.
Ce m'est grand gain de donner gloire
A mon Redempteur Iesus Christ:
Et crier qu'il aura victoire
Contre le champ de l'Antechrist."

At what company or society's expense was it printed? J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

"FLORA DOMESTICA."—Who was the author of *Flora Domestica, or the Portable Flower-Garden, with Directions for the Treatment of Plants in Pots, and Illustrations from the Works of the Poets*, a second edition of which was published in 1825? There seems to have been a subsequent issue in 1831. I have before me a cutting from a bookseller's catalogue in which it is stated that

"much of the attraction of this interesting volume is due to Leigh Hunt, whose hand is traceable in it." ANON.

M. LUCKMAN, A PRINTER AT COVENTRY.—I lately purchased a small 16mo., undated, with this title :—

"Fables | By | The late Mr. Gat. | In one volume complete. | Coventry : | Printed and Sold by M. Luckman. | Sold also by Brooke and Macklin, and | Champante and Whitrow, London. | [Price One Shilling.]"

The date I take to be about 1790. At the end is a list of seventeen other works printed and sold by M. Luckman, Coventry, including Burder's *Pilgrim's Progress*. Can any one furnish particulars of this printer—his full name, date, &c.? From the list of his publications I should fancy him to have been a Dissenter.

V.H.L.L.I.C.I.V.

J. DUFFKIN OR DOFFKIN, MERCHANT.—He lived in Soho Square, London, circa 174-. He had issue : 1. A dau., mar. C. E. Hanford, of Wollashall, Parshore, co. Worcester, *ob.s.p.*; 2. A nun; 3. Sarah, mar. Richard Huddleston, son of Richard Huddleston, of Sawton, co. Cambridge, and had descendants; 4. Grace, mar. — Lughton, Esq., and had descendants. Can you tell me anything about his parentage or ancestry?

H. PUGH.

MODEL OF AN INDIAN WELL.—In the Bodleian Library at Oxford there is a model, carved in teak, of an Indian well, over which has been built an elaborately carved staircase surmounted by domes. With this model is the following label : "Model of an Indian Subterranean Palace and Reservoir at Addanleige (or teige) in Guzerat, and presented by Sir J. W. Awdry, Chief Justice of Bombay, 1842." In the Mayer Museum at Liverpool there is a similar model, without any information. As I am making a catalogue of the Liverpool collection, I wish to obtain some account of the original well in India, and of the place where it is stated to be. I have, however, been unable to find any Indian place called Addanleige, or any notice of the reservoir. If some of your readers can refer me to information on this subject I shall be greatly indebted to them.

CHARLES T. GATTY.

FABIAN SMITH.—A friend of mine possesses in his collection a portrait of an elderly man, with a full grey beard, dressed in a heavily furred coat and headdress resembling a turban; on the turban is painted a jewelled aigrette. A scroll below states that it is the likeness of "Fabian Smith, Agent for the English Merchants to the Emperour of Muscovia." What is known of this Fabian Smith? G. S.

HENSHAW AND LATHAM FAMILIES.—Where can I find a pedigree of the branch of the Henshaw

family settled in Dover in 1670? Are there any descendants living of Sarah Henshaw, who married Thomas Latham, the founder of Latham's Bank at Dover?

CONSTANCE RUSSELL.

Doverfield Park, Reading.

THE "CHEAP MAGAZINE."—Can you give me any information about the *Cheap Magazine*, published at Haddington, in 1813, by George Miller & Son?—whether G. Miller was not both editor and publisher; if the cuts are by Bewick, as I have been informed; also how many numbers or volumes were published. In connexion with the interesting paper of Dr. Chambers on the jubilee of his *Journal*, I think this magazine may be considered a still earlier attempt at providing cheap wholesome literature for the people.

T. FISHER UNWIN.

YORKSHIRE SUBSIDY ROLLS AT THE PUBLIC RECORD OFFICE.—The Yorkshire Archaeological and Topographical Association has recently completed the publication in its *Journal* of the rolls of the collectors of the poll tax for the West Riding in 2 Richard II. (1379). These rolls throw great light upon the social position of the people at that period, and are of much interest to the statistician and genealogist, as they are practically lists of the inhabitants above sixteen years of age. Will any of your readers whose researches have been amongst this class of documents kindly give information respecting them to a country correspondent, and so save him much time and labour? I should like to know whether there are any rolls for the North Riding similar to those above referred to, or about the same date, and their condition; to obtain references to the most perfect of the subsequent subsidy rolls for the North Riding, say down to the year 1670; and to learn if anything has been published respecting these rolls, or if information about them, other than that contained in the manuscript indices at the Record Office, is in existence. Are there any of these rolls relating to the North Riding in the British Museum?

H. E.

"A REMONSTRANCE AND PROTESTATION OF ALL THE GOOD PROTESTANTS OF THIS KINGDOM AGAINST DEPOSING THEIR LAWFULL SOVERAIGN K. JAMES THE SECOND."—I have seen a small quarto MS. of four leaves thus entitled, and bearing this note appended:—"This had not the liberty to be printed, though some persons have caused privately print some of them upon their own charges." I should be glad to know if any of these "privately print" copies still survive.

A. W. R.

"WARA."—In an inquisition of lands belonging to the Abbey of Peterborough, made in the year 1251, the term "wara" is twice made use of. It seems, so far as I can gather, to have meant some

particular or special piece of land (glebe, I fancy, or church land), let to different individuals, each holding some five or six acres. I should much like, if possible, to obtain some information as to the use of this word, which I have never come across except in the document I refer to.

HAUTBARGE.

"DAFFY-DOWN-DILLY IS COMING TO TOWN."—What is the origin of the above line? Miss Pratt, in her *Flowering Plants of Great Britain*, mentions it as an old Norfolk ditty, and says that in Hertfordshire and other counties it is still sung by children, who gather bouquets of daffodils to carry into towns, and term this custom "going a-daffying." I should be very glad of any further information.

MAY PROBYN.

Ferneleigh, Hillwerth, Devizes.

THOMAS SCARLETT, AUTHOR, 1590.—Can any one give me any clue as to who Thomas Scarlett was who in 1590-2 entered copies of various ballads and books at Stationers' Hall, according to the registers? The last book entered was a French romance of chivalry—*Le Second Livre de la plaisante et delectable Histoire de Gerileon [d'] Angleterr[e]*, "to be translated into English"; but no translation of it now exists. In 1586 there was a Thomas Scarlett of Lincoln's Inn who bought land in Suffolk (Close Rolls), and I think it probable that they may be of the same family.

STRIX.

"THE CASCADE," BY JACOB RUYSDAEL.—An engraving, or rather woodcut, of a picture called by this name appears in the *Art Journal*, 1852, p. 183, and is stated to be taken from the "Vies des Peintres" of Charles Blanc. In the article describing the picture (p. 181 *et seq.*) the following notice occurs:—"We have no clue to where this picture is, nor can we, by referring to Smith's *Catalogue*, find any description of it." There are one or two other engravings of the picture extant, which I have not seen. I have been informed that the picture is in the Public Gallery at Amsterdam, but the information is untrustworthy. Can any of your readers tell me more of the picture, which is a famous one, and its whereabouts?

C. JOHNSTON EDWARDS.

Driffold, Sutton Coldfield.

[See Miss Thompson's *Handbook to the Public Picture Galleries of Europe*, third edition, p. 273; also Baedeker's *Holland*.]

"AUDAX, CAPAX, SAGAX, EFFICAX, PERTINAX."

—The above words are said to exist as an epitaph on the tomb of some celebrated physician. Of whom was the line written?

J. W. O.

"TOUCHEUR."—What sort of servant or attendant is a *toucher*? Mgr. Guérin, in his life of St. Honoré, says, "Chacun se rappelait parfaitement l'avoir vu passer tel jour, à telle heure, avec ses

deux toucheurs." In another place the brothers Gabidier are called "ses deux valets de touche" (*Les Petits Bollandistes*, vol. i., Jan. 9).

E. COBHAM BREWER.

"CHIVERTON'S BOOK."—Have any of your readers knowledge of an ancient obituary called "Chiverton's" or "Chiwarton's" Book? It is referred to in Betham's *Baronetage*. Is it printed or MS., and where can it be seen? There is no copy in the British Museum.

J. L. V.

HONITON.—What is the etymology of this place-name? It is spelt in Domesday Hanitone. Does this indicate a Celtic origin, and is the first syllable connected with the Welsh *han* (that which is separated or cut off), a Saxon suffix being added after the English conquest of Devonshire?

W. T. LYNN.

Blackheath.

ST. MARK IX. 36.—I have an edition of the New Testament, printed by Bell & Barker, 1680, in which St. Mark ix. 36 is printed "And he took the child." Does this occur in any other version?

O. L. CHAMBERS.

Headingley, Leeds.

THE PARSLOW FAMILY.—Can any reader of "N. & Q." give trustworthy information as to the descent and original home of this family? The Rev. Edward Parslow, a son of General Parslow, married, in the latter part of the last century or within the first decade of the present, a daughter of Humphrey Jones, of Garthmyl Hall, in the county of Montgomery, Esq.; and a daughter of the general married the Rev. John Jones, M.A., Vicar of Boscheston, near Pembroke, who was a son of the said Humphrey Jones, Esq.

CHARLES J. DAVIES.

AMMONIUM SULPHIDE A RESTORER OF FADED WRITING.—MR. EARWAKER, in his comprehensive and valuable communication on the subject of the publication of parish registers, mentions, *ante*, p. 249, a solution of ammonium sulphide as a restorer of faded writing; will he be kind enough to state the exact strength of the solution?

W. F. MARSH JACKSON.

MARTYRDOM OF KING CHARLES.—Until recently it was the custom at Newcastle-on-Tyne to ring a muffled peal on the bells of St. Nicholas's Church on the anniversary of the execution of King Charles I. Is such a custom known to have existed elsewhere?

Llanfairfechan.

THOMAS NORTH.

CHARLES BULLER.—Thanks to "N. & Q." (6th S. iv. 408, 449, 495), it has now been definitely ascertained that Charles Buller was never a Privy Councillor. The further query that I would ask concerning him is this, Was he, as Judge Advocate

General, a member of Lord John Russell's cabinet in 1847? The *Annual Register* for 1847 includes his name in the list of the cabinet; but is this correct?

G. F. R. B.

THE MOON "THE PARISH LANTERN."—A friend of mine was coming from Croydon one evening in the winter with the prospect of a long drive before him, and as soon as he got out of the town the driver remarked, "We shall do very well to-night; we have got the parish lantern," meaning that it would be moonlight. The man was a native of Berkshire. I never heard the expression before, and wish to know whether it is a common designation of the moon.

G. L. G.

Replies.

"ERIPUIT CÆLO FULMEN, SCEPTRUMQUE TYRANNIS": LETTER OF WALTER SAVAGE LANDOR: TURGOT: FRANKLIN.

(3rd S. xi. 515; 4th S. v. 459.)

The following letter, which I transcribe from the original autograph before me, will be read with interest, as expressing the opinion of an illustrious scholar as to the merits of this celebrated line, and tending to substantiate the belief that it is the production of the person to whom it is generally, and I have no doubt with reason, attributed:—

"MY DEAR SIR SAMUEL.—They tell me the train will bring you to Bath at half after four. The verse you mention is not Statuines. All his poetry put together is of infinitely less worth. The beauty consists in its propriety of application. It was written by a Frenchman, under an engraving of Franklin; and alludes most poetically, first to his electrical experiments, and then to the defeat of George the third, and the wresting of the sceptre from that madman's grasp. It is far more glorious to have written this one verse than all the verbiage of Virgil at the beginning of the Georgics. Wretched stuff—which children, and men too, traditionally admire! "I remain, my dear Sir Samuel,

"Very truly yours,

"W. S. LANDOR."

The "Frenchman" alluded to was doubtless Turgot, Controller-General of Finances under Louis XVI. He it was whose appearance evoked the tears of Voltaire, who exclaimed, "Laissez-moi baiser cette main qui a signé le salut du peuple"; whose name—quasi "Thor-God"—is supposed to indicate that he was sprung from those northern heroes who gave their name to Normandy, and who, with their chief William, made a conquest of England; and who is remembered by collectors on account of the diminutive snuff-boxes, called "turgotines" or "platitudes," which were especially designed to discredit and ridicule his fiscal reforms.*

* "On mêla le ridicule à l'odieux. On inventa de petites tabatières, qu'on appella des turgotines ou des platitudes. Ces sobriquets servaient à dénommer et à

Turgot, in the midst of affairs, had retained his early taste for literature and poetry; and after his retirement from office—more especially during his journeys and nights when sleep was banished by the gout—he is known to have amused himself by making Latin verses. But none of these, so far as I am aware, has been preserved, except the line in question; and it is unfortunate that this so nearly resembles one in the *Astronomicon* of Marcus Manilius (lib. i. v. 104)—

“Eripuitque Jovi fulmen, viresque tonandi,
Et sonitum ventis concessit, nubibus ignem,”

as to justify us in regarding it as an adaptation rather than an original composition.

But however this may be, Turgot may probably have found the happy phrase nearer home. In those days every one was reading the posthumous poem of Cardinal de Polignac, *Anti-Lucretius, sive de Deo et Naturâ*, &c. (Londini, 1748, 2 vols. 8vo.); and here he may have been struck with the lines in which the French poet charges Epicurus with having promoted lust and wickedness by destroying religion, and teaching that pleasure should alone be cultivated:—

“Sortem gentis miseratus acerbam,
Numinis et famam et cultum convellere primus
Instituit; Cœli et tonitralia templa laeoesus,
Eripuit fulmenque Jovi Phœboque sagittas;
Et mortale manumittens genus, omnia jussit
Audare, ac leti pulso terrore beavit.”

Lib. i. 98.

The predecessor of Turgot in the finances was the Abbé Terrai; and of the pair it was happily said “que le premier fit mal le bien, et que le second fit bien le mal.” The innovations of Turgot, good possibly in the abstract, had terrible results; and few vaticinations have been more cruelly verified than those of *La Prophétie Turgotine*, written by Captain de Lisle in 1777, and preserved in the *Anecdotes of Distinguished Persons* of W. Seward, ed. 1798, vol. iv. p. 470.

Turgot, following the example of Jean Mousset, Jodelle, Pasquier, Vigenère, and others, attempted to subject his language to the laws of Latin metre, and translated the fourth book of the *Æneid* into French hexameters. The volume is very rare, only twelve copies having been struck off; it is entitled, *Didon, Poème en Vers Métriques Hexamètres, &c., le Tout accompagné du Texte Latin; par Turgot*, with the epigraph:—

“Eloquium et Gallis, Gallis dedit ore rotundo
Musa loqui.”

Specimens of the translation, from which it will be

désœdifier toutes les opérations du Contrôleur-général. Il n'y avait alors à Paris ni magistrat, ni traitant, ni évêque, ni abbé, qui n'eût en poche une platitude, c'est à dire, une babatière fort plate. Quand on se rencontraient soit dans les promenades, soit aux spectacles, c'est à qui le premier montrerait sa petite platitude.”—*La Vie de Voltaire*, par M. * * * (l'abbé T. J. Du Vernet), à Genève, 1786, 8vo., chap. xxiv. p. 273.

seen how signally the author failed in his attempt, will be found in the *Amusemens Philologiques* of Gabriel Peignot (Dijon, 1824, 8vo., p. 125); and will lead to concurrence with the opinion of Voltaire, who, on receiving a copy of the book, pronounced the metrical verses of his friend to be no other than “une très belle prose.”

These poetical essays of the ex-minister have been collected and reprinted in the volume entitled, “*Le Conservateur, ou Recueil de Morceaux inédits d'Histoire, de Politique, de Littérature et de Philosophie, tirés des Portefeuilles de M. N. François (de Neufchâteau), de l'Institut National*, Paris, An viii,” 2 vols., 8vo., where the metrical productions of Turgot occupy pages 1-97 of the volume.

Although the laudation of Landor seems somewhat overstrained, and every one may not endorse his low opinion of the introduction to the *Georgics*, still the verse to which he refers is unquestionably fine. Franklin, at the close of the interesting letter in French by him quoted by DR. RAMAGE, seems disposed—possibly in his own humility—to question its applicability; but it cannot, nevertheless, be denied that though lightning still descends from heaven, and may slay or injure, the “conductor,” for which we are indebted to the American philosopher, can turn it aside and render it powerless; and that, though the race of tyrants is not yet extinct, the political teachings of Franklin, by instructing the people, have rendered the sceptre of their rulers a harmless *lituus*. After all, does the latter clause of the line refer specially to George III.? If so, why was not the singular, “tyranno,” employed? Or does it apply to the whole English people; or to tyrants in general, whose power to harm was weakened by the educational and political writings of Franklin?

The following lines by James Montgomery were “Written by desire of the Committee appointed to prepare for a National Celebration of the hundred and forty-first anniversary of Benjamin Franklin's birthday at Rochester, New York, on January 18, 1847”:—

“FRANKLIN

The Printer, Philosopher, and Patriot.

He call'd down lightning from the sky,
And, ere the thunder could reply,
The flash, like inspiration, came,
Heaven's own pure fire through all his frame:
Not the dread bolt, whose sudden stroke
Prostrates the tower, or rends the oak;—
A touch, a pulse, a spark, reveal'd
A secret from all ages seal'd;
One trembling moment, in its flight,
Drew such a train of wondrous light,
That his rapt spirit seem'd to pierce
The mystery of the universe
And scan the power which, like a soul,—
Informs, expands, and rules the whole,
God's hidden minister, whose will
All Nature's elements fulfil.

Thus standing when the deed was done,
That victory of Science won,

He planted, where his foot had trod,
His conquering spear, the Electric Rod !
A trophy mighty and sublime,
A monument defying Time.

That was to him a glorious day,
Whose fame can never pass away ;
Philosophy had triumph'd there ;
A nobler wreath he lived to share,
He lived a brighter day to see,—
His country by the Pass made free."

It may not be amiss to state in this place that the idea of a *cerf-volant*, or kite, instead of a tower or steeple, as had been proposed, was not original, Franklin having been indebted for it to his friend M. Romas, Assessor of the Præsial at Nérac, in France, who was engaged in similar experiments, and wrote to him on the subject.

I find Turgot's line beneath a very unreal portrait of Franklin in the front of his *Life and Works*, printed at Bungay by Brightly & Childs, 8vo., without date ; while beneath an excellent profile head of the philosophic printer, prefixed to his *Political, Miscellaneous, and Philosophical Pieces*, London, 1779, 8vo., is the epigraph:—

"Non sordidus auctor naturæ verique."

WILLIAM BATES, B.A.

Peter de Valoynes, temp. Wm. Conq.—Albreda, sister of
and Hen. I., living in 1108. Eudo Dapifer.

William. Roger de Valoynes, living in—Agnes, who survived
1150 (Pipe Roll, 31 Hen. I.). her husband.

Peter de Valoynes,
married Gundred
de Warrene, but
died s.p.

Robert de Valoynes,—Hawise.
dead before Oct. 10,
1184 (Rot. Cur. Regis,
i. 11).

Geoffrey, died s.p.
before Dec. 27,
1207 (Cl. R. 9 John,
m. 10).

John. Philip. Roger.

Gunnora de Valoynes, sole dau. and heir, married before Oct. 13, 1199 (Rot. Cur. Regis, ii. 41), heir to her uncle Geoffrey and living Dec. 27, 1207, but dead before Nov. 18, 1220. —Robert Fitz-Walter, said to have died in 1234, buried at Dunmow Priory. —Rose, second wife.

William de Mandeville,—Christiana, dau. and heir of Gunnora, wife of Earl of Essex, died before Jan. 19, 1228/7 (Close R., 11 Hen. III., m. 21), without issue. Wm. de Mandeville Nov. 18, 1220 (Binham Reg., f. 140), wife of R. de Burgh May 15, 1227 (Close R., 11 Hen. III., m. 10), died s.p. before May 25, 1233 (Fine R., 17 Hen. III., m. 5). Reymund de Burgh, second hub., living Oct. 29, 1227 (Fine Roll, 12 Hen. III., m. 9), died before July 17, 1230 (Fine R., 14 Hen. III., m. 4). Walter, son of Robert Fitz-Walter.

A previous marriage of Gunnora de Valoignes was here left unnoticed, because such marriage did not affect the line of descent to Christiana de Mandeville, who particularly specifies Robert Fitz-Walter to be her father (Binham Reg., ff. 148b, 183b). This first husband of Gunnora cannot be assigned to a later period than the time of Richard I., in whose reign probably he died ; and seeing that he is mentioned in the Binham cartulary* in one deed only (f. 153), this evidence of his existence becomes proportionally valuable,

* Cotton MSS., Claudius, D, xiii.

THE EXTINCTION OF THE BARONY OF VALOIGNES (6th S. v. 143).—The evidence proving Alexander Balliol, of Cavers and Chilham, to be no brother of the Scottish king, brought to light at the same time certain facts that tended to relieve the obscurity in which the fate of this barony had been left by Dugdale and other writers. It was found that there were three coheirs, who had become the wives of Henry de Balliol, Peter de Maule, and David Comyn respectively, but the nature of their title to share the estate and honour of Valoignes did not appear. This deficiency is now supplied. The hunger for his dead sister's estate shown by Walter, son of Robert Fitz-Walter, in rashly suing the king, who had granted seisin of her lands to three ladies (with their husbands) as her next heirs, while it resulted in his claim being barred and himself amerced, has been the means of recording the exact relationship of all parties to the deceased Christiana de Mandeville.

If space can be found for the pedigree printed in the *Genealogist*, it will serve to set in its true light the value of Mr. GREENSTREET'S revelation, and to render more intelligible the remarks made:—

and furnishes an excuse for extracting it at length. Indeed, there may be alleged a valid reason for doing so, inasmuch as the monkish writer has had some difficulty in satisfying himself as to the spelling of the surname, which appears in a double form, either of which is strange and questionable.

"Carta. Durandus Sustili* Gunnor' vxor eius.
"Durandus de Steill' Camerarius Domini Regis et

* See Blomefield's (ed. Parkin) *Norfolk*, viii. 392, where this deed is mentioned, and the name printed "Durandus de Stiel, or Sustely." This surname, however, is omitted in Mr. J. N. Chadwick's *Index Nominum*.

Gunnora de Valon' vxor eius Omnibus ad quos hoc scriptum pervenerit presentibus et futuris Salutem. Notum sit vniuersitati vestre nos assensu communi concessisse et presenti carta nostra confirmasse deo et ecclesie sancte Marie de Binham donationem quam fecit Rogerus de Valoniis prefate ecclesie de Binham de ecclesia de Deringingham et de omnibus pertinencijs eius. Et [ut] hec nostra confirmacio firma permaneat sigillorum nostrorum Attestacione roborauimus eam. Hijs testibus, Rad' de Lattima, Hug' Wiscard, Will'o de Lattima, Ric' Aguillum, Rog' de furnell', Salomone de Stubehee, Will'e Cumyn, et Vrbanco, et Andr' et Barth', et Adam, et hominibus de Binham et alijs."

Turning to the *Chronicle of Melrose*, mentioned by MR. GREENSTREET, beside Philip de Valoignes (who died Nov. 5, 1215) and William his son (who died in 1219), I find recorded also (f. 54a) the burial in Melrose Abbey of Henry de Balliol, father by Lora de Valoignes of the Alexander Balliol lately brought under notice: "Corpus d'ni Henrici de balolf a sancto iacobo deportatur et in capitulo de melros honorifice tumulatur" (ed. Bannatyne Club, p. 176).

JOHN A. C. VINCENT.

RAVENSCOURT PARK, HAMMERSMITH (6th S. v. 208).—As it happens that the above property belongs to my wife's relations, I am enabled to give some particulars about it. In the first place, its original name, it being one of three subordinate manors in the parish of Fulham, was Pallynswick, of which MR. BUSHNELL can find an account in Lysons, and also in Faulkner's *History of Fulham*. It would take too much space to enter into its full history here. At one time it was a royal manor, supposed to have been a hunting seat of King Edward III., and in his declining years the country seat of his worthless favourite Alice Perrera. In 1378 it was seized by the Crown, and in 1380 by King Richard II. granted to the Lord Wyndesore, who had become Alice Perrera's husband; from this date until 1572 its written history is a blank. In the latter year, however, a John Payne died seized of it, whose son or grandson, another John Payne, in 1637 sold it for 2,600*l.* to Sir Richard Gurney, the loyal Lord Mayor, who died a prisoner in the Tower in 1647, whose widow in 1650 sold it to Maximilian Bard, or Bared; and in this family it remained until 1747, when Henry Laremore, as trustee under the will of Lady Persiana Bard, sold it to Thomas Corbet. It was during this gentleman's possession of the estate that it acquired the name of Ravenscourt, no doubt in canting allusion to the Corbet arms, which are Or, a raven sable. He held the estate up to his death, and in 1754 it was sold to Arthur Weaver, who five years later sold it to Henry Dagge, author of *Considerations on the Criminal Laws*, who in 1765 sold it to John Dorville, who in his turn in 1812 sold it to the late Mr. George Scott, whose widow is the owner of it for her life. The present house, however (known as Ravenscourt), is not on

exactly the same site as was the country seat of Alice Perrera; that was situated at a little distance, on Stanbrook or Pallynswick Green, whereon are now two tenements entirely devoid of interest. It was built about 1648-50, probably by one of the Bard or Bared family, who may have pulled down the ancient house and made some use of its materials in the new building, in which are still some portions of ancient panelling. The moat formerly surrounding it was filled up some sixty years ago, and the house externally modernized and added to by the late Mr. George Scott. Some years ago an ancient elm tree opposite the house was felled, and imbedded in one of its branches was discovered a riding spur of about the date of the erection of the building, 1648-50. It must have been thrown up and caught in the branch and the bark have gradually grown over it, and so it remained in its hiding-place for two hundred years.

D. G. O. E.

See Lysons's *Environs of London* (1795), vol. ii. pp. 356-358; Faulkner's *Historical and Topographical Account of Fulham* (1813), pp. 378-384; and Thorne's *Handbook to the Environs of London*, vol. i. p. 277.

G. F. R. B.

PAROCHIAL REGISTERS (6th S. v. 141, 211, 233, 248, 273).—In my opinion it is high time that these valuable records were put beyond the risk of destruction and neglect by being deposited in the Public Record Office, or in some other depository in London. I was one of those who, in 1877, advocated in "N. & Q." the publication of church registers; but though I remain of the opinion which I then expressed as to the desirableness of publication, recent experience has convinced me that for the present, at all events, a general publication of registers is impossible. In saying this I do not forget the good work which the Harleian Society has done by the publication of London registers. Some of these are of exceptional value and interest, and one can hardly take them as fair samples of the whole mass. The work of publication in private hands has proceeded slowly during the last few years; so slowly, that if the pace were quickened forty-fold the bulk of registers would remain untouched. The registers already published are indeed *rari nantes in gurgite vasto*. Here and there a volume falls from the press—perhaps the first fifty years of the registers of some country parish. It is coldly received by the public, who can see nothing useful and nothing interesting in volumes which Hartley Coleridge foolishly described as "barren abstracts of mortality." It is not given to the public to know the mysterious delights of antiquaries, and from ordinary men as well as from ordinary reviewers the patient and ever-to-be-praised editor of a volume of registers will get little encouragement to proceed with his work.

I wish I could say, with MR. CHAPMAN, that I have always found country clergymen willing to submit their registers to the genealogical and literary inquirer. On the very day that I am penning these lines I have received the following laconic reply, written on an addressed post-card which I had enclosed in a letter to the vicar of a country parish:—

“Fees, payable in advance, are as follows:—
 Searching registers, first year, 1s.
 Each succeeding year, 6d.
 For each certified copy, 2s. 7d.”

The last item shows that this gentleman was determined to exact the uttermost farthing. I had asked for the exact date of a baptism, and I gave the year, so that the clergyman had nothing to do but to jot down the entry on the post-card. I had been careful also to explain that I required the information for a literary purpose. Instances such as this are, of course, rare, and generally I have been treated kindly and handsomely. My experience is that in all cases where I have asked for inspection of the court rolls of a manor permission has been ungrudgingly granted, without payment of fees. In the case of parochial registers prohibitive fees have not infrequently been asked for. The steward of a manor may, if he pleases, make prohibitive charges, or he may, in the case of persons who do not hold lands of the manor, refuse altogether. Moreover, an inspection of court rolls might disclose imperfections in the lord's manorial rights.

The case cited by MR. CHAPMAN from the *Jurist* has reference only to the 2s. 6d. which can be lawfully demanded for certified extracts. A searcher can take extracts by paying only the search fees, and doubtless he may, by payment of such fees, copy a whole register.

I fear to occupy too much space, but I have a word to say on the practical part of the question. There is no wrong without a remedy, and the remedy clearly is a Bill for the removal of all ancient registers to London. This would be a simple matter, and I apprehend that there would be little or no opposition to the passing of such a Bill. There is no difficulty in the way of vested interests which could not easily be met by commutating such interests for a fixed sum of money. Nor do I apprehend that the removal and centralization of the registers would require a draft on the Imperial Exchequer. A small fee paid for each register searched would probably cover all expenses. There are great numbers of people more or less imbued with a taste for antiquarian study who would gladly pay a reasonable fee for such searches. The registers would be together—obviously an enormous advantage. The centralization would give employment to a number of skilled transcribers, and all genealogical inquirers would be relieved from a vast burden of un-

necessary expense and trouble. We want action rather than words, and I hope before long to see a Bill introduced, and, if necessary, a Select Committee appointed.
 S. O. ADDY.
 Sheffield.

The very interesting notes concerning parish registers have not contained any reference to a class of parish which for me has a peculiar attraction—I mean the extremely small parishes consisting of little or nothing more than a manor-house and its farm and labourers' cottages, with or without a parsonage. As I write I have before my mind's eye three glorious old houses, the *raison d'être* of three minute parishes—Athelhampton and Wynford Eagle, in Dorset, and Childerley, in Wilts. Now such a parish is likely to afford two attractions to the intending register publisher. If its old register is preserved it must needs contain records of men of some mark, old dwellers in its manor-house; and the said register must be very small, and so cheap to print. I never saw the registers of those three parishes, and cannot say how interesting or how small they may be. But next to Wynford is West Compton, another very small parish, and its little register I have examined. It consists of a few small sheets of parchment, arranged pamphlet-wise and unbound. It is some months since I saw it, but, to the best of my belief, it contains no more square feet of surface than (say) two numbers of “N. & Q.” It records the births, deaths, and marriages in West Compton for (I fear I shall hardly be believed) three hundred years.

H. J. MOULE.

Weymouth.

[Our readers interested in the subject will be glad to have further particulars.]

In the majority of cases where I wish to search registers every facility is given me for so doing. In event of difficulty being made, I have quietly asserted my right to inspect them as public documents. In one case I was flatly and insolently refused by the parish clerk of a church in a cathedral town. I took the opinion of an ecclesiastical lawyer there, who instructed me to demand the production of the register, adding that no fees could be demanded if I made the search myself. I gave the clerk the opportunity of producing the registers in ten minutes or being reported to the archdeacon. He wisely “caved in.” If there is any doubt as to this view of the question I shall be glad to be enlightened on the subject, as I am on the point of searching some registers where it is possible objection may be made to my so doing. If fees could be demanded for private searches, the occupation of the genealogist would be gone.

R. P. H.

Is MR. ARTHUR SMITH aware of the provisions of the Act 6 & 7 Will. IV., c. 86, s. 33?—

"Every rector, vicar, or curate, and every registrar, registering officer, and secretary, who shall have the keeping for the time being of any register book of births, deaths, or marriages, shall at all reasonable times allow searches to be made of any register book in his keeping, and shall give a copy certified under his hand of any entry or entries in the same on payment of the fee hereinafter mentioned; (that is to say,) for every search extending over a period of not more than one year the sum of one shilling, and sixpence additional for every additional year, and the sum of two shillings and sixpence for every single certificate."

EDWARD H. MARSHALL.

R. BROCKLESBY: MUSIC AS MEDICINE (6th S. v. 245).—It may interest Mr. A. WHEELER, and those who have read his note on Dr. Brocklesby's tract, to know that a tract on the same subject was published twenty years earlier, with this title:

"Medicina Musica: or, A Mechanical Essay on the Effects of Singing, Musick, and Dancing, on Human Bodies.....By Richard Browne, Apothecary in Oakham, in the County of Rutland. London, MDCCLXXIX."

I do not know how rare this little book may be; I have never seen any copy but my own. It has 125 pages, in addition to title, dedication, and preface (together 8 ff.). JULIAN MARSHALL.

MRS. MASHAM AND SARAH, DUCHESS OF MARLBOROUGH (6th S. v. 248).—Earl Stanhope, in his *History of England, comprising the Reign of Queen Anne until the Peace of Utrecht* (second ed., p. 400), says:—

"This anecdote is for its truth mainly dependent on tradition, nor is it clear at what precise period it occurred. But it seems the rather entitled to credit as being expressly recorded by Voltaire, who was in London not very many years afterwards, who had access to the best companies, and who found means to collect the most authentic information."

Earl Stanhope quotes the passage from Voltaire in a note, giving a reference to the *Siècle de Louis XIV.*, vol. i. p. 371, ed. 1752, and adding that "on the story Scribe has framed his comedy *Le Verre d'Eau*, first acted Nov. 17, 1840."

G. FISHER.

The story is given by Voltaire as follows:—

"Quelques paires de gants d'une façon singulière que la duchesse refusa à la reine, une jatte d'eau qu'elle laissa tomber en sa présence par une méprise affectée sur la robe de Mrs. Masham, changèrent la face de l'Europe."—*Siècle de Louis XIV.*, vol. i. p. 371, ed. 1752.

Messrs. Masson and Prothero, who have edited a portion of the *Siècle de Louis XIV.* for the Pitt Press, have the following annotation on this passage:—

"Ce conte, adopté avec trop de crédulité, n'a aucune espèce de fondement; et Labarpe l'a pulvérisé avec toute la supériorité de sa logique dans sa *Réputation des Sophismes d'Helvétius* (*Biogr. Universelle*). Nevertheless, Lord Stanhope (*Reign of Queen Anne*) is inclined to believe that the incident really took place, on the ground that Voltaire was in London not long after, and was in a position to collect authentic information."

F. C. BIRKBECK TERRY.

THE DATE OF THE FIRST EASTER (6th S. v. 125).—If there be no error in the calculation, Easter Sunday will fall on April 9 *only three times* before the year 1999 inclusive, viz., in the years 1939, 1944, and 1950. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

THE LATE T. PURLAND, PH.D., M.A., &c. (6th S. v. 168).—This gentleman practised as a dentist in London from the year 1830 to the time of his death, which took place August 16, 1881. He was born Jan. 6, 1805, and lived during the last thirty years of his life in Mortimer Street, Cavendish Square. His library was sold at Hodgson's, Chancery Lane, on Thursday, March 16, 1882. The book referred to was purchased for the sum of 16*l.*; it is described in the catalogue as "Recollections of Vauxhall, by T. Purland, a collection of twenty-five water-colour sketches executed in 1859; Sayers's curious old prints in the style of Hogarth; other prints by Bartolozzi, Stothard, &c.; cuttings, playbills, programmes, and songs relating to this once popular place of amusement, in 1 vol. royal 4to. half-bound."

FREDERIC BOASE.

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

If J. R. D. will look at Messrs. Hodgson's advertisement, which appeared in "N. & Q." for March 16, he will find an answer to the last part of this query. G. F. R. B.

A COAT OF ARMS (6th S. v. 168).—Perhaps the following reference may help your correspondent:—

"Az., on a chevron arg., between three leopards' heads erased or, three [as many] spearheads sa. Price, Bryn-y-Pys, co. Flint; and Castle Lyons, Ireland. Price, baronetcy, 1813, quartering Cleveland and Puleston."—*Papworth*, p. 522.

F. A. B.

"COCK-A-DOBBY" (6th S. v. 169).—Allies, in his *Antiquities and Folk-lore of Worcestershire*, a county in which Dobbie and its derivatives occur several times as field-names, quotes from *Archæologia*, vol. xvii. p. 144, a long account of the characteristics of this race of fairies. He suggests, led thereto by the fact that a countryman still calls a horse "dobbin" that it is a form of "hobby." At p. 412 of his book above mentioned (second edition) will be found much curious information about Hobs and Dobbies. VIGORN.

"MANIFEST" (6th S. v. 149).—The usually accepted derivation of this word is from *manus* and obsolete *fendere*, found in *defendere*, &c. Prof. Skeat, in his *Dict.*, s.v., says: "Lat. *mani-* for *manu-*, crude form of *manus*, the hand; and *-festus* = *fedtus*, *-fendtus*, pp. of obs. verb *fendere*, to strike." This derivation is given also in the *Latin Dict.* of Messrs. Lewis and Short, with the explanation "that one hits by the hand." Speak-

ing of the Greek root *θεν-*, which appears as *fen-* in Latin, Curtius, in his *Greek Etymology*, vol. i. p. 317, remarks: "Corssen, *Beitr.*, 183, is right in placing also *mani-fes-tu-s*, *in-fes-tu-s*, 'storming against,' under this head, *Nachtr.*, 247, *fus-ti-s*." Roby, however, in his *Lat. Grammar* gives *mani-festus*—hand-struck, with a query. He says, vol. i. p. 220: "*Ferire* seems a suitable verb to which to refer *infestus* and *manifestus*, &c. *Fenders*, to which these forms are often referred, both ought to make, and does make, *fensus*, not *festus*." In Dr. Smith's *Lat. Dict.* the derivation is given as from *manus* and root *fas*, to bind, with a reference to *fas*, which, however, most probably has for its root *fa-*; cf. *fari*, *φάραξ*. Sub "*Fas*" Dr. Smith speaks only of a probable root.

F. C. BIRKBECK TERRY.

The word is referred to the Lat. *fen*, as root of *fendo*, by Corssen and Curtius and Vanicek, *manifestus* being thus *manu-festus*, stricken by the hand; *festus*, as if *fend-tus*, *fed-tus*, *fes-tus*. Cf. Vanicek, *Griech.-Lat. Etymol. Wörterbuch*, p. 391; Curtius, *Greek Etymol.* (Eng. ed.), p. 317. This appears to involve saying that *in-fend-tus* makes both *infensus* and *infestus*, which is an awkwardness; and it leads to a difficulty about *confestim*, and about *festinare*, which Vanicek classes with *fendo*, while Curtius says it is "irreconcilable." For a different suggestion, connecting *fērire*, *fēria*, *festus*, *manifestus*, see Roby's *Latin Grammar*, vol. i. p. 220, § 704, note 1; but this creates a new difficulty because of "the differing quantities of *e*" in the words.

O. W. TANCOCK.

Dr. Smith's *Latin-English Dictionary*, 16th ed., 1880, suggests as the etymology of this word: "*Manus* and root *fas*, to bind; *v. fas*; hence lit. bound or grasped by the hand." E. H. M. Hastings.

HAWES FAMILY (6th S. v. 149).—I have the "grant dated 1673, from Francis Haw Hawis, of Stanton, co. Suffolk, 'chirurgus,' to Richard Futter, of Stanton." If MR. SAWYER would like to see this and will communicate with me, I shall be pleased.

G. J. GRAY.

3, Pembroke Street, Cambridge.

AN ESTHNIAN FUNERAL CUSTOM (6th S. v. 186).—Compare the following extract from the *Graphic* of March 4, 1882:—

"A gipsy funeral recently held in an Alsatian village shows how tenaciously the tribes still cling to pagan customs. The corpse was shrouded in a garment with two pockets, each containing a twenty-franc piece; a bottle of wine was laid on the right side of the deceased, and a package of beans on the left, a bean also being placed in his mouth. Wax tapers were burnt round the coffin, which was subsequently carried round the graveyard in solemn procession."

Are we to understand that this is a custom commonly observed at a gipsy funeral? ACHÆ.

MESMERISM NO NEW THING (6th S. v. 187).—There is an account of various cures by stroking, performed by Mr. Greatrakes, in the *Phil. Trans.* for 1699, vol. xxi. pp. 332-4.

GEO. L. APPERSON.

Wimbledon.

KING CHARLES'S VISION (6th S. v. 168).—In Mastin's *History of Naseby*, p. 186 *et seq.*, is an extract from Rastall's *History of Southwell*, narrating the supposed appearance of Strafford to King Charles; and the same account appears in a footnote in Lockinge's *Historical Gleanings on the Memorable Field of Naseby* (p. 61), but without any acknowledgment of its source. F. TOLR.

ADJECTIVES PLURALIZED IN ENGLISH (6th S. v. 205, 251).—Let me explain to PROF. SKEAT that until my retirement from the army my life was spent in distant and generally scantily populated colonies, where a Shakespeare or a part of his works formed one of my few literary books, at times almost the only one. After my duties and professional reading my recreation was not unfrequently found in him. Hence Elizabethan English and literature are about the earliest with which I can really claim acquaintance, and in Batman the occurrence of these plurals in only one page struck me as curious in itself, and unknown to me in other instances.

BR. NICHOLSON.

It may be worth while noticing, as a survival of what was once a common usage, that Shakespeare has the expression "letters patents" more than once. Cf.:—

"Call in the *letters patents* that he hath
By his attorneys-general to sue
His livery." *Rich. II.*, II. i. 202-4.

And for a still later instance:—

"We show no monstrous crocodile,
Nor any prodigy of Nile;
No Remora that stops your fleet,
Like *sergeants gallants* in the street."

The City Match, 1639, III. ii.

F. C. BIRKBECK TERRY.

Cardiff.

HENRY MARTEN, THE REGICIDE (6th S. iv. 449; v. 50, 196).—MR. S. HILLMAN having called attention to his *Handbook* of Chepstow (to the usefulness and general accuracy of which I am glad to have this opportunity of testifying), it may be as well to point out that the inscription on Marten's gravestone in Chepstow Church is inaccurately given in the *Handbook*. The correct inscription, as it originally appeared, may be found in Coxe's *Monmouthshire*. The arms are also wrongly described as Argent, two bends azure, instead of Argent, two bars gules. The precise date of Marten's death seems to be unknown; the inscription only gives that of his burial, viz.,

Nov. 9, 1680. I may add that the parish registers of Chepstow are imperfect, and do not record the burial of the regicide.

A. E. LAWSON LOWE, F.S.A.
Shirenewton Hall, near Chepstow.

MARY QUEEN OF SCOTS: THE COLOUR OF HER HAIR (6th S. iv. 485; v. 114, 213, 231).—The question here started by my friend MR. CHAPMAN is one of great interest, leading perchance into regions not heretofore much discussed, but which may prove of some value to antiquaries. I some years ago read an account of a secret society—in Vienna, I think, but did not make a note at the time—where the colour of the hair, or, if the hair could not be changed, of the ribbons in it, had very great significance. Can any one refer me to any authorities on the subject?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

HALF-BINDING (6th S. v. 127, 235).—I have a curious specimen of half-binding, if it can properly so be called. The boards are covered with vellum stained dark green and with a few simple lines blind-tooled on them, while the back and corners are of thick impressed pigskin. The green stain appears to have been put on the vellum after the back and corners were fixed. The book is an octavo *Lexicon Plautinum*, published at Frankfurt in 1614.

E. E. STREET.

Chichester.

ST. MARGARET'S CHURCHYARD, WESTMINSTER (6th S. v. 128, 171, 213, 234).—The "new inscription on the raised altar tomb" certainly does not tally with the old one. According to the former the age of Mary, wife of Alexander Davies, Esq., is calculated to have been fifty-seven years less than that of her husband, whilst according to the latter it is only seven years. This seems to be the more probable reading. Nothing is more likely than that some careless stonemason should improve the figure 3 into 8, and so make the "æt. 30" of the old inscription into "æt. 80" of the new. I am afraid that this may not be a solitary instance of a monumental inscription losing its value by the process of "renewing," refreshing, or restoring by ignorant and irresponsible workmen. But the practice of tampering with old inscriptions is very nearly as reprehensible as that of effecting their destruction under the specious veil of "church restoration."

T. W. W. S.

Cranborne.

"BUNKER'S HILL" (6th S. iv. 48, 255; v. 57, 175).—The subject of the derivation of this name was discussed in "N. & Q." 2nd S. v. 191; xii. 100, 178, 199, 299; 3rd S. i. 236, 437; and I was somewhat surprised to learn that there is a place bearing this name near Birmingham, a fact I

was not acquainted with before. At one of the above references I find that there is "a rising ground on Lord Scott's estate, in Warwickshire, called Bunker's Hill." Seeing that the term is so common, occurring, as it has been proved to do by the numerous instances given by correspondents at the above references, at so many distant points as a name for slight elevations, farms, &c., there must be some reason for the similarity of its use, and for its being bestowed upon so many different spots in this country. I now consider, from the name being applied to such various localities and premises, that it is very improbable that they derive such name from the growth of the hemlock and other plants, for which "bunk" is the Ionian name, as mentioned by me 6th S. iv. 256, or that it can be derived from a surname. In "N. & Q." 1st S. x. 60, it is stated that the name Bunker is corrupted from *Bon cœur*. If the name can be proved not to have been in use to denote the several places previous to 1775, when the battle of Bunker's Hill was fought, we can safely assume that it was given in consequence of that famous event; and at present I hold to this view of its origin, as no correspondent has given a conclusive instance of its use, from documents or otherwise, previous to that date, and my opinion is confirmed by the remarks of MR. KERR (*ante*, p. 175) as to villages, &c., in the north of England being named after famous battles which took place almost in the same generation as that of Bunker's Hill, which places, moreover, are in close contiguity to two, if not more, "Bunker's Hills." It would be as natural and as correct to name a farm, a new village, or a little natural elevation after a striking and much-talked-of event of the time, while it was engaging every one's attention, as it is to name a newly opened public-house or shop in the like manner. Such a custom having been adopted often enables us to fix approximately the period at which the place came into existence. This view of the origin of the name will, I think, be found to be the correct one.

GEORGE PRICE.

144, Bath Row, Birmingham.

"FELIX QUEM FACIUNT ALIENA PERICULA CAUTUM" (1st S. iii. 373, 431, 482; iv. 75; x. 235; 6th S. v. 113).—MR. BUCKLEY has referred to the source of this line as occurring in a couplet by Nigellus de Wireker, c. A.D. 1200, and has also shown that the line itself, which varies in the sequence of the words from the expression in the couplet, occurs in a commentary on Tibullus by Cyllenius in 1475, which still remains, therefore, the earliest place for the occurrence of the single line itself, the "vulgo jactatus versus," as Erasmus terms it, who also gives a parallel to it in the verse of Plautus, which contains a similar reference to the sentiment as being well known:—"Vetus id dictum est: 'Feliciter is sapit, qui periculo alieno sapit.'" *Merc. IV.*, v. 40.

In a sermon before the king in 1549 Latimer makes use of the line in this way: "The proverb is:—

'Felix quem faciunt aliena pericula cautum.'

Happy is he that can beware by an other mans isoperdy" (Latimer's *Seven Sermons*, Lon., Arber, 1869, Serm. ii. p. 61).

It remains open for conjecture—MR. BUCKLEY will forgive my saying so—whether the lines of Nigellus de Wireker are an expansion of the proverb, or the proverb a contraction of the lines. There are several parallel or similar passages, at the title "Alieno periculo," in *Adagia*, Typis Wechel., 1629. ED. MARSHALL.

SANCTUS BELL COTES (6th S. iv. 147, 433; v. 95).—There is one in the church of Brancepeth, near Durham. R. B.

BOOK-PLATES WITH GREEK MOTTOES (6th S. iv. 286, 414, 497).—I have only two such plates in my collection—that of George Whipple with the motto, εἰμὶ δ' εἰμὶ, and a second having on it the name Wilton beneath a shield bearing the following coat of arms, Sa., three water-bougets arg., with the motto, τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμα. They must be very uncommon, for in *The Handbook of Mottoes*, out of six thousand collected by Mr. Elvin, only eleven Greek ones are given. E. FARRER.

Bressingham, Diss.

BESSELS OF BESSELSLEIGH, CO. BERKS (6th S. iv. 537; v. 156, 217).—W. G. D. F. will find all the information he requires in the new edition of Sir Thomas Elyot's *Governour*. O.

"ROUGHS" (6th S. v. 168).—When the term *rough* was "first applied to the low and dangerous classes" I cannot venture to say. I first heard it so applied soon after the passing of the first Reform Bill. A relative of mine was describing the riotous proceedings of a mob at an election, and I noticed that he called the ruffians "ruffa." The word has long since been written *roughs*, and the origin of it is apparently forgotten. JAYDEE.

This word is given in *The Slang Dictionary* (J. Camden Hotten, 1864), and is defined as "coarse or vulgar men." Mr. E. Edwards, in his *Words, Facts, and Phrases*, 1882, says:—

"Charles Dickens (*All the Year Round*, Oct. 10, 1868) said, 'I entertain so strong an objection to the euphonious softening of ruffian into rough, which has lately become popular, that I restore the right reading on the heading of this paper.' The paper was 'The Ruffian, by the Uncommercial Traveller.'"

What evidence is there that *rough* thus used is an abbreviation of *ruffian*?

Cardiff.

F. C. BIREBECK TERRY.

MEN WHO HAVE DIED ON THEIR BIRTHDAYS (6th S. iv. 510; v. 115).—The following extract, from the *Whitby Repository*, for July, 1826 (vol. ii. p. 218), is curious and worthy of record:—

"The following Epitaph was copied in 1766 from a flat tomb-stone in Whitby church-yard, near the chancel door, but now illegible:—

'Here lies the bodies of Francis Huntrods and Mary his wife who were both born on the same day of the Week Month and Year—that is on the XIX day of September 1600, they were both married on the day of their birth known by the name of their birth-day they lived together until they had XII children born unto them then Dyed aged 80 years and on the same day of their birth and marriage the one not above v hours before the other on the XIX day of September 1680.'

JOHN H. CHAPMAN, F.S.A.

Lincoln's Inn.

THE NAME OF OXFORD (6th S. iv. 265, 453; v. 95):—

"They (Saxons) left very few Cities, Towns, Villages, Rivers, Woods, Fields, Hills or Dales in *Brittain*, which they gave not new names unto. As the name of *Oxford*, or *Oxenford*, on the River of Thames, after the Town of like name in *Germany*, situated on the River of Oder," &c.—*Choices Observation*, &c., by Edward Leigh, Esq., M.A., of Magdalen Hall, in Oxford, 1661.

ALFRED CHAS. JONAS.

Swansea.

THE EPISCOPAL WIG (6th S. iv. 427, 493, 546; v. 36, 173).—Bishop Bagot was the first bishop that tried to get rid of the wig. George IV. would not permit its disuse. William IV. soon after his accession expressed himself thus:—"Tell the Bishop [Blomfield] that he is not to wear a wig on my account; I dislike it as much as he does, and shall be glad to see the whole bench wear their own hair" (*Memoir of Bishop Blomfield*, vol. i. p. 97). See also *Bishop Sumner's (Winchester) Life*, p. 110. Of the latter his son writes:—"After the Bishop of Winchester's serious illness in 1832 he left off wearing his wig habitually, and allowed his hair to grow again. But for several years afterwards he wore it whenever he was performing episcopal functions."

E. LEATON BLENKINSOPP.

WIFE SELLING (6th S. iii. 487, 512; iv. 133; v. 58, 98).—Mr. Rayner, in the first volume of *Old Yorkshire* (p. 135), gives the five following instances of wife selling in Yorkshire:—

"At the West Riding Sessions, June 28th, 1837.....a man named Joshua Jackson was convicted of selling his wife, and sentenced to imprisonment for one month with hard labour.—On the 4th of Feb., 1806, a man named George Gowthorp, of Patrington, sold his wife in the Market-place of Hull for the sum of 20 guineas, and with a halter delivered her to a person named Houseman.—In 1815 a man held a regular auction in the Market-place at Pontefract, offering his wife at the minimum bidding of one shilling, and 'knocked her down' for 11 shilling.—In 1858, in a beershop in Little Horton, Bradford, a man named Hartley Thompson put up his wife, described by the local journals at the time

as a 'pretty young woman,' for sale; he even announced the sale beforehand by means of a crier or bellman, and brought her in with a ribbon round her neck, by way of halter.....At Selby, in the month of December, 1862, a man publicly sold his wife on the steps of the market-cross for a pint of ale."

G. F. R. B.

"TO MAKE A LEG" (6th S. iii. 149, 337, 375; iv. 215; v. 57, 175).—We go on making legs, as though DR. NICHOLSON had asked for examples of the use of the phrase instead of seeking an explanation of it. This Smyth's *MS. Lives of the Berkeleys* soon supplied (6th S. iii. 338 and 375); but if further quotations containing "to make a leg" be desired, here are three from Sir Thomas Overbury's *Characters*:—

"By this time he hath learned to kisse his hand and make a legge both together."—*A Country Gentleman*.

"When he comes on the stage at his prize he makes a legge seven severall ways."—*An ordinarie Fencer*.

"He had rather see Antichrist than a picture on a church window, and chuseth sooner to be false hanged than see a leg at the name of Jesus or stand at the creede."—*A Precisian*.

ST. SWITHIN.

ARE TOADS POISONOUS? (6th S. iv. 429; v. 32, 173).—After recounting instances of toads taken inwardly without any evil effects, Goldsmith, in his *Animated Nature* (vol. vii. p. 100), proceeds thus:—

"From all this it will appear with what injustice this animal has hitherto been treated. It has undergone every reproach; and mankind have been taught to consider as an enemy, a creature that destroys that insect tribe which are their real invaders. We are to treat, therefore, as fables, those accounts that represent the toad as possessed of poison to kill at a distance; of its ejecting its venom, which burns wherever it touches; of its infecting those vegetables near which it resides; of its excessive fondness for sage, which it renders poisonous by its approach;* these, and a hundred others of the same kind, probably took rise from an antipathy which some have to all animals of the kind. It is a *harmless, defenceless creature, torpid and unvenomous*, and seeking the darkest retreats, not from the malignity of its nature, but the multitude of its enemies."—*History of the Earth and Animated Nature*, by Oliver Goldsmith, London, MDCCCLXIV., 8 vols. 8vo.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

If it be true that toads emit venom from their mouths, the Dowager Princess of Wales, mother of George III., must have been ill advised when she sought relief from their aid in a case of cancer. Junius, writing to Woodfall on December 5, 1771, says, "What do you mean by affirming that the Dowager is better? I tell you that she suckles toads from morning till night." Her Royal Highness died in a few weeks after this; but we may

* In allusion, perhaps, to Boccaccio's tale of Pasquino and Simona, the tragic interest of which depends solely on the supposition that the venom of a toad had poisoned a cluster of sage plants.

be pardoned for doubting whether the event was in any way connected with the "suckling" of toads.

O. ROSS.

"NISHANI-IMTIAZ" (6th S. iv. 512; v. 33, 118).—These words would be more correctly spelt in English characters *Nishān-i-Imtiyāz*. They are borrowed from the Persian, and mean literally the Order of Distinction. W. F. PRIDEAUX.
Calcutta.

TALK-O'-THE-HILL (6th S. iv. 288, 521).—This is the name of a village on a height in the parish of Audeley, Staffordshire. The Celtic for a height is *tulach*; the *ch* is guttural, but some people find it easier to sound it like *k*. The height was called *Tulach*; the village built on it took the same name. A generation came which knew not the meaning of *tulach*, and added *on-the-Hill* to the name. In Gaelic *tulach* is a general name for a hill, and is also the individual name of many heights. THOMAS STRATTON.

I have heard it asserted, but very many years ago, that this place derived its name from a council of war held there by Prince Charles Edward in 1745, when on his march to Derby. But adverse to this theory is the fact that the place lies considerably to the right of the road from Macclesfield to Leek, through both of which towns it is an established fact that he passed.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BELFRY (6th S. v. 104, 158, 189, 271).—I copy the following from Du Chailly's *Land of the Midnight Sun*, vol. ii. p. 278:—

"In Northern Osterdal is found a peculiar kind of buildings called *barfrö*. This form is also very old, and should the tower be taken away the house would remain intact—a primitive type, with the fire-place in the centre. In front of the door is a square porch, sometimes of horizontal timbers, but oftener of posts, with plank walls; a flight of stairs leads up to a small square room used for clothing, but also as a sleeping-room; this front part is called *barfrö*. The origin can be traced to the ancient Germanic language, now known only by old manuscripts, where its name was *berewrit*, which reads *berksrit*. The first syllable is related to the Norwegian *djerje* (to preserve, to keep), the last is the same as *fred* (peace). In France it is called to-day *berfroit* or *berfroi*, hence the English name *belfry*. The use of this kind of tower spread to Denmark, and finally to Norway, where it at present is found only in Osterdal."

The illustration shows the little room over the porch rising in a tower-like form above the rest of the house, which is of one story only.

J. H. COOKE.

Berkeley.

ANDERSON'S "BOOK OF BRITISH TOPOGRAPHY" (6th S. v. 245).—If you could devote some space, at intervals, in "N. & Q." to the insertion of lists of the rarer topographical books not to be found

in the British Museum it would form a valuable addenda to Mr. Anderson's work. The greatest praise is due to Mr. Anderson for the way he has performed his laborious task, and the value of the book to collectors of county histories will be immense. It will also save much of the time of those who frequent the British Museum Library.

For Northamptonshire there are several very important additions needed, which I shall be happy to supply for your columns. The following corrections in the Northamptonshire portion may be noted :—

P. 224. Norden's *Speculi Britannia*.—No map is known to be published.

P. 224. Bridge's *Northamptonshire*.—No title-page published, and not continued after p. 164 in this edition by Dr. Jebb.

P. 225. Architectural Notices.—Last part should be 15.

P. 225. Baker, John J.—Should be John L.

P. 226. Watkins's *Basilica Political*.—Should be Palatial.

P. 229. Rooke's *Salcey Forest*, date 1798.—Should be 1797.

P. 240. Astrop.—Oxfordshire should be Northamptonshire. JOHN TAYLOR.
Northampton.

"THE FELON'S WIFE" (6th S. v. 246).—I am much obliged to a kind correspondent (alas! she is anonymous) who has copied out this song for me, and who refers me to Barry Cornwall. I now find that it occurs in *English Songs*, by B. Cornwall, 1832, song 114, p. 140. I may remark, though I dare say it has been observed before, that Bryan Waller Procter becomes, by an anagram, Peter Barry Cornwall. WALTER W. SKEAT.
Cambridge.

RHYMELESS WORDS (6th S. v. 46, 173).—Let me add to the list of words incapable of rhyme the word *chimney*, for which, if I am not mistaken, a reward was offered. It is very possible that a rhyme may be given for this and other words equally difficult in the very clever writings of the Hoods, father and son, and of the author of the *Ingoldsby Legends*. O. L. CHAMBERS.

Headingley, Leeds.

THE OFFICE OF BAILIFF (6th S. v. 149).—In one of the charters granted to Bristol, Ed. IV., 1461-2, it is enacted that the bailiffs and officers shall "levy and collect the fines, redemptions, issues forfeited, amercements, forfeitures, and other profits aforesaid from those persons who shall be in and of the town of Bristol and suburbs of the same, as we and our heirs should have collected them, if they should have belonged to us and our heirs" (Seyer's *Charters*, p. 124). At the above period Bristol had one sheriff and two bailiffs, but previous to 1372 there was no sheriff, but the

duties of the shrievalty devolved upon the two bailiffs, who in 1314 had succeeded to the office and duties performed by two seneschals or stewards, who, again, in 1268 had themselves succeeded "the two grave and worshipful men who were called prepositors." Under charter of Henry VII., 1499, the bailiffs of the town of Bristol were also made sheriffs of the county of Bristol, with authority to hold county courts, to make their "profers," and to render the accounts at the "exchequer of their bailiwick" (Seyer's *Charters*, pp. 146, 147, 149). From the above we gather that the bailiff was a superior servant or minister of the authorities, who themselves again represented their sovereign (the mayor of Bristol was the king's escheator).

"As the king's bailiff it is his business to preserve the rights of the king within his bailiwick; for so his county is frequently called in the writs—he must seize to the king's use all land devolved to the Crown by attainder or escheat; must levy all fines and forfeitures; must seize and keep all waifs, wrecks, estrays, and the like, unless they be granted to some subject; and must also collect the king's rents within the bailiwick if commanded by process from the Exchequer.....Bailiffs of hundreds are appointed by the sheriffs to collect fines therein, to summon juries, to attend the judges and justices at the assizes and quarter sessions, and also to execute writs and process in the several hundreds.....It is now usual to join special bailiffs with them; who are generally mean persons, employed by the sheriffs on account only of their adroitness and dexterity in hunting and seizing their prey. The sheriff being answerable for the misdemeanour of these bailiffs, they are therefore usually bound in an obligation for the due execution of their office, and are thence called bound-bailiffs [bumbailiffs]."—*Blackstone* [by Christian, 1800], vol. i. pp. 344-6.

J. F. NICHOLLS, F.S.A.

Bristol.

Under the Anglo-Saxon government the revenues of the State were collected in each shire by the shire reeve, and in each municipal town by an elected functionary, called a borough reeve or port reeve. But after the Conquest, instead of the elective Anglo-Saxon reeve, there was placed over each shire a Norman viscount, and over each municipal town a bailiff, appointed by the Norman king. In their desire to rid themselves of the royal bailiff, boroughs offered the king a higher sum, to be collected by and from themselves and transmitted directly to his exchequer, than he could farm their town for to an individual, and hence the frequent charters which we soon find issuing to one town after another. The interference of a royal provost in their internal concerns being thus withdrawn, the towns returned to their free municipal organization. They had once more a chief administrator of their own choice, though in few cases was he allowed to resume either of the old designations, borough reeve and port reeve. In all cases he now acted as bailiff of the Norman king, and accounted at the Exchequer for the farm or crown rent of the borough; in most he received the Norman appellation of mayor, which, denoting in that language a

municipal chief officer, was less odious to the Anglo-Saxon townsmen than that of bailiff, though in some he received and kept the title of bailiff only. In numerous places the chief municipal officer still bears this name, e.g. the High Bailiff of Westminster. In London the Lord Mayor is at the same time Bailiff (which title he bore before the present one became usual). We have also the bailiffs of the towns of Pevensey and Seaford, &c. The duties of bailiff are analogous to those of mayor. By the Municipal Corporations Act, 5 & 6 Wm. IV. c. 76, the title of mayor is given to the chief municipal officer of towns incorporated under that Act. See *National Cyclopaedia*, &c.

WALTER KIRKLAND, F.R.G.S.

The duties of bailiffs of manors may be collected from the bailiff's oath in J. Kitchin's "*Jurisdictions; or, the Lawful Authority of Courts Leet, Courts Baron, &c.*" Together with..... a most Perfect Directory for all Stewards of any of the said Courts. Fourth ed. Lon. 1663," p. 93; and from the form of deputation from a lord in *The Complete Court-Keeper; or, Land Steward's Assistant*, by Giles Jacob, Lon. 1724, p. 74. There is a full account in Blount's *Law Dictionary*, Lond. 1691; and in Jacob's *Law Dict.*, 8th ed., Lond. 1762.

ED. MARSHALL.

"REYNARD THE FOX" (6th S. iv. 63; v. 236).—The edition of Schopper's Latin translation, 1567, is the first edition and has the cuts of Virgilius Jolia. There are editions of 1574, 1579, 1584, and 1595, with the cuts of Jost Ammon. The first is rather rare, the last occur frequently. J. W.

AUTHORS OF BOOKS WANTED (6th S. v. 248).—

The Craniad.—The advertisement says there were two persons engaged in its composition; and in the British Museum copy I find "Jeffrey and Gordon" pencilled. A considerable part of the book is versifications of passages in the physiognomical system of Drs. Gall and Spurzheim. J. O.

Miscellaneous.

NOTES ON BOOKS, &c.

The Life of George Cruikshank. In Two Epochs. By Blanchard Jerrold. 2 vols. (Chatto & Windus.)
CRUIKSHANK literature can hardly be said to be a rarity, least of all in the pages of "N. & Q.," where Mr. Bradley, Mr. Ashbee, and Mr. Briscoe have recorded their recollections. Since "Christopher North" issued his first boisterous laudations in *Blackwood* for July, 1823, there has been a long succession of articles upon this seductive theme. None of them, it is true, for generous enthusiasm and appreciative insight, quite approach Thackeray's famous critique in the *Westminster* for August, 1840, recently included in his complete works; but Mr. Paget, Mr. Sala especially, Mr. Frederick Wedmore, Mr. Hamerton, Mr. Palgrave, and Mr. W. M. Rossetti have all written more or less ably upon the subject of "glorious George." There was also an admirably illustrated paper in the *Century* (then *Scribner's Magazine*) for June, 1878, some of the cuts to which we seem to recognize in the volumes now under notice. Besides these

there are Mr. G. W. Reid's catalogue of 1871, Mr. Hamilton's lecture, and Mr. William Bates's "criticobibliographical essay," the second edition of which is a perfect storehouse of Cruikshank *ana*, and a capital medium for illustration by inserted plates. But none of these efforts can exactly be called "biographical" in the generally accepted sense of the term, and Mr. Jerrold's book has therefore the honour (as well as the responsibilities) of being the first of its kind. He has brought together a mass of most interesting material respecting Cruikshank, and, as might be expected from so practised a pen, has arranged it with considerable ingenuity. He takes, perhaps, a somewhat larger licence of citation than is usual, and he is more anecdotal than critical; but as he himself speaks of his work as *mémoires pour servir* merely, it would be unfair to blame it for not being more than it professes to be. Some of its illustrations—a large number of which are from the rare "More Mornings at Bow Street"—are excellent, most of them are good, and, in an effective design entitled the "Gin-Fiend," which serves as frontispiece to vol. ii., M. Gustave Doré has lent to his friend's enterprise the support of his pencil. There is also a fac-simile of an amusing autograph letter addressed to Laman Blanchard at p. 274 of vol. i. Those who know little or nothing of Cruikshank will find in Mr. Jerrold's pages a thoroughly readable, though rather dispersed, record of one of the most powerful caricaturists since Gillray and most tragic artists since Hogarth; while those to whom much of his material is familiar will still be able to add something to their stock from the personal and hitherto unpublished reminiscences now given. Some of these—had space permitted—we should have been glad to quote. Our only regret is that, while Mr. Jerrold's own memories are fresh, and those of Cruikshank's more recent contemporaries are still procurable, he should have been content to give us what he himself styles "*disjecta membra*," in the place of that final and definitive life which consequently remains to be written, the more especially as there seems to be but little prospect that the once promised "autobiography" will ever now be published. This is a loss, for, despite George's "Roman infirmity" of boasting, it could not have failed to have been a racy and graphic production.

Lectures on Teaching. By J. G. Fitch. Third Edition. (Cambridge University Press).

THE profession of teaching is continually adopted by those who have no special gifts for, or training in, their art, to the destruction of their own tempers and the delay of their pupils' progress. The want of some education in the art of education has long been felt and recognized, and the University of Cambridge in 1879 endeavoured to assist teachers by providing lectures and examinations in the theory and practice of education. Among the courses of lectures delivered in furtherance of this useful object were those of Mr. Fitch which are contained in the volume before us. They seem to us to be in every way excellent; they are full, detailed, and suggestive, showing a keen appreciation of the difficulties in the way both of master and pupil, and containing a great mass of practically useful hints. The subject is not one which is considered generally attractive, but these lectures are so interesting in treatment and so enthusiastic in tone that they ought to obtain a wide circulation. The fact that the volume has reached a third edition is some proof of its popularity.

A History of Modern Italy. By Dr. Morell. (Longmans & Co.)

THIS history of Italy supplies a continuous and connected narrative, in a compendious form and in simple language, of Italian history from the time of Odoacer to the

death of Victor Emmanuel and Pius IX. The work is substantially a translation of a history written by a learned priest, Giovanni Bosco, which has a wide circulation in Italian schools. Dr. Morell has adapted it to English requirements, prefixed to it four introductory chapters, and completed the history from the Treaty of Villafranca to the present day. In its present form it commends itself to the notice of teachers as one of the few continuous histories of Italy which are at all suited for the use of schools.

A Critical Greek and English Concordance. Prepared by Charles F. Hudson. (Bagster & Sons.)

THIS concordance has been prepared with great care and labour. It gives, in a compact and well-arranged form, every Greek word used in the New Testament, with the English rendering by which it is translated in each passage in which it occurs, and also the various readings of the best and most ancient MSS. The whole work has been revised and corrected by Dr. Ezra Abbot, one of the American revisers. The concordance is of valuable assistance to the theological student in a critical study of the New Testament, and at the same time is the best and most interesting commentary on the changes which the revisers of the Authorized Version have sanctioned by their approval.

WE have received Part XXVI. of the *Yorkshire Archaeological and Topographical Journal*. It would not be easy to exaggerate the value of the series of which it is a part. Too many of our local archaeological journals are composed almost entirely of what the *Saturday Review* used to call padding; that is, mere printed matter whose only use is to fill out the number. Our Yorkshire friends have avoided this error, and the kindred one of endeavouring to make their papers minister to amusement only. There is much to give pleasure—amusement, if you will—to thoughtful people in the issue before us, but of a kind which increases our knowledge of the life of the north of England, and, as a consequence, is a real addition to the store of historic material which is slowly being accumulated. The most important paper in this issue is Mr. Charles Jackson's account of "The Stovin Manuscript." George Stovin, its writer, was a Lincolnshire gentleman who was born towards the end of the seventeenth century and died in 1780. Almost his whole life was spent in the Isle of Axholme or the low-lying grounds of Yorkshire adjoining. He filled for many years the post of a Commissioner of Sewers, and seems to have been very learned in the intricate laws which are administered by the Sewers Courts. He had strongly developed antiquarian tastes, and was particularly interested in the history of the Isle of Axholme. He had great opportunities of gaining information as to the riots and other illegal proceedings which occurred there and in Hatfield Chase during the seventeenth century, as a consequence of the draining works carried out in that region by Sir Cornelius Vermuden and the Flemings and Netherlanders whom he brought over with him. Mr. Jackson, who has had the good fortune to discover his precious collections, has published some of his notes in full, and others in copious abstract. Mr. J. T. Micklethwaite gives us a learned paper on the "Plan of a Cistercian Religious House." He has not been content with merely examining existing remains and then guessing at their uses, but has studied the institutes of the order and other early documents which throw light on his favourite subject. A portion of the number is devoted to an imprint of a part of Roger Dodsworth's Yorkshire collections. We believe that in future numbers the whole of the Yorkshire portions of these valuable manuscripts will be given.

THE frontispiece of this month's *Magazine of Art* is a cut of Millet's "Angelus," taken, not from the somewhat over-sentimentalized etching lately published, but from the photograph by Prætorius. Of this masterpiece of the Norman peasant-artist we have already said our say in noticing the translation, by Helena de Kay, of Senzier's *Life*. Among the remaining contents Mr. Andrew Lang's "Art of Savages," and Mr. Monkhouse's review of Charles Blanc's *Grammaire des Arts Décoratifs*, under the title, "The Decoration of a Home," are, perhaps, the most attractive. Another able article is that by Mr. Harry V. Barnett on Chitto's *History of Wood-Engraving*. The writer shows considerable technical knowledge of his subject, and we rejoice to see that he has had the courage to condemn (as we did) the perfunctory chapter added to the book in 1861 by Mr. H. G. Bohn. Altogether Messrs. Cassell & Co. are to be congratulated upon their editor and their enterprise. The letter-press of the *Magazine of Art* is well chosen and judiciously varied, while its illustrations, as examples of wood engraving, can scarcely be improved upon.

DEATH OF MR. FRANCIS.—It is with very deep regret that we announce the death of our kind-hearted and excellent publisher Mr. John Francis, which took place on the 6th inst. All who had the advantage of knowing Mr. Francis will share our feelings; while those who did not know him personally, but remember his great services to the newspaper world generally—by his successful exertions in procuring the repeal of the Advertisement Duty, then that of the Stamp Duty, and lastly that of the Paper Duty—will acknowledge the deep obligation which Mr. Francis conferred, not upon the publishing world only, but upon all readers, students, and lovers of literature. The funeral will take place on Tuesday next at Highgate Cemetery.

THE WYCLIF SOCIETY has been founded with a view to publishing the complete works of John Wyclif. Out of the great mass of the Reformer's Latin writings, only one treatise of importance, the *Triologus*, has ever been printed. Published abroad in 1525, and again in 1753, it was edited for the Oxford University Press in 1869 by Dr. Lechler. The Honorary Secretary is Mr. John W. Standerwick, General Post Office, London, E.C., from whom further information can be obtained.

FOR some time past "The Parish Churches of Craven" have formed the subject of an interesting series of papers in the *Craven Pioneer*; they have just been concluded by a list of the vicars of Skipton, commencing from 1267 and ending in 1843, when the present incumbent, who is the first rector of the parish, was installed.

Notices to Correspondents.

T. C. (Halifax).—1. Not till after the union of the crowns. 2. On the second coinage of James I. 3 and 4. In the later and popular sense of the terms, as 1. 5. To identify himself with the country as a whole, and to show that his associations and interests were national, not foreign. 6. As the first part of 5, *mutatis mutandis*.

E. C. B.—Ecclesiastical dynamite, we fear, and therefore unsuitable.

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CONTENTS.—N° 121.

- NOTES:**—The Library of Trinity College, Cambridge, 301—Letters of Samuel Johnson to Dr. Taylor, 303—Mathematical Bibliography, 304—Foreign Place-names—A Book-plate—The House of Lords—Clock stopping on the Death of George III.—Danum : Condercum, 305—"Fatherland"—Dates of Old "Horse B. Virginia"—The Title, "The Whole Duty of Man"—The Price of Elephants—Inscription at St. Margaret's, Lynn—A Parallel, 306—Bp. Thirlwall's Letters, 307.
- QUERIES:**—Jack-an-Apes Lane, 1662—Embassy offered to Sir Thomas Overbury—"Mola Rosarum"—Few Family—T. Walyah, 307—J. Ward, Painter—Bathurst and Villers Families—King of Clontarf—Graduals—Aaron Warren—The Witwall—"The Greenland Philosopher"—Photographing Devils—O'Connell at Hastings—Signs to denote Similarity of Word-Sense and Word-Sound—Silhouettes, 308—M. Jackson—Freedom from Suits of Hundred, &c.—F. D., Engraver—G. V. Caffee—L. Figuer—Mincher Family—Sir T. Hoby—Sir Philip Francis's Marriage—Authors Wanted, 309.
- REPLIES:**—The Bodleian Model of an Indian Well, 309—Parochial Registers, 310—On the supposed Change of a Latin *i* into *u* in French, 311—Buckville, Lord Bunkhurst—Tennant's Translation of the 151st Psalm, 312—Horeward is Wake: The Countess Lucy—"Gahotas"—Italian Translation of Orosius, 313—"Harpings of Lena"—Auld Robin Gray, 314—Balliff of Constantine—The Prison of "Peterhouse," 315—Crouchmas—Forbes—Bacon a Post—Ballard and Herring Families—"Wently," 316—"Hypolite, Comte de Douglas"—Miniature of the late Sir R. Peel—Rhymeless Words—T. Purland—"Flora Domestica"—Fonts—"Nothing new," &c.—Lincolnshire Provincialisms, 317—Portrait of Bp. Seabury—"The Whole Duty of Man"—Mary Queen of Scots' Hair—"Bred and born"—The Games of Chess and Tables, 318—St. Margaret's, Westminster—Authors Wanted, 319.
- NOTES ON BOOKS:**—Nicholls and Taylor's "Bristol: Past and Present"—Toru Dutt's "Ancient Ballads and Legends of Hindustan"—Lillie's "Buddha and Early Buddhism," &c.

Notes.

THE LIBRARY OF TRINITY COLLEGE,
CAMBRIDGE.

(Continued from p. 202.)

Unlike those of Rome and Venice, the earliest printers at Milan were Italians, Phil. de Lavagnia of Milan and Ant. Zarotto of Parma; the former, however, probably being in the first instance the patron of the latter rather than the actual proto-typographer. Two books bearing Phil. de Lavagnia's name in the imprint are in the library, Lucan's *Pharsalia* and Vergerius *De Ingeniis Moribus*, both printed in 1477. Of Ant. Zarotto's press there are a considerable number, the earliest being an edition of the *Letters* of Pius II. during his episcopate, printed in 1473—a large quarto, though generally called a folio. I may also mention the edition of *Æsop's Fables*, in the Latin version of Rimicius (1476), and that of Livy, from the text of Joh. Andreas, Bishop of Aleria (1480), Simoneta's *Comm. Rerum Gestarum Fran. Sphortia* (circa 1480), and Quintus Curtius (1481). The *Æsop* and Livy are from the Libri sale of 1859, and the latter is richly adorned with illuminated initials.

Not long subsequent to these printers came a German of Ratisbon, Christian Valdarfer, who

moved from Venice to Milan in 1473, and who is well known as the printer of the famous edition of Boccaccio. The only work from his press in the library is the *Interrogatorium* of Barth. de Chaimis (1474). Of the numerous products of the press of Ulderio Sincenzeler in this library I will mention but one, which is not often met with, the *Loica Vulgare in Dialogo* of Jac. Camphora (1497).

Of more general interest, however, will be the early specimens of Greek printing which we owe to Milan, such as the first edition of the Greek text of *Æsop* (with an accompanying Latin version), in the recension of Buono Accorso. This edition has the signatures in the Greek part in the extreme lower margin of the page. It was published about the year 1480. I may name also the Greco-Latin Psalter of 1481, the first edition of any part of Holy Scripture in Greek, thus being subsequent to the Hebrew (of which the first printed Psalter appeared in 1477), and, of course, long subsequent to the Latin. We also have the *editio princeps* of Isocrates (printed in 1493 by Henricus Germanus, whom some have identified with Ulderio Sincenzeler), and the *editio princeps* of the *Lexicon* of Suidas, printed by Demetrius Chalcondylas and his partners in 1499.

The only other Milanese book I shall mention is the *Sanctuarium* of Mombricitus, a prototype of the great *Acta Sanctorum* of the Bollandists. This book, though having neither place nor date of printing, was certainly printed at Milan, and that not later than 1479; the evidence as to the date being derived from the fact that the book is dedicated to Cicho Simoneta, who was imprisoned in 1479, and executed in 1480.

Although printing was practised at Naples in 1471, and several printers carried on their trade there, we unfortunately possess only three works of Neapolitan printing, and those all from the same press, that of Sextus Riessinger, whose name, however, does not actually occur in any of them. They are also all undated, but 1472 may be given as the approximate date of all three. They are the *Epistles and Tractates* of St. Jerome, from the recension of Theod. Lelius, Pliny *De Viris Illustribus*, and Franc. Aretino's Latin version of the *Epistles* of Phalaris.

Passing over Pavia, from the presses of which there is nothing of special interest in our possession, I come to Treviso, where printing was first practised in 1471. Of the proto-typographer, Gerard de Lisa (Van de Leye), a Fleming, we possess two works, the first edition of a book otherwise known as the *Poemander*, *Mercurius Trismegistus de Potestate et Sapientia Dei*, in the Latin version of Marsilius Ficinus, printed in 1471; and the *Epistolæ Magni Turci*, printed about 1472. Of the works of later Trevisan

printers, I may cite the edition of Seneca's *Moralia*, printed by Bern. de Colonia in 1478, and the Latin translation of Dionysius of Halicarnassus, by Lappus Biragus, printed by Bernardinus de Luere in 1480.

Only one year later in their recognition of the new art than the towns we have now been considering come Cremona, Mantua, Padua, and Parma, of all of which representatives are here. Of the first, however, there is nothing which need detain us, and of Mantua I will only mention an edition of a once well-used book, the *Expositio Problematum Aristotelis* of Pet. de Abano (of this there is an edition printed in 1475 by Paul Joh. de Puzpach, probably the real proto-typographer); and also our one specimen of fifteenth-century Hebrew printing, the commentary of Rabbi Levi ben Gershom (Ralbag) on the Pentateuch, printed by Abraham Conath about 1476.

Of Paduan books may be noted Aurispa's Latin version of the commentary of Hierocles, *In Aureos Versus Pythagoræ*, printed by the proto-typographer, Barth. de Valdezoccho, in 1474. The signatures to this book are placed in the bottom right-hand corner of the leaf. Of Parma there are here the Solinus, printed by And. Portilia, the proto-typographer, in 1480; and the *Bucolica* of Calphurnius and Nemesianus, printed by Aug. Ugoletto about 1490. It may be mentioned that Brunet is in error in saying that the first leaf of the latter work is blank; it contains the title *Bucolica Calphurnii et Nemesiani*.

Of works from the presses of Brescia, where printing was first practised in 1473, there are here a considerable number. I shall only mention, however, the *Commentaria Grammatica* of Laur. Valla, printed by Eustacius Gallus in 1475; and two works from the press of Boninus de Boninis, the *Saturnalia*, &c., of Macrobius, and the poems of Catullus, Tibullus, and Propertius, printed in 1485 and 1486 respectively. From the press of Jac. Britannicus we have an edition, printed in 1485, of the *Imitatio Christi*, which is ascribed to St. Bernard, though the claim of Joh. Gerson is also referred to.

The Vicenza books are of some interest. They include the *Dita Mundi* of Fazio degli Uberti, printed by Leonardus Achates of Basle, the proto-typographer of Vicenza, in 1474, the year after he had set up his press in Vicenza. The present copy was doubtless intended for presentation to some great personage, for the title is printed in gold. Another product of this printer's press is one which has given rise to a good deal of discussion, an edition of Petrarch's *Sonetti, Canzoni e Trionfi*, dated 1474. It bears the printer's name (Leonardus Achates Basiliensis), but not the place of printing. Several bibliographers, Dibdin and others, have been misled by the reference to Basle, which is merely given as the birth-place of the printer.

Others again have suggested Venice, because of the mention of the name of the reigning Doge in the imprint; but there is no evidence of our printer having ever exercised his art at Venice, and there cannot really be much doubt that the book was printed at Vicenza or at Sant' Ursino, in its immediate neighbourhood, this being Venetian territory, so that the mention of the Doge's name is natural enough. This book is generally spoken of as being without signatures; it has them, but they were placed below a very deep margin, and so would generally be cut off in the binding. There are also copies of the edition of Orosius by Æneas Vulpes, printed about 1475, and of that of Ovid from the text of Buono Accorso, printed in 1480, both from the press of Hermann Lichtenstein, of Cologne.

Of books printed at Modena in the fifteenth century there is here but one, the *Poems* of Bapt. Guarini, printed in 1496 by Dominic Roocociola; and there is also one from the little town of Colle, near Florence ("in Colle opido municipio Fiorentino"), the *editio princeps* of the *Halientica* of Oppian in the Latin version of Laur. Lippus of Colle, printed by Bonus Gallus in 1478, the year of the introduction of printing into Colle; being, indeed, the second book printed there. Of books printed at Rhegium I may note an edition of Tibullus, Catullus, and Propertius, printed by Prosper Odoardus and Alb. de Mazalis, both natives of Rhegium, in 1481. There is also an edition of part of the works of Appian, in the Latin translation of Pet. Candidus, printed by Franc. de Mazalibus in 1494.

The last Italian town I shall name here is Scandiano, to which printing did not penetrate till 1495, and of which we have one fifteenth century book, an edition of the works of Appian, not included in the last-mentioned edition, and therefore forming a second part to it. It was printed in 1495 by the proto-typographer Peregr. Pasquali. The date is expressed in a curious way, MCCCCLXV: we cannot doubt, however, that it should mean 1495, from the occurrence of the words "Camillo Boiardo Comite" in the imprint. It would seem that the only count of that name was the son of the famous author of the *Orlando*, who succeeded his father in 1494 and died in 1499.

There are in the library about a score of fifteenth century books of whose Italian origin we can have no doubt, or but little doubt, while yet it is impossible to feel any certainty as to the particular press. A few of these may be mentioned:—(1) An edition, not described by Hain, or, so far as I know, by any bibliographer, of the *Somnium de Fortuna* of Æneas Silvius, apparently printed about 1470. A point of peculiarity in the type in which the book is printed is that the *i* is undotted. (2) An edition of Albertus Magnus *De Secretis Naturæ*, probably printed about 1490, is also apparently

not described in Hain. (3) A copy of an edition of Thomas Aquinas, *Questiones de Potentia Dei*, &c. (printed about 1490), once belonging to the monastery of St. Mary at Oupar, for which it was purchased by its abbot, John Schanwell [1480-1507]. (4) Bonacoli's *Enneus Muliebris*, though reckoned among *incunabula* by Hain and Panzer, is apparently an early sixteenth century work, for it is dedicated to Lucretia Borgia as Duchess of Ferrara, whereas she did not obtain her title till 1502. (5) An edition of the work *Fiore de Virtude*, whose authorship is quite unknown, though referred to Tomaso Leoni, Franco Sacchetti, and others. The present edition was apparently printed about 1475. On the last page of the copy before me is written, in a contemporaneous hand, "Si pater est Adam et mater omnibus Eva, Cur non sunt omnes nobilitate paræ." (6) Bernardo de Granollachs, *El Summario de la luna*, dated 1489, but with no place of printing or printer's name. Our copy of this work is, so far as I am aware, unique, and was bought in the Libri sale of 1857, having previously formed part of the Boutourlin collection. The work is of an astrological character, and for this purpose gives the various details as to the moon's age, &c., through each month, and for a series of years, beginning from 1489. The author describes himself as "maistro in arte ed in medicina della inolyta citta de Barcelona," for which city the results would be presumably calculated in the first instance, and on the last leaf is a table to adapt them to various Italian towns. (7) The *Macharonea* of Tiphis Odaxius printed about 1490. All bibliographers, deriving, apparently, their knowledge from the Pinelli catalogue, have spoken of this book as without signatures; whereas it has them on a level with, and to the right of, the last line in the page. Brunet and Graesse also speak of the title *Macharonea* as fictitious, whereas it is present on the first page in Roman capitals. (8) An edition of Plautus, edited by Ducius and Galbiatus, printed about 1500; this edition is described in the *Bibl. Spenc.*, ii. 250. (9) An edition of Luca Pulci's *Driadeo d'Amore* in Gothic type, printed about 1490.

The only other country at all represented in the college list of *incunabula* is Spain, which is represented by a single book printed at Salamanca. Printing found its way into Spain in 1475, and to Salamanca in 1485; our present book, however, is only just within our limit, bearing the date March 17, 1500. The book is the *Speculum Ecclesie* of Hugo de S. Charo, the good cardinal to whom we owe the chapters of our Bibles. No printer's name is given, and I have not yet succeeded in finding anything to help me to determine who he was.

The last book I shall mention in the present list is one which has long been a puzzle to me—an edition of Cato with the exposition of Remigius.

The general character of the printing and the absence of signatures would dispose me to assign it a comparatively early date, say 1470-75. Beyond that I should not wish to speak positively, even as to the country. The type, which is a curious and very thick Roman letter, is quite different from anything I have ever seen elsewhere.

With this my survey of the *incunabula* of the library, already extended, I fear, to too great a length, must come to an end; but at some future time I shall hope to have something to say on some of the rarer and less-known English works of the sixteenth century. R. SINKER.

Trinity College, Cambridge.

(To be continued.)

LETTERS OF SAMUEL JOHNSON TO DR. TAYLOR.

Some years ago Lord Overstone kindly allowed me to transcribe, for use in an edition of Boswell to be published by Mr. George Bell, the following letters—autographs. The accompanying note is sufficient introduction. I have not thought it worth while to exclude the letters printed by Sir John Simeon. Few readers have access to the publications of the Philobiblon Society.

JOHN E. B. MAYOR.

Cambridge.

"The letters contained in this volume formed the most interesting portion of Dr. Johnson's correspondence with Dr. Taylor. These MSS. were purchased by Sir John Simeon, Bart., in 1861, from a descendant of the Pierpoint family in Devonshire; three only appear to have been known to Boswell, and about twelve have been privately printed for the Philobiblon Society by Sir John Simeon, from whom I bought the collection, and sold this portion to the Lord Overstone.

"M. M. HOLLOWAY."

DEAR SIR,—The Brevity of your last Letter gives me expectation of a longer, and I hope you will not disappoint me, for I am always pleased to hear of your proceedings. I cannot but somewhat wonder that Seward should give his Living for the prospects or advantages which you can offer him, and should be glad to know your treaty more particularly. I think it not improper to mention that there is a slight report of an intention to make Lord Chesterfield Lieutenant, of which, if I hear more, I will inform you farther.

I propose to get Charles of Sweden* ready for this winter, and shall therefore, as I imagine, be much engaged for some months with the Dramatic Writers, into whom I have scarcely looked for many years. Keep Irene close, you may send it back at your leisure.

You have never let me know what you do about Mr. Car's affair or what the official has decided. Eld is only neglected, not forgotten.

[If the time of the Duke's government should be near expiration, you must cling close and redouble your importunities, though if any confidence can be placed in his Veracity, he may be expected to serve you more

* Malone conjectures that this was a play; or, possibly a history. Certainly the former.

effectually when he is only a Courtier, than while he has so much power in another Kingdom.*]

I am well informed that a few days ago Cardinal Fleury sent to an eminent Banker for Money and receiving such a reply as the present low state of France naturally produces, sent a party of the Guards to examine his Books and search his House, such is the felicity of absolute Governments, but they found the Banker no better provided than he had represented himself, and therefore broke part of his furniture and returned.

It is reported that the peace between Russia and Hungary was produced wholly by the address of Carteret, who having procured a copy of Broglie's orders at the very time that they were despatched and finding them to contain instructions very inconsistent with a sincere alliance, sent them immediately to the King of Prussia, who did not much regard them, till he found that he was in persuasion [*sic*] of them exposed without assistance to the hazard of the late battle, in which it is generally believed that he lost more than twice as many as the Austrians. He would then trust the French no longer. You see that I am determined to write a letter, for I never was author of so much political Intelligence before.

I am, if the relief of uneasiness can produce obligations, more obliged to you, for what I imagine you have now sent Miss, than for all that you have hitherto done for me.

Thurloe's papers which cost here £8 9s. 6d., are intended to be reprinted in Ireland at four guineas. Methinks you should send orders to Faulkener to subscribe.

I am, Dear Sir,

Your very affectionate, &c.,
SAM. JOHNSON.

Have you begun to write out your Letters?

June 10. 1742.

To the Rev. Dr. Taylor
at Market Bosworth, Leicestershire.

The next letter may be seen in Boswell. It is endorsed, "18 March 52 about the Death of his Wife. very feeling."

DEAR SIR,—I promised to write to you, and write now rather to keep my promise than that I have any thing to say, that might not be delayed till we meet. I know not how it happens, but I fancy that I write letters with more difficulty than some other people, who write nothing but letters, at least I find myself very unwilling to take up a pen, only to tell my friends that I am well, and indeed I never did exchange letters regularly but with dear Miss Boothby.

However let us now begin, and try who can continue punctuality longest. There is this use in the most useless letter, that it shews one not to be forgotten, and they may, at least in the beginning of friendship, or in great length of absence, keep memory from languishing, but our friendship has been too long to want such helps, and I hope our absence will be too short to make them necessary.

My life admits of so little variety, that I have nothing to relate, you who are married, and a magistrate, may have many events to tell both foreign and domestick. But I hope you will have nothing to tell of unhappiness to yourself.

[I was glad of your prospect of reconciliation with Mousley (†), which is, I hope, now completed; to have one's neighbour one's enemy is uncomfortable in the country where good neighbourhood is all the pleasure

that is to be had. Therefore now you are on good terms with your Neighbours, do not differ about trifles.*]

I am, Dear Sir,

Your most affectionate Servant,
SAM. JOHNSON.

My compliments to your Lady.

July 31, 1756.

To the Rev^d Dr Taylor
at Market Bosworth, Leicestershire.

(To be continued.)

MATHEMATICAL BIBLIOGRAPHY: NEWTON, COLSON, BUFFON.—SIR JAMES COCKLE'S note (*ante*, p. 263) is very interesting. It would be pleasant to see more contributions of such a kind, continuing as they do the papers on mathematical bibliography wherewith, in days gone by, Prof. De Morgan used to charm his readers and students. Having amongst my books some of the mathematical works which Buffon studied—well-thumbed volumes, with his autograph notes—including the identical copy of Colson's Newton's *Method of Fluxions and Infinite Series* that he made his translation from, as well as his own copy of the latter, it has interested me to see if the interpolated leaf [143-4] is in the same position as that in the Royal Society's copy described by SIR JAMES COCKLE. I find it is so. But the unpagged leaf of errata follows p. 140 in Buffon's copy, instead of being at the end of the book, after the verso of p. 339. On the whole, I arrive at the same conclusion as SIR JAMES COCKLE, that there is evidence of there having been an intention on the part of Colson to issue the translation from the Latin original of Newton before the *Comment* had finally passed through the press. Buffon, however, obtained his complete copy of the whole of Colson's work before the year 1736 had ended, and his autograph signature on the title is followed by that date. SIR JAMES COCKLE uses the words "the anonymous French translation of Colson's Newton by Buffon (Paris, 1740, quarto)." But the translation was—notwithstanding the absence of Buffon's name from the title-page—in no real sense an anonymous one. Buffon used the first person singular in many passages of his elaborate preface of twenty-eight pages, and then, at the end of the book, comes Fontenelle's certificate, as perpetual secretary of the Royal Academy of Sciences, setting forth that M. de Buffon was the translator, and that Messrs. de Maupertuis and Clairaut had judged that Mr. Newton's excellent work had merited so excellent a translator. SIR JAMES COCKLE says that their favourable report was "also, as it would seem, on Colson's version, though Colson is not mentioned by name"; but I cannot understand any extension of the report to Colson being apparent in its wording. Buffon's individual opinion of Colson

* Erased in original.

* Erased.

is clearly enough expressed in many passages of his preface. Buffon there averred that he did not translate Colson's *Comment*, because, although it contained "plusieurs bonnes choses," he found them "noyées dans une diffusion de calcul qui rebute." It is difficult to form any accurate judgment whether Buffon was justified or not in such a verdict; but I have absolute proof, in the very books before me in which Buffon studied as a young man, that diffuse calculations usually had no deterring influence on him, and that he was in the habit of plodding diligently through every line and figure of such works as the *Analyse Démontrée* of Father Charles Reyneau, a quarto of nearly a thousand pages (Paris, 1708), or the lighter mental food of the *Analyse des Infiniment Petits* of M. le Marquis de l'Hospital (second edition, 4to., Paris, 1716).

FREDK. HENDRIKS.

28, Linden Gardens, W.

FOREIGN PLACE-NAMES.—The subject of English place-names has been so profitably discussed in the pages of "N. & Q.," that I think it is now time to consider foreign place-names. It has no doubt been remarked that directly a foreign war or some other circumstance draws attention to any place, about a dozen spellings and pronunciations are at once suggested and fiercely disputed over. A reference to old English writers shows they adopted a phonetic spelling of foreign place-names; but it is more difficult to trace any modern rules on the subject, and I think I may correctly state that continental place-names are generally *spelt* according to the French mode, and *pronounced* as English words! Thus Aachen (pronounced Ahken), in Germany, is in English rendered Aix-la-Chapelle, and pronounced Ay-la-Shappell, though, to say the least, it should be "Aches," as the derivation is from Latin *aqua*, water. Paris (pronounced Parree) is Par-iss, though in Italian Parigi. Again, in starting from Bâle last year for Rheims (as we spell it) I was obliged to ask for a ticket for Rymes (German), and on arriving there to call it Rähmes, though the vulgar English is Reems. Surely some rule could be established, and common sense dictates that every foreign name should be spelt as in its native country and similarly pronounced, otherwise the only plan is phonetic spellings, based on the national pronunciation. The latter rule is adopted by several continental states in rendering foreign names.

FREDERICK E. SAWYER.

Brighton.

A BOOK-PLATE.—About forty years ago my father acquired from a Lincolnshire peasant some medical books, which had come into the old man's possession on the death of a distant relative. Among them was a copy of the third edition (1716) of the *Praxis Medica* of William Salmon, M.D. On the cover is an heraldic book-plate, of which I

have never seen any other example. The arms are, Party per pale gules and argent, a griffin rampant, counter-changed. Crest, a head erased. The shield is furnished with what seem to be meant for supporters. On the sinister is a human body, with the skin removed so as to show the muscles. At the feet of this figure are four skulls. On the dexter side is a similar figure, but it is represented as having fallen prostrate. The motto is "Medio tutissimus ibis." The name of the owner of this strange device is printed at the bottom—"Christ! Ridout." I have not a copy of the last edition of Burke's *Armory*. The one before me (1842) gives two coats for Ridout, neither of which resembles the above. Many arms are, however, unrecorded in popular books of reference, and it may well be that this coat belonged to Christopher Ridout's family. I think his strange supporters must have been purely personal.

ANON.

THE HOUSE OF LORDS' CLOCK STOPPING ON THE DEATH OF GEORGE III.—On the west staircase of the great hall, Grimsthorpe Castle, Lincolnshire (the seat of Baroness Willoughby de Eresby), is a fine clock, about eight feet high, on which is a brass plate bearing this inscription:—

"Memorandum from Mr. Vulliamy, the King's Clockmaker.

"The Clock in the house of Lords was made by Robinson, as I judge about the time of the reign of Queen Anne. It was under the care of the King's Clockmaker, whose duty it was to wind and regulate it every week, and the keys of the Clock were always kept by him accordingly. On Sunday morning the 29th January, 1820, Sir Thomas Thyrwitt, Black Rod, called at Mr. Vulliamy's (the King's Clockmaker) and said the Lords were summoned for one o'clock and he desired some one might be sent immediately to wind up the Clock in the House, for it stood still. On going immediately to the House, we found the Clock was not down, but had stopped the preceding evening, without any apparent cause, at a quarter before eleven o'clock, being nearly the hour at which H.M. King George the Third had expired.—The Clock was not out of order, and did not want cleaning. We immediately set it going again and it continued to go until the Parliament was dissolved.

"JUSTIN J. VULLIAMY."

"Pall Mall, 18th July, 1820."

The curious circumstance here recorded may possibly have been mentioned in contemporary journals, but I thought the inscription worth copying for the pages of "N. & Q."

CUTHBERT BEDD.

DANUM : CONDERCUM.—An article in the April number of the *Cornhill* calls for remark. Not having yet got through the long string of names, I will now confine myself to two identifications which seem untenable, viz., Danum and Condercum. Danum is, of course, well known, the Roman station having become the Saxon Doncaster; but it appears that Bede refers to a place, evidently in Yorkshire, which he calls Campo-

dunum. If he meant it for Doncaster he has made a mistake, for the Iter of Antonine also specifies a station called Cambodunum, several miles away from Danum. Bede must have known the latter under its Saxon form, and would not so unnecessarily commit himself as to confuse it with another place, or invent a fresh name for it himself. Condercum is described in the *Notitia* as the third station on the Roman wall, commencing at the east end, and this is corroborated by the Ravenna geographer, who, however, places it second, omitting Pons Ælii. There are remains at Benwell, near Newcastle, that prove the existence of a station at this spot, and it suits the measurements; it may have been called Condercum; but we are now told that the latter (or Conderco, as the writer puts it) was at Chester-le-Street, which is not on the wall, but several miles away.

A. HALL.

"FATHERLAND."—The following passage is interesting as showing how this word was introduced into the English language. It is taken from D'Israeli's *Curiosities of Literature*, p. 390 (ed. 1867):—

"Let me claim the honour of one pure neologism. I ventured to introduce the term of *father-land* to describe our *natale solum*; I have lived to see it adopted by Lord Byron and by Mr. Southey. This energetic expression may therefore be considered as authenticated; and patriotism may stamp it with its glory and its affection. *Father-land* is congenial with the language in which we find that other fine expression of *mother-tongue*. The patriotic neologism originated with me in Holland, when, in early life, it was my daily pursuit to turn over the glorious history of its independence under the title of *Vaderlandsche Historie*—the history of *further-land*!"

This word is not given in Richardson's *Dictionary*, whilst Ogilvie and Webster quote no example of its use.

F. C. BIRKBECK TERRY.

[Ogilvie, *Imperial*, 1882, has a quotation from Tennyson:—

"Sweet it was to dream of Fatherland."]

DATES OF OLD "HORÆ B. VIRGINIS."—Most editions of the fifteenth and sixteenth century *Horæ B. Virginis* are not dated, and it has been usual to take the date from the first year in the calendar, the Almanac "pro xiii annis." I have just seen a copy with the colophon, "Finit officium Beatæ Virginis Marie. Parisiis noviter impressum pro Germano Hardouyn librario,..... MCCCCXXXIII."; but the almanac begins with "MDXX." and ends with "MDXXXII., Mar. 14." If, therefore, this book affords a rule of date, the year after the last entry in the almanac will be the right date, and consequently all such books have hitherto been put down some fourteen years too early.

J. C. J.

"THE WHOLE DUTY OF MAN": ITS TITLE.—The question of the authorship of this work has been revived in "N. & Q." May I offer a note

upon [the title, which itself is capable of some comment? The word "duty" has no representative in the Hebrew, nor the Septuagint, nor the Vulgate, which signify "for this is all the man." Coverdale, with the Bishops' Bible afterwards, renders it "for that toucheth all men," which may be derived from the "hoc spectat omnem hominem" of Vatablus. The word "duty" most probably came into the translation of Eccl. xii. 13 with the rendering of the Geneva version, "for this is the whole duetie of man," which was adopted for the A.V. St. Augustine (*De Civitate*, xx. 3) shows the force of "omnis homo."

It seems that in this instance, as in some others, a religious expression is due, not to Scripture itself, but to some imperfect rendering. To mention two others—"to be converted" and "faith without works"; both of these disappear in the revision of the New Testament.

ED. MARSHALL.

THE MARKET PRICE OF ELEPHANTS BY ADMEASUREMENT.—The Moors, who drive a trade in elephants throughout the Indies, have a fixed price for the ordinary type, according to their size. To ascertain their true value, they measure from the nail of the fore foot to the top of the shoulder, and for every cubit high they give at the rate of 100*l.* of our money. An African elephant of the largest size measures about nine cubits, or thirteen feet and a half, in height, and is worth about 900*l.*; but for the huge elephants of the island of Ceylon four times that sum is given. Had our favourite Jumbo been measured by the same standard, what would have been his real value in money?

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

INSCRIPTION ON THE TOMB OF THOMAS PARLET, RECORDER OF LYNN REGIS, CIODIXXXI., IN ST. MARGARET'S, LYNN.—

"Debitor ipse minor justus sua debita solvit.
Creditor omnipotens solverat illa prius:
Debita, vis, solvas (Hospes), cum solveris ipse,
Vivas ipse Deo, solvet et illa Deus."

Idem Anglicè reddidit:—

The honest debtor pays—'tis well; but He
To whom all owe their all first set him free:
Friend, wouldst thou pay thy debts, yet nothing lack?
Live unto God, and God will pay them back.

W. D. M.

A PARALLEL.—I cannot find that the following parallel between a verse in the Book of Wisdom and a passage in Tacitus has been pointed out. The author of the Book of Wisdom observes of the just man, who ἡρπάγη ("raptus est," Vulg.), that τελειωθείς ἐν ὀλίγῳ ἐπλήρωσε χρόνους μακροῦς (iv. 13)—"He, being made perfect, in a short time fulfilled a long time" (A.V.); and Tacitus, in his remarks on the life and character of Agricola, has, "Et ipse quidem, quamquam medio in spatio

integre ætatis ereptus, quantum ad gloriam, longissimum ævum peregit" (*De Jul. Agric. Vit.*, c. xliiv.).
ED. MARSHALL.

[Vulg. : "Consummatus in brevi, explevit tempora multa," *Sap.* iv. 13.]

BISHOP THIRLWALL'S LETTERS : "THE DROWSY PEOPLE'S BELL."—Permit me to complete the history of this hand-bell (see *ante*, p. 127) by recording that a wicked relative of mine—now a respectable rector—who had doubtless suffered from the infliction, purloined the bell out of the old sexton's pocket, and gave it honourable burial either in or near the churchyard. ANNIE B.

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.

JACK-AN-APES LANE, 1662.—Amongst the earliest Acts of Parliament passed after the Restoration was one for repairing highways and sewers, regulating hackney coaches, and "enlarging of several strait and inconvenient streets and passages." The Act mentions ten places in London which were "so narrow that they are incommodious to coaches, carts, and passengers, and prejudicial to commerce and trading." These ten were—(1) the passage near the Stocks; (2) the passage from Fleet Street to St. Paul's; (3) the passage through the White Hart Inn from the Strand into Covent Garden; (4) the passage near Exeter House and the Savoy; (5) the passage out of the Strand into St. Martin's Lane; (6) the passage and gate-house of Cheapside into St. Paul's Churchyard; (7) the passage against St. Dunstan's Church in the West; (8) the passage at the west end of the "Poultrey"; (9) the passage at Temple Bar; and (10) the "passage or street of Field-Lane, commonly called Jack-an-Apes-lane, going between Chancery-lane and Lincoln's-In-Fields." The precise locality of the above nine first-mentioned narrow streets or passages is easily to be made out, but the situation of "Jack-an-Apes-lane" is not so clear. I should be glad to know where it was, and what, if any, street now takes its place.
EDWARD SOLLY.

EMBASSY OFFERED TO SIR THOMAS OVERBURY.—Mr. Ewald, of the Record Office, has recently published two very interesting volumes, *Stories from the State Papers*, which, as the *Athenæum* remarks, are likely to meet with a large circulation. Skilful use has been made of the author's facilities of research, and no doubt as a whole the facts "can be vouched for by irrefragable documentary evidence" (*Athenæum*, April 8). However, *humanum est errare*; Homer, I believe, as

well as Jupiter, was caught napping, and Mr. Ewald has fallen into an anachronism. At p. 54 of vol. ii. we are told that Rochester (afterwards Earl of Somerset) "begged that Overbury might be appointed to the vacant embassy at St. Petersburg." This was almost exactly ninety years before the Czar Peter erected some small buildings on an island in the Neva, and thus formed the commencement of the modern capital of Russia. One might think that Mr. Ewald inadvertently wrote St. Petersburg for Moscow, but as the Poles were then (1613) in possession of Moscow it is very unlikely that an English embassy would be sent there. Indeed, Russia had been for some years in such a state of anarchy (only terminated by the election of Michael Romanof, the first of his line, to the throne a few months after the committal of Sir Thomas Overbury to the Tower) that I can hardly suppose that any embassy from one of the Western powers should have been sent there. But it would be interesting to have the point cleared up. Other historians also say that it was an embassy to Russia that was offered to Overbury; Oldmixon, however, says that it was to the Archduke in the Netherlands. Documentary evidence is probably accessible, and Mr. Ewald will perhaps himself be kind enough to answer the query.
W. T. LYNN.

Blackheath.

"MOLA ROSARUM": WHAT PLACE IS MEANT?
—J. M. Gesner published an edition of Claudian in 1759, at Leipzig, in 2 vols. 8vo., with notes. In a note on the thirty-fifth poem, viz., "De Raptu Proserpinæ," ii. 114, where Claudian is describing a lake whose waters are marvellously clear, he adds, "Habet talem lacum vicinia nostra, h. e. fontem liquidissimæ saluberrimæque aquæ, ita copiosum, ut emittat statim rivum *mola Rosarum* (sic enim vocatur) pluribus rotis impellendis idoneum." Gesner was professor at Göttingen, and some place near that university is probably intended.
W. E. BUCKLEY.

FEW FAMILY.—Where can I find out anything about the family of Few, an ancient Norman family, descended from the Counts de Feu? Their habitat in this country was the Isle of Ely, where there was a book about them. They have a brazier as crest, with a punning motto, "Feu sert et sauve."
H. PUGH.

THOMAS WALYSH, A LANCASTRIAN.—I shall be obliged to any one who will tell me anything about this knight, and expound for me the meaning of the words I give below. There is a brass to him in this church—unfortunately broken clean in two and the one half lost. He seems to have served the three Henries—Henry IV., V., and VI.—as *valect. trayer*.
JOHN SLATEN.

Whitchurch Rectory, Oxon.

J. WARD, PAINTER.—I have a copy of a large mezzotint engraving, "J. Ward pinxt., J. Ward sculpt. London, pubd. Feby. 5, 1793, by F. Simpson, St. Paul's Church Yard." Title, "The Rocking Horse." Two children, a boy and girl, are the principal figures in the foreground. Can I learn if these are portraits of any particular children; or did Ward paint portraits and introduce them into pictures of this kind? I presume this was James Ward, the animal painter.

W. H. PATTERSON.

BATHURST AND VILLERS FAMILIES.—In Sir Egerton Brydges's edition of Collins's *Peerage* (9 vols. 8vo. 1812), vol. iii. p. 765, note b, it is stated that the then Lord Bathurst was descended in the female line from Edward Villers, of Holthorpe, co. Northampton, fifth son of Sir John Villers, of Brokesby, co. Leicester. Now it may be, and probably is, quite true that Edward Villers of Holthorpe was ancestor of Lord Bathurst, but he was not the son of Sir John Villers of Brokesby; for by an inquisition held at Rowell, co. Northampton, on Oct. 13, 5 Hen. VIII., after the death of Edward Villers, it appears that Edward Villers of Holthorpe died June 26, 5 Hen. VIII., 1513 (Inq. p.m. 5 Hen. VIII., No. 42). But Christopher Villers, brother of Sir John, by his will (P.C.C., Dingley, 8), dated Aug. 4 and proved Aug. 13, 1537, leaves to his nephew Edward Villers 10*l.*; and John Villers, eldest son of Sir John, by his will (P.C.C., Pynnyng, 21), dated May 24, 1544, and proved Jan. 31, 1544/5, leaves to his brother Edward Villers land in Turlington, co. Leicester, and elsewhere for life.

These extracts prove conclusively that Edward Villers of Holthorpe died in 1513, and that Edward Villers, son of Sir John, was alive in 1537 and 1544. This conclusion suggests two questions.—1. From whom was Edward Villers of Holthorpe descended? 2. Who, if any, were the descendants of Edward Villers, son of Sir John? I hope to offer some remarks in answer to these two questions on a future occasion.

R. J. W. DAVISON.

84, Norwich Street, Cambridge.

KING, OF CLONTARF, CO. DUBLIN.—Was Geo. King, of Clontarf, High Sheriff co. Dublin, 1606, of the same family as Geo. King, whose manor and island of Clontarf were forfeited by Cromwell in 1641? To what family of Clontarf did the arms, Azure, three fusils or, belong?

W. L. KING.

Wattlington, Norfolk.

GRADUALS.—I should be obliged for information as to the existence in cathedral libraries or elsewhere in England, outside of the British Museum, of graduals noted either with pneumata or with notes without lines.

H. B. BRIGGS.

"AARON WARREN, OB: 28 APR: 1751. AET: 80."—I possess an enamelled gold mourning ring with the above inscription, and should feel obliged for any information respecting the person it commemorates.

S. G.

THE WITWALL.—What is the correct name of this bird, mentioned in *The Haunted House*, by Thomas Hood? The poem is finely expressed, but leaves quite as much more to be imagined:—

"No sound was heard, except from far away
The ringing of the witwall's shrilly laughter
Or, now and then, the chatter of the jay,
That Echo murmured after."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[Ogilvie, *Comprehensive*, 1871, and Nuttall, n.d., have the word.]

"THE GREENIAN PHILOSOPHY."—Robert Greene, D.D., Fellow of Clare Hall, Cambridge, who died in 1730, was the author of the *Greenian Philosophy* (see *Genl. Mag.*, vol. liii. p. 657). Does any correspondent of "N. & Q." possess a copy of the above production that he would lend or exchange?

JOHN GREENE, L.R.C.P.

Friday Bridge, Birmingham.

PHOTOGRAPHING DEVILS.—

"A Russian professor has carried analysis to the greatest length possible, having succeeded in photographing seventy 'eminent personages' of hell. How Prof. Leuchin contrived to visit Pandemonium unscathed is a mystery, unless fern seed be as potent in hell as, according to tradition, it is upon earth."

The above paragraph occurred in the *Secular Review* of Feb. 7, 1880. What was it that Prof. Leuchin actually did do?

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

O'CONNELL AT HASTINGS.—I should be glad of any particulars about the Liberator's visit to Hastings in 1846. In what house did he live?

EDWARD H. MARSHALL.

Library, Claremont, Hastings.

SIGNS TO DENOTE SIMILARITY OF WORD-SENSE AND WORD-SOUND.—Have any signs been devised for briefly noting similarity of meaning and of sound between words? If I have to state that *liber* means *book*, I must say so at full length; and if I wish to state that *oo* in "book" has the same sound as in "look," I must say so in as many words, or else that the one word rhymes to the other. Would it not be convenient in such cases to adopt a sign of equality, distinguishing similarity of meaning by the addition of *m*, and similarity of sound by *s*? Thus we might write "liber *m*=book," and "book *s*=look." Such abbreviations, I think, would be found very useful.

J. DIXON.

SILHOUETTES, OR BLACK PROFILE PORTRAITS.—When did these old-fashioned portraits first come

intouse, and when were they discontinued? It is very rare to meet with any now. I suppose they went out when the daguerreotype was first introduced.

O. L. CHAMBERS.

Headingley, Leeds.

MATTHEW JACKSON, OB. 1792.—May I ask for information concerning him? A sermon occasioned by his death, Dec. 22, 1792, æt. ninety-four, was preached at Bethnal Green, Dec. 30, by John Kello, and subsequently published under the title of *Christian Confidence*.

W. F. MARSH JACKSON.

FREEDOM FROM SUITS OF HUNDRED, &c.—On the Close Rolls of Henry III. and other early kings I have often come across grants to lords of various manors and their heirs and their men of various places, that they should be for ever free from suits of county and hundred, sheriff aids, and view of frank-pledge, and murder. What is the full force of these expressions? W. G. D. F.

F. D., A DUTCH ENGRAVER.—On a copper-plate engraving of one of the works of Abraham Bloemaert (b. 1567, d. 1647 or 1657) the initials of the engraver, F. D., are given. I wish to know the name and date of the artist represented by these initials.

G. V. CAFFEEL OR CASSEEL, AN ENGRAVER.—This name occurs on an engraved portrait (copper) executed in London in, or shortly after, 1698. Is anything known of the engraver?

V.H.I.L.I.C.I.V.

LOUIS FIGUIER.—Will any of your readers inform me where I can procure an examination by an English critic of this writer's theories, as explained in his work, *The Day after Death*? H. Y. Carlow.

MINCHER FAMILY.—Can any of your readers give me any information about this family? John Ross and Sarah Mincher, "both inhabitants," were married in the garrison of Tangier on August 10, 1792. This lady was, I believe, daughter of James Mincher and Elizabeth Bruce; she died at Naples June 26, 1830. Her husband was a grandson of John Ross, of Tain, Ross-shire, and represented a branch of Ross of Morinchie, descended from the Balnagowan family; he is described as "an eminent merchant and East India Director." Any particulars about the family, arms, &c., of the Minchers would greatly oblige.

Ross O'CONNELL.

SIR THOS. HOBY.—Can any reader of "N. & Q." tell me anything of a MS. entitled "A Booke of the Travaile and Lief of me Thomas Hoby: w^{ch} diverse things woorth the notings"? It is said to be in his own handwriting, and at one time to have belonged to Mr. John Booth, of Duke Street,

Portland Place. Has it ever been printed, or does it now exist? X. Y. Z.

SIR PHILIP FRANCIS'S MARRIAGE.—In Sir Fortunatus Dwarri's *New Facts as to the Authorship of Junius*, it is said "that Dubois, who was in Francis's confidence, said he might have had a peerage from Lord Grenville, but refused it, as his eldest son was born out of wedlock, so he was made a Knight of the Bath." Can any correspondent who has a copy of Parkes's (*Merivale's*) *Life of Francis*, say whether Parkes, who is understood to have had access to Francis's papers, throws any light upon this statement? I have understood that Dr. Francis was dissatisfied with his son's marriage. F. M.

JOSHUA CHILD'S "NEW DISCOURSE OF TRADE."—What is the date of the original publication of this book? Is it a work easy to be obtained?

W. B. BOND.

Blackett Street, Newcastle-upon-Tyne.

AUTHORS OF QUOTATIONS WANTED.—

"Man is immortal till his work is done."

LITTLE NELL

"To promise, pause, prepare, postpone,
And end by letting things alone."

The above was quoted in a comparatively recent parliamentary speech.

ALPHA.

Replies.

THE BODLEIAN MODEL OF AN INDIAN WELL.
(6th S. v. 286.)

This model is beyond doubt that of the famous subterranean well at Adalaj, about ten miles south of the capital city of Ahmedabad in Gujerat. It was built A.D. 1499, by Ruda Rani (queen), daughter of Raja Venu, and wife of Raja Versing, at a cost of 50,000*l.* It is the noblest of the many magnificent subterranean wells, or water palaces as they might be named, for which Gujerat is famous. The next in grandeur to it is the well of Dada Hari, also at Ahmedabad. It was built about the same time as the well at Adalaj, by a lady of the household of Mahmud Begada, at a cost of 30,000*l.* There is a perfect model of it at the India Museum. These wells are similar in the principle of their construction to the one at which Eliezer met Rebecca in Mesopotamia, and the ring he there hung in her nose was probably of Indian origin, at least in its form, and identical with those still to be seen on the faces of the Hindoo women who every morning and afternoon go down to draw water from the underground wells of Ahmedabad and Baroda, and come up again by the flights of steps from them, with filled pitchers on their heads, as stately in their step as striding Caryatides. GEORGE BIRDWOOD, India Office.

PAROCHIAL REGISTERS (6th S. v. 141, 211, 233, 248, 273, 291).—HERMENTRUDE alludes to the very difficulty that is removed by the decision in *Steele v. Williams* (8 *Exch.* 625), and as law reports are not always accessible, especially in the country, the following brief account of the matter may be useful.

This was originally an action to recover from the defendant, the parish clerk of St. Mary's, Newington, 4l. 7s. 6d., paid to him for fees claimed in respect of searches made and extracts taken by the plaintiff from the register books of the parish, the searches being through four years and the extracts twenty-five in number. Certificates had not been required, but the fee for a certificate had been charged in each case. In giving judgment, Baron Parke said, "The defendant could not, because the plaintiff wanted to make extracts, insist on his having certificates with the signature of the minister." Baron Platt said, "Under the 6 & 7 Will. IV. c. 86, s. 35, there are only two things in respect of which the incumbent is entitled to fees, namely for a search, and for a certified copy. With regard to making extracts no fee is mentioned, and the incumbent has no right to tax any one for so doing." Baron Martin said, "I am of the same opinion..... Mr. Robinson has argued that because the Act of Parliament allows a fee for a search and for a certified copy, but no fee is mentioned for taking an extract, it is competent for the parish clerk to demand for it any fee he pleases. I am clearly of opinion that he is not."

The right of the public to make extracts and deal with them as they please would thus appear to be established. I confess I cannot understand Mr. SMITH's statement that the Act which fixes the fee for searching at one shilling for the first year and sixpence afterwards does not apply to parish registers.

6 & 7 Will. III. c. 6, s. 24 requires all persons in holy orders to keep registers and to allow persons concerned to view the same without fee or reward.

53 Geo. III. c. 146 provides that all the due legal and accustomed fees for giving copies shall remain.

6 & 7 Will. IV. c. 86 repeals certain portions of the previous Acts, and provides (s. 35) that every rector, vicar, curate, &c., who shall have the *keeping for the time being of any register book* of births, deaths, or marriages shall at all reasonable times allow searches to be made of any register book in his keeping, and shall give a copy, certified under his hand, of any entry or entries in the same on payment of the fee thereinafter mentioned, *i.e.*, one shilling for the first year's search and sixpence additional for every subsequent year, and 2s. 6d. for a certificate. There is nothing here about a fee for each name; in the case to which I have referred it was clearly interpreted to mean the

volume for the year or the entries for the year. This discussion has enabled Mr. EARWAKER to place on record an interesting account of the cost of printing in Lancashire in 1882, which may be very useful to the antiquary of the future; but I submit that my original proposition still remains unanswered, and that an index on the model of Mr. Macray's (which is not the whole register cut up and arranged in alphabetical order, or anything at all like it) is the only practical method of printing parish registers generally, with rapidity and at a comparatively small cost. Like some of your correspondents, I should much prefer to see them printed exactly as they are; but it seems hopeless to expect this, at any rate in our time, when we consider the amount of matter there is to deal with. An index, though perhaps not all that every one could wish to have, would give everything that the genealogist could require; it would not affect the vested rights of the present custodians of the registers, for it could not be used as evidence, but, on the contrary, I believe it would in many cases stimulate the demand for certified copies.

JOHN H. CHAPMAN, M.A., F.S.A.

Lincoln's Inn.

Surely a *via media* can be found between the alternatives that parish registers should all be published, say in five thousand volumes, with "bushels of chaff," and that they should remain in neglect and be possibly lost or destroyed, and be inaccessible to the many. My proposal is this: let the Historical MSS. Commission come to the rescue. Let the registers be not removed from their parishes, except for the purpose of being copied by one of the inspectors, but let copies be made of them all down to the date of the Act for the registration of births. Let these copies be kept at the Public Record Office or elsewhere (and a great saving of time in searches would be gained if the entries were arranged in index form, as given *ante*, p. 211), certificates, of course, to be only obtainable, as at present, from the originals. Let all the important entries and lists of the principal names be printed in the Reports of the Commission from time to time as they are taken in hand. By this plan the registers of the whole country would be as accessible as other public records in London, and their utility in their several localities, for supplying information to the poor and for local inquirers, would not be diminished; and as much of them could be printed as desirable, with no more expense than is now incurred by the continuance of the Commission. I am aware that the terms of the Commission apply to "private" owners. But corporation documents come within its scope, and why not parochial registers? As no detriment would accrue to incumbents, their permission would, I think, be readily given.

C. R. MANNING.

Dioc. Rectory.

I am a little surprised that MR. PICKFORD did not know, and therefore may be glad to learn, that, luckily for Oxford, Antony & Wood left in his MSS. "The History of all the Colleges and Halls," and was most careful in the copying of all epitaphs and inscriptions. True he died in 1695, leaving this MS. and that of the history of the city unprinted; but John Gutch, of All Souls, in 1786 edited the former, bringing everything down to date; and in the account of Ch. Ch. all the tombs, tablets, brasses, with their legends, are given, and, of course, amongst them are those of Bishops Fell and Berkeley, Dean Aldrich and Robert Burton. So with Queen's College, St. John's, and the other colleges and halls; and I should suppose that few places have better printed and published records than we have here. In like manner, in 1773 Sir John Peshall edited Wood's *History of the City of Oxford*, bringing all matter down to that date. The book is very scarce now, and it would be a great thing if a new Wood or Gutch should arise and re-edit Peshall's Wood carefully, and with additions to the present date. MR. PICKFORD also asks, "Where are the entries of the burials kept which have taken place in the chapels of the different colleges? Presumably in the burial registers of the parishes in Oxford in which they are situated?" Not so; the colleges keep their own registers. Merton Chapel is, as MR. PICKFORD says, a parish church as well as college chapel; and the cathedral has its own registers, dating from 1640. The names of others buried there from 1647 are given by Wood, and printed by Gutch in the list of burials, the earlier ones being canons of Osney. The tablet to Bishop Berkley's memory has an error in it which makes him three or four years older than he really was. It was on the third pillar on the north side; and on a white marble gravestone the line by A. Pope:—

"To Berkeley ev'ry Virtue under Heav'n."

The name appears spelt with or without the letter *e* in the middle.

GIBBES RIGAUD.

18, Long Wall, Oxford.

The *Journal* of the British Archaeological Association for March 31 last (vol. xxxviii. pt. i.) contains the information that the Department of MSS., British Museum, has recently acquired the parish register of Papworth-Everard, Cambridgeshire, 1565–1692. The living of Papworth St. Everard, as it is styled by Lewis (*Topog. Dict.*), is, I observe, in the gift of the Master and Fellows of Trinity College, Cambridge. It is a curious coincidence that the register of marriages, 1662–72, of another Cambridgeshire parish, St. Mary's, Whittlesey (a Crown living), lately fell by purchase into the hands of a well-known genealogical and antiquarian bookseller, who has printed its contents. While one cannot but be glad that the register of Papworth St. Everard should have found a safer

haven of rest than its own parish chest appears to have afforded, curiosity may be excused for asking how the property of the parish found its way into the market at all. Other parish registers, or portions thereof, are, I am aware, also to be found in the Department of MSS. Their history would probably be equally interesting and instructive.

C. H. E. CARMICHAEL.

New University Club, S.W.

The following extract from a letter which has recently appeared in the *Standard*, which notifies the loss of a register at a late date, is of interest in reference to the question of preserving the parochial registers:—

"In the days of Charles I., Giles Nanfan, who then resided at the old manor house of Birtmorton Court in this neighbourhood, fought a duel with the lover of his sister Bridget, and slew him. We know the 'Bloody Meadow' where the duel was fought, and how the unfortunate lover was buried in the Berrow churchyard, the parish in which he was killed, and Bridget Nanfan left a charge upon the 'Bloody Meadow' by will, for the preaching of a sermon by after incumbents against the sin of duelling. But we did not know the name of the lover who was killed, or the time when the duel took place. Some years ago I went, accompanied by Sir Wm. Guise, to examine the parish registers respecting the name and the date of the burial of Bridget Nanfan's lover. The Rev. James Hughes was then incumbent. We found the entry, and I made a copy which, I regret to say, was lost. Years after, the question arose again about the name and date referred to, and again I went with Sir Wm. Guise to examine the registers of the period. But the book had disappeared altogether, and was nowhere to be found. "W. S. SYMONDS."

"Pendock Rectory, Tewkesbury, April 5, 1882."

ED. MARSHALL.

[C. S. will have observed that the Act 6 & 7 Will. IV. c. 86, s. 35 was quoted by MR. E. H. MARSHALL, *ante*, p. 292.]

ON THE SUPPOSED CHANGE OF A LATIN *L* INTO *U* IN FRENCH (6th S. v. 261).—I am quite willing to accept DR. CHANCE'S explanation, and I think we ought to be much obliged to him for the care he has taken in this investigation. But I hope I may be allowed to plead that there is still a sense in which the *l* can be said to pass into *u*, viz. that, whereas there was once an *l* between *a* and *i* in *regalsmen*, there is now a *u* between the *a* and *m* in *royaume*, the *i* having dropped. That is what I call the practical result, the "rule of thumb," and this was all that I meant. DR. CHANCE explains quite clearly that this resultant spelling, as it appears to the eye, does not explain the real nature of the phonetic change, and that consequently to talk of a change of *l* to *u* is philologically misleading. What really happens is that *al* becomes *au*, and then *l* drops, giving us *au*, with the result that, to the eye, *l* seems to become *u*. The real secret is that this peculiarity is due to the action of *l* on the vowel; compare the pronunciation of *father* with that of *fall*. For similar

loss of *l* compare *would, should, calm, psalm, calf, &c.* I further wish to point out here that, in the Romance words in which *a* becomes *o*, the reason is because *m* or *n* follows. The law is the same in English, as seen in the common words *from, on, long*, as compared with Goth. *fram*, Ger. *an*, and A.-S. *lang*. So in Latin *longus* stands for an earlier *langus*, as the Teutonic forms prove. Yet again, where Romance *e* becomes *a*, I suspect it is owing to the following *r*, being, in fact, a change of *er* to *ar*, of which so much has been said of late that I need say no more. Note that *falcon* is an artificial spelling, the M. E. form being *faucoun*.

WALTER W. SKEAT.

SACKVILLE, LORD BUCKHURST (6th S. v. 188).—Thomas Sackville, of Buckhurst, in the parish of Witherham, Sussex, born 1527, and created Baron Buckhurst in 1567, and Earl of Dorset in 1603, died at Whitehall April 19, 1608, and was buried at Westminster Abbey on May 26 following, on which occasion a funeral sermon was preached by his chaplain, George Abbot, afterwards Archbishop of Canterbury. The statement that he was interred in Westminster Abbey is quite correct, but it only gives half the truth. Wood, in *Ath. Ox.*, says:—

“He was first buried at Westminster Abbey, where a characteristic funeral sermon was preached by his chaplain, Dr. George Abbot; but his body was afterwards, according to his will, removed to the chapel of Witherham, on which he bestowed a legacy of a thousand pounds.”

Thomas Sackville's poems were written whilst he was Lord Buckhurst; as, however, he died Earl of Dorset he is generally mentioned by that title. As there was, however, a second poetical Earl of Dorset—Charles Sackville, the sixth earl, who as “Lord Buckhurst” represented East Grinstead in the first Parliament after the Restoration, died at Bath on Jan. 29, 1705/6, and was buried with his ancestors at Witherham—there is sometimes a little confusion between the two. In Cibber's *Lives of the Poets* only the first earl is mentioned, whilst Jacob, in the *Poetical Register*, only mentions the sixth earl. Horace Walpole gives a brief account of both.

EDWARD SOLLY.

The mistake as to the place of burial may have arisen from the fact that the funeral services were conducted in Westminster Abbey. The body was removed to Witherham, in Sussex, “where he lies, according to his desire, among his ancestors, beneath the Sackville Chapel, which adjoins the parish church.” The preamble to Lord Buckhurst's will concludes in these words:—

“And my Will is, That my Bodie be buried in the Church of Witherham in Sussex, Namelie, Within the Isle and Chapel there appropriate to the Sackvilles my Ancestors, and with, and amongst the rest of my Progenitors there Interred.”

See biographical memoir and appendix prefixed to

Thomas Sackville's Works and Historical Notices of Witherham and the Sackville Chapel, both published by John Russell Smith, Soho Square.

THOMAS BAYNE.

“He died suddenly at the council table at Whitehall 19 April, 1608, and his body being taken to Dorset House, Fleet Street, was then disembowelled, and so much of him buried at S. Bride's on the next day. The body was conveyed in great state to Westminster Abbey on the 26th of May, where his funeral sermon was preached by George Abbot, D.D., Dean of Winchester, who had been one of his chaplains, and ultimately became Archbishop of Canterbury. By his will he desired to be buried with his ancestors at Witherham [co. Sussex], and his wish was complied with by the removal of his body to that place from Westminster.”—Cooper's *Athena Cantabrigienses*, ii. 487; cf. *Biographia Britannica*, v. 3548; Wood's *Ath. Oxon.*, by Bliss, ii. 33.

J. INGLE DREDGE.

TENNANT'S TRANSLATION OF THE 151ST PSALM (6th S. iv. 109; v. 232).—The articles by Tennant and Hogg appeared in vols. ii. and iii. of the *Edinburgh Literary Journal*, in the early months of 1830. They are reprinted and published, along with a number of other miscellanies, in a volume entitled *Pamphlets*, now before me. Who made this heterogeneous collection does not appear; in all likelihood the items were put together and bound by some bookseller with a good eye for interesting curiosities. Every member of the collection has its own title-page, but there is no general preface to show the collector's motive, and no indication whatever of his personality. The articles on the Psalms constitute about half of the book, and probably a third part of this is occupied by the discussions of Tennant and Hogg. The title-page is as follows:—

“Critical Remarks on the Psalms of David, and their Various English and Latin Versions; particularly on the Version now used in our Scottish Church, with a View to its Emendation. By William Tennant, James Hogg, &c. Edinburgh: Constable and Co., 19, Waterloo Place, 1830.”

An address “To the Reader” opens thus:—

“The importance of the subject discussed in the different papers which are here collected, with alterations and additions, from the *Edinburgh Literary Journal*, where they first appeared, seemed to make it desirable that they should be given to the Public in their present shape.”

There is not a word throughout, it may be said at once, about the so-called “151st Psalm,” so that after all, perhaps, as regards this particular point we may be on the wrong track. At the same time, the subject is so interesting in itself that it seems worth while to direct further attention to it. Tennant's papers are full of wise and thoughtful criticism, and contain some excellent suggestions as to the improvement of Scottish psalmody. Full justice is done to Sternhold and Hopkins, and Tate and Brady, as well as to the Latin versions of George Buchanan and Arthur Johnston, and the paraphrases of Sir Philip Sidney and James I. The Ettrick

Shepherd makes a sturdy stand for the Scottish version pure and simple, and expresses considerable fears that Mr. Tennant may be thinking of depriving the cottager of his favourite psalms. The little controversy is rendered deeply interesting by Hogg's sterling fervour in a good old cause, his rapture here and there giving curious point to many fine strokes in the *Noctes Ambrosianæ*. It turns out in the end that Tennant is quite conservative in the reforms he proposes. He thinks it might be possible somehow to combine "the English taste and correctness with the Scottish fire and originality." As to that, however, he is of opinion that the clergy must decide, and see to the execution should they think proper. "For," he adds, "the work should be intrusted to no lay poet, not even to Sir Walter himself." These articles were written when Tennant was a teacher in Dollar Academy, and before he had been appointed Professor of Hebrew at St. Andrews. It would be important to know whether he changed his views on this subject after changing his position, and after all made the metrical version that has sometimes been attributed to him. And that leads to the inevitable suggestion that it is time some competent biographer were at work to place in his true position a writer of such criticism as these papers embody, and of such poems as *Anster Fair* and *The Thane of Fife*.

THOMAS BAYNE.

Helensburgh, N.B.

HEREWARD LE WAKE: THE COUNTESS LUCY (6th S. iii. 368; iv. 9, 69, 136, 456; v. 257).—MR. WATERTON will find the statement that Leofric, when provost ("prepositus") of St. Peter's, gave certain abbey lands to his brother Leofwine, quoted from the supplement to Mr. Gunton's *History of Peterborough Cathedral*, p. 256. That writer's authority was "The book called 'Swapham,' fo. cxxxiij"—a MS., I believe, still remaining in the cathedral library, and really, or for the most part, the work of Hugo Candidus, or Hugh White, a monk of the abbey. A considerable portion of this MS. was printed in the new edition of the *Monasticon*, if I remember right.

I fear there is nothing more certain about the Countess Lucy's parentage likely to come to light now. One of the charters of the Duchy of Lancaster (No. 69) is a grant in fee of William de Romare, made for the soul of his mother (the Countess Lucy), to Robert "nepoti comitiassæ," of the land of Ivo and Colsweyn, Robert's uncles, held of the said William's mother. This is interesting, and does not confirm the supposition that there were two Lucys, mother and daughter, if Ivo means Ivo Tailbois. Colsweyn in the time of King Edward the Confessor had lands at Barlings in Lincolnshire, but in 1086 we find him holding many manors of the king *in capite*,

which shows that he had won the favour and confidence of the Conqueror. It does not appear how he could have been related to the Countess Lucy, but he may have owed his good fortune to being allied through her to William Malet or Ivo Tailbois. He was a tenant of the abbey of Peterborough, and was holding land in Lincoln (in trust?) for one Cole, his "nepos." Colsweyn had a son named Picot, who gave lands in Lincoln to St. Mary's Abbey at York (*Old Mon.*, i. 389), and certain tithes to the monks of Spalding, made over to them in the church on (Wednesday) May 10, 1111, in the presence of Beatrice, his wife, and Richard and Cecilia, his nephew and niece or grandchildren.

A. S. ELLIS.

Assuming the name of his father to have been Leofric, and knowing that Hereward was called "Lord of Brune," it seems much more reasonable to suppose that Leofric, the father of Hereward, was son of Morcar, lord of Brune, and brother to Godiva, the wife of Leofric, Earl of the Mercians, than that he was the same man as Leofric, Earl of the Mercians. This, too, will help to explain how Brand, the Abbot of Peterborough, came to be Hereward's uncle, which under no theory could he have been if Hereward had been the son of Leofric, Earl of the Mercians, Brand having been no relation whatever either to that Leofric or his wife Godiva. Brand was one of a large family, children of a Saxon thane named Tuke or Toke, a man who in his time held very extensive possessions in the north of Lincolnshire; and it is very conceivable that a sister of Brand's may have married Leofric, the son of Morcar.

J. GOULTON CONSTABLE.

Walcot, Brigg.

"GAHOTAS" (6th S. v. 68).—The consignment of fruits from Madeira referred to by Miss MACLAGAN under the name of "gahotas," are those of a cucurbitaceous plant, native of, and commonly cultivated in, the West Indies, and known to botanists as *Sechium edule*. It has been introduced into Madeira, and the fruits are sometimes brought from that island into Covent Garden Market, where they are known as "chocho," or "chayotes," a name having a similar sound to that quoted above.

JOHN R. JACKSON.

Museum, Royal Gardens, Kew.

ITALIAN TRANSLATION OF OROSIUS (6th S. v. 188).—The Lake of Garda being the *Lacus Benacus*, and the inhabitants of the shores of that lake being known to us through inscriptions as *Benacenses*, it seems not too utterly improbable a suggestion that for "Benacenses" should be read "Benacensis," and that the whole may indicate a native of the "Pagus Benacensis." The latter part I should read, conjuncturally, as "F[ecit] Bena[ci]," and the "...V..." may be part of a

date, if not an address to the reader, for which "Vive Valeque" might be suggested as a likely formula. "P. Alex." possibly stands for "P[ater] Alex[ander]." NOMAD.

"HARPINGS OF LENA": W. J. BAITMAN, THE ALFORD POET (6th S. v. 129, 209).—It seems reasonable that the readers of "N. & Q." should have an opportunity of hearing what can be said in reply to R. R.'s sketch of the career of Baitman, and to his animadversion upon Alford, the town in which the poet lived. Recollections of Baitman carry me back to my own boyhood. I remember being present, not much less than sixty years ago, at the distribution of prizes at Alford National School. The first prize was adjudged to Baitman. It was presented, and probably given, by the squire of the neighbourhood, B. Dashwood, of Wall. There was at that time, I believe, a very kindly feeling for a poor lame boy, who seemed likely, notwithstanding the disadvantages he laboured under, to fill some creditable position, and to be—not admired, perhaps—but respected. When the *Harpings of Lena* appeared, and Baitman was recognized as a poet, the interest in him was increased. The ladies were much disposed to befriend him. How could it be otherwise? Their good will was shown in various kindly ways, especially during a long illness with which he was afflicted. At a subsequent period these kind attentions were to a considerable extent withdrawn. How came this to pass? R. R.'s information respecting Baitman is very imperfect; but he would have escaped some strange misapprehensions if he had used aright such knowledge as he had. Is it possible that, when giving a very correct description of Baitman's degraded state, it did not occur to R. R. that it was exceedingly unlikely that a man of talent—and Baitman was undoubtedly a man of talent—should have sunk to such a condition except by his own fault? R. R. should have made further inquiries respecting Baitman, and then his views respecting him and Alford would most probably have undergone very great changes. But what are R. R.'s actual notions as to this matter? He seems to regard Baitman as a moral hero, too high-minded to be guilty of any insincerity in order to gain patronage. "If he had written a single set of lines to glorify any of the marsh squires or bucolic magnates of the neighbourhood," he might have been admired and provided for. "Evidently," says R. R., "he was a very unwise man in his generation." Yes; it is very evident that he was. Indeed, it is not easy to say wherein he was wise. Baitman, I believe, did not practise flattery, probably it would not have availed much; but there was a better and surer way than this to obtain sympathy and help in Alford, but this way, also, he declined to take. If his conduct had been such as to make it possible to respect him I believe

that the kindness he experienced in his early days would have been continued to the end of his life. But such it was not. I will not go into particulars; but the result of all was this: When well-meaning people gave him alms they were likely to feel not the sweet satisfaction that arises from befriending the well-deserving, but an uneasy suspicion that in yielding to their kindly feelings they had done wrong. A brief and truthful life of Baitman would be interesting and instructive, but an autobiography would have been of little value. He has been heard to say that his lameness was occasioned by a wound he received in Italy when serving under Garibaldi! After this his statement to your correspondent BRITO that he had seen Byron in Italy, and had translated *Silvio Pellico* will not probably be received with complete confidence. Before leaving Baitman it may be well to correct one or two of R. R.'s misstatements. Baitman did *not* die in the workhouse. He received parochial relief, but had been allowed to live in Alford. He did *not* marry the "daring" woman to whom R. R. alludes. As to R. R.'s assertion that Alford is a "vulgar, ignorant little town, full of poachers and smugglers," it is not necessary to say much. The statement is too remote from the truth to give serious offence. Happily we have decidedly a good opinion of ourselves. I hope we are not proud individually; but when we consider ourselves as a community, we are confident that our little town holds quite a respectable place among the towns of Lincolnshire. One thing connected with this matter I do much regret. R. R.'s strictures have excited us to think afresh and talk afresh, and even write, concerning poor Baitman's faults and misdoings, which we should have been well content to forget. J. A.

Alford, Lincolnshire.

"AULD ROBIN GRAY" (6th S. v. 145, 170, 212, 232, 255).—This subject has been pretty thoroughly threshed out, and I will only prolong the discussion with a few words, in order to add my contribution of facts.

1. An important edition of "Auld Robin Gray" was published in 1843 (March 31) by the late Mr. T. Oliphant, which, if it had been known as widely as it deserved, would have prevented all the errors and misconceptions as to the origin of the song which have hitherto prevailed.

2. The history of the words is given by Lady Anne Lindsay herself in a letter to Sir W. Scott, the editor of *The Lays of the Lindsays*, and is reproduced in that work, which was printed in Edinburgh, 1824, but only for private distribution.

3. It plainly appears from this account that the words were written and fitted by her to an old tune, which had objectionable words, beginning, "The bridegroom greets when the sun gangs down."

4. The verses appeared (anonymously) for the first time in print, according to Mr. Oliphant, in Herd's *Ancient and Modern Songs*, second edition, 1776, and afterwards in *Johnson's Museum*, 1790, adapted to the old air only, with the name of the authoress. But I have a copy of the song, also set to the old air only, and published by Robert Bremner, in the Strand. Bremner died in May, 1789. It can, therefore, hardly be now denied that a long spell of success and popularity was obtained by the song with its first tune long before Miss Stephens sang it.

5. I have it, again, published by Longman & Broderip, in Cheapside, and described as "To the Original Favourite Scotch Air," which is, however, nothing but the new air, by the Rev. W. Leeves, preceded by a recitative. I cannot help thinking that this recitative is the foundation for the assertion that the custom used to be to sing the first verse to the old tune; but if so, this is a mistake, for the recitative resembles the original air in no respect.

6. Mr. Leeves's air was used in every possible way for many years without any protest from its composer, until, in 1812, he published his "authentic copy in its original simplicity," with a letter and prefatory address, in which he claims the composition, and states that he received "the story" from the Hon. Mrs. Byron, and "understood it to have been written by Lady Anne Lindsay."

7. Mr. Oliphant, in his edition (1843), reprints the old Scotch air, as well as Mr. Leeves's air, with its original and bald accompaniment, but with the addition of a new accompaniment by Mr. E. J. Hopkins, the able organist of the Temple Church.

8. The original MS. music of the air which is now always sung to these verses, in the handwriting of Mr. Leeves, is in the British Museum (29,387).

I cannot close this note without entering my protest against the slighting manner in which one of your correspondents (M. H. R.) has incidentally mentioned Mr. Hullah as a critic. There are few living men better able, I think, than Mr. Hullah to give an opinion worthy of respect on the question of the nationality or value of a melody, nor are there many to whom the lovers of English music owe a deeper debt of gratitude for long and persevering endeavours to make it popular, and to raise the standard of musical culture in this country. JULIAN MARSHALL.

BAILIFF OF CONSTANTINE (6th S. v. 188).—I presume that it is not necessary to inform M.A. OXON that Constantine is the English form of Cotentin, the district forming the diocese of Coutances (Constantia), now comprised in the Département de la Manche. It was the last part of Nor-

mandy held by the English, who appear to have made no other change in the manner of administering the government of the country beyond appointing Englishmen to the offices and fiefs heretofore held by Normans. The *bailli* or *bailiff* was an officer who administered justice in the name of the feudal lord within a certain district, and took the command of the nobility when called out for the *arrière-ban*. Mons. Léopold Delisle, in his *Histoire du Château et des Sires de Saint-Sauveur-le-Vicomte* (Paris, 1867), p. 270, quoting from a MS. in the Bibliothèque Nationale, mentions Sir Bertin Entwysel in these words:—

"Après ce que le dit vendredy [Sept. 12, 1449] fut partie l'avant garde pour aller devant Saint-Lo, où estoit dedens sire Bertin Antoesil, chevalier anglois, lors bailli du Costentin, la dicte ville se rendit le lundy ensuyvant [Sept. 15]."

On the 12th of August in the following year Cherbourg, the last stronghold held by the English in Normandy, surrendered, and the struggle between the two nations for the possession of this important province came to an end. With the loss of Normandy Sir Bertin Entwysel ceased to be bailiff of Cotentin, and in 1450 Artus de Montauban held that office. Briquebec is a small town and seigneurie lying between Valognes and Saint-Sauveur-le-Vicomte, which last fortress, so long as it was held by the English, gave them the command of that part of Normandy.

EDGAR MACCULLOCH.

Guernsey.

This apparently curious title is simply the result of the English misreading or misunderstanding of a French place-name, the Côtentin, or, as it is sometimes written, Cotentin, in Normandy. Briquebec is near Valognes, and in the Côtentin. For the district and the places of note within its limits reference may be made to Murray's *France*. For Sir Bertin Entwistle, both as "Vicomte" of Briquebec and "Bailli" of the Côtentin, M.A. OXON may consult the account of Entwistle, of Foxholes, in Burke's *Landed Gentry*, 1879. "Vicecomes" and "Ballivus" are titles of office which are to be found in English as well as in French history. There seems no reason to suppose that the *vicomté* and barony of Briquebec, conferred on Sir Bertin Entwistle, were titles of peerage.

AVERIGUADOR.

For "Constantine" and "Brykbeke," in Normandy, try the then bailiwick of the Cotentin, containing in its northern peninsula the barony of Briquebec. THOMAS KERSLAKE.

A friend has suggested that Sir Bertin Entwysel was bailli or lieutenant of the Cotentin or Constantine Peninsula, in Normandy.

M.A. OXON.

THE PRISON OF "PETERHOUSE" (6th S. v. 168).—In 1644 Francis Newport and others write to

Lord Denbigh from their prison in Ecclehall Castle respecting their sufferings, and F. Newport asks in a postscript that if he is sent to London he may not be sent to the Tower or Peterhouse, but may be committed to some private house (*Hist. MSS. Comm. Rept. IV.*, pt. i. app. p. 270). It is not evident from this whether the "Peterhouse" was a part of the Tower. As Abraham Dowcett in 1648 petitions the House of Lords that he is yet a prisoner in "Peterhouse" at a very great charge, which he is not able to support, and prays for enlargement upon bail (*Rept. VII.*, pt. i. app. p. 35), it would seem to be rather a prison at Westminster within the jurisdiction of the House of Lords. It certainly was a public prison.

ED. MARSHALL.

CROUCHMAS=CHRISTMAS (6th S. v. 168).—In Sir Henry Ellis's "Extracts from the HouseholdAccounts of the Lestranges of Hunstanton," printed in the twenty-fifth volume of the *Archæologia*, this word occurs two or three times. On p. 521:—"Itm, p^a to Fransys Chansey the xth daie of Apryll for hys qrt. wages endyd at Crowchemes next comynge vi^o viij^d." There is a note on this passage as follows:—"Crowche, a cross. The feast of the Exaltation of the Holy Cross, September 14th." I believe that this note is wrong, and that the feast of the Invention of the Cross is the day meant.

EDWARD PEACOCK.

That the first syllable of Crouchmas = cross admits of little doubt. The following passages will corroborate this assumption:—

"An hundreth of ampulles · on his hatt seten,
Signes of synay · and shelles of galice;
And many a *cruche* on his cloke · and keyes of Rome."
The Vision of William concerning Piers the Plowman,
v. li. 627-9.

"And sayd his orisouns, as is usage,
And *crouched* hem, and bad God schuld him blesse."
Chaucer, *The Marchaundes Tale*, 462-3.

"Holy skins, holy bulls,
Holy rochets and cowls,
Holy *crouches* and staves."
Lusty Juventus, Dodsley's *O.E.Pl.*,
ii. 65 (Hazlitt).

Cf. also the term *Crutched Friars*.

F. C. BIRKBECK TERRY.

Cardiff.

PRONUNCIATION OF FORBES (6th S. v. 269).—The name is now always pronounced "Forb's." "Forb-es," which was universal at the date when *Marmion* was written, would now be considered a vulgarism. When, within living memory, the new pronunciation came into vogue it was said in Edinburgh that it would throw Lady *Fettes* into *fits*. A. C. S.

I was well acquainted with the late Lord Forbes, and often dined at his house, and two of his sons

were once my pupils. I never heard the name pronounced except as a monosyllable.

E. WALFORD, M.A.

Hampstead, N.W.

BACON A POET (6th S. v. 205).—It is quite too much to expect that MR. ATKINSON'S note on this subject should be passed over *sub silentio*. The statement that Judge Holmes's work on *The Authorship of Shakespeare* is "most convincing and learned" may mean almost anything. At any rate, it had convinced me, as it did a far more competent judge, the late Mr. James Spedding, that Judge Holmes as a critic is colour-blind, and that the book, with all its array of so-called learning, is, as a critique on the question of authorship, sophistical and worthless. Bacon wrote verses, and his compositions have been collected by the Rev. Dr. Grosart. The collection, which includes one which I attribute to Raleigh (viz. the paraphrase of a Greek epigram by Ignoto, or R. W.), does not include the Essex *Sonnets*. Besides the *Psalms* and the *Epigram* there is only one piece, consisting of twelve lines, in six rhyming couplets. From these compositions it is quite easy to judge of Bacon's abilities as a versifier. I do not rank them high. As a prose-writer he was certainly unequalled. Now Shakespeare is always greatest in poetry; his verse is immeasurably greater than his prose. Ergo, according to the new critical canon, Bacon wrote Shakespeare!

C. M. INGLEBY.

Athenæum Club.

THE FAMILIES OF BALLARD AND HERRING (6th S. v. 168).—See Burke's *History of the Commoners*, 1837, vol. ii. pp. 167 and 600; vol. iii. p. 105; and vol. iv. p. 263. HIRONDELL.

"WENTLY" (6th S. v. 188).—*Wently*, *waintly* in the dialect of Mid-Yorkshire, is the same as *whaintly*, from the adj. *whaint*=quaint. It seems to be a common principle in the northern part of Yorkshire to substitute *wh* for initial *qu*; thus, quick is pronounced *whick*, quean, *whœän*, question, *wheshun*, &c. Hence *wently* is simply an altered pronunciation of quaintly, used in the sense of strangely, extraordinarily, and so employed as an intensifying adverb. With this usage cf. Shakespeare's use of *strangely*:—

"The goats ran from the mountains, and the herds
Were *strangely* clamorous."

1 *Henry IV.*, III. i. 39, 40.

I may say that I have heard *strangely* used in Yorkshire exactly in the same way as *wently* is. Mr. C. C. Robinson gives as an example of the use of the adverb, "We are always *waintly* throng again Martinmas," and says the word means "very, greatly, desperately, with the exaggeration attaching to this word colloquially." In the region of Whitby *went* has assumed the meaning of vast,

&c., "a *whent* spot"—a spacious building. Cf. Mr. F. K. Robinson's *Glossary* (E.D.S.).

F. C. BIRKBECK TERRY.

Cardiff.

"HYPOLITE, COMTE DE DUGLAS" (6th S. v. 285).—The first edition of the *Histoire d'Hippolyte, Comte de Douglas*, was published in Paris by Sevestre in 1690, two parts, in 12mo. Editions were given, Paris, 1708; Amsterdam (Rouen), 1721 (2 vols. with plates); Paris, 1738; Amsterdam, 1740; London (Cazen), &c. This amusing romance has been reprinted several times in France during the present century.

JOSEPH KNIGHT.

A MINIATURE OF THE LATE SIR ROBERT PEEL (6th S. v. 109, 276).—My host, the Rev. F. J. Aldrich-Blake, who amongst his pictures has some from the Northwick collection, has shown me the catalogue of pictures, &c., removed from Northwick Park mansion, and sold at Thirlestane House, Cheltenham, on April 10, 1860, and three following days, but no such miniature is described; but possibly some one who attended this sale in 1860 may remember the portrait.

REGINALD STEWART BODDINGTON.

Welsh Bicknor Rectory, Ross.

RHYMELESS WORDS (6th S. v. 46, 173, 298).—Has MR. CHAMBERS overlooked the lines in *Rejected Addresses*, "The Rebuilding":—

"Thick calf, fat foot, and *slim knee*,
Mounted on roof and *chimney*."

Of course the rhyme is far-fetched, but still it is a rhyme. I once made another, but it was sad doggerel.

JAYDEE.

I cannot remember ever having seen it in print, but I heard the story many years ago that Charles II. offered a reward to any one who could find a rhyme to "porringer." Some man claimed the reward on producing these lines:—

"The Duke of York a daughter had,
He gave the Prince of Orange her;
So now your Majesty will see
I've found a rhyme to *porringer*."

ELLCEE.

Craven.

As *kiln* is pronounced "kil" there are many rhymes to it, such as *hill*, *will*, *still*, and *fill*.

J. R. THORNE.

THE LATE T. PURLAND, PH.D., M.A., &c. (6th S. v. 168, 293).—I think it could not have been later than 1825 that, when I was a boy and suffering from toothache, I went into a mean little shop, the window of which contained the name of "Purland, Dentist," designed with the teeth he had extracted. On asking for Mr. Purland, a middle-aged woman told me she was Mrs. Purland, and could draw a tooth, to which operation I submitted

and gave her one shilling for her skill. The position of the dentist's house was in a back street by Finsbury Square. Could he have been the father of the subject of this query?

ALFRED GATTY, D.D.

"FLORA DOMESTICA" (6th S. v. 286).—The author of this work was a Miss Kent; the first edition is dated 1823. The preface contains the following passage:—

"For a poetical translation of some quotations, of which there was before either no English version, or none that did justice to the original, as well as for some general corrections, &c., I am indebted to the assistance of a friend, whose kindness I most gratefully and somewhat proudly acknowledge, in sparing some hours from his own important studies, to give this little volume some pretension to public notice."

This "friend" was probably Leigh Hunt.

JAMES BRITEN.

Elizabeth Kent, the author, was Leigh Hunt's sister-in-law. See vol. i. of *The Correspondence of Leigh Hunt*.

THE AUTHOR OF "FLORA SYMBOLICA"

FONTS OF THE RESTORATION PERIOD (6th S. v. 9, 177).—The *Manual of English Ecclesiology* mentions one at St. Nicholas's, Kenilworth, dated 1664; one at Canterbury Cathedral, of which Woolnoth says it was "given by Bp. Warner of Rochester, 1637, ob. 1666), but broken to pieces by the fanatical rabble. Somner, the antiquary, collected the fragments, which, upon the Restoration, were put together in the nave"; one in Durham Cathedral (described in *Rites of Durham*, but since removed); and one in St. James's, Piccadilly, by Grinling Gibbons. To these I can add one in Wakefield parish church and one at Sandal Magna. One at Winterton, near Brigg, was made into a new one some years ago, but the date (1663) was retained. I think that fonts of this period are more common than MR. HEMS imagines.

J. T. F.

Bp. Hatfield's Hall, Durham.

"NOTHING NEW UNDER THE SUN" (6th S. iv. 426; v. 236).—In Act III. sc. ii. of the comedy cited by your correspondent occurs another striking passage descriptive of anæsthetic surgery:—

"I'll fit him finely; in this paper is
The juice of mandrake, by a doctor made,
To cast a man, whose leg should be cut off,
Into a deep, a cold, and senseless sleep;
Of such approved operation,
That whose takes it is for twice twelve hours
Breathless, and is to all men's judgments past all sense."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

LINCOLNSHIRE PROVINCIALISMS (6th S. iii. 364, 514; iv. 238; v. 55, 178).—It so happened that the early morning of this last 17th of March was exceedingly foggy and chill, and on leaving the

cottage of an old woman I said to her, "As I have got a cold I must protect my mouth from the fog"; to which she replied, "Quite right, sir, when the weather's *rauky*, and it's wonderful *rauky* this morning." This was in Rutland, but in a parish adjacent to Lincolnshire. The word might be derived from "raw," as applied to weather, but I have written it "rauky" thinking that it may come from *raucus*, signifying unpleasant, catch-cold weather, that might make a person hoarse.

CUTHBERT BEDE.

PORTRAIT OF BISHOP SAMUEL SEABURY (6th S. v. 208).—The following is copied from a little book on William Sharp, engraver, by W. S. Baker, published in Philadelphia in 1873:—

"The Right Reverend Samuel Seabury, D.D., Bishop of Connecticut, after Thomas Spence Duché, published in 1786, is of interest as being the portrait of the first Protestant Episcopal Bishop of the United States, painted by the son of the Reverend Jacob Duché, so well remembered for his course during our revolutionary struggle. The Bishop, a half-length in robes, is standing with his left hand extended, as if speaking, while his right rests easily on a closed Bible placed on some rocks, the background being made up of a landscape. It is executed in Sharp's best manner, and is a splendid specimen of portrait engraving."

The print was published by T. S. Duché at the Aylum, Lambeth, and J. Phillips, George Yard, Lombard Street, April 20, 1786.

An artist named Duché de Vancy lived at 168, Piccadilly, in 1784, and exhibited six domestic subjects in that year at the Royal Academy. As the date nearly tallies with the painter of the above portrait, this may refer to the same painter.

ALGERNON GRAVES.

"THE WHOLE DUTY OF MAN" (5th S. viii. 389, 515; ix. 99, 176; 6th S. iv. 235; v. 52, 99, 258).—With regard to the authorship of this book, it is undoubtedly the work of Dorothy, daughter of Thomas, Lord Coventry, Keeper of the Great Seal, and wife of Sir John Pakington, Bart. (born 1620), of Westwood, Worcestershire, where the room in which she wrote the book is still shown, and where, I believe, the manuscript is preserved. She was said to be the most accomplished person of her sex for learning, and the brightest example of her age for wisdom and piety, although so modest that she would not claim the honour of its being attributed to various divines, friends of hers. She was the ancestress of the present Baron Hampton.

F. E. M. D.

Another of your correspondents, who states he has two works by the author of *The Whole Duty of Man*, does not throw much light on the vexed question, Who wrote *The Whole Duty of Man*? The books he names are common enough, and may be bought for a mere trifle at any bookstall. There is an edition in folio of all the works of the

author of *The Whole Duty of Man*. I had a fine tall copy, but was glad to dispose of it for a song. Lady Pakington seems to have fair claim to the authorship of these somewhat "dry" performances. See Chambers's *Biographical Illustrations of Worcestershire*.

O. L. CHAMBERS.

Headingley, Leeds.

MARY QUEEN OF SCOTS: THE COLOUR OF HER HAIR (6th S. iv. 485; v. 114, 218, 231, 295).—In Erdeswick's *Survey of Staffordshire*, Harwood, 1844, at p. 533 is this note:—

"In Hayne's *State Papers*, p. 511, Mary, when a prisoner at Tutbury, was 'a goodly personage; hath an alluring grace, a pretty Scottish speech, a searching wit, with great mildness. Her hair of itself is black; but Mr. Knolls told me that 'she wears hair of sundry colours.'"

W. F. MARSH JACKSON.

"BRED AND BORN" (6th S. iv. 68, 275; v. 77, 112, 152, 213).—ST. SWITHIN is too sharp upon us. At all events, so far as I am concerned, the discussion has nothing to do with pedantry or with feeble-mindedness. Prof. Earle had stated that people say "bred and born" when they ought to say "born and bred," and that they do so "solely" because the sound of the former, the less reasonable order, pleases them better. But as it has been clearly shown that there is a true and reasonable meaning in the order "bred and born," the professor's illustration falls to the ground. Those who take the phrase genealogically, tracing back the life step by step, still show that this is the true order. To these, however, I would point out that we say, "He lived and died," and not "He died and lived."

W. C. B.

Surely *bred* must be the correct word to take precedence in the above proverb or phrase. We frequently speak of some peculiarity in an individual as being "bred in the bone." When we speak of cattle, horses, &c., as also we sometimes do of the human race, as being "well bred," we undoubtedly do not refer to their education, but to their antecedent breeding; neither does the latter word convey to my mind any analogy to education, which is, I suppose, what is meant when we say of any one that he or she has been well brought up.

D. G. C. E.

THE GAMES OF CHESS AND TABLES (6th S. v. 143, 255).—I would have added nothing to what other correspondents have said, but finding that the authority of Johnson is adduced for "tables=draughts," would say that I think that no instance to prove this can be found. The phrase is frequent in Elizabethan literature, but, so far as I know, wherever its meaning is indicated by the context, it is shown to be backgammon. Moreover, "in your tables," and the like, is still in ordinary use

in this game, but the word is never a technical one in draughts.

BR. NICHOLSON.

ST. MARGARET'S CHURCHYARD, WESTMINSTER (6th S. v. 128, 171, 213, 234, 295).—I regret having misquoted the age of Alexander Davies, as inscribed on the tomb. Thirty is the engraved and correct age, as stated by T. W. W. S.

AN OLD INHABITANT.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 248, 279).—

"Go, little book," &c.

These lines are in the last stanza, "L'Envoy," of Southey's *Lay of the Laureate*. W. A. G.

Miscellaneous.

NOTES ON BOOKS, &c.

Bristol: Past and Present. An Illustrated History of Bristol and its Neighbourhood. By J. F. Nicholls, F.S.A., Chief Librarian of the Bristol Free Libraries, and John Taylor, Librarian to the Bristol Museum and Library. (Bristol, J. W. Arrowsmith.)

THERE have been several histories—twelve, we believe—of the interesting capital of the west of England, all dry and prosy and matter-of-fact, written only for the antiquary, and now casually referred to by the curious. The present work owes a good deal to them, is better than them in many ways, but will not supersede at least two of them. The intention was a popular book, and, as such, *Bristol: Past and Present* must be considered, being a successful provincial copy of *Old and New London*, and the speculation of an enterprising printer and publisher of Bristol which does him credit. *Old and New London*, however, is an historical description; *Bristol: Past and Present* a descriptive history—at least, Mr. Nicholls's portion.

Two sections—each a goodly quarto volume—have now been completed; one, devoted to the civil history of the city, written by Mr. Nicholls, the other, to the ecclesiastical history, by Mr. Taylor. Another volume on "Modern Bristol" is in progress. Remembering that the authors had to write a popular book similar to *Old and New London*, we can say that they have done their work well, and written a most readable, realistic, and picturesque narrative of the stirring events in the annals of this ancient city. Of course no great amount of original or special research is evident, and to any one more critical than the general reader the work may not be quite so satisfactory. The old-fashioned histories were not much better, and we cannot call to mind any history of a city or town as an example of the scholarship, criticism, and patient labour which the subject really requires. London has no adequate history.

Mr. Nicholls has fortunately not given up quite so much of his book to discussing the remote origin of Bristol as his prosy predecessor Mr. Seyer, but still he has gone fully into the uncertain question of the alleged Roman origin of the town. He speculates and affirms; we have tested, and feel inclined to deny that he has made out his case. Nevertheless the site of Bristol is just such as the Romans would have chosen, and it seems set out in their military method; but the curvilinear form of the circumvallation would indicate a late date of this occupation. No Roman road has been with any certainty traced to Bristol, and the fourteenth Iter of Antoninus will, we fear, always remain an anti-

quarian crux, though we agree with Mr. Nicholls in having no faith in Richard of Cirencester. The author has benefited by Mr. Coote's learned works, but we cannot accept all his conclusions deduced therefrom.

For how many centuries the original girdle of the town sufficed is not quite clear, but in the twelfth century Bristol had spread into the surrounding marshes, and afterwards Lord Berkeley's vill of Redcliff, bidding fair to be a dangerous rival, was taken in. Then a semicircle of monasteries sprang up on the northern side, giving rise to those suburbs where, after the Reformation, the city merchants took up their abode. Nothing whatever certain is known about Bristol before the Conquest, except that coins show that Knut had a mint here. Roger of Howden asserts that Athelstan had one before him; but this has not been confirmed by any find. We think Mr. Nicholls was quite justified in briefly alluding to those great historical events which affected all the larger towns of the kingdom, as well as in giving in more detail those which were more local and concerned Bristol folks more especially, though they neither took place nor originated there, such, particularly, as the war between Stephen and the Empress Maud and the events of the last year of the sad reign of Edward II. Bristol owed a great deal to the ultimate outcome of the former struggle—more, we think, than Mr. Nicholls admits. With the patronage of Henry II. and the munificence of the Earl of Gloucester and of the founder of the Berkeley family, Bristol was assisted to become in a very short time the second or third town in the kingdom. It was one of the very few great towns of mediæval England which could boast of several parish churches, and is the only one besides London which has preserved its vitality undiminished to the present day. York, even, has somewhat lost rank, though not dignity; so have Exeter, Canterbury, and Norwich. Liverpool and Manchester have eclipsed Chester. We feel that Mr. Nicholls has hardly realized what constituted an ancient borough, or that the provost was a fiscal officer appointed by the Crown or by the earl. The continued prosperity of Bristol was owing, after the discovery of a new hemisphere, to the timely extension of its maritime trade by its own adventurous merchants and the hardy and intrepid mariners and navigators, not entirely home-bred, which they had the foresight to employ.

The second volume of *Bristol: Past and Present* is entitled "Ecclesiastical History," and is written by Mr. Taylor, the author, if we mistake not, of *A Book about Bristol*, which was full of original research recounted in quaint but suitable language. We recognize the same style again here. The writer is on his own especial ground in ecclesiastical matters, and the subjects he takes up have been treated by him extremely well. Naturally, however, writing for the general public and a limit as to space, has restricted him in many ways, but we do not think he has always used his materials quite judiciously.

After an "Introductory Sketch," the "ecclesiastical parentage" of Bristol, which from the remotest times down to the Reformation was in the diocese of Worcester, Mr. Taylor takes successively the cathedral and the various parish churches, and briefly notices the modern churches, together with the Roman Catholic and dissenting chapels. He gives ample extracts from the quaint ancient parochial records, accounts, and inventories, which we are afraid are enjoyed more by us than the "ordinary" reader, although a general interest in archaeology is one of the most hopeful signs of the times.

The churches of Bristol, both numerous and interesting, were mostly rebuilt in the Perpendicular period, thus indicating overflowing wealth at that time. The period of the greatest prosperity of any town can be seen

at once by the style of the architecture of its churches and monumental buildings. The writer has hardly done justice to Redcliff Church, certainly the noblest "parish" church in England; but it is doubtful if even that is a correct designation, as until lately it was only a chapel to Bedminster.

We must not forget to note that the work is well and amply illustrated, the views given of many of the old half-timber houses, which are so fast disappearing, being specially valuable on that account.

Ancient Ballads and Legends of Hindustan. By Toru Dutt. With an Introductory Memoir by Edmund W. Gosse. (Kegan Paul, Trench & Co.)

THE author of these poems, as we are told by Mr. Gosse, who seems to be fast becoming a sort of master of the ceremonies to Parnassus, was a young Hindu lady born at Calcutta in 1856. She came to Europe in 1869, spent some time at a French pension, and afterwards attended the lectures for women at Cambridge. Four years after she returned to Bengal, and four years later still she died. But in this brief life she had already achieved much work of great promise. Her first book, *A Sheaf Gleaned in French Fields*, consisted of a number of translations in English from French poets; and after her death was published a novel in French, called *Le Journal de Mlle. d'Arvers*, a tragical story, but distinguished by remarkable vigour of treatment. In her last legacy, the volume now given to the public, she appears to have been returning to ground more favourable to her genius than translations, or studies of modern French society, namely, the myths and traditions of Hindustan. Here was a fresh field, from which Fate permitted her to reap but a tiny harvest. The stories of Savitri, Jogadhya Uma, Buttoo, and the rest, only make more poignant the regret that the authoress could not have continued to chronicle, with added mastery of English verse, the legends of her land. The essentials—sentiment and atmosphere—were native to her; what she lacked time and practice would have brought. There is no sadder relic of an unfulfilled renown than this volume of Toru Dutt's.

Buddha and Early Buddhism. By Arthur Lillie, late Lucknow Regiment. (Trübner & Co.)

A RELIGION to all appearance without a God; a hope of immortality which, as we understand the term, is no immortality, but rather, as many interpreters read Nirvāna, simply extinction or annihilation; a system of vicarious prayer and recitation of sacred books by means of the unique inventions of the Prayer-Wheel and Scripture-Wheel; a religion which, nevertheless, contains within it many points of curious resemblance to Christianity, with its asceticism, its monasteries, its abbots, its monks, its nuns, even, it has been said, its pope, in the person of the Dalai Lama of Thibet; with a detachment from the things of this world, which is in some instances so marked as to have profoundly impressed Christian observers of the system—such are some, but only some, of the salient features of that Buddhism to which Mr. Lillie invites our attention.

We quite believe that Buddhism is worth the most careful attention we can give it. The very contradictions of the system, whether real or apparent, are full of matter for thought and research. Much of the chronology of the sources upon which we partly depend for our knowledge of it is still uncertain. Legends of the life of the Buddha, which are said to have influenced Christian theology, or, at least, to have entered into Christian church legends, have yet to be fixed to a positive date. We must confess that the supposed identity with the story of Buddha of the legend of the Eastern Saints Barlaam and Josephat, which is gene-

rally stated to be derived from the "Lalita Vistara," does not appear to us at all adequately proved. In its Armenian form, indeed, we see nothing to prove the case, independently of any question as to the date of the "Lalita Vistara" itself, on which we incline to share Mr. Lillie's doubts. What we agree with least in Mr. Lillie's investigation of early Buddhism is his masonic theory, if we may so call it. Apart from that, we believe him to have done good service in bringing out the claims to consideration rightly belonging to Northern Buddhism. We hope we have not seen the last of Mr. Lillie as one zealously turning the wheel of the law, and setting forth the merits of the jewel of the lotus.

It is with sincere regret that we record the death of our old correspondent Sir Henry Cole, K.C.B., which took place on Tuesday last.

MR. WILLIAM RIDLER, well known to purchasers of old books, has become the possessor of the Pulteney Correspondence, which had some claim to be considered the gem of the Ouvry collection. This consists of the correspondence of Sir James Murray Pulteney relating to the period of the battle of Waterloo. Nearly two thousand manuscript letters and documents, public and private, by members of the royal family, distinguished statesmen, soldiers, &c., are arranged alphabetically, with MS. titles, in thirty-three folio scrap-books—uniformly bound by Rivière. This collection, the historical value of which cannot easily be over estimated, should be acquired by one of our great public libraries. The binding and classification alone seem likely to have cost more than the price (one hundred guineas) which is demanded for the set.

THE old registers of St. James's, Clerkenwell, are now being transcribed for the Harleian Society. They abound in interest, since, during the sixteenth and seventeenth centuries, many persons of importance were resident in that parish. The registers may possibly be printed by the society next year.

AN account of the earliest industrial census will appear in the next number of the *Antiquary*. Mr. Phillips Bevan, the writer, has compared it with subsequent returns, so as to show the numbers of persons following certain trades. This first census was made in Paris in 1292.

Notices to Correspondents.

W. L.—The chapel of Lincoln's Inn was consecrated in 1623, having been built from designs by Inigo Jones, who is said to have estimated the cost at 2,000*l*.

E. V. ("Monumental Brass in Bere Regis Church, Dorset").—See "N. & Q.," 4th S. xii. 492; 5th S. i. 50, 117, 154, 176, 199, 231, 257, 296, 335.

E. M. H. B.—You have not complied with our rule as to sending name and address.

TINY TIM.—The discovery about the elephant is not new.

CORRIGENDA.—P. 269, col. 1, l. 4 from top, for "camer" read *camer*. P. 294, col. 1, l. 20 from bottom, for "Francis Haw Hawis" read *Francis Hawis*.

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NOTICE.

NOTES AND QUERIES.

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LONDON, SATURDAY, APRIL 29, 1882.

CONTENTS.—N° 122.

- NOTES:—A Series of Eight Anonymous and Confidential Letters addressed to James II. about the State of Ireland, 321.—The Folk-lore of Leprosy, 323.—Letters of Samuel Johnson to Dr. Taylor, 324.—Eushworth's Collections, 325.—Lord Ellenborough, Lord Tenterden, and Sir William Follett.—Kangaroo—"Eastard"-title—"Proposed Transformation of Temple Bar—Sam Vale and Sam Waller—"Flagging," 326.—April Folk-lore, 327.
- QUERIES:—"Ecclesia"—Lemans of Norfolk and Suffolk—"Earle Swither"—Shropshire Epitaph—Heraldic—Volume of Plays—Charles Lamb—Cheyne Row—Saladin, 327.—To Shiver—Bradacrelise—Transparent Prints—"There's auld trail in Aberdeen"—Charles Lamb and Michael Bruce—Firstfruits of English Bishopricks—Pomelled Side Saddles, 328.—J. Knibb, Clockmaker—J. Willoughby—Works on the Thirty-nine Articles—Haunted Houses—R. Fettiplace—Authors Wanted, 329.
- REPLIES:—Parochial Registers, 329.—St. White and her Cheese, 331.—Sir Bernard de Gunn, 332.—Thomson's Poems—Early Appreciation of Burns, 333.—The Bannatyne MS.—Customer—"Cornubled"—Doll, 334.—P. Franciscus Spinula Mediolanensis Opera—"Legende Dorée des Frères Mendians"—Lambeth Degrees—"Sermond," &c.—LL.B. at Cambridge—Sir P. Francis's Marriage—House of Lords' Clock—Campbells of Carradale, 335.—Gibbetting—Ep. Gibson—"Too too," 336—"The whole duty of man"—"Agitate," &c.—"Straight as a kitch"—R. Phaire—Arms of Colonial and Missionary Bishopricks, 337—"Bedwardine"—Mrs. Masham, &c.—Memories of Trafalgar—Charles II.'s Hiding-places—R. Brocklesby—Nick-nackatory—Heraldic—Authors Wanted, 333.
- NOTES ON BOOKS:—Maskell's "Monumenta Rituali Ecclesie Anglicane"—Scott's "A Poet's Harvest Home"—Beckett's "Should the Revised New Testament be Authorized?" &c.
- Notices to Correspondents, &c.

Notes.

A SERIES OF EIGHT ANONYMOUS AND CONFIDENTIAL LETTERS TO JAMES II. ABOUT THE STATE OF IRELAND.

This collection consists of anonymous MS. letters written to James II. at irregular intervals, dating from March 14, 1684 to Feb. 14, 1686. I believe I am safe in asserting that they have never yet been published, and relating as they do to a period of Irish history that possesses peculiar interest, namely, the part of James II.'s reign which intervenes between the date of his accession to the throne and the Williamite wars, they will be found not undeserving of being placed on record in an accessible form, and also of careful perusal. I possess in all eight of these letters, which are the manuscript copies of the original documents, written and preserved by the writer himself with an evident purpose to future reference; and although, retaining his anonymous character throughout, he has, with scrupulous care, concealed every allusion to his name or his address; yet we can learn a great deal about his circumstances and belongings by stray paragraphs and remarks in the course of the correspondence. Thus, he was beyond question a Roman Catholic priest, and I am disposed to believe further that he was in intimate relation with the order of Jesuits; this

I would conclude from his glorification of Ignatius Loyola and of his followers; for, as a rule, the secular clergy of the Church of Rome in Ireland at that time had no great love for monkish orders, especially the Jesuits, as they interfered too much with the scanty and precarious incomes derived from their parish work, nor was any association with the Jesuits at that time either safe or desirable.

The letters also demonstrate that their composer was a well educated man, who had lived for some time and travelled in the north of Ireland, and that he was a shrewd and thoughtful observer of matters as they came before him, at least from his own special point of view, fairly acquainted with the localities he desired to write about, and with the condition of affairs there, social and political, imbued, no doubt, with an intense desire to promote the progress of his church, and at the same time little scrupulous as to the means that might be employed to accomplish that desirable end; indeed, some of his recommendations and advice would not bear strict investigation or approval by a rigid moralist, and in writing to James, whom he evidently concluded must be influenced by a similarity of sentiment and design to that which he himself judged the right and only course of conduct, he plainly states more than once the desirability of stringent and practical application of the famous assertion that "the end justifies the means." Still, whenever he has to weigh the conduct and actions of others he employs very different scales and weights, and his moral judgment is quite distressed at his adversaries' perverse and oblique political opinions and their disloyal practices. There is also ample proof, from his own statement, that he was a gentleman of good birth; for he describes his father as having held the rank of colonel in the reign of Charles I., and fighting on the king's side, receiving martyrdom as the reward of his loyalty, for he is careful to say that "he was admitted to quarter by the Cromwellians, and afterwards slain by them" in a most barbarous manner.

About the period when these letters were written to James II. his correspondent probably resided at or near London, somewhere in the vicinity of the Court, and he talks more than once of the "Peny Post," by means of which some of his letters were forwarded to the king. This, however, does not always appear to have been the mode of transmitting them, for he had friends near the king's person, and his first letter is enclosed to Lord Dartmouth to be given by him to the king's hands.

It remains to answer the question, What account can I give of the letters themselves, and how did they come into my possession? I purchased them, some time since, with other papers

belonging to the late Mr. Lefanu, the novelist and writer, which were sold in Dublin after his death. They are written in a neat and clear hand, apparently the writing of an elderly man, in a small quarto book. This was unbound when I got it, and merely stitched together, but I have, since they passed into my hands, got the volume properly covered, to protect its contents from loss and injury. At the end of the book there is a short paragraph, written in lead-pencil by Mr. Lefanu, in which he states, "I finished these curious letters 12 July, 1839. I wonder who wrote them. The MS. belonged to Dr. Dobbyn." Beyond this statement I fail to trace their past history, but have some hopes that the author may yet be identified. The book bears intrinsic evidence of being what it pretends, an original MS. copy of private political letters written to James II., in which there are numerous questions of interest discussed with freedom and shrewdness, and a course of political procedure advocated and urged for Ireland which James, unfortunately for himself, pursued with stern resolution; and the result of his disastrous choice is matter of history.

In preparing these letters for publication I have copied them verbatim myself, preserving the exact spelling and omitting nothing whatever of their contents. Their special and entire claims to consideration centring in the peculiar opinions and expressions of the author and his exposition of the state of political matters from his special point of observation, I do not believe that they either require or would be improved by commentaries of mine.

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

March the 14 1684.

This Concerns the North of Irel^d.

S^r.—Having for som years past liv'd in the North of your Kingdom of Ireland, and observ'd the number and disposition of your subjects in that part of the country I made those remarks upon 'em in the worst of times, that may be usefull to you at any time & especially in the begining of your reign, and intended to be introduced to you in his late Majesties time in order to let you know your friends from your foes in that country but was prevented by the Kings death and the important affairs that have since taken up your majesties time, whence I presum'd to enclose this letter to my lord Dartmouth and in it my thoughts, not but that I am wel assur'd your Ma^{ty} (who as a most prudent Prince have your Eyes and Eares everywhere) might have bin inform'd by persons of greater interest than I can pretend to, but that I have reason to Judge from the trust repos'd and continued by the government in the hands of the disaffected in that Country, you have not had a full and particular information of the state of affaires there, wherefore I wil as briefly as I can set down my certen knowledge of that part of the North that lies next Scotland, I meane the Counties of Down and Antrim & the most part of the Counties of Derris and Donegal, where there are generally speaking five disaffected Presbiterians for one Catholic or protestant subject and in the sea port towns scarce any inhabitants but Fanatics for I appeal to any that has liv'd in the

sayd Counties If down-patrick, porteferry Strangford Killislesh Donchedee Newtown Bangor Belfast Carrickfergus Larne Glenarm Colrane and Dery the chief places on the sea Coasts of the sayd Counties be not for the most part inhabited by a factious sort of presbiterian Zelots, that onely want opportunity to manifest their disloyalty and (which mends not the matter) there are but few Justices of the peace and very few officers of the Militia from Downpatrick to Derry, being near one hundred miles along the Coast and better peopled than any part of Ireland, but ill disposed Whiggs or at best trimmers in so much that when the Rye-house conspiracy was on foot there the hellish design and bleas'd disappointment, might have bin read in the faces and behaviour of most of 'em, for the Presbiterians then met in very Considerable numbers by day in their conventicles, the Seminaries of Rebellion, and by night in the fields under pretence of securing their throats from Popish Massacres, but the truth is if the hellish contrivance of their correspondents here had not bin timely defeated by providence 'twas to be fear'd they had bin beforehand with the Papiets & Protestants by really acting what they pretended to fear nor did they want incentives to kindle their zealous minds most of the Whiggish parsons and officers that fled from Bothwel Brigg being then dispers'd & shelter'd among 'em and in all probability disposing 'em to stand up upon occasion for the good old cause at which time twas observ'd by many that betwixt Island Magee (a part of the County of Antrim al inhabited by presbiterians) and Kintyre-Argiles Country were seen a frigate and twelittle barks which for a fortnight floated too and fro upon the sea that divides the said countreys, without making any way, as if they were layd up, and disappear'd upon the Conspiracys being discover'd, which made all judicious and honest men believe Argile might have bin aboard the frigate with armes and ammunition to furnish his friends on both shores, in Case the fatal blow had bin given here & as y^e Presbiterian party grew more than ordinary insolent upon the prospect of the good success of that design they became so dejected upon the discovery that they disarm'd themselves as conscious of their own guilt but instead of yielding up their Armes to the Justices of the peace they putt them out of their reach by hiding 'em And the Magistrates being for the most part wel-wishers of the cause were not displeas'd at their timely industry in eluding at that rate the orders issued for their disarming And tis wel known the generalitie of the Whiggs in that Country are better furnish'd with hors and arm's than any of your subjects except your standing army And now that your Ma^{ty} three Kingdoms are more firmly than ever settled & Knitt in a Loyal & peaceable Union I dare engage there is not any one part of your dominions more obnoxious to the danger of rebellion and at the same tyme perhaps less suspected & taken care of by the governm^t than the sayd Counties of Down and Antrim, and most part of the Counties of Derry & Donegal as being thorow planted with Presbiterians who notwithstanding are more tolerated there than in any part of his Majesties three kingdoms, of which I canot think without calling to mind the severe usage extended to al your poor Irish Catholic Subjects there on the discovery of the pretended Popish plott, their very cloathes, papers of moment and in many places part of their household stuff being extortiously seis'd on and pillag'd by the Militia al consisting of disguis'd Presbiterians and empowrd to search for Armes onely yet when the case was alterd upon the discovery of the Conspiracy the sayd Militia was so far from using the like diligence in quest of the far more dangerous presbiterian Armes, that few or none were disarm'd except such as ware by

Captain Richard Eustace a very loyal gent, then quartering at Lisburn so that upon the main if Argile or any other desperat belweather of the faction be soon or late so mad and daring as to offer disturbance to the peace of your Realmes by heading a Rebelious, fanatic & schismatical party no part of your dominions is more likely & ready to join with him or any other popular and pretended godly Ring-Leader Than this notorious nest of Fanatics. It may be objected that while Dublin and the chief parts of that Kingdom are safe no danger is to be fear'd from the undisciplin'd headles rabble in the North To which I answer that they are generally well hors'd and arm'd and have among y^m many old experienc'd Cromwellian officers with a pow'r of seditious vagrant preachers And your Majestie knows that rebellion is like a sparkle of fire which tho' never so little and despicable at first is of force to raise a vast incendium and that a smal party may soon grow up into a numerous and formidable army especially in a Country whose situation may in the mean time serve as a fortres. And in as much as your Majestie ought to be arm'd not onely against what really does but probably might hapen and for that 'tis easier to prevent than to defeat insurrections, with submission it concerns your princely wisdom to order those at the helm of y^r government to see what is amiss particularly in that part of the North speedilie reformed.

And tho' I did not at this time propose to point at any person in particular I cannot omit mentioning my L^d M——ne the top Demagogue of that Country who tho' a Privy Councillour & pretended protestant is so besotted by his Fanatic wife & mother in law that he studies nothing so much as making him self popular by Espousing the quarrels of al the Fanatics in that Country, keeps a Presbyterian Parson in his house and formerly empoured a notorious Fanatic Parson to preach in the Parish Church of Antrim. And when one Mr. Hill, an honest loyall gent and one of your Mat^{ies} privie Council of that Kingdom (being Mayor of Carrickfergus) committed a vagrant Parson to the goalle of that town for preaching sedition the s^r L^d quarrel'd with him for so doing and sett the Preacher afterwards at Liberty and tho he was so extreme officious in his scrutiny of the popish plott that he usually sent his warrants fourty miles about for poor parish priests, tolerated by the Government to force confessions from them of their own and others imaginary guilt, by threats and duresse, when the Rye-house Conspiracy brake out he became so remiss in discharge of his duty that tho as he rid by Randolphstowne within 3 miles of his dwelling house he espied 7 or 8 hundred prebiterians in a cluster at a Conventicle he prov'd so much their friend & was so far from discountenancing their unlawful assembly that he was heard to say the honest people were doing a good work, which good work in plaine English was no other than the Parsons working the minds of his auditory to the utter abhorrence of al Kingly government, but his omissions would be the more tolerable if not aggravated by his daylie and insufferable arbitrary actions, for al that Country knows that presuming upon his being a privy Councillour he takes upon him to controul the neighbouring Justices of the peace, baffling their lawful proceedings & at his pleasure canceling their warrants without returning any recognizance, but most especially if a Presbyterian is to be proceeded against to which I will add that he forced an Atturment from the tenants of your Mat^{ies} thirteenth quarters of land in that county to which he pretends a title, by menaces and imprisonment thus impudently offending your Majestie medially in your subjects and imediately in your own personal interest, Endeavouring al that lies in him to extort it from you by violent courses.

Cap^m John O'Neill query to her Ma^{ty} S^r Anthur Rawdon and M^r William Hill all 3 men of Knowledge & interest in that Country can testifie the truth of what I write as to M——ne and in confirmation of what I say of that part of the Country in general. I had an account in late letters thence that upon your Mat^{ies} being proclaim'd in the Market towns in the County of Antrim, scarce one presbiterian appear'd at the solemnity but are grown so over malicious & insolent that they committed many Bobberies & burglaries since the death of the late King which the generality of y^r Ma^{ties} loyal and peaceable subjects in that Country look upon to be a prologue to a worse attempt, if not timely prevented by a detachm^t of your standing Army dispatch'd thither to awe their insolence the Militia mostly consisting of themselves and there being few or no garrisons in that Country

Having thus as near as I cud discover'd the distemper of that part of Ireland to your Majestie I were but holding a Candle to the sun to prescribe a method for the cure. And I beg your Ma^{ty} not to impute my forwardness to presumption or prejudice but rather to the innat zeal I have for your Majesties service For I glory in nothing more than that my father had the honour of being Killed in the qualitie of a Colonel in the late Kings service in the Country I now write of by the Cromwellians who first gave him quarter and then took away his life after a most barbarous manner.

(To be continued.)

THE FOLK-LORE OF LEPROSY.

The horrible disease of leprosy is not, it appears, unknown in Natal. Within a few hours' ride of Durban there is a clan of lepers. The *Natal Mercury* has been making inquiries into the subject, and devotes an article to it in its issue of Jan. 21, 1882. From this it appears that in the Inanda location, and on the banks of the Umgeni, about twelve miles from the Lindley mission station, is seated the head section of the Mapepeta tribe, under their chief Kamangwe, and numbering about one thousand persons. The tribe is an aboriginal one. In the early part of the century it resided on the northern border, whence it was driven by Chaka in person. The remnant that escaped located itself on Table Mountain, near Pietermaritzburg. There it remained for a few years till it struck for the fastnesses of the Lower Umgeni Valley, pursued by the emigrant Boers, who were foiled by the tribe getting into a large tract of bush (adjoining their present location) and thereby securing a safe retreat. This was at the time of the British annexation of Natal. The tribe was then under the chief Umyeka, father of the present chief, and it was at his own kraal of Umsimvubu that the first case of leprosy appeared, about the year 1850. A nephew of Umyeka's was affected by it, and ultimately died. The disease also proved fatal to the nephew's younger brother, and to his own son, and also to a native of the tribe, whose vocation was to milk the chief's cattle. Several deaths have occurred since then from leprosy amongst the Mapepeta, and at present

there are at least twelve kraals which have borne more suffering from the foul infection. Leprosy is a name currently given to more than one form of disease, and it does not appear which is the evil that has invaded Natal. The matter would not be one for discussion in these columns were it not for the native speculations as to the cause of the malady. The tribe cannot trace the leprosy to any origin other than that of *Isiponso*, or witchcraft; their legend being that a Kafir of the Tyngas tribe was betrothed to a girl of the Mapepets, that the girl jilted her lover and took up with one of her own tribe who lived at Umeyka's kraal, and that early one morning the inhabitants of Umeyka's kraal were much concerned to see a thin column of smoke on the cliff top above the kraal, which, instead of going skyward or windward, came curling down the cliff side across to and through the kraal. Immediately afterwards the new disease appeared, and they, Kafir fashion, traced the leprosy to the phenomenal smoke, and the smoke to the disappointed lover of the Tyngas tribe. This by the way, however. They had never seen the disease in any shape or form previous to the case at the chief's kraal. When the disease had developed itself in person after person, with its loathsome effects and fatal ending, the tribe got alarmed, and a deputation went to the then resident magistrate at Verulam for advice. Several white men from the magistracy went up and evidently were satisfied that the outbreak was that of leprosy, as they told the chief that it was incurable, and that the only thing that could be done was to completely isolate the affected ones. They having so delivered themselves, went their way, and the disease was left to slowly and surely work its will. The neighbouring tribes of the Negeloi, Tyngas, and Maqade, when they found out that the disease was so horrible, so fatal, and also apparently so infectious, kept away for a time from the affected tribe; but when they discovered—which was then the case—that the men of the Mapepets only were affected, they did not hesitate to marry or intermarry the women of the tribe. Since then, however, the immunity of the female sex has vanished, and there have been several notable cases of the disease amongst the girls and women of the tribe in recent times. This lesser liability of the women was also found to be the case at Tranquebar.

WILLIAM E. A. AXON.
Fern Bank, Higher Broughton, Manchester.

LETTERS OF SAMUEL JOHNSON TO
DR. TAYLOR.

(Continued from p. 304.)

The words supplied in brackets are accidentally omitted in the original. JOHN E. B. MAYOR.
Cambridge.

DEAR SIR,—You have no great title to a very speedy answer yet I did not intend to have delayed so long. I am now in doubt whether you are not come to town, if you are double postage is a proper fine.

There is one honest reason why those things are most subject to delays which we most desire to do. What we think of importance we wish to do well, to do any thing well, requires time, and what requires time commonly finds us too idle or too busy to undertake it. To be idle is not the best excuse, though if a man studies his own reformation it is the best reason he can allege to himself, both because it is commonly true, and because it contains no fallacy, for every man that thinks he is idle condemns himself and has therefore a chance to endeavour amendment, but the busy mortal has often his own commendation, even when his very business is the consequence of idleness, when he engages himself in trifles only to put the thoughts of more important duties out of his mind, or to gain an excuse to his own heart for omitting them.

I am glad however that while you forgot me you were gaining upon the affections of other people.

It is in your power to be very useful as a neighbour, a magistrate, and a Clergyman, and he that is useful, must conduct his life very imprudently not to be beloved. If Mousley (*) makes advances, I would wish you not to reject them. You once esteemed him, and the quarrel between you arose from misinformation and ought to be forgotten.

When you come to town let us contrive to see one another more frequently, at least once a week. We have both lived long enough to bury many friends, and have therefore learned to set a value on those who are left. Neither of us now can find many whom he has known so long as we have known each other. Do not let us lose our intimacy at a time when we ought rather to think of increasing it. We both stand almost single in the world, I have no brother, and with your sister you have little correspondence. [But if you will take my advice, you will make some overtures of reconciliation to her. If you have been to blame, you know it is your duty first to seek a renewal of kindness. If she has been faulty, you have an opportunity to exercise the virtue of forgiveness. You must consider that of her faults and follies no very great part is her own. Much has been the consequence of her education, and part may be imputed to the neglect with which you have sometime treated her. Had you endeavoured to gain her kindness and her confidence, you would have had more influence over her.] I hope that before I shall see you, she will have had a visit or a letter from you. The longer you delay the more you will sometime repent. When I am musing alone, I feel a pang for every moment that any human being has by my peevishness or obstinacy spent in uneasiness. I know not how I have fallen upon this, I had no thought of it, when I began the letter, [yet] am glad that I have written it.

I am, Dearest Sir,
Your most affectionate

Nov. 18, 1756. SAM. JOHNSON.

To the Rev^d Dr. Taylor
at Market Bosworth, Leicestershire.

Endorsed:—The best Letter in the World.

DEAR SIR,—You may be confident that what I can do for you either by help or counsel in this perplexity shall

* Query, Morley, Moresby!

† The sentences in brackets have been carefully erased in much darker ink, probably by Taylor, and the words "you will forgive her and" here inserted, not (apparently) in Johnson's hand, also in much darker ink.

not be wanting, and I take it as a proof of friendship that you have recourse to me on this strange revolution of your domestick life.

I do not wonder that the commotion of your mind made it difficult for you to give me a particular account, but while my knowledge is only general, my advice must be general too.

Your first care must be of yourself and your own quiet. Do not let this vexation take possession of your thoughts, or sink too deeply into your heart. To have an unsuitable or unhappy marriage happens every day to multitudes, and you must endeavour to bear it like your fellow sufferers by diversion at one time and reflection at another. The happiness of conjugal life cannot be ascertained or secured either by sense or by virtue, and therefore its miseries may be numbered among those evils which we cannot prevent and must only labour to endure with patience, and palliate with judgement. If your condition is known I should [think] it best to come from the place, that you may not be a gazing-stock to idle people who have nobody but you to talk of. You may live privately in a thousand places till the novelty of the transaction is worn away. I shall be glad to contribute to your peace by any arrangement in my power.

With respect to the Lady I so little understand her temper that I know not what to propose. Did she go with with [sic] a male or female companion? With what money do you believe her provided? To whom do you imagine she will recur for shelter? What is the abuse of her person which she mentions? What is [the] danger which she resolves never again to incur? The tale of Hannah I suppose to be false, not that if it be true it will justify her violence and precipitation, but it will give her consequent superiority in the publick opinion and in the courts of Justice, and it will be better for you to endure hard conditions than bring your character into a judicial disquisition.

I know you never lived very well together, but I suppose that an outrage like this must have been preceded by some uncommon degrees of discord from which you might have prognosticated some odd design, or that some preparations for this excursion must have been made, of which the recollection may give you some direction what to conjecture, and how to proceed.

You know that I have never advised you to any thing tyrannical or violent, and in the present case it is of great importance to keep yourself in the right, and not injure your own right by any intemperance of resentment or eagerness of reprisal. For the present I think it prudent to forbear all pursuit [sic], and all open enquiry, to wear an appearance of complete indifference, and calmly wait the effects of time, of necessity, and of shame. I suppose she cannot live long without your money, and the confession of her want will probably humble her. Whether you will inform her brother, I must leave to your discretion, who know his character and the terms on which you have lived. If you write to him, write like a man ill treated but neither dejected nor enraged.

I do not know what more I can say without more knowledge of the case, only I repeat my advice that you keep yourself cheerful, and add that I would have [you] contribute nothing to the publication of your own misfortune. I wondered to see the note transcribed by a hand which I did not know.

I am Dear Sir
Your most affectionate
SAM. JOHNSON.

August 18, 1768.

To the Rev^d Dr. Taylor
in Ashbourn, Derbyshire.

RUSHWORTH'S COLLECTIONS.

The following letter, from the original MS. lent to me by the Earl of Verulam, will perhaps interest some of your readers:—

S^r.—In the first place give mee leave to begg yo^r pardon, in that I have not waited on yo^r Hono^r this long time, and secondly to returne my most humble and hearty thanks for yo^r remembrance of mee, with five guinnies, w^{ch} I received by M^r Angus by direction of D^r. Burnett given by you for my encouragement to proceed with my fourth parte of Historickall Collections, in which I haue made soe good a progress, as I hope to haue it made publiquē, in (if not before) Michaelmas Terme next 1681 and to contayne 900 or 1000 pages in fo: Beging wth Remaines of Remarkable passages A^o 1640, 1641 omitted in my second parte w^{ch} second parte treating of proceedings in that p^lam^t w^{ch} mett No: 3, 1640, I hudled upp of a suddaine into that parte, not intending the same att first, fearing then alsoe an Interruption of the presse, and soe I was willing to confirme my 12 yeares Collections during 12 yeares Intermission of p^lam^t, by the speeches then made att the opening of that p^lam^t, w^{ch} speeches I perceiue is not unacceptable to the Nation. After I haue done wth Remaines, then I proceed wth matter of fact in order of time, without obseruac^on or Reflection, from the 12th of May 1641 when the Earle of Strafford was beheaded, unto the monthe of January 1648, when the king was removed from Newcastle to Holdenby in Northamptonshire, and there placed by order of p^lam^t and attended by memb^s of both houses; and therewith I conclude my third parte w^{ch} according to the materials I haue prepared, will conteyne 900 or 1000 pages as is aboue mentioned. But if God giue mee life and health, I purpose to begin my 4th Booke with Agitator Geo: Joice, his seising upon the king att Holdenby without order of Generall or p^lam^t, and to discouer the misterious proceedings of those Agitator, during their Dominion and Reigne: then I shall proceed to the breaking out of the second warre 1648, and giue an Account of matters military and Ciuill and of the Scotts Inuasion and Battell att Preston till the Tryall of his late Maestie. After w^{ch} I giue an Account of the new framed Government, and settlement of Affaires; and of Cromwells going into Ireland 1649, and his remarkable seruices there; ag^t the Irish Rebells, in order to the Reducing of that kingdome to obedience. Then I goe on wth a Narratiue of the Armes marche under Cromwell to Inuade Scotland A^o 1650 and of the Battell att Dunbarre, where I then was and am prepared to giue a p^lam^t account thereof, and of the Scotts ouersight at that time. Next thing, of w^{ch} I giue an Account, is the Scotts marche into England 1661, and the Fight att Worcester, and then Cromwells marche upp to London, and A^o 1652 and putt an end to and disolued or rather turned out of doores the first long p^lam^t; and therewith I conclude my fourth parte of Historickall Collections, w^{ch} will conteyne 7 or 800 pages in fo: p^lam^t don my rudeness in soe long a letter, and might it not admitt of more trouble to yo^r Hono^r that you would consult wth my worthy freind D^r Burnett of my designe in these 2 Books. I humbly take leave and remaine

Yo^r Hono^r faithful and obedient seru^t
JOHN RUSHWORTH.

May 7th 1681.

Directed:—For the hon^{ble} S^r Harbottle Grimston
Barronet, Master of the Rolls, these p^rnt.

The fourth part, mentioned by Rushworth in the beginning of this letter, should no doubt be the

third part. The third, as published after his death, only reaches to the end of 1644, and the fourth breaks off with the execution of the king.

SAMUEL R. GARDINER.

LORD ELLENBOROUGH, LORD TENTERDEN, AND SIR WILLIAM FOLLETT.—On looking through a small, pleasantly written volume, entitled *Our Little Life*, I have found another of several instances in which a saying of Lord Tenterden's relating to Sir William Follett has been attributed to Lord Ellenborough. The saying is this: "I have two pleasures in life; one is a quiet game at whist; the other is hearing a young lawyer of the name of Follett argue points of law." Now, Lord Ellenborough died in 1818, when Follett, who was born in 1798, was only twenty years old. Moreover, Lord Ellenborough scarcely sat on the Bench after the famous last acquittal of Hone in 1817, which, in truth, was the proximate cause of his lordship's death; therefore Lord Ellenborough could have known nothing of Sir William's powers. The saying, if it belongs to any one, must be given to Lord Tenterden, who succeeded Lord Ellenborough, and sat till 1832, when Follett would have been thirty-four years of age. It is true that in neither of the lives of these two Chief Justices does Lord Campbell, who was a contemporary of Sir William Follett, mention any such saying; and if Lord Tenterden really uttered the one in question, perhaps Lord Campbell's silence on the subject may be understood. It is quite clear, however, that we cannot attribute it to Lord Ellenborough.

J. J. AUBERTIN.

KANGAROO.—Is the following an interesting fact in word-making, or merely a good story for the credulous marine? The passage is from the agreeable *Log-Book of a Fisherman and Zoologist* of the late Mr. Frank Buckland:—

"By the way, I wonder if the reader knows the origin of the name kangaroo. The story, as told me by my friend the late Mr. E. Blyth, runs, that when Captain Cook first discovered Australia, he saw some natives on the shore, one of them holding a dead animal in his hand. The captain sent a boat's crew ashore to purchase the animal, and finding, on receiving it, that it was a beast quite new to him, he sent the boatwain back to ask the natives its name. 'What do you call this 'ere animal,' said the sailor to the naked native. The native shook his head and answered, 'Kan-ga-roo,' which means in Australian lingo, 'I don't understand.' When the sailor returned to the ship, the captain said, 'Well, and what's the name of the animal?' The sailor replied, 'Please, sir, the black party says it's a kangaroo.' The beast has kept the name ever since."

C. B. S.

"BASTARD-TITLE" OR "HALF-TITLE."—I have always understood that the title which precedes the full title-page, called in French *faux titre*, was with us termed "bastard-title," and that the title which follows the title-page and heads the first

page of the text was designated "half-title." It seems that I am in error, for in a small volume lately published by Messrs. Wyman & Sons, *Authorship and Publication*, written *ex cathedra*, will be found the following description of the arrangement of a book: "The several parts follow in the order here indicated:—1. The Half-title. 2. The Title. 3. The Dedication. 4. The Preface or Introduction. 5. The Table of Contents. 6. The Text or body of the work. 7. The Index." In the above sketch what I call the "bastard-title" is termed the "half-title," and what I designate as "half-title" is not mentioned. Now, if bibliography is ever to become an exact science, all three titles, which frequently exist in the same work with different wording, must have distinct names, and the following nomenclature appears to me distinctive, simple, and explicit, viz., bastard-title, title-page, half-title.

FRAXINUS.

PROPOSED TRANSFORMATION OF TEMPLE BAR.

—The proposition for converting this old landmark into an obelisk, calls to mind a similar suggestion respecting the Hyde Park Exhibition building. Mr. Burton proposed a design, which was published by the Messrs. Ackermann in 1852 with the following inscription on the margin:—

"Design for converting the Crystal Palace into a tower 1,000 feet high, in commemoration of the World's Fair, by C. Burton, Esq., Architect. It is proposed to have four rooms ascending and descending continually by means of a vertical railway moved by steam power. An enormous clock, upwards of 44 feet in diameter, with figures 10 feet long, and minute hand 22 feet. The base of the building to be used as a conservatory. The summit in diameter for astronomical purposes, and the intermediate space to be converted into other scientific collections. Available room for flooring, 477,630 square feet. Terrace area, 3s. 3s. 1p."

GEORGE ELLIS.

St. John's Wood.

SAM VALE AND SAM WELLER.—In Mr. E. L. Blanchard's interesting paper on "London Amusements," in the *Birmingham Daily Gazette*, April 7, is the following note concerning the performance of Mr. B. Webster's version of *Paul Clifford*, produced at the Coburg Theatre, March 19, 1832: "Sam Vale, the Surrey low-comedy actor, whose whimsical comparisons were supposed to have suggested the idea of Sam Weller to Dickens, represented Dummie Dunnaker." This suggestion may be new to many, as it was to me.

CUTHBERT BEDE.

"FLAGGING."—This word has already two distinct meanings, to wit, growing dejected or drooping, and covering the floor with flat stones; but it appears that is to do duty in a third sense. In this day's *Standard* (April 19) I read that the Mayor of Windsor has requested the inhabitants of that borough to show their loyalty by "flagging and illuminating" their houses. H. FISHWICK.

APRIL FOLK-LORE.—

"When April blows his horn,
It's good for hay and corn."

That is, when it thunders in April, for thunder is usually accompanied with rain.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

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.

"ESCAETA."—What is the meaning of this word in the following passage? In an unpublished MS. of Glastonbury Abbey at Longleat there is an agreement between the convent on the one part, and the cook and his wife on the other. Among various perquisites, the cook and his wife are to receive "Two loaves of serjant bread and a dish of undressed meat, 'quotiens et quando *escetas* quorum cunque animalium coquant.'" They are also entitled to the "*escasæ allecium rubrorum* [red herrings], et omnium volatiliū." Also to the tails of all salt fish cleansed by them except the tails of salmon, and except "*escasæ cignorum*"; and for every "*escasæ cigni*" the abbot is to pay to them one penny.

J. E. JACKSON.

Leigh Delamere, Chippenham.

THE LEMANS OF NORFOLK AND SUFFOLK.—I ask for any information respecting the different descendants of the above family, which, according to Harleian MS. 1504, was founded by John de Le Mans, who fled into England from the Netherlands, and died about 1485. Clutterbuck gives in his *History of Herts* a full pedigree of the Northaw (Herts) and Warboys (Hunts) branches of the family, but as I am engaged in preparing a complete pedigree of the family, more especially of the various Norfolk and Suffolk branches, any notice of the latter from local histories or other authorities would be of very material assistance in preparing such pedigree. CHAS. E. LEMAN.

5, Camberwell New Road, S.E.

P.S. Burke gives the family baronetcy as extinct in 1762. Is it still in abeyance or held by any one?

"ERIE SWITHER."—Every one remembers the "erie swither" of Burns when he met Death, or rather "foregathered" the image thereof. But whilst the word "swither" is well understood, and we seem almost to know, as it were, "its sisters and its cousins and its aunts," I have not succeeded in discovering the origin of "erie." The glossaries tell us it means "frightened," but what is its etymology? W. T. LYNN.

CURIOUS SHROPSHIRE EPITAPH.—The following remarkable monumental record is inscribed upon a tombstone placed against the outside of the south chancel wall of Stanton Lacy Church, near Ludlow:

"In memory of Thos Davies, late of Langley, Gent who departed this Life April 14, 1760, aged 81

Good natur'd, generous, bold and free
He always was in Company.

He loved his Bottle and his Friend
Which brought on soon his latter end."

It is to be regretted that the hand of Time or the misdirected energy of man has in so great a degree obliterated the last two lines of the verse that I have been unable to decipher them. Can any reader of "N. & Q." supply the deficiency?

C. J. D.

HERALDIC.—Wanted,—1, Arms of family of Rowning of Bramford and S. Clements, Ipswich; 2, Any information concerning the Brahams of Park House, Campsey Ashe, Suffolk. They succeeded in the proprietorship of that estate Theophilus, second Earl of Suffolk, who died 1640.

WILLIAM DEANE.

A VOLUME OF PLAYS.—A volume of plays, translated by members of the Belle Vue Club, was published in 1878, I think at New York. Who are the authors of the plays in this volume?

R. INGLIS.

CHARLES LAMB.—MR. J. FULLER RUSSELL asserts (*ante*, p. 242) that "when at Oxford, he [Lamb] saw Milton's MSS. of *L'Allegro*," &c. Very indefinite! I, for one, should be obliged if the writer would say where at Oxford I might find the "MSS. of *L'Allegro*," &c. Todd's edition of Milton, though professing to give an account of Milton's MSS., fails me here, as it does in many other respects, and I have not Masson at hand.

C. M. I.

Athenæum Club.

CHEYNE ROWE.—I am anxious to ascertain particulars concerning Cheyne Rowe, a younger son of Cheyne Rowe, Barrister-at-Law, of the Middle Temple, the head of the ancient family of that name of Higham Hill, Walthamstow, Essex. The son was living in 1715, as he is mentioned in his mother Elizabeth Rowe's will, dated March 6, 1715 (proved in London on Nov. 14, 1717). Can any of your readers inform me whether he ever married? whether he left any children, and, if so, their names? and when he died? I shall be much obliged for information of any sort concerning him. HERBERT F. ROE.

Brookwood, Shirley, Southampton.

SALADIN, THE FOUNDER OF THE AYUBITE DYNASTY.—Will any of your learned readers give me distinct information as to where I can find particulars about the wife, or wives, of Saladin, the founder of the Ayubite dynasty? B.

To SHIVER, v.A.—In the following lines this verb is used actively, and, seemingly, with an unusual meaning attached to it :—

“Then again approach;
In fond rotation spread the spotted wing,
And shiver every feather with desire.”

Thomson, *Spring*, l. 627.

The oldest dictionary to which I have access here (Walker, ed. 1826) gives under “Shiver,” v.A., “to break by one act into many parts: to shatter,” and this survives in the nautical phrase “Shiver my timbers”; but in the sense in which the word is used by Thomson I can call to mind no other instance. Was it at one time commonly so used? If so, references to authors would oblige. S. G.

BRADANRELICE.—In the *Saxon Chronicle*, year 918 (Parker MS.), we read that the Danes, having landed first at Weeced (Watchet), and again at Port-locā (Porlock), were each time beaten off with loss. Thence they betook themselves to the isle at Bradanrelice, but, suffering from hunger, they passed into South Wales and over to Ireland. In the *Index of Places* (Rolls ed.) Brádanrelie is explained to be “Flatholme, an islet near the mouth of the Severn.” Whence is the word *relieice* (or *reolice*, as other MSS. read)? I believe we have here a Latin word as used by Celtic Christians, and that the name marks some Irish religious establishment on the island. Windisch, in his glossary to *Irische Texte* (1880), gives “*Reilieice* (=Lat. *reliquia*), a cemetery.” So also Smith's *Dict. Christ. Antiq.*, s.v. “Reilig” (*reilec*). The cemetery in Iona was called Reilie Odhrain (see Skene, *Celtic Scotland*, ii. 35). The word came to mean also a monastery and church, and was doubtless popularly connected with the Latin *religio*. Hence the name of the place in Ireland *Relickmurry*, “the church of Mary.” There are many ecclesiastical associations connected with Brádanrelie. Gildas and Dubricius are said to have lived there, and there Gwalches, friend of S. Cadocus, found a grave (see Smith, *Dict. Christ. Biog.*, s.v. “Gwalches.”)

A. L. MAYHEW.

Oxford.

TRANSPARENT PRINTS.—I find on turning over a portfolio of old engravings several aquatints, printed with a dark blue ink or a combination of blue with reddish brown, the latter tint probably laid on by hand. The following is the full title of one of them :—

“The Mars and the L'Hercole, April 21, 1798. A transparent print, sold & published, Feb. 1, 1799, by Edw^d Orme, New Bond Street, London. Where may be had a great variety of transparent Prints, & every requisite for drawing them.”

The engraver seems in some cases to have been “R. M.” These engravings in their present state do not appear to be more transparent than

any others on similarly good thick paper, but perhaps when they were intended to be utilized as transparencies they were treated in some way with oil or varnish; or perhaps these prints served as copies for persons who made transparent drawings, either as an amusement or for sale. This work may have been one of the elegant occupations of the time, or perhaps transparent drawings were made to be used as illuminated transparencies in windows on the occasion of public illuminations. Might I ask how these transparent prints were utilized? The artist in some cases was William Orme; and Edward Orme's address, in the year previous to that quoted above, was Conduit Street, Hanover Square. W. H. PATTERSON.

Belfast.

“THERE'S CAULD KAIL IN ABERDEEN.”—This old song is omitted from Dean Christie's *Traditional Ballad Airs*, the second volume of which has recently been published. Can any information be supplied concerning its author and setter to music? It must be of considerable antiquity, for Sir Walter Scott makes the following allusion to it in *The Bride of Lammermoor*, the time of which is supposed to be about 1710 :—

“‘If you, Mr. Lockhard,’ said the old butler to his companion, ‘will be pleased to step to the change-house, where that light comes from, and where, as I judge, they are now singing “Cauld Kail in Aberdeen,” ye may do your master's errand about the venison.’”—Chap. xi.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CHARLES LAMB AND MICHAEL BRUCE.—In the first volume of Charles Lamb's works, published in 1870 by Moxon, we find (p. 76) the critic rebuking Coleridge for asserting, in one of his notes, that “Rogers is indebted for his story to *Loch Lomond*, a poem by Bruce!” This poem, he says, he has read, and with characteristic frankness adds, “I scarce think you have.” I have no other edition of Lamb by me for comparison; but should not the poem be *Lochleven*?

THOMAS BAYNE.

[Bruce wrote *Lochleven* in 1766, at Forrest Mill School, near Alloa. See Anderson, *Scottish Nation*, s.v.]

FIRSTFRUITS OF ENGLISH BISHOPRICS.—At p. 123 of *The Italian Relation of England* (Camden Society) a list is given of the firstfruits formerly exacted by the Papacy from the English bishoprics. The references given for this list are “Henry's *History of England and Rymer*.” I cannot find the list in Henry, and “Rymer” is too large a reference. Can any one inform me where I shall find these sums given? W. B.

POMMELLED SIDE SADDLES.—At what date did these first come into use, either in England or on the Continent? Anne of Bohemia, Queen of Richard II., is said to have introduced side-saddles

into England, but, I suppose, without pommels. Mary, Queen of Scots, in her ninety miles ride after the battle of Langsyde, 1568, probably used a saddle with pommels.
C. J. J.

JOHN KNIBB, OXON., A CLOCKMAKER.—A gentleman of my acquaintance has a small case clock, the age of which he is anxious to determine, as it appears to be rather old. In place of the ordinary anchor escapement it has a crown wheel. On the brass dial plate, which is about four inches square and very well finished, is inscribed "John Knibb, Oxon." Will some reader of "N. & Q." inform me when this John Knibb lived and died?
GLANIERVON.

JEREMIAH WILLOUGHBY, OF HIGHBURY.—He was born at —, in 1725, and was the son of David Willoughby and — Delloe. He married at St. James's Church, Clerkenwell, Nov. 10, 1766, Ann Mills, and had issue Jeremiah, Thomas, John, Hans William, Mary Ann, Richard, and Ann. From which family of Willoughby did the above derive? I cannot trace the names David and Jeremiah in printed pedigrees of Willoughby. Is the surname Delloe of common occurrence? Does it belong to any special district?
W. G.

WORKS BEARING ON THE HISTORY OR THEOLOGY OF THE THIRTY-NINE ARTICLES.—Can any of your readers assist me in making a complete collection of these? At present I possess only—

Rogers the Martyr's Exposition, 1675.
Eliu, Defensio Artic. xxxix., 1694.
Bishop Burnet.
Welchman.
Bishop Harold Browne.
Hall's Sermons on Thirty-Nine Articles, Bristol, 1826.
Henry Blunt on Doctrinal Articles, 1842.
Hancock on First Eighteen Articles, 1832.
Boulton, 1871.
Miller.

G. L. FENTON.

San Remo.

HAUNTED HOUSES.—These have often been referred to, and several remarkable stories connected with them have appeared in the pages of "N. & Q." For a work in hand, I shall be glad if any of your contributors will forward to me direct communications referring to evidence obtainable about haunted houses, castles, and other existing or destroyed dwellings, and to purchase any suitable books or tracts on the subject—all such accounts to refer to England and Wales only. References to works containing any such information will also be acceptable, provided they do not repeat anything that has already appeared in "N. & Q."
JOHN H. INGRAM.

Howard House, Stoke Newington Green, N.

ROBERT FETTFLEACE.—Can any one inform me of the date of birth and death and the parentage

of the above? He was Lieut.-Colonel of the Worcestershire Militia 1770-75.
MILES.

AUTHORS OF QUOTATIONS WANTED.—

"Musas nonnulli sacro venerantur amore;
Plures indocti dilacerare solent."

WILLIAM PLATT.

Replies.

PAROCHIAL REGISTERS.

(6th S. v. 141, 211, 233, 248, 273, 291, 310.)

MR. S. O. ADDY hits the right nail on the head when he says (*ante*, p. 292), "The remedy clearly is a Bill for the removal of all ancient registers to London," and adds, "We want action rather than words." He will be pleased to learn that Mr. Borlase, M.P. for East Cornwall and a vice-president of the Society of Antiquaries, obtained leave of the House of Commons on the 19th inst. to bring in a Bill "to make provision for the better preservation of the ancient parochial registers of England and Wales." The Bill is intended to carry out the suggestions contained in an article of mine on parish registers published in the *Law Magazines and Review* for May, 1878, which I also advocated long ago in the pages of "N. & Q.," and in a pamphlet on *Parish Registers: a Plea for their Preservation*, published in 1872. The scope of the Bill will be best apprehended from the following clauses of the draft now before me:

"Registers and Transcripts prior in date to 1st July, 1837, to be in custody of the Master of the Rolls.—4. Every existing Register which shall have been kept in any parish prior to the 1st day of July, 1837, and also every Transcript thereof now existing in the Registries of the various Dioceses of England and Wales, shall from and after the passing of this Act be under the charge and control of the Master of the Rolls for the time being, in the name and on behalf of Her Majesty, her heirs and successors, and shall be removed to the Record Office in manner hereinafter provided: Provided always that until such removal the persons now having the custody of any such Registers or Transcripts shall continue to have the custody of them, and be bound to take care of the same, subject to such orders as the Master of the Rolls may from time to time give concerning the same.

"Removal of Registers and Transcripts.—5. As regards all Bishops' Transcripts of a date prior to the 1st day of July, 1837, and as regards such of the said Registers as were made and entered prior to the 1st day of January, 1813, the Master of the Rolls shall, as soon as conveniently may be, issue warrants directed to the several persons having the care of them, ordering such persons to allow the same to be removed from their present places of custody and deposited in the Record Office, and every such warrant shall be kept among the Public Records in the custody of the Master of the Rolls and shall be a sufficient warrant for the removal of such Registers or Transcripts as shall be specified therein: and as regards such of the said Registers as were made and entered from the 1st day of January, 1813, to the 30th day of June, 1837, both inclusive, the same shall remain in the custody of the present legal custodians thereof for the period of twenty years from the date of

the passing of this Act, and during that period the said legal custodians shall retain all their existing rights with respect to fees for searches and extracts, and at the end of the said twenty years the said Registers shall be transmitted, under the direction of the Master of the Rolls, to the Record Office for preservation with the other Registers as aforesaid."

The date July 1, 1837, is that on which the Civil Registration Act, 1836, came into operation. From that day duplicates of the entries of all births, marriages, and deaths in the books of the district registrars, and certified copies of all marriages entered in parish registers, have been regularly transmitted to the General Register Office, London, where they are alphabetically indexed and may be searched on payment of a small fee. With the registers subsequent to June, 1837, it is therefore unnecessary, and it is not proposed, to interfere.

The other date referred to, the 1st of January, 1813, is that on which the registers of each parish start afresh with a new set of books, supplied under Rose's Act (52 Geo. III. c. 146). It marks, in fact, the end of the old and the beginning of the modern registers. It is from the modern registers that the search fees of incumbents are almost entirely derived, and the object of leaving the registers between 1813 and 1837 for twenty years longer in the hands of their present custodians is to avoid interference with this source of clerical income. At the end of twenty years, when these later registers are to be transferred to the Record Office, there would still remain in the hands of each incumbent about seventy years of registers, the period within which most of the certificates applied for will be found to fall.

Clause nine of the Bill directs that for every general search there shall be paid to the Record Office the sum of 20s., for every particular search the sum of 1s., and for every certified extract 2s. 6d., with a proviso that it shall be competent for the Master of the Rolls to dispense with the payment of fees in such cases as he shall think fit. The fees for searching the *old* parish registers, which it is believed do not average more than 5s. apiece to the parochial incumbents of England and Wales, would in the aggregate, when received at the Record Office, furnish a sum ample to cover the whole cost of collection, preservation, arrangement, and indexing.

It is to be hoped that this effort to ensure the preservation of our ancient parochial records, of which nearly one-half have already perished, while the remainder are slowly but surely disappearing year by year, will meet with the support which its importance deserves.

T. P. TASWELL-LANGMEAD.

5, Hare Court, Temple.

Let me utter an earnest cry of remonstrance against the suggestion made *ante*, p. 292, and

often made elsewhere, that all our early parochial registers should be removed to a central office in London. It would be a most effectual discouragement to local historians, and hinder many a one from doing good service as a searcher into the records of his own neighbourhood. The fact that in the registers close at hand you can at once go back in most instances some three hundred years in parochial annals of itself not infrequently stirs up the clerical custodian or a lay parishioner to search into the antiquities of his parish, while without these registers no one can ever really write its history. By all means let the most stringent rules for careful custody be imposed by Act of Parliament, and let the bishops or archdeacons be directed to inquire into and enforce the observance of these rules; but do not rob us of our precious parochial heirlooms. And let me pray your readers generally not to conclude from a few instances that parish clergy as a body mercenarily throw obstacles in the way of *bond fide* historical and literary inquirers; while at the same time let me also say (*crede experto!*) that inquirers are not unknown who obtain, with immediate and willing attention, the information they want for their own personal benefit, and then, because no fee is exacted beforehand, take no heed of the information that by Act of Parliament three-and-sixpence is payable. I imagine that if the registers are removed to a Government office no certificates will ever be given without previous payment of the legal fee to those who keep and search and copy.

W. D. MACRAY.

Ducklington Rectory.

Surely it would suffice for all practical purposes to have the various parish registers existing carefully and uniformly copied, and these copies deposited in London. To take away property which distinctly and unquestionably belongs to a certain parish in order to accommodate metropolitan genealogists and Bedford Row attorneys would be a gross act of injustice; in less enlightened days it would have been called "robbery." As a rule I believe registers to be well and carefully kept. I only wish our modern clergy wrote as clear and good hands as did the majority of their predecessors. As to charging fees, the clergy are both authorized and bound to do so. If a church has to be opened at any time that any searcher chooses to select (and sometimes searchers do not select the most convenient time), it is obvious that the parish clerk or the sexton must be paid for the loss of his time in opening the church and iron safe and remaining while the searcher searches. On one occasion last year a strange person compelled me to remain in the vestry of the parish church of which I am vicar exactly an hour and thirty-five minutes, while the books of baptism and marriage were searched several times over throughout the

records of thirty-eight years. Not finding the entries wanted, the disappointed searcher quietly walked away, without even tendering any fee to the vicar, who himself paid the church-keeper two shillings for loss of time. My experience has taught me both that there are two sides to most subjects, and, as regards centralization, that not infrequently the accumulated wisdom of our ancestors is far preferable to the impracticable folly of our contemporaries.

FREDERICK GEORGE LEE.

All Saints', Lambeth.

I am afraid there is no denying that some of my brethren of the clergy discourage the applications of literary searchers, and put every difficulty in their way. I have had occasion to ask for information from some dozen or more registers, and in every instance but one the information was immediately given without charge. In one case between three and four hundred entries were copied out for me, and, as many hours were consumed in this copying, I was, of course, glad to pay a reasonable fee for the labour. To this I do not refer, nor do I think payment for actual work like this anything unfair. The exception I speak of was a large London parish, in which I found an ancestor had once resided, and I applied in person for permission to inspect the books to see if I could find out anything of the family. No question of law or property was raised. I was at once refused: such permission was never given. I offered to come at any time when the clergy were in attendance at the church, but I could not obtain leave. In the end I agreed to let the search be made by the senior curate, who ultimately sent me one extract from the marriage registers, for which I paid 1*l.* 18*s.* 6*d.* A friend last year, who was engaged in a genealogical search, applied to an incumbent in the south-west of England, and obtained copies of fourteen entries relating to his family. For these he was charged, and paid, 5*l.* 10*s.* 6*d.*

W. D. SWEETING.

Maxey, Market Deeping.

MR. CARMICHAEL mentions the register of Whittlesey. I have been informed by the vicar that Mr. Coleman, the bookseller mentioned, has most rightly restored it to the parish. Would that the British Museum would go and do likewise to Papworth Everard and other parishes.

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

Farnborough, Banbury.

TO MR. CARMICHAEL'S note as to the parish register of Papworth Everard, I add one as to two Leicestershire parish registers which have found their way, the one into the Bodleian Library, the other into the British Museum. The parish register of Shackerstone, which extends from the year 1558 to the year 1630, is now in the Bodleian Library at Oxford (Gough MSS., Leicester, No. 2). It was purchased from a gentleman at Beverley,

in Yorkshire, about March 1878, but how it found its way into Yorkshire does not appear; it has clearly been away from its proper place a considerable time, as it was not there when Nichols published his *History* in 1811; the earliest register he then saw commenced in 1630. Since 1811 other volumes must have been lost, for in the Population Abstract Return of 1831 the Shackerstone register is said to commence in 1779.

The parish register of Somerby, extending from 1601 to 1715, is preserved in the British Museum (Add. MS. 24,802). It was purchased in April, 1862, from Mr. C. Devon; but how it came into his possession is not told. The existence of these two registers was lately brought to the notice of the Leicestershire Architectural and Archaeological Society by the Rev. W. G. Dimock Fletcher, of Oxford, who himself transcribed the whole of the Somerby register for the use of that society, and furnished the above facts. Both registers are now being printed *in extenso* in the *Transactions* of the society.

THOMAS NORTH, F.S.A.

Llanfairfechan.

ST. WHITE AND HER CHEESE (6th S. v. 246).—Amongst the Exchequer series of Escheators' Inquisitions for Somerset and Dorset in the P. R. O. I lately met with an inquisition, taken in 44 Ed. III., 1370, in which there is a recital that a fair was newly established in the thirty-fifth year of that king's reign (1361) at "Seint Wyte," to be held annually during the week commencing with the festival of Pentecost and ending on the morrow of Holy Trinity. The site of this fair is at White Down, three miles to the east of Chard, in Somerset, upon a spot of waste land adjoining Lord Bridport's lodge-gate, in the parish of Cricket St. Thomas. St. Wyte's, or White Down, Fair is still held at the same place annually on Whitsun Monday and Tuesday. We learn from William de Worcestre that "Sancta Whyte, Candida, virgo, jacet apud ecclesiam Whyte-Chyrch per...miliaria de Cherde (Chard), et dedicatur die Pentecostes," pp. 90, 91. The site of this church is said to have been where the fair is held. Pooley, in his *Old Crosses of Somerset*, states that "S. Candida, V.M., Anglice S. White, was martyred at Rome, probably in the time of Diocletian. Pope Adrian dedicated a church to her honour outside the Portuan Gate, in which her relics lay until transferred to the church of St. Praxidis by Pope Paschal," p. 120. St. Whyte, by the name of St. Candida, was registered in the Roman calendar October 3 (Coker, pp. 16, 17). She was a popular saint in the southern parts of Somerset and western Dorset, the name being retained and perpetuated in White Down above mentioned; White Cross, in the parish of Lopen, near Crewkerne, where another ancient chartered fair used to be held from time immemorial; White Stanton, three miles west of Chard; White Lack-

ington, three miles north-west of Lopen, in Somerset; and the Hundred of Whitchurch and parish of Whitchurch Canonicoium, near Charmouth, in Dorset, which last is mentioned in the will of King Alfred, A.D. 880 (*Hutchins's Dorset*).

B. W. GREENFIELD.

Southampton.

This offering was not only ridiculed by Tyndale, but also in similar terms by Bp. Hooper; the custom, after probably seven centuries, was therefore still vigorous at the Reformation. Is there any surviving trace of it in any annual cheese custom? If so, in what part of England, and at what season? Tyndale was of South Gloucestershire, and Bp. Hooper a native of Somerset. Between Crewkerne and Chard is a lofty ridge of about three miles, called Windwhistle Hill, near the confines of Somerset and Dorset, with views of the Bristol and English Channels across both counties. The western portion is called White Down, whereon William of Worcester (A.D. 1480) said there was a chapel or church, dedicated "die Pentecosten" to St. Whyte, and on the down the great western mail coach road is skirted by a large unenclosed area, where is still held a fair of cattle and horses on Whit Monday and Tuesday. The lower surrounding country is studded with places labelled "White," as White Lackington, White Stanton, White Cross, and Whitchurch Canonicoium. In one place William of Worcester prefixes "Sanctus" and in another "Sancta." THOMAS KERSLAKE.

I also should be glad to know something of St. White. There is a place in this district (Forest of Dean) known as "St. Whites." It is now an old farmhouse, situated in the parish of Flaxley, and formerly was parcel of the possessions of the Cistercian Abbey of St. Mary de Dene, or Flaxley. Together with the other possessions of the abbey in this neighbourhood, upon the dissolution of that house it was granted to Sir William Kingston. On March 3, 33 Elizabeth, it formed a portion of certain of the abbey lands, of which a long lease was granted by Anthony Kingston to William Brayne, of Little Dean, in which lease it is described as "that Messuage or Tenement called St. Whites, or Orlands Field, with the lands thereto belonging." Under this lease, I believe, it is still held. I should add that St. Whites lies at a distance of about ten miles, crow's flight, on the other side of the Severn from Stinchcombe, the supposed birthplace of William Tyndale. Stinchcombe is in the Gloucestershire cheese district. It has been suggested locally that perhaps the name St. Whites arose from the white habit of the Cistercian monks, but this is scarcely probable.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

The book by William Tyndale from which your correspondent quotes was edited for the Parker

Society by the late Rev. Henry Walter, Rector of Hasilbury Bryan. The book in which it occurs is entitled "*Expositions and Notes on sundry Portions of the Holy Scriptures: Together with the Practice of Prelates*." By William Tyndale, Martyr." To the passage concerning St. White he has attached the following note:—

"It appears from the *Britannia Sancta*, a work published by Meighan, a Romish bookseller, Lond. 1745, that our countrymen were wont to venerate a St. Wittæ, there said to have been a 'fellow-labourer of Boniface..... in Germany, and consecrated by him bishop of Bursburg near Fritzlar. Some authors call him Albuin, by changing his name, which signifies White, into a Latin name.' *Brit. Sanc.* part ii. p. 221. The apparently feminine termination of this saint's Saxon name was probably the cause of his being supposed to be a female by persons who did not know his history. In Bishop Hooper's works, Park. Soc. ed. p. 320, White is spoken of as a male saint."—P. 216.

Hooper's words are as follows:—

"So doth those, that would be accounted Christians, paint God and his saints with such pictures as they imagine in their fantasies: God like an old man with a hoary head, as though his youth were past, which hath neither beginning nor ending; Saint George, with a long spear upon a jolly hackney, that gave the dragon his death-wound, as the painters say, in the throat; Saint White with as many round cheeses as may be painted about his tabernacle."

Until we have further evidence I do not think it safe to accept Mr. Walter's guess that St. Wittæ and St. White are the same person. ANON.

SIR BERNARD DE GUNN (6th S. v. 246).—He was the celebrated military engineer, better known as Sir Bernard de Gomm, or Gomme. A. P. A. B. will find some information in "N. & Q." 2nd S. ix. 221, 252; 3rd S. iv. 338. It has always been a tradition in my family that we are the descendants of this soldier; but, unlike Thackeray's account of the Pendenis pedigree, I have no "trunk" wherefrom to produce evidence of this. Still I may mention a curious fact. I have an old oak desk dated 1659, and this has always been said to have belonged to Sir Bernard de Gomm. Not being a herald, I did not know the arms which are carved on the lid, but on applying to Mr. Solly he told me they were Cromwell's. This is a very curious desk, and my friend Mr. Udal, who is a connoisseur of old oak, is coming to look at it one day. When he does I will submit a description of it to "N. & Q." Mr. Edward Hailstone, F.S.A., has some maps executed by Sir Bernard. In turn, may I ask if anything is known of the descendants of Sir Bernard; and is his coat of arms known? A John Gomme, curiously enough, was bailiff of Wycombe in 28 Henry VI. (see *Hist. MSS. Com.* v. 664), and a James Gomme was M.P. for Maidstone in the middle of last century. I have unfortunately mislaid my reference to this last fact, but it is recorded in the parliamentary return.

G. L. GOMME.

Is not this the same person as Sir Bernard de Gomme, of whom notices will be found in the *Calendar of State Papers*, Domestic Series, 1660-1667, as being surveyor-general of castles and fortifications under King Charles II.? In the third volume of *Pepys's Diary*, p. 90, sixth edit., there is a note about Sir B. de Gomme as being born at Lille in 1620, and having died in 1685, his place of burial being within the Tower of London. In my possession is a tracing of the battle array of King Charles I.'s army at Marston Moor, with the names of the commanders of the different regiments and numbers of the men. The plan has the superscription, "The battle of Marston Moore the 2nd July, 1644, in the relieving of Yorck. Sr B d Gomme fecit." EDWARD HAILSTONE.

Walton Hall.

I have a large collection of Ordnance papers, some early ones, but I cannot find the name of Gunn. One document, dated 1687, has the signature of "Ber. de Gomme." Can there be any mistake? If not I shall feel greatly obliged by A. P. A. B. telling me the date when Sir Bernard de Gunn was surveyor. EMILY COLE.

Teignmouth.

THOMSON'S POEMS (6th S. v. 188).—Thomson as long as he lived was in the habit of revising his poems. In the case of *Summer* he published nine editions: the first, in 1727, consisted of 1146 lines; the last, in 1746, consisted of 1805 lines; hence hardly any two of his editions of this poem are identical. In the first edition there were neither three ladies nor one lady, for the whole bathing scene was an afterthought. It was these repeated changes which led Dr. Johnson to write in his life of Thomson:—

"These poems, with which I was acquainted at their first appearance, I have since found altered and enlarged by subsequent revisals, as the author possessed his judgment to grow more exact, and as books or conversation extended his knowledge and opened his prospects. They are, I think, improved in general; yet I know not whether they have not lost part of what Temple calls their *race*; a word which, applied to wines in its primitive sense, means the flavour of the soil."

There is a valuable bibliographical note by COL. CUNNINGHAM on the various editions of Thomson's *Seasons* in a former volume of "N. & Q." (4th S. xi. 419). The same volume also contains a note by MR. W. B. COOK respecting the bathing scene, and the question previously asked as to the original number of bathers. EDWARD SOLLY.

It is well known to all admirers of Thomson that he made great additions to, and alterations in, *The Seasons*. In the first edition of *Summer*, 1727, the bathing scene was not written, but in the second edition, 1730, the three females are introduced: "And, rob'd in loose array, they came to bathe," as stated by MR. FREELOVE. Thomson,

so says Bolton Corney, in his notes to Murdock's life of the poet,—

"paid no serious attention to the poem in the interval 1730-8. He afterwards undertook to correct it; made considerable additions; and inscribed it to the Prince of Wales in 1744. He also re-edited the poem, with further additions, in 1746."

From this edition those edited by Bolton Corney, Anthony Todd Thomson, Nichols, Pickering, &c., have all been printed. The number of lines contained in *Summer* will best show the extent of the additions made from 1727 to 1746:—1727, 1146 lines; 1730, 1206 lines; 1738, 1206 lines; 1744, 1796 lines; 1746, 1805 lines. I gather from the above that the lines,—

"Warm in her cheek the sultry season glow'd;
And, rob'd in loose array, she came to bathe
Her fervent limbs in the refreshing stream."—

first appeared in the edition of 1744, which was improved by the suggestions of Pope.

WILLIAM TEGG.

Doughty Street.

Thomson subjected his *Seasons* to constant revision. The first edition of *Summer* (1727) contained only 1146 lines; the second edition (1730) contained 1206 lines; the third (1738) contained the same number as the preceding edition; the fourth (1744) contained 1796 lines; whilst the fifth, (1746), which was the finally revised edition, contained 1805 lines. The alteration that MR. FREELOVE refers to will be found in the fifth edition.

G. F. R. B.

EARLY APPRECIATION OF BURNS (6th S. v. 63, 134, 199).—Probably the first great critic out of Scotland to give full recognition to the genius of Burns was Charles Lamb. In his correspondence with Coleridge in 1796 there are various quick, suggestive allusions that show at once intimate knowledge and warm admiration. Speaking of the "Religious Musings," a poem then appearing in the *Watchman*, Lamb implies Coleridge's appreciation of Burns in addition to directly stating his own. This is extremely good:—

"That is a capital line in your sixth number:

'This dark, frieze-coated, hoarse, teeth-chattering month.' They are exactly such epithets as Burns would have stumbled on, whose poem on the ploughed-up daisy you seem to have had in mind."

The expression "stumbled on" is a little objectionable in reference to a poet whose epithets are always strong, vivid, and pointed; but Lamb probably means no more than that Burns's method is that of untutored genius, which never needs to rely upon artificial diction. At any rate, the critic's attitude towards Burns may be fairly described as one of hearty approval and even enthusiastic advocacy. He says, for example, in another letter, that Southey's *Joan of Arc* "is alone sufficient to redeem the character of the age we live in from the imputation of degenerating in

poetry, were there no such beings extant as Burns and Bowles, Cowper and — : fill up the blank how you please." Still further, he tells his correspondent that "Burns was the god of my idolatry, as Bowles is of yours. I am jealous of your fraternizing with Bowles, when I think you relish him more than Burns." Then, at a subsequent stage of the same letter, there comes this extremely characteristic sentence: "Not a soul loves Bowles here; scarce one has heard of Burns; few but laugh at me for reading my Testament." Lamb makes frequent appeals to Coleridge to publish his promised poem on Burns; in the letter just quoted from he says that, come when it will, it will be new to him, for "my memory of it is very confused, and tainted with unpleasant associations." One short letter rises to a fine climax of boisterous high spirits, and culminates in this quotation from Burns:—

"Then up rose our bard, like a prophet in drink,
Craigdarroch, thou'lt scar when creation shall sink."

It is pleasant to see that the Rev. Mr. Ainger, in his skilful and delicate monograph on Lamb in "English Men of Letters," notes the critic's appreciation of Burns. Lamb's enthusiasm is all the more remarkable when it is considered as a tribute from an avowed admirer of London streets to a ploughman away in remote Ayrshire.

THOMAS BAYNE.

THE BANNATYNE MS. (6th S. v. 267).—I believe I have already once confessed my inability to explain the passage here given, and I still fail to see how the lines are to be parsed. But I think I see what is intended by the allusion. There is a reference to the description of the cook in the *Canterbury Tales*; not as he is described in the Prologue, but as he is described, in repulsive terms, in the Manciple's Prologue. To kiss "Chaucer's cook" would have been a penance when we consider how the Manciple said:—

"Thy cursed breth enfecten wol us alle,"

with other strong expressions. The only sense I can make of the passage as it stands is to construe it thus: "May God, on the arrival of this good new year, give thee grace to make such Christians kiss such cooks as Chaucer describes." This supposes *kis* to mean "to make to kiss" or "make kiss." To *kis with is*, I believe, the same thing as to kiss interchangeably with, to give and take a kiss. But the use of *kis* for "make kiss" is harsh, and I would not resort to this if any other method of construction can be suggested.

WALTER W. SKEAT.

Perhaps the line as printed by the Hunterian Society,—

"Sic Christianis to kis with Chauceris kuikis,"

may mean that such Christians are fit to rank with Chaucer's cooks, i.e., with the "prentis Perkin Revelour," as described in the *Cokes Tale*. In

Psalm lxxxv. 10, "mercy and truth are met together: righteousness and peace have kissed each other," would illustrate the usage of the verb to *kiss* in the Bannatyne MS. W. E. BUCKLEY.

CUSTOMER (6th S. v. 187).—Letter from Sir Christopher Wren to his eldest son, dated Whitehall, Oct. 11, 1705:—

"Mr. Bateman in his (?) will give you advice how you may get them [some books] into the Secretary's packets. You remember how much trouble Mr. Strong was put to at Dover by the impertinence of the Customer there."—See *Sir Christopher Wren, His Family and His Times*, by Lucy Phillimore, chap. xviii., p. 303. London, Kegan Paul, Trench & Co., 1881.

C. W. PENNY.

Wellington College.

The following passage contains an early use of this word:—

"They having bought and paid for them, thinking to have had a discharge of the *Customer* [Farmer of the Customs] for the custom [import duty] of the Negroes, being the King's duty; they gave it away to the poor, for God's sake; and did refuse to give the discharge in writing: and the poor, not trusting their words, for fear lest, hereafter, it might be demanded of them, did refrain from buying any more."—Arber's *English Garner*, vol. v. p. 109.

This passage is in an extract from Hakluyt's *Voyages*, 1589, and was probably written in 1565.

F. C. BIRKBECK TERRY.

Cardiff.

The word used in the sense quoted by MR. W. H. PATTERSON occurs many times in vol. i. of the *Journals of the House of Commons*; e.g., on May 7, 1621, "An Act to avoid Extortions of Customers, Comptrollers," &c., was under discussion.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"CORNUBLED" (6th S. v. 189).—I am familiar with the word *cobnobbed* in the sense of struck with the knuckles on the head, used by Pembrokehire people. H. WEDGWOOD.

Skinner, under "Cornub," has:—

"I cornubbed him, à C. Br. *cernod*, alapa, vel potius à Belg. *keeven*, propulsare et *knoop*, *knobbel*, nodus, q. d. condylis seu internodiis digitorum pulsare seu tundere."

R. S. CHARNOCK.

DOLL (6th S. v. 206).—The derivation of *doll* may be more than "guessed" from the sermons of Roger Edgeworth, one of the first three prebendaries of Bristol Cathedral, elected 1544. His *Sermons* were printed 1557, in a little stout quarto volume in black letter, much like an early edition of Latimer's sermons, or King Edward VI.'s first book of Homilies, and as popular and colloquial as Latimer, but of the other party and much less common. He deals with the popular outrages of the Reformation, and among others that the images were taken from the churches and given to

children as a "pretty idol" or "doll." Roger Edgeworth's *Sermons* would be a capital subject for the reprinters of old texts.

THOMAS KERSLAKE.

Bristol.

"P. FRANCISCI SPINULÆ MEDIOLANENSIS OPERA" (6th S. v. 267).—It is a pleasure to reply to a correspondent who has exhausted the ordinary sources of biographical and bibliographical information before writing to "N. & Q.," and who gives the exact title of the book to which his query refers. A notice of Franciscus Spinula (or *Spinola*) will be found in Jöcher's *Allgemeines Gelehrten Lexicon*, vol. iv. p. 745. He is there stated to be a native of Brescia, sprung from a Genoese family, and to have published at Venice in 1575 poetical works and a translation of the Psalms in verse. Jöcher cites as his authority "Oldoinus" (no doubt his *Athenæum Ligusticum seu Syllabus Scriptorum Ligurum*, Perugia, 1680). F. Spinula is also noticed by Simler in the second edition of his *Epitome of Gesner's Bibliotheca* (Tiguri, 1574), p. 207, where it is said that Spinula's translation of the Psalms was printed by Perna, of Venice. Simler adds, "Audio ipsum propter veræ fidei confessionem martyrio affectum."

RICHARD Ü. CHRISTIE.

Darley House, Matlock.

"LEGENDE DORÉES DES FRERES MENDIANS" (6th S. v. 286).—The author of the work in question is Nicholas Vignier the younger, a Protestant theologian, born in Germany in 1575, died at Blois about 1645. He ever shows himself a fervent enemy of the Papacy. His best known work is *Théâtre de l'Antichrist*, a work composed at the demand of the National Synod of La Rochelle, published, without name or place, in 1610, and suppressed by royal order. The edition of the *Legende* mentioned by Mr. EDMOND is the second; the first appeared at Leyden in 1608.

JOSEPH KNIGHT.

LAMBETH DEGREES (6th S. v. 286).—*Apropos* of M. A. OXON'S list, it is worth noting that a very valuable calendar of Lambeth graduates will be found in the first volume of the *Gentleman's Magazine* for 1864. If your correspondent would continue this to the present time in the pages of "N. & Q." he would confer a favour upon future biographers.

G. W. M.

"A SERMON MADE BEFORE THE KYNGE," &c., BY JOHAN LONGLOND (6th S. v. 228, 259).—I have to thank your two correspondents who have kindly answered my question about Bp. Longland's sermon. I would venture to point out to MR. BURNS (1) that I asked about a sermon preached at *Richmond*, that of 1538 having been preached at *Greenwich*; (2) preached in 1538; (3) that most bibliographers may be credited with knowing Dr.

Maitland's *Catalogue of the Early Printed Books in the Lambeth Library*.

R. SINKER.

Trinity College Library, Cambridge.

LL.B. AND B.C.L. AT CAMBRIDGE (6th S. v. 209).—The designation of LL.B. in substitution for that of B.C.L. will be found for the first time in the *Cambridge Calendar* for 1841, p. 33.

G. FISHER.

SIR PHILIP FRANCIS'S MARRIAGE (6th S. v. 309).—The intercourse between Sir Philip and his father Dr. Francis was—except on an important occasion—always of a most affectionate character. The occasion referred to was the early—he was not much more than twenty-one at the time—marriage of Sir Philip to Elizabeth Macrabie, a lady of no family or fortune. Dr. Francis expressed much displeasure with the marriage, which he considered a misalliance on the part of his only son (*Vide Webb's Irish Biography*, 1878).

HENRY G. HOPE.

Freegrove Road, N.

THE HOUSE OF LORDS' CLOCK STOPPING ON THE DEATH OF GEORGE III. (6th S. v. 305).—The 29th of January, 1820, happened on Saturday, and not on Sunday as stated. J. TATTERSALL. Blackburn.

CAMPBELLS OF CARRADALE (6th S. iv. 49, 96, 129, 158).—It may be of some use to the correspondent who addressed you on this subject, and not without interest to all who preserve a grateful memory of the eminent Scottish genealogist John Riddell, if I send you some notes which I have found of documents relating to the Carradale family to be found in the Riddell Papers. At 6th S. iv. 96 I sent some particulars, extracted from *Act. Parl. Scot.*, which gave us two distinct representatives of the family—Duncan, forfeited 1686, restored 1690, and Donald, Commissioner of Supply for Argyllshire, 1704.

From the Riddell Papers I am now able to show that Donald Campbell of Carradale was married, at some date not later than 1700, to Mary, eldest daughter of Dugald Campbell of Glensaddell,—another old Kintyre family, whose monuments I remember to have seen, and which was at one time numbered among the claimants of the Annandale peerages. No. 16 among the "Separate Deeds," &c., in Stevenson's *Catalogue of the Riddell Papers* (Edinburgh, 1863), is the document which furnishes this information. It is described as a "Sesine in favour of Mary Campbell, eldest daughter of Dugald Campbell of Glensaddell, and spouse of Donald Campbell of Glencarradell, Moy, and Drumore, founded on a contract of marriage executed between these two parties with consent of their fathers, securing to Mary, during life, the whole of the rents of the lands of Glencarradell, Moy, and Drumore."

The date of the year only is given, viz., A.D. 1700. No. 17, immediately following, is an

"Instrument of the same nature as the former, which had perhaps been considered defective in some clauses or provisions,—or perhaps by some accident damaged as it is now found. The latter sasine seems more particular and comprehensive:—the superior of the lands is in this Deed styled the High and Potent Prince, Archibald, Duke of Argyle."

This deed is signed by Donald Campbell of Carradale, and is dated Feb. 20, 1702. I hope, on a future occasion, to draw attention to some other Argyleshire families of the name of Campbell whose history during the seventeenth and eighteenth centuries is illustrated by the Riddell Papers as well as by the monumental inscriptions of which I have notes. C. H. E. CARMICHAEL.
New University Club, S. W.

GIBBETING (6th S. v. 129, 235).—It may be interesting to the readers of "N. & Q." who may visit the south coast to know that there is a set of gibbet irons preserved in the upper room over the market at Rye. The frame for the head still grimly retains the skull. The same place also has the old town pillory. The town of Rye has many buildings and remains of antiquity which would amply repay a visit. The church is an exceedingly fine one. ED. MARSHALL.

The circumstances in connexion with Mr. Robins's murder are distinctly remembered by my father, who was one of those present at the gibbeting of Howe. He tells me that when the murderer's body was being conveyed to the gibbet some man, who either displayed more curiosity or was less fortunate in doing so than the rest, leaned over the cart in which the body was in order to see it the better; but at that moment the cart gave a sudden lurch, and one of the legs of the corpse, rising up and striking him in the face, administered a reproof by giving him a black eye. I need hardly add that the locality of the gibbet was a place to be hurried past by the traveller. S. G.

Since writing my note at the latter reference I have had lent me a book of twenty-four pages (last leaf missing) entitled:—

"Stafford Lent Assizes | 1813. | The Trial | of | William Howe, | alias | John Wood, | for the | Wilful Murder | of | Mr. Benjamin Robins, | of Dunsley, near Stourbridge, | on the 18th December, 1812. | J. Fowler, printer, Stourbridge. | Price, sixpence."

The trial took place on Tuesday, March 16, and the evidence was purely circumstantial, no less than thirty-three witnesses having been called by the prosecution. The summing up of the judge, Mr. Justice Bayley, is upon the missing leaf.

VIGORN.

Clent.

EDMUND GIBSON, BISHOP OF LONDON, 1720 (6th S. v. 89, 116).—The following inscription is to be seen in St. Michael's Parish Church, Bishop's Stortford, Herts:—

"Edmund Gibson, A.M., Rector of St. Bennet's, Paul's Wharf, London, 33 years Vicar of this Parish; a worthy man, a diligent pastor, an upright example to his flock. He died in London 3rd February, 1798, aged 57, and was buried at Fulham in the family vault of his grandfather, Bishop Gibson."

J. L. GLASSCOCK, JUN.

Of the bishop's numerous children, Edmund, Fellow of Clare Hall, Cambridge, and Thomas, Clerk of the Treasury, who married a daughter of John Haines, Registrar of Oanterbury diocese, predeceased him. Another son, William, was Archdeacon of London in the bishop's lifetime; and a fourth, George, was his father's executor. The bishop died in 1748.

HERBERT H. VON STÜRMER.

Burke's *Landed Gentry*, in the lineage of Love-day, says that Martha, daughter of Thomas Love-day, married, in 1774, William, son of Bishop Gibson. J. E. T. L. (*ante*, p. 116) says that she herself married the bishop, and died in 1750. Which is right? Also Burke's *Peerage and Baronetage*, lineage of Tyrwhitt, states that a daughter of Dr. Jones married the bishop. Is there a good engraving of Bishop Gibson?

In Warburton's *London and Middlesex Illustrated* are the arms of the Bishop:—

"Azure, three Storks rising, or. These arms appertain to the Heir and other Descendants of the late Lord Bishop of London, who derive themselves from an antient Family of that Name in the Counties of Cumberland and Northumberland, this Branch whereof afterwards settled in London, as may be seen in *Coll. Armor. K. G.*, fol. 180."

The arms of the Gibsons of Northumberland and Cumberland are Azure, three storks rising ppr.

B. F. S.

I am much obliged to B. J. and J. E. T. L. for the interesting information they have given relating to Bishop Gibson. Can they tell me what descendant of the bishop married a Miss Hall?

CLARISSA.

"TOO TOO" (6th S. iv. 266, 313; v. 36, 97).—The earlier use of this lately revived phrase has been already sufficiently illustrated. Still, the following instance of its employment, taken from a long and interesting letter in the handwriting of the Hon. Mrs. Norton, may appear sufficiently interesting in itself to justify its citation:—

"The King is to sign the patent for Mr. Norton to be made honorable on Monday, and then it is to be hoped the John Bull paper will be satisfied. Mr. Norton is very glad, and Lord Melbourne has been very kind about it. L^d M. is better, and offered me two tickets for the House of Lords on Tuesday to hear the King's speech, but I must come to my *too-too*, who, I hope, will give me a ticket when *he* is Lord Grantley."

This letter, which is addressed to a Mrs. Moore at Ramsgate, with whom her then only son was staying, is dated "King's Gate, July 17, 1831." The lady's aspirations were not fulfilled. This son

died; and the barony of Grantley devolved on her next born son, Thomas Brinsley, to whose approaching birth—he was born Nov. 14, 1831—Mrs. Norton alludes in her letter when, speaking of certain renovations and improvements which were being carried out at her domicile, she writes, “I am so poisoned here, that if I do not get a mouthful of fresh air, my little November baboon will be born with a green face.”

WILLIAM BATES, B.A.

Birmingham.

“THE WHOLE DUTY OF MAN” (5th S. viii. 389, 515; ix. 99, 176; 6th S. iv. 235; v. 52, 99, 258, 318).—Dr. Johnson’s reasons why the author of this excellent book should wish to conceal himself will be interesting to correspondents on the subject:—

“There may be different reasons assigned for this, any one of which would be sufficient. He may have been a clergyman, and may have thought that his religious counsels would have less weight when known to have come from a man whose profession was theology. He may have been a man whose practice was not suitable to his principles, so that his character might injure the effect of his book, which he had written in a season of penitence. Or he may have been a man of rigid self-denial, so that he would have no regard for his pious labours in this world, but refer it all to a future state.”

HENRY G. HOPE.

Freegrove Road, N.

“AGITATE, AGITATE, AGITATE”: THE MARQUIS OF ANGLESEA AND THE IRISH AGITATORS (6th S. v. 88, 116, 178).—J. A. H.’s question has probably reference to a paragraph contained in a letter addressed by the Marquis of Anglesea to Dr. Curtis, an Irish Catholic bishop, during the time that his lordship held office under the Duke of Wellington’s Government as Lord-Lieutenant of Ireland. The letter, which was dated from Phoenix Park, Dec. 23, 1828, refers to the duke’s views on the subject of Catholic emancipation, and to his expressed opinion that an attempt should be made to bury the emancipation question in oblivion for a short time; and the marquis added (assuming such to be possible, which he doubted), “I fear that advantage might be taken of the pause by representing it as a panic achieved by the late violent reaction, and by proclaiming that if the Government at once and peremptorily decided against concession the Catholics would cease to agitate, and then all the miseries of the last years of Ireland will be reacted.” The marquis went on to recommend that “all constitutional (in contradistinction to merely legal) means should be resorted to to forward the cause.” The marquis, who was shortly after recalled, defended his conduct in the House of Lords on May 4, 1829, when the Duke of Wellington admitted that the letter to Dr. Curtis was the occasion, but not the cause, of his recall, which had previously been decided upon. A garbled copy, containing the words “not to cease to

agitate,” had got into some of the newspapers, but his lordship denied having recommended agitation in the way in which the duke seemed disposed to interpret his words.

ALEXANDER PATERSON.

Barnsley.

“STRAIGHT AS A LOITCH” (6th S. v. 28, 177).—If the very common saying—

“As sound as a roach”

be intelligible,

“As straight as a loach”

ought to be equally so. The *loach* is spoken of by Mr. Blackmore in *Lorna Doona*. It was, I think, in search for loach that the hero followed the upward course of the torrent which descended from the fastness of the robber knight.

CALCUTTENSIS.

The *loitch* (or *broitch*, as it was also called) was a wooden spindle used on the “spinning jenny,” before the modern “mule” was invented.

S. M. C.

ROBERT PHAIRE, THE REGICIDE: REV. EMANUEL PHAIRE, A.B., OXON (5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77, 150; iv. 235, 371, 431, 495; v. 55).—W. W. C.—K (6th S. iv. 371) states that the Rev. Emanuel Phaire was ordained deacon at Oxford, by William, Bishop of Oxford, Dec. 23, 1604, and priest, Dec. 24, 1604. Would it be possible, from the records of the university, to ascertain the college to which Phaire belonged, and any personal particulars concerning him, such as his place of birth, parentage, &c.?

CILGERRAN.

RHYMELESS WORDS (6th S. v. 46, 173, 298, 317).—MR. THORNE says that *kiln* is pronounced “kil.” Walker, indeed, gives that pronunciation, but I never heard the word so sounded by any educated person, and it would not at the present day be tolerated in verse. Your correspondents should refer back to “Uncommon Rhymes,” “N. & Q.,” 3rd S. viii. 377.

JAYDEE.

In Suffolk we have a rhyme to Porringer in a parish called “Hornings-heath,” and pronounced “Horringer.”

S. S.

THE ARMS OF COLONIAL AND MISSIONARY BISHOPRICS (6th S. iii. 241, 286, 467; iv. 310; v. 57, 91).—MR. WOODWARD is raising an incorrect issue when he challenges me to supply information as to how the armorial bearings of the British sees were granted. With the exception of the sees founded in the present century, and those of Peterborough, Gloucester, Bristol, Chester, and Oxford (which date from the sixteenth century), all the English sees were founded prior to the year 1150. At the latter date heraldry was in its infancy, and I imagine the early bishops assumed arms (in virtue of their rank as barons)

in common with other peers, knights, esquires, &c., and these ultimately received official recognition. There is accordingly no more right on the part of modern bishops to assume arms than on that of any other individual.

FREDERICK E. SAWYER.

Brighton.

"BEDWARDINE" (6th S. v. 208).—"Bedwardin, B., from *bais-dur-din*, the ford of the water-camp. Ex.: Bedwardin (Worc.)"—Flavell Edmunds's *Traces of History in the Names of Places* (London, 1869), p. 137.

HIRONDELLE.

VIGORN will find much information on this word of doubtful derivation and meaning if he will consult Allie's *Antiquities and Folk-lore of Worcestershire* (second edit.), p. 263, or Nash's *Worcestershire*, vol. ii. p. 319. J. B. WILSON. Knighthwick.

MRS. MASHAM AND SARAH, DUCHESS OF MARLBOROUGH (6th S. v. 248, 293).—The story of the gloves which caused the fall of Marlborough is fully told in the life of Anne, in Agnes Strickland's *Lives of the Queens of England*. The rumour that Voltaire heard was founded on truth.

M. N. G.

MEMORIES OF THE BATTLE OF TRAFALGAR (6th S. iv. 503; v. 11, 257).—Dr. William Beatty (not Beattie), who was with Lord Nelson when he died, was physician of Greenwich Hospital from 1822 to 1839, when he retired from that office. He was knighted in 1831 and died in 1842. In 1825 he published an *Authentic Narrative of the Death of Lord Nelson*.

F. H.

CHARLES II.'S HIDING PLACES (6th S. iv. 207, 498, 522; v. 28, 73, 173, 196).—I am glad that E. H. M. has drawn attention (*ants*, p. 196) to the story of Charles II. and Mrs. Geere. The *Gentleman's Magazine* for 1730 states that there were then in Brighton (Brightelmstone) "several persons who boasted descent from that prince [Charles II.], who, as Dryden wrote, 'Scatter'd his Maker's image broadcast o'er the land'!" Are there similar stories in connexion with the "merry monarch's" other hiding places? If MR. SCOTT refers to Mr. Evershed's paper in vol. xviii. (p. 123) of the *Sussex Archaeological Collections*, he will see that the story of the king's sojourn at Southwick (or Portslade) as described by him (6th S. iv. 522) is mythical.

FREDERICK E. SAWYER.

Brighton.

RICHARD BROCKLESBY: MUSIC AS MEDICINE (6th S. v. 245, 293).—A notice of Dr. Brocklesby and his pamphlet is a desideratum in Mr. Grove's admirable *Dictionary of Music and Musicians*. There is a good account of him in Chalmers's *Biographical Dictionary*, where it is said:—

"We do not know the date of this last article ["A Dissertation on the Music of the Antients"], but believe it to be amongst his early literary amusements. When Dr. Young was at Leyden, a professor, understanding he was a nephew of Dr. Brocklesby's, showed him a translation of it in the German tongue."

E. H. M.

NICK-NACKATORY (6th S. v. 207).—*Nick-nack*, another form of *knick-knack*, is a reduplication of *knack*, an early instance of the use of which is to be found in the Pedlar's description of his wares in *The Four P. P.* (? 1540), Dodsley's *O. E. Plays*, i. 349 (ed. Hazlitt):—

"Needles, thread, thimble, shears, and all such *knacks*." The word also occurs more than once in Shakespeare. *Knick-knack* is used by Beaumont and Fletcher in *The Loyal Subject*, II. i. (licensed 1618):—

"But if ye use these *knick-knacks*,
This fast and loose, with faithful men and honest,
You'll be the first will find it."

Ash (1775) gives "Knick-knackatory (*adj.*, a *cant* word), belonging to knick-knacks, making knick-knacks, *Scott*." Mr. H. B. Wheatley, in his *Reduplicated Words*, gives the following example of the word quoted by your correspondent:—

"This my wish, it is my glory
To furnish your *nick-nackatory*."
Sir C. Hanbury Williams to Sir Hans Sloane
(*Williams's Works*, 1822, vol. i. p. 129).

He explains the term as "a curiosity shop; a museum of curiosities." The Rev. T. L. O. Davies, in his *Supplementary English Glossary*, quotes the earliest example of the use of the word, so far as I know, "For my part I keep a *knicknackatory* or toy-shop" (T. Brown, *Works*, ii. 15).

F. C. BIRKBECK TERRY.

Cardiff.

HERALDIC (6th S. v. 247).—The arms inquired after are probably those of Whittaker, of co. Kent, viz.: Sable, a fess between three mascles argent. Crest, a horse passant or.

JULES C. H. PETIT.

56, Vauxhall Bridge Road, S.W.

AUTHORS OF BOOKS WANTED (6th S. v. 209, 239, 259).—

The Grounds and Occasions of the Contempt of the Clergy, &c.—I cannot explain the meaning of the initials "T. B." which are appended to Dr. Eachard's letter on the above subject, and to "a second letter to R. L.," entitled *Some Observations upon the Answer to an Enquiry into the Grounds and Occasions, &c., with some Additions*, dated "May 2, 1671." That Eachard was the author of those letters, and that the edition of 1670 is the first of the former of them, are, however, unquestionable. T. Davies, in "Some Account of the Life and Writings of the Author," prefixed to the 12mo. edition of Eachard's collected productions, 1774, writes:—"In 1670 he published his celebrated work, called *The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired into*. It was attacked by an anonymous

writer the following year, in *An Answer to a Letter of Enquiry into the Grounds, &c.*, and by Barnabas Oley and several others, and amongst the rest the famous Dr. John Owen, in a preface to some sermons by W. Bridge. Eachard replied to the first in *Some Observations upon an Answer to his Enquiry*, and in a few letters, printed at the end of his book, entitled, 'Mr. Hobbes's State of Nature considered; in a Dialogue between Philautus and Timothy,' he took notice of the rest of his opponents," pp. 5, 6. The dialogue is introduced by an "Epistle Dedicatory" to Archbishop Sheldon, dated "Decemb. 10, 1671," and signed "J. B.," in which the writer observes:—"I hope my Dialogue will not find the less acceptance with your Grace for those Letters which follow after: for although some are loth to believe the first Letters to be innocent and useful (being a little troublesome and uneasy to their own humour), yet your Grace, I hope, is satisfied that the Author of them did heartily herein study the credit and advantage of the Church, and that our Clergy would certainly be better reputed and more serviceable, were it possible they all could be as learned and as bountiful as your Grace." The foregoing extract is made from the third edition of the *Dialogue*, "To which," says the title, "are added five letters [signed "T. B.,"] from the author of the *Grounds and Occasions*," &c., London, 1685.

J. FULLER RUSSELL, F.S.A.

(6th S. v. 209, 279).

A Tour in Quest of Genealogy, &c.—On the title-page of a copy of the above work in my possession is written, in pencil, the following note, which apparently confirms the name of the author and also the fact of his friendship with Sir Richard Hoare:—"Written by my late friend Mr. Fenton, the Pembrokeshire Barrister and the particular friend of Sir Richard Hoare, Bart.—R. LLWYD." Possibly the writer of this note may be identified by some one amongst your correspondents.

F. A. TOLE.

Miscellaneous:

NOTES ON BOOKS, &c.

Monumenta Ritualia Ecclesie Anglicanae: the Occasional Offices of the Church of England according to the old Use of Salisbury, the Prymer in English, and other Prayers and Forms. With Dissertations and Notes by William Maskell, M.A. Second Edition. 3 vols. (Oxford, Clarendon Press.)

THE first edition of this very important work was printed by Pickering in 1846 and 1847 in that beautiful typography for which the Chiswick Press became illustrious. It must be admitted, however, that the new edition can fairly compete with its predecessor. It is admirably printed, and both in paper and presswork leaves hardly anything to be desired. The additions made to the work in this new issue are very large and important, extending as they do to more than two hundred pages, text and notes alike having been greatly enriched. As the space at our disposal is too limited to allow of a full notice of the whole work, we have taken the first volume of the first edition and the first volume of the second, and, placing them side by side, have examined very minutely, page by page, the two editions. The second and third volumes have been also carefully examined, but we limit ourselves almost entirely to the first volume in the present notice. Many of the additions are of very high interest. Mr. Maskell is an enthusiast in his special branch of liturgiology; he points out that "every prayer said, and every act done, by bishop, priest, or deacon, has a real and special meaning, as an act of faith, or as a symbol" of church teaching; and

that even the omission of a ceremony, or the change of a single word in an ancient prayer, may have been intended as a protest against error or a defence of the truth. Hence he deduces the importance of the minute study of ancient ritual. When Mr. Maskell first issued this work the science of liturgiology was but in its infancy, so far as English Churchmen were concerned. He quotes a series of amusing blunders of some of the commentators on the Book of Common Prayer, such as that of White Kennet, who says that a Missal "contained all the offices of devotion," and that the Canon "was the rules of the order of any religious house, and was generally bound up with the obituary or necrologium." He does not hesitate to apply the phrase "egregious nonsense" to such notes as these, nor to say of such expositors that, "ignorant themselves, they were at least not mistaken in relying on their belief that they were supposed to be teaching people who, still more ignorant, would innocently be satisfied to adopt their explanations." Strong language, but really not too strong for some of those whose marvellous blunders are here exposed.

If Mr. Maskell is severe upon the blunders of others, at least he does not spare himself, as, for example, at p. clix, where he says, "I leave in the text what was written nearly forty years ago, as an example of the amount of error likely at any time to come from mere guessing." The errors indicated are, it is only fair to say, very venial.

But let us hasten to lay before our readers a few of the valuable additions which Mr. Maskell has made in this present issue. He tells us that there is good reason to believe that the magnificent leaf of an ivory diptych in the British Museum, with the standing figure of an archangel upon it, formed the cover of one of the books brought to England by St. Augustine (p. xv). A remarkable deed for the manumission of a bondswoman, which was in the church chest at Stratton, in Cornwall, in 1845, is no longer to be found there: fortunately, a transcript of it finds place in Mr. Maskell's pages (p. xxiii). A singular example of the jealousy with which cathedral chapters guarded their documents from public view will be found at p. l. The Dean and Chapter of Exeter lent to Mr. Maskell in 1845 one of their manuscripts, but fearing, he says, "I know not what, fastened together a number of leaves which had reference (as was supposed) to their existing statutes, and laid me under a promise not to read them." A great change has passed over the cathedrals of England since 1845—a wave of new, warm life has flowed through them; documents once watched with Argus jealousy are now published with the greatest frankness, and the long-hidden pages of caputular history are freely committed to the press.

A curious instance of the rapidity with which the very names of the ancient service books dropped out of memory will be found at p. lv. Evelyn was astonished to see a Missale secundum Usum Sarum and to find it "exceeding voluminous"; he defines the Pica mentioned in the preface to the Book of Common Prayer to be "the Greek Calendarium." And yet Evelyn, born in 1620, had probably spoken with persons who were alive when the Pica was still in use. The Pica, it appears, was often chained to stalls in cathedral and abbey churches, being a book constantly to be referred to for the order of the divine office (p. lvi).

At p. lxxiv mention is made of a custom in England in the Middle Ages for the priest to kiss the feet of the figure of the Crucified Redeemer represented in the illumination which occurs at the Canon of the Mass, or, at least, to kiss a plain cross drawn on the lower margin of the page. Traces of this osculation may often be observed, the lower part of the picture or cross being

almost obliterated. Sometimes the T of the "Te igitur" was kissed in like manner.

Book lovers will rejoice at the story of the discovery of a perfect copy of the Hereford Missal about the year 1864, in an old house at Bristol, amongst some books belonging to the two or three members of the Franciscan order still remaining in England. The Hereford Missal is one of the rarest of rare books—only four copies in all are known; and this, the only perfect copy, was found lying open on the floor, the accumulated dust of years covering the two exposed leaves. Happily the rest of the book is quite clean, large, and in excellent condition. It is now in the British Museum (p. lxxxv).

The use of the Breviary as a book upon which an oath could be taken (p. c) may be new to some readers, though Chaucer's monk says,

"For on my portos here I make an oath."

It is, however, extremely difficult to give any adequate idea of the wealth of illustration contained in the introduction and the notes. It must suffice to refer in the briefest terms to a few more points of high interest, such as these: the notice of an Exultet Roll, at p. clvi, containing the service used at the consecration of the paschal candle on Easter Eve; of a Liber Collationum, at p. clix, once the property of Ford Abbey, in Devonshire, containing short lessons and homilies read at collation, chiefly during Lent; some curious book inscriptions, anathemas, &c., at p. cc; a note on an interesting burial usage at p. ccxviii; reference to a form of baptism printed by Mr. Warren, portions of which "may have been used in England before the coming of St. Augustine, and, in some part of the country, for a long while afterwards," at p. 26, together with some quotations from the Missal of Robert, Archbishop of Canterbury, a manuscript of the eleventh century, preserved in the public library at Rouen, at p. 30; references to the Pontifical of Archbishop Chichele, at pp. 42, 47; note on marriage at the church door, at p. 50; a form of marriage from the Sarum Manual, at p. 53; a notice of a remarkable Psalter printed by Grafton in 1549, a most rare book, containing not only the Psalter, but also "the whole of what has to be said by the clerk or clerks" in response to the contemporary Book of Common Prayer, at p. 60; and the mention of a monumental brass at Whitechurch, in Dorset, hitherto unnoticed, commemorating one John Wadhams, bearing, so late as 1594, the inscription "whos soule God rest in pesse."

If we have any regret in the perusal of these noble volumes, it is that the words found in the preface to the first edition can no longer find place in the second: "I was satisfied I was but uttering the doctrine of the Church of England, in which I am a Priest." No Church can afford to lose without sorrow so learned a son.

We have but culled a few of the treasures added in this new edition of the first volume only. Space compels us to say, "Ex uno disce omnes." We cordially recommend these most valuable volumes, now reprinted at so very moderate a cost.

A Poet's Harvest Home: being One Hundred Short Poems. By William Bell Scott. (Stock.)

In this dainty little volume of song Mr. Scott may fairly claim, like the shepherd in *Lycidas*, to have "touched the tender stops of various quills." What his achievements are the admirers of his *Poems* of 1875 will not require to be reminded; but we do not recollect that even that book so much impressed us with the range and wealth of his resources as the present collection. Superficially speaking, the most noticeable thing in it is the diversity of its themes. The author can turn from a ballad like "Glenkindie," which might have come

straight from the Percy Folio, to a book-fancy like "Rabelais" or a verse-vignette like the "Nymph of Arcadie." In "Little Boy" he speaks with the very voice and accent of that other poet and painter who wrote the wondrous "Tiger, tiger, burning bright"; in "Cupid among the Maidens," again, the song seems fragrant of "some dropping April"—"Dionæo sub antro"—with Walter Savage Landor. Playful or plaintive, picturesque or vivid, every mood has found him vocal; and the result is a series of verses which may supply its fitting message to the grey twilight or the all-golden afternoon. "J'ai pris la vie par sa côté poétique" can Mr. Scott say with the dead *savan* Wootke. And life, it may be added, has been more beneficent to him than to most men, for he has found beauty in many places, and neglected it in none.

Should the Revised New Testament be Authorized? By Sir Edmund Beckett, LL.D., Q.C. (Murray.)

LITERATURE, like misfortune, makes us acquainted with strange bedfellows, or the name of Sir Edmund Beckett would hardly be associated with water. This pamphlet of some 200 pages shows little signs of dilution, and is a most spirited indictment of the Revised Version of the New Testament. The attack rages along the whole of the revisers' lines; but Sir Edmund has directed his main assault on the Gospel of St. Matthew, the Epistle to the Hebrews, and the Revelation. In the course of his criticisms he makes a number of telling points, and, as is to be expected, makes them forcibly and well. The pamphlet will be read with interest, not only for the sake of the subject which it treats, but for the ease and vigour with which it is written.

THE May and June numbers of Mr. Walford's new *Antiquarian Magazine* will contain some papers by the Rev. F. K. Harford, Minor Canon of Westminster, on the origin of our National Anthem, which he has traced back to a Latin anthem sung in the Chapel Royal, St. James's, in the time of the Stuarts. Another paper on some doubtful poets of the sixteenth century will be contributed by Archdeacon Hannah.

THE May number of the *Law Magazine and Review* will contain an article by Mr. Frederick Pollock on "Early English Land Laws," in continuation of his contribution to the February number; and an article by Mr. Charles Stubbs on "Suzerainty: Mediæval and Modern."

THE London publishers of *Bristol: Past and Present* (reviewed in "N. & Q., ante, p. 319") are Messrs. Griffith & Farran, St. Paul's Churchyard.

Notices to Correspondents.

H. S. P. (Edgbaston).—The reply, *ante*, p. 316, was in type before yours reached us. See also *ante*, p. 239.

E. W. (Market Deeping).—We have not yet received your three papers.

W. D. (Hintlesham Rectory).—See *ante*, pp. 112, 170, 261.

A. W. (Univ. Coll., London).—Yes.

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LONDON, SATURDAY, MAY 6, 1882.

CONTENTS.—N° 123.

- NOTES:—Books on Special Subjects: Junius's "Letters," 341—Letters of Samuel Johnson to Dr. Taylor, 342—The Ancient Percy Titles: the Earl of Ormond, 343—Lord Rodney, 344—Curious Coincidence—Clark's "Penny Weekly Dispatch," &c.—John Phelps—Surrey Folk-lore, 345—Curious Compromise—Woundwords—"Accentuate"—"Peace with honour"—"Vila sine literis," &c., 346.
- QUERIES:—The Application of "County," 348—"Hypnerotomachia," &c.—W. de Wanmerill—Margery—Parsons's MS. Collections—Engravings by Heath—Rev. S. Rogers—"Murtle Fish"—"Gawler"—"Taking French leave," 347—Curious Document—J. Boxer—"Bluestone"—The Apothecary in "Romeo and Juliet"—Genomanni—Somerset Family—Places of Amusement of the last Century—Elizabeth Elstob—Archimedes: Clench of Earnet, 348—Herald's Visitations of Worcestershire and Gloucestershire—Authors Wanted, 349.
- REPLIES:—"Heloe," 349—Embassy offered to Sir Thomas Overbury, 350—St. Margaret's, Westminster, 351—Swinfen and Grundy Families, 352—Westenhanger—Lincolnshire Provincialisms, 353—Ben Jonson—"History of the Seven Wise Masters"—"The Five-foot-highlans," 354—Randle Cotgrave—The British Oak—"Much" and "Great"—Ammonium Sulphide—Rapid Thaw, 355—Worcestershire Field-Names—"Wont," &c.—Black Mall—Conghurst of Conghurst—"Bont," 356—"Bo-man," &c.—Tennant's Translation of the 11st Psalm—"The Guy"—"Chemists"—The Bodleian Model of an Indian Well, 357—The Pulteney Correspondence—Founts of the Restoration Period—Child's "Discourse of Trade"—Funeral Armour in Churches—Translations of Béranger's "Eol d'Yvetot," 358—Capt. W. Cunningham—Bp. Keene—"Poetic Mirror"—Ancient Mottoes, 359.
- NOTES ON BOOKS:—Charnock's "Prænomina"—Simcox's "Early Church History"—"A Noble Booke off Cookry"—Cornish's "Horæ," &c.
- Notices to Correspondents, &c.

Notes.

BOOKS ON SPECIAL SUBJECTS.

XI. EDITIONS OF JUNIUS'S LETTERS.

The interesting note on this subject from *BIB. CUR.* (*ante*, p. 282) seems to invite further communications; I shall, therefore, venture to add a few memoranda as materials for a future more complete bibliography of the Junius literature. One of the earliest publications of the series is *The Political Contest*, the title of which is very generally wrongly quoted as containing "Junius's letters to the king," whereas it contained only his letter and the counter letter signed "Modestus" (Mr. Dalrymple). It is right to keep to the correct title, because the reference to "letters" when there was only one letter is very misleading. Allibone mentions, i. 1003, the trial of Almon for selling "Junius's Letters to the King." In later collections the title was, of course, correctly given as "Junius's Letters to the King and Others," but I think there was only *one* to the king.

[1769.] *The Political Contest*; containing a series of letters between Junius and Sir William Draper: also the whole of Junius's letters to His Grace the D*** of G*****, brought in one point of v. w. London, F. Newbery, 8vo. pp. 55.

[1769.] The same. The third edition. F. Newbery and J. Smith.

1770. *The Political Contest*; containing Junius's letter to the K...; and Modestus's answer. Dublin, printed, and sold by the Booksellers. 8vo. pp. 24.

1770. A complete collection of Junius's letters, with those of Sir William Draper. London, A. Thomson, 8vo. pp. 180.

Of this book there are several issues, the number of pages in which varies. (See Lowndes, 1240.)

1771. *The Genuine Letters of Junius*, to which are prefixed anecdotes of the author. Piccadilly, London. Contents, 4 pages. Anecdotes i-xx; letters 1-366.

This is generally described as the "Piccadilly" edition; Lowndes says that there were two editions, the earlier of which he had never seen; this was, perhaps, not the case. As first issued it contained thirty-eight letters, according to the table of contents, and terminated p. 255. In the course of the year twelve more letters were printed, and the volume as usually to be met with contains fifty letters, and ends on p. 366, which bears date October 5, 1771; yet the old table of contents is prefixed to the volume, which only contains the first thirty-eight letters. Even in this second state the book was not complete, for at the foot of the last page is printed L&T, showing that a fifty-first letter, at least, was to be added. I have a copy of this edition in which the L&T has been carefully erased to make it appear a perfect book; but I have never seen a copy with more than 366 pages, or without this evidence that more was intended to follow.

1791. *The Letters of Junius*. London. [No printer's or publisher's name.] 12mo. pp. 1-403.

1792. *Junius. Stat nominis Umbra*. [Engraved title.] London, A. Hamilton, 2 vols. 8vo. pp. 227 and 259. Index unpagéd.

1797. *The Letters of the celebrated Junius*. London, T. Heptinstall, 2 vols. 12mo. pp. 217 and 257.

1797. *Junius. Stat Nominis Umbra*. [Engraved title.] London, printed by Bensley for Vernor and Hood, 2 vols. 8vo. pp. 274 and 319, with 21 portraits, and woodcut vignettes.

1797. The same title, &c. With notes, no woodcuts, only 16 portraits on thick paper, 2 vols. 8vo. pp. 325 and 366. [A fine edition. There is a curious mistake in the portrait of George Grenville, engraved by Ridley: the name is printed *James Grenville*.]

1798. *The Letters of Junius*. London, Vernor and Hood, and Laokington & Co., 2 vols. 18mo. pp. 266 and 288, nine portraits, and woodcut vignettes.

1798. *The Letters of Junius*. Huddersfield, Brook & Lancashire, 12mo. pp. 316.

1798. *The Letters of Junius*. London, for J. Mundell & Co. of Edinburgh, 8vo. pp. 316.

1804. *The Letters of Junius*. London, Vernor & Hood and others, 2 vols. 12mo. pp. 266 and 288, ten portraits.

1805. *Junius. Stat Nominis Umbra*. [Engraved title.] London, printed by Bensley for Vernor & Hood, 2 vols. 8vo. pp. 252 and 284, twenty-one portraits.

1806. *The Letters of Junius*. London, Vernor, Hood & Sharpe, and others, 2 vols. 12mo. pp. 266 and 288, thirteen portraits.

1807. *The Letters of Junius*. [Engraved title.] Printed for J. Walker and the proprietors [London], 18mo. pp. 366, frontispiece by Unwin.

1807. Junius. Stat Nominis Umbra. Edinburgh, printed by Ballantyne, for Vernor, Hood & Sharpe, and others, 8vo. pp. 380, twelve portraits.

1808. The Letters of the celebrated Junius. Edinburgh, Turnbull & Gall, 2 vols. 12mo. pp. 255 and 309, five portraits.

1810. The Letters of Junius. London, Vernor & Hood, and others, 2 vols. 12mo. pp. 237 and 251, thirteen portraits.

1810. Junius. Stat Nominis Umbra. London, Vernor, Hood & Sharpe, and others, large 8vo. pp. 380, twelve portraits.

1811. The Letters of Junius. [Engraved title.] London, printed by S. A. Oddy, 2 vols. 12mo. pp. 243 and 245, seven portraits.

1812. The Letters of Junius. [Engraved title.] London, J. Goodwin, 2 vols. 12mo. pp. 254 and 244, five portraits.

1820. The Letters of Junius. [Engraved title.] London, J. Bumpus, 12mo. pp. 460.

1827. The Letters of Junius. [Engraved title.] London, J. F. Dove, 16mo. pp. 290. Frontispiece.

I have given the number of portraits as I find them in my copies, but I am not sure that they are correct in all cases. In some editions, and especially in trade issues, the number of illustrations often varies; sometimes, too, copies are made up from old portraits in stock.

BIB. CUR., under the head of Woodfall's first edition of 1772, is careful to divide his copies into the first edition without index and first edition with index; but it is not very clear whether there were two distinct issues, one without and another with an index. The first edition of 1772 was issued without table of contents or index, and had two well-known errors in the preface—p. xx, "unreasonable" for *unseasonable*; and p. xxvi, "accuracy" for *accuracy*. These were soon seen and corrected, and then an index was printed and added. In all the copies which I have seen of this edition with an index, the index and table of contents are clearly additions, printed subsequently to the rest of the book, and are marked *B. I imagine that the only distinction between the first and second issues, or imprints, is the errors in the preface, and that the presence or absence of the table of contents and index, probably printed some months subsequently (1st S. vi. 384), is no real evidence of the date of the issue as regards the real first edition. It is, however, quite possible that there may have been a fresh issue of what appears to be the first edition, having the table of contents, &c., printed in their proper sequence, without the accusing * before the signature, but I have never seen a copy. A list of American editions and also of translations would be very welcome.

EDWARD SOLLY.

I have the following, which are not in BIB. CUR.'s list:—

The Letters of Junius. (Engraved title-page, British Patriotism driving Corruption from the Constitution.) London, 1810. (Sutaby.)

Junius. Stat Nominis Umbra. (Engraved title-page.) London, 1820. (Rivington.)

WM. FREELOVE.

LETTERS OF SAMUEL JOHNSON TO DR. TAYLOR.

(Continued from p. 325.)

DEAR SIR,—I have endeavoured to consider your affair according to the knowledge which the papers that you have sent me, can afford, and will very freely tell you what occurs to me.

Who Mr Woodcock is I know not, but unless his character in the world, or some particular relation to yourself, entitle him to uncommon respect, you seem to treat him with too much deference by soliciting his interest and condescending to plead your cause before him, and imploring him to settle those terms of separation which you have a right to prescribe. You are in my opinion to consider yourself as a man injured, and instead of making defence, to expect submission. If you desert yourself who can support you? You needed not have confessed so much weakness as is made appear by the tale of the half crown and the pocket picked by your wife's companion. However nothing is done that can much hurt you.

You enquire what the fugitive Lady has in her power. She has, I think, nothing in her power but to return home and mend her behaviour. To obtain a separate maintenance she must prove either cruelty to her person or infidelity to her bed, and I suppose neither charge can be supported. Nature has given women so much power that the law has very wisely given them little.

The Letter for Mr Wakefield I think you do not want; it is his part to write to you, who are ill treated by his sister. You owe him, I think, no obligations, but have been accustomed to act among your wife's relations with a character of inferiority which I would advise you to take this opportunity of throwing off for ever. Fix yourself in the resolution of exacting reparation for the wrong that you suffer, and think no longer that you are to be first insulted and then to recompense by submission the trouble of insulting you.

If a separate alimony should come to be stipulated I do not see why you should by an absurd generosity pay your wife for disobedience and elopement. What allowance will be proper I cannot tell, but would have you consult our old friend Mr Howard. His profession has acquainted him with matrimonial law, and he is in himself a cool and wise man. I would not have him come to Ashbourne nor you go to Lichfield; meet at Tutbury or some other obscure and commodious place and talk the case at large with him, not merely as a proctor but as a friend.

Your declaration to Mr Woodcock that you desired nothing to be a secret was manly and right; persist in that strain of talking, receive nothing, as from favour or from friendship; whatever you grant, you are to grant as by compassion, whatever you keep, you are to keep by right. With Mr Wakefield you have no business, till he brings his sister in his hand, and desires you to receive her.

I do not mean by all this to exclude all possibility of accommodation; if there is any hope of living happily or decently, cohabitation is the most reputable for both.

Your first care must be to procure to yourself such diversions as may preserve you from melancholy and depression of mind, which is a greater evil than a disobedient wife. Do not give way to grief, nor nurse vexation in solitude; consider that your case is not uncommon, and that many live very happily who have like you succeeded ill in their [earlier*] connexion.

I cannot butt [*sic*] think that it would be prudent to remove from the clamours, questions, hints, and looks of

* This word I cannot decipher. It looks like "uplier."

the people about you, but of this you can judge better than

Dear Sir, Your affectionate

August 18, 1763.

SAM. JOHNSON.

To the Reverend D^r Taylor in Ashbourne, Derbyshire.

Sept. 3, 1763.

DEAR SIR,—M^r Woodcock, whatever may be his general character, seems to have yielded on this occasion a very easy admission to very strong prejudices. He believes every thing against you and nothing in your favour. I am therefore glad that his resolution of neutrality, so vehemently declared, has set you free from the obligation of a promise made with more frankness than prudence to refer yourself to his decision. Your letters to him are written with great propriety, with coolness and with spirit, and seem to have raised his anger only by disappointing his expectations of being considered as your protector, and being solicited for favour and countenance. His attempts to intimidate you are childish and indecent; what have you to dread from the Law? The Law will give M^r Taylor no more than her due and you do not desire to give her less.

I wish you had used the words *pretended* friendship and would have [you] avoid on all occasions to declare whether, if she should offer to return, you will or will not receive her. I do not see that you have anything more than to sit still, and expect the motions of the Lady and her friends. If you think it necessary to retain Council [sic], I suppose you will have recourse to D^r Smallbrook, and some able Man of the common Law or chancery, but though you may retain them provisionally, you need do nothing more; for I am not of opinion that the Lady's friends will suffer her cause to be brought into the Courts.

I do not wonder that M^r Woodcock is somewhat incredulous when you tell him that you do not know your own income; pray take care to get information, and either grow wiser or conceal your weakness. I could hardly believe you myself when I heard that a wrong letter had been sent to Woodcock by your servant who made the packet. You are the first man who, being able to read and write, had packets of domestic quarrels made by a servant. Idleness in such degree, must end in slavery, and I think you may less disgracefully be governed by your Lady than by M^r Hint[?]. It is a maxim that no man ever was enslaved by influence while he was fit to be free.

I cannot but think that M^r Woodcock has reason on his side when he advises the dismissal of Hannah. Why should you not dismiss her? It is more injury to her reputation to keep her than to send her away, and the loss of her place you may recompense by a present or some small annuity conveyed to her. But this I would have you do not in compliance with solicitation or advice, but as a justification of yourself to the world; the world has always a right to be regarded.

In affairs of this kind it is necessary to converse with some intelligent man, and by considering the question in all states to provide means of obviating every charge. It will surely be right to spend a day with Howard. Do not on this occasion either want money or spare it.

You seem to be so well pleased to be where you are, that I shall not now press your removal, but do not believe that every one who rails at your wife, wishes well to you. A small country town is not the place in which one would chuse to quarrel with a wife; every human being in such places is a spy.

I am, dear Sir, Yours affectionately

SAM. JOHNSON.

To the Rev^d D^r Taylor in Ashbourne, Derbyshire.

JOHN E. B. MAYOR.

Cambridge.

THE ANCIENT PERCY TITLES: THE EARLDOM OF ORMOND OR ORMONDE.—May I be allowed to correct an error in your review (*ante*, p. 219) of Foster's *Peerage*? The reviewer objects to Mr. Foster inserting only the *male* descent of the Duke of Northumberland, on the ground that "he is undoubtedly the heir-general of the great house of Percy, and as such the possessor of their ancestral domains." This statement is completely erroneous, for the Duke of Athole is "undoubtedly the [sole] heir-general of the great house of Percy, and as such the possessor" of those Percy titles which were descendible to heirs-general. I would also point out that though Mr. Foster is not justified in making Lord Berkeley *actually* "Earl of Ormonde," yet no less an authority than Nicolas believed him to be so *de jure*, and that the Act (quoted by Lynch) of the 28 Hen. VIII. (1535-6), by which "all the rights of the co-heirs of Thomas Earl of Ormonde in Ireland were resumed and re-vested in the Crown," seems hardly in accordance with the earl being alive as late as 1538, and being in full possession of the title at least as late as 1537. But perhaps one of your correspondents may be able to solve this question. R.

[The Duke of Athole has no descent from Lady Elizabeth Percy, daughter and heiress of Joceline, eleventh and last Earl of Northumberland of the old creation, which the Duke of Northumberland has not also. Moreover he is the possessor of no title which was ever held by any of the Earls of Northumberland of the old creation, or by Lady Elizabeth Percy their heiress. The Duke of Athole is, through his grandmother Lady Emily Percy, the wife of James, first Lord Glenlyon, the "heir-general," as importing female descent, of Hugh (Smithson), second Duke of Northumberland. The Duke of Northumberland is the heir male of Hugh (Smithson), first Duke of Northumberland, and of Lady Elizabeth Seymour, daughter and heiress of Algernon, seventh Duke of Somerset, son and heir of Charles, sixth Duke of Somerset, by Lady Elizabeth Percy aforesaid. Algernon, seventh Duke of Somerset, was in 1749, as heir-general of the Percies, created Earl of Northumberland, &c., with remainder, failing his issue male, to his son-in-law Sir Hugh Smithson, and to the heirs male of his body by Lady Elizabeth Seymour his wife, in default of which the earldom of Northumberland, &c., to the said Lady Elizabeth Seymour, and to her issue male, the "ancestral domains" of the Percies going in the same line and having so passed ever since. Hence the character of "heir-general" of the Percies was, as far as the descent of titles and estates is involved: merged in the character of "heir male" of Sir Hugh Smithson and Lady Elizabeth Seymour. And it was in this sense that he described the Duke of Northumberland as "heir-general" of the Percies in suggesting to Mr. Foster that he should give the Percy as well as Smithson pedigree of the Duke of Northumberland in his *Peerage*. On the death of Algernon, fourth Duke of Northumberland, in 1865, the Duke of Athole, in virtue of his female descent from Hugh, second Duke of Northumberland, succeeded to the barony of Percy. But the barony of Percy to which he succeeded had never been held by any of the ancient stock of the Earls of Northumberland, and was, oddly enough, created by mistake. On the death of Lady Elizabeth Percy, Duchess of Somerset,

in 1722, it being erroneously assumed that a barony of Percy had been vested in her, a writ of summons was issued to her son and heir Algernon, afterwards seventh Duke of Somerset, and he took his seat in the House of Lords with a precedence which did not belong to him. As Sir Harris Nicolas shows at length, no barony of Percy was, in fact, vested in the duke's mother, for the barony of Percy by writ, created in 1299, had become extinct on the attainder of Thomas, seventh Earl of Northumberland, in 1571, and the barony of Percy by patent, created in 1557, had become extinct on the death without male issue of Joceline, eleventh Earl of Northumberland, in 1670 (*Historic Peerage*, pp. 379-380). Both Sir Bernard Burke and Mr. Foster give the date of the creation of the Duke of Athole's barony of Percy correctly under the heading "Athole," namely, 1722. But under the heading "Northumberland," Sir Bernard Burke states that "Lady Elizabeth Percy, only surviving child and heir of Joceline, eleventh and last earl [of Northumberland], was in her own right Baroness Percy"; while Mr. Foster states that "Algernon, seventh duke [1748] of Somerset, &c., having succeeded to the baronies of Percy, Lucy, Poyning, Fitzpayne, Bryen, and Latimer, on the death of his mother, Nov. 23, 1722, was created Earl of Northumberland, Baron Warkworth, &c., Oct. 2, 1749, with remainder," &c. That he did not succeed to any barony of Percy it is needless to repeat, and Sir Harris Nicolas says that the barony of Lucy is "probably" in abeyance between Lords Stourton (Mowbray) and Petre. Maud, the sister and eventual heir of Anthony, last Baron Lucy, did indeed marry Henry Percy, first Earl of Northumberland, and Sir Harris Nicolas adds that "notwithstanding that the said Maud died *without issue*, the descendants of the said earl were often styled Barons Lucy, their pretensions to that barony being manifestly without even the slightest foundation" (*Historic Peerage*, &c., p. 308). The barony of Poyning was extinguished with that of Percy by the attainder of Thomas, seventh Earl of Northumberland, in 1571, and the barony of Fitz-Payne is stated by Sir Harris Nicolas to be in abeyance between Lords Arundell of Wardour, Clifford of Chudleigh, and Stourton (Mowbray), with the addition that the ancestress from whom the Earls of Northumberland were sometimes asserted to have derived it "could never have inherited any barony whatever" (*Historic Peerage*, p. 187). Sir Harris Nicolas affirms, too, that "the Earls of Northumberland never had the slightest pretensions to the barony of Bryan" (*Historic Peerage*, p. 79); and of the Barony of Latimer, he says that it is in abeyance between nearly a dozen coheirs, whom he names, and of whom the Duke of Athole is now no doubt one (*Historic Peerage*, p. 281).

As to the Earldom of "Ormond," assigned by Mr. Foster to the Earl of Berkeley, not only Sir Harris Nicolas but many other weighty authorities have expressed the opinion that the Earls of Berkeley in England were probably Earls of Ormond in Ireland as the surviving coheirs of Thomas Bullen, Earl of Wiltshire and Ormond. It was for this reason that we called attention to what Lynch has said about the earldom, since, on the death of the present Earl of Berkeley without issue, the earldom of Ormond of this creation, if it still exists, would pass into a different line of descent from the earldom of Berkeley. It is true that Sir Harris Nicolas gives the date of Thomas Bullen, Earl of Wiltshire and Ormond's death as 1538 (*Historic Peerage*, p. 514), but Lynch asserts that he died in 1537, and then mentions the statute of the 28th of Henry VIII.—an Act of the Irish Parliament—by which the rights of the coheirs of the earldom were resumed and revested in the Crown. Sir Bernard Burke and Mr. Foster, under the heading

"Ormonde," also give the date of his death as 1537, and Mr. Foster as in or before February, 1537. Lynch adds that in the year 1537 (Mr. Foster says February 22, 1537) the king "granted and confirmed by letters patent" the ancient estates of the Butlers, Earls of Ormonde, to Pierce Butler, Earl of Ormonde and Ossory, *alias* Pierce Butler, Earl of Ossory, *alias* Pierce Butler, Earl of Ormonde, and James his son and heir, and to their heirs male for ever (*Legal Institutions*, &c., pp. 87-88). It may be added that the 28th year of Henry VIII. was not "1535-6," but extended from April 22, 1536, to April 21, 1537.]

LORD RODNEY.—I hope that whoever may be the author of the account of Lord Rodney in the forthcoming volume of the new edition of the *Encyclopædia Britannica* will not repeat the statement about that distinguished naval commander having been offered high command in the French navy in 1778, unless he can produce something more like evidence of it than is, I believe, at present available. We have it on Rodney's own authority, in a letter to his wife dated May 6, 1778, that he had just been enabled to leave Paris by "the generous friendship of the Maréchal Biron," who advanced a thousand louis to enable him to discharge the debts which detained him in Paris whilst longing to return to England and engage once more in the service of his country. One can conceive a high-minded officer saying to one who was now his country's enemy, "Les Français n'ont jamais redouté un ennemi de plus"; but surely it is utterly inconsistent with his being the medium of offering Rodney high command against his own country, which would, indeed, have been the greatest of all insults. It is not enough then, I apprehend, to say, as is done in the eighth edition of the *Encyclopædia*, that the statement does "not, perhaps, rest on sufficient authority." If the matter has no evidence to support it, it ought to be simply withdrawn from any life of Rodney. In the accounts given in the *Biographie Universelle*, we are told, "Il est peu vraisemblable que le roi de France" (referring to the French naval commanders then at his service) "ait pu concevoir le projet d'acheter si chèrement un amiral anglais." That argument is, however, of little weight; the French king might conceivably have formed a truer estimate than others of the abilities of Rodney; but the terms in which the letter speaks of Biron would never have been used had he really made such a proposal in the king's name. I am aware that in Mundy's *Life and Correspondence of Rodney* he says that the anecdote, though no positive proof could be produced of it, was "generally credited in the noble admiral's own family." Of that statement itself, however, he produces no evidence; and one certainly cannot adopt his view that no imputation would thereby attach to the character of Maréchal Biron. Indeed, Mundy does not seem very careful about his facts generally; for, speaking of Rodney in earlier life, he says "His royal sponsor

the king having given him a letter of service (the last ever granted) he went to sea." This was on leaving Harrow in 1730, three years after the death of his royal sponsor, King George I.

W. T. LYNN.

Blackheath.

A CURIOUS COINCIDENCE.—Some of your readers may possibly be interested in the following curious coincidence. I have lying before me a somewhat rare little volume, styled "*The Happiness of Man in this Life*." By G. Nelson, Schoolmaster. Durham, Printed for the Author by J. Ross, 1736." The printer, I fancy, was the first of his craft in Durham, as Mr. W. H. Allnutt, of the Bodleian, in his excellent *Notes on Printers and Printing in the Provincial Towns of England and Wales* (Lond. 1879), mentions him as the earliest printer, and gives as his first book *Durham Cathedral as It Was*, 1733. Mr. Nelson, however, says, p. 71, "There is a mighty Satisfaction and Comfort in having done our Duty." We all remember how a greater Nelson, at Trafalgar, exclaimed, "God's will be done, I have performed my duty, and I devoutly thank Him for it"; and shortly afterwards he again repeated, "God be praised that I have done my duty." Doubtless he felt that "mighty satisfaction" of which his namesake spoke some 169 years before, and such a thought must have animated his breast when, having given his world-famed signal, "England expects every man to do his duty," he said, "Now I can do no more; we must trust to the great Disposer of all events, and the justice of our cause. I thank God for this opportunity of doing my duty." **RICHARD HOOPER.**

Upton Rectory, Didecot.

CLARK'S "PENNY WEEKLY DISPATCH," &c.—A friend of mine is engaged upon the subject of a "History of Extinct Periodical Literature in England," and it is one which has occasionally been referred to in your pages. Let me note some publications of this class long since extinct:—

Clark's Weekly Dispatch. Four pages, large folio. Issued weekly, and usually containing a story, as "Turpin the Highwayman," illustrated with a woodcut of some scene in it. Price one penny. Date about 1842. Published by W. M. Clark, of Warwick Lane, London.

Cleave's Penny Gazette. Same size. Issued weekly, and usually illustrated by two roughly executed woodcuts—one of a political kind generally. Date about 1842. Published by John Cleave, 1, Shoe Lane, Fleet Street, London. This took another form, both as regards matter and size, in 1843-4, being issued in octavo, and ran a career for perhaps eighteen months as *Cleave's Gazette of Variety*.

White's Penny Weekly Broadsheet. Same size. Issued weekly. This was in existence in 1842,

and had a serial story, "Sixteen Stringed Jack; or, the Last of the Highwaymen," illustrated with woodcuts.

The Penny Satirist. Same size. Issued weekly, and containing one large woodcut illustration of a political kind. In existence in 1842—probably earlier—and had a longer life than the others.

Tom Spring's Life in London. Same size. Issued weekly, and containing one large woodcut, usually of a sporting kind. Price one penny. In existence in 1842.

The Odd Fellow. Same size. Issued weekly, and containing a large woodcut, chiefly of a political kind. Price one penny. In existence in 1842 and 1843.

The Go-a-head Journal. Same size. Profusely illustrated, the blocks having presumably been borrowed from the offices of illustrated newspapers and magazines. In existence in 1845 or 1846.

All these must now be excessively rare, and it would be interesting to know how long was the career of each—very brief, it may be imagined, of some of them. **JOHN PICKFORD, M.A.**

Newbourne Rectory, Woodbridge.

JOHN PHELPS.—Most visitors to Vevey, in Switzerland, will remember St. Martin's Church and the tombs of the English refugees Ludlow and Broughton, the latter of whom read the death warrant to Charles I. A beautiful marble tablet has lately been placed to the memory of their companion in exile, John Phelps, private secretary of Oliver Cromwell, and, with Broughton, clerk of the court which tried and condemned the king, and who, to avoid all question as to his accountability, wrote out the journal of the court daily and signed it with his full name. The tablet bears the following inscription:—

"In Memoriam

of Him who, being with Andrew Broughton joint clerk of the Court which tried and condemned Charles the First of England, had such seal to accept the full responsibility of his act that he signed each record with his full name

JOHN PHELPS.

He came to Vevey and died, like the associates whose Memorials are about us, an Exile in the cause of Human Freedom.

This Stone is placed at the request of
W^m Walter Phelps of New Jersey and
Charles A. Phelps of Massachusetts
Descendants from across the Seas."

C. A. P.

SURREY FOLK-LORE.—*The Comb off Church Bells a Cure for the Shingles.*—I inquired the other day of my farm man the reason of the carter boy's absence, and he replied, "He has got the shingles, and I have told his father to get the coomb [as he pronounced it] off the church bells and rub it into him. They say it is the best thing for it." And he added, "If the shingles meets all round you it's most sure to kill you." I was sorry to find that

the father did not try it, but cured the boy with the more commonplace remedy of ink. This comb, as he called it, is a sort of accretion or moss which gathers on old bells when they are exposed to damp.

Weather Prognostication.—The summer-like day of February 12 last was followed by wind and wet. Such unusually fine days are locally called "weather breeders." A man remarked to me, "I knew we should have a change, for the bees were so busy yesterday. Whenever the bees get about at this time of year, I have always noticed that we are certain to get wind and rain next day."

G. L. G.

A CURIOUS COMPLIMENT.—The following is one among the many curious government orders issued in the early days of the colony of New South Wales. It is, I think, unique of its kind:—

"Government House, Sydney, July 23, 1802.—His Excellency the Governor* is pleased to direct that in all Spiritual Judicial and parochial proceedings deeds instruments and registers the districts of Sydney, Petersham, Bullananing, Concord and Liberty Plains be comprised within a parish to be henceforth named St. Phillip in honor of the first Governor of this territory [Captain Arthur Phillip]. And the districts of Parramatta, Bankstown, Prospect Hill, Toongabbie, Seven Hills, Castle Hill, Eastern Farms, Field of Mars, Northern Boundary Ponds, and Kissing Point be comprised within a parish to be henceforth named St. John, in honour of the late Governor Captain John Hunter. And that the churches now building at Sydney and Parramatta be respectively named St. Phillip and St. John."

This order was strictly carried out, and to this day the parishes and churches are so named.

J. HENNIKER HEATON.

WOUNDWORTS.—Having lately been preparing an account of British vulnerary and medicinal herbs, I have found the following statement in an old book called *The Country Man's Jewel* (1680):—

"These be the Herbs which are called the five lances which leaddeth unto a wound, Dittam, Pellure, Monicomound, Pimpernel, and Spearwort. These be the five grasses that draw a wound, Oculus Christi, Maddar, Bugloss, red Cole, Erval. These the eight grasses defensive, Ach, herb Robert, Bugloss, Sanicula, Savory, Spavin, Molin, and Crowfoot; these are defensive. These are the grasses, with the five lances that leads unto a wound, and draweth unto a wound, and knowledgeth a fester."

I need hardly say that none of the plants mentioned above are "grasses" in the present acceptation of the word, but as several of the names of the plants given are strange to me, I should thank any learned herbalist acquainted with the old names of medicinal herbs who would tell me the names, whether botanical or vernacular, that are applied at present to monicomound, erval, pellure, spavin, molin, and ach. EDWIN LEES, F.L.S.

Worcester.

* Governor P. Gidley King.

BOOK-PLATES.—Among my few book-plates is one of "William FitzGerald Lord Bishop of Clonfert, 1698." This was not known to the Hon. Mr. Warren when writing his book on ex-libris; and because it is not mentioned there I send this record of it to "N. & Q." The bishop's arms are impaled with those of the see in a shield set in an ornamental framework, from which spring sprays of acacia that rise above the shield level with the top of the mitre that surmounts it. William FitzGerald was advanced to the see of Clonfert by the letters patent of King William and Queen Mary dated July 1, 1691. He was the son of Doctor John FitzGerald, Dean of Cork, and was born in that city. He married (1) when Dean of Cloyne, in 1688, Letitia Cole of Dublin, spinster; (2) Mary, relict of Boyle Maynard, Esq., and second daughter of Sir Henry Tynnt by Mabella, daughter of Sir Percy Smith, of Ballinalray. ROBERT DAY, JUN., F.S.A.
3, Strand Place, Cork.

"ACCENTUATE."—This new word is rapidly taking a place in newspapers and magazines in place of "intensify," "increase," "heighten," and similar words, and perhaps DR. CHANCE, or some other philologist jealous of the purity of our English tongue, will question this stranger, and give him a welcome if he deserves it. ESTE.

"PEACE WITH HONOUR."—A friend refers me to *Coriolanus*, Act III. sc. ii., for the origin of this now famous expression:

"How is it less or worse,
That it shall hold companionship in peace
With honour, as in war?"

ALFRED GATTY, D.D.

"VITA SINE LITERIS MORS EST."—While reading a book well worth reading, *Thomas Carlyle, the Man and his Works*, by Wm. Howie Wylie, my eye fell upon the monogram of the publishers, Marshall Japp & Co. The monogram on the title-page is contained in a circle, round which are the words as above. The motto is good, only I know a better. In 1699 died Vincentius Placcius, a learned professor at Hamburg. He left behind him a modest Latin inscription to be placed upon his tombstone. The last two lines are as follows:

"Vita sine literis somnus,
Sine Christo mors est."

ARCHDEACON.

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 APPLICATION OF "COUNTY."—In Mr. Richard Grant White's admirable *Every-day*

English, p. 131, I find a statement with this explanation:—"Essex, Sussex, and Kent, and I believe Norfolk and Suffolk, not being called counties or shires, and the people living there taking some local pride in the fact." Is it a fact? I live "there," to wit, in the first-named county, and I never heard of it! Is it likely that the town hall at Chelmsford would be called (as it is) the "Shire Hall" if Essex were not called a shire? And how could any one living there take pride in the term "shire" not being applied to Essex? Assuredly we always speak of the "countys" of Essex. Notwithstanding all this, there may be some truth in the remark; and I therefore ask readers of "N. & Q." whether any one of those great divisions of England enjoys or claims such a distinction, viz., that of not being called a county or shire, there being nothing else by which it can be called.

Atkensum Club.

C. M. I.

"HYPNEROTOMACHIA, THE STRIFE OF LOVE IN A DREAM," PUBLISHED BY JOHN BUSBIE IN 1592.—Does any library, public or private, contain a copy of this work? There is no copy in the British Museum.

W. R. S. R.

WILLIAM DE WANNERVILL=MARGERY, A.D. 1240.—1. In the *Yorkshire Archaeological Journal* I find the following passage:—

"Adam de Wenrevill held one knight's fee of Henry de Laci, 1186. William de Wannervill, Lord of Hems-worth, 1240, married Margery, daughter and heir of land there, and widow of William Kirkby of Kirkby, co. Lanc., and of William de Marton of Marton in Cleveland, and left a son, Sir Adam de Wannervill, who is buried at Hems-worth."

I shall be very much obliged if any one will tell me whose daughter Margery was. It appears that she married William de Wannervill for her third husband; and that she was heir of lands at Hems-worth. It is supposed that this Margery was descended from Gamel, the holder of the manor of Hems-worth, at the time of the Domes-day Survey; and by Gamel's eldest male branch having terminated in an heiress (Margery), William de Wannervill thus became, by marriage, possessed of the manor of Hems-worth. Supposing that she (Margery) was descended from Gamel, what surname would the family be most likely to adopt?

2. I find it stated in a *History of Sherburn and Cawood* that when the Poll Tax (2 Rich. II.) was taken, the landed proprietors were excluded, and that they were returned in connexion with their lands. Is this correct?

J. D. HEMSWORTH.

DR. RICHARD PARSONS'S MS. COLLECTIONS.—Can you oblige me with any particulars of these collections towards the history of Gloucestershire? Of what kind are they; and where, in whole or

in part, deposited? Sir William Vernon Guise, Bart., in his address delivered at the first annual meeting of the Bristol and Gloucestershire Archaeological Society (*Transactions*, vol. i. p. 46), observed that

"among other less extensive collectors may be named Dr. Parsons, chancellor of the diocese, 1677-1711, the precursor of [Sir Robert] Atkyns as a collector of county notes, and himself probably a disciple of [Sir Matthew] Hale."

ABHBA.

OUTLINE ENGRAVINGS BY CHARLES HEATH.—There is a set of outline engravings, apparently twenty-five in number, engraved some by, others under the direction of, Charles Heath, which illustrate a mediæval romance, the armour and dresses being late fifteenth century. They represent the adventures of two knights who at last marry princesses. Combats with a giant and giantess, sieges, scenes at court, and especially tournaments, are represented with spirit, and with much detail. In what work did they appear?

CALCUTTENSIS.

THE REV. SAMUEL ROGERS, OF CHELLINGTON, BEDFORDSHIRE.—He wrote a "Poem addressed to a Bell-Founder and Chime-Maker," which appeared in a *Key to the Art of Ringing*, issued, I believe, in 1796. Was Mr. Rogers vicar of Chellington? If so, at what date? And who was the bell-founder addressed?

THE CURFEW, NORTH AND SOUTH.—The curfew is rung at Penrith in Cumberland, and at Bodmin in Cornwall. Is it heard further north, or further south, in England?

THOMAS NORTH.

Llanfairfechan.

"MURTLÉ FISH."—Does any one know of a fish of this name? There is at Norwich a respectable inn, now called the "Maid's Head," so designated because Queen Elizabeth honoured it with a visit. Local authorities state that previously it was called the "Murtle Fish." Perhaps the name is local; or there may have been such a fish known in former times, but now extinct.

JEROM MURCH.

Bath.

"GAWLER."—Why is this name applied to a hill and other pieces of land at Chiselborough, Somersetshire?

J. H.

"TAKING FRENCH LEAVE."—I have often wondered, considering the politeness of the French, how this phrase originated; but the other day, in reading *The Mirror of Justice*, I came upon the following passage, which looks to me as if it offered a clue:—"In some places these divisions [of counties] are called Hundreds,.....and in some tithings or Wapentakes, according to the English (which is French taking of arms)." I

copy the translation of Mr. W. Hughes verbatim, but the meaning is certainly obscure. Can any of your readers explain it? E. WALFORD, M.A.
Hamptstead, N.W.

A CURIOUS DOCUMENT.—I have before me a document printed on a piece of paper about four inches square, of which the following is a copy. All round the border of the paper are rough wood-cuts of bees. The words in italics are written in ink:—

Glasgow January 16th 1765.

We Swarm.

I, *Daniel McCallum*, Cashier for Daniel McFunn, Duncan Buchanan & Company, Bankers in Glasgow, having powers for them Promise to *James Gardiner*, or the Bearer on demand One Penny Sterling, or in the option of the Directors three Ballads six days after a demand; and for ascertaining the demand and option of the Directors the Accomptant and one of the Tellers of the Bank are hereby ordered to mark and sign this note on the back thereof. By Order of the Court of Directors DANIEL MCCALLUM, DANIEL MCFUNN.

I shall be glad if any of your readers can give me an explanation of the meaning of this document. I have referred to Jamieson's *Scottish Dictionary*, thinking that the word "ballad" might have some other signification in Scotch, but find that it has not. The motto "We swarm" and the bees printed round the edge of the paper may suggest some explanation. Seeing the name McFunn, I thought that perhaps it was a document in connexion with one of the many funny social clubs which existed in Glasgow about that time.

J. N. B.

28, Highbury Place, N.

JAMES BOXER, AMERICAN AUTHOR.—He published a volume entitled *Sacred Dramas*. The book was published by Lee & Shepard (Boston) about ten years ago. Can some American reader of "N. & Q." give me any information about the author? What are the titles of Mr. Boxer's sacred dramas?
R. INGLIS.

"BLUESTONE"—POISON.—A witness was asked in the Northern Police Court, Glasgow, a few weeks ago, a question relative to the quality of certain whiskey said to have been supplied to him. "It wasn't whiskey," he said, "it was nothing but bluestone." "But what?" inquired the magistrate. "Bluestone, your honour," was the answer—"poison." Is this a common synonym for poison, and, if so, whence is it derived? I heard the question and answer, and there can be no doubt that the word was used as a familiar one.
WILLIAM GEORGE BLACK.

Glasgow.

THE APOTHECARY IN "ROMEO AND JULIET."—The *Tailor* says there was an actor of the day who could play nothing well but the Apothecary in *Romeo and Juliet*. This he played so well

that he grew fat upon it, and then, of course, was set aside. Out of employment, he soon grew thin, and so again qualified himself and had a further run in it. Of course this is a whimsical bit of humour and not a fact; but do the annals of the stage furnish anything that may have suggested the hint to these humourists of last century?
C. A. WARD.

Mayfair.

ETYMOLOGY OF CENOMANNI.—I should imagine that Mr. Freeman does not mean seriously the etymology he proposes of the name of this Gallic tribe at p. 205 (foot-note) of the first volume of his *Reign of William Rufus*; but perhaps some may understand it so. After quoting Orderic's absurd suggestion, "Cenomanis, a *canina rabie dicta*," he writes:—"Following the diphthongal spelling of the text, one might rather be tempted to derive the name from the commune or *κοινὸν* set up by its *men*." Surely he can hardly mean that the word is compounded of a Greek and a Teutonic word? Moreover, is it not more likely that the name of the tribe is Celtic in its origin?
W. T. LYNN.

Blackheath.

SOMERSET FAMILY.—In Bayley's *History of Lambeth* mention is made of a family named "Summersett," whose ancestor John (who died in Greenwich Hospital about 1700) is stated to have been the son of a Mr. Somerset, a relation of the Marquis of Worcester, whose mansion house in the West of England was besieged by Cromwell, who hanged him and all his servants, allowing the aforesaid John to escape with his brother and sisters. Who was this Somerset that Cromwell hanged? What relation was he to the Marquis of Worcester? It appears that the Summersetts always crossed the final *t's* so as to keep up the remembrance of Somerset.
W. W.

PLACES OF AMUSEMENT OF THE LAST CENTURY.—Has any book been published on their history? Are there any collections formed for that purpose in the British Museum or elsewhere? J. R. D.

ELIZABETH ELSTOB.—Can any of your readers give me any information concerning this Saxon scholar and authoress of the eighteenth century? Did she compile a pedigree of her family?
A. E. C.

ARCHIMIMUS: CLENCH OF BARNET.—In *Muse Anglicana*, vol. ii. *editio quinta*, 1741, at p. 124, is a poem in Latin hexameters upon Archimimus, and an asterisk prefixed to its title in the table of contents shows that it had not a place in former editions of the book. The author's initials only are appended, "O. H., Coll. Jesu. Cantab." Archimimus seems from the poem to have been a remarkable mimic, possessing both wonderful play of features

and ventriloquial powers. He assumes the characters of a quack doctor, a drunken man, and an old woman, and afterwards imitates the noise of a pack of hounds and the shouts of the huntsman; then successively, the music of an organ and the sound of the trumpet. Is there any history or memoir in existence of Clench of Barnet, who appears to have flourished during the first half of the eighteenth century?

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

THE HERALDS' VISITATIONS OF WORCESTERSHIRE AND GLOUCESTERSHIRE.—Have these ever been published; if so, when, and by whom?

C. A.

AUTHORS OF BOOKS WANTED.—

An Essay on Medals. 8vo. London, printed for James Dodsley in Pall Mall, 1784.

La Science des Médailles Antiques et Modernes..... Avec quelques Nouvelles Découvertes faites dans cette Science. Nouvelle Edition. 12mo. A Amsterdam, 1717.—It contains eleven plates. It appears that the author's book was, without his consent, translated into Latin, and printed with his name to it at Leipzig in 1695. Louis, Levis, or Joseph Jobert, 1647—1719, wrote a book under the same title. Is this his work? The "Approbation," which is very short, is as follows:—"J'ai lu par ordre de Monseigneur le Chancelier un manuscrit intitulé *La Science des Médailles*. L'Auteur me paroit avoir une connoissance tres-étendue de son sujet; et il le traite avec beaucoup de clarté et de méthode; son ouvrage ne peut être que très-utile au Public. A Paris ce 9 Juin, 1704.—FOUGHARD."

D. WHITE.

"*Voyage à l'Isle de France, &c.* Par un Officier du Roi. 2 vols. A Amsterdam, et se trouve à Paris, chez Merlin. MDCCLXXIII."

J. D. C.

The Laws of Honour; or, a Compendious Account of the Ancient Derivation of all Titles, Dignities, Offices, &c. London, 1726. 8vo.

Roman Forgeries; or, a True Account of False Records, discovering the Impostures and Counterfeit Antiquities of the Church of Rome. By a Faithful Son of the Church of England. London, 1673, 8vo. T. E. T. LOVEDAY.

Letter on the Gospel o' Dirt.—Is it known who wrote that extremely clever forgery? It so deceived Mr. Ruskin, then at Venice, that, before Carlyle disclaimed it, he had reprinted it entire in *Fors Clavigera* as an utterance "that would not be among the least memorable" of his "dear Master."

E. L. G.

AUTHORS OF QUOTATIONS WANTED.—

"I cannot pretend to a deep research into all this domain, but as the traveller passing through the railway cuts and noticing the *débris* around a station can essay some description of the geology of the country he is passing through, so I have tried to give some faint idea of this subject."

J. H. H.

"*Ignem gladii ne fodias.*" J. P. S.

["*Ignem gladio scrutare.*"]—Horace, *Sat.*, ii. 3, 276.

πῦρ μαχαίρα σκαλεύει.—Pythag., *ap. Diog.*, l. 8, 17.]

Replies.

"HELOE"

(6th S. v. 28.)

MR. MAYHEW will find this word a second time in Cotgrave, viz., *s.v. honteux*, which is explained by him "shamefast, bashfull, helo, modest," &c. The word is also to be found in Halliwell, who says "bashful, modest (North);" * but he quotes no other example than the one quoted by MR. MAYHEW from Cotgrave. But the "North" led me to refer to Jamieson,† and there I was fortunate enough to stumble upon the true explanation of the word, which will be found *s.v. how* (coif, hood, or night-cap). There we find "sely how, hely how, happy how, a membrane on the head with which some children are born; pron. *hoo*, S.B." In the next paragraph he gives a quotation from Ruddiman, which begins thus: "In Scotland the women call a *haly* or *sely how* (i. e., *holy* or *fortunate cap* or *hood*) a film or membrane stretched over the heads of children new born," &c. In another quotation *sely* is spelled *sillie*. Jamieson also points out that *silly* comes from the A.-S. *sælig* (also spelled *sæli*)=happy, and he might have added that in O.E. also the same word, spelled *seli* or *sili* (see Stratmann, *s.v. sili*), had the meaning of happy. As for *how*, Jamieson says it is connected with the Swed. *hufwa*, Dan. *huc*, Germ. *Haube*, which mean a woman's cap or head-dress, and not (so directly at least) with the words in these languages signifying *head*.

Since writing the above I have also found in Halliwell, "*Silly how*, a child's caul (Durham)." It is clear, I think, from what I have said that Cotgrave's *heloe*, or *helo*, is a contraction of *hely how*, and, strictly speaking, means a *child's caul*=the Fr. *coiffe*.‡ Thence it seems to have come to mean "a child born with a caul"—Fr. *coiffé*, and then (like the French *être né coiffé*,§ as explained by Cotgrave) shamefaced, &c. This last transition,

* This means, I presume, North, as I also find East (which cannot be the name of a county), though, as Halliwell very frequently abbreviates the names of counties, North might possibly mean Northamptonshire or Northumberland. He gives no list of his abbreviations.

† *Heloe* is not given by him, though he quotes part of MR. MAYHEW'S passage from Cotgrave, but close to where *heloe* would have been I found *helis-how*, *haly-how*, and this led me to refer to *how*.

‡ It is clear likewise that the word might also have assumed the form *haloe* or *halo* (when there would have been some resemblance in meaning to *halo*=glory), or, again, it might have taken the shape *seloe*, but neither of these forms seems to occur.

§ This meaning of *être né coiffé* is not given by Littré, and is certainly not in use in the French of the present day. Cotgrave seems to have come from the North, and, if so, no doubt knew the literal meaning of *heloe*. May he possibly have imported its meaning into the French expression? Can any one give an instance from an old French author in which *né coiffé* is thus used?

which at first sight appears rather puzzling, is, I think, best explained by supposing that there was a belief in those days that a boy born with what was thought to resemble a woman's cap on his head, and thus partly dressed like a woman, would be likely to exhibit many womanly qualities, and so be timid, shamefaced, and modest; and Cotgrave's explanation, "wrapt in his mother's smock," seems to point in this direction. F. CHANCE.
Sydenham Hill.

I am told that when one enters a cottage in Cheshire it is a very common thing to be greeted thus: "Sit ye diown, and dinna be *heyloe*" (the *h* very quiescent). I have found this north-country word under many forms in glossaries and dictionaries of the seventeenth and eighteenth centuries. See Eng. Dial. Soc. *Reprinted Glossaries*, Ser. B. (1873):—" *Heloe*, *helaw*, bashful (in common use), Ray (1691)," B. 15. " *Hala*, bashful, nicely modest, Thoresby's letter to Ray (1703)," B. 17. " *Halak*, modest, bashful, squeamish, *A Tour to the Caves*, J. H. (1781)," B. 1. Compare Jamieson, where the word occurs in various forms: *heily*, *helie*, *hely*, *hiely*, "proud." I believe that the meaning of the word in Scotland guides us to the etymology. *Heily*, *heloe*, can be nothing else than the A.-S. *hedlic* (=high like), "proud, haughty." Cf. also the Norse *háligr*, "high." A Mid. Eng. form of A.-S. *hedh* (high) was *hey*, hence pronunciation *heyloe*. Then, in Cotgrave, we have the remarkable use of the word *heloe* mentioned by me, *ante*, p. 28; this I would illustrate by Jamieson, *s.v. helie how* (also spelt *haly how*). For much curious information about the superstitious connected with a child's caul, compare Brand's *Antiquities* ("Omens").

A. L. MAYHEW.

The word *heloe*, as used by Cotgrave, is evidently the same as our Lancashire word, variously spelt and pronounced *ayla*, *aylo*, *hala*, and *healo*, and meaning shy, bashful, backward, shamefaced. It is entered as follows in the E.D.S. *Lancashire Glossary*:—

" *Ayla* (Fylde), *Aylo* (S.E. Lanc.), adj., shy, backward, shamefaced. John Ray, in his *Glossary of North-Country Words* (1691), has ' *Heloe* or *helaw*, bashful'; and Ralph Thoresby, in the list of Yorkshire words (presumably from the neighbourhood of Leeds) sent to Ray in 1703, gives, ' *Hala*, bashful, nicely modest' (see E.D.S. *Reprinted Glossaries*, part lii.). See also ' *Hala*, bashful,' in the Rev. W. Thorner's glossary of old words used in the Fylde, *History of Blackpool*, p. 108. Mr. Edwin Waugh, in his *Chimney Corner*, makes one of his characters say: 'There's some fresh-pood sallet theer, an' some cowd beef, an' some cheese—so reitch to, an' dunnot be *aylo*, for I'm nobbut a poor hand at laithin' (inviting).'"

Heaton Moor.

J. H. NODAL.

This word is given in Lieut.-Col. Egerton Leigh's *Glossary of Cheshire*, 1877, " *Halo* or

hailow, adj., awkwardly shy and bashful; from A.-S. *hwyl*, bashful, W." Query, is not the A.-S. *hwyl* apocryphal? The Rev. Wm. Carr, in his *Craven Glossary*, 1828, says: " *Halo*, *healo*, bashful, modest. Sc. *pruid*. A.-S. *healic*, *excellous*. Welsh *gwyl*, bashful. In Lancashire, *healo*. Tim Bobbin, *hele*. Cotgrave, under *hontow*." The word is to be found also in Halliwell's *Dict.*, but he does not venture upon any derivation.

F. C. BIRKBECK TERRY.

Cardiff.

Holloway, in his *General Dictionary of Provincialisms*, gives, " *Helos* or *helaw*, adj., bashful (North)."

G. F. R. B.

EMBASSY OFFERED TO SIR THOMAS OVERBURY (6th S. v. 307).—This is one of the many doubtful minor points in history, respecting which further information is desirable. The evidence is scanty, and some of it is very questionable as to veracity. It seems to be pretty well ascertained that when Robert Carr had told the Countess of Essex what his friend Sir Thomas Overbury said of her, and what he threatened to do if the proposed divorce and marriage were proceeded with, she was furious, and determined on the destruction of Overbury. Sir A. Weldon (*Court and Character of King James*, 1650, p. 69) says, "The plot then must be, he must be sent a Leidger Ambassador into France, which by obeying they should be rid of so great an eyesore; by disobeying he incurred the displeasure of his Prince; a contempt that he could not expect lesse than imprisonment for, and by that means be sequestered from his friends." It is plain that in the first instance what was desired was to send Overbury away, to appoint him ambassador to some foreign country. In the *First Five Years of King James* (1643, p. 35) it is said that the Council, still finding Overbury diligent and sufficient, "nominates him as a man fit to be sent Ambassador into the Low-countries to the Arch-duke." The writer of *Aulicus Coquinarius* (attributed to Bishop Goodman), which was intended as a reply to Weldon's tract, states that Overbury was well fitted from "his excellent parts to present the Kings person in embassie to France, which to my knowledge he accepted, and seemingly prepared to advance"; adding subsequently, "Then Overbury would not goe; no, though I know his instructions were drawn, and additionalls thereto, by his own consent." There is further the evidence of Sir Dudley Digges, mentioned in the trial of Richard Weston (Hargrave's *State Trials*, 1776, vol. i. p. 326), that "Sir Thomas Overbury had imparted to him his readiness to be employed upon an Embassy."

The most direct evidence upon this point, however, is that contained in a letter written by John Packer to Sir Ralph Winwood (*Memorials of*

Affairs of State, vol. iii. p. 447), dated London, April 22, 1613. He writes:—

“Yesterday about Six of the Cloek my Lord Chancellor and my Lord of Pembroke were employed by the King to speak with Sir Thomas Overbury, and to make him an offer of an Ambassage into the Low Countries or France, which he would. Whereto he made answer that he was not capable of such Employment for want of language, nor able to undergoe it by reason of his weakness, being so exceedingly troubled with the spleen that if he had a long letter to write he was feign to give over.”

Packer adds that Overbury's answer was taken ill, and that he was sent to the Tower, “where he is close Prisoner.” It is plain that the writer was not present, but only reports to Winwood what he has heard, or, perhaps, what has been told to him. Mr. John Chamberlaine, writing to Winwood a fortnight later, gives a new aspect of the matter (*Memorials*, vol. iii. p. 453), under date London, May 6, 1613:—

.....“the true Cause of Sir Thomas Overbury's committing to the Tower, which was a contemptuous answer, and refusing of foreign Employments offered him in the King's Name; and especially that he insisted that the King could not in Law nor Justice force him to forsake his Country. But some say he was most urged to that of *Muscovy*, which drave him to that peremptory and unmannerly answer. Indeed we have great doings in hand, and strange projects for that place.....Yet the King apprehends the busyness very earnestly, and hath caused Sir Henry Nevill to confer with some of the Councill about it diverse times.”

From this and other similar statements it is evident that at the time various stories were abroad as to what was proposed to Sir Thomas. It appears plain that an embassy was offered him, and that he was willing to go. Packer says it was to France or the Low Countries, and probably this in the first instance was true; it is, however, also probable that an embassy to Muscovy was subsequently proposed. The objection which Overbury is said to have made, namely, his ignorance of the language, could not apply to France, where he had for some time resided, but might well apply to Moscow; and if, in the first instance, France or Holland was proposed to him, and the offer accepted, and then it was proposed to him to go to Muscovy, he might well object, and say the king had no right to send him off to a distant country without his consent. It is certain that an embassy to Muscovy was at the time under consideration, and a very few days subsequently to Overbury's committal to the Tower the king signed a commission to the governors of Muscovy to renew certain ancient treaties (Rymer, vol. xvi. p. 747). Historians differ as to which of these three embassies was offered to Overbury, having no distinct evidence on the subject. It is probable that all three were proposed, and that Muscovy was the last named, which led to his refusal to go at all.

EDWARD SOLLY.

ST. MARGARET'S CHURCHYARD, WESTMINSTER: THE DAVIS-TREGONWELL TOMB (6th S. v. 128, 171, 213, 234, 295, 319).—It may interest many readers of “N. & Q.” who reside at a distance to know that this tomb is the only one now remaining visible, and that the others are buried under the green turf which now makes this once desolate and anything but respectable-looking graveyard “a thing of beauty” and “a joy for ever.” A faculty having been obtained, this great improvement has been carried out under the care of Canon Farrar and the churchwardens, Messrs. Stewart Helder and Hockridge; but the expense attending the transformation has been greater than expected, and consequently any donations would be very gratefully received. Before the surface of the ground was disturbed a complete map was drawn and a copy taken of all the inscriptions that could be deciphered on the stones; and in due course these lists will be deposited in the church safe, to be accessible to any one who may hereafter be desirous of consulting them. At the same time it must be understood that the remains of the bodies buried in the ground were not disturbed, although many reports were falsely spread to the contrary. All that has been done is the uniform levelling of the ground, burying the stones about three feet under the turf and under where they formerly lay, and draining the ground to make it drier than it was before.

Alexander Davis (the inscription on the tomb has already been given, *ante* p. 171) died in the prime of his youth, aged thirty. Richard Smyth, in his *Obituary* (Camden Soc., 1849, p. 63), under date July 3, 1665, says, “Alexander Davis, scrivener, died at Westminster, suspected (not returned) of the plague.” The burial register of St. Margaret's in July simply records, “3. Mr. Alexa. Davis.” It is pretty evident that it was not thought desirable to keep his body long after death, for it will be seen he was buried the next day. And is it to be wondered at? During the preceding month of June the parish books show that thirty-four had died of the plague; in July the ominous *P* is recorded 71 times, in August 162, in September 185, and in the six months ending November 30, 1665, the *P* is recorded 676 times! Whether Alexander Davis died of the plague we know not, but, as he does not appear to have made a will, his widow, Mary Davis, took out letters of administration on July 10 following his death. Mary, the relict, subsequently married John Tregonwell, of Anderstone, Esq. (pedigrees of the family will be found in Hutchins's *Hist. Dorset*). It is stated he died in 1677. I have a very fine autograph of his, dated 1673. Mary Tregonwell, according to the inscription on the tomb, died July 11, 1717. But the register of St. Margaret records on the 18th, “Mad^m Jane Tregonwell Wid^w in the great vault

church yard." Here, then, was a mystery to be solved. Who was Jane? Mary Tregonwell, by will dated June 6, 1717, and proved April 8, 1718 (Register Tenison, P.C.C., fo. 89), leaves her daughter, Jane Tregonwell, 300*l.* and an annuity of 50*l.*, and appoints her said daughter Jane and John Swayne, a son-in-law, executors. John Swayne accordingly proved the will, and power was reserved to Jane, who subsequently married Dr. Waterland, so that the register actually buries the daughter instead of the mother! Mary Tregonwell left to her grandson John Tregonwell, 600*l.*; to her daughter "Mary Swain," 400*l.*, and to her husband "John Swayne," 100*l.*; to daughter Dorothy Warre, 200*l.*, and to her husband, Thomas Warre, Esq., a silver tankard; to her son John Tregonwell the use only of her plate and goods at Anderston for his life, also all arrears of rents in Dorset; to "granddaughter, Anne Grosvenor," 100*l.*; "To Dr. Welwood and my daughter his wife," 50*l.* for mourning; "To my grandson Edward Seymour and his sister Mrs. Munroe," and others, 10*l.* each. Residue to executors in trust for grandson John Tregonwell. Burke tells us that Sir Thomas Grosvenor, the third baronet, married Mary, daughter and heiress of Alexander Davis, of Ebury, co. Midd., "by which alliance the Grosvenor family acquired their great estates in London and its vicinity." Such being the case, it is but right that his descendant should keep the tomb in St. Margaret's churchyard in good repair.

T. C. NOBLE.

Lenthall Road, Dalston.

SWINFEN AND GRUNDY FAMILIES (4th S. vi. 523, 580).—Until recently the reply at the latter reference has escaped my notice. Although so long a time has elapsed since it appeared, I hope you will allow me to put on record in your columns some observations on statements contained in it. Thus referred your correspondent J. M. to the "modern account of Swynfen" in Shaw's *Staffordshire*, vol. ii. p. 30*, and, after giving some particulars of the later members of the elder branch of the family who possessed Swinfen, stated that "it has ever been stoutly maintained by the true descendants of John Swynfen (the Parliamentarian) that the Grundys were no manner of relation"; and that "nowhere" in a very voluminous correspondence of John Swynfen from 1664 to his death in 1694, in his possession, "is a Grundy or the merchant Samuel Swinfen (who purchased the family property and plate) alluded to." He concludes by saying, "The descendants of the Swynfens of Sutton Cheynell also disclaim them."

The "modern account" in Shaw's *Staffordshire* referred to is so full of errors that I should doubt if any statement in it, unsupported by other testimony, can be relied on. Mr. Samuel Pipe Wolferstan, in his notes to the pedigree of the

Swinfens of Sutton Cheynell in Nichols's *Hist. of Leicestershire*, vol. iv. p. 546, as well as in his MS. notes in his copy of Shaw, now in the British Museum, points out several of the mistakes and "incorrect congeries" in this account, which he says is derived from "Sanders's heap of oral anecdotes." The "modern account" states that Samuel Swinfen, the London merchant, claimed relationship to the elder branch, and that this was not admitted, as he brought forward "no interesting or clear proofs." This may possibly have been so, for he could not have been at all nearly related to the elder family, the younger branch to which he belonged being descended from a brother of Swynfen of Swynfen who settled in Leicestershire about three hundred years before his time. That no Grundy or merchant Samuel Swinfen is mentioned in John Swynfen's correspondence is in no way extraordinary, Samuel having been at most a very distant kinsman and only a boy of fourteen in 1694, when John Swynfen died, and the marriage of Samuel's sister with a Grundy not having taken place until several years afterwards.

But to me the most surprising part of THUS's reply is that which states that the merchant Samuel Swinfen was disclaimed by the descendants of the Sutton Cheynell family. That he was the Samuel Swinfen baptized at Sutton Cheynell Nov. 4, 1680, can be proved, I think, beyond doubt from his will and from the Chancery proceedings to which it gave rise. To illustrate this I will briefly state who the members of the Sutton Cheynell family were at the time when Samuel Swinfen lived.

Mr. Edward Swinfen, of Sutton Cheynell, registered the pedigree of the family at the last herald's visitation of Leicestershire in 1683. He had (with other children) a son John and a daughter Mary by his first wife; and a son Samuel, born in 1680, and two daughters, Hannah and Ann, by Jane, his second wife. He died in 1684, and was succeeded in his Sutton Cheynell property by his eldest son, John, who died in 1721, leaving three sons, John, Edward, and Richard, who were baptized at Sutton Cheynell in 1700, 1702, and 1705, besides daughters, one of whom married Mr. Thomas Drakeley, of Sutton Cheynell. Richard, the youngest of the three sons, had a numerous family, the eldest of whom, Samuel, was baptized at Market Bosworth in 1730.

Samuel Swinfen, the London merchant, was born in 1680 (the entry of his burial in the register of St. Stephen's, Walbrook, Dec. 6, 1748, states that he was aged sixty-eight years). His mother (not sister, as stated in Shaw), Jane Swinfen, married a second husband, Robert Prinsep, of Newton Regis, in 1692. By his will, dated 1742, he (Samuel) made bequests to Mary Broadnick, widow (his half-sister); to John, Edward,

and Richard, sons of his late half-brother John Swinfen; to the same Richard an additional legacy in consideration of his large family; to Samuel, the eldest son of his nephew Richard Swinfen, of Bosworth; also to Elizabeth, the wife of Thomas Drakeley, and Catherine, the wife of Richard Pullin, the daughters of his late brother John Swinfen. To the children of his sisters of the whole blood, Hannah Ball and Ann Grundy, he left his estates at Carshalton, in Surrey, and Swinfen, in Staffordshire, imposing upon any of the Grundys who might succeed to Swinfen the obligation of taking that surname.

In all these points the correspondence of the legatees in Samuel's will with the then existing members of the Sutton Cheynell family is complete. There can be little doubt that Mr. Samuel Swinfen, in becoming the purchaser of the Swinfen estate when it was passing out of the hands of the elder branch of the family, believed that he was acquiring the lands which had in times long past belonged to his own direct ancestors.

While writing on the subject of the Swinfen family, permit me to call attention to an error in Mr. Percy Fitzgerald's *Life of Garrick*. In vol. i. p. 81, he quotes a letter from a Mr. Swinfen to Mr. Peter Garrick, written in October, 1741, describing the first appearance, at which he was present, of David Garrick, at Goodman's Fields Theatre on Oct. 19, 1741, in the character of Richard III. Mr. Fitzgerald ascribes this letter to "Dr. Swinfen, a family friend and physician, who knew "and attended the Johnson and Garrick families." The Dr. Samuel Swynfen who was an eminent physician at Liehfield and Birmingham, and who was a god-father and friend of Dr. Johnson, undoubtedly died in 1736. It would be interesting to ascertain by what other member of the family this letter was written. Mr. Fitzgerald merely quotes from the letter and does not give the Christian name of the writer. F. H.

WESTENHANGER (6th S. v. 227).—Du Cange's definition of *hangar* cannot be applied in explanation of the Kentish place-names ending in "angre" or "hangre." The name Westenhanger existed side by side with Ostenhanger; and in East Kent we find Betles-angre (now Betteshanger), Berch-angre, and Hert-angre. A more probable suggestion is that "angre," or "hangre," was descriptive of woodland on a slope; perhaps what we still call a "hanging wood." It is to be hoped that Mr. LYNN's query may elicit some better explanation of this terminal. R.

The last part of this name would seem to square with Ongar (Chipping), in records found written Angre, Angria, Augre, Ongre; in Domesday, Angra; probably derived from A.-S. *ing*, *inge* (O.G. *ung*, Icel. and Dan. *eng*, Sw. *äng*, M. Goth. *winja*), *pratum*, *pascuum*, with a quasi-Norsk termination.

In geographical names the vocable *ing* is found in many different forms. In the north of France it becomes *ingus* and *inghen*; in Luxemburg *ange*; in Germany *ung*, *ingen*, and *finger*. It may also take the forms of *vang*, *finger*, *wang*, and *wong*. But see Wachter, under "Anger," *pratum*, quoting *Gloss. Pex.* "Arva," *angar*. During my Essex walks I came across a Goldhanger or Goldanger, anciently Goldangre, but I found neither *hanging* nor *gold* there; and knowing that *g* and *w* are interchangeable, I at once made it—the German *Waldung*. R. S. CHARNOCK.

MR. LYNN may be correct in his conjecture as to the derivation of this name, but how does he account for the same termination in Betteshanger or Betsahanger, a small village in the same county not far from Deal? Allow me to mention, in support of the derivation from the German, the existence of the term "Hanging," also applied to a village; for instance, Hanging Houghton, a hamlet on the outskirts of the parish of Lamport, co. Northampton. Is it possible to derive this otherwise than from the German *hangen*—to hang? ISHAM.

Deal.

I fail to see what possible connexion this word can have with Fr. *hangar*. The whole form of the word, as that of *Ostenhanger*, seems to point to some Teutonic origin. Is it possible that the latter member of the compound is etymologically the same as Germ. *anger* (m.)—a green, common, &c.? Cf. *Moosanger*—mossy field; *Wolfsanger*—wolf's field; *Angerbach*—the field brook, &c. If this is so, the two words will mean east and west field respectively. F. C. BIRKBECK TERRY. Cardiff.

"Hanger, Honger, E. a hill. Ex.: Pans-hanger (Herts), Penna's or Panna's hill; Cle-honger (Heref.), the clay hill."—Flavell Edmunds's *Traces of History in the Names of Places*, London, 1869, p. 187. HIRONDELLE.

R. Morris, in his *Etymology of Local Names*, has "Hanger, hangra, anger (Anglo-Saxon), a meadow near a wood, surrounded by a furrow," and cites Clay-hanger, Anger-ton, Cle-hanger, Oke-hanger-mere. NOMAD.

LINCOLNSHIRE PROVINCIALISMS: RAUKY (6th S. iii. 364, 514; iv. 238; v. 55, 178, 317).—*Rauky* cannot be derived from *raw*, because this does not account for the *k*; and it cannot be derived from the Latin *raucus*, because provincial English words are not Latin, save under exceptional circumstances. It is too bad in these days to go on guessing as if the iniquity of guessing had never been pointed out. *Rauky* is the Norfolk *roky* and the common English *reeky*. The form *reeky*, from A.-S. *reac*, smoke, is English;

the forms *rauky* and *roky* are Norse. German substitutes *ch* for *k*; hence German *Rauch*, smoke. English often has the sound of long *e* where German has *au*, as in *beam*, *belief* (*Baum*, *Glaube*), &c. With *E. reek*, as cognate with *G. Rauch*, compare *E. leek*, as cognate with *Lauch*.

WALTER W. SKEAT.

BEN JONSON (6th S. v. 247).—The birth of this "Benjaminus Jonson filius Martini" is a curious coincidence, but no more; that is, that, according to our known data, this child and Ben Jonson the poet were two different beings. These data are, at least three in number. Jonson himself told Drummond, "His father came from Carlisle, and, he thought, from Annandale to it." Secondly, the father was not a lawyer; Jonson continues, "His father losed all his estate under Queen Marie, having been cast in prison and forfaitted; at last turned minister." Thirdly, as Lieut.-Col. Cunningham says, "Coming from Annandale, the family name must have been *Johnstone*"; and certain it is that the first three known spellings of his name are Johnson, and that his first known adoption of the spelling Jonson was in 1604, when it appears in a Latin title-page in the genitive, "B. Jonsonii." I would add further that, considering the date of Anthony Wood and his general accuracy, one sees no reason for doubting his statement that Jonson was born about a month after his father's death, "within the city of Westminster."

BR. NICHOLSON.

MR. MOORE says that the date he gives, viz., Aug. 12, 1574, "exactly corresponds with that of the poet's birth as given by his biographers." Gifford, however, says, in *The Works of Ben Jonson* (1816), vol. i. p. 2, that Jonson was born in the early part of the year 1574. Chalmers, in his *Biographical Dictionary*, says that he "was born in Hartahorn Lane, near Charing Cross, Westminster, June 11, 1574, about a month after the death of his father." Haydn, Hole, and Woodward and Cates all give the same date. Prof. A. W. Ward, in his sketch of Jonson in vol. xiii. of the *Encyclopædia Britannica* (new edition), says that Jonson "was born about the beginning (N.S.) of the year 1573." The fact of finding the name of a Benjamin Jonson in the Sutterton register is, I think, hardly sufficient to establish a theory that the poet was of a Lincolnshire family in the face of his conversations with William Drummond of Hawthornden (Lee, *Notes of Ben Jonson's Conversations with William Drummond of Hawthornden*, Shakespeare Society, 1842). The statement to be found in Chalmers's *Biographical Dictionary* as to his birthplace has, however, I believe, not been yet verified.

G. F. R. B.

"A HISTORY OF THE SEVEN WISE MASTERS" (6th S. v. 248).—The work to which MR. GOMME

refers is certainly a very different one from *The Seven Champions*. An old English metrical version of it (*The Seven Sages*) forms one of the reprints issued for the Percy Society (in vol. xvi.) about forty years ago, edited, with an elaborate introduction, by Thomas Wright, furnishing a very interesting analysis of the several versions—Arabic, Greek, Hebrew, English, &c.—of a now unknown Indian original, entitled *The Book of Sendabād*. Another old English version (or rather an epitome) of *The Seven Wise Masters* is found in Ellis's *Specimens of Early English Metrical Romances*, Bohn's edition. I may also refer your querist to the *Essai sur les Fables Indiennes*, by Deslongchamps, where a most exhaustive account is given of this remarkable work. And, finally, I may perhaps be permitted to mention that the *Bakhtyār-nāma* (or *Story of Prince Bakhtyār and the Ten Viziers*), of which I am about to reprint for subscribers Sir William Ouseley's translation, adding an introductory essay and notes, is a Persian work written in imitation of the *Sendabād-nāma*; there is also a Turkish imitation, *The King and the Forty Viziers*, part of which was done into English early in the present century from the French version of M. Petis de La Croix.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

A History of the Seven Wise Masters, or the *Romance of the Seven Sages*, is of great antiquity, translated from the Arabic, and probably of Indian origin. Versions exist in all the languages of the civilized world. In English there are two metrical translations, and also one in the humble form of a chap-book. A version by John Rolland, of Dalkeith, bears the title of "*The Seven Seages*, translated out of Prois into Scottis Meiter," 1578, 4to.; 1592, 8vo.; 1620, 8vo.; 1631, 8vo.* "I think he" (Don Quixote), writes Cervantes, "is one of the Seven Wise Masters. I thought he knew nothing but his knight-errantry, but now I see the devil a thing can escape him; he has an oar in every man's boat, and a finger in every man's pie."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"THE FIVE-FOOT-HIGHIANS" (6th S. v. 209).—This tract is "Against the Antichristian Practice of rising a Standard in Enlisting of Soldiers." My copy, "Dublin, printed; London, reprinted," contains some more racy matter in "The Wounds of the Kirk of Scotland, in a Sermon, preached in St. Geil's the Great Kirk in Edinbrough, in the year of our Lord, 1638. By James Row, of Strowan"; with "An Elegy on the late Rev^d. Mess Alexander Sinkler, Teacher, &c., Dublin;

* See Sibbald's *Chron. of Scot. Poetry*, iii. 117; Brydges's *Restituta*, i. 177 (by R. P. Gillies), reprinted from the edition of 1578, and edited by David Laing, Edin., 1897, 4to. (Bannatyne Club).

as also the North Countryman's Description of Christ Church, Dublin." Under the head of Jas. Row, a copy of my fuller edition of this pamphlet appeared in Mr. Maidment's *Catalogue*, with the note, "This tract, of which I never saw another copy, contains, among other odd articles, the 'Pock-Manty Sermon, &c.,' alluding to Row's *Wounds o' the Kirk*, a very fit companion for that clerical jest-book, *Scotch Presbyterian Eloquence Displayed*." J. O.

RANDLE COTGRAVE (6th S. v. 246).—For Randle Cotgrave see Watt's *Bibliotheca Britannica* and Jocher's *Allgemeines Gelehrten Lexicon*. E. H. M.

Hastings.

THE BRITISH OAK (6th S. v. 208).—I suppose that the modern rules of historical correctness forbid the idea that the customs of Druidic worship had anything to do with the introduction of this tree as a national emblem. But was not Arthur's Round Table made of oak, and Edward II.'s cradle? Under the oaks of Dartmoor were held meetings of Britons and Saxons, and Augustine preached under oak trees, and Queen Elizabeth made an oak "honourable" by sitting *sub tegmine*. In Evelyn's *Numismata* there is a medal struck by Charles I., representing the oak under a prince's coronet, with the inscription, "Seris nepotibus umbra," a legend which afterwards came to be looked upon as prophetic. E. H. M.

"MUCH" AND "GREAT" AS APPLIED TO VILLAGES (6th S. v. 88).—The following remarks of the Rev. Isaac Taylor on words denoting relative magnitude may possibly prove of interest to your correspondent:—

"From the Celtic word *mor* or *mawr*, great, we have the names of Benmore, and Penmaen-Mawr, the great mountains; Kilmore, the great church; and Glenmore, the great glen. Much Wenlock, Macclesfield, Maxstoke in Warwickshire, Great Missenden, Grampond, and Granville, contain Teutonic and Romance roots of the same import. Similarly Mississippi is an Indian term of precisely the same meaning as the neighbouring Spanish name Rio Grande, which as well as the Arabic Guadalquivir (*heber*, great) and the Sarmatian word Wolga, signifies 'the great river.' Lakes Winnipeg and Winnepoosis are respectively the great sea and the little sea. From the Celtic *beg* or *bach*, little, we have Bally begg and Inis beg, Glydwr Fach, Pont Neath Vechan, and Cwm Bychan. We find several Teutonic Littleburys, Littletons, and Clintons. Majorca and Minorca are the greater and lesser isles. Boca Chica is the great mouth."—*Words and Places*, p. 317.

F. C. BIRKBECK TERRY.

In further illustration of the examples quoted by Mr. Gosse I may add Much and Little Wenlock (Shropshire), Much and Little Dewchurch (Hereford), Much and Little Birch, in the same county; in Essex are also two Birches, distinguished as Great and Little. In Coventry we

have the same mode of distinction applied to streets, as in the case of Much Park Street and Little Park Street, the former a main thoroughfare in the neighbourhood of the Great Park, and the latter leading directly into the Little Park. In some of our earlier documents we find Much Park Street described as Great Park Street, clearly showing that the terms are equivalent. The earliest plan we have of the town (1610) gives Much Park Street. W. G. FRETTON, F.S.A.
88, Little Park Street, Coventry.

The use of the word *much* in this way is to be found in two or three other counties besides Herts. In Herefordshire we find Much Marcle and Little Marcle, Much Cowarne and Little Cowarne; in Lancashire Much Woolton, and Little Woolton. G. F. R. B.

An instance in Lancashire is Much Hoole and Little Hoole, about seven miles west of Preston. C. R.

Lytham.

AMMONIUM SULPHIDE A RESTORER OF FADED WRITING (6th S. v. 288).—In reply to Mr. MARSH JACKSON and to some correspondents who have written to me privately on the matter, I may say that I cannot give the exact strength of the solution of ammonium sulphide which I use. It is a chemical reagent much employed in laboratories, and can be procured of those chemists who supply chemicals for such institutions. It is of a pale yellow colour, and should be kept well corked, otherwise it loses much of its power by evaporation. I do not think it can be used too strong, for, according to my experience, it is quite harmless so far as the texture of the parchment or paper is concerned. The yellow tinge which it imparts disappears more or less completely in course of time. A weak solution would not in many cases turn the faded ink black enough to be legible. A simple plan for those who search registers much is to carry a small phial of this solution, tightly stoppered, enclosed in a small wooden case with a top that screws on. This enables the solution to be carried in the pocket without risk of the bottle being broken. Most chemists keep these wooden cases.

J. P. EARWAKER.

A RAPID THAW, 1607 (6th S. v. 226).—Your correspondent will find a very interesting account of the frost of 1607 in Arber's *English Garner*, vol. i. pp. 77-99. Mr. Arber has there reprinted "The Great Frost. Cold doings in London, except it be at the Lottery," a very rare tract, from Mr. Huth's copy. The following passage, from the same, records a rapid thaw, which your correspondent may not object to have brought before him:—

"There was one great frost more in England, in our

memory, and that was in the seventh year of Queen Elizabeth: which began upon the 21st of December (1564 A.D.) and held on so extremely that upon New Year's Eve following people in multitudes went upon the Thames from London bridge to Westminster; some—as you tell me, sir, they do now—playing at football, others shooting at pricks. This frost began to thaw upon the third day of January (1565 A.D.) at night, and on the fifth of the same month there was no ice to be seen between London bridge and Lambeth: which sudden thaw brought forth sudden harms. For houses and bridges were overturned by the land floods; among which Ows (=Ouse) bridge in Yorkshire was borne away; many numbers of people perishing likewise by those waters."

This tract mentions several great frosts in England which are not given in Haydn's *Dict. of Dates*.

F. O. BIRKBECK TERRY.

Cardiff.

WORCESTERSHIRE FIELD-NAMES (6th S. v. 185).—*Brewer's Field, Upper and Lower*.—The derivation from *bruyère* seems most probable, as brewing was not introduced until the sixteenth century.

Dole Meadow.—See my note on dooling leases (*ante*, p. 125), under "Brighton Field Names."

Hindlip Field, Old.—Is not this from *hind* and *leap*? There was a warren, also a lodge, named Hindleap (spelt in various ways) in Ashdown Forest.

Rod Meadow.—Two parishes near Brighton have the syllable *Rade*: Rottingdean, which appears in the *Valor Ecclesiasticus* as *Radyngden*; and Rodmill, which was *Ramelle* in Domesday Book, *Radmelde* in the Taxation of Pope Nicholas, and *Rademelde* in the *Nonarum Inquisitiones*.

FREDERICK E. SAWYER.

Brighton.

To his eight different ways of spelling "Hindlip" MR. ALLSOPP may add two more, namely, *Hindehlyp* (as it was called in Anglo-Saxon times) and *Indlip*. J. B. WILSON. Knightwick.

"WONT": "TRANSLATOR": "GALLIER" (6th S. v. 225).—*Wont*=mole is used in various parts of England, and is occasionally corrupted to *cont*. It is derived from the A.-S. *wand*. This word is used by Lilly in his *Mydas*, I. ii. (1592):—

"*Licio*. She hath the cares of a *want*."

Pet. Doth she want cares?

Licio. I say the cares of a *want*, a mole; thou dost want wit to understand mee."

Your correspondent seems to misquote Bailey; at all events, my edition of his *Dictionary* gives *translator*—"a new vamp of old shoes," without any reference to the word being equivalent to "a labourer"; whilst Halliwell gives, "*Translator*, a cobbler, *Var. Dial*." Halliwell also gives "*Gallier*—a person who keeps teams for hire, *Heref*."

F. O. BIRKBECK TERRY.

M.A. OXON says that *wont* is the name for a mole in Radnorshire; its equivalent in Worcester-

shire is *hūnt*. There seems to be a relationship between the two terms. The natives of Worcestershire have a curious way of interchanging the initial *w* and *h*; with them a *wood* becomes a *hood*, and a *hood* becomes a *wood*; and on this principle a *wont* would probably become a *hūnt*; but perhaps the Radnorshire people have corrupted our word into *wont*. J. B. WILSON.

Knightwick.

BLACK MAIL (6th S. v. 226).—Dr. Brewer, in his *Dictionary of Phrase and Fable* (p. 93), derives *mail* from the Saxon *mal*, "rent-tax," and states that *mails* and *duties* in Scotland are rents of an estate, in money or otherwise. *Black*, he interprets unlawful, wicked; giving as examples, *black art*, *black-guard*,* answering to the well-known Latin word *niger*,—

"*Hic niger est, hunc tu, Romane, caveto*."

Hor., *Sat.* I. iv. 85.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

CONGHURST OF CONGERHURST, CO. KENT (6th S. v. 228).—Thomas Scott, second son of Henry Scott, of Halden, son of Henry Scott, who died in 1472,

"married Mildred, only daughter and heir of George Conghurst, of Conghurst, in the parish of Hawkhurst. This family of Conghurst had been seated here from time immemorial. Their original residence, called Old Conghurst, a castellated mansion situated close to the Level (formerly an arm of the sea), was burned by the Danes at a very remote period: they subsequently removed to the high ground, where the present house is situated. This last house Thomas Scott, after his marriage, began to rebuild, but he died before it was finished, and his widow completed it."—*Burke's History of the Commons*, vol. iv. 1838, p. 663.

It is stated in the notes that

"nothing now remains of Old Conghurst, except the site, which is moated round, it is about half a mile from the present house; this latter has been much modernized, but still retains some ancient portions, particularly in the kitchen, where are to be seen the arms of Scott and Conghurst, quarterly, and underneath them the date, 1599."

Another note says the "family of Scott, of Conghurst, are supposed to be extinct in the male line." The pedigree in *Burke* ends with Matthew Scott, who died May 5, 1679.

HIRONDELLE.

"BONT": "STAG" (6th S. v. 218).—The Essex use of *bont*=an old man, as quoted by your correspondent is peculiar. Is not the word *bont* merely an altered form of the A.-S. *bonda*, a husbandman, a boor? *Stag* used as a verb is not confined to Essex. It is used in Leicestershire both as a noun and as a verb. It is employed as a verb also in Northamptonshire. Miss Baker says, "When

* This term of reproach was so used, Mr. Cunningham found, by the books in the Board of Green Cloth, as early as 1688.

workmen are taking beer clandestinely, one of them keeps on the look-out, to watch or *stag* the master." Of course, the meaning is to be on the look-out as a stag. F. C. BIRKBECK TERRY.

"BO-MAN": "BO-PEEP" (6th S. v. 209).—John Bellenden Ker, in his *Essay on the Archaeology of our Popular Phrases, &c.*, vol. i. pp. 260-1, new edition, gives the following explanation of the name which occurs in the first line of the ditty:—

"Little Boo-peep!
His food is good liquor," &c.

"Boo-peep is here the limitour; the friar employed by the monastery in begging about for its support was formerly so called amongst us."

"Bod is the contraction of *bode*, a messenger; and the limitour was he who intruded himself into every man's home to procure provisions for his convent and pick up all the idle gossip he could besides."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

TENNANT'S TRANSLATION OF THE 151ST PSALM (6th S. iv. 109; v. 232, 312).—The "151st Psalm" is not familiar to either eye or ear, and, in a search through a large collection of the psalmists of Britain, I find it only in the version of "R. B." (said to be that of Richard Braithwait), London, 1638, thus headed, "Psalm 151: Ex Additione Apollinariii"; being a versification of the seventeenth chapter of the first book of Samuel, recording the history of David and Goliath, and running to sixty four-line stanzas. On further reference to Holland's *Psalmists*, 1848, under "R. B.," I find this note:—

"This Psalm [the 150th] concludes the series recognized as canonical in our authorized translation and by commentators in general. There is, however, an apocryphal composition on the killing of Goliath by David, which, although not found either in the Hebrew, the Chaldee, or the Vulgate MSS., is given as Psalm cli. in the Syriac and most of the Greek versions; it occurs also in the Arabic, the Anglo-Saxon, and the Greek Liturgies. St. Athanasius regards it as canonical, nor does Dr. A. Clarke directly repel this conclusion. The following is an almost literal version of this so-called Psalm 151:—

'Among my brethren, I was least,
And of my father's stock,
I was the youngest in his house—
The shepherd of his flock,
Rare instruments of music oft,
My hands, well-practised, made;
And on the sacred psaltery,
My skilful fingers play'd.
But who of me shall speak to God,
And tell him all my care!
The Lord himself, lo, even now,
Doth hearken to my prayer.
He sent his messenger, and took
Me from the shepherd's toil:
And on my head, sweet unction! pour'd
His own anointing oil.
My brethren, beautiful and tall,
Held theirs a happy lot;
But in them, and their comeliness,
The Lord delighted not.

To meet the boasting alien chief,
I went forth on their part;
He cursed me by his idols, and
Despised me from his heart.
But having slain, I with his sword,
Cut off his head at once,
And took away the foul reproach
Of Israel's daunted sons.'

This is an abbreviation of R. B.'s 151st Psalm, and, being found in a modern book, the question arises, Is it that attributed to Tennant and that sought for by C. C.? In Tennant's Lectures upon Hebrew Poetry it is not at all unlikely that such a specimen of ancient Jewish verse might have been enshrined in a newer version, but were these lectures ever printed *in extenso*? Although portions thereof may have been in print, and the whole, to a certain extent, known and accessible, yet it was not until 1861 that Conolly, Tennant's biographer, was seeking subscribers to a "Venture upon the publication of these Lectures on Palestine and Hebrew Literature, with other of the Author's writings," which so far as I know, resulted on his part no further than in "A Preliminary," and thirteen pages on "Hebrew Poetry," found in his later *Pifiana*, 1869. Was this all Prof. Tennant's "lectures and other writings" which Mr. Conolly was promising the public in 1861? J. O.

"THE GUY" (6th S. v. 229).—Does not this word probably mean the meadow that leads down to the ford, or the ford meadow, the last word having been dropped? If this is so the word is cognate with the name of the river Wye. Cf. the Celtic *gwy*, water; Fr. *gué*, a ford, probably derived from the Celtic. Cf. also Bungay in Suffolk, said to be a corruption of *Bon-gué*.

F. C. BIRKBECK TERRY.

Cardiff.

The meadow mentioned by MR. LOWE, situate in Bridge Street, Chepstow, "in front of the eastern entrance to Chepstow Castle," is no doubt called so from its connexion with Guy House, on the other side of the street; and this, in its turn, most likely owes its name to *Gwy*, the Welsh name of the Wye, which flows within a few yards of it. S. H.

32, Ainger Road, N.W.

"CHEMERS" (6th S. v. 229).—Cowel says, "Chensers, mentioned 27 H. VIII. c. 7, are such as pay tribute or *cess*, chief rent or quit rent, for so the French *censter* signifies."

R. S. CHARNOCK.

THE BODLEIAN MODEL OF AN INDIAN WELL (6th S. v. 286, 309).—SIR GEORGE BIRDWOOD'S description hardly does justice to the wonderful substructures displayed in the construction of this most attractive model. It was apparently a cœnobitic institution; if for males how is the admission of female water-carriers to be explained?

One would like to know of the lives of such religious devotees as pass their career by the cool, translucent waves, deep in such recesses, so amazingly like a plunging bath, with tier upon tier of dressing boxes. Was Rebecca's nose-ring a symbol of servitude? LYSBART.

THE PULTENEY CORRESPONDENCE (6th S. v. 320).—If the correspondence of Sir James Murray Pulteney does not extend beyond his time it is difficult to understand how any part of it can relate to the battle of Waterloo. The baronet referred to was originally a Murray, and attained high rank in the army. In 1794 he married Lady Bath, who was the only daughter of Sir W. Johnstone Pulteney, Bart., by his wife, who succeeded to the estates of Sir William Pulteney, Earl of Bath, on the death of his brother, General Harry Pulteney, who had inherited the earl's property on his death in the previous year, 1764. Sir W. Johnstone assumed the name of Pulteney, and left one daughter, who was created Baroness Bath in 1792. Her ladyship, as I have said, married General Sir James Murray in 1794; he assumed the name of Pulteney. Lady Bath was created Countess of Bath in 1803, and died in 1808, having survived her husband some years. I do not seek to disparage the collection alluded to at the above reference, but it is clear that either it has been wrongly described, or that it is more than the correspondence of Sir James Murray Pulteney. I may mention that the other series, catalogued "Second Series," related to Sir William Johnstone Pulteney, Bart. I purchased this collection for the Duke of Cleveland at the same sale.

R. E. PEACH.

FONTS OF THE RESTORATION PERIOD (6th S. v. 9, 177, 317).—The large stone font in Ecclesfield Church is dated 1662. These figures are cut in strong relief round the bowl. It was turned out of the church in 1825, when the dilapidated Jacobean furniture was replaced by pews of neat but unecclesiastical pattern. I found the font amidst a heap of rubbish in a corner of the churchyard; and in 1852 my old friend Canon Trevor of York was active in getting it restored to the church, after the paint with which it was bedaubed had been removed. The Lord's table here is dated 1624, as we discovered by the initials of five churchwardens carved upon it, who were in office during that year. The table was inconveniently small, and I have had it enlarged to the exact size of the high-altar stone, now sunk into the pavement, and on which the table stands. The measurement is exactly seven feet by three feet. I would add the story of our communion plate, which consists of a paten dated 1675; two flagons, with the dates 1713 and 1759; two chalices, with covers, dated 1663; and four alms plates—all silver. For many years I thought

the alms plates were only plated; they bore no inscription, and I did not examine the hall-mark; but finding that Mr. Parkin gave 50*l.*, by will in 1759, to be expended in the purchase of church plate, I had the flagon of that date, with the four plates, put into the scales, and as they exactly weighed 136 ounces, it became clear how the 50*l.* were applied; and flagon and plates are now duly inscribed as the gifts of Mr. Parkin.

ALFRED GATTY, D.D.

CHILD'S "DISCOURSE OF TRADE" (6th S. v. 309).—According to Davenport Adams's *Dictionary of English Literature*, Sir Josiah Child's *New Discourse of Trade* was first published in 1668. Macaulay says (*History of England*, chap. xviii.) that it was published soon after the Revolution; in Bohn's *Guinea Catalogue*, 1841, a copy is priced two-and-sixpence.

WM. H. PEET.

Child was an eminent merchant and writer on political economy *temp.* Charles II. A fifth edition, to which is added "A Treatise against Usury" by the same author, issued from the press in 1751, Glasgow, 8vo. (1 and 12mo.).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218, 477; iv. 38, 256, 314; v. 58, 177, 217).—In Hanwell Church, near Banbury, Oxon, I observed a few years ago three helmets fastened high up on the wall of the chancel. Two of these were surmounted by a crest in the form of a fleur-de-lis, and the third had still the spike on which the crest had formerly been placed. There were also several small broken pieces of armour. I imagine, from the number of memorials of the Cope family in this church, that the helmets must have been used at the funeral of some member of that family.

WALTER J. WESTON.

There are two helmets, a sword, and a misericorde suspended above the fine monument to John Leigh in the chancel of Addington Church, Surrey. The helmet of Sir Wm. Harpur, the founder of the Bedford Schools, formerly hung above his tomb in St. Paul's Church, Bedford, but it was lost, as unfortunately is too often the case, during the restoration of the church a year or two ago.

W. A. WELLS.

TRANSLATIONS OF BÉRANGER'S "ROI D'YVETOT" (6th S. v. 9, 177).—In *Ballads and Tales*, in the library edition of Thackeray's works, 1869, will be found, at pp. 97 and 99 respectively, a French and an English imitation of Béranger's *The King of Yvetot*, which Napoleon's police wanted to suppress (*vide* Besant's *French Humourists*, p. 425).

HENRY G. HOPE.

Freegrove Road, N.

CAPTAIN W. CUNNINGHAM (6th S. v. 268).—I have the pedigree of the Glencairne family, being a member of a branch of it, and shall be glad to give MR. CUNNINGHAM any information in my power if he will communicate with me.

M. H. DAVID.

St. Fagans Rectory, Cardiff.

BISHOP EDMUND KEENE, OF CHESTER AND ELY (6th S. v. 228).—He was brother to Benjamin Keene, M.P. for Malden, and once Plenipotentiary at Madrid. He succeeded Bishop Butler in the rectory of Stanhope, in the county of Durham, which he held from 1740 to 1771; and was made Bishop of Chester in 1752, being translated to Ely in 1770. He died 1781.

E. H. A.

This munificent prelate was born at Lynn, Norfolk, in 1713, and educated at the Charterhouse and Caius College, Cambridge. In 1739 he became fellow of Peterhouse, and in the following year rector of Stanhope. He was elected master of Peterhouse in 1748.

WILLIAM PLATT.

His father was an alderman of Lynn, Norfolk, and his brother, Sir Benjamin Keene, was many years ambassador at Madrid. The Bishop's Palace at Chester was wholly rebuilt by him at the expense of 2,200*l.* When Bishop of Ely he sold the palace in Holborn and built another in Dover Street, Piccadilly, by this sale increasing the revenues of the see of Ely to the extent of 5,000*l.* per annum.

W. H. BURNS.

Clayton Hall.

MR. MOORE will find some account of this bishop in Burke's *Landed Gentry*, sixth edition, p. 1387.

G. W. M.

See Nichols's *Literary Anecdotes*, vol. iv. pp. 322-324.

G. FISHER.

"THE POETIC MIRROR" (6th S. v. 228).—Evidently the work of James Hogg. The following is from Allibone's notice of his life:—

"*Poetic Mirror; or, Living Bards of Britain*, 1 vol. This work, consisting of imitations of distinguished living poets, was all (with the exception of Scott's pretended epistle to Southey—the work of Thomas Pringle) written by Hogg in three weeks."

ARTHUR MYNOTT.

My copy is also the edition of 1816, which, it is said, went off so quickly that a second edition of seven hundred copies followed in 1817. The book is attributed to James Hogg, and the contents are said to be all his own composition. Whether this second edition includes the promised second series I cannot say, not having met with it.

J. O.

ANCIENT MOTTOES (6th S. v. 49, 214).—On the granite corbels supporting the first story of a house in the High Street of St. Peter-Port, Guernsey, built, as is proved by a date over one of the doors,

in the year 1616, are to be seen two shields bearing merchants' marks contained within circles. ON one of these circles are to be read the words EN DIEV I'AI MIS MON APPVI; and on the other, ET SA PROVIDENCE M'A COMDVIT. In taking down the timber front, which had been plastered over, of a house in the same street some years since, a beam was brought to light extending across the front, with the following inscription carved in raised letters, LA PAIX DE DIEV SOIT CÉANS. The date of this house is about the same as that of the one mentioned above.

E. MCC—

Guernsey.

Miscellaneous.

NOTES ON BOOKS, &c.

Prænomina; or, the Etymology of the Principal Christian Names of Great Britain and Ireland. By Richard S. Charnock. (Trübner & Co.)

IN this work Dr. Charnock has produced a most interesting and valuable addition to the history of our English Christian names. His object has been to give the etymology of the principal names either in every-day use or lingering in the literature of Great Britain and Ireland, and of these he calculates there are about 1,500, the major part being derived from the Gothic-Teutonic languages. That the author has spared neither time nor trouble in endeavouring to make his work as complete as possible is evident from the long list of authorities consulted, the only name that we have missed being M. Paul Hecquet-Bourcard's *Dictionnaire Etymologique des Noms Propres d'Hommes*, Paris, 1868. It is, therefore, all the more strange that there should prove to be so many omissions in his list. Without going out of the writer's own circle, or, indeed, except in two cases, away from his immediate neighbourhood, the following names—some, at least, of which are not uncommon—are omitted in Dr. Charnock's volume: Godfrey (referred to under Guadhre), Alfric, Abigail, Charlotte, Ethelwyn, Aloysius, Jemmett, Ruby (female), Victor, Leila, Patty. The writer once had a servant rejoicing in the names of "Augusta Louisa Messalina." It is impossible to agree with Dr. Charnock's etymologies in every case, though the exceptions are remarkably few in number. The etymology of Christian names is in most cases a matter of difficulty, and in many cases it can be little better than guesswork. The article in the *Antiquary* of March of this year throws considerable light on some of our female Christian names. We certainly cannot agree with Dr. Charnock's dictum that there is no excuse, unless it be ignorance, for christening a child Cecil who is not blind, or Blaise when he does not lisp. If we must give our children only appropriate names, many of our prettiest Christian names must soon die out. The whole book is full of information and instruction, and we shall be glad if Dr. Charnock can find leisure to expand the articles, which in their present form are necessarily very brief, and give a really thorough history of the subject.

Early Church History. By the Rev. W. H. Simcox. (Livingtons.)

MR. SIMCOX's book is the outcome of six lectures delivered in the chapter-room of Winchester Cathedral on the history of the early church, from its foundation at Jerusalem to the time of the martyrs. He has wisely not attempted to eliminate all traces of the original shape which his labours assumed, or to abandon the direct and familiar forms of address appropriate to oral

delivery. The subject is treated too slightly to admit of any other form of publication, though both style and treatment are adapted to their particular purpose. Mr. Simcox presents a clear picture of the distinctive features of the church in the successive stages of its progress, and gives a popular account of the times, which will be valuable to those who have neither the time nor the inclination to wade through the more learned volumes of professed ecclesiastical historians.

A Noble Boke off Cookry, for a Prynce Housholde, or any other Estately Housholde. Reprinted from a MS. in the Holkham Collection. Edited by Mrs. Alexander Napier. (Stock.)

THIS is another of Mr. Stock's admirable series of reprints of rare English works. To the student of the manners and habits of our ancestors it will be found invaluable. Comparatively few MSS. of this class have been reprinted, and copies of such reprints as have been issued are in all cases rarely met with. Naturally, a certain sameness runs through the recipes in the various collections, but this is counterbalanced by the diversity of dialect and language, which makes them all the more valuable to the student of our tongue. The MS. contains, *inter alia*, the bill of fare of the "feste off kyng henry the iiiijth to the herawdes and frence men when they had justed in Smythefelde"; that of the "crownson off kyng henry the fyfte"; and that of the "feste off Nevell Archebisshope of York and Chaunceler of England at his stallacon in York." The paper, printing, and binding are all that could be desired, and Mrs. Napier has done her work well. There are a few slips and misprints, in addition to those corrected at the end of the volume, which it may be well to point out. On p. 49 "chandron" for *chaudron* is a strange slip, considering that it is correctly printed on pp. 88, 90, and elsewhere. "Appillinoe," p. 121, is clearly a misreading for *Appillmoie*, an account of which will be found in Mr. Way's notes to the *Promptorium*, p. 13. We venture to doubt whether *dyners* is correctly explained in the glossary by "some kind of fruit." We have only found the word on p. 28, and there it seems to be a mistake for *dyuers*; perhaps the word *herbes* is omitted. We cannot find anywhere that "jowtes" were compounded of fruits: see the several recipes in the *Promptorium*, p. 265. Altogether the volume is a worthy addition to the noble reprints already issued by Mr. Stock.

Q. Horati Flacci Opera. (Kegan Paul, Trench & Co.) FROM the book-epicure's point of view the "Parchment Library," of which this is the latest issue, is rapidly approaching perfection. Nothing can be better than the way in which Messrs. Whittingham & Co. have printed this volume; the binding is pretty, the paper is of the best, and the etching by Mr. L. Alma Tadema, if simple in subject, is pleasantly in keeping with the time-honoured text. This has been prepared for the press by Mr. F. W. Cornish, M.A., one of the assistant masters at Eton, and it is based upon that of the best editions. There are no notes, the object having been rather to provide a tasteful and convenient volume for the English lover of Horace than to compete with the more heavily armed commentators; but where a conjectural reading has found general favour it is adopted, and indicated by an asterisk, while doubtful readings are distinguished by a dagger. We note that Mr. Cornish includes Bentley's "nam seu mobilibus *vepris inhorruit ad *ventum foliis"

(*Carm.* i. 23, 5) among his accepted emendations. But—to give a pair of examples—neither Wickham nor Munro has accepted it, though it is true that the latter regards it as plausible.

THE Browning Society has issued Part ii. of its valuable papers. Mr. Furnivall continues and completes his bibliography, which is a perfect magazine of Browning lore. Mr. Kirkman's striking and suggestive inaugural address is printed, and there are also two analyses of *Fifine at the Fair*, and two attempts at a classification of the poet's entire works. Mr. James Thomson, of *The City of Dreadful Night*, supplies some useful notes on various Browning characteristics. Those which deal with the charges of obscurity and harshness so often made against the author of *Sordello* will be read with special interest. This society is thoroughly justifying its existence. It will be impossible for any future writer upon Browning to neglect its labours—if, indeed, it does not make any further writing upon the subject entirely superfluous.

MESSRS. LONGMANS & Co. announce as preparing for publication *The English in America: Virginia, Maryland, and the Carolinas*, by J. A. Doyle, Fellow of All Souls' College, Oxford; *Reminiscences of Oriol College and of the Oxford Movement*, by T. Mozley, formerly Fellow of Oriol College, Oxford; *History of the Papacy during the Reformation*, by M. Creighton, M.A., late Fellow and Tutor of Merton College, Oxford; *Memoir of Augustus de Morgan*, by Mrs. De Morgan; *A History of Classical Latin Literature*, by G. A. Simcox, M.A., Fellow of Queen's College, Oxford; and in the "Epochs of Modern History Series" *The Epoch of Reform, 1830-1860*, by Justin McCarthy, M.P.

MR. GEORGE SETON, M.A., the learned author of *The Law and Practice of Heraldry in Scotland*, is preparing for immediate publication by Messrs. Blackwood & Sons *A Memoir of Alexander Seton, Earl of Dunfermline*, seventh President of the Court of Session, Chancellor of Scotland, 1555-1622, with genealogical tables, portraits, and views of seats. The names of subscribers are received by Messrs. Blackwood.

MESSRS. CROSBY LOCKWOOD & Co. will shortly publish *The Hall Marking of Jewellery Practically Considered*, by Mr. G. E. Gee, author of *The Goldsmith's Handbook, The Silversmith's Handbook, &c.*

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T. E. K.—Lord Beaconsfield used the words in a speech made at the banquet given by the Carlton Club, at the Wellington Riding School, on his return from the Berlin Conference.

G. L. GOMME.—Has the word any special meaning as employed by the Irish? See Annandale's *Ogilvie, s.v.*

A. C. T. ("Pouring oil on troubled waters").—See "N. & Q.," 6th S. iii. 69, 252, 298.

E. S. (Sutton).—Many thanks; we will make the necessary correction in the MS.

J. A. T.—At Oxford and Cambridge the proctors are armed with exceptional powers.

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NOTES:—A Series of Eight Anonymous and Confidential Letters addressed to James II. about the State of Ireland, 361—Inventory of Pope's Goods taken after his Death, 363—New Fangled Expressions—Mermaid, 365—Names of the States, U.S.A.—Mauel Chrysoloras in England—Kentish Scenery, 366—Gainsborough's Portrait of Chatterton—Spring Folk-lore—Turner's Houses—Herb Robert—Coaches first used in Scotland—Perambulations on Rogation Days, 367.

QUERIES:—The Abolition of the House of Lords—Molse du Soul, 367—Posture at Table—A Yard of Beer—Donald Bane—"Belief in the Supernatural"—"Res subito gestæ"—Captains W and E. Bokenham—"Terms of surrender of Skipton Castle," 368—Voltaire—"Landlord"—American Poets—"Devotional—Cartusia—Efordlands"—Water-Boughs—Anecdotes of Monkeys—Wesley and Moore—Lord Chief Justice, Greene—Earldom of Seafeld—The Diceys and Chap-books—Authors Wanted, 368.

REPLIES:—"Harpings of Lena"—W. J. Baitman, the Alford Poet, 370—Extinct Periodicals, 371—Sir Philip Francis's Marriage—Syncretism, 372—A Latin Bible—St. Luke xxiii. 15, 373—"Mighty" Tom of Oxford—Curious Shropshire Epitaph—Ellice, &c.—Stowey and Stow Ball—Curious Book-plate, 374—The Comb of Church Bells—Child's "Discourse of Trade"—"Hypnerotomachia"—The Puteiny Correspondence—Eustachius Vicoscomi—"Bred and Born"—Are Toads Poisonous? 375—"Oplet"—Religious Novels—Christmas Cards, 376—Portraits of W. Irving—Yardleys of England—"Alkermes"—"All upon the Merry Pin"—"Deck of Cards"—The Guy—"Elephants destroyed on becoming Dangerous, 377—Parchment Wills—J. Knibb—Bp. Gibson, 378—Dorset Traditions—The Hallywells—An old Seal—Gigantology—Authors Wanted, 379.

NOTES ON BOOKS:—Perry's "Greek and Roman Sculpture"—Yonge's "Constitutional History of England"—Turner and Morshed's "Goethe's Faust," &c. Notices to Correspondents, &c.

Notes.

A SERIES OF EIGHT ANONYMOUS AND CONFIDENTIAL LETTERS TO JAMES II. ABOUT THE STATE OF IRELAND.

(Continued from p. 323.)

The Copy of an other Letter to the King, about Christmas, 1685.

SIR,—Before I say any thing else to your Majesty, I will presume to acquaint you with what I hear from many hands that the contents of penny post Letters sent you, are frequently talked of abroad as well as the debates & resolutions of your privy Council which may prove of very ill consequence, For a sincere friend to your Ma^{ty} and interest that canot otherwise have access to you may in a peny-post letter give you those items concerning your interest, religion, and the legal ways of establishing both which shud not be imparted to any, if not to such whose secrecie honesty & loyalty are unquestionable, for the counsels & resolutions of Princes w^{ch} once disclos'd are little better than a discoverd mine. Nay the revealing the Princes secretts is in the opinion of al sound politicians the greatest crime next to high treason Al I say to this is that I will repeat to your Ma^{ty} one of Solomons proverbs Be at peace wth many never the less have but one councillour of a thousand, and as this advice was given by the wisest of Kings, no King ever reign'd in England that had more need to follow it than your Majesty. For the Councillours be as necessarie to a King as the soule is to the body & wisdom be sayd to consist in the multitude of Counsell^{rs} yet it is a hard case when the King aims at one end and his Ministers at another, for while your Ma^{ty} may

think of a change in the civil governm^t that may any-how tend to a change in religion, the advice of al & every your protestant privy Councillours will ever run counter to your intentions. And it is thought this is it that retards the intended total discarding of the Whiggs in Ireland and putting the Catholics of that Country into civil & military employments, for the protestants there as being al of 'em or at least far the major part Cromwellians that dread the loss of their unjust acquisitions have many spies & Advocats in this Kingd^m whether they have transmitted vast summs of money since your Ma^{ty} access to the crown to purchase (as tis believed) friends at Court & now that my Lord Clarendons declaration has sett their hearts at rest & hindred them from compounding with the ancient proprietors upon whom they began before to obtrude impositions for less than half purchase, they intend by their influence upon Ministers & great Men at Court to prevayle with your Majesty to employ no man in that Country that has any relations or interest in it & to colour their suggestions tis probable they may alleage to your Ma^{ty} the danger & inconvenience of lodging any power in the hands of a nation that in Case of a Protestant successor might in defence of their darling Religion sett up for themselves & struggle with their Sovereign at the cost of their allegiance which suggestions wel weigh'd are but meer state-sophistry. For not to mention the severe persecutions in Q. Eliz: dayes who forced that poor Country to defend that w^{ch} they ever valu'd more than their lives & Estates the true & ancient religion of their forefathers Against her tyrannical usurpation that had no title to the Crown but by maintaining that Heresie which encourag'd her father in his profaneness & adultery. The severe & unequal usage extended by Ministers to the Natives of y^t Country were in a great measure the occasion of their several Combinations and insurrections whereof I cud produce a hundred instances from impartial & violent protestant Authors wherewith tis not proper to trouble your Ma^{ty} in a letter, but this I can aver that w^{ch} ever that Country might have don in defence of its religion in K Henr 8 & Q Eliz. reignes since your royal grand-fathers access to the crown there has bin no rebellion in Ireland but that of 41. which al circumstances considered was not as black as it was painted and for which no better apologie can be made than your Royal Father offers in his Eikon Basilike and his answer to the reasons of the votes of no address, for tis certain that whatever may be sayd of bloody Irish Massacres that ye Murder committed by the Scotch presbitarians at Island Magee on four score Irish families man woman & child in one night in the beginning of the wars and the Devilish practices of the Presbitarian L^{ds} Justices Parsons & Burlace in forcing the estated natives to outlawyeries in order to get their Estates, and their encouraging parties of their armie to Kil al that came in their way without discriminating nocents from Innocents were the occasion of the generalitie of the Irish taking armes in their own defence & of al the mischief and barbarity after committed by the rabble on al sides; and the chief reason why the Irish broke their intire subjection to the Crown of England with due resignation and alacrity since King Jameses first coming to the crown is that that whole nation reckons it the greatest honour it can without vanity boast of to see itself providentially happy under the protection of Kings lineally descended from the Kings of Ireland as can be undeniably demonstrated, and I believe it in my Conscience if your Ma^{ty} had no right by Conquest to Ireland and that their King were to be pitchd upon by Election they would never choose any other than your Ma^{ty} and your royal posterity, for if it lay in their power they woud make you as absolut in Ireland as your

heart out wish, nay if there were a loyal parliament call'd there that might outvote the Fanatics they would double your revenues to yourself and posteritie & make their love and loyalty known by contributing with open hearts & purses to your greatness. But al this notwithstanding I know som will be apt to magnifie dangers where there is none at al and cloak it where it really is, a trick much usd in England of late For the Fanatics in Ireland as they are the dreggs of the people of England that had no Estates here & went in ye Usurpers time to make fortunes in that Country and the scum of the worst sort of presbiterians in Scotland that upon persecutions there & to relieve their poverty flocked into the North of Ireland so are they the most dangerous enemies Monarchy or Religion has in the 3 Kingdoms which your Ma^{ty} had infallibly found to be true if god had not timely & miraculously defeated your Enemies for had Argile landed in the northern parts of Ireland he had got a better party in 8 dayes than he pick'd up in Scotland from first to last. But it is with the Irish as with the Jesuits, let who will be of rebellious principles & inclinations they must bear the brand; The Jesuits rayd the Scotch rebellion in 37. murdered your royal father, burn'd the City, Kindled the several rebellions in Scotland since the restauration and woud have assassinated his late Majestie of ever blessed memory and yet al these fine feats were really don or intended by the Presbiterians who always lay their rebellious brats at other mens doors and yet the Irish that have not rebelld since 41 (if the french fleet that was to land at Carlingforde be not a rebellion) must be still branded with the ignominious names of a rebellious barbarous & bloodthirsty nation but Munmouths & Argiles rebellions that struck soe immediatly at the very root of monarchy and the extirpation of your Majesties royal line are already forgot as if they had bin a dream by the same partie that cry out upon the Irish whereof the generality are hated and traduced for no other crimes than that of being your true and unalterable friends. And your Ma^{ty} has reason to pray, with the late Dutchess of York that they & the Catholicks of England and Scotland may not suffer for your being of their religion for if you do not make them considerable before God cals you from an earthly to a heavenly Crown they will be inevitably crush'd to pieces with out a Miracle from heaven & truely if you advise with any Protestant Minister of State about doing the generality of that nation a Kindness they wil never advise you to it in as much as they look upon any considerable change in the Civil government of that Kingdom to be an infallible inlet of Poperie into this. And our misfortune is that we are already as much hated & slander'd by the industry of y^e fanatics in Ireland & here as if by our means Poperie were already introduc'd into the 3 Kingdoms & your Ma^{ty} may be wel assur'd that in Case you had not the least thought of replanting your religion even by lawfull and Evangelical means the number of your Enemies woud never be the less, for rebellion & the constant fore runners of it, feares & Jealousies run in the blood of your Fanatic Subjects and the race of the same men that persecuted your royal Father to the scaffold for being what he was not, an arbitrary Papist will never in their hearts (be their cant what it will) be reconcil'd to a Popish (and as they mistake it) an Idolatrous Prince and their murmurings & heart burnings are soe universal already that the very church of England heretofore reputed the chief prop of Monarchie is of late grown little better than a Kirk of Scotland, For every sermon is an indirect & cunning invective against Poperie & consequently upon what they look upon to be its inseparable companion slavery and tho' the few sincere Church of England men ought in imitation of ombre players to joyn with the Romanists

against the Fanatics as the stronger party and too many for them Both, yet they are so far from it that pursuant to Shaftsburys project they joyn against the Catholics as their comon enemy And your Irish subjects being the most numerous body of Catholics in your dominions and the most fit and willing (as the case stands now) to counterbalance the powr of the Fanatics your Ma^{ty} shud think of putting them without delay into a condition to stand by your Matie and your posterity upon occasion, that may want their assistance in this Kingdom that has bin so long & so furiously driving at the erection of a Comon-wealth as of all other governments the most suitable to the humor of a wealthy headstrong people ever Jealous of their own hapines & of their Princes greatnes & whoever goes about to preposesse your Ma^{ty} with ys imaginary inconvenience of a thorow alteration in Ireland little considers that the Catholic Moblie there that modestly speaking make six to one of the several sectaries in it are as extremely fond of their Kings interest and a Kingly government as the rabble of England has bin averse to Monarchy since the unhappy reformation that with the diversity of opinions open'd a gap for a continued series of broiles and confusion & that the best way of securing a Conquest when tis once compleat by the ties of alliances and mixtures of blood 'twixt the first Colonies sent into the conquer'd Countries and the Natives (as it is now with these formerly call'd the Meer Irish and the Old English) is to interest the conquer'd Nation in the Princes governm^t so as without danger of changing better for wors none of 'em may think of siding with any against him for when the contrary is practis'd it breeds bad blood & discontent & makes men uneasie & without the grace of Christian patience puts them upon unnatural and desperat designs, witness Colon Miles Reylies attempt in offering his service som 18 or 19 years ago to the French King upon a difference with England which was the effect of discontent, for the sayd Colonel went over from Owen O'Neil to Ormond before the peace of 48 and serv'd him faithfully & tho upon the Kings restauration he had reason to expect being considered as a loyal Cavalier he met with no other consideration than Ormonds saying, he was an honest man but that he was of an ill Province as if there ought to be any distinction 'twixt the Kings subjects, but what may distinguish good Men of w^t Province or Country so ever from bad, and tho I be an Irish Man that presume thus to convey my wel meaning thoughts to your Ma^{ty} I must confess I cannot be so indiscreetly zealous for the good of religion (the propagation whereof is often marr'd by zeal without knowledge & prudence) as to allow of som mens Immoderation that woud have al protestants to a Man in that Country putt out of employments to make room for Catholics for if al the protestants there were as loyal as the Old & decrepid Earl of Ardglass twere safe employing them, for that honest Cavalier in the heat of the popish plott entertain'd cherish'd reliev'd & kept out of Goal most of the poor R. Catho Clergie in his side of the Country.

S^r.—I can with a good Conscience protest before god that what I here presume to offer to your Ma^{ty}s gracious consideration is rather an effect of my unfeigned zeal for your Majesties spiritual & temporal interest & the good of religion than of an affection byass'd for the good of my poor country whose case since the reformation has bin much your own since your becoming a Roman Cath. for your Ma^{ty} & that poor Kingdom have bin equally aspers'd slander'd & persecuted for your unshaken constancy in your religion & your Matie may Judge from your own having bin traduc'd in a cruel manner on the account of your religion how much the worst actions that Catholic country was ever guilty of may be hitherto aggravated by the sworn Enemies of their pro-

profession that believe no Calumnies proportionable to the bloodiness of R Catholic principles And it has bin hitherto our hard fate that we cud neither say nor write any thing in our own vindication without being lyable to the penalties due to Libellers for my L of O— Having destroyed us by his not having concluded a timely peace with the Confederat Catholics in Ireland pursuant to your royal Fathers many praising letters to that effect from Oxford in the year 44, & by obstructing the late Kings graciously intended Meroy by contriving the R Cath. of Ireland to be left out of the act of indemnitie yet is he not content to have don the Country this injustice but has now as ever he had his little spies & pensioners in court & country to discover any thing that might be intended for the good of our Nation hence it was that dursing his being at the helm none of the Natives durst complain of any grievances in writing or otherwise hence it was that he makes it his work at present by his influence upon & correspondence with the privie Councils in both Kingdoms to have it layd for a ground that the protestant Religion cannot be maintaintd without a total exclusion of Papiasts from Civil & Military employments, hence it was that in the late parliament he oppos'd with al his usual might & cunning the taking off the test by his privat Cabals with som Bishops Lds & Comoners & hence it is that he is of late retir'd into Oxfordshire that he may put that Universitie that esteems him one of the chief pillars of ye protestant church upon fortifeing itself against the frightful aparition of popery & yet whatever zeal he may pretend for the maintenance of the Protestant religion his Cares & Cabals terminat al in the preservation of his il-got acres and tho' perhaps he may not allow of the Anti-monarchical principles of the Fanatics of Ireland yet he has ever favour'd that party & especially since the Kings restauration for his interest is inseparably link'd to theirs, nay he favour'd them so much during the War in Ireland that he gave up Dublin into their hands notwithstanding that he had directions & positive commands sent him in the year 47 from ye Queen Mother & the Prince from Paris by one Mr Wintergrant to com to a speedie accomodation with the Catholics & to engage them seasonably in his assistance for delivering your royal & distressed father then a close prisoner at Holmeby but not satisfied with al this he contrives to have sham stories lately & industriously scatter'd of the foolish discours & behaviour of the Irish to make them odious to y^r Ma^{ty} but the comfort of al honest Irish Men is that the individual men that speak ill of my Lord Tyroconnel & them, now made no bones of speaking virulently & reproachfully of your Majestie in the time of your Adversitie & tis more their fear than Love that restraines them from doing so even at this time of day.

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

(To be continued.)

If MR. FRAZER will refer to my note on a MS. "Report on the State of Parties in Scotland sent to James II. in France" (6th S. i. 453) he will, I think, immediately perceive that the MS. which he possesses has a very marked correlation to that which I have brought to notice. Thus the Irish reporter writes:—

"S^r.—Having for som years past liv'd in the North of your Kingdom of Ireland, & observ'd the number & disposition of your subjects in that part of the country I made those remarks upon 'em in the worst of times, what may be usefull to you at any time & especially in the begining of your reign, and intended to be intro-

duced to you in his late Majestie's time in order to let you know your friends from your foes in that country."

In like manner the exiled king's Scotch correspondent writes:—

"All I intend is to give you a short view of your affairs in Scotland since the beginning of the Revolution, that your Majesty may know when you attempt the recovery of your just Rights whom you may relye on, for all those that have kept firme to y^r dewtie after so long and severe a tryall you may safelie depend on."

The Scotch report appears to have been written in 1693, the Irish letters are dated from March, 1684, to February, 1686. It is almost needless to say that, while it is not improbable that the original draft of Mr. FRAZER's first letter may have been penned in March, 1684, for the information of James, this prince was then Duke of York, as Charles II. did not die until February of the following year. It is, consequently, quite uncertain what the actual date of this letter was. Clearly these dates—March, 1684, and February, 1686, demand re-examination.

It would appear probable that during a space of at least nine years, as heir presumptive to the throne, as king, and as exile, James invited and received confidential reports of this kind from Scotland and Ireland, and that the drafts of two of these have now been brought to light by persons quite unacquainted with each other. Well edited, these MSS. would form useful contributions to history.

CALCUTTENSIS.

INVENTORY OF POPE'S GOODS TAKEN AFTER HIS DEATH.

Among the interesting papers at Mapledurham is an inventory of Alexander Pope's furniture, probably drawn up for the purpose of valuation for probate duty. It has, I believe, never been published, and, although a lengthy document, it seems of sufficient importance to be published in the columns of "N. & Q."

A Catalogue of the Goods at Twickenham.

In the Garrets.

The room next the leads 17 drawings by Mr. Pope.
A picture of a goose with Gulls.
four Prints in black frames.

The Room next ye Thames.

a grate fire Shoull tongs & Popker.
• Mr Scraggs Picture in a gold frame.
• Mr Digby in Ditto.
• Lord Shrousbury in Ditto.
• Duches Buckingham in Black frame.
• Mr Wallsh in Ditto.
A Large Flower Poice in Ditto.
Three prints in Ditto.
a Glass and Black Table.
five Brack Chaires.
A Small carpet to ly by the bead Side.

The Room next y^r Road.

A Bead Bolster Beadstods with bleu wolsen hangings.
Three Blankets and a Quilt.
Fiveteen Prints in a black frame.

Mr Honee in a Gold Frame.
 a Lady's picture in do.
 a black table three black Chaires.

The Garot Staire Case.

The Model of Burlington House.
 Two large Pictures.

In the Chince Room fronting the Thames.

Chince Curtains Valent and Counterpane.
 A Etherdown Quilt,
 a carpet for the Bead side.
 a Walnut tree Dressing table and Comb Box.
 a Dressing Glass Black Frame.
 An Octagan Inlaid Table.
 A Clostole.
 Two Walnut tree Arm Chaires & Scarlet Gamblet.
 a Grate fire Shoule toungs poker & fender.
 M^r Blounts Picture in Crane in Gold frame.
 M^r Wicherleys Picture in a Gold frame.
 M^r Betterton's Ditto.
 Earle of Peterborough Ditto.
 a Chimney Glass Black Frame.
 Two peices Cutt Paper in Ditto.
 a Drawing of M^r Pope in Ditto.
 Two Picture' in Ivory in Ditto.
 Two Indians in Ditto.
 one Head of a Woman Ditto.
 two Pictures of Boys in Ditto.
 Seven Prints of the Cartones in Ditto.
 Seven Other Prints in Ditto.
 a Large Peire Glass with Six Squares in Ditto.
 four Beach Chaires.
 Window Curtaines.

In the next Rooome fronting the Thames.

Lord Bolingbroke's Picture in Gold Frame.
 Dean Swift/ Bishop Rochester/ M^r Gay/ Doctor Arbuth-
 not/ M^r Parnell/ in ditto.
 A Drawing Oliver Cromwell black frame.
 Drawing M^r Prior in Ditto.
 a Drawing of Lord Burlington Black Frame.
 a Drawing of Homer in Ditto.
 a Nother Drawing in Ditto.
 a Walnut tree Book Case with Glas Does.
 a Chimney Glass with a White Frame.
 a Delph Jarr.

In the Best Room fronting ye Thames.

M^r Blounts Picture in a Gold Frame.
 Lord Bathurst Ditto.
 Lady Harvey Ditto.
 Doc^t Garth Ditto.
 Lady Suffolk Ditto.
 Lord Boalingbroke Ditto.
 Lady Mary W. Mountague Ditto.
 a Pink and Silver Sette.
 Six Walnut tree Chaires.
 two Vrns.
 three Marboll Tabels with Wood Brackets.
 a Large Piere Glass with a Gold Frame.
 two flower Peises for the Chimney Blinds.
 two Small Piere Glasses.
 a Large French Carpet.
 4 Glass Sconces.
 a Camp Bead.
 two Small Land Skips.
 Window Curtains.

In the Lib^r.

a Large Writing Table with Draw^r.
 a Small Writing Table Walnut tree.
 a Small Mahogany Table.
 a Cane Squab with fower Cushings.

two Arm Chaires covered with green Bays.
 two Arm Chaires Beach.
 a Indian Screen a Canvas Screen.
 A Stove fire Shoule Toungs & Poker.
 a Marvold Globe and Stand.

Bustos Marvold.

Homer/ S^r Isack Newton/ Spenser/ Shakespear
 Milton/ Dryden.

in Plaster of Paris.

Shakespear/ Poladio/ Indigo Jones.
 two Boxes Spar and Gilt.
 M^r Pope's Traveling Box.

upon the Best Staire Case.

29 Prints in Black Frames.
 a Eight Day Clock.
 a Small Mercury Bronse.
 a Pire Glass in two Squares in Black Frame.

In the Great Parlor.

a Large Glass in a gold Frame.
 a Marble Table and Brackets.
 a Marble Table Iron Brakets.
 one Large Ovoll Table.
 Six Beach Chaires 4 Windsor Arm Chaires.
 M^r Pope's picture in Gold Frame.
 two M^r Blounts in Ditto.
 M^r Priors in Ditto.
 Rable in Ditto.
 a Duck Peice in Ditto/ Duches Hamilton in Ditto.
 M^r Pope when a boy in a Black and Gilt Frame.
 His Aunts in Ditto being three of them,
 M^r Pope Senor in Ditto.
 M^r Pope in Ditto.
 A Frute Peices in Ditto.
 a Small Frute Peice with a Dog in Ditto.
 a Landskip by Titeman.
 a Vew of S^r John S^t Aubins House & Landskip.
 a drawing of M^r Betterton in a Black Frame.
 a drawing of M^r Pope in Ditto.
 a Drawing of the Duches of Mountague in Ditto.
 a Drawing of Homer in Ditto.
 a Drawing of M^r Maden in Ditto.
 a Drawing of Lady Mary W. Mountague in Ditto.
 a Picture of our Savor &c. in Ditto.
 Venuc & Cupet in Ditto &c.
 a Nother Picture in Ditto.
 a Land Skepe of Twickenham in Ditto.
 a Settee Chaire.

In the Little Parlor.

Lord Bolingbroke in a Gold frame.
 Shakespear in Ditto.
 the Earle of Oxford in Ditto.
 a Ruen by Wooton in Ditto.
 a Chausor in a black frame.
 a fine Landskip in Ditto.
 a Landskip of Richmond Ferry in Ditto.
 a Landskip of the feilds Oposite of M^r Popes House in
 Ditto.
 a Colour in Ditto.
 Six Prints in Ditto.
 a Small frute Pece in Ditto.
 a Oldman without a frame.
 a Little Picture in a black frame.
 a Picture of the Shell Temple in Ditto.
 a Marvold Table with a Wood Pedestall.
 three Chaires.

In M^r Popes Rooome.

a Bead Pillow & Bolster & Bedsted &c. with Hariten
 Hangens/ three Blankets & White Quilt.
 a Sette Bed three Blankets & Calicoe Quilt Hariten
 Curtains.

- a Chest of Draw^s Walnut tree.
- a Stove fireshoule poker.
- M^r Bethels Picture in a Gold Frame.
- a Mahogany Night Table.
- a Mah^r Table.
- a Large Crimson Damas Arm Chaire.
- three Black Chaires.

On the Back Staires and Passage.

- 20 Prints in Black frames.
- a Print of Constantinople.
- a Corner Cubord.
- a picture of a Man without a frame.
- a picture of a Woman without a frame.
- a bass Viall.

Plate.

- a Large Silver Cup and Cover.
- a Small Ditto.
- one pare of Silver Candlesticks and Snufers.
- two handel Cups & Salvers D S.
- two Silver Tumblers.
- two Silver Salts.
- a Silver Straines.
- three Silver Casters.
- twelve Silver Knives and forks.
- twelve China Knives and forks two blades broke.
- twenty fower Spoons and three tea spoons.
- a Silver Writing Stand Inkhorn Sand Dish.
- Candlestick & Bell.
- A Coffee Pot.

French Plate.

- 4 Candlesticks two Suce Boats.
- two Saltsellers two Kettle and Salver.
- a Small Coffee Pot.

In one Roome.

- a Bed Bedsteds Bolster &c.
- three Blankets and Quilt.
- two Chaires.
- a half tester and Linee Curtaines.

In the Kitchen.

- Six Puter Covers.
 - 11 Puter Dishes.
 - 36 Plates.
 - a Jack &c.
 - two Spitts and Racks.
 - one Round Table three Chaires.
 - 3 Sacepans.
 - a Soop pott with a Copper Cover.
 - a Large Boyling Pott with a Cover.
 - a Small Ditto.
 - a Bras tea ketell and Lamp.
 - 6 Brass Candelsticks.
 - a Brass Morter.
 - a Old Copper tea kettle.
 - a brass Ladle and Skimer.
 - a Iron Dripling pan.
 - 4 Stewpans with Copper Covers.
 - fire shoule Toungs poker & Salemander.
 - the Kitchen Grates.
 - a Iron Culender & Copper Grates.
 - a Grid Iron.
- China.
- a Soop dish and 12 plates.
 - a frute Dish and 6 enamold plates.
 - Six bleu and White plates.
 - fower Coffe Cups fower dishes and Saucers & teaspon.
 - Slop basson and Shuger Dish.

In the Garding.

- 4 Lead Vrns.
- 16 Stone Vrns and Pedestals.

- a Venus with Stone Pedestall.
- a Mercury with a Wood Pedestall.
- a Stone Statue with a Wood Pedestall.
- 10 Wood Chaires & two Arm Windsor Chaires.
- 4 Busto^s Antike with Stone Termes.

In the Hall.

- 4 Busto^s Mod^o with Wood Termes.
- 6 Windsor Arm Chaires.
- a Glass Globe.

Linen.

- one fine Damask Table Cloath.
- one Ditto Diaper.
- ten fine Damask Napkins.
- six fine Diaper Ditto.
- five tables Cloaths 23 Napkins.
- five pare of Holand Sheets.
- two pare Flax.
- two fine Damask table Cloaths.
- and one Dus Napkins un Made.
- three fine pieces of Chince with a pateron of paper.

F. G.

NEWFANGLED EXPRESSIONS.—The pages of "N. & Q." having thrown much light on recondite and obsolete modes of expression, and thereby done good service to the philologist, perhaps it would not be unworthy of its general scope if it also preserved a record of certain modern utterances which have grown up during the present generation—in fact, since the first number of "N. & Q." appeared (November, 1849), and instances of which are here appended:—

Thanks, instead of "Thank you."

Over one hundred, &c., instead of "More than one hundred," &c.

The situation, as applied to the state of things or parties.

A success, as applied to anything that has answered well.

Hard lines, as applied to something disagreeable.

Factor, originally an agent; now applied as the cause of anything.

Over coat, instead of "great coat."

Team, formerly applied to horses and cattle; now to men.

Standpoint, once only applied to position; now, figuratively, to argument.

Outcome, instead of "result."

Employe, instead of "workman" or "labourer."

My people, instead of "My family."

Good form, for "correctness" or "in good taste."

To go in for, in the sense of collecting, or choosing a pursuit.

Not to speak of certain slang or boyish expressions, as "Awfully jolly," "On his own hook," &c., or that vulgar Americanism "to wire," that is, to send a message by the telegraph.

EV. PH. SHIRLEY.

MERMAIDS.—Mr. Syer Cuming communicated to the British Archæological Association last year an interesting paper on mermaids (printed in vol. xxxviii. of the *Journal*, pp. 60 *et seq.*). A

few additional references to mermaids may, however, be noted. Mr. Cuming remarks:—

"English heralds have been pretty well content to delineate the mermaid with a single tail; but those of France and Germany have frequently endowed the damsel with two, thus following the teaching of the illustrations of some of the early works on natural history. In the *Margarita Philosophica*, printed at Basle in 1508, is a little woodcut of various fish swimming in the sea, and among them a mermaid without arms, but with two tails; one rising up on either side as high as the lady's head, which, by-the-bye, is crowned or coronated."—P. 62.

The Ottawas had a similar mermaid, "which was a woman from the waist up, but *two fishes below*"; she had, however, the advantage of hands and arms, though these were covered with scales. Her face was very beautiful, and she was called "the daughter of the flood" (Dorman, *Origin of Primitive Superstitions*, pp. 277-8). Various Chinese mermaids are described by Dr. Denny's (*Folk-lore of China*, pp. 114-5). For a wonderful account of a mermaid by Dr. Philipp, "Bevollmächtigter der Londoner Missionsgesellschaft," see Nork's *Mythologie der Volkssagen und Volksmärchen*, pp. 966-7. Mr. Napier has made selections from various sources, relative to mermen and mermaids, in his article on "Old Ballad Folk-lore," *Folk-lore Record*, vol. ii. pp. 102 *et seq.* See also *Folk-lore Record*, vol. iv. p. 62, art. "Slavonic Folk-lore," by the Rev. W. S. Lach-Szyrma. We in Glasgow can boast of the tale of a medical mermaid, who, touched with grief as she saw the funeral of a maiden pass over Glasgow Bridge, rose from the Clyde and remarked, with the natural acumen of a marine physician,—

"If they wad drink nettles in March,
And eat muggins in May,
Sae mony braw maidens
Wadna gang to the clay."

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

NAMES OF THE STATES, U.S.A.—The Hon. Hamilton B. Staples read a paper at the annual meeting of the American Antiquarian Society in Worcester, in which he discussed the origin of the names of several of the States. His conclusions were as follows: New Hampshire gets its name from Hampshire, England. Massachusetts is derived from an Indian name, first given to the bay, signifying "near the great hills." Rhode Island has an obscure origin; the Island of Rhodes, the "Island of the Roads," and a Dutch origin, "Red Island," were mentioned, the first one seeming to have the best historical support. Connecticut is an Indian name, signifying "land on a long tidal river." New York, New Jersey, Pennsylvania, Delaware, and Maryland were passed over. Virginia, the Carolinas, and Georgia have a royal origin. Maine was named from the fact that it

was supposed to contain the "mayne portion" of New England. Vermont has no special question, except that it is claimed to have first been an *alias*—New Connecticut, *alias* Vermont. Kentucky popularly signifies either a "dark and bloody ground" or a "bloody river," but its origin signifies "the head of a river" or "the long river." Tennessee comes from its river, the name being derived from the name of an Indian village on the river—"Tanasse." Ohio is named after an Indian name, signifying "something great," with an accent of admiration. Indiana comes from the name of an early land company. Illinois comes from the Indian—the name of a tribe. Michigan is claimed to mean "lake country"; it probably came from the name of the lake, "Great Lake," which bore this name before the land adjacent was named. Louisiana is from the French. Arkansas and Missouri are Indian, the former being doubtful; the latter is said to mean in its original "muddy water," which describes the river. Iowa is also Indian, with doubtful meaning. Texas is popularly supposed to be Indian, but may be Spanish. Florida is Spanish, "a flowery land." Oregon has a conjectural origin; it is probably Indian, but a Spanish origin is claimed. California comes from a Spanish romance of 1510. Nevada takes its name from the mountains, which get theirs from a resemblance to the Nevadas of South America. Minnesota is Indian, "sky-tinted water." Nebraska is variously rendered "shallow water" and "flat country." Kansas is from an Indian root, *kaw*, corrupted by the French. Mississippi is "great water," or "whole river." Alabama is Indian, the name of a fortress and a tribe, signifying, as is claimed, "here we rest."

EVERARD HOME COLEMAN.

71, Brecknock Road.

MANUEL CHRYSOLORAS IN ENGLAND.—G. Voigt (*Wiederbelebung des Classischen Alterthums*, second edit., i. 227, Berlin, 1880) has thrown light on a statement in the *Speculum Parvulorum* (MS. cited by Hody, *De Græcis Illustribus*, p. 14): "On the 13 Dec. 1401 the Byzantine emperor went from Dover to Canterbury *cum nonnullis viris peritis de natione Græciæ*." Now in the "Comparison of Old and New Rome," by Chrysoloras, printed in Codinus *Excerpta de Antiquitat. Constant.* ed. opera P. Lambecii, Par., 1656, p. 107 *seq.*, and in the Venice edition of the Byzantine historians, xviii. 81 *seq.*) Chrysoloras says that he was in London two years before writing the book. We learn also from Poggio's letters (i. 10, ed. Tonelli) that he visited Salisbury.

JOHN E. B. MAYOR.

Cambridge.

KENTISH SCENERY.—It would be a trite remark to say that scenery affects various people in various ways. According to Macaulay, when

Oliver Goldsmith visited the Scottish Highlands, "he was disgusted with the hideous wilderness, and declared that he greatly preferred the charming country round Leyden." I was talking to-day with a Rutland girl who had been staying several weeks in the prettiest part of Kent, on a visit to her brother, an under-gamekeeper. She said that she had "enjoyed herself as much as could be expected"; and on my saying, "I suppose the scenery is very beautiful in that neighbourhood?" she replied, "Well, sir, there isn't much amiss about it; but their woods isn't so big as ours."

CUTHBERT BEDE.

GAINSBOROUGH'S PORTRAIT OF THE POET CHATTERTON.—It will interest many to know that this picture has been recently found. The canvas is twenty-five by thirty inches, and it was found in an old carved wood frame of the period. The picture is much darkened by age. I will now describe it. Having carefully gone through such of Chatterton's biographies as are in the Reference Library in Manchester, I am in a position to say that the portrait fully describes the Marvellous Boy both physically and physiognomically as portrayed by those who knew him. The stiff neck shows astonishing pride, bordering on conceit; the mouth is full, sweet, womanly, and seems ready to smile; the eyes, very large, dark, and full, follow you everywhere. The slender right hand is laid on a pile of red-covered books. No doubt it is a Gainsborough. The burning of all Chatterton's papers accounts for the loss of its record. It will give me great pleasure to render any further information both as to the picture and where it can be seen.

JASPER C. LAUD.

West View, Northenden, near Manchester.

SPRING FOLK-LORE.—The following couplet was communicated to me by a learned Montgomeryshire antiquary as having been formerly in common use in the lower part of that county:—

"March will search, April will try,
May will see who will live or die."

CHARLES J. DAVIES.

TURNER'S HOUSES.—This letter, from the *Times* of the 4th inst., seems to be a suitable contribution to the columns of "N. & Q.":—

"Sir,—Your correspondent Mr. Brett is, perhaps, unaware that there is a 'Turner's House' in Chelsea, No. 119, Cheyne Walk, where the great painter lived and died as Mr. Booth. It is a two-storied brick building, and when I passed it yest'-rday the balcony was still there on the roof, the coign of vantage whence at sunrise and sunset Turner obtained some of his most remarkable effects. It would be well to place a commemorative tablet in the wall of this unpretending little dwelling."

F. G.

HERB ROBERT (*Geranium Robertianum*).—Many derivations have been given for the name of this common plant, but, according to M.

Edouard le Héricher's *Essai sur la Flore Populaire de Normandie et d'Angleterre*, the name was given from Robert the Devil, a mythical personage, and so is sometimes called "herbe au diable." It is said to have the property of misleading any traveller who treads upon it, and preventing his finding his way.

EDWIN LEES, F.L.S.

Worcester.

COACHES FIRST USED IN SCOTLAND.—The following copy of a MS. in my possession may be of interest to Scotsmen generally:—

Leith, July 29th, 1775.

I have often heard Dame Magdalene Scott, Relict of Sir William Bruce of Kinross, narrate, that it consisted with her knowledge that Cooper of Gogar was the first Gentleman in Scotland who had a Coach of his own at the Cross of Edinburgh.

The said Lady Bruce died at the Citadel of Leith, June the 24th, 1752, in the 82^d year of her age: So that the year of her birth must have been 1670.

ROBERT FORBES, A.M.

D. K. T.

PERAMBULATIONS ON ROGATION DAYS.—These are provided for under the deed of trust regulating "the Husborne Crawley Charity," Bedfordshire, thus:—

"And pay on Rogation Sunday in every succeeding 7th year for ever the sum of 4*l.* for and towards the expense attending the principal Inhabitants of the said parish of Crawley perambulating ascertaining and renewing the boundaries of the said parish."

THOMAS NORTH.

Llanfairfechan.

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 ABOLITION OF THE HOUSE OF LORDS.—Will any one be good enough to inform me on how many occasions in the House of Commons it has been proposed to abolish the House of Lords, by whom a motion to that effect has been made, and what was the majority against the motion on each occasion?

LYVEDEN.

Laundimer House, Oundle.

MOISE DU SOUL.—No notice of this excellent scholar is to be found in Jöcher, Saxius, Eckstein (*Nomenclator*), or the biographical dictionaries. Haag's *La France Protestante* devotes an article to him, but the writer was not aware that his labours on Lucian had seen the light. From these Lucian notes and those in Bryan's *Plutarch* I have drawn up an account of him, which will appear in the *Communications to the Cambridge Antiquarian Society*. In February, 1708, he printed at Cambridge a specimen of a new edition of Lucian. Is any copy of this extant? JOHN E. B. MAYOR, Cambridge.

POSTURE AT TABLE.—In Holy Writ Christ is everywhere described as reclining at table. The same attitude we find in Horace, Suetonius, and Tacitus to have been in accordance with Roman customs. I have myself lain upon the couches which still remain in a Pompeian triclinium. All works on antiquities, whether Biblical or classical, treat of the ancients in the ages near the Christian era, and indeed long before, as lying down at meals. But no one of these works known to me attempts to show when this ancient posture was given up for our modern fashion of sitting at meat. The history of no change in custom seems more worthy of being traced, and my purpose in the present writing is to obtain light from some correspondent of "N. & Q." on this point. Some slight notices which I discover in Du Cange seem to indicate that in the ninth century after Christ sitting at table was more common in Byzantium than reclining. Thus Ducange defines *Acubitas* as "Mensæ in quibus die nativitatis Imperator et convivæ, non sedendo ut ceteris diebus sed recumbendo, epulantur." The date indicated is about A.D. 870. The erect posture in the Eastern empire was already more prevalent than the recumbent; but when did it begin to be so? Again, Ducange defines *Cubitatorium* (it would seem at the beginning of the thirteenth century) as "Lectus qui pontifici struatur sub tribunali, nempe summo triclinii, in quo loco cum clero et proceribus, epulari solebat."

JAMES D. BUTLER.

Madison, Wisconsin, U.S.A.

A YARD OF BEER.—A friend tells me that, some dozen years ago, he and three or four friends entered an inn at Bexley, in Kent, and had "a yard of beer." It was served to them in a glass vessel about three feet long. At one end was a bulb which contained about half a pint, and from this bulb a tube extended, ending in a mouthpiece resembling the mouthpiece of a trumpet, from which the beer should be drunk. The vessel would contain altogether about a pint. It should be emptied at a single draught, but it required greater skill to accomplish this feat than any one of the party possessed. Can any reader of "N. & Q." give further information respecting this singular custom, and say if it still continues in Kent or elsewhere?

JOHN MACLEAN.

Bicknor Court, Coleford, Glouce.

DONALD BANE.—Mr. Freeman, in speaking (*Reign of William Rufus*, vol. ii. p. 29) of King Donald of Scotland—a younger son of the Duncan who perished in the war with Macbeth, and who was raised to the throne as the representative of Scottish nationality after the defeat and death of his brother Malcolm in 1093, in place of the sons of the latter—remarks, "Donald Bane, Donald the Red—Scotland had her Rufus as well as England"; and in a foot-note he quotes Fordun

as saying, "Donaldus Rufus vel Bane, frater regis." But is not this a mistake of Fordun? In a well-known Gaelic dictionary I find that the Gaelic for red is *dearg*, and that *bàn* in that language means white, so that Donald Bane in Latin form would be Donaldus Albus, not Rufus. But I should be glad if some Gaelic scholar would throw light upon the matter, as I well know how unsafe it is to differ from the great historian of the Conquest. Fordun I presume was not Gael, but Scotch in the modern sense of the term.

W. T. LYNN.

Blackheath.

"BELIEF IN THE SUPERNATURAL."—Under this heading, at p. 307, vol. i. of his *Experiences*, Serjeant Ballantine relates that on the occasion of a suspected murderer being conveyed to gaol, Sir Astley Cooper accompanied him and the officers into the cell, where the following incident occurred. Being

"locked in together.....they noticed a little dog, which kept biting at the skirt of the prisoner's coat. This led them to examine the garment, and they found upon it traces of blood which ultimately led to the conviction of the man. When they looked round the dog had disappeared, although the door had never been opened. How it had got there, or how it got away, nobody could tell."

The learned serjeant thinks it may have been Patch whose guilt of a murder at Rotherhithe was thus shown; but in another place (vol. i. p. 119) he gives another account of that event scarcely consistent with the supposition. Can any one give further information as to the above incident, so as to identify the actual time and place of its occurrence?

S. H.

32, Ainger Road, N.W.

"RES SUBITO GESTÆ."—I have an Isle of Man halfpenny, 1839, on which, instead of the usual motto, "Victoria Dei gratia," the above has been engraved. Can any one give me any information about this?

JOHN HALL.

CAPTAINS WILLIAM AND ROBERT BOKENHAM.—Can any of your readers give me any information respecting these naval officers, highly spoken of in Lediard's *Naval History*? They commanded ships circa 1689-1707. Lediard supposes them to have been brothers. I find that a William Bokenham was M.P. for Rochester in 1701, and lived and died in the "Restoration House" there. A little later Sir Owen Buckingham, Alderman of London and M.P. for Reading, bought the manor of Wadeslade, near Rochester. His father had kept the George Inn at Colnbrook, Bucks, and he does not appear to have been connected with the *Bokenhams*, whom I have been unable to connect with the Suffolk Bokenhams.

W. P. I.

"TERMS OF SURRENDER OF SKIPTON CASTLE."—There is a Civil War tract (December, 1645)

thus entitled. I am informed that there is not a copy in the British Museum, and, although I have tried times almost numberless to obtain a sight of the tract, I have always been unsuccessful. Where would you advise me to make another attempt to see it?
D. H. W.

VOLTAIRE.—My copy of Félibien's *Entretiens sur les Vies et sur les Ouvrages des plus Excellens Peintres Anciens et Modernes*, Londres, M.DCCV., has on the fly-leaf the following MS. note:—

“Voyez la Préface. André F. né à Chartres en 1619. L'ouvrage qui lui a fait d'honneur. Il est élégant, profond, & il respire le goût, mais il dit trop peu de choses en trop de paroles & est absolument sans méthode. Mort 1695. VOLTAIRE.”

I am anxious to know whether the handwriting, evidently of the last century, is that of Voltaire himself, and I shall be glad to send a fac-simile of the note to any of your readers who can inform me on the point and will kindly communicate with me.
W. A. SMITH.

Balderton, Newark.

“LANDLORD.”—It appears to me that the use of this word, when applied to the keeper of an inn, as the keeper thereof, is an abuse of terms. Surely there should be, from the very nature of the word, a clear idea, not of the keeping of a house of entertainment, but of *landownership*, in the minds of all who use it. Whence, then, the vulgar use of the term in connexion with the manager of a hostelry? The same argument and question apply, of course, to the feminine form of the word, “landlady.” Will any reader of “N. & Q.” afford some information on the subject? Mere conjecture is worse than useless—it is misleading.

CHARLES J. DAVIES.

AMERICAN POETS.—I wish to ascertain the precise dates of the deaths of two American poets recently deceased—1. James Lawson, author of *Giordano: a Tragedy*, New York, 1832, and numerous other works. He died some time in 1880. 2. Nathaniel Deering, of Portland, Maine, author of *Carabasset: a Tragedy*, 1831, &c. I think he died, in the ninetieth year of his age, in the early part of 1881.
R. INGLIS.

“DEVOTIONALE CARTUSIA [?] EFORDIENSIS.”—What is the value of a manuscript devotional book thus entitled? No date, good condition, and well written; possibly of German origin.
JOHN THOMPSON.

WATER-BOUGHS.—Why are the small branches growing out of the bole of a hedgerow tree so called?
JOHN P. STILWELL.

Yateley, Hants.

ANECDOTES OF MONKEYS.—Is it known who was the author of a little 12mo. book entitled *Apology addressed to the Travellers' Club*; or,

Anecdotes of Monkeys? It bears on its title-page a motto which I take to be Sanskrit, and it was published by Murray in 1825. It contains a number of anecdotes, not merely about monkeys, but about their friends, Lord Heathfield for example; and stories about other persons whose names are given thus, “Lord C—t,”—I suppose Lord Charlemont.
E. WALFORD, M.A.

Hampstead, N.W.

WESLEY AND MOORE.—There is a curious verbal resemblance between the following lines of these two very dissimilar poets, so dissimilar that it seems impossible one can have been inspired by the other:—

“Lo! on a narrow neck of land
“Twixt two unbounded seas I stand
Secure, insensible.”

John Wesley, *Hymn for Seriousness.*

“This narrow isthmus 'twixt two boundless seas,
The past, the future, two eternities!”

Thomas Moore, *Lalla Rookh.*

Is it likely that the scenery of the Land's End suggested Moore's lines, as it is said to have suggested Wesley's?
E. H. MARSHALL.

SIR HENRY GREENE, KNT., LORD CHIEF JUSTICE OF ENGLAND, 1362.—Is there any portrait extant of the above?
INQUIRER.

THE EARLDOM OF SEAFIELD.—Is it from the locality of Seafield, Kinghorn, Fife, that the Earl of Seafield derives his title, and, if so, why? Was it chosen by the Ogilvie family, 1698, the date of its first creation?
J. A. MOUTRAY.
Sydney, N.S. Wales.

THE DICEYS AND CHAP-BOOKS.—In many of the imprints of the Dicey chap-books occur the st at the end. What was its meaning? The following is an example:—

“The Portsmouth Ghost, Or, a Full and true Account of a strange, wonderful, and dreadful Appearing of the Ghost of Madame Johnson, a beautiful young Lady of Portsmouth.....Printed and Sold by Cluer Dicey and Co., in Aldermary Church Yard Bow-lane. st.”

JOHN TAYLOR.

Northampton.

AUTHORS OF BOOKS WANTED.—

The Effort; or, *Fanny Herbert*. York, 1844.

Poetry and Criticism. By “Outis.” London, 1850.

Recollections of the late George Stokes, Esq. London, n.d.
ABHEA.

AUTHORS OF QUOTATIONS WANTED.—

“Two gifts perforce He has given us yet,

Tho' sad things stay and glad things fly:

Two gifts He has given us—to forget

All sad and glad things that go by,

And then to die.” A. F. P.

“Behind the dim unknown

Standeth God within the shadow, keeping

Watch above his own.”

S. Y. E.

Replies.

"HARPINGS OF LENA": W. J. BAITMAN, THE ALFORD POET.

(6th S. v. 129, 209, 314.)

It is very satisfactory to find that J. A. confirms the more important parts of my communication. He admits that Baitman was "undoubtedly a man of talent," and that I have given "a very correct description of his degraded state." But the censure of the Alford people he does not like. He charges me with "imperfect information" and "two mis-statements." First, as to the "mis-statements." I had good authority for both of them from inhabitants of Alford, and if Baitman did not actually die within the walls of the workhouse, he died in the receipt of parish relief, and had been in the workhouse, as the inscriptions to many of his poems show; and I am yet told that he did ultimately marry "the daring woman." The most disgraceful part of the charge against his townsmen J. A. does not refer to. Is a belief in the power of selling oneself to the devil usual in the agricultural towns of Lincolnshire? or is it merely a mark of the superior intelligence and respectability of the people of Alford? And is tolerance of a rabble who pelt a poor, lame, diseased man a sign of charity and Christian benevolence? Never mind about the character of the man. Ought any man—especially any lame, helpless man—to be allowed to be so treated? Would civilized beings treat a dog so? This barbarous conduct ill agrees with the flattering terms in which J. A. speaks of his townsmen; but self-praise is not exactly the highest testimony of worth. It would be more to the purpose to tell us what Alford has ever done to show its appreciation of literature, or what men it has produced eminent for anything.

Baitman's character was not what it ought to have been, says J. A., who insinuates "he could, an he would," "a tale unfold," thus, like Burleigh's shake of the head, conveying more meaning than many words. It would be better to state plainly what were the other offences committed than to indulge in vague innuendoes. I know of none sufficient to justify such remarks. The poetic temperament is always a dangerous possession, especially among hard and unsympathetic people, such as he was surrounded by; but plenty of excuses would have been made for him, and his peccadilloes would have been called "eccentricities," if he had been rich or famous.

It is my impression that the unfeeling manner in which he was treated may, to some extent, have unsettled his reason, and so furnished excuses for discontinuing the "alms." He could not live on a few platefuls of cold victuals and a few old clothes given at irregular intervals. "Alms," indeed! No wonder that a sensitive nature should be

driven to desperation by this kind of patronage. The rich people of Alford should have subscribed a few shillings a week and placed him in a position where he could have respected himself; he would then, very probably, have been a credit to them; by not doing so they failed in their duty. I suppose one of his crimes was insufficient gratitude for the "alms." But the quantity of hat-touching and prostration of body and soul required by some of these "alms"-givers would disgust ordinary mortals. No wonder if they made Baitman desperate.

When I wrote, my desire was to vindicate a man who had been hardly treated. I spoke as much of the truth about the Alford people as was necessary, and no more. As before said, there were many rich men there; it abounded with people whom Carlyle would have designated "gigmanity"—quite notorious for the high estimation in which they held themselves; no doubt very admirable people in their way, but that way is not literary.

"Proputtly, proputtly's ivrything 'ere."*

How should it be otherwise? Alford and its "Marsh" is on the edge of the county, on the very outskirts of England, far away from all centres of civilization, and the people are principally employed in agriculture. J. A. says, "Happily we have decidedly a good opinion of ourselves." About the "good opinion" there can be no dispute, but the "happily" is quite another matter.

J. A. denies that the town is full of poachers and smugglers (I said *was*). This is very surprising. If he can be unaware of such notorious matters, how do we know he is not equally ignorant about the real truths of Baitman's history, who for many years was considered too contemptible to be protected from the insults of the Alford roughs? I have been in Alford hundreds of times, and have often passed the "haunted house" at Bilsby, adjoining Alford,—a fine old place, shut up because

"Theer wur a boggle in it."*

(You see boggles and devils were fond of Alford.) I could tell J. A. of Fothby Hall, of Thoresthorpe; Thurlby Grange, and the other big farm-houses round; also a good deal about the people who lived there.

"No smugglers and poachers!" What about the Alford South End gang, who shot one of Mr. Christopher's gamekeepers dead, about two miles out of Alford? and what about the Louth poulterers, who used to fetch cartloads of hares and pheasants away at once? These things were notorious.

I many times passed the house of a family of smugglers, between Alford and the sea, about

* Tennyson's *Northern Farmer*.

thirty-five years ago. There was a father with several sons, all of whom got their living by smuggling. They had no other occupation; they dressed as well, and spent as much money as any people in those parts. They owned at least one vessel engaged in the trade. Everybody knew it. Why were they not caught? Because the whole country side sympathized with them. An informer would have run a chance of being shot as dead as the Alford poachers shot the gamekeeper.

I have heard many curious tales from the farmers—how they used to lie still at night when they heard smugglers fetch their horses out of the stables to lead away the cargoes, and how they used to find kegs of spirits in the morning put among the straw as a recompense for the use of the animals. Some of them used to boast that they got all their spirits for “nowt.” On a dark night, suitable for running a cargo, these farmers would send their household to bed earlier than usual, that the coast might be clear for the horses to be fetched. No doubt many of the men went with their teams.

But where is the necessity of any further words? Tennyson, who lived so near, and who is so keen an observer, has drawn the picture of a “Marsh” farmer to the life in his *Northern Farmer*, which is always considered to be meant for one of the race inhabiting the district between Alford and Grimsby, and it is as faithful as a photograph.

I could give many droll tales and personal anecdotes in illustration of the manners and customs in that part of Lincolnshire, but shall forbear at present, as I do not wish to unnecessarily hurt people's feelings.

Baitman's tales about translating *Silvio Pellico*, and about his being with Byron in Italy, were most likely grim jokes at the ignorance of the Alfordians about literary matters, as they were too manifestly untrue to deceive any but the biggest ignoramuses, for Byron died in 1824, when Baitman was a very little boy.

J. A. has made the very best of a bad case, and has written with much tact. I think he will now be convinced that I really do know something about Alford and the people. It is with great unwillingness that I have been compelled to pass any strictures on the generally speaking hospitable men of the “Marsh” district; but in the interests of truth and justice it was absolutely necessary to do so. I now leave the matter to the impartial consideration of readers of “N. & Q.,” but will conclude with some lines from the opening piece of Baitman's *Poetics and Prosaics* :—

“For I have longings vast and high
Of fame and immortality.
And fain would pour in deathless song
My heart's deep feelings wild and strong.

I've from my childhood had a feeling
So wild it may not be express'd,

And pleasures o'er my pathway flinging,
Lulling my bitter griefs to rest.
I joy'd me in the woodland glen,
Far from the coily haunts of men.
For in that quiet solitude,
I o'er my hopes could calmly brood,
Holding communion with the spirit—
The idol of my every thought
That ever did my soul inherit,
'Till it a seeming frenzy wrought.
And many people deem'd me mad,
Because my brow was sometimes sad,
Then—in a moment—wildly glad.
And sometimes in my eye there dwelt,
A feeling they had never felt,
A strange dark feeling, only known
By me, and such as me alone.
I ne'er felt happy 'mid the proud,
Nor joy'd me in their joy,
For in the pleasures of the crowd,
My happiness would die.”

And the rabble were allowed to hoot and pelt him!
That's how the “longings vast and high” were
satisfied in Alford. R. R.

Boston, Lincolnshire.

EXTINCT PERIODICALS: CLARK'S “PENNY WEEKLY DISPATCH,” &c. (6th S. v. 345).—If your correspondent whose friend is thinking of compiling a “History of Extinct Periodical Literature” will be so kind as to communicate with me at the address given below, I shall be happy to furnish him with a long list of defunct periodicals which ran their short race between 1835 and 1855, and concerning many of which I can give him some curious particulars. Of course he has heard of the *Town* and the *Rag Post* (both edited by “Chief Baron” Nicholson), but he may not be acquainted with the *Wag*, the *Ghost*, and the *Thief* (an imitation of the Paris *Voleur*, which still exists), the *Calendar of Houses*, the *Great Gun*, the *Budo Light*, the *Devil*, the *Republican* (Carlile's), the *Fleet Papers* (edited by Richard Oastler in order to be revenged on a Yorkshire squire who had shut him up in the Fleet Prison for debt), and the *Astrologer*. These are only a few of the publications which I can recall of an essentially “fugitive” nature, for in many cases the editors and proprietors of these ephemera ran away. Perhaps the most curious among them all was the *Death Warrant*, a weekly journal which made its appearance about 1842-3. The front of the publishing office (in the Strand, I think) was painted black, and the wire-gauze blinds were profusely adorned with skulls and cross-bones, and other emblems of mortality. The *Death Warrant* contained exclusively mortuary intelligence: necrology, epitaphs, body-snatching stories, reports of executions, records of strange and unusual punishments, tortures of the Inquisition, Bloody Mary burnings, and the like. The public objecting to be frightened out of their wits, the *Death Warrant* failed to prove a commercial success, and the proprietor, with

characteristic promptitude, changed its title to the *Guide to Life*. *Life*, however, was as great a failure as *Death*. The proprietor of the *Death Warrant* and the *Guide to Life* was my very old friend Mr. Frederick Marriott, the originator (among a whole host of publications) of the *Weekly Chronicle*, the *Railway Bell*, and *Chat* (which I edited for him in 1847-8), and whom I found again, two years ago, in California, the prosperous proprietor of the *San Francisco News Letter*.

G. A. SALA.

46, Mecklenburgh Square, W. C.

My good friend the REV. JOHN PICKFORD is doing excellent service in taking note of periodical publications which have become extinct. I have been long engaged in the endeavour to put into practical shape a complete record of these, and have details of perhaps ten thousand out of, say, thirty thousand. The difficulties are very great where the publication itself cannot be seen. Recollections differ, and dates are very slippery things. I sadly want help such as he gives; short details, but facts.

I believe the *Go-a-head Journal* he names was founded in Nottingham by the late Mr. Herbert Ingram, and the blocks of which he speaks as being borrowed from illustrated papers were unquestionably obtained from the *Illustrated London News*, founded 1842. CORNELIUS WALFORD.

Belsize Park Gardens, N. W.

SIR PHILIP FRANCIS'S MARRIAGE (6th S. v. 309, 335).—It is certainly a fact that Philip Francis, at the age of twenty-one, married Miss Elizabeth Macrabie at the church of St. Martin's-in-the-Fields, Middlesex, on Feb. 27, 1762. His father, Dr. Francis, had strongly objected to any engagement, and the marriage was without his approval, and gave him great pain. The first child was a daughter, born in 1763, and named Sarah. The second, also a daughter, was born on March 2, 1764, and christened Elizabeth at St. Margaret's Church, Westminster. On Feb. 19, 1766, a third daughter, named Harriet, was born. At first Dr. Francis and his son were not on very cordial terms, but this was soon made up. On Sept. 3, 1768, the doctor, writing to his son, says, "What's become of your promise of a boy? Girls are only the Mama's children, and I want some assistance in my plan of education." A month later, Oct. 6, 1768, the doctor writes, "Congratulations on the birth of your son. You are now, my dear Phil, beginning to be a Father, with other duties and affections than you have ever yet known."

Mrs. Francis died at her husband's house in St. James's Square on April 5, 1806; and on Oct. 29 following the king, on the recommendation of Lord Grenville, invested Mr. Philip Francis with the order of the Bath. In 1814 Sir Philip

married Miss Emma Watkins. He had only one son, the above-mentioned boy, born in 1768 (*Life of Francis*, 1867; and *Gentleman's Magazine*).

EDWARD SOLLY.

SYNCRETISM (6th S. v. 229).—This name is sometimes erroneously given to the eclectic school of philosophy founded by the late M. Victor Cousin during the first five years of his reading as lecturer on philosophy at the Paris Faculté des Lettres (Sorbonne), from 1815 to 1820. M. Cousin's object was to protest, on the one hand, against the assumptions of the sensationalist school (Broussais, Cabanis, Destutt de Tracy, Condorcet, Laromiguière), and, on the other, against the pretensions of the theocratic school (De Maistre, De Bonald, Lamennais). He believed that the secret of a sound metaphysical structure resided in a proper combination of the elements of truth contained in all systems. The result has proved that he was thoroughly mistaken, for, in spite of his own undoubted genius and of the talent of his numerous disciples (M. M. Jouffroy, De Rémusat, Jules Simon, Damiron, Caro, Saissset, Franck), eclecticism is now a thing of the past, and in the face of the grossest and most intolerant form of materialism (M. M. Paul Bert, Hovelacque, Soury, &c.), there is no hope except in a return to the readings of revealed religion.

On the distinction between syncretism and eclecticism see the article "Syncretisme" in M. Franck's *Dictionnaire des Sciences Philosophiques*. On the eclectic side read M. Damiron's *Essai sur la Philosophie Française au XIX^e Siècle*, the preface to M. Cousin's *Études sur Pascal*, and his *Histoire Générale de la Philosophie*. Against the system of eclecticism read principally M. Pierre Leroux's *Réfutation de l'Éclectisme*.

GUSTAVE MASSON.

Harrow.

The syncretistic controversy arose in the Lutheran Church with Busher's attack, in 1639,* upon Callixtus, Professor of Divinity at Helmstadt, who in 1634 maintained that the agreement of the Catholic Church during the first five centuries ought to be regarded as a rule of faith second only to the Holy Scriptures. Busher denounced Callixtus as a secret Papist. This controversy terminated about 1690. One of the principal works of Abraham Calovius, a celebrated Lutheran divine (*nat.* 1612, *ob.* 1685), was his *Historia Syncretistica*, first published in 1682, but suppressed by order of the Elector of Saxony as calculated to revive the dispute with Callixtus; it was, however, republished in 1685. Littré, *s.v.* "Syncretisme" and "Syncretiste," affords some insight into this system of religious philosophy (tome iv. p. 2115, col. 1-2).

WILLIAM PLATT.

* *Crypto-Papismus novæ Theologiæ Helmstadensis*, Hamburg, 1640.

Syncretism is a forcible combination and amalgamation of different philosophical and theological systems for the purpose of reconciliation and reunion. The name was first applied in the fifteenth century to Picus Mirandola, Bessarion, and others, who tried to unite Plato's with Aristotle's philosophy. Then in the seventeenth century it was chiefly given to Georg Calixtus, who attempted a reunion between the Protestants and Roman Catholics. Syncretism as a phase of religious philosophy in France is criticized in the *Dictionnaire des Sciences Philosophiques* as follows:—"Ce n'est pas un système, ni un principe, mais un simple désir, celui de pacifier l'intelligence, et d'apaiser toutes les discordes; il est encore bien éloigné de la science par laquelle ce vœu peut être accompli" (tom. vi. p. 820, Par. 1852). H. KREBS.
Oxford.

C. M. I. will find in the fifteenth volume of Herzog's German cyclopædia of theology an exhaustive article on the origin of this word, and a history of the controversies in which it was first used. L. A. R.

An account is given in Prof. Sewell's *Christian Morals*, 1840, chap. ix. pp. 91-115. W. C. B.

A LATIN BIBLE, 1520 (6th S. v. 229).—In reply to MR. ELLIOT, I have now before me Panzer's *Geschichte der Nürnbergischen Ausgaben der Bibel*, but there is no folio Latin Bible mentioned in it as having been printed at Nuremberg in 1520, nor have I ever seen one. There was one printed by J. Marion at Lyons, dated August 19, 1520, at the expense of Ant. Koberger of Nuremberg. Probably this is the one now in question. It is not very scarce, and is described in *Bibliotheca Sussexiana* (No. 69 of Latin Bibles). HENRY JOHN ATKINSON.

This Bible was probably printed by Anthony Koberger, one of the most industrious printers of the fifteenth century, who produced no less than a dozen editions of the Latin Bible in the space of twenty-six years. Brunet, however, says that this edition of 1520 was printed at Lyons. The woodcuts seem to have been copied from the Venice edition of 1498. See Brunet, *Manuel du Libraire*, vol. i. pp. 871-4. G. FISHER.

ST. LUKE XXIII. 15 (6th S. iv. 465, 498; v. 35, 137, 217).—If a defendant can put the plaintiff on his defence, or a general turn a defence into an attack, it is clever. My friend tries this when he speaks of my "case" not being proved, but the defence remains with himself. I merely questioned the too great *positiveness* of two assertions, and I gave, against the latter, Acts xvi. 28, μηδὲν πράξης σεαυτῷ, as an example of the dative following "verbs of action." I cannot see that this example fails; nor does MR. WOOLRYCH point

out its defect, but again asserts Greek lexicons, and gives the equivalent of my example in his own Greek, which he says would be "a grammatical confusion in good Greek"! Yet the Scripture contains my example, and if it be bad Greek it is a frequent fault therein and elsewhere. The Septuagint agrees with the New Testament in the use, and so do profane authors. I have some twenty-four passages marked, but there really need be no question on such a fact. I humbly repeat that these "verbs of action" do not *always* take a double accusative. Lexicons, moreover, say that a dative of the person sometimes follows. I will not deny that MR. WOOLRYCH'S Greek sentence might not "suit a correct Greek ear." Who the "great lexicographer" may be I know not, but I do not presume to differ from him, who speaks modestly, though I submit that the New Testament may not be classical Greek in many cases, and yet on this point it is not at issue with classical usage. That the "great lexicographer" can see no meaning in the old translation of the text in question ("done to him") is, perhaps strange, since we are assured (6th S. iv. 465) by my friend that there is "a consensus of so many authorities in upholding the old reading." I think there *must* be a meaning, and that the "consensus" of authorities and the Authorized Version should be followed, yet with "an alternative marginal reading," the sentence being one "as to which no one can be without all doubt." I have thought that the meaning might be that Herod had found no fault worthy of death done to or against his jurisdiction; as if Pilate had said, "I have found no fault in him—as to the charge of making himself a king against Caesar—no, nor yet Herod." W. F. H.

MR. WOOLRYCH is scarcely right in his arguments against the use of a dative after πράσσω in the passive voice. A reference to any good Greek grammar would, I think, have disabused him of the ideas which he seems to possess with regard to the construction to which he adverts. Thus Madvig, *Greek Syntax*, p. 37, says, "Sometimes the dative of the agent stands with passive verbs instead of ὑπὸ with the genitive," and he quotes τὰ σοὶ πεπραγμένα (*Dem.* 19, 291). Farrar, *Greek Syntax*, p. 72, has, "τί πέπρακται τοῖς ἄλλοις; just as in Latin poetry 'non intelligor ulli' or *ab ullo*." Clyde gives, "ταῦτα μοι λέλεκται="these things have been said by me,' as in French 'c'est bien dit à vous'="it is well said by you.'" Cf. also Donaldson's *Greek Grammar*, p. 431, &c. The following quotation from Isocrates may be added, Δοκεῖ δέ μοι καὶ περὶ τῶν πρὸς τοῖς βαρβάρους τῇ πόλει πεπραγμένων προσήκειν εἰπεῖν (*Panegyricus*, § 66). F. C. BIRKBECK TERRY.

Cardiff.

"MIGHTY" TOM OF OXFORD (6th S. v. 248).—It appears from a MS. of Wood, referred to in Br. Willis, *Hist. of Cathedrals*, vol. iii. pp. 403-5, that in the campanile or great tower of Oseney, which remained till after 1644, there was a ring of bells, of which John Major, the Scottish historian, said, "Campanis cœnobii de Osneia nullæ in Anglia meliores putantur"; which were formerly known by the names of "Hauteclere, Douce, Clement, Austyn, Marie, Gabriel, and John." These were recast before the suppression of the monastery, at which time the names were changed, according to tradition, to "Mary and Jesus, Meribus and Lucas, New Bell and Thomas, Conger and Goldeston"; and which Thomas, afterwards called "Great Tom of Christ Church," had this inscription formerly: "In Thome laude resonò Bim Bom sine fraude." Dr. Tresham, Canon of Henry VIII.'s College, A.D. 1532, and of Ch. Ch., A.D. 1546-60, is said to have renamed it "Mary" when it was removed from Oseney to Christ Church. So the bell remained until the dean, Bishop John Fell, who built the present Tom Tower, removed it from the campanile of the cathedral to be placed there, having caused it to be recast with additional metal, and with the following inscription placed round it:—

"Magnus Thomas Cusius Oxoniensis, renatus April. viii. MDLXXX., regnante Carolo Secundo, Decano Johanne Oxon. Episcopo, Subdecano Gulielmo Jane, S.S. Theol. Professore, Thesaurario Henrico Smith, S.S. Theol. Professore, cura et arte Christoferi Hodson."—P. 408.

The dimensions and weight are given as—in diameter, 7 ft. 1 in.; from the crown to the brim, 5 ft. 9 in.; thickness of the striking place, 6 in.; weight of the whole bell, nearly 17,000 lb., and of the clapper 342 lb.; it taking sixteen men to ring it. The casting was not completed without some difficulty, for "one Keen of Woodstock cast it twice, but he miscarrying, one Hodson, a Londoner, undertook it, and made it as at present" (*ibid.*, p. 408, the latter part of this account, beginning with Bishop Fell, being on the authority of Willis himself, not on Wood's). Great Tom has thus been twice recast—once before the dissolution of Oseney, and once after its removal thence to Christ Church.

ED. MARSHALL.

Wood, in his *History and Antiquities of Oxford* (1786), vol. iv. pp. 451, 452, in a note says:—

"This Bell, called Tom, having been the large clock bell that hung in the high Tower in the middle of the Abbey Church of Oseney, is said to have been brought, with the other six bells, from thence at the pulling down of that Cathedral; a Bp. Fell caused it to be recast with additional metal in 1680. Round it is this Inscription: 'Magnus Thomas Cusius Oxoniensis, renatus Aprilis viii. Anno MDLXXX., regnante Carolo II., Decano Johanne Oxon. Episcopo, Subdecano Gulielmo Jane, S.S. Th. P. Thesaurario Hen. Smith, S.S. Th. P. cura et arte Christ. Hodson.'"

See also Dugdale's *Monasticum Anglicanum* (1830), vol. vi. p. 250, note; and Browne Willis's *Survey of the Cathedrals* (1742), vol. iii. p. 408; and A. Chalmers's *History of the Colleges, Halls, and Public Buildings attached to the University of Oxford* (1810), vol. ii. p. 322. G. F. R. B.

The history of this bell is fully given by me in "N. & Q.," 3rd S. ii. 493. H. T. ELLACOMBE.

CURIOUS SHROPSHIRE EPITAPH (6th S. v. 327).—My relative Mr. Sidney Stedman Smith, an excellent genealogist and antiquary, now dead, copied this epitaph inscribed upon the tombstone outside the south chancel wall of Stanton Lacy Church, when the late Dr. Bowles was vicar. I fortunately remember all the lines of the inscription:—

"Good natur'd, generous, bold, and free,
He always was good company;
He loved his bottle and his friend,
Which brought on soon his latter end;
At three times ten his sand was nearly run,
And bade the world adieu at thirty-one."

HUBERT SMITH.

ELLICE : ELLIS : ALEHOUS (6th S. iv. 513).—Without agreeing with the assertion of the compiler of the *Black Kalendar of Aberdeen* that the name Ellis is derived from "a respectable change-house keeper," I find the following, which may be interesting to J. E., in *Inverurie and the Earldom of the Garioch*, by the Rev. John Davidson, D.D., Edinburgh, D. Douglas, 1878:—

"The Charter of the erection of the Lordship of Lindores, dated 31st March, 1600, includes *Ailhoucroft*."—P. 157.

"In the Criminal roll of the Justiciars Court, held at Aberdeen, under the authority of Regent Albany, for trial of offences, appears the name of Robert Watson in Foudhalassie (Fuirdalehouse [pronounced Ford-Ellis], in the parish of Bourtie)."—P. 115.

J. M. S.

STOWEY AND STOW BALL (6th S. v. 229).—Is not the first part of these names the form of *stoc* or *stoces*, so commonly found both as a prefix and suffix in old English (Anglo-Saxon) place-names? The latter part, "Ball," may well be derived from the Old English *bal* (B. *bale*), a knob or prominence. Stow Ball Hill, near Portakewet, in Monmouthshire, would just answer such a description, being an isolated eminence crowned with remains locally known as "Druid's stones." The probability is, I think, that "the hill" is a huge barrow, or it might have been the site of Harold's palace, which was destroyed by Caradoc (1065). Close by is Heston Brake, with its huge upright moss-covered stones, supposed to be a sepulchral memorial to the followers of Harold, so ruthlessly slain on that occasion. S. H.

32, Ainger Road, N.W.

A CURIOUS BOOK-PLATE (6th S. v. 226).—I have a plate rather like MR. JACKSON'S, but less

elaborate; it came out of Bishop Ken's *Prayers for Winchester College*, twenty-sixth edition, 1741. Its outside size is 5½ by 3½ in.; inside an ornamental border is printed this legend, running round and round the plate (the bars mark the corners):—

“The Noble Art and Mystery of Printing was first invented and practised by John Faust, in the City of Mentz in High Germany, about the Year of our Lord 1451, and brought into England by William Caxton, a Mercer and Citizen of London, who by the Encouragement of the Great, and particularly of the Abbot of Westminster, first set up a Printing Press in that Abby, and began the Printing of Books there about the Year of our Lord 1471.”

Then is another ornamental border, the space inside which, 3½ by 2 in., is divided lengthwise by a rule; above is printed, in very large capitals, “Martha Savill,” and below, “Cambridge, Printed June 25, 1767.”

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

THE COOMB OFF CHURCH BELLS A CURE FOR SHINGLES (6th S. v. 345).—An old village acquaintance of mine (in the parish of Shiplake, Oxon.) was troubled with this complaint. “The doctor's stuff,” she said, “in course it did me no good, but I got one of the bell-ringers to scrape me some of the coomb off the church bells; and I mixed it with lard and rubbed it in, and I be cured.” To my inquiry what “coomb” was, she replied, “'Tis the black grease, lookye, as is put above the clapper of the bell.”

L. PH.

This “comb” or “coomb” is not “a sort of accretion or moss which gathers on old bells,” but the congealed oil which is found about their brasses and gudgeons, like “cart-gum” from cart-wheels, under which word may be found in Peacock's *Glossary* a merry jest of a lad who rubbed his cheeks with cart-gum to make whiskers grow.

J. T. F.

Bp. Hatfield's Hall, Durham.

CHILD'S “DISCOURSE OF TRADE” (6th S. v. 309, 358).—In my note, at the latter reference, on this book, read “Soon after the *Restoration*” for “Soon after the *Revolution*.”

WM. H. PEET.

By not “Joshua,” but *Josiah*, Child. McCulloch gives some account of it in his edition of Adam Smith as well as elsewhere.

C. T. B.

“HYPNEROTOMACHIA,” 1592 (6th S. v. 347).—A copy of this work appears in Mr. Quaritch's *Catalogue of Romances of Chivalry*, p. 735, published in February last. When inquired for it was sold, but no doubt its present locality can be readily traced.

J. C. HUDSON.

THE PULTENEY CORRESPONDENCE (6th S. v. 320, 358).—MR PEACH is wrong in saying that the Countess of Bath, who died in 1808, “survived

her husband some years.” Sir James Murray Pulteney, who was M.P. for Weymouth from 1790 till his death, survived the countess, and died April 26, 1811.

ALFRED B. BEAVEN, M.A.

Preston.

EUSTACHIUS VICCOMES, T.W.C. (6th S. v. 248).—This Eustace was probably the third Earl of Boulogne, who married Mary, daughter of Malcolm III., King of Scotland. Their daughter Maude was the wife of King Stephen. The third Earl of Boulogne was the son of Eustace, the second Earl, and Ida his wife. See Freeman's *History of the Norman Conquest*, vol. ii. p. 131, and vol. iv. pp. 745–6, and Sir H. Ellis's *General Introduction to the Domesday Book*, vol. i. pp. 416–17, note.

G. FISHER.

“BRED AND BORN” (6th S. iv. 68, 275; v. 77, 112, 152, 213, 318).—To make amends for any excess of sharpness of which I may have been guilty, I will endeavour to throw light and sweetness on this vexed question by suggesting a third course, which is, that when a speaker is sufficiently well informed as to all the facts of his case, he should not scruple to say, “Got, born, and bred.” There is good authority for the phrase; Drayton sings (*Polyolbion*, xv):—

“James, got, born, and bred, immediately doth flow
To Windsor-wards amain.”

Fuller's *Worthies* is on the table near me. I suppose I could quote dozens of examples of born followed by bred from its pages, but I doubt if it could furnish me with one in which the sequence is reversed. “Sir Robert Dallington, Knight, was born at Geddington in this County; bred a Bible-Clerk” (Vol. ii. p. 168, Nichols's edition); “Christopher Bambridge, born at Apleby in this County, was bred Doctor of Law in Queen's College in Oxford” (*Ib.* 427), may suffice.

ST. SWITHIN.

ARE TOADS POISONOUS? (6th S. iv. 429; v. 32, 173).—On p. 393, vol. xviii. of the *Mirror* (1831), is the following:—

“The toad is truly a venomous reptile, but its venom lies all in its skin, in the protuberances on its back. When provoked or hurt, it will discharge at these protuberances small particles of white poison: hence there are few dogs that will worry a toad. I have seen the mouths of dogs swelled fearfully from worrying toads.—*Corresp. Mag. Nat. Hist.*”

Again, on p. 38, vol. xxiii. (1834), “Stray Facts,” by M. L. B.:—

“I have, however, met with naturalists who deny that any poison exists in the bite, or corrosive qualities in the spittle, of the toad, though many facts, I believe, exist to justify these suppositions; but they readily admit that the reptile is dangerous to handle, as its skin secretes a viscid liquid highly deleterious, if not venomous. On this subject, a near and lamented relative, not long since related to me the following anecdote,

which she assured me was well authenticated; whether it was ever published she knew not, but if so, it will bear repetition. Some years since, it was noticed in Paris, that a number of people sickened and died of a disorder, which, in name and nature, defied the knowledge of the physicians. By and by, it was observed that this mortality only attacked those who, it could be proved, were in the habit of recreating themselves in a certain square, or garden, open to the public, and much frequented; but as the malady did not seize all these, it also became in time noticed that only those individuals suffered who had, for shade or repose, seated themselves, and, in some instances, fallen asleep, beneath a remarkably fine, old tree. Now this tree was not literally a *upus*, though it had proved such to many unfortunates; but there was at any rate something about it so mortally extraordinary, as to induce particular investigation. It was then discovered, that the tree being old and decayed, in a large hollow near the base of its trunk, a toad of extraordinary size had taken up its abode; and it was thence conjectured that the pestiferous effluvia exhaled from the body of this huge and bloated reptile, had, by tainting the air for some feet around, caused the death, by poison, of all who had sat beneath the tree, or slept under it, possibly, with their faces close to its hole. The unseemly monster was destroyed, the hole filled up, and no more deaths occurred amongst those who subsequently sat under the tree."

I have selected the above extracts from a great number, all of which tend to prove that the toad is not the harmless creature some writers would have us believe. The Rev. Rowland Hill was a great advocate on behalf of the toad. The following observations, which occur in his *Journal of a Tour through the North of England*, indicate an amiability of disposition worthy of commendation:

"An uncommon degree of odium is fixed to the existence of a toad. They are supposed to be poisonous; this is quite a vulgar error. They are useful reptiles; and are even capable of the knowledge of our attention and humanity. It is wanton cruelty to destroy them. In my country abode, I even attempted to make them a place of retirement, and called it a toadery. Every creature that God has sent we should protect, and, in a subordinate degree, they demand our attention.....It is no disgrace to the Christian character to plead the persecuted cause of the harmless toad."

FRANK MOSS.

"OPIET" (6th S. v. 148, 193).—Before I read your correspondent's reply I had come to a similar conclusion with reference to the origin of this word. Whether we are both wrong or both right it may perhaps remain for others to prove. On referring to Pliny for the passages cited by Mr. Löwenberg, I found in the case of the first passage quoted that *opulis* is suggested as another reading for *populis*, whilst in the second passage the words "*Opiet* or *Poplar*" are Holland's own, as they have nothing to do with the Latin text. To your correspondent's two quotations I would add the following: "Beyond the river Po in Italia, there is a tree growing which the peasants there call *Rumbotinus*, and by another name *Opulus*" (i. 405, ed. 1601). In the margin *opulus* is explained as *opiet*. In this case again there is a reading *populus* as well as *opulus*.

Was not *opulus*, then, the word foremost in Holland's mind when he made his translation, and has he not used *opiet* instead of *opier*, a word which is thus introduced in W. Turner's *Names of Herbes* (p. 57, E.D.S., 1881)?—

"Opulus is a tree commune in Italy & Germany, but I haue not sene it that I remembre in Englande. It is called in frenche as Gemere sayeth opier, and so maye it be also called in englishe tyl we finde a better name."

MR. BRITTEN is apparently mistaken with regard to the word *rumbotinus*, which certainly occurs twice in the Latin text, and is used also by Columella, but of which the better spelling is *rumpotinus* (cf. Lewis and Short's *Lat. Dict.*, s.v.).

F. C. BIRKBECK TERRY.

Cardiff.

RELIGIOUS NOVELS (6th S. v. 108, 195).—The writer in *Macmillan* referred to by ANON. says, "This is the history of what is known as *Agnosticism*, and its parent is not some headstrong, blatant sceptic, but a Church dignitary." Poor Dean Mansel! he little thought of such a progeny being laid to his discredit after death, but, of course, it is a mere "smart" error. W. F. H.

Woodley, Cove.

The Tractarians have made enormous use of religious novels, but to call them the originators of that style of literature is absurd. Hannah More's *Cæcilia in Search of a Wife* had reached its fifth edition in 1809, and some people complained of it for bringing religion into novels. I do not suppose she was the first, but Jane Taylor's *Display, Father Clement*, and many other like tales and novels, had attained a large circulation before the Tractarians took up the other side. P. P.

CHRISTMAS CARDS (6th S. v. 10, 155).—MR. PLATT is somewhat in error in stating that the first Christmas card was carried out by De La Rue & Co. This firm republished it last year in chromo-lithography, but in 1846 it was produced in outline by lithography and coloured by hand by a colourer of that time of the name of Mason, when it could not have been sold for less than a shilling. Last year chromo-lithography enabled it to be produced for twopence. The original publisher was Mr. Joseph Cundall. It may be well to place the design on record. A trellis of rustic work in the Germanesque style divided the card into a centre and two side panels. The sides were filled by representations of the feeding of the hungry and the clothing of the naked; in the central compartment a family party were shown at table—an old man and woman, a maiden and her young man, and several children—and they were pictured drinking healths in wine. On this ground certain total abstainers have called in question the morality of Mr. Horsley's design. FRANK REDE FOWKE.

24, Victoria Grove, Fulham Road, Chelsea.

PORTRAITS OF WASHINGTON IRVING (6th S. iv. 447, 490, 524; v. 36, 173, 278).—There is a vignette portrait of Washington Irving in *Cities of the World*, part iii. p. 73, at present being published in monthly parts by Cassell & Co.

ALPHA.

THE YARDLEYS OF ENGLAND (6th S. v. 27, 172).—The following monumental inscription is in St. Martin's Church, Ludgate Hill, London:—

“To the Memory of William Yardley, Gentleman, and Elizabeth, his Wife, some time of this Parish. He died the 28th day of October, 1523. She died the 20th Day of July, 1533.

William Yardley, and Elizabeth, his Wife,
Who lived on Earth free from Strife,
Not far from this, in Earth doth lye,
To show that all that live must dye,
Where they doe quietly expect
To rise again as God's Elect.
They left Four Daughters and a Sonne,
Who left them this when they were gone.”

J. LE B.

Cincinnati.

“ALKERMÈS” (6th S. v. 68, 216).—The first syllable only of this word is Arabic, and represents the definite article. The eminent lexicographers, Freytag and Littré, s.v. “Kermès,” declare, the one, “*Vox peregrina, estque propriè vermiculus*” (*Arab.-Lat. Lex.* tome iii. p. 434); the other, “*N'est pas d'origine Arabe, et il vient du Sanscrit Karmi, qui signifie un ver*” (tome iii. p. 233, col. 2). Sulphate of antimony is called the Kermès mineral from its resemblance in colour to the insect. In explanation of “Alkermès” Bescherelle says:—“*Liqueur de table fort estimée et très-agréable, qui se préparait au Couvent de Sainte-Marie-Nouvelle à Naples. Son nom lui vient de Kermès végétal, dont les graines lui donnent une belle couleur rouge.*”

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

“ALL UPON THE MERRY PIN” (6th S. iv. 513; v. 94, 137, 237).—This expression occurs in Skelton's *The Bowge of Courte*, 386, vol. i. p. 45, ed. Dyce. Ryote is speaking:—

“Plucke vp thye herte vpon a mery pynne,
And lote vs laugh a placke or tweyne at nale:
What the deuyll, man, mirth was neuer one!
What, loo, man, see here of dyce a bale!
Now haue at all that lyeth vpon the burde!
Fye on this dyce.”

Mr. Dyce notes, “Vpon a mery pynne: *De hayt, as Il a le cuer de hayt*” (Palsgrave's *Lesclar. de la Lang. Fr.*, 1530, fol. cccclvi, Table of Ad-verbs). The expression occurs often in our early poetry, and is found even in one of Wycherley's comedies. He adds that “*plucks* seems to be the right reading for *placke*, though the word occurs in the preceding line. *At nale (atten ale, at then ale; see Price's note, Warton's Hist. of E. P., ii. 501, ed. 1824), i.e., at the ale-house. Of dyce a*

bale, i.e., a pair of dice.” Although this quotation and the note thereon do not determine the origin of the expression, Skelton's lines tend rather to strengthen the view that it comes from some drinking custom, and are, I think, somewhat earlier than the quotation from the *Interlude of the Four Elements* in 1516. There is no date to the earlier editions of *The Bowge of Courte*, printed by W. de Worde, but Mr. Hazlitt places them before the *Nigramansir*, which was from his press in 1504. W. E. BUCKLEY.

“DECK” OF CARDS (6th S. iv. 509; v. 91, 116, 178, 214).—As MR. JULIAN MARSHALL says, the word *renege* can hardly be called obsolete. The word is given in Huntley's *Cotswold Glossary*, “to renounce, to deny; but chiefly to decline to follow suit at cards.” The following illustration of the use of the word is from Sylvester's *Du Bartas, The Battail of Yury*, fol. 551, ed. 1641:—

“Nor shall my Muse relate, how that yer-while
(Abusing King's and Church's sacred stile)
All Europe nigh (all sorts of Rights reneg'd)
Against the Truth and Thee, un-holy Leagu'd.”

Mr. Bartlett, in his *Dict. of Americanisms*, mentions “twenty-deck poker” as “a variety where twenty cards are used.” He also quotes:—

“I'll deal the cards, and cut you from the deck.”
Two Maids of Moreclacks, 1609.

F. C. BIRKBECK TERRY.

Cardiff.

“THE GUY” (6th S. v. 229, 357).—Whether it is right to connect this name with the “Celtic,” i.e. Welsh, *guy*, water, or not, it is by a slip of the pen that Mr. TERRY has connected with the latter the “*Fr. gué*, a ford, probably derived from the Celtic.” The *Fr. gué* is from *Lat. vadum*.

THOMAS POWELL.

Bootle.

ELEPHANTS DESTROYED ON BECOMING DANGEROUS (6th S. v. 202).—Yet another instance of the destruction of an elephant on account of his dangerous condition will be found in the *London Magazine* of April 21, 1826. The details there given were taken from a “*Notice sur l'Éléphant mort à Genève le 31 Mai dernier*” (1820), published in the “*Almanach Historique nommé Messager Boiteux, pour l'An des Grâces 1821*, à Vevey, chez Frères Lertscher,” 4to., and were again reproduced by William Hone in his *Every-Day Book* (vol. ii. p. 700), as affording a parallel to the then recent destruction of the elephant belonging to Mr. Cross at Exeter Change, an account of which is given in the same volume. The animal in question belonged to a M. Garnier, and had been bought in London; he was nine feet in height and ten years old. A few years previously an elephant, belonging to the same proprietor, had broken loose at Venice, and after committing con-

siderable ravages in that city had been killed at last by a cannon shot. Fearing a similar occurrence, Mdlla. Garnier, the niece of the proprietor, determined, on the first outbreak of the characteristic excitement and insubordination, to compass the destruction of the animal. Application for the necessary permission of the syndic was, with some difficulty, obtained. Three ounces of prussic acid in ten of brandy were first administered, but this producing no effect, three ounces of arsenic were given, with a like result. Finding then that the strongest poisons had no more effect upon the animal than they would have had upon Mithridates himself, a *ratio ultima* had to be employed. Two breaches were made in the wall, a pair of four-pounders were brought up, and, on the animal presenting a favourable mark, a ball was fired from one of these, which, entering near the ear behind the right eye, came out behind the left ear, went through a thick partition on the opposite side of the enclosure, and finally spent itself against a wall. Casts were made of its head; the viscera—with the spleen, six feet long—were preserved; the flesh was greedily eaten by the public, and the skeleton deposited in the museum of natural history.

WILLIAM BATES, B.A.

Birmingham.

PARCHMENT WILLS (6th S. v. 110, 237).—I think wills written upon parchment must have been common in bygone days, as perhaps the following instance of a predilection for a will on parchment in preference to one written on paper may afford some trace. Some twenty or more years ago a gentleman, then in comparatively affluent circumstances, residing some seven or eight miles away, and who had never before been a client of mine, called upon me and gave instructions for his will. It was short and simple, merely giving all his real and personal property to his wife absolutely. I asked him to call again in an hour and his will would be ready. "There are two things," he said, "which I have to ask you to attend to; first, the will must be written on parchment; and, secondly, it must have a seal upon it." I explained to him that neither of his requirements was necessary; but still he insisted, saying, "My wife knows that I have come here to get my will made, and she will not be satisfied unless it is written on parchment and has a seal attached; so please let it be so, and put upon it the largest seal you have got in your office." Consequently, as my ordinary office seal was only of the usually small size used in sealing deeds, I sought about for a large one. Being at that time a deputy steward of the manor of Kirton-in-Lindsey, parcel of the Duchy of Cornwall, I had in my possession a large seal, some three inches in diameter. This I had, with some difficulty, affixed to the will, and the testator signed it, saying, "Now that is some-

thing like a seal; if my wife is not satisfied with that she must be difficult to please."

From the above it would almost appear as if there were some lingering idea that wills should be on parchment. The testator lived long enough, poor fellow, to get through all his property, so that the parchment will and its ponderous seal would never reach a Court of Probate.

W. E. HOWLETT, F.S.A.

There is another story-writer's error which, I think, deserves exposure, namely, that if a man can somehow get a certain bundle called my "title deeds" he can therefore get possession of my property. Now, as the title deeds prove that I am the lawful owner, they equally prove that he is not. If they prove my title they disprove his. The loss may be immensely inconvenient to me, but if he attempted to take possession of the property on the strength of the deeds he would find himself in a very awkward position. P. P.

JOHN KNIBB, OXON., A CLOCKMAKER (6th S. v. 329).—I cannot get at the year of John Knibb's death; but the clock described must be at least 250 years old, perhaps twenty or thirty years older than that. There is a clockmaker named Chapman opposite Balliol College. He has more real knowledge of his art and of scientific instruments than any other man here. In his window are two of John Knibb's clocks and one of Tompion's, a beautiful piece of work. From Mr. Chapman I learn that he places Knibb about the year 1600, or very early in the seventeenth century, because he certainly preceded Tompion, who died about 1690, having devoted sixty years to the study and improvement of his valuable art. I hope the owner of the clock will be quite satisfied that it is of most respectable, not to say venerable, age; and should I ever be able to learn anything more of John Knibb, though I have no such expectation, I will send it to "N. & Q." GIBBES RIGAUD.

18, Long Wall, Oxford.

Though unable to give the dates of the birth and death of this horologist, yet the following allusion to him may be found in a poem in *Carmina Quadragesimalia*, series prima, Oxonii, E. Theatro Sheldoniano, MDCCXXIII.:—

"Non ego Knibbeas artes, non consulo solem;
Certius hic medium denotat erro diem."—P. 38.

A foot-note says, "Knibb Oxonii Faber Horologicus," and a MS. note in my copy attributes the poem to "Knipe, senr."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EDMUND GIBSON, BISHOP OF LONDON, 1720 (6th S. v. 89, 116, 336).—For information concerning him and his family let me refer your correspondents to Noble's *Memoirs of the Cromwells*, vol. i. part iii. sec. 1, and also to the *Reliquiae*

Hearniana, second ed., 3 vols. 8vo., J. R. Smith, Soho Square, 1869. His brother, John Gibson, D.D., was provost of Queen's College, Oxford, from 1717 to 1730. There is the following curious mention of the Gibson family by the strong Non-juror, Thomas Hearne, writing not, however, be it remembered, for the public eye:—

"1719, Sept. 8. On Saturday (Sept. 5) came to Oxford two of the daughters of Richard Cromwell, son of Oliver Cromwell, protector, one of which is married to Dr. Gibson, the physician, who writ the *Anatomy*, the other is unmarried. They are both presbyterians, as is also Dr. Gibson, who was with them. They were at the presbyterian meeting-house in Oxford on Sunday morning and evening; and yesterday they, and all the gang with them, dined at Dr. Gibson's, provost of Queen's, who is related to them, and made a great entertainment for them, expecting (sic) something from them, the physician being said to be worth 30,000lbs. They went from Oxford after dinner."—Vol. ii. p. 105.

JOHN PICKFORD, M.A.

There is a good engraving of Bishop Gibson in folio size, engraved by Vertue in 1727. There are two states of this portrait. Noble, *Continuation of Granger*, iii. 69, also enumerates three mezzotint portraits of this prelate.

J. INGLE DREDGE.

DORSET TRADITIONS (6th S. v. 148, 255).—"We Dorset" are very proud, as well we may be, of the Rev. W. Barnes's poems, and they give some traditions, such as "The Wæpen Liady" and "Greenley Church." But traditions do not form a large element in his delightful book. An out-of-print little volume, *Chafin's Anecdotes of Cranbourne Chase*, contains a few quaint tales of that old forest. But a book giving a general résumé of this and one or two other subjects connected with "wol' Dosset" is yet to be written. So far as I know there is nothing of the sort as yet, but there ought to be. The Parham ghost, Headless William, Mary's tears—here are three not unpromising subjects for inquiry and record, but not in print to the best of my belief. The last, indeed, I have just sent to Mr. Britten for the *Dictionary of Plant-Names*.

H. J. MOULE.

Weymouth.

HENRY HALLYWELL, MINISTER OF IFIELD, AND HENRY HALLYWELL, VICAR OF COWFOLD (6th S. iii. 324, 358, 436; iv. 377, 458; v. 96, 157, 217).—Since my last note I have discovered a book entitled "*Wisdom justified of Her Children. From the Ignorance and Calumny of H. Hallywel, in his book called 'An Account of Familism as it is Revived and Propagated by the Quakers.'*" By William Penn. Published 1673." This entirely confirms COL. FISHWICK's note (*ante*, p. 157) that there were two Hallywells at Ifield. There was (and I believe still is) a meeting house at Ifield.

FREDERICK E. SAWYER.

Brighton.

AN OLD SEAL (6th S. v. 148, 255).—I am told by an old Giggleswickian that the school was founded by King Edward VI. at the instigation of one of his chaplains, who was the occupant of the prebendal stall—in St. Paul's Cathedral, my informant believes—of the name mentioned in the legend on the seal.

HIRONDELLE.

GIGANTOLOGY (6th S. v. 247).—In the article "Giants," in the *Encyclopædia Britannica*, 1879—itself a valuable, though brief, contribution to the literature of the subject, from the learned pen of Dr. Tylor—the following authorities are referred to:—*Quêtelet's Physique Sociale*, vol. ii., and *Anthropométrie*, iii. and iv.; D. Wilson's *Prehistoric Man*, i. 54; *Philosophical Transactions*, xxiv. 85; *Welcker's Griechische Götterlehre*, i. 787; and *Tylor's Early History of Mankind*, c. xi., and *Primitive Culture*, c. x.

E. H. M.

In my paper on the *Peoples of Transylvania I* spoke of the tall race at Heltau, near Hermannstadt.

R. S. CHARNOCK.

AUTHORS OF BOOKS WANTED (6th S. v. 349).—

An Essay on Medals, 1784, 8vo., anon., of which a second edition appeared in 1789, 2 vols. 8vo., and a third edition, enlarged, &c., in 1808, 2 vols. 8vo., was written by the prolific and eccentric author, John Pinkerton, who was assisted by Mr. Douce and Mr. Southgate, both of the British Museum. See McCulloch's *Lit. of Polit. Econ.*, 1845, p. 165; "Horace Walpole to Pinkerton," Sept. 27, 1784, *Walpole's Letters*, ed. 1861, viii. 504; also *Gent. Mag.*, 1781, p. 521; 1789, p. 837.

WILLIAM PLATT.

AUTHORS OF QUOTATIONS WANTED.—(6th S. v. 110, 239, 259).—

"*Humanæ sapientiæ pars est,*" &c.
"*Humanæ enim sapientiæ pars est, quædam æquo animo nescire velle.*"—J. C. Scaligeri *Exotericarum Exercitationum Lib. xv: De Subtilitate*, Exerc. cccvii. sect. 29, p. 985, Francof. 1607.

ED. MARSHALL.

(6th S. v. 248.)

"Our deeds still travel with us from afar,
And what we have been makes us what we are."
These lines form the motto to chap. lxx. of George Eliot's *Middlemarch*, and are presumably her own, like very many of the mottoes in that novel.

"He who plays at bowls must expect to meet with rubbers."—This looks like a proverb, but is not in any of the collections. Horace Smith uses it as a tag in his comic poem *The Biter Bit*, and I have a strong impression that some one (I hazily), in summing up the controversy between the classical and romantic schools about the poetry of Pope, cites it very effectively in punning reference to Pope's chief assailant, the Rev. W. L. Bowles.

V. S. LEAN.

Miscellaneous.

NOTES ON BOOKS, &c.

Greek and Roman Sculpture. By Walter Copland Perry. (Longmans & Co.)

MR. PERRY's book, which is modestly defined in its sub-title as "a popular introduction to the history of

Greek and Roman sculpture" is one of those works the ability and conscientiousness of which are rather apt to be overlooked in the sound and fury of modern literature. It is a handsome volume of seven hundred pages; and we must frankly confess that we have not piously perused them all. But we have read enough to be convinced of the author's capability for his theme, even if the significant little sentence in his preface, to the effect that he has "a familiar and loving acquaintance with the originals" (the italics are ours) of all the works of art referred to in his pages, had not greatly prepossessed us in his favour. Those who desire to enter upon the study of ancient plastic art cannot do better than seek the assistance of so experienced and cultivated a guide as Mr. Perry. The book, we may add, is plentifully provided with outline illustrations in the style of those in Smith's *Classical Dictionary*, and as mere suggestions or reminders they will serve their purpose excellently. But we cannot help regretting that a few engravings of a better kind have not been occasionally given. Careful woodcuts, from photographs, of single figures—say of the Faun of Praxiteles or the Venus of Meios—in the fashion of those which accompany Mrs. Mitchell's papers in the *Century Magazine*, would have greatly added to the value of the book.

The Constitutional History of England from 1760 to 1860. By C. D. Yonge. (Marcus Ward & Co.)

Of the many writers who have taken it in hand to continue Mr. Hallam's *Constitutional History*, Prof. Yonge is the most recent; but we fear that we cannot congratulate him on having achieved any very marked success. His book could scarcely fail, by reason of the period which it embraces, to contain many interesting and important facts; but what we look for in any fresh treatment of a well threshed-out subject—a presenting of old facts in a new light—is wanting in this volume, and the author's excessive admiration for Mr. Hallam (whom he apparently regards as the sole authority on constitutional matters) has resulted in an unfortunate and exaggerated imitation of the very dry, not to say repulsive, style of his model. So far as we can judge, we can speak well of the book from the point of view of accuracy (though we were surprised to find Demerara spoken of—p. 318—as an island). Two features render it useful as a book of reference—the great number of quotations from the speeches of eminent statesmen, which enable us to see what were the views held by the leaders on either side in discussions on constitutional matters, and the references to *The Life of the Prince Consort* and other recently published memoirs, which throw some curious side lights on several minor points. The arrangement is almost wholly chronological, but even this advantage will not enable Prof. Yonge's book to supersede the excellent volumes of Sir Erskine May. It may, however, be useful to those who wish for a shorter, if less readable, account of the hundred years which are treated of in both works.

Goethe's Faust. The First Part. Edited, with English Notes, Essays, and Verse Translations, by E. J. Turner and E. D. A. Morshead. (Rivingtons.)

THE great German classics have been hitherto offered to English students in the form of translations, and our efforts have been bent on incorporating them with our own literature. Such a careful and elaborate translation and edition as that of Mr. Bird shows that the tendency has been to study the interests of English readers rather than of students of the German language. Messrs. Turner and Morshead have now issued the German text with such notes and other assistance as are usually provided for the interpretation of the Greek and Latin classics. The

notes are full, yet not burdensome, and the numerous and appropriate illustrations from English literature show a wide range of reading on the part of the editors. Their object has been primarily to publish a good school edition of the great German masterpiece; but the execution of their plan entitles them to hope for a larger circle of readers among the growing numbers of those who are interested in the study of the German language.

The Prince. By Niccolò Machiavelli. Translated from the Italian by N. H. T. (Kegan Paul, Trench & Co.) Of this version of a famous work by a famous author (whose precepts, by the way, are considerably milder than his reputation would lead one to believe) we shall only say that it seems well done and is most admirably produced. But one thing is lacking, and that is an introductory essay.

MR. MURRAY has just issued a volume which all the admirers of the late Dean Stanley will be glad to possess, — *Sermons on Special Occasions preached in Westminster Abbey.* Mr. Murray also sends us vol. iv. of Mr. Fuller's *Students' Commentary on the Holy Bible*, and Mr. Perry's *History of the English Church* (First Period, 598–1509).—From Messrs. Longmans & Co. we have received *English Poetry and Prose*, being a collection of illustrative passages from the writings of English authors, commencing in the Anglo-Saxon period and brought down to the present time, edited by Mr. Thomas Arnold; and the late Prof. Conington's translation of Virgil, now published for the first time in a separate form.—Mr. Frowde (Oxford University Press) sends us *The Parallel New Testament*, being the Authorized Version set forth in 1611 arranged in parallel columns with the Revised Version of 1881; Prof. Skeat's *Concise Etymological Dictionary of the English Language*; and *The New Testament Scriptures in the Order in which they were written* (first portion), by the Rev. C. Hebert, D.D.

Notices to Correspondents.

We must call special attention to the following notices:

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

C. B. T.—You will find your difficulty anticipated and answered by Sir Bernard Burke, in his *Reminiscences Ancestral and Anecdotal* (Longmans), p. 288. Cf. also, *op. cit.*, p. 253. There is no question as to the view which has been taken in resolutions of the House of Lords and the practice at Court. But Sir Bernard states that doubts were entertained before the resolutions which he cites, and we see no room to doubt that mediæval practice (in Scotland, at least) allowed the title. Cf. *Acta D'or. Aud'orum*, where Isabel, "Countess of Angus," appears with Robert Douglas of Lochleven, her husband, A.D. 1490.

J. I. D. (*ante*, p. 335).—The word is so spelt by the authority quoted.

J. D. B. ("A Canadian Token").—See *ante*, p. 236.

G. W. M.—At the earliest opportunity.

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.

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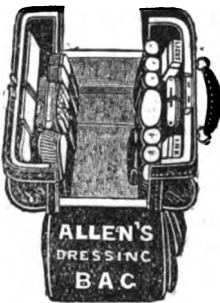
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LONDON, SATURDAY, MAY 20, 1882.

CONTENTS. — N° 125.

NOTES:—Charles Lamb, 381.—Letters of Samuel Johnson to Dr. Taylor, 382.—Dean Swift's University Degree, 383.—"Don't Marry"—"Diary of a Visit to England in 1775"—"Theofuga"—"Love"—"Charity," 384.—Costs of the Faces of Historical Personages—Curious Inn Sign—Voting Tickets—Henry III.'s Elephant, 385.—Reprieve from Death in consequence of Rain—Milton's Grand-nephew—Beetle Folk-lore—Church Discipline, 386.

QUERIES:—Bayly—Hall, 386—Sir N. Malby, Knt.—Dickens's "Gabriel Varbon"—Darling: Mervin: Willis—John Eachard—"Furchase"—Joseph II. and Beethoven, 387.—"Ireland" and "Scotland" in Wilshire—"Black Bartholomew"—"Teronymo" in the "Newcastle Magazine"—Opals—Blechenden Family—Dr. Bockenham—"Della Nobilita et Eccellenza delle Donne"—Greville and Patten Families—Authors Wanted, 388.

REPLIES:—Sam Vale and Sam Weller, 388.—The Balliol and Valence Families and the Office of Chamberlain of Scotland, &c., 389—Sir W. Gunn: Sir E. de Gunn or Gomm, 390.—The M.A. Gown, Oxford—"Murtle Fish"—Bp. Moore, 391.—Newangled Expressions—The Abolition of the House of Lords—Plurality of Worlds, 392—Silhouettes, 393—"Talon"—Yard of Beer—Parsons's MS. Collections—"Relic," 394—"Be"—Bibliography of Thomson's "Seasons"—Motto for a Drinking Cup, 395—Haunted Houses—Two George Oliviers, D.D.—University Towns—"Renega," 396—Rhymeless Words—"Nick-neckatory"—Miniature of the late Sir R. Peel—"Maite Money"—"Navy"—"Forbes"—"The Poetic Mirror"—J. Ward—"Outward"—Ruydael's "The Cascade"—Houses with Secret Chambers, 397—Heraldic—W. Fynmore—"Auld Robin Gray"—St. Luke xxiii. 15—Wesley and Moore—Authors Wanted, 398.

NOTES ON BOOKS:—Christie's "Etienne Dolet"—Fitzgerald's "Recreations of a Literary Man"—Burke's "Reminiscences, Ancestral," &c.—Marshall's "Genealogist," &c.

Notices to Correspondents, &c.

Notes.

CHARLES LAMB: SUPPLEMENTARY
REMINISCENCES.*

The Rev. J. FULLER RUSSELL's graphic account of his interviews with Charles Lamb (*ante*, p. 241) has recalled vividly to my memory the friend of my youth. My own last visit to him was also paid in that little shady parlour of his Edmonton house, so near his last resting-place. A gloomy house it always seemed to me. Perhaps the shadow of what was to come brooded over it.

Lamb's trick of jumping up and slapping his sister on the shoulder in moments of hilarity was a frequent and familiar outbreak. MR. FULLER RUSSELL, however, does not seem to have heard the triplet, half jocular, half grotesque, which Elia was wont to shout on such occasions:—

"I had a sister—
The devil kist her,
And raised a blister!"

It was his pretence to be proud of this triplet, as of a rhyming difficulty vanquished.

The snuff-box I see before me as I write. Also, two dear and snuffy noses. Poor Bridget Elia! she must have missed those affectionate

slappings, with much beside, in the solitary years that followed.

The Lambs' antipathy to Byron requires no evidence—scarcely a mention. The Byronic Giaours and Laras could have nothing in common with their Elizabethan minds. Indeed, I am disposed to go further than MR. FULLER RUSSELL, and maintain that Lamb had no affinity with any moderns whatsoever—not even with Wordsworth, whom he conscientiously believed he admired. If we seek for a link of connexion between the genius of Wordsworth and his own, we are baffled utterly. Wordsworth has been styled a high priest of Nature, but in that priesthood Lamb had no individual faith, and felt no concern. He found Wordsworth's mountains dull company when he had made their personal acquaintance. Skiddaw bored him. Coniston was a thorn in his flesh. He held the roar of Cheapside to be grander than any gathering of peaks and passes. Between him and the outer nature there was a great gulf fixed, which it was not given him to traverse. Many a boyish tramp have I had with him along the Enfield lanes and over the "Chace" uplands. His discourse was ever of books and men—rich, racy discourse—but never of woods and fields. The daffodil—Wordsworth's daffodil—failed to arrest him. The nightingale's song appealed to a deaf ear. The sense of natural beauty was wanting in him. Amongst his visitors, indeed, were some of another strain. Miss Kelly, the actress, for instance, to whom I have alluded already in these columns. Miss Kelly, with the heart of a child, had all a child's delight in wild flowers. She had also a passion for little frogs. I was Miss Kelly's frog-catcher. When my scanty honours are counted, let not this one be overlooked. To have been Miss Kelly's frog-catcher and Bridget Elia's carpenter—that is something, surely!

Then there was Sheridan Knowles, who, returning from his tramps, laden with spoil, was greeted as "Jack in the Green"; and there were men, unknown to fame—modest, silent men—two or three—who thought the Enfield air sweeter than Cheapside, and whom I fed on blackberries, not unsatisfyingly. But Lamb would have gleaned no honey, even from bees of Hymettus, if they had not hived in books.

I believe that, wherever he might be in the flesh, his life was always in London—London possessed him wholly. I believe that through the ripple of country leaves and the green reaches of down and meadow he had constant knowledge of the thronged thoroughfares, heard always an echo of the hum and hubbub of the busy streets. The beating of that great heart of London was as the beating of his own. It may be a profanity, but one would wish him to hear it still.

MR. FULLER RUSSELL speaks of a copy of Beau-

* See "N. & Q." 3rd S. x. 221; 4th S. v. 527.

mont and Fletcher from which Lamb read aloud to him. This must have been the copy he has rendered eternally famous by his pathetic essay on "Old China." I have one of the same edition, but, alas! not that one. I have been told that his books were sold to the Yankees. Oh, pity! Oh, shame! They should have been held in honour and charge by some Londoner who was a London-lover—a haunter of the old streets and of the old book-stalls. There are some libraries the dispersion of which we feel as a positive pain, almost a disgrace—and Lamb's was of them. His books were his household gods, and he has himself told us that his household gods kept "a terrible fixed foot." Must he not have shuddered at that cruel disruption?—he, a thin ghost, on the other side Styx, pacing, with hungry heart, those Elysian fields, where there are no book-stalls.

Few and scanty now are the men who can say, with MR. FULLER RUSSELL and myself, that they have looked Lamb in the face, been honoured with his converse, felt the pressure of his hand. Few and scanty indeed! But let us not repine. I have just fancied him (ungratefully, perhaps) pacing Elysium with a heart hungering for lost delights. Let us rather picture him surrounded anew by his "old familiar faces"—by the Coleridges, Mannings, and Martin Burneys of his prime; and beyond these by a swarm of grand and gracious presences—the Gamaliels at whose feet he sat, the gods and demi-gods of the Elizabethan hierarchy.

Am I garrulous? Nay, but I claim to be garrulous. This may be the last time I shall speak of my old friend till I am myself beyond Styx, and a thinner ghost than he. And I have something to say in conclusion. Of all the harsh, cruel-hearted blows struck by Carlyle at his contemporaries, the most gratuitously cruel was that launched by him against Lamb and his sister. It is true he only struck at them; he did not reach them. All the loving true-heartedness of England shielded and interposed. And now, how does the case stand? Of Lamb it may be averred that never sweeter soul bequeathed its savour to the life of all time—but of Carlyle, what?

T. WESTWOOD.

Brussels.

LETTERS OF SAMUEL JOHNSON TO
DR. TAYLOR.

(Continued from p. 343.)

DEAR SIR.—The alterations which you made in the letter, though I cannot think they much mended it, yet did no harm, and perhaps the letter may have the effect of reducing the Lady and her friends to terms truly moderate and reasonable by shewing what alight account you make of menaces and terror. I no more desire than you to bring the cause before the Courts, and if they who are on the Lady's side can prove nothing, they have in reality no such design. It is not likely that even if

they had proof of incontinency they would desire to produce it, or make any other use of it, than to terrify you into their own Conditions.

Of the letter which you sent me I can form no judgment till you let me know how it came into your hands. If the servant who received it produced it voluntarily, I suspect that it was written on purpose to be shewn you; if you discovered it by accident, it may be supposed to be written that it might be shewn to others. I do not see that it deserves or requires any notice on either supposition.

You suspect your housekeeper at Ashbourn of treachery, and I doubt not that the Lady has her lower friends and spies behind her. But let your servant be treacherous as you suppose, it is your own fault if she has any thing to betray. Do your own business, and keep your own secrets, and you may bid defiance to servants and to treachery.

Your conduct with regard to Hannab, has, I think, been exactly right; it will be fit to keep her in sight for some months, and let her have directions to shew herself as much as she can.

Your ill health proceeds immediately from the perturbation of your mind. Any incident that makes a man the talk and spectacle of the world without any addition to his honour is naturally vexatious, but talk and looks are all the evils which this domestic revolution has brought upon you. I knew that you and your wife lived unquietly together, I find that provocations were greater than I had known, and do not see what you have to regret but that you did not separate in a very short time after you were united. You know, however, that I was always cautious when I touched on your differences, that I never advised extremities, and that I commonly softened rather than instigated resentment. What passes in private can be known only to those between whom it passes, and they who [are] ignorant of the cause and progress of conjugal differences, as all must be but the parties themselves, cannot without rashness give any counsel concerning them. Your determination against cohabitation with the Lady I shall therefore pass over, with only this hint, that you must keep it to yourself; for as by elopement she makes herself liable to the charge of violating the marriage contract, it will be prudent to keep her in the criminal state, by leaving her in appearance a possibility of return, which preserves your superiority in the contest, without taking from you the power of limiting her future authority, and prescribing your own conditions.

I cannot but think that by short journeys, and variety of scenes, you may dissipate your vexation, and restore your health, which will certainly be impaired by living where every thing seen or heard impresses your misfortunes on your mind. I am, Dear Sir,

your most &c. &c.
SAM. JOHNSON.

Sept. 29, 1763.

To the Rev^d Dr Taylor in Ashbourn, Derbyshire.

DEAR SIR,—I congratulate you upon the happy end of so vexatious an affair, the happiest that could be next to Reformation and Reconciliation. You see how easily seeming difficulties are surmounted.

That your mind should be harried, and your spirits weakened, it is no wonder; your whole care now should be to settle and repair them. To this end I would have you make use of all diversions, sports of the field abroad, improvement of your estate or little schemes of building, and pleasing books at home; or if you cannot compose yourself to read, a continual succession of easy company. Be sure never to be unemployed, go not to bed till you sleep, and rise as soon as you wake, and give up no hours to musing and retrospect. Be always busy—

You will hardly be quite at rest till you have talked yourself out to some friend or other, and I think you and I might contrive some retreat for part of the summer where we might spend some time quietly together, the world knowing nothing of the matter.

I hear you talk of letting your house at Westminster. Why should you let it? Do not shew yourself either intimidated or abashed, but come and face mankind like one that expects not censure but praise. You will now find that you have money enough. Come and spend a little upon popular hospitality. Your low spirits have given you bad counsel: you shall not give your wife, nor your wife's friends, whose power you now find to be nothing, the triumph of driving you out of life. If you betray yourself who can support you? All this I shall be glad to dilate with you in a personal interview at some proper place, where we may enjoy a few days in private.

I am, Dear Sir,

Yours affectionately,

SAM. JOHNSON.

May 24, 1764.

To the Reverend D^r Taylor in Ashbourn, Derbyshire.

DEAR SIR,—It is so long since I heard from you that I know not well whither to write. With all your building and feasting you might have found an hour in some wet day for the remembrance of your old friend. I should have thought that since you have led a life so festive and gay you would have [invited*] me to partake of your hospitality. I do not [know] but I may come, invited or uninvited, and pass a few days with you in August or September, unless you send me a prohibition, or let me know that I shall be insupportably burthensome. Let me know your thoughts on this matter, because I design to go to some place or other and would be [loath] to produce any inconvenience for my own gratification.

Let me know how you go on in the world, and what entertainment may be expected in your new room by,

Dear Sir,

Your most affectionate Servant,

Temple, July 15, 1765.

SAM. JOHNSON.

To the Reverend D^r Taylor in Ashbourn, Derbyshire.

DEAR SIR,—I am sorry to find both from your own letter and from Mr. Langley that your health is in a state so different from what might be wished. The Langleys impute a great part of your complaints to a mind unsettled and discontented. I know that you have disorders, though I hope not very formidable, independent of the mind, and that your complaints do not arise from the mere habit of complaining. Yet there is no distemper, not in the highest degree acute, on which the mind has not some influence, and which is not better resisted by a cheerful than a gloomy temper. I would have you read when you can force your attention, but that perhaps will be not so often as is necessary to encrease the general cheerfulness of life. If you could get a little apparatus for chemistry or experimental philosophy it would offer you some diversion, or if you made some little purchase at a small distance, or took some petty farm into your own hands, it would break your thoughts when they become tyrannous and troublesome, and supply you at once with exercise and amusement.

You tell me nothing of Kedleston, which you went down with a design of visiting, nor of Dr. Butler, who seems to be a very rational man, and who told you with great honesty that your cure must in the greatest measure depend upon yourself.

Your uneasiness at the misfortunes of your Relations, I comprehend perhaps too well. It was an irresistible

obtrusion of a disagreeable image, which you always wished away but could not dismiss, an incessant persecution of a troublesome thought neither to be pacified nor ejected. Such has of late been the state of my own mind. I had formerly great command of my attention, and what I did not like could forbear to think on. But of this power, which is of the highest importance to the tranquillity of life, I have been so much exhausted, that I do not go into a company towards night, in which I foresee any thing disagreeable, nor enquire after any thing to which I am not indifferent, lest something, which I know to be nothing, should fasten upon my imagination, and hinder me from sleep. Thus it is that the progress of life brings often with it diseases, not of the body only, but of the mind. We must endeavour to cure both the one and the other. In our bodies we must ourselves do a great part, and for the mind it is very seldom that any help can be had, but what prayer and reason shall supply.

I have got my work so far forward that I flatter myself with concluding it this month, and then shall do nothing so willingly as come down to Ashbourn. We will try to make October a pleasant month.

I am, Sir,

Yours affectionately,

SAM. JOHNSON.

August 31, 1772.

I wish we could borrow of Dr. Bentley the *Preces in usum Barum*.

The Rev^d D^r Taylor in Ashbourn, Derby.

Franked ("Free") by Thrals.

JOHN E. B. MAYOR.

Cambridge.

DEAN SWIFT'S UNIVERSITY DEGREE.—Everything relating to Swift, the "English Rabelais," must be of general interest. On p. 388 of the current number of the *Quarterly Review*, I read:—

"Swift presented himself for examination [at Dublin University] and failed; the Examining Board, pronouncing him to be dull and insufficient, refused at first to pass him. Finally, however, they granted him a degree *speciali gratia*, a term implying in that university that a candidate has gained by favour what he is not entitled to claim by merit."

But see, *per contra*, an interesting note in an able volume of *Sermons* by Dr. Salmon, Regius Professor of Divinity, Trinity College, Dublin, published last year, p. 224:—

"In Dublin an examination has always been held at the beginning of each term in the subjects lectured upon in the preceding term, and a term did not count towards a candidate's degree until he had attended the corresponding examination. Mr. Forster has recovered the records of one of the examinations of Swift's last college year. He obtained best marks in his Greek and Latin authors, was pronounced to have written his theme carelessly, and, in what then went by the name of 'physics,' to have failed altogether. This discriminating judgment commends itself to us as very likely to have been a just one. On these marks he could not have passed the examination, and, therefore, when the time came for graduation of his class, he probably had credit only for having passed eleven examinations instead of twelve, which I believe to have been the proper number. Rigorous justice, then, would have degraded him to a lower class and postponed his graduation for a year. Actually he was allowed to take the degree; but the

* A piece torn off.

* MS. some.

'grace' for the degree could not be supplicated for in the regular form, *Ut duodecim termini à matriculatione in artem studio, &c.*, and it was necessary, therefore, that a special grace should be obtained. The entry *speciali gratia* disappears from the Registry shortly after Swift's time, and, as I imagine, in consequence of the adoption of a plan by which the case of men deficient by a single examination was afterwards met, viz. the holding of a supplemental examination, at which they were given another opportunity of maintaining their position. The evidence, then, would lead us to think of Swift not as an idle undergraduate, but as one confining his studies to subjects which interested himself, neglecting some parts of the prescribed curriculum. His shortcomings were not very great, and were treated with every indulgence; and no doubt if he had been an idle man it would not have hurt his pride so much, as it would seem it did, that any indulgence should have been necessary. He always retained a strong friendship for his college tutor."

J. MASKELL.

Emanuel Hospital, S.W.

"DON'T MARRY," AN OLD JOCLAR WARNING.

—In a quaint volume entitled *The Ladies' Calling*, mentioned as "By the Author of *The Whole Duty of Man*, the fifth impression, at the Theatre in Oxford, 1677," wherein advice is offered to virgins, wives, and widows, it is urged upon widows to be very careful as to marrying a second time. The authoress remarks:—

"Marriage is so great an adventure, that once seems enough for the whole life, for whether they have bin prosperous or adverse in the first, it do's almost discourage a second attempt. Two good husbands will scarce fall to one woman's share, and one will become more intolerable to her by the reflections she will be apt to make on the better. On the other side, if she have had a bad, the smart sure cannot but remain after the rod is taken off; the memory of what she has suffered should, methinks, be a competent caution against new adventures."

She further observes:—

"In respect of time, common decency requires that there be a considerable interval between the parting with one husband and the chusing another. This has bin so much observed by Nations that were at all civilized, that we find Numa made it a Law that no widow should marry under ten months; and if any one did she was to sacrifice as for the expiation of a crime. And this continued in force many ages after."

In denouncing "any great disproportion" in the age of persons about to marry, it is said:—

"When a young woman marries an old man, there are commonly jealousies on the one part and loathings on the other, and if there be not an eminent degree of discretion in one or both, there will be perpetual disagreements. But this is a case that do's not often happen among those I now speak to; for tho' the avarice of parents sometimes forces maids upon such matches, yet widows who are their own chusers seldom make such elections. The inequality among them commonly falls on the other side, and old women marry young men. Indeed any marriage is in such a folly and dotage. They who must suddenly make their beds in the dust, what should they think of a nuptial couch? And to such the answer of the philosopher is apposite, who being demanded what was the fittest time for Marrying, replied for the young not yet, for the old not at all."

May I ask who was the philosopher here mentioned, who may have given *Punch* the hint to answer the common advertisement of "To persons about to marry" with "Don't"?

EDWIN LEES, F.L.S.

Worcester.

"DIARY OF A VISIT TO ENGLAND IN 1775."—The following may be deemed curious in connexion with *The Diary of an Irish Gentleman*, 1761, mentioned in "N. & Q.," 6th S. iv. 308, 473; v. 39:—

"Diary of a Visit to England in 1775. By an Irishman [the Rev. Dr. Thomas Campbell, author of *A Philosophical Survey of the South of Ireland*]. And other papers by the same hand. With notes by Samuel Raymond, M.A., Prothonotary of the Supreme Court of New South Wales. Sydney, Waugh & Cox, book-sellers and publishers, 111, George Street, 1854."

The MS. was discovered by Mr. David Bruce Hutchinson, the first clerk, behind an "old press," which had not been moved for years, in one of the offices of the Supreme Court of New South Wales, and was subsequently printed by Mr. Raymond. J. McC. B.

"ELEOFUGA."—This word occurs in the following passage of the *Philobiblion* of Richard de Bury, Bishop of Durham, A.D. 1332-45. I quote from the edition of Cocheris, Paris, 1856:—

"Quot Euclidis discipulos rejectit *Eleofuga* quasi scopolus eminentes et abruptus, qui nullo scholarum (or scularum) suffragio scandi posset. 'Durus est,' inquit, 'hic sermo et quis potest eum audire.' Filius inconstantis, qui tandem in artem transformari volebat, philosophiæ nullatenus forsitan studium dimisisset, si eidem contacta voluptatis velamine familiariter occurrisset."—Cap. xiii. p. 257.

What is this "*Eleofuga*" of Euclid, making the hapless scholar wish that he could be changed into an ass? Can it be the "pons asinorum"? I see that PROF. SKERT, in a reply to a query about a difficult line in the *Troilus and Cressyde*, 884, "*Dulcarnon* called is 'femyng of wriches,'" says, "The fifth proposition, now called the 'asses' bridge,' was once called 'the putting to flight of the miserable,' or, as Chaucer calls it, 'the femyng of wriches,' which has the same sense" (see 5th S. xii. 454).

And no doubt De Bury's "*Eleofuga*" has the same sense, being Greek, and compounded of ἄλεός, astray, distraught, + φωνή, flight. What I wish to know is whether there is any passage in which the "pons asinorum" is distinctly called "*Eleofuga*." A. L. MAYHEW.
Oxford.

"LOVE": "CHARITY."—Much has been said on the substitution of "love" for "charity" in the Revision, and notably, and in strong terms of censure, by the *Quarterly* reviewer (pp. 48, 49). He contends that "love" is not an equivalent term, and that "'Love' has come to connote many

unworthy notions which in 'charity' find no place at all." I am not disposed to declare myself entirely in favour of the Revision; far from it. But the learned reviewer often shows himself over hasty in his assertions, and furious at the red rag of his own perverted vision. Would it surprise him, who speaks as if "love" were an intrusion into 1 Cor. xiii., to learn that more than three hundred years ago Latimer, that master of quaint, idiomatic English, prefers "love" to "charity" in that chapter? See his thirty-second sermon, preached Oct. 15, 1552, three hundred and thirty years ago, when "love" had the same wide range, or nearly so, that it has now. He translates *agape* three times running "love" and explains it by "charity." "Love" is the word pervading the sermon, the key-note and the arch of the building, now and then, but rarely, varied by "charity"; and he appears to have rendered straight from the Latin of the Vulgate, where the word is *caritas*. Is it not also a notorious fact that another and inferior sense of "charity" is often present to the minds of the less thoughtful when this chapter is read, and that this sense at least is expelled by the use of "love"? The more sensual signification of "love" is not unfrequent in Chaucer—nay, stands for Cupid in his writings—and he preceded Latimer by two hundred years. The objections to "love," therefore seem quite unfounded; but it were well if in the Revision the other and Latinized term were made to alternate occasionally with it. This is what Latimer does, and would, moreover, tend to show the true import of the Biblical "charity." "Love" is, indeed, the more comprehensive term of the two, and "charity" could not be substituted in that noble saying, "God is love."

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

CASTS OF THE FACES OF HISTORICAL PERSONAGES.—The following appeared in an Exeter paper on April 28 last:—

"At the Annual Shakespeare Dinner of the Urban Club on Saturday, Mr. Woolner, R.A., referring to a visit he had made to the church of Stratford-on-Avon, stated that he was satisfied that the bust over Shakespeare's tomb was taken by a rude and ignorant, but conscientious, sculptor from a cast after death."

As a medical man, I am unable to agree with this high authority. The sculptor may have had a cast before him, and may have adopted its general lines; but the visage does not appear to bear any of the characteristic marks of death. I believe, from careful observation, that the faces of the effigies of Edward II. at Gloucester, Henry VII. at Westminster, and of Richard Beauchamp, Earl of Warwick, at St. Mary's, Warwick, and the entire nude figure of Queen Claude at St. Denis are faithfully taken from casts. There are casts from the dead faces of Cromwell, of John Hunter (College of Surgeons), and of Isaac Newton (Royal

Society), and this list might be considerably added to. I have long thought that a series of these historical casts would add largely to the importance and interest of our National Portrait Gallery.

CALCUTTENSIS.

CURIOUS INN SIGN.—A wayside inn at Marston Moretaine, Bedfordshire, has a sign with the odd-looking name "The Jump." The tradition in the place is that some reckless parishioners were gambling in a field, opposite to where the inn now stands, on a Sunday afternoon—a large stone now marks the exact spot—when the devil appeared, taking a tremendous "hop, step, skip, and jump," to the infinite terror of all present. Formerly large stones are said to have marked each impression made by his feet on the turf, one of which only now remains. This supposed interruption of the gamblers is currently believed in the neighbourhood, and the legend, no doubt, was the origin of the curious sign over the inn door.

THOMAS NORTH, F.S.A.

Llanfairfechan.

VOTING TICKETS.—It is commonly thought that the use of a ticket in elections containing the names of candidates proposed by one party is of American origin. But the following extract, from John Knox's *History of the Reformation of Religion within the Realm of Scotland*, Book V., proves it to be of older date:—

"For the meeting at Dumfries, at the day appointed for electing the officers, the queen sent in a ticket such as she would have them to chuse for provost, baillies, and council; whereof there was a number of papists, the rest not worthy. Of the number given in by the queen, they named such as should rule for that year; notwithstanding, without free election, the laird of Craigmillier remained provost, who shewed himself most willing to set forward religion, to punish vice, and to maintain the common-wealth."—Quoted from edition published at Glasgow 1761.

R. MCKAY.

Glasgow.

HENRY III.'S ELEPHANT.—In a paragraph in the *Times* of March 14 there is an account of the elephant brought to England in the reign of Henry III., taken from the chronicles of John of Oxenedes and others. It is said the beast arrived at Sandwich and was conveyed to the Tower. Henry III. was expected to return from Gascony in November, 1254. On the 27th of that month the barons and bailiffs of Dover and the Cinque Ports were commanded to send ships to "Whitsand" to meet the king and queen on their return to England, but the king did not return from Gascony until the end of December. The elephant in all probability accompanied its royal owner across the channel, and while the king landed at Dover the elephant was sent to Whitsand, as appears by a mandate in the Close Rolls bearing date January 7, 39 Henry III.,

A.D. 1255, whereby the Sheriff of Kent is commanded, with "John Gouch, to provide for bringing the King's Elephant from Whitsand to Dover, and if possible to London by water." This record, therefore, proves that this predecessor of "Jumbo" arrived at Whitsand, and not at Sandwich as stated by the chroniclers. JAMES HORSEY.

Quart, I. W.

REPRIEVE FROM DEATH IN CONSEQUENCE OF RAIN.—The following curious "Government Orders" were issued in the early days of New South Wales:—

"Government House, Sydney, April 14, 1801.—The regiment to be under arms on Monday next, the 19th inst., at half past nine in the morning, to attend the execution of John Boatswain, private soldier in the New South Wales Corps, sentenced to die by Court Martial for desertion."

"April 19, 1801.—Raining in torrents. The execution of the prisoner, as directed by the orders of the 14th inst., on account of the inclemency of the weather is deferred until to-morrow, 20th inst."

"April 20.—Still raining in torrents. Execution still further deferred."

"April 25.—Favorable circumstances having been reported, the Governor of the Settlement is pleased to extend a reprieve and grant a free pardon to the prisoner John Boatswain, sentenced to death for the unsoldierlike crime of desertion; but the Governor trusts that the awful position in which the wretched man was placed will deter others from following his example. God save the King."

It is to be hoped that the colonists, with all their sufferings, were not without a sense of humour, and that they fully realized the effect of this grim joke. J. HENNIKER HEATON.

DEATH OF MILTON'S GRAND-NEPHEW.—The following extract from *Blackwood's Edinburgh Magazine*, vol. xxi. p. 775, recording the decease of a grand-nephew of the poet Milton, may be of interest to some readers of "N. & Q."—

"March 27, 1827. At [sic] London, Mr. Thomas Milton, aged 84 years. His grandfather was brother to John Milton, author of *Paradise Lost*."

CHARLES J. DAVIES.

BEETLE FOLK-LORE.—The following is from the *Standard* of May 10:—"The beetle which we in England call a 'clock' is in Ireland generally addressed with the contemptuous observation, 'Ugh! told the time to Judas.' This is not, however, the "clock" beetle, but the "devil's coach-horse" or "cocktail," as already stated in "N. & Q.," 4th S. x. 183; xi. 221; 5th S. i. 215, and elsewhere.

JAMES BRITTON.

Isleworth.

CHURCH DISCIPLINE.—A native of Cheeshire tells me that one of the most vivid recollections of her childhood is the infliction of penance on one of her neighbours. My informant is fifty-two years of age, and says that she was about eight

or ten when the occurrence took place. The offender was made to walk round Malpas Church wrapped in a sheet, being thus punished for having "scandalized" some of her neighbours. Was not this a very unusual occurrence forty years ago? I forbear to give the name of the penitent, as she has probably still relations on the spot.

JOHN HAMERTON CRUMP.

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.

BAYLY = HALL.—It is stated in Brydges's *Collins*, vol. v. p. 196, and in Edmondson's *Baronetage*, vi. 23*, that Lewis Bailie or Bayly, Bishop of Bangor, who died in 1631, had a son and heir Nicholas, Governor of Galway, who married Ann, daughter and heir of — Hall. He had issue Edward Bayly, created a baronet of Ireland, July 4, 1730, whose present heir male is the Marquis of Anglesey. The arms quartered by the Marquis of Anglesey as representative of the heir of — Hall are given in Edmondson as "three talbots' heads erased between nine cross-crosetts." There is some doubt of this match. Mr. Foster, in his *Peerage*, skips over the generation, apparently not having been able to substantiate the statements of previous peerage writers; but in his *Funeral Certificates of the Nobility and Gentry of Ireland*, p. 22, published in the April number of his *Collectanea Genealogica*, he gives the funeral entry of Dame Dorothy Hall, buried in St. Michael's, Dublin, March 5, 1713/4, who appears to have been the wife of Mr. Bayly. The arms there given for Hall are, "Ar., three talbots' heads erased sable, a semée of cross-crosetts az." This is evidently bad blazon. Mr. Foster should have written, "Argent, semée of cross-crosetts az., three talbots' heads erased sable." He has no doubt mistaken *nine*, the correct number, for *semée*. There are two instances of this coat on record; in one the cross-crosetts are azure, in the other gules.

Mr. Foster follows other peerage writers in stating that Sir Edward Bayly, first baronet, married Dorothy, daughter and coheir of the Hon. Oliver Lambert. I mention this because of the somewhat uncommon name Dorothy. Dorothy Bayly (*née* Hall) died in 1713/4, and is called *Dame*, whereas Sir Edward was not created baronet till 1730, and the licence for his marriage with Dorothy Lambert is dated in 1708. It is possible there may be some confusion between the two Dorothys, or the date of the creation may be wrong.

What I wish to ascertain is whose daughter Ann

(? Dorothy) Hall was, and particulars of her descent. The only Hall in Ireland, so far as I know, entitled to bear the above coat at any time previous to this period was Antony Hall of Carrickfergus. His genealogy is well known. It looks very much as if mother and daughter-in-law had been confounded by our peerage writers. G. W. M.

SIR NICHOLAS MALBYE, KNT.—Where can I find an account of Sir Nicholas Malbye, who was knighted about 1576 and was commissioner of Connaught? He married Honora, daughter of Ulick, Earl of Clanricarde, and had Ursula, married Sir Anthony Brabazon, brother of Lord Ardee. I find that Henry, dead before 1618, and George, alive in that year, were apparently heirs of Sir Nicholas; also that in 1604 Katherine, widow of Capt. Henry Malby, had granted to her the wardship, &c., of Henry Malby, brother and heir to Nicholas Malby, son and heir to Henry Malby, late of Roscoman, co. Roscommon; also that in 1579 the lordship of Roscommon was granted to Sir Nicholas Malby. I want to find if this Capt. Henry was son, or, if not, what relation, to Sir Nicholas. H. L. O.

CHARLES DICKENS'S NOVEL "GABRIEL VARDON."—In the catalogue of Messrs. Henry Sotheran & Co., 36, Piccadilly, April 29, is a description of the "Dickens Autograph Correspondence," which is offered for 225*l*. I suppose that it was purchased at the sale of Mr. F. Ouvry's collection. One of the letters is described as being "the original letter to Mr. Macrone accepting his offer (with the terms) to publish a novel, to be entitled 'Gabriel Vardon, the Locksmith of London.'" I cannot find any mention of this in *Forster's Life* or in other sources of information concerning Charles Dickens. Is there evidence that any fragment of this projected novel was ever in existence? "Dolly Varden" is the nearest approach to the use of the proper name in the novels of the author. Frith's portrait of that sprightly damsel, painted for Dickens for a twenty-pound note, was sold after the author's death for 1,050*l*. The picture has been engraved by E. C. Wagstaffe. CUTHBERT BEDE.

[Gabriel Varden, a locksmith, the father of Dolly, is also a character in *Barnaby Rudge*.]

DARLING: MERVIN: WILLIS.—John Mervin of Sturminster, baptized May 4, 1679, sep. at Manston May 18, 1733, married Bridget Darling, who was sep. at Manston Jan. 29, 1734. They had issue two daughters and co-heiresses, Bridget, sep. at Manston Oct. 4, 1769, ancestress, by her husband Henry Nooth, of the present Sir Henry Mervin Vavasour, Bart., and Frances, ob. at Cranborne, co. Dorset, Jan. 9, 1789, ancestress, by her husband Robert Prower, M.D., of the present John Elton Mervin Prower, late of Purton House,

Wilta. So much appears by a pedigree from the "Fasciculus Mervinensis," reprinted in the *Misc. Gen. et Herald.* Mrs. Bridget Mervin [Darling] is reported to have had a sister, co-heiress with her of their father, who was married to a Rev. Mr. Willis, of Lincolnshire. She is said to have died at her husband's living. The issue of this marriage were, *int. alios*, Cecil, D.D., and Francis, M.D.; the latter having had issue Dr. John Willis, another son Prebendary of St. Paul's, and a third, Robert Darling Willis. So much by report. The only other addition to be made is that Mrs. Frances Prower had a relation of the name of Darling living at "Chalgrove, near Oxford." Can any one give me further information as to the Darling family, or indicate sources from which such information may be got? Can any arms be assigned to them? W. S.

JOHN EACHARD.—"Some Observations upon the Answer to an Enquiry into the Grounds and Occasions of the Contempt of the Clergy: with some Additions. In a Second Letter to R. L. London, 1671." The copy of the above which has been kindly lent me by a friend is imperfect, terminating abruptly with the word "spirit" at the bottom of p. 198. Would any one kindly give me a correct collation of this book? The letter, from internal evidence, would seem to have been written in reply to *An Answer to a Letter of Enquiry into the Grounds and Occasions of the Contempt of the Clergy*, London, 1671, which was published anonymously, but is attributed to John Bramhall, Bishop of Derry. G. F. R. B.

"PURCHASE."—*Purchase*, in such a phrase as "twenty years' purchase," is never used in America. What does it mean, and why?

JAMES D. BUTLER.

Madison, Wis. U.S.A.

[We should be glad to know what is the American equivalent.]

JOSEPH II. AND BEETHOVEN.—In an interesting article on "Music and Musicians in Austria" in *Harper's* May number, p. 835, I find the following passage:—

"The Emperor Joseph II. was the founder of the German Opera at Vienna; he cared little for the sonatas and symphonies of Beethoven, but Italian music amused him, and German operettas entertained him."

Now, how can that be, since Joseph II. died in 1790, when Beethoven was only twenty years old, and when his "Eroica" (third symphony) was only composed in 1804, after his musical studies and settlement in Vienna in 1792, *i.e.*, two years after Joseph's death? Perhaps the inscription of a wag, which was found one morning on the pedestal of the beautiful equestrian statue of the Emperor Joseph erected by his nephew Francis I. in 1807 (facing the Kaiserliche Bibliothek), had

something to do with it. It ran thus: "Sepperl, steig ab, und lass Franzerl aufsitze!"—*Angl.*, "Joe, step down, and let Frank get up!" A. T.

"IRELAND" AND "SCOTLAND" IN WILTSHIRE.—Can any one tell me why a hamlet in the parish of North Bradley, near Trowbridge, is called "Ireland," and why two houses higher up on the hill have received the name of "Scotland"? The author of *The History of North Bradley and Roadhill, in the County of Wilts* (Trowbridge, 1881), acknowledges his inability to give the reason. ABHBA.

"BLACK BARTHOLOMEW."—Where can I find the authority for this phrase, which was applied by the Puritans to St. Bartholomew's Day, 1662, when those lost their livings who refused compliance with the Act of Uniformity? L. PE.

"JERONYMO" IN THE "NEWCASTLE MAGAZINE," 1820-21.—In the *Newcastle Magazine*, 1820 and 1821, there are several poetic pieces by an author whose signature is "Jeronymo," viz., "A Dramatic Scene," "Edward: a Fragment," "Leon's Bridal," "The Feast of Belahazzar," "Death of Jephtha's Daughter," &c. Were these pieces written by Mr. T. Doubleday?

R. INGLIS.

OPALS.—Several of my friends and myself will be much obliged for any information with reference to the superstitions and beliefs connected with opals, especially as to rings in which these stones occur. A recent sad event which has occurred among us is our reason for sending this query. GEORGE PRICE.

[Have you consulted Jones's *Finger-Ring Lore*!]

BLECHENDEN OF ALDINGTON AND MERSHAM, KENT.—Where are now to be found the principal representatives of this ancient family? It appears to have been a powerful and numerous family in Kent up to the Cromwellian period; in 1799 a Mr. Blechenden held the manor of Bilsington, Kent. PERCY BLECHENDEN.

72, Albion Street, Sydney, New South Wales.

DR. BOCKENHAM.—I should be glad to learn anything of the above, who in 1653 became the owner of White-Webbs House, Enfield. I do not find any such name in the register of physicians of that date. Was he the same person who bought the manor of Stanmore Magna from Dorothy, Lady Lake? See *Lysons's Environs of London*.

W. P. I.

"DELLA NOBILTA ET ECCELLENZA DELLE DONNE."—Where can I find a record both of the French author and the Italian translator of the following anonymous little treatise?—"Della Nobiltà et Eccellenza delle Donne. Nuovamente dalla lingua Francese nella Italiana tradotto. 16°.

Vinegia, appresso Gabriel Giolito de Ferraria, 1544" (comprising twenty-nine leaves.)

H. KREBS.

Oxford.

GREVILLE AND PATTEN FAMILIES.—Was there a physician in Oxford, circa 1700, of either of the above names? R. J. FYNMORE.

AUTHORS OF BOOKS WANTED.—

Selim and Zaida, and other Poems. 12mo. Edin., Constable, and Lond., Longman, 1800. Preceded by a Dialogue between Author and Critic.—Can any one having access to the *New Dictionary of Anonymes* say who wrote the above? J. O.

Bonaparte's March to Moscow.

The Three Black Graces—Law, Physic, and Divinity. J. How.

AUTHORS OF QUOTATIONS WANTED.—

"Drums, beat an onset; let the rebels feel
How sharp our grief is by our sharper steel."

R. J. FYNMORE.

"Doth the harmony
That slumbers in the sweet lute strings belong
To the purchaser who, dull of ear, doth keep
The instrument? True he hath bought the right
To dash it into fragments, yet no art
To wake it into silvery notes, and melt with bliss
Of thrilling sound."

"Revolutions never go backward."

"Two souls with one thought,
Two hearts with one beat."

JAMES D. BUTLER.

Epitres.

SAM VALE AND SAM WELLER.

(6th S. v. 386.)

The following cutting from the *Birmingham Daily Gazette*, May 9, contains a portion of Mr. E. L. Blanchard's article on "London Amusements." The quotations from Mr. Beazley's musical farce are singularly suggestive as the groundwork for Charles Dickens's Sam Wellerisms; and Sam Vale's popular utterance of such peculiar sayings and comparisons may well have given the hint to the author of *Pickwick* for the name of the modern Sancho. Mr. Blanchard shows that Sam Vale and his sayings were highly popular during the few years prior to the production of *Pickwick*, the first number of which (I may remind the reader) was published very modestly, in an issue of four hundred copies, on March 31, 1836; Sam Weller made his appearance in No. 5, in July, and the marvellous popularity of the *Pickwick Papers* was then secured. I have been a diligent student of what I may term *Pickwick* literature, and I have never met with the slightest reference to Sam Vale and his droll sayings until I read Mr. E. L. Blanchard's article on April 7. He has now amplified his first brief mention of that actor, and

has directed attention to a circumstance of great literary interest. It seems to me that his remarks concerning Sam Vale and Sam Weller ought to be preserved in the pages of "N. & Q."

"In the last number of that always instructive and entertaining periodical, *Notes and Queries*, I find the following agreeable recognition of a recent contribution to these columns:—"In Mr. E. L. Blanchard's interesting paper on "London Amusements" in the *Birmingham Daily Gazette* of April 7, is the following note concerning the performance of Mr. B. Webster's version of *Paul Clifford*, produced at the Coburg Theatre March 19, 1832: "Sam Vale, the Surrey low comedy actor, whose whimsical comparisons were supposed to have suggested the idea of Sam Weller to Dickens, represented Dummie Dunnaker." This suggestion may be new to many, as it was to me.—**CUTHBERT BEDE.** An others besides that well-known and accomplished writer, who has been so long before the public under his familiar pseudonym, may perhaps like to have some further information on the subject, it may be as well to state in this place all that is known to the present writer. No reference to Dummie Dunnaker in Mr. B. Webster's adaptation of *Paul Clifford* will throw any light on the subject, but the actor of that character had some years previously acquired a provincial reputation by impersonating Simon Spatterdash, a personage who indulged in novel whimsical comparisons, and these peculiarities Mr. Samuel Vale afterwards introduced in his familiar talk with his associates. The character of Simon Spatterdash, a local militiaman, belonged to an amusing but long-forgotten musical farce, written by Samuel Beazley, the architect, entitled *The Boarding House; or, Five Hours at Brighton*, and was produced at the old Lyceum Theatre, on Tuesday, August 27, 1811. The music was composed by Mr. Charles Horn, and among those who figured in the original cast were Miss H. Kelly, Mrs. Orger, Miss Jones, Mrs. Chatterley, Mr. Penson, Mr. Wewitzer, Mr. Oxberry, Mr. J. Smith, Mr. Lovegrove, and Mr. Knight—"Little Knight," as he was generally called, and the composer of that once popular song, "Sweet Kitty Clover, she bothers me so"—who played originally Simon Spatterdash. Under the present circumstances of dramatic literature, it may not be altogether uninteresting to quote a passage from the author's dedication to Mr. Samuel Arnold, then manager of the theatre. 'I have taken,' writes Mr. Samuel Beazley, in his preface to the published farce, now exceedingly scarce, 'the liberty of dedicating this, my first dramatic attempt, to you, as a small tribute of gratitude, inspired by your kindness and attention during the rehearsals of *The Boarding House*, and am happy to embrace an opportunity of thus publicly acknowledging my obligations for the assistance you have rendered me, both as manager and critic. As a manager I have, although unknown as an actor, experienced from you so much liberality and encouragement that I must either totally deny the justice of those complaints which I hear continually repeated against gentlemen placed in your position, or must suppose you to be an exception to such a general description. As a critic I have derived from you every information which your superior knowledge of the stage enabled you to give, and to your hints and improvements I must, in a great measure, attribute the great success of the piece.' The next paragraph is perhaps even more applicable to the requirements of the present period. 'Independently, however, of private feelings I should, as an author, have felt proud of dedicating my farce to the establisher of the English opera, and as an Englishman, in offering my public acknowledgments to the individual who has opened a field for the cultivation of British talent. Many

thousands are annually lavished on the patronage of exotic singers and composers, which might, with much greater propriety and justice, have been expended in the support of our native harmonists.' Few will deny that this remonstrance, uttered in 1811, might be quite as forcibly urged in 1882.

"Turning to the text of Mr. Beazley's operetta—for such it would be called nowadays—we shall find the following sayings set down for Mr. Simon Spatterdash:—"Come on," as the man said to his tight boot; "I know the world," as the monkey said when he cut off his tail; "Be quick I will, I will," as the fly said when he hopped out of the mustard-pot; "I'm turned soger," as the lobster said when he popped his head out of the boiler; "I'm down upon you," as the extinguisher said to the rushlight; "Let everyone take care of themselves," as the donkey observed when dancing among the chickens. In the second act of *The Boarding House* Simon Spatterdash is made to remark—"There she is, musical and melancholy," as the cricket said to the teakettle; "Off with a whiak," as the butcher said to the flies; "Sharp work for the eyes," as the devil said when a broad-wheeled waggon went over his nose; "Where shall we fly?" as the bullet said to the trigger; "I'm all over in a perspiration," as the mutton chop said to the gridiron; "Why here we are all mustarded," as the roast beef said to the Welsh rabbit; "When a man is ashamed to show the front of his face, let him turn round and show the back of it," as the turnstile said to the weathercock.' Now having, as Simon Spatterdash, obtained a distinctive provincial reputation as a propounder of curious comparisons in this manner, Mr. Samivel Vale continued the practice afterwards in private life, and the latest 'Sam Valerism,' as it used to be called from 1831 to 1836, found ready repetition from the lips of the frequenters of theatrical taverns. From Samivel Vale, as he was styled by his Surrey admirers, to 'Samivel Veller' is not a very abrupt transition, and it may, therefore, not be thought a perfectly unlikely supposition that our great English novelist found a suggestion for one of his most humorous personages in *Pickwick* in the sayings of the droll actor who was always endeavouring to establish a bond of union between things apparently dissimilar in their nature. It may be added that Mr. Samuel Vale, who for the richness of his humour has never been surpassed by recent comedians, died at the age of fifty-one in March, 1848. He had a mellowness of voice with an unctuousness of utterance which gave his drolleries of expression an unusual value, and when transferred by Osbaldiston from the Surrey to Covent Garden Theatre he was recognized by West End playgoers as an actor of genuine ability. As one who worships the very name of Charles Dickens on this side idolatry, let it not be imagined for an instant that any disparagement of the genius of the greatest humourist of our time is implied in reviving these reminiscences. They are only placed on record as contributions to literary history, showing the possibility at least of an idea being developed beyond the conception of those to whom it was constantly familiar. Mr. 'Cuthbert Bede' will, I am sure, understand the spirit in which these few lines are written, and I am gratified by a recognition which has furnished occasion for affording further particulars respecting one of the many things not generally known."

CUTHBERT BEDE.

THE BALLIOL AND VALOINES FAMILIES AND THE OFFICE OF CHAMBERLAIN OF SCOTLAND: THE HONOUR OF VALOIGNS (6th S. v. 61, 142, 290).—The extract contributed by MR. GREENSTREET

affords clear information on the connexion of the Chamberlain of Scotland, Philip de Valoines, with the main stem, and the ending of the latter in three co-heiresses. Another brother does not appear in that plea, though he is named in Mr. VINCENT's pedigree—Roger de Valoniis, who was Lord of Kilbride, in Scotland, as early as 1175-89. During this period he entered into an agreement with Jocelin, Bishop of Glasgow, and resigned to the latter the parish church of Kilbride with a carucate of land, &c.; the bishop granting Roger the right to have a private chapel in his castle of Kilbride, under the usual reservations of the rights of the mother church. This agreement was made at Lanark before King William the Lion and (among others) Philip de Valoniis. The king confirmed it shortly after by a charter at Traquair, to which Philip is again a witness. As Kilbride became afterwards the property of Philip's grand-daughter, Isabella de Valoniis, wife of David Comyn, Roger probably died *s.p.* These two deeds are in the *Registrum Episcopatus Glasguensis* (Bann. Club, 1843), p. 48. In the same volume, p. 159, there is a grant by Isabella de Valoniis, Lady of Kilbride, to the church of Glasgow, for the soul (among others) of Sir David Comyn, her deceased husband (who died before August, 1247), of 16l. of land called the Forest of Dalkarne in the fee of Kirkepatrick (in Galloway). One of the witnesses is "Sir William de Valoniis, her brother." This deed is not dated, but was confirmed by John de Balliol, the chief lord, on the Day of the Exaltation of the Holy Rood, 1250, and by King Alexander III. on Nov. 12, fifth of his reign (1253), *ibid.*, pp. 160-1. This Sir William de Valoines cannot have been legitimate, or he would have been the heir instead of his three sisters. It seems more than probable that they were the daughters of Lora de Quincy, a daughter of Saher, Earl of Winchester; inferred from the fact, mentioned in the Rev. W. D. Macray's "Report on the De Quincy Charters of Magdalen College" (*Hist. MSS. Com.*, vol. iv. p. 460), that Lora de Quincy married a William de Valoines, and was a widow before 1218, which is about the date of the death of William the Chamberlain of Scotland. A William de Valoines, who was dead by 1219, also bequeathed a ward to Saher de Quincy, who himself died soon after, and Roger, his son, obtained it. This William could hardly be other than the Chamberlain. Besides, in the *Chartulary of Dryburgh* (Bann. Club, Edin., 1847), p. 135, Alexander de Balliol of Cavers, the grandson of William de Valoines and (if my conjecture is right) nephew of Roger, Earl of Winchester, is found giving the monks part of the wood of Gladswood, which had been granted to them by the earl at an earlier date. It is singular to find so little about the Valoniis family in the *Register of Brechin* (Bann. Club), in which

diocese their descendants the Manles were so prominent. The sole notices are on pp. 13, 14, in the reign of David II., where a small donation by Cristiana de Valoniis, Lady of Panmure, is referred to. She and her husband appear in a controversy with the Abbot of Arbroath regarding land, on St. Alban's Day, 1264 (*Chartulary of Arbroath*, Bann. Club, p. 322); and in 1286 she again appears on record in a transaction to which the Guardians of Scotland are parties (*ibid.*, p. 333). She was then a widow, and must have been a very old lady, having been married as early as 1215.

J. BAIN.

SIR WILLIAM GUNN: SIR BERNARD DE GUNN, OR GOMM (6th S. v. 246, 332).—There can be no doubt, I think, that these two persons, though bearing names which have at times been so written as to seem identical, belonged to two entirely different stocks. Sir Bernard was evidently a Gomm, not a Gunn, of German, not of Highland, descent. Sir William was as clearly a member of the Sutherland and Caithness clan Gunn, traditionally descended from Guin, second son of the third marriage of Olaus, or Olave, "the black," king of Man, whose eldest son by the same marriage is traditionally ancestor of the clan Leod of Harris and Lewis. To descend from the mist of ages, however, and come down to the region of practical genealogy, I will cite the records of Mackay's Regiment, as given in the very interesting paper read by Mr. Mackay of Ben Reay before the Gaelic Society of Inverness in 1879, to show Sir William's services, and a Retour to prove the extinction of his male line. In the list of officers of Mackay's Regiment printed by Mr. Mackay, *op. cit.*, p. 59, *seqq.*, I find among the captains, "William Gunn, afterwards colonel of a Dutch regiment, and knighted by King Charles I." Having thus identified Sir William, I cite the only Retour which I have as yet found relating to him:—"Ing. Gen. (6083), Jun. 15, 1678.—Domina Anna Barbara Gune, relicta Francisci de Veltes, hæres Domini Gulielmi Gunn, Baronis de Gunn, Gubernatoris de Staffenadje et Dirlot, quondam designati Colonelli Willielmi Gunn, patrie (xxxiii. 395)." I presume that Sir William was created a baron in Holland, but at the present moment have no actual knowledge beyond what is certified in the Retour. In *Act. Parl. Scot.* there will be found references to other members of the clan in Sutherland and Caithness between 1647 and 1704, *e.g.*, Donald Gunn of Badinloch, Sutherland, 1704, XI. 150a; John Gunn of Barraboll, Sutherland, 1649, VI. ii. 193a; Alexander Gunn of Killernane, Caithness and Sutherland, 1647, VI. i. 815b; 1649, VI. ii. 193a, besides a Special Retour, *s.v.* Gunn of Killiernan, Sutherland (11).

C. H. E. CARMICHAEL.

New University Club, S.W.

To the document referred to by me (*ante*, p. 333) I have assigned a wrong date. On looking at it again I find that it is dated July 29, 1684, and not 1687.

EMILY COLK.

THE MASTER OF ARTS GOWN, OXFORD (6th S. xi. 273; xii. 113, 136, 249, 297, 357; 6th S. i. 359).—In April, 1879, MR. PICKFORD raised the question of whether or not the full-dress gown of a Master of Arts at Oxford was the same as that habitually worn by the proctors. DEO DUCÉ asked for an authority, and MR. PICKFORD gave a very good one, Dr. Philip Bliss. The point was discussed, and I think all were convinced that MR. PICKFORD was right, but no one could recall any instance as proof; and we remained satisfied with Dr. Bliss, Loggan, Ackerman, and the wearing of the gown by the "collector" at "determining" in Lent up to the year 1820.

I have found an instance recorded, and shall be glad to have it placed in "N. & Q." as a completion of a not uninteresting discussion, and a fulfilment of our maxim, "When found, make a note of." In the first volume of *Letters written by Eminent Persons in the Sixteenth and Seventeenth Centuries* (1813), at p. 30, there is a letter from Dr. Sykes to Dr. Charlett (at that time a Fellow of Trinity College, and afterwards Master of University College), giving a "curious account of James II.'s visit to Oxford, and the affairs of Magdalen College." The letter, No. xvi., is dated Sept. 4, 1687, and runs thus:—

"Sir,—This comes to convey the enclosed which I suppose will be welcome, and you must not expect that I should enlarge. The King on Friday was received at the utmost bounds of the County by my Lord Abbingdon, and the Sheriff and gentlemen of the county, and yesterday by the Vice Chancellor and Twenty-four Doctors, the Proctors, and nineteen Masters, all in *Proctor's habit*, at the farther end of St. Giles's field, and nearer to the Town by the Mayor and Aldermen and all the Common Council, on horse-back and by all the Companies on foot."

At p. 51, in letter xxiii., from Dr. Smith to Sir William Hayward, dated "Oxon., Dec. 16, 1688," it is told how "the Princess Anne visits Oxford"; and although it only is recorded that "at Christ Church she was received by the Chancellor, Vice Chancellor, and Doctors in their scarlet," it may be noted that she

"was received by the University and Town with all imaginable joy honour and triumph. Sir John Lanier's regiment of horse went out to meet her. The Earl of Northampton came in at the head of a great party of horse, both of gentlemen and militia-men, of two or three counties: but immediately before the coach of her highness, the Bishop of London (D^r. Henry Compton) in a military habit, blue cloak, and pistols before him, his naked sword in his hand (his colours purple) and the motto embroidered in letters of gold, *MOLUUS LEGES ANGLIÆ MUTARI*, rode at the head of a troop of noblemen and gentlemen. The whole cavalcade consisted of about eleven or twelve hundred horse."

There is a coincidence which I would point out; and that is, that in all probability the letter of Dr. Sykes was Bliss's authority.

In addition to the interesting collection of letters there are extracts from Hearne, and short lives of eminent persons furnished to Antony & Wood by John Aubrey, and the three volumes are generally catalogued as "Letters and Lives, &c., by J. Aubrey." They were, however, compiled by Philip Bliss and John Walker together, and printed from the original MSS. in the Ashmolean and Bodleian libraries. A reprint of their, well indexed, to match Mr. Russell Smith's reprint of Bliss's *Reliquiæ Hearnianæ*, would be very acceptable, and Bliss and Walker's names should be on the title-page. In many catalogues one sees Bliss named as the compiler of *Oxoniana*. This is an error; he had nothing to do with that compilation, which was the work of the assistant librarian in Bodley, the Rev. John Walker, of New College, afterwards vicar of Hornchurch, near Romford, in Essex. He first published *Oxoniana* in 1806; then four volumes of selections from the *Gentleman's Magazine* in July, 1811; then (along with Bliss) he compiled the *Letters and Lives* in 1813; and he was also the first editor of the *Oxford Calendar* and of the *Oxford Herald*.

GIBBES RIGAUD.

18, Long Wall, Oxford.

THE "MURTLÉ FISH" (6th S. v. 347).—I never heard of the "murtle fish," but there is a denizen of the deep called a maid, which (and not the visit of Queen Elizabeth) may have given its name to the respectable inn mentioned by your correspondent. The maid is described in Bailey's *Dictionary* as a young thornback, but the Rev. J. G. Wood, in his *New Illustrated Natural History* (1 vol. edit., London, Routledge, p. 563), states that the fishermen have the custom of calling the female of the common or tinker skate a maid. My own remembrance of the maid as a fish is based on the very old story (possibly a Joe Miller) of the demure spinster who, sitting at her open window, overhears a fishwife crying, "Buy my soles! Buy my maids!" "Ah! you wicked woman," observes the scandalized spinster; "not only would you sell your own soul but your maid's too."

G. A. SALA.

JOHN MOORE, BISHOP OF NORWICH (6th S. v. 228).—A note to be found in Dr. Bliss's edition of Ant. Wood's *Fasts*, vol. ii. p. 337, answers one of MR. MOORE'S queries:—

"John Moor minister of Knaptoft and Sheresby in Leicestershire, sometime of Exeter college in Oxford, had a son an iron-monger at Market Harborough com. Leicest. who had issue bishop John Moor, born there; he married Rose fifth daugh. of Nevill Butler gent. son and heir to Thomas Butler of Orwell in Cambridgeshire, esq. by Mary his wife, daugh. to sir Gilbert Dethick Knt. Garter principal king of arms; died A.D. 1690; by

whom he had issue John Moor, Edward who died young, Rose wife to Dr. Tanner, chancellor of Norwich, Elizabeth wife to Dr. Rob. Canon, archdeacon of Norfolk, and Mary yet unmarried.—*M.S. Note in the Herald's Office.*

Bishop Moore was admitted in Clare Hall, Cambridge, June 28, 1662; A.B. 1665, A.M. 1669, S.T.P. 1681; collated to the rectory of St. Austin's, London, Dec. 31, 1687; admitted to the rectory of St. Andrew's, Holborn, Oct. 26, 1689; consecrated Bishop of Norwich, July 5, 1691; translated to Ely, July 31, 1707. He died July 31, 1714, and was buried August 5 in Ely Cathedral. Cf. Newcourt's *Repertorium*, i. 288, 275; Le Neve's *Facts*, fol. 213, 71; *Graduati Cantab.*
J. INGLE DREDGE.

Bishop Moore was born at Sutton in 1646, and went to the free school at Market Harborough. Nichols, in his *History and Antiquities of the County of Leicester* (1798), vol. ii. pt. ii. p. 503, says:—

"A good portrait of the bishop, said to be a great likeness, was engraved by Faithorne from a painting by Kneller; in which the arms of the see impale those of Moore: Ermine, on a chevron azure, three cinquefoils argent. He had two wives: 1. Rose, fifth daughter of Wivill Buller, Esq., who died in 1689, and was buried in the chancel of St. Giles's in the Fields. The second wife was Dorothy, daughter of Mr. Barnes, of Sadbergh, co. Durham, relict first of sir Matthew Blacket, and afterwards of sir Richard Browne. By the first he had three sons and three daughters; by the second three sons; of all whom some account is given by Mr. Blomefield."

Nichols in a note adds the reference to the *History of Norfolk*, vol. ii. p. 492. G. FISHER.

"John Moore descended from John Moore, rector of Knaptoft, who, by Eleanor his wife, had Thomas Moore, of Market Harborough in Leicestershire, ironmonger, his second son, who, by a daughter of Edward Wright of Sutton in Broughton Parish, in the said shire, had John Moore, who was born at Sutton aforesaid."

Market Harborough is said by some authorities to be the place of his birth. The "Rector of Knaptoft" "was descended from the Mores or Moores of Moorhays in Devonshire, the arms of which family the Bishop always bore." He was twice married, and had issue, by his first wife, three sons and three daughters, and by his second wife, three sons. This information has been gathered from Blomefield's *History of Norfolk*.

ARTHUR MYKOTT.

John Moore was educated at Catherine Hall, Cambridge, and incorporated at Oxford July 15, 1673. He was chaplain to the Earl of Nottingham, Lord Chancellor of England; minister of St. Ann's in the Fields, London, and afterwards Rector of St. Andrew's, Holborn; and Chaplain in Ordinary to their Majesties King William III. and Queen Mary. His library was purchased by George II., and given by him to the University of

Cambridge. His arms, according to Blomefield, are "Ermine, on a chevron az. three cinquefoils ar."

W. H. BURNS.

Clayton Hall.

For arms see Bedford's *Blazon of Episcopacy*, p. 42. The references in the *Genealogist's Guide* will probably enable your correspondent to answer the rest of his query. G. W. M.

NEWFANGLED EXPRESSIONS (6th S. v. 365).—It is a pity that MR. SHIRLEY has mixed together vulgarisms and useful additions to the language. "Thanks" and "standpoint" are improvements introduced from the German. "Team" is an excellent cricket metaphor. "Good form," on the other hand, is an athletic vulgarism. Why should MR. SHIRLEY give the feminine form of *employé*? which, by the way, is not used only for the humble workman or labourer, but also for the shopman and clerk. D.

There are enough "newfangled" expressions without adding to the list good old English terms. "Thanks" is not only not "newfangled," but is correct; which "thank you" is not. I venture to assert that not only will you find "thanks" in many an English classic (I give one instance, "Thanks, gentle citizens and friends," *Richard III.*, III. vii.), but that you will not find "thank you." In every instance the pronoun *I* is used. The real newfangled fashion is the slipshod "thank you."

R. H. SPEARMAN.

Some of MR. SHIRLEY'S modern utterances will, I think, be found older than he imagines. But he has left out two of the most remarkable ones, both, I believe, referring to the interpretation of a document in a sense which it was never intended to bear: "To read between the lines," "To read into." The latter owes its origin to the judgments of the modern so-called Ecclesiastical Court.

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

Farnborough, Banbury.

THE ABOLITION OF THE HOUSE OF LORDS (6th S. v. 367).—I am not aware that any serious proposal to abolish the House of Lords has been made in the Commons since the time of the Commonwealth. In 1835 Mr. Roebuck gave notice that he would, in the next ensuing session, introduce a bill to deprive the Lords of some of their legislative powers; but I think he did not carry his intention into effect. In 1836 Mr. Ripon moved a resolution in the Commons, "That the attendance of the bishops in the House of Lords is prejudicial to the cause of religion," which was negatived by 180 to 53. C. ROSA.

PLURALITY OF WORLDS (6th S. v. 229).—There is a paper by Addison in the *Spectator*, No. 519, on this subject, in which there is reference to Locke's *Essay on the Human Understanding*,

bk. iii. ch. vi. sect. 12, and to Fontenelle's opinion. This last appears in "*A Plurality of Worlds*;" written in French by the author of the *Dialogues of the Dead*; translated by Mr. Glanville, Lon. 1688." Lowndes mentions, *a.v.* "Fontenelle," a translation by "a gentleman of the Inner Temple," W. Gardiner, Lon. 1762, 1767, and 1768, with plates; also another by Miss Gunning, seventh ed., 1801. Fontenelle's work in French, in a cheap form, price twenty-five centimes, now appears as, "Fontenelle, *Entretiens sur la Pluralité des Mondes*, Paris, Librairie de la Bibliothèque Nationale, Rue de Valois, 2, Palais-Royal, 1880." For some remarks on early opinions see "N. & Q.," 1st S. x. 140.

ED. MARSHALL.

Fontenelle's Plurality of Worlds, 1686.—In English by Glanville, 1702. In English by Mrs. Behn, 1718.

An Attempt to shew how far the Philosophical Notion of a Plurality of Worlds is consistent with Holy Scripture. 8vo., 1801.

A New Theory of the Earth, with an Appendix on the Plurality of Inhabited Worlds. By W. Welch, of Stonehouse, Devon. 8vo., Plymouth-dock, 1821.

The Existence of other Worlds, peopled with living and intelligent beings. By Alex. Copland. 12mo. Aberdeen, 1834.

The Plurality of Worlds the positive argument of Scripture. By Robert Knight. 8vo., Bagster, 1855.

Inhabitants of the Moon.

A Discovery of a New World; or, a Discourse tending to prove that 'tis probable there may be another habitable World in the Moon. By John Wilkins, late Lord Bishop of Chester. (First ed. 1638.) 4th ed. 8vo. Lond. 1684.

Theses Quadragesimales, viz. quod.....luna sit habitabilis.....a Carolo Potter. Oxon (before 1653).

Adventures in the Moon and other Worlds. 8vo. 1836.

The Moon Hoax; or, a Discovery that the Moon has a vast Population of Human Beings. 8vo., 1859.

W. C. B.

Malvern Link.

At about the same time as Sir David Brewster's work, and another attributed to Dr. Whewell, appeared, a third, if not also a fourth, emanated from the Rev. Baden Powell. I have not now the means of referring, and do not know whether W. S. L. S. included in his list the contribution on this subject by Fontenelle in his third volume, and the essay by Wilkins, 1638. J. W. D.

Besides the works mentioned by W. S. L. S., I know of the following, of which I have a copy:—

A Discovery of a New World; or, a Discourse tending to prove that 'tis probable there may be another Habitable World in the Moon. With a Discourse Concerning the probability of a passage thither. By John Wilkins, late Lord Bishop of Chester. London, Printed for John Gellibrand at the Golden Ball in St. Paul's Church Yard, 1638.

To which is added, forming a second part,—

A Discourse concerning a New Planet, tending to prove that 'tis probable our Earth is one of the Planets.

EDWARD T. DUNN.

W. S. L. S. probably possesses a little book (Anon.) with this title, published by Bagster in 1855. But he may be glad to know of another (Bell & Daldy, same date), which failed to attract much attention. It is entitled, "*A Few more Words on the Plurality of Worlds*," by W. S. Jacob, F.R.A.S., Astronomer to the Hon. E. I. Company." This shillingworth is by far the most important reply called forth by Dr. Whewell's essay, as Mr. Jacob assails (and I think disproves) the astronomical facts and observations on which that ingenious essay was based. The conclusion at which he arrives is this:—

"It is certainly possible (*i.e.* the contrary cannot be proved) that our Earth may be the only body brought to the degree of perfection in which we see it—the only one as yet inhabited by intelligent creatures capable of knowing their Creator, or even the only one inhabited at all; but it is in the highest degree improbable that such should be the actual state of things."

G. L. FENTON.

San Remo.

On this subject we have, in French, Fontenelle's *Entretiens sur la Pluralité des Mondes*, Paris, 1686. The comic part of the question is touched upon in Cyrand de Bergerac's *Voyage dans la Lune*, and *Histoire Comique des États et Empires du Soleil*, and in Voltaire's *Micromégas*.

G. MASSON.

SILHOUETTES, OR BLACK PROFILE PORTRAITS (6th S. v. 308).—Isaac D'Israeli, in his *Curiosities of Literature*, second series, in an article on "Political Nicknames," says that Silhouette was the name of a minister of state in France in 1759, who could only suggest excessive economy as a remedy for an exhausted exchequer, and that the wits ridiculed him by pretending to take his advice, and cutting their coats short, using wooden snuff-boxes, and offering as portraits profiles traced by a black pencil on the shadow cast by a candle on white paper. C. T. B.

I know of no portraits with the wig reaching to the collar-bone, which was worn by old men into the reign of George III., 1760. We have several of our family, which must have been taken between 1780 and 1800. In only one instance is the date given, and that in 1812—a later style, with the hair, earrings, &c., pencilled in gold. There was a man at Eton when I was at school there—1864-70—who still made silhouettes, and has probably taken the profiles of many leading men, which have perished in the inevitable destruction of schoolboy treasures. W. M. P.

Manchester.

These may not be in use in Leeds, but they are common enough in the streets of London, on board the river steamboats, and at all the holiday resorts, so they can hardly be said to be yet discontinued.

D'ERFLA.

In the beginning of the present century silhouettes were very much in vogue in this country. An old lady tells me that she remembers in the early days of her life having hers taken by an automaton in Piccadilly.

G. F. R. B.

"TALON" (6th S. v. 268).—I think I have solved this problem in my *Etymological Dictionary*. There is evidence that *talon* meant "bird's claw" in English at least as early as the fourteenth century. The English version of *Mandeville's Travels* tells us that a griffin "hath his talouns so longe and so large and grete upon his feet, as though they weren hornes of grete oxen"; and again, in the alliterative *Romances of Alexander* ed. Stevenson, l. 5454, some griffins are described as taking knights up "in thaire talons." Palgrave has, "*Talant* of a byrde, the hynder clawe, [in French] *talon*." There cannot be a moment's doubt as to the etymology; it meant originally the hinder claw of a bird's foot, from Low Lat. acc. *talonem*, a derivative of *talus*. I suspect that the peculiar sense is English or Norman only, and due to the old terms of hawking. It was quite the etiquette of hawking to have a peculiar name for every conceivable part of a hawk's body.

WALTER W. SKELAT.

Talon may have been first used for the hind toe of a bird of prey, in strict analogy with the proper meaning of the French word as denoting the heel of the foot or shoe, and then applied more widely to include the other three toes also with it. Morris, in his descriptions of birds, speaks of the feet, toes, and claws separately; but Johnson presumably intended, by the definition "the claw of a bird of prey," to include all these parts under the one name of *talon*.

W. E. BUCKLEY.

A YARD OF BEER (6th S. v. 368).—Some thirty-five years ago a yard of ale could be obtained at the Wrestlers' Inn, Petty Cury, Cambridge. The glass was similar in shape to that described by SER JOHN MACLEAN, but it held a quart and one-fifth of a pint. The inn was much frequented by Cambridge undergraduates, and many futile efforts were made to empty the yard of ale at a single draught. I was present on one occasion when the feat was accomplished by an undergraduate for a wager; but the landlord subsequently informed me that he was an "old hand at it, and knew the dodge." The yard of butter is still an institution at Cambridge, but whether the "yard of ale" still exists I know not.

J. P. F.

16, Weymouth Street, W.

I have a cutting from the *Coventry Standard* of last year as follows:—

"Speaking of the singular shafts, some of them a hundred feet deep, found in the chalk about Bexley and other places in Kent, and which are supposed to have

been made by our neolithic ancestors in the quest for flints for their weapons, the Rev. J. G. Wood remarks:— 'At the bottom of each shaft is a globular chamber, so that the whole mine very much resembles an exaggerated claret bottle without the handle. By a curious coincidence, the shape of the Bexley shafts is exactly that of a local beer measure which is held in great estimation. In several houses may be seen an advertisement that "Beer is sold by the yard." And so it is, in accordance with a local custom. There is a glass vessel exactly three feet in length, with a very narrow stem, slightly lipped at the mouth, and a globular bowl at the bottom exactly resembling the pit, the lipped mouth representing the conical entrance to the pit, and the bulb answering to the domed chamber. This is filled with beer, and any one who can drink it without spilling it may have it for nothing; but if he spills one drop he pays double. It looks so easy, and it is so difficult, not to say impossible to a novice. You take the vessel in both hands, apply the lip to your mouth, and then gently tilt it. At first the beer flows quietly and slowly, and you think how admirably you are overcoming the difficulty. Suddenly, when the vessel is tilted a little more, the air rushes up the stem into the bowl, and splashes about half a pint into your face. The cheapest plan is to treat the barman to a yard of beer, and see how he does it. He will be only too happy to oblige you, and the Bexley ale vanishes with a rapidity only equalled by that of the beer consumed at Heidelberg among the students. The custom has extended far beyond Bexley, and not only in the neighbouring villages, but even near Oxford, the yard of beer is advertised.'"

GEORGE PRICE.

Birmingham.

The yard of beer (ale) is discussed in "N. & Q." 4th S. iii. 106, 179; that of wine, 4th S. x. 49, 116.

ED. MARSHALL.

DR. RICHARD PARSONS'S MS. COLLECTIONS (6th S. v. 347).—These collections came into the Bodleian Library in 1759 with the rest of the Rawlinson MSS. They are marked "MS. Rawl. B. 323," and are fully described in Mr. Macray's catalogue of the MSS.

FAMA.

Oxford.

"REILIC" (6th S. v. 328).—The Gaelic word *reilic* was at first applied to a stone placed over a grave, afterwards to a grave and a burying-place. It is from *reidh* (pron. *raw*); smooth, and *leac*, a stone,—a flat stone. See Highland Society's *Gaelic Dict.* The word in common use meaning to bury is *adhlaic*; here *laic* is the same word. In Gaelic the usual word for stone is *clach*. This is the same word as *leac*; either *c* is omitted in one case or prefixed in the other; the first view is more likely, as *cl* is probably akin to *geal*, white; the name for the colour being taken from the word for a stone. This view is supported by the analogous case of *lia*, *liath*, a stone, and *liath* (pron. *liaw*), grey; also by the analogy of *ceo* (pron. *kyo*), mist, fog; and *ciar* (pron. *kear*), grey. The composition of *adhlaic* shows that a stone was always placed at a grave. Akin to *ciar* is the English grey. From *liath* come the Welsh family names Lhuyd, Lloyd. We have *lia* in the Lia-Fail, the

Stone of Destiny, now the most interesting object to be found in Westminster Abbey.

THOMAS STRATTON.

Devonport, Devon.

"BE" AS A PREFIX (6th S. v. 268).—*Be* is merely a form of *by* (see Morris, *Historical Outlines of English Grammar*, p. 225). It is a strange thing that this book is not better known. I begin to wonder what English grammar it is that Englishmen make use of. Probably none; yet those by Morris, Mätzner, and Koch are all of considerable excellence. The last two are written in German, but there is an English translation of Mätzner.

WALTER W. SKKAT.

BIBLIOGRAPHY OF THOMSON'S "SEASONS" (4th S. xi. 419, 434, 530; xii. 58; 6th S. v. 188, 333).—I have before me a copy of the *Seasons*, &c., of James Thomson, which, apparently unnoticed by bibliographers, and possessing in itself certain points of interest, seems worthy of a brief descriptive record.

1. It is published in Paris and by a French publisher. The title-page is as follows: "*The Seasons*. By James Thomson. Paris: Printed for F. Louis, S. Severin Street, No. 110. 1800." Small 8vo. size, pp. 252. On the bastard title, "Printed by Egron." It contains four plates illustrative of the seasons, engraved by Lambert, with inscriptions in French and English.

2. It is preceded by "An Account of the Life and Writings of James Thomson," pp. 9-36, which, written in English, is evidently the production of a foreigner. This individual was sufficiently master of our language to write grammatically, but still could not avoid those idiomatic solecisms which a native, however inferior in vocabulary and style, would never have committed. This may be somewhat amusingly illustrated by his concluding sentences, in which, speaking of Thomson's tragedies, the writer says:—

"At present, indeed, if we except *Tancred*, they are seldom called for; the simplicity of his plots, and the models he worked after, not suiting the reigning taste, nor the impatience of an English theatre. They may hereafter come to be in vogue; but we hazard no comment or conjecture upon them, or upon any part of M. Thomson's works; neither need they any defence or apology, after the reception they have had at home, and in the foreign languages into which they have been translated. We shall only say, that, to judge from the imitations of his manner, which have been following him close, from the very first publication of *Winter*, he seems to have fixed no inconsiderable era of the English poetry."

Thomson's Life's End.—Prefixed to this biographical notice are the lines to "Amanda" (Miss Young):—

"Accept, dear Nymph, a tribute due
To sacred friendship and to you," &c.,

which, varied as to these two commencing lines, will be found on p. 452 of vol. ii. of Pickering's

Aldine edition of Thomson's *Poems*, 1830, 8vo. To these lines the following note is appended:—

"These verses were never before published. They were written by M. Thomson, to Amanda, then Miss Y—g, so often celebrated, with a present of the first copy of his *Seasons*. They have been communicated to the Editor by Mr. Creech of Edinburgh."

This Mr. Creech was doubtless the celebrated bookseller of Edinburgh, whose name is immortalized by Burns:—

"May I be Slander's common speech;
A text for Infamy to preach;
And lastly, streekit out to bleach
In winter snaw;
When I forget thee, Willie Creech,
Tho' far awa'";

and whose miscellaneous essays and sketches are preserved in the volume entitled *Edinburgh Fugitive Pieces, with Letters, containing a Comparative Review of the Modes of Living, Arts, Commerce, Literature, Manners, &c., of Edinburgh at different Periods, &c.*, Edinburgh, 1815, 8vo.

Among the friends and correspondents of this gentleman was a certain Baron Voght, of Hamburg, who, we are informed, had resided some winters in the Scottish capital. Here, in 1795, he had published an *Account of the Management of the Poor in Hamburg*; and subsequently, in Germany, a journal of his travels, in which he illustrates the state of Edinburgh society by a descriptive account of the remarkable men with whom he had there become acquainted. Is it probable that he was the editor of this edition of the *Seasons*?

It seems a little singular that, at this early period, there was a demand for the *Seasons* which could not be supplied by English-printed editions; and that they were issued by a publisher who was not concerned, so far as I know, with the English book-trade. Perhaps some one of your correspondents may be able to give me some information respecting this curious edition.

WILLIAM BATES, B.A.

Birmingham.

A MOTTO FOR A DRINKING CUP (6th S. v. 109, 155).—The following motley list occurs to me:—

"Wes hál."

"Nunc est bibendum."—*Hor.*

"Est modus in rebus; sunt certi denique fines
Quos ultra citraque nequit consistere rectum."—*Hor.*

"Assez y a si trop n'y a."—*Old French Proverb.*

"Narratur et prisci Catonis
Sæpe mero caluisse virtus."

"Hoc quoque virtutum quondam certamine magnum
Socratem palmam promeruisse ferunt."

"Ni trop ni trop peu."

"In vino veritas."

"Οἶνου κατῳκτος ἐπὶ πλεουσιν ἐκη.—*Hærod.*

"Bene mihi! Bene vobis!"

"Senza Cerere e Bacco
Venere è di ghiaccio."

Anacreon's well-known verse, 'Η γῆ μέλαινα
πίνει, would be too long, but the last two lines
might be suitable :—

Τί μοι μαχεσθ', ἑταῖροι,
Καυτῷ θέλοντι πίνειν;

Is REX LION fond of alliterations?—

"A Calice Caligo, ealle!"

Μὴ τρέετε, μετρητῆ μετριάζετε, μη μητριάσω.
"Οινουχρηζοντι χρηστοιένω.

ALPHONSE ESTOCLET.

St. Mary's College, Peckham.

From drinking cups dated 1580 (silver):—

"Inter pocula multa mala."

"Nec Stulto nisi est in pocula gaudia." 1580.

"Luxuria et Gola caveas." 1624.

"Ebrietas viciora radix." 1624.

"Talis vita finis ita." 1624.

"Ebrietas nec madida nec sicca." 1624.

I suppose the querist knows the "One more and
then" in blue and white on mugs and punch bowls.
P. P.

MR. GANTILLON anticipates my intended sug-
gestion of "Ne quid nimis." Perhaps the words
ἄριστον μὲν ὄδωρ would not be out of place.

E. H. M.

Hastings.

I have seen upon a friend's mantel-piece an old
hemispherical drinking cup, mounted with a
silver rim, upon which was engraved the following:

"When first you take me in your hand
Behold you see I cannot stand:
But if B. do not deceive me,
I'll make you so before you leave me."

C. L. PRINCE.

I would suggest the concise Dutch proverb,
"Houd maat of laat,"

which means in English,

"Keep within bounds, or leave off."

See "N. Q.," 1st S. ix. 257. GEORGE PRICE.
Birmingham.

I would suggest the answer of the divine bottle
to Panurge, "Trinck." E. E. STREET.
Chichester.

HAUNTED HOUSES (6th S. v. 329).—MR. INGRAM
forgets that people in general do not like these
imputations on their houses. I know of half a
dozen so-called haunted houses, and I know things
quite inexplicable have occurred in three of them,
but I should give very great offence if I told my
ghost stories to MR. INGRAM. P. P.

THE TWO GEORGE OLIVERS, D.D.: ALLIBONE'S
"DICT." (2nd S. ix. 404, 514; 3rd S. v. 137, 202).
—Although in "N. & Q." the works of the Rev.
Geo. Oliver, D.D., of St. Nicholas's Priory, Exeter,

are enumerated, readers, to avoid a comedy of
errors, must be again reminded that the names
George and Oliver were borne by two recent con-
temporary writers, both writers on ecclesiastical
topography and collegiate churches, both church
dignitaries, and both having the grade of doctor.
The point of separation was of church and
choice of subjects. For the one Doctor G.
Oliver was of the Anglican Church, and not only
author of a history of the Collegiate Church of
Wolverhampton, of which he was sacrist, but the
writer of various books on freemasonry; whereas
the other Dr. G. Oliver was a member of the
Church of Rome, and, although partly educated in
Staffordshire, counts amongst Devon writers. A
memoir of the latter Oliver was prefixed to this
rev. gentleman's *History of Exeter*, published
after his death in 1861. An error in discrimina-
tion is a blemish in a valuable work (Allibone's).
It may be that the title-page to the posthumous
History of Exeter was a somewhat contributing
cause, for the editor, Mr. E. Smirke, there styles
the author D.D., or Doctor of Divinity, a common
Anglican degree; had he termed him Doctor in
Theology the reader's attention would have been
at once drawn to the point of difference, and he
would have seen that no member of the Anglican
Church was in question. Allibone has, by pluck-
ing wrong feathers and intermixing them, and
assigning them to the same wing, formed a new
nondescript bird as strange as some of the political
nondescripts of our days. T. J. M.
Stafford.

UNIVERSITY TOWNS (6th S. iv. 328, 544).—
Prof. Bonney, in his lecture called *A Chapter in
the Life History of an Old University—i.e., Cam-
bridge*—notices "the idea of federated colleges, as
at Aberdeen and St. Andrews, or residence within
the college walls, as at Dublin and to some extent
at Bologna," but he throws no light on the query
I proposed at the above reference. Certainly none
of those he mentions corresponds to Oxford and
Cambridge. Louvain and Pavia (or Padua) have
been suggested to me; but I am unable to say
whether any of these carries out the university
system of our English universities, though I am
pretty sure none corresponds to our university
towns. C. M. I.
Athenæum Club.

"RENEGE" (6th S. v. 178, 214, 377).—A recent
example of the use of this word will be found in
the *Lays of the Land League*, by T. D. Sullivan,
M.P., to which I have before referred in
"N. & Q.":—

"And then he wrote a letter and sint it to the League,
Saying, 'From the cause of Ireland I never will
renege.'"—

JAMES BRITTON.
Isleworth.

RHYMELESS WORDS (6th S. v. 46, 173, 298, 317, 337).—In reply to JAYDNE, I would say that I was aware that Annandale's *Oyivie* (1882) and Nuttall give "kil" as the pronunciation of *kila*; but I also relied on the fact that an Excise officer (who had been some time in Suffolk, and who was likely, I thought, to know the usual pronunciation) spoke of a "kil" when describing his duties.

J. R. THORNE.

"NICK-NACKATORY" (6th S. v. 207, 338).—This word is used by Roger North in his *Life of Lord Keeper Guildford*. He spells it with a *k*, thus, "knick-knack-atory." The sentence in which the word occurs runs thus: "One Mr. Weld, a rich philosopher, lived in Bloomsbury. He was single and his house a sort of knick-knack-atory" (*Lives of the Norths*, ed. 1826, vol. ii. p. 180).

C. T. B.

DIDO (6th S. v. 88, 154, 198).—Fuerstius renders הַיְיִרָה, Διδώ, *Liebenswürdige*, and הַיְיִרָה לְיִלְיָא; *Elisa, Fröhliche*.

R. S. CHARNOCK.

A MINIATURE OF THE LATE SIR ROBERT PEEL (6th S. v. 109, 276, 317).—I must thank the correspondents who have kindly replied to my query. The miniature represents a very handsome man, about thirty, with curly brown hair and blue eyes. He is disfigured by the big blue coat and great "choker" of the period, but the face is exquisitely painted, and the miniature signed "R. Renaudin, 1828." I found it in a curiosity shop at Lyons, and written on the back is "Northwit [*sic*] collection Sir Robert Peel."

K. H. B.

"MALTE MONNEY" (6th S. v. 88, 195).—"Malt-shot, malt-scot, some payment for making malt.—Solverit de *malt-shot* termino circumcissionis Domini 20 Denarios" (Somner, *Of Gavel-kind*, p. 27).—Cowel's *Interpreter of Law Terms*, ed. 1701.

Cardiff.

F. C. BIRKBECK TERRY.

THE ORIGIN OF THE WORD "NAVY" (1st S. xi. 424; 4th S. v. 554; vi. 182, 264, 312, 425).—"Fleet Ditch was [about the beginning of the fourteenth century] of such breadth and depth that ten or twelve ships' navies at once, with merchandise, were wont to come to the bridge Fleete" (Stow). This passage seems to corroborate the statement of R. S. that railway "navies" are the representatives of canal "navigators" of old.

J. A. WESTWOOD OLIVER.

Hampstead, N.W.

PRONUNCIATION OF FORBES (6th S. v. 269, 316).—My neighbour Dr. Forbes, R.N., when serving, some years ago, as staff surgeon on board the flag-ship in the Mediterranean, had presented to him by the consul at Rhodes a stone which had been

found amongst the ruins of the Street of the Knights. On it was a shield with a chevron between three leopards' faces, and underneath the inscription, "Frere Francois Forbuss, 1512."

A. A.

Pitlochry.

"THE POETIC MIRROR" (6th S. v. 228, 359).—I have a copy of the second edition, 1817, on the title of which a former possessor has written "By James Hogg, the Ettrick Shepherd." The preface appears to be the same as that of 1816. It contains fourteen pieces, professedly by the seven-poets mentioned by MR. FREELOVE. R. R.

Boston, Lincolnshire.

J. WARD, PAINTER (6th S. v. 308).—The picture of the "Rocking Horse" was exhibited by James Ward (afterwards R.A.) at the Academy in 1792 (his first year of exhibiting). At that time he painted domestic pictures in the style of Morland. The children are evidently *not* portraits, as all the portraits in 1792 have been very fully identified, and this is passed over as a fancy subject. Redgrave says that James Ward studied engraving under his brother William and J. R. Smith, and that, having in 1792 and 1793 exhibited some clever rustic pictures, he was appointed in 1794 "painter and mezzotint engraver to the Prince of Wales."

ALGERNON GRAVES.

"OUTWARD" (6th S. v. 269).—In south-east Cornwall and in Devonshire a man of loose character would be described as "outwardly given."

WM. PENGELLY.

Torquay.

"THE CASCADE," BY RUYSDAEL (6th S. v. 287).—This picture is in the museum of Amsterdam, No. 338 in the sixth edition of the catalogue in French, date 1876.

M. D.

OLD HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217).—There was "a general precaution in the domestic architecture of the Middle Ages, when, from the numerous deadly feuds, no house being secure from force or surprise, almost every habitation had some contrivance for concealment or escape." There are several instances (particularly in Scotland) enumerated in *Lays of the Deer Forest*, by John Sobieski and Charles Edward Stuart, vol. ii. pp. 484-90 (2 vols. 8vo. 1848), Blackwood & Sons, Edinburgh and London.

L. L. H.

SIR JAMES DYER, CHIEF JUSTICE TEMP. ELIZABETH (6th S. v. 269).—No allusion is made to this "famous" charge to the grand jury in the account of the life of Sir James Dyer prefixed to *Dyer's Reports* (1794). Neither does Lord Campbell in the *Lives of the Chief Justices of England*

(1649), vol. i. pp. 178-93, nor Foss in the *Judges of England* (1857), vol. v. pp. 479-85, make any reference to it.
G. FISHER.

HERALDIC (6th S. v. 229).—In Glover's *Ordinary of Arms* I cannot find any exactly like those described by MR. FROST; the nearest are as follows:—

Ar., two bars *gules*, on a canton of the second a cinquefoil of the first.—Derwentwater. This is the only one which mentions a cinquefoil on the canton, of which the colours seem to be near.

Ar., two bars and a canton sa.—Benly, or Bentley.

Erm., two bars, and a canton gu. joined to the first; thereon a cinquefoil or.—Preston.

The arms of Farr in Edmondson's *Heraldry* are quite different, viz., Gu., a saltire cotised between four fleurs-de-lis or.
STRIX.

The coat of arms of Farr is, *Gules*, a saltire or, surmounted of the first between four fleurs-de-lis argent. The under-named are the various families who bear arms, two bars, on a canton a cinquefoil, namely:—

Pipard, or Pipart.—Argent, two bars sable, on a canton of the second a cinquefoil pierced or.

Peperda.—Argent, two bars azure, on a canton of the second a cinquefoil of the first.

Picard, Piper.—Argent, two bars azure, on a canton of the second a cinquefoil or.

Pypard.—Argent, two bars azure, on a canton sable a cinquefoil or.
JOHN STANSFELD.

Harehills View, near Leeds.

MR. FROST asks whether the arms given at the above reference (ar., two bars sa., on a canton of the second a cinquefoil or.) are the arms of the family of Farr. Edmondson (1780) gives somewhat similar ones (ar., two bars gu., each charged with three cinquefoils or, a chief indented of the last) as the arms of Farra, co. Norfolk.

J. S. UDAL.

Inner Temple.

According to Papworth this coat belongs to Pipard and Twyford.
J. W. M.

WILLIAM FYNMORE, LAWYER, JAMAICA (2nd S. viii. 495).—Although my question is not solved as to the position held by the above in Jamaica, I have recovered several documents from which I find that in 1740 he was sworn in open court before the king himself at Westminster to act as an attorney in the court of King's Bench; in 1753 he was appointed ensign in Lieut.-Col. Murray's company of foot raised in St. Catharine, Jamaica; and in 1756 lieutenant in Major-General Ballard Beckford's regiment. I find also that he married in Spanish Town Church, 1753, Eliz. Beah, and had a son born 1758, baptized March 29 following; "The Honble Sam^l Whitehorne, Rich^d Redwood

& his wife were Sponsors." He also mentions his "good friend" Henry Byndloes, attorney-general, the Redwoods, Rodons, Rennalls, Lewises, and other Jamaica families, mostly connected with the legal profession; and I have been given to understand that Wm. Fynmore was somewhat more than an attorney, but as yet have failed in my search for his exact position in the island. I shall, therefore, be much obliged by any information from those acquainted with Jamaica.
R. J. FYNMORE.
Sandgate, Kent.

"AULD ROBIN GRAY" (6th S. v. 145, 170, 212, 232, 255).—The following may be of interest:—

"Leeves, Rev. William, born 1748, became in 1779 rector of Wrington, Somerset, the birthplace of John Locke, the philosopher. He composed much sacred music, but will be remembered only as the author of the air of 'Auld Robin Gray' (words by Lady Anne Barnard, born Lindsay of Balcarres), written in 1770, but not known as his till 1812. He died at Wrington May 25, 1828."—Grove's *Dictionary of Music and Musicians* (1880).

EDWARD H. MARSHALL.

ST. LUKE XXIII. 15 (6th S. iv. 465, 498; v. 35, 137, 217, 373).—I do not wish to go on with this subject, but MR. BIRKBECK TERRY makes me deny the very construction that I asserted! Has he carefully read the correspondence? "Done by him" was my point; this he now makes me deny in his quotations. My "lexicographer" was Dean Scott (Liddell and Scott).
H. F. WOOLRYCH.

WESLEY AND MOORE (6th S. v. 369).—It is not very probable that Moore was much acquainted with Wesley's hymns, but highly probable that he was well acquainted with Mat. Prior, who had written long before Wesley—

"Amid Two Seas on one small Point of Land
Weary'd, uncertain, and amas'd We stand:
On either Side our Thoughts incessant turn;
Forward We dread; and looking back We mourn.
Losing the Present in this dubious Hast;
And lost Our selves betwixt the Future, and the Past."
Solomon Power, bk. iii.

Wesley was so fond of Prior that he reprinted some of his poems in the early volumes of the *Arminian Magazine*, and no doubt Wesley had the above passage in mind when he wrote his hymn.
R. R.

AUTHORS OF BOOKS WANTED (5th S. xii. 410).

Dialogues in a Library, 1797, 8vo.—Messrs. Halkett and Laing, in the first volume of their *Dictionary of Anonymous and Pseudonymous Literature*, attribute the authorship to — Thomson, giving *Brit. Crit.*, xii. 559, as a reference.
G. F. R. B.

(6th S. v. 349.)

La Science des Médailles is the work of Louis Jobert, who was born in 1687, not 1647 (see Brunet, *Manuel du Libraire*, and the *Biographies Universelles*).

GUSTAVE MABSON.

"Il fut imprimé pour la première fois à Paris en 1692, & réimprimé à Amsterdam l'année suivante" ("Préface

de l'Éditeur," p. xix, ed. Paris, 1789). The author, Jobert, in his pref., pp. xxxix-xl, speaks of the Leipzig edition in Latin, to which his name was put against his wish, and says that his work had been translated also into English. Even the latest edition has been superseded by more modern works. W. E. BUCKLEY.

Voyage à l'Île de France was written by Bernardin de Saint Pierre, the author of *Paul et Virginie*, *Études de la Nature*, &c. See Sainte-Beuve's *Causeries du Lundi*, *Biog. Universelle*. GUSTAVE MASSON.

Roman Forgeries; or, a True Account of False Records, &c., Lond., 1678, 8vo. The author of this work was Thomas Traherne, B.D. of Brasenose College, Oxford, a notice of whom is in Wood's *Ath. Oxon.* iii. 1016. He wrote also *Christian Ethics; or, Divine Morality*, London, 1675, 8vo., and on the title-page says, "by Thomas Traherne, B.D. Author of the *Roman Forgeries*." It is also mentioned as his in the list of books at the end of Nelson's *Counterparts*, 1678. Watt, *Bibl. Brit.*, correctly assigns it to him, but it is sometimes attributed to Dr. T. Comber, who published a work partly under the same title, viz., *Roman Forgeries in Councils during the Four First Centuries, with an Appendix concerning Forgeries in Baronius*, Lond., 1678, 8vo., as given by Watt, *B. Brit.*

W. E. BUCKLEY.

By Thomas Traherne. Cf. Wood's *Ath. Oxon.* by Bliss, iii. 1016; *Catalogue of Tracts for and against Popery* (Chetham Society, 1859), p. 232.

J. INGLE DREDGE.

(6th S. v. 349, 379.)

An Essay on Medals, &c., 1784.—See Nichols's *Literary Anecdotes* (1814), vol. viii, p. 150; Bohn's edition (1864) of *Lovendes*, vol. iv, p. 1871; and Messrs. Halkett and Laing's *Dictionary of Anonymous and Pseudonymous Literature*, vol. i, p. 799. G. F. R. B.

AUTHORS OF QUOTATIONS WANTED (1st S. xii. 204).—

"Qui jacet in terra non habet unde cadat."

MR. BUCKLEY has lately shown (*ante*, p. 113) the lasting interest which may attach to a notice in "N. & Q." by reference to a query in the first series; let me instance a similar reference. The source of the line at the top of this was inquired for, with some other lines, by J. SH., of Philadelphia, in 1855. Though some of the lines which were inquired for were identified, no answer was given in respect of this line, but I have since that time seen the source of it. It occurs in the proverbs of Alanus de Insulis, who flourished *circa* A.D. 1215 (Cave), in this way:

"Tutor est locus in terra quam turbis altis:
Qui jacet in terra non habet unde cadat."

See Alanus in *Parabolarum cum Commentariis Auctoris Octo*, sign. O iii. vers., Lugd., 1519. ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Étienne Dolet, the Martyr of the Renaissance. By Richard Copley Christie. (Macmillan & Co.)

SOMEWHAT tardily we turn to a volume the contents of which are so much in consonance with the class of studies out of which springs the need for a periodical like "N. & Q.," its claim upon our columns is irresistible. While other writers have been turning their attention to the more attractive and popular aspects of the Renaissance as it commends itself to modern days, Mr. E. C. Christie, the Chancellor of the Diocese of Manchester, has studied in all its varying aspects the life of the

scholar in Renaissance times, and has written a book which may claim to rank as one of the most important contributions to our knowledge of an epoch in French literature that have as yet been made by English scholarship. Accident having prevented the life of Étienne Dolet from receiving at our hands on its first appearance the extended recognition to which it was entitled, there is now no temptation to dwell at length upon the method of its author or the sources of the information he has collected. It is but just, however, to say what he has done. Into a single volume, which, though bulky, is of no formidable size, and is, moreover, written with so much grace of style its perusal is a continuous pleasure, Mr. Christie has compressed more information concerning Dolet and his associates, the printers, humanists, and philosophers, of the most stirring epoch in literary annals, than can be obtained from any other single volume. Concerning Dolet he has said the last word. Where French writers have been satisfied with conjecture Mr. Christie has gone in search of facts. By a diligent exploration of the municipal and other records preserved in such cities as Limoges, Toulouse, and Lyons, in which Dolet was known to have resided, he has brought to light a mass of material wholly unknown to French scholarship. He has thus been able to place the career of Dolet, the printer martyr, in a light by means of which he becomes a recognizable figure. While doing this he has, by aid of an erudition exact and varied, succeeded in setting, so to speak, visibly before us the France of the first half of the sixteenth century. His pictures of Lyons and Toulouse, of Jean de Caturece and Jean de Boyssone, of Marot and Rabelais, of Guillaume Budé and Jacques Bording, are among the finest results that have been obtained from scholarship and insight, and the whole representation of France in Renaissance times is marvellous.

Slow as are the French to recognize the nature of what is said about them by strangers, or to assign any importance to English views concerning their literature and history, they have already awoken to the nature of Mr. Christie's biography. Whole chapters from it have been inserted in recent periodicals, and the fact that French histories of Dolet and his times have to be rewritten is now accepted. Those readers who are unfamiliar with Mr. Christie's labours may regard as extravagant assertion what the minority acquainted with the book will know to be mere platitude. To English scholars who have studied the period of the Renaissance Mr. Christie's life of Dolet is a text-book. Those, however, who seek to learn the secret of that age, and suck out from the bones of its history what Rabelais calls the substantific marrow, will owe us thanks for bringing to their knowledge a work the interest and the value of which cannot easily be overpraised.

Recreations of a Literary Man; or, Does Writing Pay? By Percy Fitzgerald. 2 vols. (Chatto & Windus.)

MR. FITZGERALD has written many books and produced much "copy" that has never appeared in book form. His present work may be looked upon as in some sort biographical, but its contents are so varied and discursive that it is hard to say what it is or is not. We feel as we read it that it is instructive, healthy, and amusing, and are not concerned to ponder as to what heading it would most aptly fall under were we writing a history of English literature. The question "Does writing pay?" is answered by a strong affirmative, and we think very properly so. There can be no doubt whatever that writing does pay, and pay exceedingly well to those who enter upon a literary career with the necessary health of body and furniture of mind. Like farming, shop-keeping, or any other form of business, it requires constant attention to the details of business, and that the

mind should have cleared itself from the delusion that there is in ordinary cases such a thing as literary "inspiration" or a run of luck. Much of the first volume is taken up by memoranda concerning eminent persons whom the author has known. Some of the details concerning Charles Dickens are very touching, and we have been more interested than we can tell by the few pages devoted to that good and strong man John Forster. One passage we must quote, as it conveys the most useful of all lessons to the literary class: "The most gratifying thing in his course was to note his work; conscientious throughout, in everything he did his best, looking on giving anything to the press as a sort of solemn, responsible thing, not to be lightly attempted." If our contemporaries held this wholesome theory, the mass of printed matter issued per day might be less, but how marvellously its value would be increased! The second volume contains much gossip that is new to us about old books and old booksellers, illustrated copies, the literary aspects of the stage, and a hundred other things which bookish men are fond of. The description of a visit to a certain Mr. Nupton is entertaining, and is evidently drawn from the life. We assure Mr. Fitzgerald, however, that men of letters often see "country-house life" under much more happy conditions. We have come across Nuptons ourselves, but believe they are much rarer than the genuine specimens of the class they try to imitate. Taken as a whole, the book is very accurate, but we have noticed several printer's errors. Among them is the assertion that Henry VII. issued the *Necessary Doctrine and Erudition for any Christian Man*. The little volume owes its publication to his son and successor on the throne.

Reminiscences, Ancestral, Anecdotal, and Historical.
By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. A Remodelled and Revised Edition of "The Rise of Great Families, and other Essays." (Longmans & Co.)

READING this book is very much like having a good talk with Ulster, and the wide field covered by the contents strengthens the resemblance. All sorts of points are sure to arise in any conversation on heraldic or genealogical topics, and in his new volume Sir Bernard Burke certainly treats a conversationally wide area of topics. Those who know the charm of the learned author's style will anticipate the treat in store for them in these pages. Those who do not know that charm would do well to take the present opportunity for coming under its influence. A very slight acquaintance with the unique position long held by Sir Bernard Burke will suffice to make the reader understand that he has been for years the constant and ready source of information sought by inquirers upon all sorts of genealogical and heraldic questions. One result of this has necessarily been the compilation by Ulster of a kind of heraldic commonplace book, which he entitles "Questions often asked," and likens to our own "N. & Q."

From our constant experience we can say that "N. & Q." would, as *duxor dubitantium*, be saved much vain repetition of the same old facts if correspondents on the stock difficulties as to precedence, right to impalements, quarterings, titles of the widows of peers on remarriage under the peerage, &c., would first consult the very useful pages of Sir Bernard's new volume.

We have been not a little pleased to remark that Ulster is entirely against the existence of such a thing as a "moiety of a barony." We never could understand this phrase, and we are glad to see the statement that it really has no meaning.

All lovers of history and genealogy should read Sir Bernard Burke's "Reminiscences." We are sure that

they will be able, without qualification, to re-echo his motto, "Hæc olim meminisse juvabit."

The Genealogist. Edited by G. W. Marshall, LL.D., F.S.A. Vol. V. (Bell & Sons.)

THE recently published volume representing Dr. G. W. Marshall's editorial work for the year 1881 is full of matter alike of interest and of considerable practical utility. While continuing his systematic publication of visitations, the districts illustrated being Lincolnshire (1562 and 1592) and Berkshire (1664-6), Dr. Marshall has gained a fresh claim upon the gratitude of genealogists by commencing the printing of a calendar of the wills at Lambeth Palace. The value of that collection was long ago seen, but to the learned editor of the *Genealogist* belongs the credit of placing the key to its contents in the hands of the student of family history. The present volume brings the calendar down to letter D, and already contains not a few names of credit and renown, such as Burghersh, Dabridgecourt, Burnell, Cavendish, and others, *quos perscribere longum*.

Scottish genealogy is well illustrated, both in the pedigrees of Douglas of Tilquilly and Macdonald of Sands, contributed by Mr. H. Wagner, F.S.A., and in valuable notes on Campbell of Lawers, Mackay of Melness, Houstoun of that Ilk, Whiteford or Whitford of that Ilk, &c. It is much to be hoped that Mr. Wagner may some day enter upon the consideration of the interesting questions involved in the earlier generations of Douglas of Tilquilly, and we may say the same of Macdonald of Sands, one of the very few families of the stock of clan Donald South remaining on the roll of landowners in Kintyre. Dr. Marshall may be congratulated on the continued value and interest of the materials for family history contained in the pages of the *Genealogist*.

MR. T. P. TASWELL-LANGMEAD, B.C.L., of Lincoln's Inn, author of *English Constitutional History from the Teutonic Conquest to the Present Time*, and formerly Tutor in Constitutional Law to the Four Inns of Court, has been elected Professor of Constitutional Law and History in University College, London.

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GENERAL R.—Thanks for the information; you will see that we have availed ourselves of it.

JOHN CHURCHILL SIKES ("Off").—See "N. & Q.," 6th S. iv. 472.

G. FISHER ("Beyond the Church").—See *ante*, p. 16.
W. T. (Sedbergh).—See *ante*, pp. 168, 294.

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CONTENTS.—N^o 126.

NOTES:—A Series of Eight Anonymous Letters Addressed to James II. and his Queen about the State of Ireland, 401.—English Roman Catholic Martyrs, 1585-1681, 402.—The Courtenays in Scotland—Tennyson's "In Memoriam," 404.—Descent of the Earldom of Mar—Ghosts still walk—A Volume of Anonymous Reviews, 405.—"Changed"—Election of a Mole-catcher—The American Nation Anatomically Considered—Kickshaw—Weather Lore—"Benedicite," 406.

QUERIES:—Irish Cardinals, 406—Lord and Lady Jennings—"Double" Monasteries—Diodati—"Bibliomania" ("Odds and Ends," No. 19)—A Book-plate Query—"The Backstring"—Gloster Ridley, D.D.—"Ffittaras," 407—Lady Byron's Answer to her Lord's Farewell—Curious Custom in Yorkshire—Old Custom at Hastings—Duncan I. and II., Kings of Scotland—Aeronautics—Nugent Family—May Muggins—"Nothing venture," &c.—The Devil and a Halfpenny—A Hastings Story, 408—Meinardus Schotanus—The Pillars of the Temple—"Forrage"—R. Aldworth—Arms of Pate, of Bysonby—Authors Wanted, 409.

REPLIES:—Parochial Registers, 409—Charles Lamb's "Beaumont and Fletcher"—Cromlech: Dolmen, 411—Honiton, 412—The Bonython Flagon, &c.—"Harpings of Lena": W. J. Baitman, 418—Order of Administering to Communicants—Epergne—C. Buller—Toucheur—Early Justice to the City of Rome—Proof-sheets, 414—"Le Juif Polonais," &c.—Kentish Folk-lore—The late Rev. J. S. Brewer—M. Luckman—"Flarb"—"Daffy-down-dilly," &c.—"Twas Feirs of Berwick"—"Sydney," &c., 415—"Gob"—"Pomatum"—J. Knibb—"Bred and Born"—Date of the First Easter—Sir P. Francis's Marriage, 416—"Anecdotes of Monkeys"—"Forbes"—"Navy"—"Casts of the Faces of Historical Personages"—April Folk-lore—"Mola Rosarum"—"Manorial," &c., 417—Ars Toxica Polonorum—Authors Wanted, &c., 418.

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A SERIES OF EIGHT ANONYMOUS AND CONFIDENTIAL LETTERS TO JAMES II. AND HIS QUEEN ABOUT THE STATE OF IRELAND.

(Continued from p. 368.)

The Copie of a Letter sent the Queen the 10 of Jan. 1685, Concerning Ireland.

MADAM,—Twere in som measure ridiculous to sue to your Ma^{ty} for a pardon for the liberty I take in writing this letter (for the tediousness of which I cannot make a hether Apologie than that it is meant for the glorie of God, the good of Religion & the Kings interest) in as much as I am resolv'd not to own it now or hereafter. However I humbly beg your Majestie may graciously please to look upon it as a charitable & wel meaning piece of presumption.

Tis very observable that since the first propagation of Christian Faith noe heresie started up but God was pleas'd at the same time to rayse a champion or som first founder of an order by whose doctrin & pious endeavors the contemporary heresie has bin always at long run overthrowen and that I may not run far back for instances wel known to your Ma^{ty} from your reading and observation I'll onely observe that the Arian heresie was suppress'd by St Athanasius & the pelagian by St Augustin and that much about the same time that Luther and Calvin layd the sandy foundations of the heresies now reigning, God in his infinit wisdom was pleas'd to cal St Ignatius de Loyola to be his Champion & with how much good success the Society of Jesus has oppos'd the false doctrin of Luther & Calvin in their rise

& progres is wel known to al observing and impartial Judges & we have reason to hope the sayd heresies will in time owe their overthrow under God to the learning Virtue and Zeal of the said Society and one shud think the father of heresies the Devil forcees & feares it, in as much as he has sette his instruments the Rebellious Schismatics and their ambitious ringleaders in this Kingdom at work these late yeares to destroy our present gracious sovereign (whom God long preserve) and his few Catholic subjects & the Jesuits especially as if the Devil ow'd them a particular spight; But men propose and God disposes & directs when he pleases the meanes used by men to Enda quite contrary to their Designs which we evidently see in the Examples of Monmouth & Argile, who far beside their intentions have don the King more good than harm by their Devilish attempts fastning him more firmly in the throne from which they meant to remove him & letting the world see what miracles the Almighty cud work to protect his vicergerent & favorit Even so it is to be hop'd the Catholic religion will gaine a hundred fold more by the bloody effects of sham plots & the perjury of complicated Villains than it has lost by the untimely death of Martyrs whose blood hath bin lately shed or rather sown in this Kingdom and wil without doubt in due season bring forth a plentiful & glorious crop: for sanguis martyrum, semen Ecclesie: the true church being like unto the palm tree which the more it is kept under trod upon & depress'd the more gloriously it grows thrives & flourishes & I do not despayr but wee'll find this in a short time verified in England. but how? Not by the violent & bloody meanes of fire & sword, Smithfield fagots, inquisitions & armies domestic & forreign as Shaftsbury & the rest of hells Emisaries maliciously insinuated: how then? our dear & dear Sovereign who has suffer'd a kind of martyrdom for his religion offering himself up a liveing sacrifice for it to the insatiable rage of his irreconcilable enemies, wil by the grace of God & his powerfull good example draw over som leading men of the Nobility from darknes & prejudice to the true light & love of the onely true religion & others wil from time to time follow, & your Ma^{ty} unfeigned exemplary devotion wil work the same effect on som of the first rank ladies; And we be to the subjects that wil not follow the daylie moving examples of such a King & such a Queen for it is not with your Ma^{ty} & the King as it was with Solomon & his outlandish wives who withdrew his heart from the worship of one true God to many false ones, but your Ma^{ty} has by your great zeal sincere devotion & frequent exhortations confirmd & kindled the Kings zeal & pietie which must of necessity produce a good effect in this Kingdom where the Nobility has bin ever inclin'd to be of the Princes Religion as a malicious comoner wel observ'd when the bill of exclusion was under debate & the fear of a change of this kind, the Kings having a standing armie, som few Cathol. being in military employ, The French Kings vigorous proceedings against the Hugonots & the Popes late letter to that King applauding his way of converting Hereticks have put this Nation into such a ferment that the King and governmts safety can be no way secure but by keeping a good standing armie on foot nor is the groes of the armie now in England to be much relyd on for I understand by the few Catholic officers and Soldiers dispersed among them that they talk very disaffectedly since the last Sessions of Parleament as if the old bug-boar Poperie were breaking in upon them, so that a Catholic Armie is to be wish'd for which cannot be rays'd in England or Scotland for if al the serviceable Catholics in both Kingdoms were joynd in one body they were but a handfull compar'd to the several Sectaries, so that upon y^e main Ireland is the onely Kingdom where his

Majestie can ravage a considerable body of Catholics to awe his enemies both at home & abroad For providence has had so singular a care of that Country in giving it the grace & courage of persevering unalterably in the ancient religion of their forefathers, that notwithstanding the many persecutions, penal Laws, loss of lives & estates wherewith it hath been pester'd and outrag'd ever since the reformation the Native and Catholic inhabitants of it make at least six to one of the Sectaries of that Kingdom whither I was forc'd to retire in the late troublesom times & where by conversing with the Natives in several parts I found they were so strictly wedded to the Kings interest that they were resolv'd to a man to stand and fal by him And if it was a wel grounded opinion of that wise but unfortunate statesman my L^d Strafford that an Irish Catholic armie ought to be kept on foot in that Kingdom in his time when a protestant Prince reignd to serve as a ballance to the Fanatics in the 3 Kingdoms, how much better grounded is that opinion now in the reign of a Catholic King whose unshaken Constancy in his religion has divid'd the hearts of every individual Protestant subject 'twixt their love to their Monarch and their aversion to his religion of which the unexpected & ungrateful behavior of his own Creatures and Servants in the last Sessions of Parleament is an undeniable instance since neither their duty to their sovereign nor gratitude to their Master who rayed som of them from a low to a high degree nor self interest (which in this age generally outweighs al other considerations) cud induce them to answer the Kings reasonable expectation, in giving their votes for repealing a law that has nothing of a law in it but the name. It may be objected that the present revenues of Ireland cant maintain a considerable armie which objection is easilie solv'd for that Kingdom by the Kings prerogative is at his disposal independently of the Parleament of England (which I wish King Char the first had duly consider'd ere he left the managem^t of the affairs of Ireland to the long & bloody English parleament which by their correspondence with ye presbiterians of that Kingdom hindred it from sending such supplies thence to England as might have moraly speaking prevented the Murder of that best of Princes) Nay, tis in the Kings powr to dispose as he pleases of al the Estates illegally settled upon the Cromwellians in Ireland for al indifferent Lawyers must be of opinion the Law by which the Irish Estates were settled on the Usurpers party can be no Law as being directly against al Laws divine Natural and positive And the ancient proprietors if restor'd even by fayr and legal tryals to their estates will freely consent (as I have heard several interested gent of that Country lately say) to pay the King his heires and successors a considerable yearly Rent even for their birth rights & free holds al that Kingdom over, which will rayse the Kings yearly revenue to soe considerable a sum above what it now makes, that a strong armie consisting of the natives & Catholics may be there maintain'd & besides mony layd up yearly to answer other contingencies: But if my Lord of O——d and his dearly beloved creatures the Fanatics of Ireland may by themselves or others have any influence upon the King that poor Kingdom must for ever remaine irreparably griev'd yet the comfort of the Irish and al good subjects is, that they are happy in a wise just & resolut Prince who observes the advice given the late K^e when prince of Wales by his royal father in the following words not to repose so much upon any Mans single counsel, fidelity & discretion in managing affairs of the first magnitude, that is matters of religion & justice as to create in himself or others a diffidence of his own Judgem^t which is likely to be always more constant & impartial to the interest of his crown & Kingdoms than any mans else &

in as much as Princes are design'd by Providence for the public good, the poor Irish hope their great & good sovereign, who was himself prepar'd by many afflictions for a flourishing Kingdom will comiserate the bleeding condition of their hitherto so much griev'd but still loyal and patient country, which by the covetousness of som corrupt Ministers the artifice treachery & self interest of others has bin bought & sold. prejudg'd and excluded from shareing in the late Kings mercy & justice & tho their unparalleled hard usage was by their own & the Kings Enemies imputed to their pretended rebellion, yet the real cause of their being soe unequally dealt with was their constancy in their religion and haveing titles to vast estates that were granted by Cromwel & confirm'd by the late King to the bloody murderers of his royal father for Ormond Orery Anglesie & others of their cabal haveing gain'd the Kings chief Ministers to their side prevaile with that merciful but easie prince (whom they impos'd upon) Under the Colour of doing Justice To sacrifice a whole kingdom to their avarice and privat ends, but now that we have a King that wil not be putt upon, that loves to manage his own affaires and of whom providence has had so peculiar a care amidst the greatest of dangers at Sea & Land that he seems to be cutt out & design'd by heaven for great and glorious works it is not at al doubted by any good man, that he 'l make amends for his brothers oversight by redressing the grievances of that unfortunat nation when he sees his own time

And as your Ma^{tie} tenders being bless'd with royal issues to inherit that Kingdom it concerns you to plead heartily for it (as tis said her highness the Dutches of Modena did) in putting his Ma^{tie} in mind that mercy truth and justice preserve the King and his throne shal be establish'd with Mercy & Justice, that it may be no longer sayd that the Loyalty sufferings & patience of the Irish at home & abroad have bin hitherto requited onely by fayr words and ineffectual promises which has bin most of their food for upwards of 30 yeares

Haveing already press'd too much upon your Majesties patience I wil onely say that Divine Law to w^{ch} alone the King is subject, the glory of God, the good of Religion true pollicy, the Preservation of Monarchy in this Kingdom where it has bin so often struck at, the present posture of affayres the Kings own interest and safety and many weighty considerations beside require that his Majestie make the Irish as his fastest friends that to a man would dye at his feet, considerable; and the sooner the better for your Majesty and your long livd Prince of Wales whenever it pleases God (who never does his work by halves) to bless your Majestie & these Kingdoms with one, which to my certain knowledge is nowhere more heartily & daylie wish'd and pray'd for by the Clergie and Laytie then in Ireland.

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

(To be continued.)

ENGLISH ROMAN CATHOLIC MARTYRS,

1535-1681.

(Concluded from p. 164.)

1601.

238. Jannes Pibush, Sacerdos.
 239. Marcus Barkworth, Congregationis Anglo-Benedictine.
 240. Rogerius Filcock, Societatis Jesu.
 241. Anna Line, Laica.
 242. Thurstan Hunt } Sacerdotes.
 243. Robertus Middleton }
 244. Nicolaus Tichbourne } Laici.
 245. Thomas Hachshot }

1602.
 246. Jacobus Harrison.
 247. Antonius Bates.
 248. Jacobus Ducket.
 249. Wells, uxor Swithuni Well, passi anno 1591.
 250. Thomas Tichborne } Sacerdotes.
 251. Robertus Watkinson }
 252. Franciscus Page, Societatis Jesu.
1603.
 253. Gulielmus Richardson, Sacerdos.
1604.
 254. Joannes Sugar, Sacerdos.
 255. Robertus Griseoid, Laicus.
 256. Laurentius Baily, Laicus.
1605.
 257. Thomas Welbourne }
 258. Joannes Fylthering } Laici.
 259. Gulielmus Brown }
1606.
 260. Henricus Garnet, Societatis Jesu.
 261. Nicolaus Owen, Societatis Jesu Coadj. temp.
 262. Eduardus Oldcorne, Societatis Jesu.
 263. Rodulphus Ashley, Societatis Jesu Coadj. temp.
1607.
 264. Robertus Drury, Sacerdos.
1608.
 265. Matthæus Flathers, Sacerdos.
 266. Georgius Gervasius, Cong. Anglo-Ben.
 267. Thomas Garnet, Societatis Jesu.
1610.
 268. Rogerius Cadwallador, Sacerdos.
 269. Georgius Napier, Sacerdos.
 270. Joannes Roberts, Cong. Anglo-Ben.
 271. Thomas Somers, Sacerdos.
1612.
 272. Gulielmus Scot, Cong. Anglo-Ben.
 273. Ricardus Newport, Sacerdos.
 274. Joannes Almond, Sacerdos.
 275. Joannes Mawson, Laicus.
1616.
 276. Thomas Atkinson, Sacerdos.
 277. Joannes Thulis, Sacerdos.
 278. Rogerius Wrenno, Laicus.
 279. Thomas Maxfield, Sacerdos.
 280. Thomas Tunstall, Sacerdos.
1618.
 281. Gulielmus Southerne, Sacerdos.
 282. Thomas Dyer, Cong. Anglo-Ben.
1628.
 283. Edmundus Arrowsmith, Societatis Jesu.
 284. Ricardus Herat, Laicus.
1611.
 285. Gulielmus Ward, Sacerdos.
 286. Eduardus Barlow, Cong. Anglo-Ben.
1642.
 287. Thomas Reynolds, Sacerdos.
 288. Bartholomæus Roe, Cong. Anglo-Ben.
 289. Joannes Lockwood } Sacerdotes.
 290. Edmundus Catherick }
 2-1. Wilkes }
292. Eduardus Morgan, Sacerdos.
 293. Hugo Green, Sacerdos.
 294. Thomas Bullaker, Ordinis S. Francisci.
 295. Thomas Holland, Societatis Jesu.
1648.
 296. Henricus Heat, Ordinis Sancti Francisci.
 297. Arturus Bell, Ordinis Sancti Francisci.

1644.
 298. Bonifacius Kempe }
 299. Ildephonus Heaketh } Cong. Anglo-Ben.
 300. Price, Laicus.
 301. Joannes Ducket, Sacerdos.
 302. Rodulphus Corby, Societatis Jesu.
1645.
 303. Henricus Morse, Societatis Jesu.
 304. Brianus Canfield, Societatis Jesu.
 305. Joannes Goodman, Sacerdos.
1646.
 306. Philippus Powel, Cong. Anglo-Ben.
 307. Eduardus Bamber, Sacerdos.
 308. Joannes Woodcock, Ordinis S. Francisci.
 309. Thomas Whitaker, Sacerdos.
 310. Ricardus Bradley }
 311. Joannes Felton } uterque e S. c. Jesu.
 312. Thomas Vaughan, Sacerdos.
 313. Thomas Blount, Sacerdos.
1650.
 314. Robertus Cox, Cong. Anglo-Ben.
1651.
 315. Petrus Wright, Societatis Jesu.
1654.
 316. Joannes Southworth, Sacerdos.
1678.
 317. Eduardus Coleman, Laicus.
 318. Eduardus Mico }
 319. Thomas Bedingfield } uterque e Soc. Jesu.
1679.
 320. Gulielmus Ireland, S. J.
 321. Joannes Grove, Laicus.
 322. Thomas Pickering, Cong. Anglo-Ben.
 323. Laurentius Hill }
 324. Robertus Green } Laici.
 325. Thomas Whitbread }
 326. Gulielmus Harcourt } e Societate Jesu.
 327. Joannes Fenwick }
 328. Joannes Green } omnes e Soc. Jesu.
 329. Antonius Turner }
 330. Franciscus Nevill, e Soc. Jesu.
 331. Thomas Jenison, e Soc. Jesu.
 332. Ricardus Langhorne, Laicus.
 333. Gulielmus Plessington, Sacerdos.
 334. Philippus Evans, e Societate Jesu.
 335. Joannes Lloyd, Sacerdos.
 336. Nicolaus Postgate, Sacerdos.
 337. Carolus Mahony, Ordinis Sancti Francisci.
 338. Joannes Wall, Ordinis S. Francisci.
 339. Franciscus Levison, Ordinis S. Francisci.
 340. Joannes Kemble, Sacerdos.
 341. David Lewis, Societatis Jesu.
 342. Gulielmus Lloyd, Sacerdos.
1680.
 343. Thomas Thwing, Sacerdos.
 344. Placidus Adelfham, Cong. Anglo-Ben.
 345. Gulielmus Atkins, Societatis Jesu.
 346. Ricardus Birket, Sacerdos.
 347. Ricardus Lacy, Societatis Jesu.
 348. Gulielmus Howard, Vicecomes de Stafford.
1681.
 349. Eduardus Turner, Societatis Jesu.
 350. Gulielmus Allison, Sacerdos.
 351. Benedictus Constable, Cong. Anglo-Ben.
 352. Gulielmus Bennet, Sacerdos.
 353. Oliverius Plunket, Archiepiscopus Armachanus.
- EVERARD GREEN, F.S.A.

Reform Club.

THE COURTENAYS IN SCOTLAND.—This distinguished family had a short connexion with Berwickshire. The fact was first noticed by Chalmers so long ago as 1812 (*Caledonia*, vol. ii. p. 241, note), who says that "Ada, daughter of Patrick, Earl of Dunbar, first married a gentleman of the name of De Courteney, and obtained from her father the lands of Home. She secondly married her own cousin William, son of Patrick of Greenlaw, second son of the fourth [third?] Gospatrick. From this marriage sprang the Border clan of the Homes." In 1833, Riddell, in his *Remarks on Scotch Peerage Law and the Case of the Earldom of Devon* (App. No. v.), pointed out the same facts, and also showed that the Courtenays must have come to England at an earlier date than generally supposed. He quoted the chartulary of Kelso, then in MS., since printed, and presented to the Bannatyne Club by the late Duke of Roxburghe in 1846, which gives some interesting references to Ada de Courtenay and two of her husbands. Neither of these eminent antiquaries seems to have been aware of her intervening marriage to Theobald de Lascelles. She married him between April 5, 1218, and Hilary Term, 1219-20 (*Calendar of Documents, Scotland*, 1881, pp. 122, 133). He was dead before Oct. 13, 1225 (*Ibid.*, pp. 165-6), when Ada, his widow, claims dower against the Prior of Giseburne and Roger de Lascelles, in his lands in Yorkshire and Lincolnshire. As "Ada de Curtenay, daughter of Patrick, Earl of Dunbar," she gave land in her territory of Home to the monks of Kelso, for the souls of her husbands (among others). Like most of the Kelso charters, this has no date (*Chart. Kelso*, p. 99). Her father confirmed the grant (*Ibid.*). In a charter granted on the morrow of the Conception of the B. V. Mary, 1268, William, lord of Home, confirms the church of Home to Kelso, and refers to land there given by Ada, "dicta de Curtenay," to that house (*Ibid.*, p. 235). This was probably her son. In letters patent by her father the Earl, and Patrick his son (without date, but before 1214), it is declared that the Kelso monks are bound to answer to William de Curtenaya and A[da], his wife, at the end of seven years, for the farm of Home; but at the request of William, the Earl, and his son, they in the sixth year, by the hands of Jordan Fitz Urse, have paid twenty-five marks, and after a further payment of twenty-five marks at the end of the seventh year, the farm of ten years will be paid up and no more exacted. The Earl, his son, and Jordan Fitz Urse append their seals.

Ada being thus a member of a very illustrious house, it is curious to find in an elaborate and carefully drawn-up pedigree by MR. A. S. ELLIS (6th S. iii. 1), that he was not aware who she was by birth. No more was the painstaking historian of Shropshire, the late Rev. R. W. Eyton. This is a proof how little the Scottish club-books and antiquarian

publications are read by some on this side of Tweed. I have often found how English and other publications of that kind throw light on the history of Scotland. Conversely, our Scottish club-publications will be found of no small value by those who choose to examine them. They are generally accessible in public libraries, though the original impressions were limited to the members, seldom beyond one hundred in number, often fewer. J. BAIN.

"IN MEMORIAM," SECT. LXXXIX., STANZA 12:

"And last, returning from afar
Before the crimson-circled star
Had fall'n into her father's grave."

I have often heard the reference and meaning of this passage discussed. What star is alluded to? How and when is it crimson-circled? Who was her father? Where is his grave? and how has the star fallen into it? A few evenings ago at the seaside, looking westwards over the ocean, I had a beautiful illustration of the poet's fancy. The sun set without a cloud, but with such an amount of haze as made his disc shine like burnished copper. As he descended below the waters a glow of rich crimson suffused the horizon, above which Venus, the evening star, sparkled and brightened as the gloaming deepened, following the sun through the crimson band into the ocean into which he had apparently descended. Here were at once all the elements of the poet's picture combined. Venus *Ἀφροδίτη*, according to Homer, was the daughter of Jove by Dioné.

εἰ μὴ ἄρ' ὄξεν νόσηε Διὸς θυγάτηρ Ἀφροδίτη.
Il., v. 312.

"Had not his mother Venus, child of Jove,
His peril quickly seen."—*Lord Derby*.

Again,

ἦ δ' ἐν γούνασι πίπτε Διώνης δὲ Ἀφροδίτη
μητρὸς ἑῆς.—*Il.*, v. 370.

"On her mother's lap
Dioné, Venus fell."

Jove was the Lord of Light, Ζεὺς, Diespiter, Lucetius.

"Aspic hoc sublime candens, quem invocant omnes
Jovem."—*Ennius*.

This subject is not new to "N. & Q." It was discussed more than thirty years ago (*vide* 1st S. iii. 143, 227, 458, 506). Various explanations were given. The crescent moon, Aurora, the goddess of the morning red, as well as the planet Venus, were all brought forward as solutions, but no one who has witnessed such a sunset as I have described could hesitate for a moment as to the poet's meaning. By the way, crimson seems a favourite colour with Mr. Tennyson. His *In Memoriam* abounds with the epithet:—

"From belt to belt of crimson seas,
On leagues of odour streaming far,
To where in yonder orient star
A hundred spirits whisper peace."—*lxxxvi.*

"The rocket molten into flakes
Of crimson or in emerald rain."—xcviii.

"Who usherest in the dolorous hour
With thy quick tears, that make the rose
Pull sideways, and the daisy close
Her crimson fringes to the shower."—lxxii.

J. A. PICTON.

Sandyknowe, Wavertree.

DESCENT OF THE EARLDOM OF MAR.—In the *Registrum de Panmure* (vol. ii. p. 230) is a document containing evidence bearing on this subject, which seems hitherto to have escaped notice. Relying on the unsupported statements of earlier genealogists, the late Earl of Crawford, in his elaborate treatise on the Mar peerage question just published, has asserted that Janet Keith, Elyne of Mar's grand-daughter, had no issue by her first husband, Sir David Barclay, and that consequently her son by Sir Thomas Erskine, her second husband, stood next to herself in rightful succession to the earldom of Mar upon the failure of the line of Earl Donald, Elyne's brother. The incorrectness of this assertion is shown by the document to which I refer, an affidavit as to the succession to the estate of Brechin, procured by Sir Thomas Maule from Thomas Bisset, of Balwillo, on June 6, 1437, shortly after the execution of Walter, Earl of Athole, and his grandson, Sir Robert Stuart, for complicity in the murder of James I. Bisset's words are:—

"Alsua, Suthfastli I mak knawyn, that in my yuththed I was servand onto my lord Scher Thomas of Erakyn, and of continual household, and oft tymes I herd my lord beforisaid and my lade Dam Jehan his wif, that was modir to David Stuart's modir, suthfastli say that falland of David Steuart and of his modir, that Seytouns and Maulis war verra ayris to the Berolayis landes."

This can mean nothing else than that Johanna de Keith (or de Barclay, as she was styled to her dying day, see *Exchequer Rolls* of 1416, vol. iv.) was mother, by Sir David de Barclay, of Margaret, wife to Walter, son of Robert II. by Queen Euphemia; grandmother of David, Walter's eldest son by Margaret, who died a hostage in England; and great-grandmother of Robert (mentioned later on in the affidavit as "David's son"), whom it was the object of the conspirators to proclaim king of Scotland in exclusion of Elizabeth Mure's descendants.

This rectification of the pedigree explains the fact that although the countess Isabel died in 1407, and her husband, the Wolf of Badenoch, who held the earldom in remainder, in 1435, Sir Robert Erskine did not get himself served heir to the "Comitatus" at Aberdeen until 1438, the year after his grand-nephew, the Master of Athole, whose claim thereto was unquestionably preferable, was executed for treason. It may likewise account for, though it can hardly justify, the subsequent dealings of the Stuart kings with the earldom and estates of Mar as an escheat of the Crown.

EQUES.

GHOSTS STILL WALK.—Ghosts, it would appear, still visit the glimpses of the moon, though one would hardly expect the correspondent of a newspaper in the present day solemnly to affirm it. The following letter, therefore, which appeared in a Malvern newspaper of April 8, in the present year, may deserve preservation as a curiosity of credulity and illusion:—

"SIR,—Will you kindly spare me a small space in your valuable paper this week, and please state that myself and several others have been recently greatly alarmed by seeing the late Rev. J. Pearson appear at a late hour at night in Suckley churchyard. We are continually being alarmed by the gentleman, or rather his ghost. The last time was on Friday night week. It walked through the churchyard and into the wood near, greatly frightening two young girls, in addition to myself. By your doing me this favour, I am, sir, very obediently yours,—WILLIAM DAVIES."

The reverend gentleman whose perturbed spirit has thus appeared, as stated, to give a last warning to his parishioners, was rector of Suckley, in Worcestershire, for forty years, and was highly respected when alive as a clergyman and magistrate. That the parish lies in a very secluded part of the country, where fairies are still talked about as forming rings and the supposed influence of witchery has not died out among the rustics, may be easily imagined. Mr. Pearson, who is thus on the above evidence still regardful of Suckley churchyard, was only buried there a few weeks ago.

EDWIN LEES, F.L.S.

Worcester.

A VOLUME OF ANONYMOUS REVIEWS.—In the medical library of University College, London, is a volume containing, amongst others, some anonymous reviews published in the *Edinburgh Medical and Surgical Journal* by David Craigie, M.D., 1793-1866, for memoir of whom see *Proc. Roy. Soc. Edinb.* (1869), vol. vi. p. 15. Some of the reviews have MS. notes signed by the author. The running titles are as follows:—

Home, Tiedemann, and Gmelin on the Functions of the Spleen, 1822, xviii. 279-95.

M. Itard on Diseases of Hearing and Acoustic Surgery, 1823, xix. 83-118.

Researches of Malacarne and Reil: Present State of Cerebral Anatomy, 1824, xxi. 98-141.—MS. note: "Though in the form of a review, this essay contains a good deal of original matter, the result of personal dissection; see pp. 117-120, 125 to the end. I have.... [ploughed away in binding] Monro, both very competent judges, expressed a high [opin]ion of the merits of this article, and it attracted much attention from the anatomists of Germany."

The Pathological Characters and Sanability of Consumption, xxi. 159-97.—MS. note: "This article also contains a large proportion of original matter, and both at the time of its appearance and since was considered an essay of much value and original utility."

Prof. Tiedemann on the Formation and Structure of the Human Brain, 1825, xxiii. 81-126.—MS. note: "Though on this I did not altogether agree with the ingenious anatomist whose work is the subject of exa-

mination, he was highly pleased with the perspicuous manner in which his researches were explained; wrote to Dr. Duncan, and afterwards to Prof. Jameson, expressing this sentiment; and, if my memory be not fallacious, repeated the same to Mr. William Thomson, son of Dr. Thomson, when he visited Prof. Tiedemann at Tübingen."

Recent Works by Macartney, Shaw, and Dods on Spinal Distortion, xxiii. 126-56.

Andral on the Pathological Anatomy of the Intestinal Canal and its Connexion with Fever, xxiii. 156-87.

Pathological Engravings from the Chatham Museum, xxiii. 214-17.

Prof. Tiedemann's Account of the Uterine Nerves, 1826, xxiv. 423-34.

ADRIAN WHEELER.

"CHANGED," A SUFFOLK WORD.—As I do not find this expression in Major E. Moor's *Suffolk Words*, 1823, nor yet in the Rev. Robert Forby's *Vocabulary*, 1830, nor in Halliwell in 1849, nor in J. G. Nall's *Dialect and Provincialisms*, 1866, I send "N. & Q." a note of it. It is a term commonly used in this parish and neighbourhood to describe the effect of lightning, as supposed, upon meat which has become tainted, upon beer which has grown sour, and upon milk which is turned to curds. "Sir, I have brought in for your luncheon the cold leg of mutton for you to taste, but I am afraid that you will find it *changed* by the tempest last night, as it was not covered up." "I should have liked, sir, to-day to ax you to taste my harvest [*subaud.* beer], but I find it's *changed* by the lightning, worse luck! I wish enough I'd thought last night to lay a sack or something over the vessel" (i.e., beer cask). "Well, wa'an, if you would excuse me coming forward this morning, I am so full-handed. Last night, what with the lightning or the thunder, or both on 'em together, all the milk in my dairy was *changed*. Our six cows, you know, are now in full profit, and last night's whole meal of milk is turned to curds—a sad loss to us."

Yexley, Suffolk.

W. H. S.

ELJECTION OF A MOLE-CATCHER.—The following extract from the *Wellington (Salop) Journal* of May 6 is, I think, worthy of permanent record in "N. & Q."—

"On Thursday last the little village [Selattyn, Shropshire] was the scene of an electioneering contest, a vacancy having occurred in the office of mole-catcher for the parish. The voting was carried on at the Cross Keys Inn, and the candidates were Mr. T. Jones, The Lodge, and Mr. G. Robinson, Hengoed. At six o'clock the result was announced as follows:—Jones 65, Robinson 25. Mr. Jones takes office for a term of 21 years at the rate of 3*d.* per acre. The arrangements for the election were carried out by Mr. S. Williams and Mr. W. Roberts."

Shrewsbury.

H. W. A.

THE AMERICAN ANATOMICALLY CONSIDERED.—Fisher Ames, the leading statesman

during the administration of General Washington, reminded his countrymen that, "though America is rising with a giant's strength, its bones are yet but cartilages"; Burke, in his speech on American affairs delivered in 1772, called the Americans "a nation in the gristle"; and Talleyrand, on his return from the United States, described them as "un géant sans os ni nerfs."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

KICKSHAW.—In Ludlow's *Memoirs* (1697, p. 491) occurs the passage: "He (Henry Cromwell), instead of that, acknowledged the ambition of his father in these words, 'Yew that are here may think he had power, but they made a very *kickshaw* of him at London.'" This use of the word to designate something contemptible would seem quite distinct from the two between which Johnson wavers, viz., Shakespeare's "kickshaw" in its modern sense, and Milton's "kickshoe" as applied to the dancing-masters of France.

J. H. R.

WEATHER LORE.—"As many fogs as you have in March, so many frosts in May." Heard in Berkshire.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

"BENEDICITE."—Surely one of the strangest statements ever made is that in Dr. Brewer's *Phrase and Fable*: "Benedicite (6 syl.) is two words, *benedici te* (bless you)." XIT.

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.

IRISH CARDINALS.—*Appropos* of the elevation of Dr. MacCabe to the Sacred College, it has been repeatedly stated of late in newspapers and other publications that he is only the second Irishman who has ever attained that dignity, Dr. Cullen having been the first. The latter was created in 1866. In that year I was in Rome. I was one day in the antechamber of the Vatican, awaiting an audience of the Pope, when Monsignor (subsequently Cardinal) Pacca, Maestro di Camera to His Holiness, came up and told me the news of Archbishop Cullen's promotion. Expressing my surprise that an Irishman should be created cardinal, I stated my belief that the event was unprecedented. The Monsignore replied, however, that there was nothing absolutely new in the creation of an Irish cardinal, for although there had never hitherto been a cardinal resident in Ireland, yet there had been Irish cardinals at Rome. Can any one supply the names of these dignitaries? C. W. S.

LORD AND LADY JENNINGS. — In Vander Doort's *Catalogue of the Pictures belonging to King Charles I.*, prepared for his use in 1639, mention is made of Lord and Lady Jennings. I should be very thankful for any information that would enable me to identify these persons.

GEORGE SCHARF.

National Portrait Gallery.

"DOUBLE" MONASTERIES. — "Barking, like Whitby and others, was a double foundation, having a separate area for the monks apart from the nuns' building, and even a separate chapel, or oratory, for each order." — Bright, *Early English Church History*, p. 257. See also *Chronique de l'Abbaye de S. Nicolas à Furnes*, in the reports of the Société d'Émulation de Bruges:—

"On remarquera qu: l'abbaye de St.-Nicolas était ce qu'on appelle un monastère double; il est rare que l'on rencontre l'existence de cette espèce d'institutions parmi les établissements d'un des grands ordres; on la contestait même; mais le témoignage de notre chronique ne laisse aucun doute sur ce point. Il est édifant de voir les mesures de prudence que l'on adoptait pour prévenir le danger: les moindres relations étaient réglées et les précautions les plus minutieuses garantissaient la délicatesse des rapports."

What other instances are there of monasteries for both sexes, and what purpose were they intended to serve?

J. MASKELL.

Emanuel Hospital, Westminster.

DIODATI.—In the history of Milton's early life one comes not infrequently on this name. Can you definitively inform me as to the pronunciation of the word? Must I say Diódäti? or Diodä'ti? or Diodä'ti? While Masson pronounces Diódäti, Morley, on the other hand, gives Diodä'ti. Many cyclopædias and Italian dictionaries give Diodäti, with the quantity of the *a* sometimes long, sometimes short. Milton himself, in his Latin elegy and in his Italian sonnet, where the word occurs, seems to shorten the *a*, and to throw the accent further back than the penultimate syllable. What I should like to know exactly is, How did Milton pronounce the name of his young Anglo-Italian friend?

J. LOGIE ROBERTSON.

"BIBLIOMANIA" ("ODDS AND ENDS," No. 19). — Who wrote this smart and instructive paper? It is said to be "from the *North British Review*, with additions." It has the flavour of the late Dr. John Brown; but if it be his, the authorship is carefully concealed, as he is named in a note on Bruce's *Cuckoo* at p. 31. In the event of "Bibliomania" being reprinted with other papers (not yet collected) of Dr. John Brown (for I cannot dispel the impression that it is his), I beg to point out a flagrant error on p. 18, where Coleridge is made to say, "Punning by spelling are [*sic*] natural enemies." I know Coleridge's handwriting well enough to say

that his " & " looks exceedingly like " by "; and in this case I have no doubt he wrote "Punning- & spelling are natural enemies." C. M. I.

Athenæum Club.

A BOOK-PLATE QUERY.—I bought a small batch of "Elzevirs" lately, from the dispersed collection of Mr. Beresford-Hope (chiefly the little "Republics" printed by Bonaventure and Abraham at Leyden), one of which contained several book-plates in layers, the lowest being the subject of the present query. Within a well-designed scroll is depicted the interior of a library, the walls entirely lined with books; at a table, which is covered with a fringed cloth, sits an ecclesiastic (evidently this is a portrait), pen in hand; books and a crucifix are upon the table, and books piled upon the floor (on one of the latter the initials "L. B."). On a ribbon is the appropriate motto, "In Tali Numquam Lassat Venatio Sylva." The engraver signs himself thus:—"L. fruytiers f." The style is that of the middle of the seventeenth century, and is in execution not unlike the engraved title to the book (*Comp. Hist. Batavice*, Lug. Bat., J. Maire, 1645) in which the *ex-libris* in question is placed. "Portrait" book-plates are so uncommon that I shall be thankful for any information concerning this specimen.

ALFRED WALLIS.

Derby.

"THE BACKSTRING" (COWPER'S "WINTER EVENING," L. 227).—

"Even misses, at whose age their mothers wore
The backstring and the bib."

What was the *backstring*? Certainly not the back-board, elsewhere described by Cowper as "the monitor." I do not find *backstring* in Johnson's, Ash's, or Worcester's *Dictionary*, nor in Nares's *Glossary*.

JAYDEE.

GLOSTER RIDLEY, D.D.—In answer to a query of mine ("N. & Q.," 5th S. vii. 449), L. L. H. wrote (5th S. viii. 135):—"In the title to *Melampus*, a poem in four books, Dodsley, Pall Mall, 1781, there is a small oval portrait of the author, Gloster Ridley, D.D., engraved by John Hall from a painting by Scouler." I cannot find any book with the portrait in any public library in New England. I desire a good copy of Dr. Ridley's portrait, and hope your correspondent may be able to put me in communication with some one who can aid me in procuring a copy of the portrait. Can any one tell where the original painting may be found? Please communicate with (Rev.) G. T. RIDLEY.
Saco, Maine, U.S. America.

"FFLITTERAS."—Can any one help me to the meaning of this word? It occurs in the "Accounts of the Wardens of the Chapel and School of the

Guild of the Holy Ghost, at Basingstoke." The entry is among the payments made in the year 1584, and runs thus: "p^d for iii flitteras and the cariage, liiii^d viii^d." The entry immediately preceding this is: "p^d for a mantle for the chymney, xvi^d." The other entries are payments for repairs to the buildings, and so forth. Is it possible that *flitteras* can be a hybrid of "flet," A.-S.—a bed, and "aras" or "arras"—hangings?

W. L. NASH.

39, London Road, Reading.

LADY BYRON'S ANSWER TO HER LORD'S FAREWELL.—I have the MS. of the above poetical reply by Lady Byron to Lord Byron's famous *Farewell*. It commences:—

"Powerless are thy Magic Numbers
To revive Affection's flame."

I am anxious to know whether it has ever been published, as up to the present I have been unable to trace it.

J. M.

CURIOUS CUSTOM IN YORKSHIRE.—Two farms lying in the township of Swinton, Yorkshire, and which belong to Earl Fitzwilliam, late in the occupation of John Mercer and Richard Thompson, every year change their parish. For one year, from Easter day at twelve at noon till next Easter day at the same hour, they lie in the parish of Mexbrough, and then the Easter day following at the same hour they are in the parish of Wath-upon-Dearne, and so alternately. These farms consist of 302 acres (Blount's *Ancient Tenures of Land*). When was this custom commenced, who instituted it, and why?

AN OLD CUSTOM AT HASTINGS.—

"It is an old custom in Hastings that on New Year's Day apples, nuts, oranges, &c., as well as money, are thrown out of the windows to be scrambled for by the fisher boys and men. The custom is not kept up with the spirit of former days."—*Good Words*.

What is known of the origin of this custom?

EVERARD HOME COLEMAM.

71, Brecknock Road.

DUNCAN I. AND II., KINGS OF SCOTLAND.—Was Duncan I. the son of Beatrix (daughter of Malcolm II.) by Crinan son of Duncan, Abbot of Dunkeld, or by Albanach, Thane of the Scottish Isles? Was Duncan II. the natural son of Malcolm III. by Ingibiorg?

H.

AERONAUTICS.—A short time since I purchased a curious work with the following title:—

"A Treatise upon the Art of Flying by Mechanical Means, with a Full Explanation of the Natural Principles by which Birds are enabled to Fly: likewise Instruction and Plans for making a Flying Car with Wings, in which a Man may sit and, by working a small Lever, cause himself to ascend and soar through the Air with the Facility of a Bird. Illustrated with plates by Thomas Walker, portrait painter, Hull. Hull: Printed by Joseph Sim-

mons of the Rockingham Office, and sold by Longman, Hurst, Rees and Orme, 1810."

Can any correspondent give me information or refer me to an account of the author?

HUBERT SMITH.

FAMILY OF NUGENT.—Lodge's *Irish Peerage* (1754), vol. i. p. 123, in giving the Dysert branch of the Earl of Westmeath's family, says:—

"James Nugent married Alison, daughter of Sir Robert Nugent, of Taghmon, Bart., and dying before his father left a daughter, Catherine, the first wife of Gerald Dillon, of Dillonsgrove, co. Roscommon. Garrett Nugent, his younger brother, who succeeded in 1701 to Dysert, married Barbara, daughter of Hans Widman, of Hans-town, co. Westmeath, and died in December, 1728, leaving Andrew and other issue."

Archdall's edition of Lodge's *Irish Peerage* (1789), vol. i. p. 224, gives the same account, but transposes the two marriages, making James the husband of Barbara Widman, and Garrett of Alison Nugent. Which is right? One would presume Archdall, being a later edition of the same work, but I have some reason to think Lodge is correct.

J. K. L.

MAY MUGGINS.—In an old Scotch ballad, relating to a girl who had died of consumption, is the following verse:—

"If they had drink nettles in March,
And eat muggins in May,
See many braw maidens
Had not go to clay."

The nettles probably refer to St. Fabian's nettle, which is thought to be a cure for consumption, and is made into a decoction for that purpose. But what are muggins?

CUTBERT BEDR.

[See *ante*, p. 366.]

"NOTHING VENTURE NOTHING WIN."—This I met with in Matt. Henry's *Commentary on Exodus*, second edition, 1707. Can it be traced further back? In other words, are we indebted to him for the proverb?

M.A. OXON.

THE DEVIL AND A HALFPENNY.—At an inquest held lately at Roydon, Essex, on the body of a man found on the line, a police constable stated that all the money he found on deceased was one halfpenny, whereupon one of the jury said, "They say that's to keep the devil out." What is the origin of this saying?

CURATE IN HERTS.

A HASTINGS STORY.—The following story is from Miss L. M. Hawkins's *Memoirs*. Can any one tell me whether there is any authority for it, and whether the saying ever had currency? I have never heard it or seen it mentioned elsewhere:—

"It is said that at Hastings the crier is employed to cry the weather at noon. The saying originated in the following incident. A man had given public notice that he should begin to pick hops the following day; but the morning proving rainy, he, to prevent the pickers assembling in vain, sent the crier into the

market-place, to give notice that he should postpone the picking. At noon the weather again changed; and, unwilling to lose all the day, he sent the crier again to say that it was then fine and he should begin. This gave rise to the witticism against the people of Hastings."

E. H. M.

Hastings.

MEINARDUS SCHOTANUS.—I shall be glad of any information regarding the above; who was the author of *Systema Concionum*, Francof., 1640. I fail to find his name in any work of reference.

J. COLLIER.

THE PILLARS OF THE TEMPLE AT JERUSALEM.—These are said to have been *spiral*; on what authority?

JAMES D. BUTLER.

Madison, Wis. U.S.A.

"FORREGA."—What is the English of this word? I cannot find it under any change of spelling that occurs to me. It seems to mean furnace, or something of the sort. A man is presented for placing "pisces et forrega" near a neighbour's house, which arrangement was accompanied "cum admodum malâ fumigatione, Anglicè, with a very ille stinke."

H. J. MOULE.

Dorchester Road, Weymouth.

RICHARD ALDWORTH.—I have an engraved portrait of this gentleman, "from the original in the Council Chamber." Can you give me any information respecting him?

J. S. A.

Basingstoke.

ARMS OF PATE, OF SYSONBY.—In Burke's *Extinct and Dormant Baronetcies* (second edition, 1844), under the head of "Pate, of Sysonby," these arms appear:—"Arg. three text R's sa." Can any one explain their meaning?

ABHBA.

AUTHORS OF BOOKS WANTED.—

Poems. London, Ridgway, 1832.

Sketches of Obscure Poets, with Specimens of their Writings. London, 1833.

English Churchwomen of the Seventeenth Century. Derby, 1845.

On the Responsibilities of Employers. London, 1849.

The New Cambridge Guide. Second Edition. Cambridge, 1868.

ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

"Vidi ego, qui, lætis rerum successibus utens,
Tollebat tumidum stultus ad astra caput
Immemor atque Dei prorsus rebusque secundis
Ebris æthereas despiciabat opes.
Vix ego transieram cum protinus ora retorquens,
Cum factis vidi hunc jam perisse suis."

These lines are quoted by Buxtorf in the fifth edition of his *Thesaurus Ling. Sanct.*, p. 656. He prefaces them with "Latinorum poetarum aliqui scripsit."

SHERRINGHAM.

"As firm as a rock and as calm as the flood
Where the peace-loving Halcyon deposits her brood."
The above is quoted by Yarrell, *British Birds*. first edition, under the kingfisher, as written by Cowper but I cannot find it in any of his poems.

E. H.

"Whom call ye gay? The innocent are gay;
The lark is gay before the rosy morn,
Spreading his wings all saturate with dew," &c.

GEORGE LAWRENCE.

"Conspicuous by their absence."

This phrase is quoted as originating with Tacitus. What are his words, and where do they occur?

J.

Replies.

PAROCHIAL REGIS ERS.

(6th S. v. 141, 211, 233, 248, 273, 291, 310, 329.)

Allow me, as editor for ten years of the *Transactions* of the Cumberland and Westmoreland Antiquarian and Archæological Society, to protest (I mean to do something much stronger) against the proposal in Mr. Borlase's Bill to move all parish registers and their transcripts to London. Such removal would be destructive of all local research, and a deadly blow to county antiquarian societies; it would benefit no one but a few London antiquaries, who might well be content with the many advantages they have over the residents in the country without seeking to rob us. I hope we shall be able to resist the present proposal as successfully as we resisted two former and similar ones—one a proposal to remove county records to the Record Office in London, the other to remove all wills up to Somerset House.

During the last ten years I have edited five and a half thick volumes of *Transactions*; almost every paper printed in those *Transactions* has necessitated reference to one or other of the parish registers in the diocese of Carlisle. I have never known any difficulty in getting the requisite access occur either to myself or to any of my colleagues. I have never known any charge made either for searching or for making extracts. I have frequently known clergymen volunteer to do the work, to save me the trouble of a visit. The transcripts in the Bishop's Registry at Carlisle have always been open, free of all charge, to any antiquary or literary inquirer. If change is necessary, the parish registers should go to the bishop's registries in each diocese.

Should Mr. Borlase's proposal become law, I do not see how I can work our local society's *Transactions* as I have worked them. The fees will be a considerable charge on our small revenues. I cannot be always running up from Cumberland to London; and I must add to the searching fees the fees which will have to be paid to a record agent.

I trust that the northern antiquarian societies will be able to stop the passage of this Bill. I regret that Mr. Borlase, who has made himself a name for local research in Cornwall, should promote a Bill which will strangle it in Cumberland.

RICHARD S. FERGUSON, F.S.A., Local Sec.
S.A. for Cumberland.

While this question is still to the fore, I should

like to take the opportunity of adding my experience, &c., to that already recorded in your pages. I have searched, and made copious extracts from, some five-and-twenty registers in this county and elsewhere, and in all cases, without exception, I have experienced the utmost courtesy from the clergy; in some few instances I have been allowed to take the registers home with me. Putting all sentiment aside, however, I incline to think that it would be best to remove all ancient registers to London, or to central positions, such as York, London, Canterbury, &c., where they would be taken proper care of and be easily accessible. In support of this I will urge:—

1. That it would be much more convenient to be able to copy or take extracts at one's leisure in a public office on the payment of a fixed fee. At present, if I wish to see a register I must first write and ask permission, then make an appointment. On arriving at the vicarage I set to work, and in some cases the vicar stays in the room, as, indeed, he ought to do. Now, I ask, can any one work comfortably under these circumstances? If it is a long bulky register, the work must be hurried and imperfect, for you cannot help feeling somehow that you are in the way. Presently the dinner-bell rings, and you feel still more uncomfortable; the register gets interesting and you wish to peg away; you have brought, perhaps, a frugal sandwich in your pocket, but the vicar would deem it inhospitable to leave you, and you are asked to dine or lunch, as the case may be. Well, once in a way this may not come amiss, but when it is a case of three or four days you cannot but feel that you are taxing the good nature of your host to the *nth*! I myself recently had occasion to make some extracts from a bulky register, which took me three days to go through only once (and registers require going through at least twice); each day I was hospitably entertained; and though I should have much liked to have gone through the registers again, I really could not bring myself to intrude further upon one who had been so courteous. Again, perhaps one's time is limited; a drive of some fourteen or fifteen miles breaks into a day, or perhaps the vicar can only spare you a few hours. Now, were the registers in a public office, one would know exactly the hours and could arrange accordingly.

2. The registers would be better preserved. My experience is, that though the clergy as a rule are fairly careful of their registers, yet there are some, I regret to say, who regard them with perfect indifference, and leave them in open chests in damp churches to moulder away and to feed the church mice. In most cases that have come under my observation I find that the registers are kept in an iron chest in the vicarage, though not always, as I have sometimes seen them loose on the shelves. In those cases, still too many, where they are kept

in the church, I have come to the conclusion that the process of decay, though perhaps slow, is *certain*, and the damper the building the quicker the decay. Every year obliterates some portion of these ancient records. Now, this should not be: they should be placed beyond the possibility of further decay.

F. A. B.

Tilsworth, Leighton Buzzard.

That the discussion which has taken place on this all-important topic will be productive of good results may be accepted as being beyond question. However, I cannot bring myself to the same way of thinking as some of your correspondents, who plead very strongly that all our parochial registers may be transferred to London. Why should they be removed from the district in which the most interest is taken in them? Surely it will not facilitate local historical research to transfer the great storehouses of local history to the metropolis, where they will be out of the reach of the majority of local antiquaries; and in connexion with parish registers what research is so valuable as that of such local men? True the registers are, in many cases, sadly neglected at present, but let the efforts for improvement be in the direction of better care and preservation. A proposal which is now under consideration here may not be without suggestiveness to some of your readers, so I give it. As the librarian of the public library I propose to copy the registers of our parish church down to the year 1800. Whether the copy will ever find its way into print is a question which is left in abeyance for the present, but I heartily hope it will. The copy, however—at least such is my desire, and I do not know that it will meet with any objection—is to be deposited in this the public library of the town, and will be accessible to the public in the same way as the other books of reference. In connexion with the preservation and transcription of registers, the public libraries and librarians might become very useful. If the registers are to be removed from the churches, the best place for them would be the nearest public free library. They would be in the district to which they belonged, proper care would be taken of them, and they would be easily accessible to any one who wished to consult them. But I do not expect any such wholesale change as a transfer of the registers from the custody of the clergy—at any rate not for some time to come. But in the case of printed registers, or where a copy is made in writing, the public library nearest at hand should not be forgotten. The newness of the library movement should not discredit these institutions in the minds of antiquaries; they are destined to become very powerful factors in the literary, social, and educational future, and they deserve every help, for the best of all reasons, that help given to them is not bestowed in vain. True, they are children of the

nineteenth century; but so are antiquaries. I wish that the libraries were remembered more by those local historians who contribute articles touching local history to the various periodicals of archaeological societies. It is a very general custom for every such author to be presented with a few copies of his contribution printed separately. Why should not one of such reprints be sent to the public library? I am pleading hard in my own district for such contributions, and rejoice to say that the pleading has borne good fruit. The wide circulation of "N. & Q." has tempted me to seek an extended publicity through its columns; may this bear good fruit also. JOHN BALLINGER.
Doncaster.

I venture to write a few lines in support of the Bill drawn with so much skill by my learned friend MR. TASWELL-LANGMEAD. The only way permanently to protect these ancient records is to place them in charge of the Record Office in London. If all the clergy had learned, as so many have done, to treat their old registers as they deserve, they would still be exposed to risk. MR. MACRAY raises a point of more apparent than real importance when he suggests that the removal of the old registers would discourage local historians. The portion of a local history which is derived from the register of the actual parish alone is small indeed as compared with that for which the historian must search records of other parishes and wills, for which he must go to London; and if the old registers also were centralized in London the labours of the local historian would be assisted rather than hindered. DR. F. G. LEE answers his own objection; for if the revenue he derived from ninety-five minutes' search in his registers was a negative quantity to the extent of two shillings, the "robbery" of his fees will increase, and not diminish, his income. He suggests that copies should be sent to London; but it would be better to make a copy to be kept in the parish. The well-considered clauses of Mr. Borlase's Bill, however, meet by anticipation all the difficulties your correspondents raise. No vested interest would suffer, and great benefit would be derived by the genealogical inquirer.

E. W. BRABROOK.

Are there not some old duplicate registers still in the diocesan registries? From what I remember such have been neglected. They might be lodged in the Registrar-General's Office without detriment to any one. Another mode of helping the cause is for any one who has a parish register in his library, or a copy of one, to send a copy to the British Museum, so as to increase the small store there. There are many certified copies of individual baptisms, marriages, and deaths in the hands of solicitors and others, which are no longer required, and which might be collected were there a central

repository to take charge of them, and where in time they might be classified. HYDE CLARKE.

Will MR. TASWELL-LANGMEAD kindly furnish your readers with a fuller extract from the ninth clause of Mr. Borlase's Bill? What is meant by a "general search" with fee of twenty shillings? If it means as much as you can do during one day's (public) office hours, it is very much too high a charge. Would it not be well to clearly define in what cases the Master of the Rolls *must* (not *may*) remit the fees? To write a parish history would become very expensive work if twenty shillings is to be paid for every search. The present custodians of registers rarely, indeed I may say never, ask for fees when the information is required for local historical purposes. If the registers are removed to London, I fear it will, for some time to come, stop the publication of registers which otherwise would be printed. H. FISHWICK, F.S.A.

MR. CHAPMAN'S suggestion of an index similar to Mr. Macray's is the best and cheapest plan yet proposed. If perfect accuracy is desired, a small Government appropriation would enable the clergy to send a certain number of registers annually to the Ordnance Department, where they could be photo-zincographed (like the Domesday) and then returned to their respective parishes. The publication of the registers would be a subject for future consideration; at present a perfect facsimile deposited in London would be a boon to investigators. MR. BLAYDES can restore faded writing by moistening it with a dilute solution of tincture of nut-gall, or a solution of prussiate of potassa slightly acidulated with muriatic acid. A small piece of blotting paper well moistened with either of these solutions may be laid over the illegible writing and allowed to remain until the letters become sufficiently clear. H.

CHARLES LAMB'S "BEAUMONT AND FLETCHER" (6th S. v. 381).—MR. WESTWOOD will be glad to know that Charles Lamb's *Beaumont and Fletcher* has not been acquired by the Yankees, but was purchased at the sale of the late Lieut.-Col. Cunningham's library, some four or five years ago, for the British Museum. Might I venture to express a hope that MR. WESTWOOD will put into book form his deeply interesting notices of Lamb? Other fancies change; but Lamb's memory grows ever nearer and dearer. A score of pages from MR. WESTWOOD'S hand would be to the lovers of Lamb a treasure more golden than gold.

A. H. BULLEN.

Clarence House, Godwin Road, Margate.

CROMLECH: DOLMEN (6th S. v. 108, 198).—I regret being unable to concur with MR. GOSSELYN in approving M. Littre's definition of the cromlech as "upright stones placed symmetrically in a

circle." Generalizing is often dangerous; and in this instance the author has committed the error of representing one species only as a whole genus. For example, the Drudical remains referred to are not always in a circle, but sometimes in an oval; notably the fine specimen about two miles from Keswick, which is of the latter form. Sometimes the term "cromlech" is applied merely to two upright stones surmounted by a third horizontal one. Again, I think that archæologists more experienced than I am will support me when I say that many cromlechs (so called) have not been placed, either symmetrically or otherwise, by any human hands, but that in the course of ages pieces of rock, through disintegration by the elements, have fallen into fantastic forms—in fact, into "freaks of nature"—and have assumed the rough resemblance of cromlechs proper. I can illustrate my meaning by instancing a cromlech (so called) which is to be seen in the pass of Llanberis, about half way up on the left hand side, if I remember rightly. It consists of an immense horizontal rock, resting on other pieces, and overhanging them so as to form a sort of gloomy cavern. Tradition relates that in heathen times this place was used for solemn assemblies, if not for sacrifices. After these observations on the form of a cromlech, one naturally turns to the origin and etymology of the word itself. It is Celtic, without a doubt. It is characteristic of the Cymric division of that language that its names are mostly descriptive. It is strikingly so in the names of places, and often so in the names of objects. I feel it is rather audacious, with but a scanty knowledge on the subject, to form any theory as to the origin of the word; but there does seem to me a simple mode of coming to its meaning. The word evidently separates itself into *crom* and *lech*. Both those words are common Welsh dictionary words. *Crom* is Welsh for "bending," as a general term, which may, without taking too much liberty, be extended to "impending." Then we have *lech*, which is Welsh for a flat stone. The result is that we have the meaning translated into "a flat impending stone or rock," giving the exact representation of the Llanberis cromlech before referred to. Turning to the derivation and meaning of *dolmen*, much the same may be said as has been said of *cromlech*. *Dol* in Welsh signifies a ring or loop. Now, pleading guilty to the charge of want of experience in examining the ancient stone called a dolmen, I have still obtained some information as to its normal character, viz., a single upright stone with a circular perforation through it, whether natural or artificial I know not. I have also read of a superstitious custom, probably dating back to heathen times, of passing young children through these holes. The dolmen seems not uncommon in this country, and appears to have been seldom, if ever, passed over by the gentlemen of

the Ordnance Survey, who have marked it frequently in their maps as a "Ring-stone"; and there I cannot but think we have the meaning of *dolmen*. These remarks may seem trivial; but perhaps they may have some value if they elicit from more learned correspondents of "N. & Q." fuller information on a very interesting subject.

M. H. R.

John Toland, in his *History of the Druids*, republished, with life of Toland, notes, &c., by Robert Huddleston, Montrose, 1814, 8vo., explains the word *cromleac*, or *cromlech*, from the Irish *crom*, to adore, and *leac*, a stone—stone of adoration. *Crom* was also one of the Irish names for God; hence *cromleac* may mean the stone of Crom, or of the supreme God. The *cromleac* is also called *bothal*, from the Irish word *both*, a house, and *al*, or *Allah*, God. This is evidently the same with *bethel*, or house of God, of the Hebrews. Some antiquaries, however, derive the word from the Welsh words *crom*, feminine of *cromm*, crooked, and *lech*, a flat stone. In Carmarthenshire and Pembrokeshire there are cromlechs which are supposed to have been altars for sacrifices before the Christian era.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

I take it that *dolmen* and *tolmen* are not etymologically the same. The former is from the Armoric *taul-men* (Breton *táol-méan*), table stone; the latter from Armoric *toull-men* (Breton *toull-méan*), a stone with a hole in it.

R. S. CHARNOCK.

HONITON (6th S. v. 288).—The suggestion of MR. LYNN as to the etymology of the name is well worth consideration, though various local historians give a different account. The antiquary Westcote writes:—

"But for the name, if I shall say it was taken of the abundance of honey there made or found I persuade myself you would smile, and yet that must not be altogether sans reason in regard of the neighbourhood of the hills on which abundance of thyme grows, where these pretty creatures are much delighted and feed most willingly thereon."

In a pleasant *History of Honiton*, by A. Farquharson, I find that Mr. Pulman, in his *Local Nomenclature*, wonders that any difficulty ever arose as to the origin of the name, which he takes without doubt to be derived from the fact that the parish was a famous place for honey, and adds that amongst the Saxons the bee farmer was a person of consequence, mead, which was chiefly compounded of honey, being the great Saxon beverage. Further confirmation is found in the circumstance that the borough arms contain a honeysuckle in bloom. Risdon, in writing of Honiton, says, "Sweetly situated it is both for corn and pasture, whereof happily that name was imposed upon it."

JEROM MURCH.

The following passage is from Polwhele's *History of Devonshire* (1793), vol. ii. p. 277:—

"Honiton, in Domesday Honetone-Hunitone, has been spelt Honyton, Hunniton, Hunnington. From Upottery the river descends to Honiton, which (according to Camden's idea) may be derived from the British words *own y tun*—*oppidum caninae aquae*—*cwm* signifying dogs, and *y water*. Most probably Honiton took its name from *onnen y tun*, *oppidum fraxinæ aquæ*, a town on an ash river."

In a note Polwhele gives a reference to Baxter in *voces* "Hunnium." G. FISHER.

In my *Local Etymology*, p. 313, I have given three suggestions as to the etymology of this name. The only other remark I have to make is that the name might mean "the enclosure by the Hon or On," perhaps an earlier or another name of the river Otter. In river names, the Gaelic *amhainn*, the Welsh *afon* (= *avon*), perhaps originally *amon*, are liable to corrupt down to *am, an, on*.

R. S. CHARNOCK.

THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL (6th S. i. 294, 345; ii. 108, 138, 157, 236; iii. 295, 334, 375; iv. 455, 491, 546).—Reference has been made in "N. & Q." to the fact that two of the principal characters in Mr. John G. Whittier's poem of *Mogg Megone* are John Bonython and his daughter Ruth. This John Bonython, as already stated, was the son of Capt. Richard Bonython, one of the first resident proprietors of Maine, U.S.A. Perhaps you would not object to publish a letter on the subject which I have received from Mr. Whittier, who—now that Longfellow is no more—is unquestionably in popular estimation the greatest of living American poets. As a poem there is certainly much in *Mogg Megone* to admire, and as a description of New England scenery no doubt it is perfect, but historically it has little or no foundation, except that the names introduced are those of real personages. It is true that John Bonython was made an outlaw, but he was not at all an outlaw of the kind described by Mr. Whittier. In explanation I may make the following extract from Varney's *History of Maine*:—

"All went smoothly with the Bay Colony's project in the western part of the province of Maine; but when it came to the collection of taxes there was trouble in Lygonia. The foremost to resist the collecting officers was John Bonython of Saco. He furthermore wrote a defiant letter to the General Court, denying the right of Massachusetts under the Lygonia Patent. He seems in this action only to have stood up for the rights of the proprietor of the patent; yet he was declared an outlaw by the Massachusetts magistrates, and a price set upon his body."

In a sketch entitled *Old Orchard, Maine*, it is stated that John Bonython eventually "apologized to those in authority, was pardoned by the General Court, and again became a citizen. He lived and died at Old Orchard, and was buried on the east

bank of the Saco, near the Lower Ferry." Till lately John Bonython's will was in the possession of Dr. C. E. Banks, of the U.S. Marine Hospital service—a descendant of Capt. Richard Bonython. It is now in the hands of a gentleman in Maine. In a letter to Mr. Whittier I inquired as to the sources of his information, and suggested that, if there was no sufficient historical foundation for the poem, the fact might be distinctly stated in a note. The result was the following generous reply:—

"Amesbury, Mass., U.S., 9th mo., 15, 1881.

"John Langdon Bonython, Esq'."

"DEAR FRIEND,—Thy letter has just reached me. The poem referred to was written in my boyish days, when I knew little of colonial history or anything else, and was included in my collected writings by my publisher against my wishes. I think thou art right in regard to John Bonython. I knew nothing of him save what I found in the *Hist. of Saco*, and supposed the name and race extinct, as I never heard of the name on this side of the water. If possible I shall have the entire poem omitted—if not I will cheerfully add the note suggested. I thank thee for calling my attention to the matter, as I would not knowingly do injustice to any one living or dead. I am very truly thy friend,

"JOHN G. WHITTIER."

A correspondent has inquired as to the origin of the name Bonython. The usual explanation is *Bo*, house; *ython*, furze. No doubt the latter is correct, but is the former? I have not been able to discover another Cornish name beginning with *Bon*. This portion of the name has certainly a French look, and the tradition of the family is that its founder in England was a Norman. I see by the Parliamentary Rolls that the portion of Cornwall in which Bonython is situated, and which is *furzy* country, was represented in the early Parliaments by Johannes Bon. In this fact have we the explanation of the name? Was it originally Bon of the *ython*, which in course of time became Bonython?

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

"HARPINGS OF LENA": W. J. BAITMAN, THE ALFORD POET (6th S. v. 129, 209, 314, 370).—I well remember Bateman in my schoolboy days and after, and I think my old friend J. A. and R. R. are mistaken in the orthography of his name, as one of his crazes was that he was connected with the family of Bateman, the then head of which was Mr. Bateman Dashwood, of Well Vale, the magistrate to whom R. R. refers as distributing the prizes at the national school. Whether Bateman was ever in the workhouse I cannot say, but he certainly was not after his return to Alford, as the old workhouse was closed and the inmates removed to the Spilsby union house before that time; but he was in receipt of parish relief. It may, however, be satisfactory to R. R. to know that he was not without friends, and his occasional visits to the neighbouring

vicarage of your old correspondent, the late Felix Laurent, procured for him the loan of books and other little kindnesses which rendered his latter days less dreary than they might have been, and for which I believe he was not ungrateful.

As to the peltings, I well remember he was frequently hooted in the streets, but I never saw him pelted, and this annoyance he brought on himself by his unfortunate irritability of temper. The origin of the notion that he had sold himself to the devil was, no doubt, the fact of his being an avowed atheist—a character, happily, less common at that time than in the present advanced state of civilization. I leave J. A. or some other influential inhabitant of Alford or “the Marsh” to reply to R. R.’s aspersions on the town and district.

J. M. T.

ORDER OF ADMINISTERING TO COMMUNICANTS (6th S. v. 286).—A clergyman in the diocese of Ely, who is in the habit of administering from left to right, writes as follows:—

“I do not know why I act as I do in administering—I have always acted as my first vicar was accustomed to. It seems, however, natural to go with the sun. It is also the direction in which I am now writing. The Hebrews of old wrote from right to left. It is a matter of no importance, and I should always follow the custom of the church where I happened to be.”

My friend has been in holy orders quite forty years.
M.A. Oxon.

In a Montgomeryshire church, which I remember for I will not say how many years, it was formerly the practice to begin the administration at the south end. Within the last two years several ritual reformations have taken place, and I believe it is regarded as one of them that the clergyman now begins to administer at the north end of the rails. As to which is right I do not pretend to offer an opinion, or to have one.

ANNIE B.

I am able to tell my friend CHR. W. that my father, late vicar of Over, diocese of Ely, began to administer on the south during the whole of my recollection, and I have very little doubt that he did so since 1840, when he became vicar.

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

Farnborough, Banbury.

ÉPERONE (6th S. v. 269).—Dr. Brewer, in his *Dictionary of Phrase and Fable*, says:—

“It is generally said to be a French word, but it is not known in France. The French call such an ornamental stand a *surtout*, strangely adopted by us to signify a frock-coat, which the French call a *pardessus*.”

G. F. R. B.

CHARLES BULLER (6th S. v. 288).—From the lists in the *Illustrated London News*, in the *Annual Register*, and in Mr. Molesworth’s *History of England*, it is certain that Mr. Buller was not in the cabinet which Lord John Russell formed

in July, 1846. Has a Judge Advocate General ever had a seat in the Cabinet? E. H. M.

Hastings.

“**TOUCHEUR**” (6th S. v. 287) is thus explained by Littré (*s. v.*, tome iv. p. 2269, col. i.):—

“1°. Celui qui touche.

“2°. Particulièrement, toucheur, toucheuse, celui, celle qui prétend guérir par des attouchements. C’est là qu’on voyait s’assembler de tous côtés un nombre incroyable de personnes pour lui demander [à un prétendu prophète irlandais, en 1664] le rétablissement de leur santé; il ne faisait autre chose que les toucher..... c’est ce qui lui fit donner le nom de *toucheur* (*Vie de Saint Evremond dans ses Œuvres*, t. i. p. cxii). *Toucheur* de carreau,* se dit, en Normandie, de gens à qui la superstition populaire attribue le pouvoir de guérir le carreau par des attouchements.”

WILLIAM PLATT.

Callis Court, St. Peter’s, Isle of Thanet.

The word is given in David’s *Dictionnaire de la Langue Française Usuelle*, 1879, “*Toucheur*, s. m., conducteur des bœufs.” E. H. M.

Hastings.

EARLY GUIDES TO THE CITY OF ROME (6th S. v. 244).—I have a pictorial guide to Rome, published in 1596, and consisting of three separate publications rudely bound together (uncut), viz:—

1. “*Antiquitates Romanæ Urbis*. Studio Hieronymi Franzini Bibliopolæ ad Signum Fontis Opera. Romæ, m.d.xcvi.” The second leaf has the woodcut of a figure like Britannia mentioned by ESTE, but the words below are, “Alma.” “Roma.” There are eighty-five leaves (engravings with one line letter-press under each).

2. “*Templa Deo et Sanctis eius Romæ dicata*.” Bookseller’s name, &c., as before. Eighty-nine leaves.

3. “*Palatia Procerum Romanæ Urbis*.” Bookseller’s name, &c., as before. Seventy-five leaves.

HENRY JOHN ATKINSON.

PROOF-SHRETS (6th S. iv. 407).—Giving my friend MR. W. G. STONE due credit for priority of publication in this matter, I would say that, from at least one, if not two, similar instances, I had been led to the same conclusion. The same had seemed to me confirmed by the accuracy of Jonson’s quartos as well as of his folio in 1616. One other instance is to be found in Reynold Scot’s *Hoppe Garden*, 1574. In this first edition we have:—

“The Printer to the Reader.—Forasmuch as M. Scot could not be present at the printing of this his Booke, whereby I might haue vsed his aduise in the correction of the same, and especially of the Figures and Portraictures containyd therein, whereof he deliuered vnto me such notes as I being vnskillfull, could not so thoroughly conceyue, nor so perfectly expresse,..... I shall desire you to let his absence serue for mine excuse in this behalfe.”

* “Affection des ganglions mésentériques, avec tuméfaction et dureté du ventre.”

Possibly this also shows that, wanting a halfpenny post, neither proofs of such small books nor letters regarding them were ordinarily sent into the country. That the author of the *Discoverie of Witchcraft*, 1684, Reginald Scot, whether the same as the author of the *Hopps Garden* or not, did see proofs of his work is shown by this—that one or two of his errata, printed on the blank portion of an early page, are not corrections of press errors, but alterations of his own words.

BR. NICHOLSON.

"LE JUIF POLONAIS," ERCKMANN-CHATRIAN, ACTE I. SCÈNE VII. (6th S. iv. 28).—A few days ago I came across a series of twelve coloured views labelled "Un Mariage sous Louis XV." No. 10 of which series is entitled "La Jarretière de la Mariée," in which a view is given of the nuptial dinner, and in it is depicted a man presenting to the abashed bride a garter, much to the amusement of the assembled guests; the person who has had the temerity to undertake this delicate duty is not the bridegroom. I gather from the foregoing that this curious marriage custom must have been universally prevalent in France during the reign of the before-mentioned monarch, viz., from 1716 to 1774. I should be pleased to learn more concerning it.

FRANK MOSS.

KENTISH FOLK-LORE (6th S. v. 266).—In North Yorkshire they say that the placing of bellows on a table is a sign of poverty. The Rev. T. F. Thiselton Dyer (*Domestic Folk-lore*, p. 120) says, "To place them on a table is considered extremely unlucky." At p. 160 he remarks, whilst speaking of rheumatism, "A Sussex remedy is to place the bellows in the sufferer's chair, that he may lean against them, and so have his rheumatism charmed away."

F. C. BIRKBECK TERRY.

Cardiff.

THE LATE REV. J. S. BREWER (6th S. v. 285).—Field's *Of the Church* was in course of publication 1847-52. On the publication of the first volume I heard that it was edited by (Rev.) James Rumsey, of Pembroke College, Oxford. I think that it was subsequently stated that the other volumes were not published under the same editorship.

ED. MARSHALL.

M. LUCKMAN, PRINTER AT COVENTRY (6th S. v. 286).—In Bailey's *Western and Midland Directory*, &c., for 1783 (printed in Birmingham in the same year), under "Coventry" there is "Luckman, Thomas, Printer and Bookseller, Corn Cheaping."

ESTE.

"FLARB" (6th S. v. 267).—I think it obvious that *flarb* is a printer's error for *flaw*, which is precisely the right word, and was a very common word at that period. See examples in Todd's *Johnson*

from Shakespeare, Fletcher, Chapman, and Milton, and see Halliwell, &c. A sprawling *w*, such as that in *wiffe* in the fac-simile prefixed to the Percy Folio MS., ed. Hales and Furnival, might easily be read as *rb* by the printer, and a corrector might easily fail to guess what was meant.

WALTER W. SKEAT.

"DAFFY-DOWN-DILLY IS COMING TO TOWN" (6th S. v. 287).—Perhaps the following rhymes may assist in tracing out the above ditty:—

"Daffy-down-dilly that grows in the wall,
My father's a tinker, my mother can tell,
My sister's a lady and wears a gold ring,
My brother's a drummer and drums for the king."

This appears to be a portion of a longer ditty, but it is all I can remember of what we used to sing when I was a small child in Montgomeryshire some twenty years ago.

ANNIE B.

Will it be of any interest to your correspondent to quote the following nursery rhyme, which I remember to have heard in childhood?—

"Daffy-down-dilly is new-come to town
In a yellow petticoat and a green gown."

F. C. BIRKBECK TERRY.

"TWAR FREIRS OF BERWICK" (6th S. v. 267).—This title is not quite correct, as will be seen from the following note by Dr. David Laing (*Dunbar's Poems*, 1834, vol. ii. p. 379):—

"This tale must have passed more than once through the press, as we find it included among 'Sindrie other Delectabil Discourses,' announced as printed and sold by Robert Charteris, in Edinburgh, in 1603. The only edition, however, which has been discovered is that printed in the year 1622, and which is of so great rarity that no other copy is known except one in the library of Skene of Skene, now by succession the property of the Earl of Fife. It has the following title:—'The Merrie Historie of the Thrie Friers of Berwicke. Printed at Aberdene, By Edward Raban, For David Melvill, 1622.' 4to. pp. 19."

C. D.

"SYDNEY" AND "SYDENHAM" (6th S. v. 87, 215, 237).—The connexion between these names is, I think, only apparent, as pointed out by PROF. SKEAT at the last reference. As the name Sydenham now stands, coupled with the fact that there are in Devonshire two Sydenhams or Sidenhams, it would appear that a probable explanation of it might be found in *Sida*, a chief's name, and *ham* the place of his abode. But Hasted (*History of Kent*, vol. i. p. 75) says the Kentish Sydenham was formerly called Cypenham (authority not quoted); and this would not only destroy that theory, but would strengthen that propounded by E. H. M., who thinks the name a corruption of Chippenham, or (*ceap*) market town. This again is rendered improbable by Sydenham being merely a hamlet of the parish of Lewisham, and the absence of any evidence that it was ever anything more. Early mention of the place may be found

at p. 116, Reg. Roff., where, among the benefactors to the priory of Rochester, John Beeseville is recorded to have given "the land of *Sipeham* in this parish" (Lewisham) to that priory. S. H.

32, Ainger Road, N.W.

It has been asserted that the original name of Sydenham was Cypenham, but it is not probable that the former has been corrupted from the latter. I suggested that Sydenham means "south dwelling." PROF. SKEAT, making a "departure," protests against the supposition that *syden* can mean southern. My suggestion seems to be confirmed by Sydenham and Northam, co. Devon. Not only *en* but also *in* and *ing* are frequently found as infixes or growths. Still, it is quite possible that the first part of the name may be from another Saxon word. R. S. CHARNOCK.

"Gob" (6th S. iv. 512; v. 114, 238).—Although the query is on the short form of the word, it may be worth noting the use of the word *gobbet* shown in the following extract from Mr. Baring-Gould's *Life of Robert Stephen Hawker* (vicar of Morwenstow), p. 130:—

"After a storm [speaking of shipwrecks] the corpses are fearfully mangled on the sharp rocks and are cut to pieces by the slate as by knives; and bits of flesh come ashore. These are locally called 'gobbets'; and Mr. Hawker after a wreck used to send a man with a basket along the beaches of the coves in his parish collecting these 'gobbets,' which he interred in his churchyard on the top of the cliffs."

This is in Cornwall, of course.

ALGERNON F. GISSING.

A good example of the use of this word is found in Blake's *Silver Drops*. That worthy, in one of his soft sawdier addresses to the lady supporters of his charity, says:—

"Now pray, dear Madam, speak or write to my lady out of hand, and tell her how it is with us, and if she will subscribe a good *god*, and get the young ladies to do something too; and then put it altogether with your Ladyship's, and Sir James also, for it is necessary that he, or you in his stead should do something now the Great Ship is Come Safe in."

J. O.

"POMATUM" (6th S. iv. 8, 137, 318, 395; v. 76, 176, 258):—

"And verely many are of opinion, that particularly the fat of Bulls, Lions, Panthers, and Cammels ought to bee ordered and prepared. As for the uses and properties of these *Pomonades*, I will treat thereof in convenient place."—Holland, Pliny, *Nat. Hist.*, vol. ii. p. 820 (1601).

Is *pomonade* found elsewhere?

F. C. BIRKBECK TERRY.

Cardiff.

May I be allowed to supplement my quotation from the *Pharmacopœia Londinensis* of 1682 (2nd S. xi. 418); by noticing an earlier recipe in the edition of 1650? This is similar to that of 1682,

both prescribing, in addition to lard and suet, "pomorum (vulgo *pomewaters*) excorticatum et concisorum libram unam et uncias novem." The first *Pharmacopœia* published in England was issued by the College of Physicians in 1618. This does not contain *unguentum pomatum*. The second issue was that of 1650, just mentioned, and the third that of 1682. JAYDEE.

JOHN KNIBB, OXON., CLOCKMAKER (6th S. v. 329, 378).—In the *Lives of Eminent Men*, written by John Aubrey for Anthony à Wood, is a short notice of a Mr. Nicolas Mercator. He came from Holstein, and his true German name was Nicolas Kaufman:—

"He made and presented to King Charles the 2nd a clock ('twas of a foote diameter) which shewed the inequality of the sunn's motion from the apparent motion w^{ch} the King did understand by his informations, and did commend it, but he never had a penny of him for it."

"This curious clock was neglected, and somebody of y^e court happened to become master of it, who understood it not; he sold it to Mr. Knibb, a watchmaker, who did not understand it neither, who sold it to Mr. Fromantle (that made it) for 5 lib., who asks now (1683) for it 200 lib."

Can this be the John Knibb inquired for? Nicolas Mercator must not be confounded with Gerard Mercator, who invented "Mercator's Projection" more than a hundred years before. If this be John Knibb, as I am inclined to think, then I also think that MR. CHAPMAN has placed him a little too early in the seventeenth century.

GIBBES RIGAUD.

18, Long Wall, Oxford.

"BRED AND BORN" (6th S. iv. 68, 275; v. 77, 112, 152, 213, 318, 375).—If still further authority for the use of the phrase "got, born, and bred," be required, the following quotation will not be unacceptable, as it is a century earlier than that given by ST. SWITHIN at the last reference:—

"It were against baith nature and guid reason, That Dewlbear's bairns were true to God or man; Whilks were baith *gotten, born, and bred* with treason, Belzebub's oys, and curst Corspatrick's clan."
The Flying of Dunbar and Kennedy (1508).

F. C. BIRKBECK TERRY.

Cardiff.

THE DATE OF THE FIRST EASTER, APRIL 9TH (6th S. v. 125, 293).—It may be worthy of notice how seldom Easter-Day falls upon April 9. It has only done so twice in the present century, viz., this year and in 1871, and three times in the last century, viz., in 1710, 1721, and 1732. Between 1602 and 1624 it occurred once, viz., in 1615.

G. L. G.

SIR PHILIP FRANCIS'S MARRIAGE (6th S. v. 309, 335, 372).—Can MR. SOLLY or any other correspondent point out where Sir P. Francis's statement that "he might have had a peerage,

but that his eldest son was born before marriage" first appeared? I know the passage in Sir Fortunatus Dwarri's *New Facts about Junius*, but I have a strong impression that the anecdote is of much older date than 1850, when Sir Fortunatus's privately printed volume first appeared.

R. P. S.

"ANECDOTES OF MONKEYS" (6th S. v. 369).—The author is Mr. William Stewart Rose; the motto is from Saadi. MR. WALFORD can, if he likes, look at Mr. Vivian Grey's opinion of the book.

R. S. TURNER.

William Stewart Rose died in 1843. A memoir of his life was written by his friend, the Rev. Charles Townshend, and prefixed to Rose's translation of Ariosto (Bohn's edit., 1858).

G. FISHER.

PRONUNCIATION OF "FORBES" (6th S. v. 269, 316, 397).—*Forbes* was formerly pronounced in two syllables by all classes in Scotland, but since the beginning of the present century it has been pronounced as a monosyllable by the upper classes. In the parish registers of Edinburgh of the sixteenth, seventeenth, and eighteenth centuries it is written *Forbess* or *Forbesse*, and sometimes *Furbesse*. Even people of rank signed *Forbess* or *Forbessa*. I myself bear the name, and ought to know how it is pronounced. I may add that your Pitlochry correspondent, A. A., is, I think, mistaken in describing the figures on the stone found at Rhodes as "three leopards' faces." They are doubtless the three bears' heads common to the arms of Lord Forbes, the Earl of Granard, Forbes of Craigievar, and Forbes of Pitsligo. As the last alone have a chevron, "Frere François Forbuss" doubtless belonged to the Pitsligo branch of the Forbesses.

D. F. C.

Conservative Club, S.W.

"NAVY"—NAVIGATOR (1st S. xi. 424; 4th S. v. 554; vi. 182, 264, 312, 425; 6th S. v. 397).—I am old enough to remember when the men employed in the construction or repairs of navigable canals were called *navigators*, as were also men who cut water-courses for irrigating meadows. The word was abbreviated to *navvy*, and given to those who worked on railways or elsewhere with wheelbarrow, pickaxe, and shovel.

H. T. ELLACOMBE, M.A.

CASTS OF THE FACES OF HISTORICAL PERSONAGES (6th S. v. 385).—It is difficult to guess at what CALCUTTENSIS imagines Mr. Woolner meant when, if he did so, the latter said that "the bust over Shakespeare's tomb was taken by a rude and ignorant, but conscientious, sculptor from a cast after death." That the bust does not "appear to bear any of the characteristic marks of death" did not need profound observation to decide. The

effort of the sculptor would be, of course, to avoid rendering "marks of death" when he intended to represent a living man. But that it was done *ad vivum* is incredible to men with trained eyes, who recognize those defects in proportion to which Mr. Woolner is supposed to have alluded, if he, in the rounded and forced opening of the eyes, detected a purpose to remedy the most striking change in the features of the dead. As Mr. Woolner is represented as speaking of a sculptor carving to the life in stone from a cast after death, not intending to copy the signs of mortality, it is hard to see where we are to look for those signs. CALCUTTENSIS seems to have expected to find signs which had been carefully abolished, the absence of which has nothing to do with the source of the verisimilitude of the portrait. CALCUTTENSIS has not been in the National Portrait Gallery for years, or he would have seen that most of the effigies he mentions as desirable for that institution have long been placed there.

F. G. STEPHENS.

APRIL FOLK-LORE (6th S. v. 327).—The distich and explanation given by your correspondent are to be found in Ray's *Collection of English Proverbs*. Mr. Denham, quoted in Swainson's *Weather Folk-lore*, explains the proverb as having reference to wind: "When in this month winds prevail, it is good for both meadow and tillage lands." With the above explanations may be compared the following sayings:—

"Avril venteux
Rend le laboureur joyeux."

Hautes Alpes.

"En Avril s'il tonne
C'est nouvelle bonne."

Maine-et-Loire.

F. C. BIRKBECK TERRY.

Cardiff.

"MOLA ROSARUM": WHAT PLACE IS MEANT? (6th S. v. 307).—Probably some small place named Rosenmühle. I have not, however, come across any such name, although I know the country round about Göttingen very well. There is a place named Rosenmüller's Höhle near Muggendorf in Franconian Switzerland.

R. S. CHARNOCK.

"MANURIAL" (6th S. v. 266).—This word is given in Webster's *Dictionary*, with the quotation, "The *manurial* value" (S. W. Johnson). I agree with your correspondents that the word is not wanted, but "fertilizing" would hardly do in its place. It would be much better to say, "the value of guano as a manure, or as a fertilizer." To the making of words there is no end!

F. C. BIRKBECK TERRY.

Cardiff.

ST. AUGUSTINE AND DESCARTES (6th S. v. 268).—The expression, "Cogito, ergo sum," of

Descartes, in his admirable *Discours de la Méthode pour bien conduire sa Raison*, is borrowed from Cicero (*Tusc. Quæst.*, v. xxxviii), "Loquor.....de docto homine, et erudito, cui vivere est cogitare," &c.

WILLIAM PLATT.

Callis Court, St. Peter's, Is'e of Thanet.

ARE TOADS POISONOUS? (6th S. iv. 429; v. 32, 173, 297, 375).—The story respecting a toad whose venom poisons a plant, and thereby causes the death of persons frequenting the garden where the plant grows, is as old as Boccaccio; see *Decameron*, Fourth Day, Novel VII. J. B. D.

"WARA" (6th S. v. 287).—*Wara* occurs in Ducange; but having only Migne's abridgement, I can give but a short account of the word:—

"*Wara* Modus agri apud Anglos; *mesure arnaire*. Spicorum manipulas; *gerbe* (A. 1509). Bonitas, Valor; *bonté* (en parlant des monnaies). Libera Wara: 'Reditus talis conditionis quod, si non solvatur suo tempore, duplicatur in crastino, et sic deinceps in die' (*Ch. Angl.*)"

ED. MARSHALL.

According to Cowell's *Law Dictionary* this word was used to signify "a certain quantity or measure of ground." It is made use of twice in a charter to the priory of Stone, in Staffordshire, which is given in Dugdale's *Monasticon Anglicanum* (1661), vol. ii. pp. 127, 128.

G. F. R. B.

THE MOON "THE PARISH LANTERN" (6th S. v. 288).—From personal recollections of now more than half a century, when gas was a costly novelty, and oil lamps, chandlers' dips, and lanterns were the indispensable artificial lighting means when any at all were adopted—the old night-watchman or "Charlie" invariably being unequipped without his "lantern" in the then unilluminated town and country streets and roads—there can be little doubt the above figure of speech, as I heard it repeatedly, "familiar as household words," in Staffordshire and other counties, was common and apt in allusion to those nights when wayfarers welcomed the more diffusive and effective light of the moon, in its most favourable phases, as compared with those when by villagers, urbans and suburbans, the friendly lantern was the adopted companion of the route. On Sunday nights, too, when man or maid servant and other worshippers would carry a cumbersome double-candled or better-glazed lantern to light the paths along a miry road to a Wesleyan chapel or the parish church, it used to be a wayside topic that, as the moon would on such-and-such nights show up, they could dispense with James's or Betty's chandlery, as they would then have "the parish lantern." In those parochial-minded times there was more working by diurnal natural light, rising with the sun and retiring to rest with the shades of evening, the moon and the lantern being the alternative nocturnal luminaries;

hence doubtless the saying, "the moon the parish lantern." A. G. T.

This expression is not peculiar to Berkshire, as I have often heard it used by natives in North Yorkshire. Wright, in his *Provincial Glossary*, speaks of the expression as being "a popular name for the moon," so it probably will be found in use in various parts of England.

F. C. BIRKBECK TERRY.

This expression was familiar to me in South-east Cornwall upwards of fifty years ago; it is well known in South-west Devonshire, and also in Worcestershire, as I am informed by a lady who resided there during the first thirty years of her life.

WM. PENNELL.

This was a very common expression in the midland counties sixty and more years ago; and has been in frequent use by myself up to this time.

ELLCER.

AUTHORS OF BOOKS WANTED (6th S. v. 388):—

The March to Moscow, of which the first two lines are:—

"The Emperor Nap he would set off
On a summer excursion to Moscow,"

is by Robert Southey, and may be found in the one-volume edition of his *Poetical Works*, published in 1853, p. 464.

EDWARD PEACOCK.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 248, 279, 319).—

"Go, little book," &c.

Thinking that these lines had the ring of Bunyan, I sought and found their germ in his charge to the second part of the *Pilgrim*:—

"Go now, my little book, to every place
Where my first Pilgrim has but shewn his face,
Call at their doors: if any say Who's there?
Then answer thou, Christians 's here."

It is true this version does not agree with that of your querist, but as Southey edited an edition of Bunyan's *Pilgrim's Progress*, and, of course, imbibed some of the Dreamer's phraseology, the words of the older rhymist may have occurred to him when, in like manner, the Laureate was affixing "L'Envoy" to his *Lay*. Byron spitefully reproduced them in *Don Juan*, with a comment of four lines in depreciation of Southey and Wordsworth.

J. O.

(6th S. v. 369.)

"Two gifts perforce He has given us yet."

The lines A. F. P. quotes almost correctly, are from Mr. Swinburne's "Felise" (*Poems and Ballads*, p. 228).

J. K.

Miscellaneous.

NOTES ON BOOKS, &c.

A Critical Inquiry into the Scottish Language. With the View of illustrating the Rise and Progress of Civilization in Scotland. By F. Michel, F.S.A., Correspondant de l'Institut de France. (Blackwood & Sons.)

THE object of this book, as explained in the preface, is to illustrate the close political and social ties that in former times bound Scotland to France. The result of that close connexion is shown in a variety of ways. The

author asks us to consider, in various chapters, the architecture, the furniture, the mode of living, clothing, fine arts, money, animals, and various forms of education in Scotland; also the Scotch military terms, sea terms, music, dances, amusements, words expressing abstract ideas, and sundry phrases derived from the French. Two useful appendices are added, which deal with words derived from Norse and with words derived from Celtic respectively; and the whole is concluded by a very good index.

The main interest of the book is philological; but there is also much information concerning manners and customs. It is written in an agreeable style, and we can highly commend it as containing a good deal of useful and curious knowledge. It is not with any wish of detracting from a book which will doubtless meet with well-deserved praise that we shall venture to call attention to some points which the reader ought not to overlook.

That French has had a great effect upon the language of the Scottish lowlands will not be contested; but we must not forget how largely English has been affected by the same influence. In his zeal the author has, in numerous instances, claimed words as Scottish which are by no means to be considered as belonging exclusively to that form of language. Yet again, words are claimed as being French which can only be so claimed by falsifying the etymology. We shall give a few instances to illustrate both these points, in order that the reader may not be too easily misled. The following so-called "Scottish" words are undeniably, at the same time, English, viz., *witten*, *brooch*, *coin*, *course* (a horse), *rein*, *rowel* (of a spur), *varlet*, *patry*, *soldier*, *barnet*, *muster*, *pellet*, *powder*, *judge*, and a great many more. There is not any objection to the enumeration of such words as being of French origin, but we ought to find somewhere a word of warning (which we do not observe, but may have overlooked), to the effect that Scottish possesses these words *in common* with English, not *as distinct* from English. The words mentioned above are all retained in common modern English; and we can add to them a large number of "Scottish" words which are perfectly familiar to readers of our old literature. Such are: a *pane* (of fur or cloth); *coffer*, a box; *perree*, jewellery, and *monton*, a coin of gold, both of which occur in *Piers Plowman*; *merondieu*, a hospital (lit. house of God), also in the same; *somur*, a sumpter horse, *swazy*, a kind of horse, *acton*, a piece of armour, *bracer*, a defence for the arm, *jeperty*, jeopardy, all in Chaucer; *badge*, a fur, in Milton; *urchin*, a hedgehog, *brach*, a bitch, *cuisse*, armour for the thighs, *chirurgion*, a surgeon, *brawl*, a dance, all in Shakespeare; and, indeed, this list might be very largely extended. It is quite true that the Scottish forms of these borrowed words often differ from the English ones; but the difference is simply this, that the English form is commonly much older. However, after all deductions, there are some very remarkable words left which are strange enough to English ears, such as *tassie*, a cup; *ashet*, a plate; *sybow*, a young onion; and *jigot*, a leg of mutton.

We have also noticed some words which are not of French origin. Such are *rail*, a woman's jacket, once quite common in England (see Nares), which is merely the A.-S. *hrægl*; *kersey*, which, though it found its way into foreign languages, has its name from a town in Suffolk; *sey*, fated to die, which is notoriously of Norse origin; *beck*, a river, and *bush*, of which the same account may be given; whilst the Middle English word *worms* (not peculiarly Scottish) is claimed as French for the singular reason that it was used in the sense of *serpent*, *serpent* being French. Are we to believe

that the sense of "serpent" is foreign to the A.-S. *worm*? It is impossible to give a sufficient account of this interesting book in a short notice like the present; we will, therefore, conclude with observing that the author very gracefully pays his debt of thanks to the Rev. Walter Gregor.

The Reign of William Rufus and the Accession of Henry I.
By Edward A. Freeman. 2 vols. (Oxford, Clarendon Press.)

IN these two stout volumes Mr. Freeman brings to a completion the most important of his numerous historical undertakings—the tale of the causes and results of the Norman Conquest. The story is carried on to the battle of Tinchebrai, "the struggle which ruled for a second time that England should not be the realm of the Conqueror's eldest son, and, as such, an appendage to his Norman duchy." The book shows the same merits and defects (especially in the matter of undue insistence on petty details, interesting in themselves, but not affecting or illustrating the general narrative) as the author's earlier works. In several instances Mr. Freeman claims to have brought out new facts, or to have placed well-known incidents in a new light, e.g., the proof that it was William of St. Calais (Anselm's rival), and not Anselm himself, who first appealed to Rome from an English court; the mission of Geronto, abbot of St. Benignus at Dijon, to mediate in 1095 between William Rufus and his elder brother Robert of Normandy; and the careful working out of the career of Ranulf Flambard.

An excellent example of Mr. Freeman's thorough way of working out an historical point is to be found in the long excursus in the Appendix, which deals with the different versions of the death of Rufus, the conclusion reached being that the statement of the English Chronicle is most to be trusted, according to which the king "was in hunting from his own men by an arrow off shot."

The numerous campaigns which are described in these pages, whether in Normandy, Maine, France, Cumbria, South England, Wales, or Scotland, illustrate one of the most remarkable features of Mr. Freeman's historical genius—the extraordinary skill and instinct with which the author uses local writers and authorities, buildings, ruins, and natural features, to fill out the scanty narratives of the primary contemporary writers. His task leads him to speak of many districts, churches, castles, &c.; and in each case the happy union of historical insight and learning with local knowledge and a trained architectural eye makes him appear as a specialist, and a specialist of that rare kind who does not lose himself in purely local matters, but grasps unerringly their importance for general history.

In the preface Mr. Freeman hints that he is inclined to complete his work on the Normans in Normandy and England by a companion work on the Normans in Sicily. We only trust that health and strength may be granted him to carry out this most fascinating task, which has not yet been undertaken by any one combining the same special qualifications as the historian of the Norman Conquest of England. We learn also that we may expect a third version of the latter event in a form intermediate between seven thick volumes and the small half-crown *Short History of the Norman Conquest*.

John Leech, and other Papers. By John Brown, M.D. (Edinburgh, Douglas.)

DR. BROWN has achieved a wide-spread popularity as an essayist, and few literary reputations seem to us to have been more fully deserved. His new volume of collected essays is charming, not only from the rare combination of gifts which he displays, but also from the variety of subjects at which he glances. He touches many sides of human nature, and on all he brings to bear the same

tenderness of sympathy, the same geniality of humour, the same large-hearted appreciation. With the exception of two essays on Leech and Thackeray, which no admirer of the caricaturist or the novelist can afford to neglect, his studies are of Scotch character and life. Round Miss Stirling Grahame of Duntrune are clustered vivid pictures of Edinburgh society more than half a century ago; in John Gunn we have a portrait of a faithful retainer of the house of Stoneywood who was out both in the '15 and the '45. Yet the most pleasing sketch of all is that on Marjorie Fleming, the darling of Walter Scott, whose childlike diary is as attractive in its fresh quaintness as any book she could have written had she lived to grow to maturer years. The style in which these essays are written is peculiar. It is always effective, though sometimes slovenly, and grammar is occasionally sacrificed to picturesque. It is always easy, simple, and natural; it is the rough working dress of the author himself, and not a mere Sunday suit adopted for display, which hides the strong personality of the author. The autobiographical nature of his writings has now a sad interest of its own, for his essays reflect in a faithful mirror the character of a man who has now passed away. The literary work of the warm-hearted, sympathetic, and genial author of *Rab and his Friends* was of so personal a kind that numbers of persons who had never seen him felt that they had known him well. To his friends, and they were many, his loss will be irreparable.

Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII. Arranged and Catalogued by James Gairdner for the Master of the Rolls. Vol. VI. (Longmans & Co.)

THIS volume fully justifies the expectations expressed in our notice of vol. v., that Mr. Gairdner was singularly qualified to continue and complete the work left unfinished by the lamented Mr. Brewer. The letters and papers calendared in this volume comprise all that is recorded of the year 1533, which was marked by the marriage and coronation of Anne Boleyn and the birth of Queen Elizabeth on Sept. 7. The marriage with Anne Boleyn was declared to the public on Easter eve, although the king's previous marriage with Catherine was not pronounced invalid until May 28, but it is by no means certain when the ceremony took place by which Anne Boleyn became the king's wife. Cranmer states that the date was about the day of the conversion of St. Paul (Jan. 25); but he contradicts the current report that he had performed the ceremony, saying, "I myself knew not thereof a fortnight after it was done." It was afterwards thought more decent to antedate the marriage, and Hall expressly says in his *Chronicle* that it was celebrated on St. Erkenwald's Day (Nov. 14), just after the king's return from Calais in 1532. If this be true it must have taken place at Dover the day after he landed. The birth of a daughter was a great disappointment to the king, who had hoped for a boy; but it is remarkable that the birth seemed of so little consequence to the French ambassador that he would scarcely have written to announce it but for the unexpected opportunity of a courier. The marriage with Anne Boleyn separated Henry from Francis of France, who had hitherto been his staunch ally; and the Pope's sentence of excommunication was parried by the declaration in Council in December that the Pope had not by the law of God any more authority within the realm than any other foreign bishop, and that he was thenceforth to be recognized officially only as Bishop of Rome. Amongst the other more remarkable contents of this volume are Cranmer's examination of Elizabeth Barton, the nun of Kent, whose rhapsodies and trances had a strange influence with the multitude and excited the vindictive anger of the king,

and a series of letters from Lord Lisle, the governor of Calais, of singular interest both domestic and political.

Journal of the Derbyshire Archaeological and Natural History Society. Vol. IV., 1882. (Bemrose & Sons.)

THE fourth volume contains many interesting papers contributed by the members of this society. There are no less than four contributions from the pen of Mr. J. C. Cox, the most important of which are the "Sacrist's Roll of Lichfield Cathedral, A.D. 1345," and "Place and Field Names in Derbyshire which indicate the Fauna." It is to be hoped that Mr. Cox will soon be able to find time, in spite of his numerous avocations, to complete his projected work on the latter subject, which is one of much interest to many of the readers of "N. & Q." The paper entitled "Notes on the Demolition of the Chancel of Hope Church," and contributed by the honorary secretary, should be read by all who take an interest in the protection of our churches and other ancient buildings from the ravaging hand of the so-called "restorer." Though the Society failed to defeat all the intentions of these "restorers," yet it did much good work by its protest against such vandalism, and also by putting on record a full and detailed account of the old chancel of Hope Church for the benefit of those who come after. We heartily wish that the efforts of the Society may be crowned with success, should it ever be called upon again to protest against the destruction of any of the many interesting and valuable old buildings which the county still possesses.

It is only necessary to say that May's *British and Irish Press Guide*, 1882, fully maintains its credit for general usefulness.

MR. J. H. ROUND has investigated the various questions connected with the Domesday Survey of Colchester, and has thrown the results of his inquiry into an article, the first part of which will appear in the June number of the *Antiquary*.

MR. J. F. FULLER, F.S.A., will contribute to the next number of Mr. Walford's *Antiquarian Magazine* a paper on a "Pretender of the Stuart Era," which will throw some light on English and Irish history.

Notices to Correspondents.

We must call special attention to the following notices:

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. A. R. ("Shakespeare Folios").—There are probably as many copies of the second folio (1632) as of all the other three folio editions put together. The fourth folio is nearly as plentiful; next comes the first, and then the third folio, which last, in fine condition, is probably the scarcest of all four.

R. H. (Upton Rectory).—Your request shall be attended to; we wish all our correspondents would be as painstaking in making quotations.

W. HEINEMANN ("O Gemini!").—See a note in "N. & Q.," 4th S. vii. 441.

W. C. M. ("As artful as Garrick").—See "N. & Q.," 6th S. iv. 540.

NOTICE.

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November 11, 1849.—“Went to Ireland as foreshadowed in the last entry; wandered about there all through July; have half forcibly recalled all my remembrances, and thrown them down on paper since my return.”

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NOTES AND QUERIES.

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LONDON, SATURDAY, JUNE 3, 1862.

CONTENTS.—N° 127.

NOTES:—A French Edition of "Paradise Lost," 421.—Letters of Samuel Johnson to Dr. Taylor, 422.—Shakspeariana, 423.—Old Sermons: Earl of Rochester, 424.—The Legal Gown.—Martha Blount's Funeral Expenses, 425.—"Value":—"Thought"—Mathematical Bibliography—How History is Written—Folk-lore from Cyprus—The Verbal Adjective in -ing, 426.—The Last Della Scala—Horsedealing Proverb—"Benedicite"—Books gone astray, 427.

QUERIES:—"The St. James's Beauty"—Yorkshire Wills—Costobadie of Auvergne, 427.—Alzema, "Notable Revolutions," &c.—"Robinson Crusoe"—"Still":—"Yet":—"Byron's Body passing through Melton"—"Blatherumskite," 428.—Don Pedro, Duke of Coimbra, born A. D. 1392.—Canal Legislation—London paved with Gold—Marriages in May—Verses in Chambers' "Edinburgh Journal," 429.

REPLIES:—Belfry, 429.—The Hairship of the Percies: the Earlom of Ormonde—Lord Chief Justice Greene, 431.—Buried Alive—Heralds crowned with Vervain, 432.—"There's Cauld Kall in Aberdeen"—Filiat Affection of the Stork, 433.—The Witwall—Henry III.'s Elephant—Milton's Grand-nephew, 434.—Parochial Registers—"Otamy"—Parlow Family—Firstfruits of English Bishops—Heraldic—De Quincey and Dickens—Dates of Old "Horn B. Virginia," 435.—Freedom from Suits of Hundred, &c.—Jack-an-Apes Lane—Lemans of Norfolk &c.—The "Protestant Flail"—Voltaire—St. Margaret's, Westminster, 436.—John Knibb—"Free Trade"—Gentles: Mudwall—King Charles's Vision—Authors Wanted, 437.

NOTES ON BOOKS:—Froude's "Thomas Carlyle"—Macphall's "History of the Religious House of Plusecardyn"—Sweetman's "Calendar of Documents relating to Ireland, 1298-1301," &c.

Notices to Correspondents, &c.

Notes.

A FRENCH EDITION OF "PARADISE LOST."

I attended the Sunderland sale on the day on which the editions of Dante were sold, and need hardly remark that I was not a little surprised at the prices realized. On the same day I strolled into a book-stall. Two little volumes in old French binding caught my eye. They were lettered "Paradis Anglois." On taking down the work I found it to be an edition of Milton's *Paradise Lost* with which I was hitherto unacquainted. I will transcribe the title:—

"Paradise Lost, | a | Poem, | in | Twelve Books. | The Last Edition. | The Author | John Milton. | at Paris, | Printed for David, junior, Upon the | Austins-friers-Key. | M.DCC.LIV."

The collation is as follows: Half-title, "Paradise Lost, | A | Poem, | In | Twelve Books. | The Last Edition." | Then the full title as above. Then "To the Right Honorable John Lord Sommers, Baron of Evesham, &c." (this is taken from the small edition published after the folio which Somers mainly promoted). Then half-title: "The Life of M. John Milton" (this is Fenton's Life). Then postscript to the same. Then Sam. Barrow's Latin verses, "In Paradisum Amisicam" (*sic*). Then commendatory verses by Andrew Marvell. Then

"The Verse." Then the first nine books in 294 pages.

The second volume consists of half-title, "Paradise Lost | Tome Second." Then "A Glossary, Comprehending A Brief and clear explication of all the difficult words in Milton's Paradise Lost that are not to be found in A. Boyer's Dictionary." This takes up 76 pages, and consists not only of notes in French explanatory of Milton's English, but also of corrections of errors of the press and punctuation, which, as might be expected in an English book set up by French compositors, are very numerous, and sometimes very absurd. For instance, at the expulsion of our first parents from Paradise, at the close of the twelfth book, Milton tells us,

"Some natural tears they dropp'd, but wiped them soon," which in this French edition appears,

"Some natural tears they drop'd, but *wip'd* them soon."

The correction in the Glossary is "*but wip'd lisez but wip'd.*" Then follow books x., xi., xii. of the poem in 96 pages; and then a most excellent index of subjects and passages in the poem. Now this little French edition of Milton's *Paradise Lost* is not only a curiosity but a rarity. It is not mentioned by any bibliographer, Brunet, Lowndes, or others. It seems to have been quite unknown to Todd; and Prof. David Masson writes to me that he has not only never seen it, but had never heard of it till I called his attention to it. There is a copy in the British Museum, but it is imperfect in the index.

The French notes explanatory of Milton's language are chiefly translated from Bishop Newton, Pearce, and others. I will give an example or two:—

1. "His habit fit for speed succinct."—iii. 643. *Succinct*, retroussé. Le Docteur Pearce l'entend d'une autre maniere. Mais tout le monde sçait que les voyageurs avoient soin de retrousser leurs habits pour faire plus de diligence."

2. "How from that sapphire fount the crisped brooks Rolling on orient pearl and sands of gold."—iv. 237.

Crisped brooks, ruisseaux frisés, garnis de joncs."

I do not know whence the editor derived this explanation.

3. "What thou bidd'st Unargued I obey."—iv. 636.

Unargued, sans raisonner, sans disputer, sans contester."

4. "Then when I am thy captive talk of chains, Proud liminary cherub."—iv. 971.

Liminary, qui garde une frontiere. C'est une raillerie de Satan contre l'Ange, qui peu auparavant lui avoit dit *if.....within these.....limits thou appear*. Les Latins appelloient les soldats en garnison sur les frontieres, *milites limitanei*."

5. "To Pales or Pomona, thus adorn'd, Likeliest she seem'd."—ix. 394.

Likeliest, lisez *likest*, comme la raison et la mesure l'exigent. Ce qui se trouve confirmé par la premiere édition

de Milton. Cette faute s'étant glissée dans la seconde édition, la plupart des Editeurs l'ont admise."

6. "Sin there in power before,

Once actual, now in body."—x. 588.

Ce passage est assez difficile. M. Dupré de S. Maur ne l'a point traduit. En voici le sens. *Before* avant la chute de l'homme, *sin* was in power, le péché étoit potentiellement there dans le Paradis; *once actual* à la chute d'Adam il y fut actuellement quoique non corporellement; *now in body*, mais maintenant il y étoit en corps, en propre personne."

7. "Till in the amorous net

First caught, they liked, and each his liking chose."—xi. 587.

First, lisez *fast*, comme dans les éditions qui ont paru du vivant de Milton."

8. "A herd of beeves, fair oxen and fair kine,"

xi. 647.

Beeves, pluriel de *beef*, bœuf; qui ne se dit proprement que de la chair de bœuf. Autrement on dit *ox*, et au pluriel *oxen*."

9. "Yet know withal

Since, by original lapse, true liberty
Is lost."—xii. 83.

Since, by ainsi lit-on dans la plupart des éditions, et entr'autres dans celles du M. Bentley et de M. Fenton; ce qui fait à peine un sens. Lisez donc comme les éditions revues par Milton *since they* ce qui fait un sens clair et net."

I have only given a few specimens of the notes, but may add that the editor has shown considerable discernment in his selection and translation of notes illustrative of Milton's language from Spenser and Shakespeare, and his explanations of Miltonic words in French are on the whole happy; he has also paid much attention to the punctuation.

On the whole, the edition is an interesting one, and, I have every reason to believe, a rarity. I purchased the little volumes, which are in excellent condition, for a few pence, while an hour or two previously I had seen editions of Dante selling for more than ten times the number of pounds. I should think Milton, to an Englishman, as interesting as Dante.

RICHARD HOOPER.

Upton Rectory, Didcot.

LETTERS OF SAMUEL JOHNSON TO DR. TAYLOR.

(Continued from p. 383.)

DEAR SIR,—Now you find yourself better consider what it is that has contributed to your recovery, and do it ever again. Keep what health you have and try to get more.

I am now within a few hours of being able to send the whole dictionary to the press, and though I often went sluggishly to the work, I am not much delighted at the completion. My purpose is to come down to Lichfield next week. I will send you word when I am to set out, and hope you will fetch me. Miss Porter will be satisfied with a very little of my company.

I am, Dear Sir,

Your affectionate Servant

Oct. 6, 1772.

SAM. JOHNSON.

The Rev^d Dr Taylor in Ashbourn Derby.

Franked ["Free"] by Thrals.

DEAR SIR,—Your solicitude for me is a very pleasing evidence of your friendship. My eye is almost recovered, but is yet a little dim, and does not much like a small print by candle light. You will however believe that I think myself pretty well, when I tell you my design.

I have long promised to visit Scotland, and shall set out to-morrow on the journey. I have Mr Chamber's company as far as Newcastle, and Mr Boswell an active lively fellow is to conduct me round the country. What I shall see, I know not, but hope to have entertainment for my curiosity, and I shall be sure at least of air and motion. When I come back, perhaps a little invitation may call me into Derbyshire, to compare the mountains of the two countries.

In the mean time I hope you are daily advancing in your health. Drink a great deal, and sleep heartily, and think now and then of

Dear Sir

Your Most humble Servant,

SAM. JOHNSON.

Aug. 5, 1773.

To the Rev^d Dr Taylor in Ashbourne Derbyshire.

DEAR SIR,—When shall I come down to you? I believe I can get away pretty early in May, if you have any mind of me; if you have none, I can move in some other direction. So tell me what I shall do.

I have placed young Davenport in the greatest printing house in London, and hear no complaint of him but want of size, which will not hinder him much. He may when he is a journeyman always get a guinea a week.

The patriots pelt me with answers. Four pamphlets, I think, already, besides newspapers and reviews, have been discharged against me. I have tried to read two of them, but did not go through them.

Now and then I call on Congreve, though I have little or no reason to think that he wants or wishes to see me. I sometimes dispute with him, but I think he has not studied.

He has really ill health, and seems to have given way to that indulgence which sickness is always in too much haste to claim. He confesses a bottle a day.

I am Sir

Your humble Servant,

SAM. JOHNSON.

April 8, 1775.

To the Rev^d Dr Taylor at Ashborne Derby.

Franked ["Free"] by Thrals.

DEAR SIR,—I came back last Tuesday from France. Is not mine a kind of life turned upside down? Fixed to a spot when I was young, and roving the world when others are contriving to sit still, I am wholly unsettled. I am a kind of ship with a wide sail, and without an anchor.

Now I am come home, let me know how it is with you. I hope you are well, and intend to keep your residence this year. Let me know the month, and I will contrive to be about you. Our friendship has now lasted so long, that it is valuable for its antiquity. Perhaps neither has any other companion to whom he can talk of his early years. Let me particularly know the state of your health. I think mine is the better for the journey.

The French have a clear air and fruitful soil, but their mode of of common life is gross and incommodious, and disgusting. I am come home convinced that no improvement of general use is to be gained among them.

I am, Dear Sir,

Your affectionate Servant,

SAM. JOHNSON.

London, Nov. 16, 1775.

[No address.]

DEAR SIR,—The Case which you sent me contains such vicissitudes of settlement and recession that I will not pretend yet to give any opinion about it. My advice

is, that it be laid before some of the best Lawyers, and branched out into queries, that the answer may be more deliberate, and the necessity of considering made greater.

Get it off your hands and out of your head as fast as you can. You have no evidence to wait for: all that can be done may be done soon.

Your health is of more consequence. Keep yourself cheerful. Lye in Bed with a lamp, and when you cannot sleep, and are beginning to think, light your candle and read. At least light your candle; a man is perhaps never so much harrassed [*sic*] by his own mind in the light as in the dark.

Poor Caled Harding is dead. Do's not every death of a man long known begin to strike deep! How few dos [*sic*] the Man who has lived sixty years now know of the friends of his youth! At Lichfield there are none but Harry Jackson and Sedgwick, and Sedgwick, when I left him, had a dropsy.

I am, I think, better than usual, and hope you will grow better too. I am Sir

Your most affectionate
Febr. 17, 1776. SAM. JOHNSON,
Rev^d D^r Taylor, Ashbourn Derbyshire.
"frees." W. Strahan.

June 23, 1776.
DEAR SIR,—The Gout is now grown tolerable; I can go up stairs pretty well, but am yet awkward in coming down.

Some time ago I had a letter from the Solicitor, in which he mentioned our cause with respect enough, but persists in his opinion, as I suppose, your Attorney has told you. He is however convinced that nothing fraudulent was intended: I would be glad to hear what the Attorney says.

M^r Thrale would gladly have seen you at his house. They are all well.

Whether I shall wander this Summer, I hardly know. If I do, tell me when it will be the best time to come to you.

I hope you persevere in drinking. My opinion is that I have drunk too little, and therefore have the gout, for it is of my own acquisition, as neither my father had it nor my Mother.

Wilkes and Hopkins have now polled two days, and I hear that Wilkes is two hundred behind.

Of this sudden Revolution in the Prince's household, the original cause is not certainly known. The quarrel began between Lord Holderness, and Jackson, the part of Jackson was taken by the Bishop, and all ended in a total change.

I am, Sir,
Your affectionate &c.
SAM. JOHNSON.
To the reverend D^r Taylor in Ashbourne Derbyshire.

DEAR SIR,—I am required by M^{rs} Thrale to solicit you to exert your interest, that she may have a ticket of admission to the entertainment at Devonshire house. Do for her what you can.

I continue to have very troublesome and tedious nights, which I do not perceive any change of place to make better or worse. This is indeed at present my chief malady, but this is very heavy.

My thoughts were to have been in Staffordshire before now. But who does what he designs? My purpose is still to spend part of the Summer amongst you; and of that hope I have no particular reason to fear the disappointment.

Poor Dod was sentenced last week. It is a thing almost without example for a Clergyman of his rank to stand at the bar for a capital breach of morality. I am afraid he will suffer. The clergy seem not to be his friends. The

populace that was extremely clamorous against him, begins to pity him. The time that was gained by an objection which was never considered as having any force, was of great use, as it allowed the publick resentment to cool. To spare his life, and his life is all that ought to be spared, would be now rather popular than offensive. How little he thought six months ago of being what he now is.

I am Sir &c.
May 19, 1777. SAM. JOHNSON,
[No address.]
JOHN E. B. MAYOR.
Cambridge.

SHAKSPEARIANA.

"KING JOHN," I. i. (6th S. v. 242).—

"And so ere answer knows what question would,
Saving in dialogue of compliment."

MR. HALFORD VAUGHAN proposes to read "salving" instead of "saving." With all deference to his opinion, the old reading appears to me preferable. To "salve" is literally to apply a remedy to a sore, and figuratively to an injury or offence; and in all the instances adduced it has that meaning. But here there is no injury or offence to be salved. The two parties are on the best of terms—they are only too profuse in politeness—so that the one knows not what the other is driving at, except that he is using the language of extreme ceremony, or, as Shakspeare much better expresses it—

"And so ere answer knows what question would,
Saving in dialogue of compliment."

To me the meaning is transparent.

J. CARRICK MOORE.

Except that aimed at emendation, Warburton, followed by Theobald, no critic, I think, nor editor down to Staunton, Dyce, and the Cambridge editors has found fault with "saving." I prefer their opinions to MR. VAUGHAN'S assertion, adding that to myself also there has never seemed anything in the phrase but good sense. On the other hand, it seems to me that "salving"—a medical term used metaphorically in the other instances—could not have been used in the text passage as idiomatic English by any Englishman.

K. Henry V., II. iii.—As to the change, "a' talke," no such verbal phrase has, I believe, been found in Shakespeare or in any literate author, Elizabethan or otherwise. But so far I would admit "a' talkes." But in MR. VAUGHAN'S other quotation from the play there is an evident reason for the change from past to present. Here there is not only no such reason, but it makes a dead man talk at the instant that Dame Quickly is recounting his death. Shakspeare makes her silly enough and misuse her words "honourably," but her silliness in "a' talke" is beyond both her and myself.

Henry V., I. ii.—Critics may still differ between "imbare" or "imbar," nor will I venture in where such choose to differ. But "made bare," "unbrace,"

and "uncase" will still be held by their authors, and noted by the industrious editors of variorum editions.
BR. NICHOLSON.

"1 K. HENRY IV.," III. i. 158 (6th S. iii. 485; iv. 245; v. 124).—I merely recur to this to say (1) that I find that the best method of explaining my scansions is to print them, and recommend this plan to PROF. ELZE; (2) that I leave the question of over-captiousness or intentional misreading in my criticisms to the readers of "N. & Q." and of the *Athenæum*.
BR. NICHOLSON.

"THE TEMPEST," IV. i. 156: "RACKE" (6th S. iv. 443).—The note at the above reference is illustrated by Shelley in *The Cloud*, verse 3, l. 3:

"The sanguine sunrise.....
Leaps on the back of my sailing rack."

F. E. WHIBLEY.

"CYMBELINE," III. iv. 133 AND II. v. 27.—

"*Imo*. With that harsh, noble, simple nothing."

There is clearly something omitted here, as told both by the sense and the scansion. Hence in the Cambridge Shakespeare, 1866, I proposed "[ig-] noble." But perceiving, among other things, the want of proper scansion in this, I have since extended my change, and would read "[ignoble] noble." The phrase is in the style of that date, both in itself and in its agreement with "simple nothing," which latter also forms a fitting climax. I would urge, too, that of two words so much alike in sound and to the eye the transcriber or compositor could easily, as is common, have passed over one, and has here passed over the former and taken up only the latter. The scansion in that case would be one not infrequently found in Shakespeare:—

"With that harsh | igno | ble no | ble, sim | ple no- | thing."

In II. v. 27 we find, I think, an omission from a similar cause:—

"All faults that [have that] name, nay, that hell knows." Dyce, 1865, had already conjectured that the author wrote

"All faults that [have a] name."

BR. NICHOLSON.

OLD SERMONS: EARL OF ROCHESTER.—Among many interesting old sermons I have, there is one by Robert Parsons, M.A., Chaplain to the Right Hon. Anne, Countess Dowager of Rochester. This sermon was preached at the funeral of John, Earl of Rochester, and in its way is rather a peculiar one. On the reverse of the title-page is an "Advertisement" as follows:—

"All the *Levd* and *profane* Poems and *libels* of the late Lord Rochester having been (contrary to his dying request and in defiance of *Religion, Government, and common decency*) Publish'd to the World; and (for the easier and surer propagation of vice) Printed in

Penny Books, and cry'd about the Streets of this Honourable City, without any offence or dislike taken at them: 'Tis humbly hoped that this short Discourse, which gives a true account of the *Death and Repentance* of that Noble Lord, may likewise (for the sake of his name) find a favourable Reception among some Persons, Tho' the influence of it cannot be supposed to reach as far as the Poyson of the other Books is spread; which, by the Strength of their own virulent corruption, are capable of doing more mischief till all the Plays, and Fairs, and Stews, in and about this town can do together."

The text is St. Luke, xv. 7, and the opening words of the sermon are, "If ever there were a subject that might deserve and exhaust all the treasures of Religious Eloquence in the description of so great a Man, and so great a Sinner as now lies before us," &c. It is here clear that the preacher was not desirous to smooth over the earl's faults, and so we have, in a measure, a guarantee that what is told us regarding him is true. The preacher tells us that he was "a sad spectator and secret mourner for his (Rochester's) sins," and that the prayers of his relations and friends for his conversion and repentance were answered. "And 'tis the good tidings of that specially, which God has done for his soul, that I am now to publish." The reader is further told that the publication of Rochester's repentance, &c., is "by his own express and dying commands."

Our author then relates "faithfully and impartially" what he saw and heard at the death-bed, and then gives minute particulars, which go to prove the earl's true repentance. Speaking to the Rev. R. Parsons, the earl said, "I never was advanced thus far towards happiness in my life before, tho' upon the commissions of some sins extraordinary I have had some checks and warnings considerable from within, but still struggled with 'em, and so wore them off again. The most observable that I remember was this: One day at [an atheistical meeting at a person of quality's, I undertook to manage the cause, and was the principal disputant against God and piety, and for my performances received the applause of the whole company, upon which my mind was terribly struck, and I immediately reply'd thus to myself, Good God! that a man that walks upright, that sees the wonderful works of God, and has the uses of his senses and reason, should use them to the defying of his Creator! But tho' this was a good beginning towards my conversion, to find my conscience touch'd for my sins, yet it went off again; nay, all my life long I had a secret value and reverence for an honest man, and loved morality in others," &c.

We are told that on the fifty-third chapter of Isaiah having been read to him by Mr. Parsons, he took a lively interest in it, and in the absence of the minister his lady and mother read and re-read it, "till he had learned the fifty-third chapter of Isaiah."

With reference to his writings, which might be in the hands of different parties, "his strict charge" was "to burn all his profane and lewd writings, as being only fit to promote vice and immorality, by which he had so highly offended God, and shamed and blasphem'd that holy religion into which he had been baptized; and all his obscene and filthy pictures, which were so notoriously scandalous." The earl's dying remonstrance forms part of the sermon, which was signed by him and witnessed by his wife and the minister. It appears the earl's illness lasted "just nine weeks," and that he was perfectly conscious, "saving thirty hours, about the middle of it, in which he was delirious." There is reference made also to the conversion of his lady from the Roman religion. It is mentioned that he received his education at Wadham College in Oxford, under the care of Dr. Blanford, who was Bishop of Worcester. "His natural talent was excellent, was thoroughly acquainted with all classick authors, both Greek and Latin; a thing very rare, if not peculiar to him, amongst those of his quality," &c. **ALFRED CHAS. JONAS.**
Swansea.

THE LEGAL GOWN.—The Oxford M.A. gown has been much discussed in "N. & Q.," and the discussion has suggested to me another and kindred subject for inquiry. All visitors to our courts of justice must notice the difference between the gowns worn by the leaders (i. e., queen's counsel) and junior barristers. When a barrister is appointed one of Her Majesty's counsel the phrase runs that "he takes silk," and accordingly his gown is thenceforth made of silk instead of stuff. But this is not all, for the shape of his new gown is different from that of his old one. The principal difference is that the new one is larger, has a square flap by the neck, and is furnished with hanging sleeves. Now, let the visitor leave the superior courts, betake himself to a county court, and notice the gowns worn by the solicitors. He will find them, as nearly as possible, of the same shape as the leader's gown. Again, he will see that the ushers of the courts (both superior and county courts) wear the same shaped garment. I believe I may extend this observation to Her Majesty's judges. Thus we find that the junior barristers stand alone with respect to the shape of the gown. My theory is that the gown worn by judges, queen's counsel, solicitors, and ushers and other attendants about the courts is the true legal gown; that the only difference should be in the material of which it is made; and that this gown was formerly worn by all officials, whether registrars, advocates, prothonotaries, solicitors, attorneys, clerks, or ushers, merely by virtue of their attendance on the courts. For some reason the junior bar has adopted a different shape;

perhaps some one more learned than myself in legal antiquities can tell what that reason was, and when the gown now worn by the members of the junior bar was first worn by them. I believe it was brought from the univeraities.

F. S. W.

3, Crosby Square, E.C.

MARTHA BLOUNT'S FUNERAL EXPENSES.—Although it was always supposed that Martha Blount was buried in the churchyard at St. Pancras, there was no evidence on the subject until, a few years ago, Mr. Charles Blount, of Mapledurham, discovered among the family papers Mr. George Webbe's account for the funeral. He was kind enough to send me a copy of it, and it may perhaps interest some of the readers of "N. & Q."

1763 July 17th

The Funeral Expenses of M^{rs} Martha Blount
Performed by Geo. Webbe.

To an inside Coffin of lead lined and ruffled with fine Crape...	5 10 0
To a strong Elm Coffin covered with fine black Cloth set off with double Rows of brass nails a plate of Inscription Crucifix Flower and 8 pair of Handles 2 Silver'd	7 7 0
To a Suit of fine Crape	2 6 0
To carrying the Coffin in	0 8 0
To the Bills for the Chappels	0 7 6
To a Hearse and Coach with Pairs to St Pancras	1 4 0
To the white Ostridge Feathers and Velvets	3 0 0
To 2 Cloaks to the Coachmen	0 2 0
To hatbands Gloves and Favours	0 7 0
To 3 Cloaks	9 3 0
To 3 Silkhatbands	1 4 0
To a Hood and Scarf	0 2 0
To 4 Pair of Men's best Kid Gloves	0 10 0
To 4 Pair of Womens D ^o	0 10 0
To the Dues of St Pancras	2 5 0
To the Pall	6 10 6
To 2 Porters in proper Dress with Hatbands and Gloves	0 17 0
To six Bearers	0 12 0
To Turnpikes	0 1 3
To an Affid ^t	0 1 0
Gave the Men and digger	0 2 6

The Dirge.

To ye Coffin Stools and Pall	0 18 0
To y ^e State Rale hung with black Cloth & white Ostridge Feathers	0 18 0
To a Lid of white Feathers	1 1 0
To 6 large silver Candlesticks with wax Tapers & Forms	0 18 0
To Invitation Tickets and delivering	2 2 0
To 6 bottles of Wine and Rolls	0 18 0
To a Man attending	0 5 0
Gave y ^e Gentlemen	8 18 0

£42 17 9

Rec^d July y^e 20th 1763 of Michael Blount Esq^r Executor of M^{rs} Martha Blount y^e full Contents of this bill.
£42 Y^r Geo. Webbe.

N.B. Both y^e Sisters were burried Close to ye monument of M^r Eyre of Assop on y^e South Side.

Martha & Teresa Blount after y^e death of their Father (1710) lived with their Mother in Boulton Street near Piccadilly. In 1741 they were living in Welbeck Street

Cavendish Square near Oxford Chapel; but M. Alex^r Pope having by his will of 8th 12. 1748 disposed in favor of Martha for her life of his house in Berkeley Street Berkeley Square, She at his death in 1744 took possession of it and lived there with her Sister till her own death July 12th 1768. (her mother died March 31. 1748) But y^r deed of purchase of that house by M^r Pope being lost or Miss Blount not being able to prove that y^r purchase money had been paid, She was obliged to pay herself the 315^l. which M^r Pope had agreed to pay for it. That house was to be his only for 26 years being y^r remainder of a longer lease.

F. G.

PRONUNCIATION OF THE WORDS "VALUE" AND "THOUGHT" IN THE LAST CENTURY.—A clever and very well educated lady, who was born circa 1754, used always in her old age to pronounce oblige "obleege" and value "valley." Her treatment of the first word was to have been expected, but her mode of using the second always puzzled me. I think that the following verse, which appears in the *Gentleman's Magazine* for April, 1734, tends to explain it:—

"Why, Phillis, when I ease implore,
Am I unkindly rally'd?
Why will you make his heart so sore,
Who once you so much value'd"

A portrait by Vertue of John Sheffield, Duke of Buckinghamshire, which lies before me, has the subjoined lines, from which I infer that early in the last century it was usual in England to give the word *thought* that pronunciation which is still frequently employed by men of culture north of the Tweed:—

"One modern Author here behold,
Who with a safe conscience wrote,
For, from Writers new or old,
He would never steal a *Thought*."

CALCUTTENSIS.

MATHEMATICAL BIBLIOGRAPHY: COLSON'S "COMMENT."*—What seems to me a "confirmation strong" of De Morgan's idea as to the separate early publication of Newton's *Treatise* is the existence of a separate issue of Colson's *Comment*, a copy of which I have, in the original binding. It agrees in every respect with the description afforded by SIR J. COCKLE, commencing with the engraving illustrative of remarks on p. 273, this being followed by the title-page: "The | Method of Fluxions | and | Infinite Series; | or, | a Perpetual Comment upon | the foregoing *Treatise*." Then comes the "contents," pp. [143] [144], and the *Comment* ends with the unpagged leaf as described. The *Comment* itself begins on p. 143, not 145 as stated by mistake in SIR J. COCKLE's paper. The wording of the title-page seems conclusive evidence that the original intention was to publish the two parts together, but from some cause a separate issue of the *Treatise* was afterwards determined upon. F. A. TOLLE Northampton.

* See "N. & Q." 1st S., 2nd S., 3rd S., 4th S., 5th S., *passim*; 6th S. l. 469; iv. 129; v. 263, 301.

HOW HISTORY IS WRITTEN.—In a late number of the *Illustrated London News*, describing the arrangements made for the Queen's reception at Chingford, mention is made of an obelisk in the vicinity, marking the spot where the ill-fated Boadicea terminated her existence. I have not been to Chingford for many years, but it is my impression that the only obelisk in its neighbourhood was the one originally erected as a referring mark on the meridian of Greenwich Observatory, which is about eleven miles south of it. When the present transit circle was erected in 1851, it was placed in a building about 120 feet eastward of the former site, and of course the meridian of Greenwich went with it, viz. about two seconds in time earlier; so the old mark on the obelisk became useless, though the obelisk was allowed to remain, and is now, I presume, dedicated to the memory of the first recognized British queen. If another obelisk exists, perhaps some one will give the authority for its connexion with Boadicea. J. BAILLIE.

E.I.U.S. Club.

FOLK-LORE FROM CYPRUS.—The following notes are taken from Mrs. Scott Stevenson's *Our Home in Cyprus*, 1880. They do not index the whole folk-lore gathered by the authoress.

Blessing a house when it is occupied by a new inmate, p. 98.

Ceremony on St. John the Baptist's Day, p. 99.

Silk crop.—"The natives have an idea that the years when the fleas are most abundant the silk is better in quantity and quality," p. 114.

Etiquette of marriage presents, p. 124.

Ostrich eggs.—In the monastery of Kykkou, "what first struck me was the number of ostrich eggs. All round the building were suspended small silver lamps, and between each pair a large egg. I have never been able to discover the exact superstition responsible for the custom. None of the priests was able to explain it," pp. 181-2.

Wedding ceremonies, p. 191.

St. Catherine, supposed tomb of, p. 273.

St. Barnabas, supposed tomb of, p. 273.

Lazarus, holy well of, p. 210.

St. Chrysostomos, holy well of, p. 134.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

THE VERBAL ADJECTIVE IN -ING.—There is, I think, a growing tendency to drop from certain verbal adjectives the ending -ing. Surely row-boats and tow-paths used to be rowing-boats and towing-paths, except in the mouths of bargees and their like—for I imagine that the slang contractions have been adopted rather than invented by those of the rising generation who affect them. *Smoke-room* is, I think, new. Shall we soon have sail-boats, ride-horses, box-gloves, &c.? The cur-tailing seems to "obtain" chiefly with the sporting fraternity. In one case I find the docked word

accommodated with a change of termination. If we follow this authority we shall henceforward speak of *hunter-watches*.]

HENRY ATTWELL.

Bex.

THE LAST DELLA SCALA.—The following appeared in *Life* of May 18:—

"The last male descendant in a direct line of Can Grande della Scala, the famous podestà to whom Dante dedicated his great work, died recently of apoplexy in his native town, Verona. This last scion of a once mighty race, Giuseppe Massimo della Scala, Count and Marquis, lived in poverty all his life. He earned a precarious livelihood as a cobbler."

W. D. PINK.

Leigh, Lancashire.

HORSEDEALING PROVERB.—

"One white foot—buy him.
Two white feet—try him.
Three white feet—look well about him.
Four white feet—go without him."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

"**BENEDICITE**" (*ante*, p. 406).—I sent a correction of this paragraph years ago to the publishers of *Phrase and Fable*. I find in my copy the correction made in MS. in the margin of the first edition, but on turning to the twelfth edition, some few months ago, I accidentally discovered that the paragraph had not been corrected, and I wrote again to the publishers' reader respecting it. Every one who has books stereotyped knows how unwilling publishers are to meddle with the plates. I will write again without delay to the firm, and hope XIT will not object to run his pen through the passage in question.

E. COBBHAM BREWER.

BOOKS GONE ASTRAY.—I believe I have lent as many books as most men, and have lost as few. But just now I am in want of two which have gone astray. The most important is *The Dark Ages*, by Dr. S. R. Maitland, which I specially prize as a presentation copy from my distinguished and most kind and learned friend. The second is a copy of my own *Lays and Legends of Various Nations*, 2 vols. 1834. Their early return will greatly oblige.

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.

"**THE ST. JAMES'S BEAUTY.**"—Can you give me information as to the whereabouts of the original portrait entitled "The St. James's Beauty"? That of the companion picture, "The St. Giles's Beauty,"

is in my possession. The portraits were painted about 1782 from the Misses Elizabeth and Priscilla Burrough, and are small oval pictures, combining chalk and water colour by a method peculiar to Benwell, the artist. I have also Bartolozzi's fine engravings of both. The two ladies were descendants of the old Earls of Huntingdon, and among the ancestors of

W. M. S.

YORKSHIRE WILLS.—Where were the wills of persons resident in the parish of Walkington, East Riding of Yorkshire, proved prior to 1622 and between 1642 and 1660? From 1622-42 they were proved in the Peculiar Court of Howden, Howdenshire, and Hemingbrough. Mr. Hudson, the very obliging registrar at York, understands that the wills during the interregnum were proved in London. He says, "There are no Howden records at York from 1642 to 1660." I learn also, by the way, that there are no wills or administrations in the Prerogative Court at York between 1652 and 1660. The registrar further informs me that "there are no wills or administrations proved or granted in the Peculiar Court of Howden, at York, prior to 1622"; and suggests that before that time grants for places within that Peculiar may have been made by the Court at Durham, as Howden was a Peculiar jurisdiction, held under Durham. On applying at Durham I receive answer that "all wills of the Howden Peculiar were handed over to the registrar of that court, Mr. Hudson," at York. Perhaps some one can enlighten me as to the history and antiquities of the Peculiar, and the probable place of deposit of wills from this part of the country before 1622.

I. S. LEADAM.

COSTOBADIE, OR DE COSTOBADIE, OF AUVERGNE, FRANCE.—John de Costobadie, of Argental, in Auvergne, quitted his patrimonial estate and fled to England on the Revocation of the Edict of Nantes, in the time of Louis XIV. He settled in York in the year 1686. Jacob, son of the above-named John de Costobadie and Jeanne his wife, was born at Argental, in Auvergne, and was brought to England by his parents when about two years old. He was naturalized in the fifth year of Queen Anne. He married Rebecca, daughter of Humphrey Robinson, of Thicket Priory, Yorkshire, of an ancient family and good estate, and some of his descendants are now living in England. It is said that records relating to the family of De Costobadie are in the keeping of the civil authorities of Clermont, in Auvergne. An old seal in the possession of the family, which from its design appears to be of seventeenth century date, and probably belonged to John de Costobadie, has upon it the arms, two chevrons between three estoiles in chief and a lion in base. Crest, a church upon a rock. Motto, *In hoc saxo templum edificabo*. The tinctures of the coat of arms are not shown. Any information

as to the ancestry of John de Costobadie and the tinctures of his shield and crest will be much valued by his descendant,

JOHN HENRY METCALFE.
Leyburn, Wensleydale, Yorkshire.

AITZEMA, "NOTABLE REVOLUTIONS," &c.—In the catalogue of the first portion of the Sunderland Library occurs the following:—

"187. Aitzema. Notable Revolutions; being a True Relation of what happened in the United Provinces of the Netherlands in 1660 and 1661 according to the Dutch copy.....fol. Lond. printed by Wm. Dugard, by the appointment of the Council of State, 1653."

This copy was purchased for the trustees of the British Museum, and I was kindly permitted to inspect it there a few days since. The book is in very good order, but there is nothing in it by which to trace by what means it came into the Sunderland Library. I have made several inquiries and have endeavoured to find out something as to the history of the book, but have not been able to discover anything. It must, I think, be of extreme rarity. Is any other copy known? It is but a conjecture, but I imagine that the translation has been made and the book printed at the expense of the Government of the day, and that before it was circulated a change of circumstances, here or in the Netherlands, made it politic to suppress the book, and that almost every copy was destroyed.

Bottesford Manor, Brigg.

EDWARD PEACOCK.

DEFOR: "ROBINSON CRUSOE."—I have lately met with an edition of *Robinson Crusoe* which I cannot see to occur either in Lowndes or the Chandos *Crusoe* (W. Lee) or the *Original Robinson Crusoe* (H. C. Adams):—

"The Life and most Surprising Adventures of Robinson Crusoe, of York, Mariner; who lived eight and twenty years in an Uninhabited Island on the coast of America, near the mouth of the great river Oroonoke. With an account of his deliverance thence, and his other surprising adventures. Second Edition. Revised by M. D***. Paris: Printed by J. G. A. Stoupe; and sold by Theophilus Barrois, Bookseller, Quai des Augustins. M.DCC.LXXXIII."

The preface is written apparently on the supposition that it is a true history. There are in the course of it these remarks (pp. 5, 6):—

"The editor believes the thing to be a just history of fact; neither is there any appearance of fiction in it: and though he is well aware there are many, who on account of the very singular preservations the author met with, will give it the name of a romance; yet, in whichever of these lights it shall be viewed, he imagines, that the improvement of it, as well to the diversion, as to the instruction of the reader, will be the same."

The volume is 12mo. pp. 414, the text not the same as in the "Chandos Library." What is the name of the reviser? What is the date of his first edition?

ED. MARSHALL.

"STILL" AND "YET."—In a life of Dante by the Rev. E. O'Donnell, prefixed to his prose translation of the *Divina Commedia*, I read, "On these principles he composed his immortal poem, enriched also with beautiful metaphors and allegories, a great many of which are *not still* understood by his numerous commentators" (p. 33). This may be an Irishism or a mere case of precisianism. Certainly I should say, "which are *still not* understood," &c., or preferably, "which are *not yet* understood." This leads me to point out the curious fact that these two phrases mean almost the same thing. In answer to the question, "Is he not arrived?" the expected person being late, I reply, "He is *still not* arrived"; but it would be equally to the point to reply, "He is not yet arrived." Notwithstanding this, *still* and *yet* seem to be used in opposed senses, for we say, "The custom *still* prevails," and "The custom had not *yet* arisen," where we mean by the former to speak of a custom which had already arisen, and by the latter of one which arose subsequently to the time referred to. What is the correct and authorized use of these adverbs?

C. M. I.

Athenium Club.

BYRON'S BODY PASSING THROUGH MELTON.—In the *Glantham Journal*, May 13, in a letter from "an old Meltonian," Mr. Josiah Waite, Markinch, Fife, N.B., containing reminiscences of his early life, is the following account of the passing through Melton Mowbray of the hearse containing the body of Lord Byron:—

"About the month of May, 1824, on coming out of school at twelve o'clock noon, and on my way home to dinner, on going through the Market-place I saw a number of people collected, and on getting nearer I saw a fine hearse standing at the corner of the Market-place, close to Mr. Allan the saddler's shop, and near the spot where Mrs. Short used to have her stall every market-day, and where the boys could get their spare pennies and half-pennies exchanged for bull's eyes, or gingerbread, or fruit, &c. I learnt that this hearse contained the remains of the late Lord Byron on their way to Newstead, there to be interred; and one thing that makes this more memorable was, that it was the common talk that although Lord Byron's body was there his heart was not, for it was taken out and was left in Greece. This latter piece of information surprised us boys much, and made us wonder and say, What will he do at the resurrection when his body will rise and his heart so far away? The horses and the attendants accompanying the corpse were resting at the White Swan, in the Market-place."

Was this idea concerning the heart of Byron generally accepted at that date?

CUTHBERT BEDE.

"BLATHERUMSKITE."—In a recent letter from Mr. P. J. Smyth, M.P., to the Tipperary Town Commissioners in reference to his vote on the *clôture*, he states that the *clôture* "is a guarantee of free debate and the protection of majorities against

the tyranny of *blatherumskits*." What is the origin of this word? I have heard the term, but have no definite idea of its application, and have never seen it in print before.

JAMES H. STAPLES.

Campbell Street, Bristol.

DON PEDRO, DUKE OF COIMBRA, BORN A.D. 1392.—He was son of the King of Portugal Don Joam I. and of Dona Filippina of Lancaster, daughter of John of Gaunt, Duke of Lancaster. Don Pedro left Portugal in 1416, and travelled in Spain, in the states of Flanders and Burgundy, in Italy, and in Germany, where he entered and served in the army of the Emperor Sigismund. In 1425 he came to England, as appears from the following notice:—

"About Michaelmas, Peter, Duke of Coimbra, Prince of Portugal, came into England and was honorably received and feasted by the king's uncle and was also elected into the Order of the Garter."—*Stow, The Annals of England, anno regni 4 Henry IV.*, p. 593, London, 1592.

Returning to Portugal, Don Pedro was, on the death of his brother King Don Duarte, named regent of the kingdom during the minority of his nephew, who afterwards became King Don Afonso V. When this king attained his majority there were intrigues at court against the late regent, shortly after which civil war broke out. The king, at the head of an army, went out against his uncle, who was killed, in 1449, at the battle of Alfarrobeira. The King of Portugal sent messages to various sovereigns, and particularly to Henry VI. of England, to inform them of what had taken place, and to exculpate himself from the death of his uncle Don Pedro.

Would it be possible to find the letters or messages of Don Afonso V., or any documents or information relating to Portugal at that period (1400-1450) and relative to the stay of Don Pedro in England?

CANAL LEGISLATION.—In 1786 a Bill was brought into Parliament for the construction of a certain canal. Having passed the House of Commons by a large majority it was considered for six days in the House of Lords and eventually thrown out by a majority of twenty-three. Is the evidence adduced for and against a Bill of this character preserved? If so, where is it to be found; and is it accessible to the public? Otherwise, what information could I find on the subject?

VIGORN.

Clent.

LONDON PAVED] WITH GOLD.—What is the origin and meaning of this expression?

MARRIAGES IN MAY.—The few instances of marriages recorded in the daily papers during the month of May appears to point to some supersti-

tion connected with the hymeneal celebration in that month. I have been told that the real origin of that superstition was that the marriage of Mary, Queen of Scots, celebrated in that month, proved to be unhappy and unfortunate. Possibly some of your correspondents may be able to shed a ray of light upon the repugnance shown by Englishmen and Englishwomen to entering into the holy state of matrimony during that month.

MERYON WHITE, M.A.

Oxford and Cambridge Club.

VERSES IN CHAMBERS'S "EDINBURGH JOURNAL."

—Will some one (who can) give me the correct reference to a set of verses in this serial beginning "Arise, my love"? They should be in vol. ii. of the first series, but, by an oversight, the index refers us to p. 59, where they certainly are not; nor have I been able to discover them by "the exhaustive process."

C. M. I.

Athenæum Club.

"KINGS' FINGERS": THE EARLY PURPLE ORCHIS.—"Are you children gathering cowslips?" "No, sir; we're getting kings' fingers." These Rutland children were gathering the early purple orchis, which grows profusely in this county. The name "kings' fingers" is quite new to me, and I cannot find it in several books of plant-lore into which I have looked.

CUTBERT BEDE.

Replies.

BELFRY.

(6th S. v. 104, 158, 189, 271, 297.)

I am very sorry that SIR J. A. PICTON has found my note obscure. As, however, PROF. SKEAT and MR. JERRAM evidently found no such obscurity, I must be excused for thinking that SIR J. A. PICTON is quite right when he suggests that the fault lies with himself. The two sentences of mine which he quotes are perfectly reconcilable. The word *bell* did not give rise to the form *belfry*, but it probably, or very likely, was the word *bell* which led to the exclusive use of *belfry* instead of *berfray* or *berfrey*. SIR J. A. PICTON evidently did not notice the word "universal" in the first of my two sentences, nor the word "first" in the second.

I cannot, indeed, accuse SIR J. A. PICTON himself of obscurity, but I can accuse him of what is to my mind infinitely worse, viz. inaccuracy. In the first place, he is altogether wrong when he says that "it is singular that the compound word itself"

* I.e., *béro-vrit*, *ber-vrit*, or *ber-eride*, so written in *Lexer's Dict.*; but there are also other forms, some with *f* instead of *v*. As the compound word does not seem to occur in O.H.G. I prefer to use the M.H.G. forms of the component parts.

is not to be found in any German writings." If he will refer to Lexer's and to Müller and Zarncke's large M.H. Germ. dictionaries, which I am, however, afraid he does not possess, he will find plenty of passages quoted in which the word occurs, and some of them given in full. In the second place, he is guilty of a very gross blunder when he declares that, when *frid** is explained to mean "tower" or "locus securitatis," and *bergan*,† "to protect," "the meaning of the old German words is reversed." If his words, "*Berg* or *berc* is the tower; *frid*, the security which the tower gives," were true, then the compound word would be (adopting the M.H.G. forms) *orit*- (or better *vide*-) *berc*, and not *berc-orit*, which could only mean "tower-security," i. e., the security afforded by a tower, and not "a tower of security." SIR J. PROTON himself recognizes this further on when he gives *fride-burg* (better *vide-burg*, if it is intended to be M.H.G.) the meaning of "citadel of security or peace." It is evident that SIR J. PROTON has not studied the laws of German word-formation, and yet he ventures to impugn the explanations given by a German lexicographer of old German words!

I allow that it is, or rather that at first sight it appears, difficult to get the meaning *tower* out of the word *vide* (or *orit*), which, like the Mod. Germ. *Friede*, commonly means *peace*; but the difficulty, or seeming difficulty, is soon got rid of upon a little reflection. The word also means "einfriedigung, eingehogter raum" (Lexer, who quotes passages in support), that is, an enclosure or a space surrounded by a fence or hedge;‡ and the verbs *einfrieden* and *einfriedigen*, which contain this root, are to be found in every modern German dictionary, in the meaning of enclosing with a fence or hedge. Hence *vide* came also to mean a fortified enclosure, a stronghold, and lastly a tower or castle, although this last meaning is now perhaps only to be found in the compound we have had to do with, viz. *berc-orit*, in which, however, it indisputably (from the passages quoted in the M.H.G. dictionaries which I have named) has this meaning. Compare the Lat. *castrum*, which means "a castle, stronghold, or fortress," and *castra*, a camp or encampment, which among the Romans was a fortified enclosure. Compare also the German *Burg*, which means a *castle*, and, in the compound word *Wagenburg*, an *enclosure* (formed and protected by waggons), such as is still used by the Boers; whilst formerly it also meant a town or city (i. e., in old times, at least, an enclosed space), and still has a very similar meaning in the

* In M.H.G. generally *orit* or *vide*.

† In M.H.G. *bergan*.

‡ This meaning seems to be derived from that of *security* and *protection*, which *vide* also has; for an enclosed space is protected and rendered secure by the enclosure.

Mod. Fr. *bourg* and our *borough*. It is clear, therefore, that the transition from enclosure to fortified enclosure and castle or tower offers but very little real difficulty.

As for the *berc-orit*, it may, in accordance with the laws of German word-formation, be either a substantive or derived from a verb. In the former case it must be rendered *mountain*,* as it apparently is by Lexer, whose explanation of *berc-orit* is: "Die hölzerne Verschanzung auf einem berge, woraus sich die begriffe, thurm (auch auf elephanten), bollwerk, befestigtes haus entwickelten." In the latter case *berc* must be rendered "protecting," from *bergen*, to protect,† and the whole word protecting or guarding enclosure or tower. PROF. SKEAT has preferred the latter derivation.‡ Compare *Deckmantel*, which exhibits the same word-formation.

With regard to MR. JAMES'S derivation from "bélière d'effroi," it is, I think, scarcely necessary to say that it must be unhesitatingly rejected as altogether impossible. In the first place, there is no evidence whatever (see Littré) that *bélière* ever meant a bell, while *cloche* has been the French for *bell* ever since the thirteenth century. In the second place, *bélière de* could never have become contracted into a simple *b*. In the third place, *alarme*, and not *effroi*, is used in French—our *alarm*, and *alarme* is as old as the fourteenth century. And in the last place, and above all, the occurrence of the M.H.G. word *berc-orit* and the corresponding forms with *r* in Old French place the matter altogether beyond dispute. At the same time it is admitted by Littré that *bélière* and *bélière* are connected with the Dutch *bel*—our *bell*, and this shows that at or about the time the French *beffroi* was formed there probably was a word used in some parts of France like our *bell* in form and having the same meaning.§ It is just possible, therefore, that if, as I suggested (*ante*, p. 106), the French *beffroi* is a corruption of *belfroi* and not of

* And the whole word "mountain enclosure, fortification, or tower."

† I must say that I doubt whether the sense of *to protect* is not later than M.H.G. In O.H.G. *bergen* means simply to hide, conceal, lay by, put away; and in M.H.G. Lexer gives *bergen* the meaning of *in Sicherheit bringen* simply; and, if so, then *berc-orit* (according to this interpretation of *berc*) must have originally meant a fortified enclosure or tower in which one could hide or stow oneself away, or shelter oneself, and be safe.

‡ I do not see, however, that any German lexicographer derives the *berc* from the verb *bergen*, and the *c*, instead of *g*, would probably be a difficulty, and I find no other compound words in which the *berc* has this meaning; but I see that Lexer does also give the forms *bergfriede* and *bergfert*, and that at the end of his article he has "*aus bergen u. vride schutz*," a remark which probably refers to the forms just quoted, as it comes almost immediately after them.

§ It seems, however, to have been used only of the small bells attached to sheep and cows.

belfroi, this Old French word may have led or contributed to the exclusive use of *belfroi* (in the form *belfroy*), just as our *bell* probably did to that of *belfry*.* But this is the utmost that can be extracted from MR. JAMES'S suggestion.

F. CHANCE.

Sydenham Hill.

In Baedeker's *Belgium and Holland* (fifth edit. Leipzig, 1878), p. 37, with reference to the belfry of Ghent (called also *belfrood* or *belfroy*), it is stated that

"etymologists differ as to the origin of the word 'belfrood' or belfry, but the most probable derivation is from *bell* (Dutch *belles*, to sound, to ring) and *frood* or *fried* (jurisdiction). One of the first privileges usually obtained by the burghers from their feudal lords was permission to erect one of these watch or bell towers, from which peals were rung on all important occasions to summon the people to council or to arms."

FREDERICK E. SAWYER.

Brighton.

In a deed executed at Warrington, Jan. 8, 1786, occur the words following, "All that messuage or dwelling-house situate, &c., and also all that *belfray* adjoining to the north end of the said messuage or dwelling-house, &c., together with a certain road, &c., leading into the said *belfray*," &c.; and again, further on, "the said messuage or dwelling-house, *belfray*, stable, land, hereditaments, and premises hereinbefore particularly mentioned," &c. I cannot find this word in any dictionary, and would gladly ascertain its meaning and etymology.

BOILLEAU.

THE HEIRSHIP OF THE PERCIES: THE EARLDOM OF ORMONDE (6th S. v. 343).—While thanking you for your courtesy in inserting my note and for your comments thereon, will you allow me to point out (as the question is of some importance):—

1. That if, instead of referring to Lynch, we refer to the Act from which he quotes (28 Hen. VIII.), we find that it is termed "The Act of Absentees," or, more fully, "The Act of Parliament for resuming and giving of certain lands in Ireland into the king's hands, anno r. R. Hen. VIII. 28^e." It will be found in the *Statutes at Large* i. 84, or (without the preamble) in the Carew MSS. vol. 605, p. 10, in the printed edition of which it is assigned to 1536. It deprived Thomas, Duke of Norfolk, Lord "Barkley," George, "Earle of Waterford, the *heires-general* of the Earle of Ormonde," and certain ecclesiastical bodies, of estates in Ireland, for negligence in defending them against the "wild Irishie." It does not allude in any way to the peerage title, and if it is the only bar which can be found against

the inheritance of that title by Lord Berkeley, it leaves that inheritance unassailable.

2. On April 20, 1537, the deputy and council appear to have urged the king to grant these forfeited estates to "the *Earl of Ossory* [Peter Butler] and his son," as good friends to the English (Carew MSS.); and on Oct. 23, 1537, letters patent were issued granting them to "Peter Butler, *Earl of Ossory and Ormond*," and his son in tail male (*ib.*). It would appear from this that the Earl of Ossory obtained the earldom of Ormond between those dates (though Lodge, I believe, assigns it to Feb. 22, 1537).

3. Your reviewer accepts the recognized version, as found in Lodge, that the Earl of Ossory obtained the earldom of Ormond on "Thomas Bullen, Earl of Ormond, dying without issue male." But I have shown in my article on "The Barony of Arklow" (Foster's *Coll. Gen.*, vol. i.) that his so dying could obviously not affect a title descendible to heirs-general, and that, moreover, he was alive at the time, as shown by a passage in the Carew MSS. which puts a wholly new complexion on the affair, viz., "And now the Earl of Wiltshire [Thomas Bullen] is contented he [the Earl of Ossory] be so named Earl of Ormond in Ireland, *semblably as the two Lords Dacres be named the one of the South, the other of the North*" (vol. 602, p. 161; vol. 611, p. 10; printed edition, pp. 127-8). It was clearly, therefore, contemplated that the two earldoms of Ormonde should be co-existent.

4. As to the heirship of the Percies, it remains an incontestable fact that the Duke of Northumberland is neither "heir-male" nor "heir-general" of "the great house of Percy" (an heir-general "in estates" is surely a strange formula), and that the Duke of Athole is now its *sole* heir-general, and *as such* is, at any rate, the eldest co-heir to the ancient baronies of Latimer, Plaiz, and Scales, and also a co-heir to the barony of Lisle, to none of which have the Dukes of Northumberland any claim whatever, just as the heirship to the baronies of Mowbray, &c., passed away from the Dukes of Norfolk to the Lords Stourton and Petre; and if the Mowbray precedent were followed in the case of the above three baronies, they would fall to the share of the Duke of Athole as sole representative of the house of Percy.

J. H. ROUND.

Brighton.

SIR HENRY GREENE, KNT., LORD CHIEF JUSTICE OF ENGLAND, 1362 (6th S. v. 369).—In the Cardigan MSS. at Deane, Northamptonshire, collected from records in the Tower by the first Lord Brudenell during a long imprisonment in that fortress, it is stated that the tomb of Chief Justice Sir Henry Greene of Boughton, who styled himself "De Buckton," was in the church of St. John at Boughton, near Northampton; the

* The *l* occurs, however, also in German, for Lexer (Appendix) also gives the form *belfrid*.

family had been settled there under the name of De Buckton since the time of King John. This church has long been in ruins, and all traces of monuments have vanished. At the end of the seventeenth century Halstead attributed a monumental effigy in armour, in Greene's Norton Church, to Sir Henry Greene. The Chief Justice would certainly have been represented in legal costume. In the early part of the last century Bridges appropriated this effigy to the second Sir Thomas Greene, who died in 1417 (there was a succession of six Sir Thomas Greenes). In later times Baker, that admirable and ill-requited historian, assigned the effigy to the first Sir Thomas Greene, who died in 1391; and it has subsequently been shown to represent the third Sir Thomas Greene, who died in 1457. The scandalous havoc that took place among the Greene monuments in Greene's Norton Church in 1826—vindicating at the time by the local authorities, who maintained that they were actuated by "a proper spirit"—nearly wiped away all memorials of this ancient family, and forms a dark page in the history of the county. It is possible that there was a painted representation of Chief Justice Greene in connexion with some devotional subject on a lower panel of the screen in Boughton Church, though such a picture would have been after the East Anglian rather than the Northamptonshire fashion; and his portrait may have been drawn upon the outer side of a set of folding "tables" of religious pictures; but it is certain that there is now no sculptured or graven likeness of the Chief Justice either at Boughton or Greene's Norton. The vandals of both places have taken good care to destroy any representation of him that may have existed in glass. Such a figure of the Chief Justice, kneeling at a faldstool with the armorial bearings—Azure, three bucks trippant or—can well be imagined, but such a conception is poor consolation for what we have lost, and it is melancholy and humiliating to be constantly reminded by such proper questions as those of INQUIRER and others in the pages of "N. & Q." how grievously we have suffered in this way within living memory.

ALBERT HARTSHORNE.

BURIED ALIVE: A TALE OF OLD COLOGNE (6th S. iv. 344, 518; v. 117, 159, 195).—I remember the old song referred to by R. R., and send it with an account of the circumstances in which I last heard it. Some time about the year 1827 I was in London and had to see a person on business in a City hotel. After a time in the coffee-room he wanted to smoke, and in the smoking-room we found a party assembled, who in turn were called on for songs. One, who was said to be a Liverpool merchant, declined, as he said he only sang psalms and hymns. On this he was more urgently pressed; then, standing up with a paper or book

in his hand, he said, "Brethren, let us join in singing Hymn 73, Book iv., New Collection." He then "gave out" the words of this old song, two lines at a time, in a very sanctimonious tone, and sang them to one of those old-fashioned tunes in which some words are several times repeated, the company generally joining:—

"Old Johnny Walker, he had a wife,
She died and then he kill'd her;
Old Mistress Walker she rose again,
And by him had two childer.

And these two childer were as fine babes
As ever had a mother;
The first they called him Knockhimdown,
And Pickhimup the other."

I may mention here that I was present at a somewhat similar scene in Paris a few years afterwards. Two persons, with whom I had business relations, asked me to accompany them to the *table d'hôte* at the Byron Hotel, as there was to be a special addition to the *menu* that day, haunches of English mutton. There was a full company assembled, of various nations, tongues, and peoples. The Swedish Consul was president, and on his left sat the American Minister. After dinner conviviality reigned. The president called on various persons to sing, addressing each in his own language. After some others had been called on, he asked for Le Sieur A—, when one of my companions rose, and was addressed, "Monsieur A—, on me dit que vous chanter"; he answered, "C'est une erreur, monsieur; je ne chante jamais qu'à la messe." On this there was great drumming on the table, and several Frenchmen called out, "Un *De profundis* s'il vous plait." A— then rose again with a bumper in his hand, and solemnly chanted something in what we used to call dog Latin; and carrying his glass towards the crown of his head, to his forehead, to his eyes, nose, and mouth, he went on as solemnly, "De capite in frontibus, de frontibus in oculis, de oculis in nasibus, de nasibus in oris, descendit in ventribus," immediately drinking off his wine.

ELCKER.

HERALDS CROWNED WITH VERVAIN (6th S. v. 267).—See Vergil, *Æn.*, xii. 120:—

"Et verbena tempora vinciti."

Upon which Servius remarks, that the "verbena" was taken from the Capitol and given to the heralds, and that with it "coronabantur faciales et pater patratus, fœdera facturi vel bella indicturi." Like a flag of truce, it ensured their protection.

Mention is made of the verbena, under the name of *sagmen*, on the occasion of the compact for the Horatii and Curiatii, in Livy, i. 24; who also mentions it again in xxx. 43, in reference to the heralds who were sent to Africa. It appears from Pliny, *N. H.*, xxii. 2, that when *legati* were sent to an enemy *clarigatum*, that is, "res raptas clare

repetitum," one of them was specially named "the vervain bearer," *verbenarius*. The name "vervena" came to be applied to any herb which was considered sacred. ED. MARSHALL.

MR. MACKENZIE WALCOTT, by whom the note in 1st S. xi. was communicated, was not very likely to have made a statement without foundation, and would, in all probability, have referred for authority to Virgil, who, in *Æneid*, xii. 120, writes:—

"Velati limo [or lino], et verbenâ tempora vinciti."

On which Servius comments, "Verbena proprie est herba sacra [ros marinus, ut multi volunt, id est *Λιβανωρίς*], sumpta de sacro loco Capitolii, quâ coronabantur Feciales et pater patratus, fœdera facturi, vel bella indicturi." Hence the chief of them was called *verbenarius* (Plin., xxii. 3). See Adams's *Roman Antiquities*, under "Feciales," or, for a fuller account, Pitiisci *Lexicon Antiquitatum Romanarum*. W. E. BUCKLEY.

In the late Mr. J. R. Planché's interesting volume of autobiography there is an amusing account of the *reductio ad absurdum* of the heralds' duties which occurred when war was proclaimed between England and Russia in 1854; but I do not think he says anything about the vervain.

E. H. M.

Hastings.

This was the regular head-gear of the *Feciales*. See Ramsay's *Roman Antiquities* (ed. 1876), p. 332, and the passages quoted.

P. J. F. GANTILLON.

"THERE'S CAULD KAIL IN ABERDEEN" (6th S. v. 328).—Neither song nor melody can be attributed to any author. It is likely that both existed in a certain form early in the last century. Herd published the song in his valuable collection in 1776. The first appearance of the air is in Johnson's *Museum*, vol. ii. (1788). Dr. Chambers, in *Scottish Songs prior to Burns*, after quoting two stanzas from Herd, goes on to say:—

"It would appear that these verses relate to some incident in the life of the first Earl of Aberdeen, who died in 1720, at the age of eighty-three, after being some years a widower. If this conjecture be right, the cauld kail of Aberdeen was no mess connected with the ancient city, but a metaphorical allusion to the faded love-favours of an aged nobleman, who, spite of years, was presuming to pay his addresses to a young lady."

The air is in Dr. Chambers's valuable work, and the song will be found in Mary Carlyle Aitken's *Scottish Song* (Maomillan). THOMAS BAYNE.

In one of the best collections of Scottish songs I know, published by Blackie & Son, the air, it is stated, "is not very old." How far this may be correct I know not, but I find in Ramsay's *Gentle Shepherd*, that song vii. is to be sung to the tune "Cald Kale in Aberdeen," so I should imagine that the air was an old one in Ramsay's

day. The air is given in Johnson's *Museum*, vol. ii., and to it are wedded the words, said to be by Alexander, fourth Duke of Gordon; there are, including this version, at least four songs bearing the title. I should, however, like to have some particulars of the song "Cauld Kail," mentioned by Mr. Thomson in his letter to Burns, Jan. 20, 1793; perhaps you will allow me to quote the passage: "The four songs with which you favoured me, for Auld Rob Morris, Duncan Gray, Galla Water, and Cauld Kail, are admirable," &c.

ALFRED CHAS. JONAS.

Swansea.

FILIAL AFFECTION OF THE STORK (6th S. v. 186).—In a work entitled *The Magick of Kirani, King of Persia, and of Harpocraton*, printed in the year 1685, the author bears testimony to the parental attachment of the stork in these words:—

"When the parents are grown old, and not able to fly, their children, on every side, carry them upon their wings, from place to place, and also maintain them; and if they be blind, their children feed them: this retribution, and due gratitude from children to parents, is called, *antipalargia*, i.e. Stork-gratitude."*

Hence its name in the Hebrew, קַיִרְקַיִר,† or the pious (bird), so called from its love towards its parents and its young, of which ancient writers make much mention;‡ and its English name, taken (indirectly, at least) from the Greek *στοργή*, signifying "strong natural affection," accords with the remarkable tenderness in the young towards the old birds, a filial duty thus happily expressed in blank verse by Beaumont:—

"The Stork's an emblem of true piety,
Because, when age has seized and made his dam
Unfit for flight, the grateful young one takes
His mother on his back, provides her food,
Repaying thus the tender care of him
Ere he was fit to fly."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Belief in this obtained long before the times of Erasmus. Pliny alludes to it:—

"Storkes keep one nest still from yeare to yeare, and never change: and of this kind nature they are, that the young will keepe and feed their parents when they be old, as they themselves were by them nourished in the beginning."—Holland's translation of *Nat. Hist.*, i. f. 282 (ed. 1601).

The following passages are from Ælian:—

τρέφειν μὲν τοὺς πατέρας πελαργοὶ γεγηρακό-
τας καὶ ἐθέλουσι, καὶ ἐμελέτησαν κελύει δὲ

* Cf. *Æsami Adagia*, s.v. ἀντιπαραργίην, p. 282, col. 1, edit. Petri de Zetter, MDCCXIX.

† Bochart, *Hieros.*, lib. ii. cap. xxix., edit. MDCLXXXII.
‡ Aristot., *H. A.*, viii. 3 and ix. 13; Aristoph., *Aves*, v. 1868; Plin., *H. N.*, x. 28, 28; Ælian, *N. A.*, iii. 23, with notes by Jacobs, x. 26; Solin., *Polychist.*, c. 53; Plut., *Mor.*, 1178, 16, edit. Firmin Didot, Parisiis, MDCCCLV.

αὐτοῖς νόμος ἀνθρωπικὸς οὐδὲ εἰς τοῦτο, ἀλλ' αἰτία τούτων φύσις ἀγαθή.—*De Nat. Animal.*, iii. c. 23.

Αἰγύπτιοι γοῦν τοὺς πελαργοὺς καὶ προσκυνούσιν, ἐπεὶ τοὺς πατέρας γηροκομοῦσιν, καὶ ἄγουσι διὰ τιμῆς.—*Ibid.*, x. c. 16.

There is a still earlier allusion in Aristotle :—

περὶ μὲν οὖν τῶν πελαργῶν, ὅτι ἀντεκτρέφονται, θρυλλεῖται παρὰ πολλοῖς· φασὶ δὲ τινες καὶ τοὺς μέροπας αὐτὸ τοῦτο ποιεῖν, καὶ ἀντεκτρέφονται ὑπὸ τῶν ἐγγόνων οὐ μόνον γηρόσκοντας, ἀλλὰ καὶ εὐθὺς, ὅταν οἶοι τ' ὄσι τὸν δὲ πατέρα καὶ τὴν μητέρα μένειν ἔνδον.—*De Anim. Hist.*, ix. c. 14.

F. C. BIRKBECK TERRY.

Cardiff.

THE WITWALL (6th S. v. 308).—Yarrell, in his *History of British Birds* (1856), vol. ii. p. 149, says:—

"The terms Woodwele, Woodwale, Woodwall, and Witwall, which are only modifications of the same word, are generally considered to refer to one of the species of our English Woodpeckers, but to which, or I may add, if to either, there is some doubt. Willughby and Bay apply the name of Witwall to the greater Black and White or Greater Spotted Woodpecker; and in the New Forest, Hampshire, at the present day, this same bird is called Woodwall, Woodwale, Woodnacker, and Woodpie. The word occurs occasionally in old ballads:—

"The Woodwele sang and would not cease,
Sitting upon the spraye,
So loud he wakened Robin Hood
In the green wood where he lay."

Ritson's edition of *Robin Hood*, i. 115.

"In many places Nightingales,
And Alpes, and Finches, and Woodwales."
Chaucer, *Rom. of the Rose*.

"There the Jay and the Throstell,
The Mavis menyd in her song,
The Woodwale farde or beryd as a bell
That wode about me rung."

True Thomas."

After discussing the question at considerable length, Yarrell adds:—

"There seems to be no doubt that the colour of the Woodwele was greenish yellow, and this name, with its various modifications, may therefore apply to the green Woodpecker, the Golden Oriole, or the Greenfinch."

G. FISHER.

Minshu, in his *Guide into the Tongues*, 1617, has "witt-wall or woodpecker." The name is found also in Chaucer:—

"In many places were nyghtyngales,
Alpes, fynches, and wodwales."

The Romaunt of the Rose, ll. 657-8.

Of. also *ibid.*, l. 914. Dr. Jamieson, in his *Dict.*, says, "Prob. the green woodpecker," and quotes:—

"I herde the jay and the throstell,
The mavis menyd in hir song,
The wodwale farde as a bell
That the wood aboute me rung."

True Thomas, Jamieson's *Popular Ball.*, ii. 11.

Wodewale, "picus," is given in *Prompt. Parv.*, 531. Coleridge also gives: "Wodewale, sb. woodpecker; Wright's *L.P.*, p. 26." The following quotation from Tennyson's *Princess*, p. 12, ed. 1872, may somewhat appositely be added to that given by your correspondent:—

"Walter warp'd his mouth at this
To something so mock-solemn, that I laugh'd
And Lilia woke with sudden-shrilling mirth
An echo like a ghostly woodpecker,
Hid in the ruins."

F. C. BIRKBECK TERRY.

Cardiff.

According to the Rev. J. C. Atkinson's useful little book, *British Birds' Eggs and Nests*, the name *witwall* or *whitwall* is given to the green woodpecker (*Picus viridis*), and also to the great spotted woodpecker (*Picus major*). E. H. M. Hastings.

This is the great spotted woodpecker, the *Dendrocopos* of Swammerdam, and the *D. major* of Selby (pl. 38, fig. 2), and is remarkable for its black plumage, spotted or banded with white above and plain beneath. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The correct name is oriole, golden oriole, or golden thrush, in French *loriot*. The classical name is *Oriolus galbula*. Among upwards of fifty other appellations the German has *Pfingstvogel*. Some of its names are derived from its colour, others, no doubt, from its note.

R. S. CHARNOCK.

HENRY III.'S ELEPHANT (6th S. v. 385).—The miserere seats in Exeter cathedral are famous; they date from about the middle of the thirteenth century. One of the most remarkable grotesques introduced is an elephant. I enclose a proof of a stereo. I had taken three years ago for the Exeter Lectionary. Bishop Briwere, to whom we owe these singular carvings, was absent for five years in the East, and may have been instrumental in securing such an interesting beast for his royal master, at whose command we find him accompanying the Princess Isabella to the Court of the Emperor Frederick II. The difficulties of transit may well have delayed the elephant's voyage across the Channel, the bishop's design for one of the choir-stalls being merely a pledge of his intended arrival at a future date.

HERBERT EDWARD REYNOLDS.

Exeter Cathedral Library.

DEATH OF MILTON'S GRAND-NEPHEW (6th S. v. 386).—The statement is probably incorrect both as to locality and date. The death is thus recorded in the *Gentleman's Magazine*, 1827 (xcvii. 379), under the head of deaths in Gloucestershire: "Feb. 27. At Bristol, aged 84, Mr. Tho. Milton, the celebrated engraver. His grandfather was

brother to John Milton, the author of *Paradise Lost*." In the *Annual Register* for 1827 a similar statement is to be found: "At Bristol, 27 Feb." (Appendix to "Chronicle," p. 234). It is rather to be wondered at that if the grandson of Sir Christopher Milton was a "celebrated" engraver the records of his life and works are so scanty. In Fuessli's *Allgemeines Künstlerlexikon* (1809, p. 877) he is mentioned as a recent English engraver, who engraved, or superintended the engraving of, Luigi Mayer's views in Egypt, consisting of forty-eight plates published in 1802. Some further particulars of Mr. Thomas Milton are to be desired. EDWARD SOLLY.

PAROCHIAL REGISTERS (6th S. v. 141, 211, 233, 248, 273, 291, 310, 329, 409).—Permit me to suggest that all registers remain where they have so long, on the whole, been held in safe custody. To remove them would destroy every opportunity of writing the most interesting of all local histories—the parochial. As societies and private persons have found it sufficiently remunerative, I suppose, to print and publish copies of parish registers, surely the Government should make a trial of the same process. An ordinance survey of this kind would be quite as useful as any other, and bring the parish registers, like the law, "to every man's door." In all legal matters, at least, these printed copies could easily be verified, without depriving the parishes of a possession which is now looked upon as valuable. T. HELSBY.

[We are glad to hear that Mr. E. Chester Waters is preparing for the press a new edition of his valuable book on the subject of parish registers.]

"OTAMY" (6th S. iii. 430).—Your correspondent seems to have appealed in vain for instances of the use of this word. The only one which I have been able to meet with is given in the Rev. T. L. O. Davies's *Supplementary English Glossary* :—

"Lord Sp. Lady Smart, does not your Ladyship think Mrs. Fade is mightily altered since her marriage?"

"Lady Sm. Why, my lord, she was handsome in her time; but she can't eat her cake and have her cake. I hear she's grown a mere otomy."—Swift, *Polite Conversation* (conv. l.).

F. C. BIRKBECK TERRY.

THE PARSLAW FAMILY (6th S. v. 288).—The Parslows may have originated in Essex. Morant, in his history of the county, mentions "the maner of Parselowes or Passelowes" in Becontree Hundred; and he says, "the Maner of Passelow, otherwise Passefeld, in Ongar Hundred, was one of the seventeen lordships given by Earl Harold to his Abbey of Waltham"; and, speaking of Good Easter in Dunmow Hundred, he mentions Passelows as "one of the four prebendaries of the prebendal church there." The name probably means "Parr's mound." Some of the Parrs were,

no doubt, from the township of Parr, in Lancashire; but I take it that the name is generally s. q. Pear; Pierre. R. S. CHARNOCK.

FIRSTFRUITS OF ENGLISH BISHOPRICS (6th S. v. 328).—There is a full account of "First Fruits and Tenths" in *The Romish Horseleech*, published in London, 1674. The account is too long, I fear, for republication in the pages of "N. & Q.," though relating to an historical matter of much interest. W. FRAZER, F.R.C.S.I.

HERALDIC (6th S. v. 327).—Deborah, daughter of John Braham, Esq., of Ash, married, at Knodishall, Robert Jenney, Esq., of Leisten, who was baptized on Dec. 3, 1677, and had issue Offley, born in 1692, died Sept. 6, 1753, unmarried, and a daughter Deborah, who died an infant (Burke's *History of the Commons*, 1838, vol. iii. p. 449). HIRONDELLE.

DE QUINCEY AND DICKENS (6th S. v. 287).—*Our Ladies of Sorrow* appeared first in *Suspiria de Profundis, a Sequel to the Confessions of an English Opium-Eater*, and was written in 1845. This is five years later than *The Old Curiosity Shop*; but surely, as English literature possesses the ballad of *The Beggar's Daughter of Bethnal Green*, there is no need to suppose that De Quincey drew his inspiration from Dickens. E. H. M.

Hastings.

Dickens, at the conclusion of the preface to *Barnaby Rudge*, dated November, 1841, acknowledges his obligation to the poet Rogers for the following thought in chapter seventy-one of *The Old Curiosity Shop*. It is the chapter which so touchingly describes the burial of Little Nell, and shortly afterwards her grandfather being found dead upon her grave in the old church:—

"It is a great pleasure to me to add in this place—for which I have reserved the acknowledgment—that for a beautiful thought in the last chapter but one of *The Old Curiosity Shop* I am indebted to Mr. Rogers—it is taken from his charming tale *Ginevra* :—

'And long might'st thou have seen
An old man wandering as in quest of something,
Something he could not find—he knew not what.'

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The *Suspiria de Profundis* appeared in *Blackwood* in 1845. This is noted in Prof. Masson's volume on *De Quincey* (p. 102), in "English Men of Letters." Was it not about 1841 that the readers of *Master Humphrey's Clock* were thrilled with the story of Little Nell and her grandfather? Perhaps Dickens stimulated De Quincey.

THOMAS BAYNE.

DATES OF OLD "HORÆ B. VIRGINIS" (6th S. v. 306).—J. C. F. has, I think, overlooked two things. One, a fact, the "noviter impressum" of

the copy he quotes. The other a certain inference, namely, that the printer had carelessly and slavishly copied, "almanacs" and all, from a previous edition. Of what use could almanacs from 1520 to 1532 be to readers of a book published in 1533?

BR. NICHOLSON.

FREEDOM FROM SUITS OF HUNDRED, &c. (6th S. v. 309).—Freedom from suit of county and hundred is simply to be free from the liability of attending the county and hundred courts.

Sheriff aids.—The sheriff was usually the collector of the aids or subsidies granted to an ancient sovereign, and so to be free from his aid would be, I think, to be free from the payment of the aid usually collected by him.

View of frank-pledge.—It was an ancient custom that, for the preservation of the public peace, every freeman at the age of fourteen (excepting religious persons and some others) should give security for his good behaviour. The consequence was, that several families would, to use a modern phrase, club together, and become answerable for each other. This was called frank-pledge. View of frank-pledge is well described by Jacob in his *Law Dictionary* :—

"The Sheriffs at every County Court did from time to time take the oath of young persons as they grew to fourteen years of age, and see that they were settled in one Decennery or other, whereby this branch of the Sheriff's authority was called *Visus Franci plegii*, or frank-pledge."

This view of frank-pledge belonged to the Crown, and was exercised through its deputy, the sheriff. Hence it was capable, as all franchises in the hands of the Crown are, of being granted to a subject; and its grant, as attached to a grant of lands, would confer these rights of the sheriff on the grantees of the lands.

Murder.—This would confer, I think, a right to hold plea of murder, in defeazance of the powers of the justices of assize.

F. SYDNEY WADDINGTON.

These grants exempted the grantees from attendance at the courts of the county and hundred, and from taking their part (to which they would otherwise have been liable) in the various processes of the criminal law. A "view of frank-pledge" was the production of sureties for the good behaviour of freemen. For further information on the subject of "frank-pledge," see *Cowel's Law Dictionary*.

G. FISHER.

JACK-AN-APES LANE, 1662 (6th S. v. 307).—The context shows this to be an alternative name for Field Lane, a most detestable alley that stood between Chancery Lane and Temple Bar; it was removed to make way for the New Law Courts. Field Lane was a thoroughfare for Lincoln's Inn Fields, and served as a postern gate after the barriers were closed at night.

LYSBART.

THE LEMANS OF NORFOLK AND SUFFOLK (6th S. v. 327).—"William Johnson, son of William Johnson, by Priscilla, dau. of William Leman, of Beccles, co. Suffolk, Esq. (brother of Sir John Leman, Lord Mayor of London), who were both dead in 1631" (Col. Chester's *Registers of Westminster Abbey*, p. 165, note 6). HIRONDELLE.

"**THE PROTESTANT FLAIL**" (5th S. x. 451, 518; xi. 53, 438; xii. 216).—Three years ago there was some discussion as to the precise form of this weapon, and reference was made to an engraving of it in one of the plates to Castlemaine's *Embassy*, 1688, which gives a not very correct picture of the flail according to the description of it given in North's *Examen*. The frontispiece to Bruno Ryves's *Mercurius Rusticus*, 1646, represents Mercury with a long flail in his hand, the total length of the weapon being not less than six feet, and bears out the assertion that the flail was used in the religious warfare which preceded the Commonwealth. It is said that Braddon introduced the short, or pocket flail, which was called the "Protestant flail." It is noteworthy that in the second edition of the *Mercurius Rusticus*, printed in 1685, and therefore after the introduction of the short flail, the frontispiece was reproduced with scarcely any alteration, except that the flail in the hand of the principal figure was shortened to about two feet in length, and gives a perfect representation of the flail as described in North's *Examen*. In Alexander Radcliffe's *Poems*, 1682, there is an epigram which has reference to the material used :—

"On the Protestants' Flail.

In former days th' Invention was of Wracks,
To dislocate mens Joints and break their Backs :
But this Protestant Flail of a severer sort is,
For *Lignum vitæ* here proves *Lignum mortis*."

EDWARD SOLLY.

VOLTAIRE (6th S. v. 369).—The notice on André Félibien given by Mr. W. A. SMITH is simply extracted from the catalogue of French writers given by Voltaire in his *Siècle de Louis XIV.* G. S.

ST. MARGARET'S, WESTMINSTER (6th S. v. 128, 171, 213, 234, 295, 319, 351).—I cull the following from the *St. James's Gazette* of May 16, thinking it worth preserving, with other notes on this interesting church, in the present volume of "N & Q":

"An Old Westminster Man" writes:—I have just read with great satisfaction the announcement that a society has been formed for the preservation of 'ancient sepulchral monuments in our churches.' For many years during the first quarter of the present century I was a regular attendant at St. Margaret's, Westminster, one of the most interesting monuments in which is that of Cornelius Van Dun, who, after serving with the King, was Yeoman of the Guard to Henry VIII., Edward VI., and Mary and Elizabeth. His monument is a bust representing him in his habit as he lived; and it being

painted—as was that of Shakspeare before Malone whitewashed it and brought down upon himself the reproach that he had 'daubed his tombstone as he marring his plays'—is in many respects a monument specially deserving of preservation, not only for its own sake, but for the sake of him whom it commemorates. He was one of the worthies of Westminster: he founded a set of almshouses in York Street for poor widows, which were swept away to South Lambeth to make room for a new workhouse, thanks to the good taste of the guardians of the poor. Van Dun's monument, if not actually whitewashed, has got sadly bedaubed during the recent alterations in St. Margaret's Church. But there would be no difficulty in restoring it, since there are plenty of traces of the original colouring; and even the broken nose might be replaced from J. T. Smith's accurate engraving of the monument."

This seems a suitable time and place for recording the unveiling of the two memorial windows recently erected in this church; one to Caxton, unveiled on Sunday, April 30, and the other to Sir Walter Raleigh, under American auspices, on Sunday, May 13. J. MASKELL.

Emanuel Hospital, S.W.

JOHN KNIBB, OXON., CLOCKMAKER (6th S. v. 329, 378, 416).—If your correspondent can answer the following questions, I shall most probably be able to give him some precise information as to the age and date of his clock, as I have paid much attention to clocks and watches, of which I have a very large collection. The clock is called a "case clock." Is it in a wooden case against a wall, or is it a bracket or table clock? Is it a spring or a weight clock? The escapement being a crown wheel and verge, is the crown wheel vertical or horizontal, and has it a balance wheel or a pendulum? if the latter, is it long or short? Has it two hands, an hour and a minute hand, or has it an hour hand only? Is the frame of the clock of brass with a pillar at each corner, surmounted by a large bell, forming a dome to the whole? There was a Samuel Knibb admitted to the Clockmakers' Company of London in 1663.

OCTAVIUS MORGAN.

The Friars, Newport, Mon.

"FREE TRADE" (6th S. iv. 387, 543).—If MR. PARLANE's copy of *Free Trade* is perfect he must see in its dedication "To the Prince" that Edward Misselden wrote the book. A leading London merchant and literary character of the times of King James and Charles I. was this Misselden, whose qualifications in the latter respect were brought out strongly in his contention with Gerard de Malynes, who also wrote largely upon trade and was in high favour with the Government. The quarrels between Misselden and Malynes, the author of *Lex Mercatoria*, 1622, and other books, was a chapter worthy of the pen of D'Israeli. The Dutchman was probably no match, however, for the learned Hackneyman, who, in his "*Circle of Commerce*, opposed to

Malynes's *Little Fish and Great Whale*, and *Poised against them in the Scale*, 1622, attacks the commercial canons of his opponent, upon whom he launches volleys of Hebrew from Rabbi Bachai, Greek from Aristotle, Latin from a variety of sources, plentifully interlarded with a fine sarcastic vein of wit. Malynes, or, as Misselden calls him, "the Belgic Pismire," retorts, and gives him a Roland for his Oliver, and if the Dutch kick falls heavier than the Londoner's *quippe*, Master Misselden, in whom his adversary remarks, "the Babylon of learning seemeth to be," cannot say it was unprovoked. In his address "To the Gentle and Judicious Readers" of his *Circle*, Misselden quaintly intimates at foot, "You may, if you please, receive this from London, if any of you take it not from Hackney," showing that he hailed from that quarter. In his books he figures as an outrageous worshipper of the Stuarts; his *Free Trade*, addressed to the Prince, afterwards Charles I., is something more than was common even in the fulsome style of the age, and is dated "From my House at Hackney on Whitsun Eve this 8 June in the year of grace MDCXXII., and of the King of Peace XXIV" (?) J. O.

GENTLES: MUDWALL (6th S. v. 68, 216).—My query as to "mudwall" being the name for the bee-eater having received no satisfactory answer, I am strongly inclined to think that it is a mere dictionary word, and was never really in use. It appears to be unknown in the provincial dialects. I believe it is a corrupt form of *modwall* in Coles, 1714; and that this word is itself a mere misreading of *woodwall* (or *woodwall*), one of the woodpeckers, to which class the bee-eater belongs. In a black-letter book a *w* might sometimes be mistaken for an *m* by a careless reader.

A. SMYTHE PALMER.

Leacroft, Staines.

KING CHARLES'S VISION (6th S. v. 168, 294).—At the latter reference MR. TOLE refers to Rastall's *History of Southwell* for an account of the supposed appearance of Stafford to King Charles before the battle of Naseby. It would be very interesting if MR. TOLE would give the extract at full length. Ranke, in his *History of the Stuarts*, alludes to it. H. T.

AUTHORS OF QUOTATIONS WANTED (5th S. ii. 186; vii. 250, 279).—

"Sweetness and light."

At the first and last of the above references are to be found communications from two different sources, each stating that Swift borrowed the phrase "Sweetness and light," in his *Battle of the Books*, from his friend and patron Sir Wm. Temple. Both correspondents quote the following passage from his essay *Of Poetry*: "Homer had more fire and rapture; Virgil more light and sweetness." Now, it would seem to have been a very pretty compliment on Swift's part to have quoted in this way a

noticeable passage from the old statesman, whose unlucky blunder about the epistles of Phalaris, in another essay upon *Ancient and Modern Learning*, furnished the occasion for Bentley's immortal dissertation. But, unfortunately, Swift never borrowed the phrase from Temple, for the best of reasons, inasmuch as Sir Wm. Temple never made use of it. What he did say is, "Homer had more fire and rapture; Virgil more light and swiftness." Temple's collected works were first published in two vols. folio in 1720, and this phrase can be found on p. 233 of vol. i.; and it is reprinted in the same form in the Dublin edition of 1754, in four vols. 4to., vol. iv. p. 325; and in the latest and best edition, London, 1814, also in four vols. 4to., on p. 416 of vol. iii.

HENRY W. HAYNES.

(5th S. ix. 509.)

"Scilicet a (cor. in) superis etiam fortuna luenda est,
Nec veniam, læso numine, causæ habet."

Ovid, *Trist.*, ii. 107-8.
ED. MARSHALL.

(6th S. v. 248, 379.)

"He who plays at bowls," &c.

I have looked for this amongst the collections of proverbs, but in vain. In Francis Quarles's *Emblemes* (Cambridge, 1643, 12mo.) the tenth figure is that of a bowling-green, and the illustrative verses preserve a remarkable picture of the seventeenth century bowler, whose ways seem to have sustained but little, if any, alteration through the passage down to our own day; the technical terms now used are also much the same:—

"Here 's your right ground : wagge gently o'r this black ;

'Tis a short cast ; y' are quickly at the jack.

Rub, rub an inch or two ; two crowns to one

On this bouls side : blow wind ; 'tis fairly thrown,

The next bouls worse that comes ; and cause boull away ;

Mammon, you know the ground untutoured, play ;

Your last was gone—a yard of strength well spar'd

Had touch'd the block ; your hand is still too hard.

See how their curv'd bodies wreath and skruce

Such antick shapes as Proteus never knew :

One raps an oath, another deals a curse ;

He never better boull'd ; this never worse.

One rubs his itchless elbow, shrugs and laughs,

The tother bends his beetle-browes, and chafes,

Sometimes they whoop, sometimes their Stygian cries

Send their black-Santos to the blushing skies."

Setting aside the bad language, which has been banished, under penalties, from every well-constituted "green" nowadays, this description would serve very well for that of a "rubber" played anywhere in the kingdom last Saturday.

"It is the trade of man ; and every sinner

Has plaid his rubbers ; Every soule 's a winner.

The vulgar Proverb 's crost : He hardly can

Be a good bouler and an honest man."

Here we find reference to a bowling proverb which can easily be constructed, *i. e.*, "Every good bowler is an honest man"—a mere play upon words, the first epithet referring to moral character, and not, as it appears, to skilfulness in the art of bowling. Quarles, however, leads us to understand that he looks upon bowling as a sinful occupation, in which no honest man ought to indulge; if he does, he must expect the usual consequences—"He who plays at bowls must expect rubbers."

ALFRED WALLIS.

Sir, Walter Scott probably considered this phrase in common use about 1770. See *Redgaxndlet*, chap. xx.

A. WHEELER.

(6th S. v. 409.)

"Whom call we gay!" &c.

Cowper, *The Task*, bk. i. l. 491.

FREDK. RYLE.

"Conspicuous by their absence."

"Præfulgebant Cassius atque Brutus, eo ipso, quod imagines eorum non visebantur."—Tacit., *Ann.*, iii. 76.

T. W. C.

Miscellaneous.

NOTES ON BOOKS, &c.

Thomas Carlyle. By James Anthony Froude, M.A. 2 vols. (Longmans & Co.)

To the resentment caused in the public mind by the publication of the *Reminiscences* has succeeded a feeling of mingled resignation and regret on accepting as final the distinct declaration of the memoirs now published that Thomas Carlyle was a narrow, jealous, querulous egotist. Powerless to undo the mischief that has been done—if mischief it be to show in his true light a man who has hitherto been seen through a flattering and delusive medium—Mr. Froude, while withholding the correction or retraction which a few sanguine spirits ventured to anticipate, has supplied in abundance explanation and comment. All that he has now to say has, however, been anticipated, and its full value has been discounted. The man whom his mother described as "gay ill to live with," who even in the sanguine period of boyhood racked those at home by letters in which commonplace experience was described as exceptional suffering, and the smallest discomfort spoken of as serious illness, could scarcely, under the most favourable conditions, develop into a sympathetic or, in the highest sense, an observant man. Carlyle is not the first man whose estimate of others has been based upon their attitude with regard to himself. He is simply the biggest man who has been unfortunate enough to allow his possession of a mean nature to become generally known. Again and again Mr. Froude shows us how to those nearest and dearest to him he was merciless in cruelty, using language which afterwards he was ashamed to remember. In dealing in his letters with those who have no claims upon him, Carlyle is indescribably and inconceivably vulgar and unjust. When he describes imaginary binds they are lazy and sluggish; when he speaks of female servants he calls them by names so coarse they are ordinarily reserved for the vilest specimens of womanhood, and are not even applied to these in their hearing. There is, accordingly, no cause to wonder at the abuse which is poured upon Lamb, Coleridge, and other men of Carlyle's own epoch who bore to mankind a message more welcome as well as more important than that he had himself to deliver. A Calvinist of the narrowest type, who, while shaking off the active and theological principle in the faith in which he was nurtured, retained all that was hardest in its teaching, and delighted to administer in this world to the outcast or the non-elect the punishment which his fellows ordinarily reserved for the next,—a dyspeptic whose views of life were coloured by his jaundiced vision,—a misanthrope who spoke in disparagement of every one from whose praise he could obtain no reflected glory,—Carlyle, after the revelations that have been made, would but for one or two circumstances inspire simple dislike. He has, however, given us in his printed works an insight into his own nature, for which the world cannot be otherwise than grateful; he has left behind him a large amount of earnest, diligent, and valuable writing, which Englishmen who call a microscope a philosophical instrument are content to accept as philosophy; lastly, he has left us

a picture of earnest, strenuous, conscientious work, before which difficulties must disappear. Unlovely as are Carlyle's nature and much of his career, it is impossible to withhold admiration from the persistent struggle which wrested from Fame and Fortune their most precious gifts, and left behind a picture of inflexible economy and self-denial almost ascetic.

The Carlyle Mr. Froude has shown is the struggling man. Success was slow in overtaking Carlyle, and the forty years over which extends the memoir now published are a record of continuous and almost unbroken difficulty. Spite of the difficulty experienced in attempting to comprehend a man like Carlyle is now shown, the picture of him wandering wearily from bookseller to bookseller with a work like *Sartor Resartus* under his arm, and returning at night with a fresh rebuff, is touching. The memoir, meanwhile, is stimulating reading. Slight as are often the threads with which Mr. Froude connects the epistolary fragments of which the greater portion of the book is composed, they are in every case adequate. Much that Mr. Froude says deserves to be quoted, did not the obvious conditions of a publication like "N. & Q." prohibit such a course. The only thing that can be taken as an intentional vindication of what in Mr. Froude's earlier publication provoked hostile comment appears in the preface, and is taken from a review by Carlyle himself of Lockhart's *Life of Scott*. Very ingenious it is. No apology whatever is needed for the volume now published. It will be followed by a selection from Mrs. Carlyle's letters, and, if Mr. Froude lives, by a memoir of Carlyle's later years, when his biographer had closest opportunities of studying his character. These works will comprise all that the warmest admirer of Carlyle, or of that far more attractive figure, his wife, can desire to possess. When the generation that knew Carlyle and was subject to his influence has passed away, it is probable that the world will be satisfied with a compressed biography drawn from these sources. Meanwhile, to close with matter thoroughly suited to "N. & Q." the long notice which the importance and interest of the book demand, we may draw attention to the fact that at p. 27 of the second volume Mr. Froude is at a loss to explain a word. The passage in the text is as follows. Jane "furnishes butter and afterings (*jibblings*) for tea." On this Mr. Froude has a note: "Annandale expression, meaning—what? The explanatory word itself requires explanation." Not being ourselves sure, we would ask if "afterings" are not the same things as "beastings" or "beestning" (A.-S. *bystnyng*), the first milk given by a cow after her calving?

"So may the first of all our fells be thine,
And both the *beestning* of our goats and kine."
Ben Jonson, *Hymn to Pan*.

History of the Religious House of Pluscardyn, Convent of the Vale of St. Andrew, in Morayshire. With Introduction containing the History and a Description of the Present State of the Mother House of the Order of Vallis Cautilum (Val des Choux), in Burgundy. By Rev. S. R. Macphail. (Edinburgh, Oliphant & Co.)

MR. MACPHAIL'S book is one of those unpleasant productions which stand for a great deal of careful work and a certain amount of research, and which yet betray at every page that the author is not *en rapport* with his subject. He is like a man writing in a language which he has acquired by the help of grammar and dictionary: there are no glaring blunders to be found in the sentences, but there is an utter absence of naturalness in the style. All that could be done by "cramming" Mr. Macphail has done; but to get into harmony and sympathy with the life of the religious house whose

history he has attempted to present to us, this was beyond him. As might be expected, there are every now and then *obiter dicta* which jar against one's sense of the fitness of things, as when we are told that "the kindly interest of Mr. Crowe.....and his choir in a lecture.....on the history of the house will never be forgotten, any more than their beautiful rendering of the *Te Deum*.....in the dim moonlight, with lighted tapers, and dressed in *Usters with hoods*"; or as when we learn that a villain's *seguela* "in the old charters corresponds exactly with a horse-dealer's phrase 'a mare with her followers,'" which it does not, for the *seguela* was neither more nor less than the villain's *chuttele*. So, again, it is difficult to understand why "one is struck, in reading charters of benefactions of this time, with the fact that so many of them are made either on Sunday or some saint's day." Does Mr. Macphail suppose that this is a peculiarity in the Pluscardyn charters? Very commendable industry has been displayed by Mr. Macphail in getting together a large mass of information on the personal history of some of the priors; nevertheless all the sources are by no means exhausted. Mr. Thorpe's *Calendar of State Papers relating to Scotland*, published in 1858, would have taught Mr. Macphail one or two small matters on the last prior of Pluscardyn with which he appears not to be acquainted. The chapter on the precincts and ruins of the priory, and the appendix on the same subject by Mr. Miller, are the least satisfactory parts of the volume. It is extremely difficult to believe that in any church built by Cistercians, or those descended from them, there should be found a Lady Chapel, inasmuch as every church built by Cistercians was a Lady Chapel, i.e. dedicated to the Blessed Virgin. It has always been a matter of much questioning what purpose was served by the building which almost invariably in Cistercian monasteries fills the space between the chapter-house and the south transept—whether a morgue, a penitentiary, or a sacristy; but that it was ever turned to such a purpose as Mr. Miller suggests is almost inconceivable. So with regard to what Mr. Miller calls the calefactory; it was not a calefactory at all, but the frater. Another mistake is putting the refectory on the ground plan, as if it occupied the whole south walk of the cloister. This was never the case in Cistercian houses; with them it always stood in the centre of the south walk, with its axis running north and south, the kitchen occupying the space between the refectory and the frater, and the offices standing on the remaining ground abutting on the south walk. It is a pity that the ground plan of the buildings was not drawn upon a larger scale, and that more extensive excavations could not be carried out on the site of these very interesting ruins. A good beginning has, however, been made, and Mr. Macphail has given us a very substantial contribution towards a better knowledge of *Scotia monastica*. The illustrations which his volume contains are very beautiful, and greatly enhance the intrinsic value of the work.

Calendar of Documents relating to Ireland, 1293-1801.

Edited by H. S. Sweetman, B.A., for the Master of the Rolls. (Longmans & Co.)

THE documents calendared in this volume illustrate the condition of Ireland during eight years of uninterrupted tranquillity and freedom from political disturbance. The attention of the English Government was concentrated on the wars with Scotland and France, for which supplies of corn and men were freely drawn from Ireland. The quantity of wheat exported every year from Ireland was far greater than would have been expected, considering how little wheat is grown there at the present day, and is a remarkable proof of the great fertility of the country. In 1297, 1,886 quarters of wheat and 492 of oats were

delivered to the receivers of the king's stores at Bayonne; whilst 4,186 quarters of wheat and 788 of oats were exported from Leinster and Munster to Gascony for the use of the king's army there. The army in Scotland was also victualled from Ireland, and in December, 1298, the viceroy was ordered to provide before Whitauntide for the invasion of Scotland, by delivering at Carlisle 8,000 quarters of wheat and 10,000 of oats, with 500 carcases of salt beef and 1,000 fat pigs. Similar instructions were given in 1299 and 1301; and the treasurer's accounts show that the average price of wheat was 4s. a quarter and of oats 3s., although in 1296 the prices had been respectively 8s. and 6s. It appears from the same accounts that Irish chargers were then held in high esteem and commanded a good price, for 50l. was paid for "a chestnut and a bay, with a black mark," purchased for the king's own riding; and the Irish knights who had lost their horses in the king's service in Scotland received compensation varying from 20l. each to as many marks. It is a sign of the absence of all apprehension of disturbance in 1301, that one of the last documents in this volume is a command to John Wogan, the viceroy, to leave Ireland in charge of a deputy, and with the other magnates of Ireland to join the king in Scotland, where he proposed "to remain with his army during the approaching winter to repress his Scotch enemies."

THE June number of the *Magazine of Art* contains some notable work. Mr. Monkhouse's thoughtful and discriminating article on Prof. Legros deserves the first place, as a piece of honest and genuine art criticism. Mr. Basil Champneys on "Wren and St. Paul's," and Prof. Colvin on the "Drawings of Albert Dürer," are also thoroughly in their element, while a little paper on the Liverpool painter William Daniels, which is illustrated by an excellent woodcut of his "Prisoner of Chillon," is exceedingly interesting. If we were to offer a counsel for the further improvement of this very promising art-serial, it would be that it should have the courage "to rest in Art" alone. Such papers as "Summer-time" would be better in the pages of a family magazine, while that on "Fitness and Fashion," though, perhaps, more defensible, is illustrated in such a way as to suggest its fitness for the *Queen or the Englishwoman*. These remarks are made in no spirit of carping criticism; but the *Magazine of Art* is already so far on its way towards being a model organ of its kind that we cannot refrain from suggesting what in our opinion would further conduce to its completeness.

JOSEPH LEMUEL CHESTER.—It is with the deepest regret that we have to record the death of our old correspondent Col. Chester. He passed away, after a long and painful illness, on Friday in last week. Col. Chester was an American by birth, and, although he had spent many years in England, remained to the last a citizen of the United States. In early life he was a Member of Congress, and we shall not easily forget his graphic descriptions of the stormy scenes at Washington before the breaking out of the great civil war there. His later life was entirely, or almost entirely, spent in this country, and devoted to the scientific study of genealogy and family history. Twenty years ago pedigree makers were looked down upon as persons who wasted their time in ministering to foolish vanity. There was much prejudice in this, but the idea had some foundation. In Col. Chester's hands the pursuit became purely scientific, and was in every detail carried out with the most scrupulous accuracy. It was not mere curiosity—the habit of collecting—which impelled him to continue his laborious studies. He realized earlier and more fully than most of us the fact that one cannot have a really

just and exhaustive history of any time which shall not be based on the information supplied by the genealogist. He also knew that the results to be drawn from pedigrees, when really authentic, are of much value in furnishing data for many of the purely scientific questions relating to man. His *Westminster Abbey Registers*, published in 1876, is one of the most laboriously accurate books that have ever been compiled. It made for him a world-wide reputation. Though this was the principal work which he committed to the press, it represents but a very small part of his labours. His manuscript collections are, we believe, enormous, and are all arranged with such workmanlike accuracy and care that they are ready for use at once. We trust they may remain in this country, as a fitting memorial of one of the hardest workers and widest-minded men who have ever devoted themselves to the bypaths of history.

It is proposed to form a Yorkshire Parish Register Society, having for its object the immediate transcribing and publishing of such registers as may be permitted by their custodians.

Notices to Correspondents.

We must call special attention to the following notices:

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. PUCKETT (Watford).—"Watling Street, which Leland called Atheling or Noble Street, but since he showeth no reason why, I rather take it to be so named of that great highway of the same calling" (Stow, p. 129, W. J. Thoms's edition). This old Roman road, one of the celebrated four, ran "from Richborough or Dover, through Canterbury and London, across the island to Chester. The Saxons.....connected this wonderful work with one of their own mythical traditions, and called it Wætlings Street, the road of the Wætlings or sons of Wætlæ—a name still retained by the portion of it which ran through London" (Wright's *The Celt, the Roman, and the Saxon*, p. 450). King Wætlæ belonged to the Saxon mythology.

BRITO.—A paper on Andrea Ferrara appeared in the *Cornhill Magazine* for August, 1865, in which the writer showed that this celebrated sword-maker was an Italian. He was born about the year 1555. But see "N. & Q.," 3rd S. x. 137, 438; xii. 237.

A. R. (Yeovil).—Francis Rous is described by Mr. Hole, in his *Brief Biographical Dictionary*, as an "English Republican," who was born in 1579, and died on January 7, 1659.

C. A. P. (Prague).—It would be ridiculous to publish the epitaph as sent. We could understand, "Andrea," "dignatusque.....fuit sententiam regis.....profari," and "Susæ," but not your rendering.

M. S. E., H. S., AND OTHERS (Ed.).—Approval from Sir Hubert Stanley is praise indeed!—This is from Morton's *Cure for the Heart Ache*, V. ii.

F. C. BIRKBECK TERRY.—The word, *ante*, p. 269, ought to have been "Eamer."

I. W. HARDMAN (Epitaph).—See "N. & Q.," 6th S. iv. 8, 135, 175, 257.

NOTICE.

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CONTENTS.—N° 128.

NOTES:—The "Strawberry Hill" Catalogue, 441—Shelley's Ode to Mont Blanc, 443—A Court-Martial Sentence—The Phrygian Cap, 444—Shakspeariana—St. Jerome and Chaucer—Assumption of Christian Names—The Murder of Lord F. Cavendish and Mr. Burke, 445—Irish Party Names—The Popular Estimate of Southey Eighty Years Ago—A Stinging-Nettle on Oak-Apple Day—The Corby Pole Fair, 446.

QUERIES:—St. M'Loo's Stone, 446—Croccodile's Tears—"Lady's Smock":—"Lucy Locket"—"Gressome"—P. Carey's Poems—The Owl an Emblem of Death—Duromagus, 447—"Quid hoc," &c.—Cannon or Canon (of a Bell)—The Toad and the Centipede—Sarah, Duchess of Marlborough—Grosny Castle—St. Giles's Fair—Rev. . . . Pelham—Fleetwood: Shelley—Rev. R. Johnson—The Squire Papers—"Poker," 448—"Fletcher"—"Sangre Azul"—"Umbra-gous"—"Olives" for Primroses—Sir E. Worthington—Andrew Hunter, Abbot of Melrose—"Quives"—Authors Wanted, 449.

REPLIES:—Parochial Registers, 449—Descent of the Earl-dom of Mar—John Eschard, 452—"P. Francaet Spinulæ Mediolanensis," 453—"Chimere"—Lord and Lady Jennings, 454—Transparent Prints—Baroness de Lutzw—St. White and her Cheese—"Ecaeta," 455—"Fatherland"—"Twas Frairs of Berwick"—A Yard of Beer—"Mighty" Tom of Oxford, 456—A Curious Book-plate—"Was crucified," &c.—The "British Amazon"—Seafield Castle, 457—Silhouettes—Funeral Armour in Churches—Religious Novels—The Yardleys of England, 458—"Bedwardine"—"Much" and "Great"—Charles Lamb and Carlyle—Authors Wanted, 459.

NOTES ON BOOKS:—Caron's "Michel Le Tellier"—Palgrave's "Visions of England," &c.

Notices to Correspondents.

Notes.

THE "STRAWBERRY HILL" CATALOGUE.

The celebrated collection of Horace Walpole at Strawberry Hill—whether we regard the number, variety, and historical value of its contents, the celebrity of the sources from which they were obtained,* the charm conferred by the place of their conservation, or the interest attaching to everything associated with the extraordinary man by whom it was formed—must ever be an object of importance, alike to the antiquary, the literary man, the art collector, and the curio hunter. Thus the bulky catalogue—the most perfect record that now exists of the renowned museum—becomes of itself a document of no inconsiderable value, and any circumstances connected with its publication will probably be thought worthy of commemoration. A few of these which happen to have become known to me I shall now proceed to jot down as they occur, confining myself strictly to matters bibliographical, and carefully avoiding all reference to the fascinating and discursive contents.

For the sake of completeness I may record, in

* "The collection was made out of the spoils of many renowned cabinets—Lord Oxford's, Dr. Mead's, Lady Elizabeth Germaine's, the Duchess of Portland's, and about forty more of celebrity.—HORACE WALPOLE."

limine, two volumes descriptive of the villa, published many a long year before the dispersion of its contents. The earlier is entitled:—

"An Account of Strawberry Hill as it was in the year 1710. By Charles Lord Whitworth." 8vo. Printed at Strawberry Hill, 1758.

With vignette of Strawberry Hill on the title-page. The "Advertisement" was written by Horace Walpole himself.

The second is:—

"A Description of the Villa of Mr. H. Walpole at Strawberry Hill, with an Inventory of the Furniture, Pictures, Curiosities, &c. Strawberry Hill: Printed by Thomas Kirgate, 1774." 4to.

A second edition of this volume, with additions, appeared in 1784, 4to.; and its contents, with corrections, appear in the second volume of the collected works of the Earl of Orford, 1798, 4to.

I now come to the sale catalogue, a thick quarto volume, of 250 pages, of which the following is the magniloquent and ungrammatical title:

"Strawberry Hill, the Renowned Seat of Horace Walpole. Mr. George Robins is honoured by having been selected by the Earl of Waldegrave, to sell by Public Competition, the valuable contents of Strawberry Hill, and it may fearlessly be proclaimed as the most distinguished Gem that has ever adorned the annals of Auctions. It is definitively fixed for Monday, the 25th day of April, 1842, and Twenty-three following days (Sundays excepted). And within will be found a repast for the lovers of Literature and the Fine Arts, of which bygone days furnish no previous example, and it would be in vain to contemplate it in times to come.

"The Catalogue (at 7s. each) will admit Four Persons to the Public View, and be a passport to the Purchaser throughout the Sale; they may be had at 'Galignani's Journal,' in Paris; of Mr. J. A. G. Weigel of Leipsic; at Strawberry Hill; at the Auction Mart; and at Mr. George Robins' Offices, Covent Garden. A few copies are printed upon large paper, at 12s. each.

"The Private View will commence on the 28th day of March, and the Public will be admitted on Monday, April 4th."

There are prefixed a lithographed portrait of Horace Walpole on India paper, from the oil picture in the Strawberry Hill collection, painted by Eckhardt in 1754; a woodcut title-page, representing various objects of antiquity, engraved by Landells from a drawing by W. Alfred Delamotte; and seventeen pages of "Prefatory Remarks," in which is embodied, with the beautiful woodcut illustrations by Delamotte and Landells, an article here attributed to the late W. Harrison Ainsworth, but more probably written by his coadjutor, Dudley Costello, which, with reference to the approaching sale, had just previously appeared in the first volume of *Ainsworth's Magazine*. In the same volume, it is well to mention, are two further articles on the same subject, also with woodcut illustrations, which are not here reproduced. One of these (*Ainsworth's Mag.*, vol. i. pp. 168-76) is entitled "Strawberry Hill Revisited, by Dudley Costello"; and the other (*ib.*,

pp. 239-45), "A Gossip about Horace Walpole." Both are necessary to complete the catalogue.

These "Prefatory Remarks" of the auctioneer, with their fulsome bombast, were ridiculed in a satirical *brochure* entitled:—

"Gooseberry Hall. Puffatory Remarks on the sale of the Property of Horace Walpole. To be sold the First of April." 1842. 4to.

Of the catalogue itself there are two editions. On its first appearance, which, it is only fair to add, the auctioneer explains was somewhat hurried, it was seen that the descriptions of the books especially were characterized by the most ludicrous and disgraceful blunders; and it was judged expedient to cancel so much of the impression as had not been distributed, and employ an expert to recatalogue the library. Thus the copies, said to be comparatively few, which had already got into the hands of the public, now constitute what the booksellers term the "original" or "dunciad" edition, and bear an augmented price as a bibliographic rarity and curiosity of advertising literature. Moreover, in this original issue, which extends to 250 pages, are comprised the particulars of the entire twenty-four days' sale; while in the corrected reissue, which contains important additions, and happens to extend to exactly the same number of pages, the record of the seventh and eighth days' sale is omitted, the pagination running on consecutively notwithstanding. On these two days, as the sale was originally arranged, were to have been offered the "Prints, Drawings, and Illustrated Books" in the "Round Tower." But the auctioneer, as he informs us, was advised that this part of the collection would be "rendered more acceptable to the Public if divided into smaller lots"; and accordingly the sale of this portion was deferred to the conclusion of the auction, and the lots expanded and redistributed over a ten days' sale, the "very elaborate catalogue" of which was published in May, 1842, the sale itself taking place at "Mr. Robins' Great Room in Covent Garden." Shortly after the occurrence of the important event appeared a volume entitled:—

"Edes Strawberryans. Names of Purchasers and the Prices to the Sale Catalogue of the choice Collections of Art and Virtù, at Strawberry Hill Villa, formed by Horace Walpole, Earl of Orford. London, Printed for J. H. Burn, 102, St. Martin's Lane, &c. Price seven shillings and sixpence." 1842. 4to.

To this is prefixed the interesting "Apology for Strawberry Hill," written by Horace Walpole himself.

Appended to the record of the "seventh day's sale" in this volume is the following enigmatical statement, from which I leave the reader to infer, if he can, what the writer intended to convey:—

"The Books and Collections of Portraits, Prints, and Drawings, which constituted the Seventh and Eighth Days' Sale of the property at Strawberry Hill, were

formerly deposited in the Round Tower. Some objections having been made to some of the Collections being sold *en masse*, the whole announced in the two days were withdrawn, re-catalogued, and extended to a ten days' sale, from Monday June 13th to the 23rd inclusive; yet as most of the visitors to Strawberry Hill have that portion of the Catalogue, the names of the purchasers to the lots as originally formed, and the prices produced at the more detailed sale, are here arranged as if really sold at the first sale, and for all general purposes, renders every possible gratification for satisfying the curiosity of the greater number of persons who inspected that far-famed depository of Art and Virtù."

The total produce of the twenty-four days' sale amounted to 33,450*l.* 11*s.* 9*d.*

There is an interesting paper on Horace Walpole in the *Dublin University Magazine* for November, 1858; and it may be of interest to many to record that this remarkable man—styled by the lecturer "the most eccentric, original, fastidious, and curious of men, who spent his life in collecting china, tea-cups, shells, curiosities, lap-dogs, and coloured glass, and got together the greatest collection of bric-à-brac and rubbish that ever man had"—formed the subject of the last two lectures delivered by the late George Dawson in the Masonic Hall, Birmingham, on the 7th and 14th of November, 1876, only a few days before his lamented death, which took place from an aneurism of the aorta on the 30th of November of the same year.

I possess a very interesting and unique volume, bought Jan., 1875, at the sale of the library of John Gough Nichols, by whom it was put together. It consists of the two parts published of *Miscellaneous Antiquities*, printed at Strawberry Hill by Thomas Kirgate in 1772, 4to.; portraits of Horace Walpole after Rosalba, Dance, Eckhardt, Sir Joshua Reynolds, Sir Thos. Lawrence, and others; frontispiece to *Lord Orford's Memoires*, after Bentley; views of Strawberry Hill after drawings by S. Owen, J. P. Neale, Paul Sandby, R.A., Barlow, Pars, E. Edwards, Marlow, Essex, Barrow, Ireland, &c.; portrait of Thomas Kirgate, the printer, "S. Harding ad vivum delin. 1794"; ground plans; stained glass; armorial book-plates; Gray's ode on the death of Horace Walpole's favourite cat, in beautiful MS., with the fine emblematic plate (by whom?); together with various other illustrations and cuttings of interest, including fac-similes of two drawings by Hogarth of the trial of Lord Lovet (*sic*), in the possession of Horace Walpole, "published by W. Birch, Hampstead Heath, Aug. 1, 1791."

I may just add, for the benefit of those whom it may concern, that a priced catalogue complete is in the hands of an obliging and intelligent dealer in antiquities of this town, Mr. Lapworth, of the Stone Yard, Deritend.

WILLIAM BATES, B.A.

Birmingham.

SHELLEY'S ODE TO MONT BLANC.

On the final leaves of a little sketch, entitled the *History of a Six Weeks' Tour*, written by Shelley and his wife, and published during the poet's lifetime by Hookham & Ollier, appears the well-known poem on Mont Blanc, said to have been "written in the Vale of Chamounix on the 23 June, 1816." In all the collected editions of Shelley's works that I have seen, including the one published by Moxon in 1871, the above date is given without comment. My object in writing this note is to draw attention to a circumstance which, though relatively unimportant, must interest those who plume themselves on historical accuracy. It can be proved beyond question that Shelley was not at Chamounix, but at Montalegre and Hermance, on June 23, 1816. That night the Shelleys and Byron slept at Nerni, in "gloomy and dirty lodgings." There Shelley saw, among a crowd of deformed and diseased children, a little boy with such exquisite grace in his mien and motions as he had never before witnessed in a child. "His countenance," says Shelley,

"was beautiful for the expression with which it overflowed. There was a mixture of pride and gentleness in his eyes and lips, the indications of sensibility, which his education will probably pervert to misery or seduce to crime; but there was more of gentleness than of pride, and it seemed that the pride was tamed from its original wildness by the habitual exercise of milder feelings."

Byron gave that little boy a piece of money, which the child took without speaking, "with a sweet smile of easy thankfulness," and then with an unembarrassed air turned to his play. I have been precise in my allusion to that little boy in order to show that June 23 was a day fixed in the poet's memory by an inspiration, not of Nature, but of Man. They left Nerni on the 24th, and, passing Yvoire, slept at Evian. On the 25th the party passed Meillerie, a place immortalized by Rousseau and sacred to St. Preux. Groves of pine, chestnut, and walnut overshadowed it, and in the midst of those woods Shelley noted dells of lawnly expanse, "inconceivably verdant, adorned with a thousand of the rarest flowers and odorous with thyme." It was on that memorable 25th of June that Shelley ran imminent peril from drowning, owing to the stupidity of one of the boatmen, who persisted in holding the sail at a time when the boat was on the point of being driven under water by the squall which beset them. On June 26 they left St. Gingolph for Clarens, *vid* Chillon, whose dungeons and towers they visited. This brings us to June 27, a date which must ever remain fixed in my mind. It was on that day—just one year before the birth of Childe Harold, who now visited Lausanne as a pilgrim—that Edward Gibbon put the last strokes to his immortal history. It was on June 27, 1816, that the Shelleys and Byron visited the great historian's garden and

summer-house; and it was on June 27 that Byron began, in a small inn on the lake side at Ouchy, the celebrated *Prisoner of Chillon*.* Having written to John Murray, to whom he also sent a sprig of Gibbon's acacia and some rose-leaves gathered in the garden, Byron retired to a room on the first floor of the "Ancre," and related in immortal verse the sufferings of Bonnivard. Fortunate for posterity was that odious weather which detained the poets at Ouchy. But for its storm gusts we should never have learnt that Chillon's prison is a holy place, and its sad floor an altar. Shelley tells us how, in the only interval of sunshine during the day, he walked on the wooden pier, foam-lashed by the angry lake. The whole party quitted Ouchy on Saturday the 30th of June, and reached Montalegre on the day following. I have thus, I think, established an *alibi*, by proving that Shelley was not at Chamounix, but at Nerni, on June 23, 1816. I will now attempt to prove that Shelley actually wrote the poem in question on July 23, 1816, *i. e.*, one month later than the date given in the various editions of his works.

At half-past eight on the morning of July 20, 1816, the Shelleys left Geneva for Chamounix. After a night's repose at St. Martin they entered the Valley of Chamounix on the 21st, only to find Mont Blanc and his courtiers concealed by clouds. The weather does not seem to have been propitious for sightseeing, thus the whole of the 22nd was passed indoors. But on the morning of the 23rd the weather cleared, and Shelley visited the source of the Arveiron, where he noted those "awful palaces of death and frost" sculptured in their terrible magnificence by what he so graphically names the "adamantine hand of necessity." There and then must he have witnessed that

"Awful scene,
Where Power in likeness of the Arve comes down
From the ice gulphs that gird his secret throne,
Bursting through these dark mountains like the flame
Of lightning thro' the tempest."

In the hope that these remarks may induce editors to change the date in all future editions, I humbly confide this note to the tender mercy of the many wise commentators of Shelley.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

* To descend to smaller things, it was on June 27, 1879, that the present writer found himself in the garden of the *Hôtel Gibbon*. On that day the interest that attached itself to Byron's visit sensibly weakened the veneration which the genius of Gibbon would otherwise have inspired. On that day these hands also plucked sprigs of the acacia in memory of Shelley and Byron. The famous summer-house, with every vestige of the old dwelling, has vanished, and Gibbon's garden is now besieged by tourists, who wander thither in quest of luxurious shelter, innocent, for the most part, of the faintest tinge of sentiment for the immortal trio.

CURIOUS SENTENCE OF A COURT MARTIAL A HUNDRED AND TEN YEARS AGO.—In the *Bombay Gazette Budget* for March 24 a communication under the foregoing heading was made by a correspondent signing himself H., and the narrative contained in it appeared to me so remarkable that, not only in the interests of history, but in those of common humanity, I asked that a story so little creditable to the British name might be fully authenticated. In reply, H. referred me to *An Historical Account of the Rise and Progress of the Bengal Native Infantry*, pp. 143-4. This work was written by Capt. John Williams, and was published by John Murray in 1817. I venture to think that the peculiarity of the sentence recorded by the court-martial renders the narrative worthy of a place in "N. & Q.," and I therefore take the liberty of borrowing the letter in question for the benefit of those readers who may not have an opportunity of seeing the original:—

"The history of our native army is a very extraordinary one, abounding in incidents in which the grotesque and the terrible go hand-in-hand. Here, for instance, is an account of the murder of an English officer by a sepoy in 1772, and the subsequent court-martial and sentence on the offender—a sentence which, I make bold to say, has never been equalled in the annals of military courts.

"In 1772, runs the old chronicle, 'the 1st Battalion 10th Regiment, Bengal Native Infantry, was commanded by Captain Richard Ewens, and in November that year was ordered to join Captain Camac in the Ramgur district. The day after it arrived at Ramgur Captain Camac, being the senior officer, ordered this battalion to be under arms in the afternoon that he might look at it. Accordingly at four o'clock, all the officers having dined with him, they repaired to the parade, where the battalion was drawn up. The officers having taken post, Captain Ewens began the exercise, and had got about the middle of the manual (which in those days was performed six deep), when a sepoy was observed to quit the ranks; but it was supposed to be upon an occasion of no consequence. The exercise went on, and at the conclusion of the manual, the rear half files having doubled up, the battalion was just going to prepare for the charge, when the sepoy who had been in the rear was perceived coming round the right flank, with recovered arms; but as it was imagined he was not well, and wished for his captain's permission to quit the field, no notice was taken of him. He therefore walked on until he came within two yards of Captain Ewens, when he levelled his piece and shot him through the body.'

"Let me interrupt the story for a moment here, to note this quaint picture of old customs and obsolete drill. You observe that all the officers dined with Captain Camac in the middle of the day, and the inspection came afterwards, thereby reversing the present order of things. And there seems to have been a beautiful simplicity about the inspection itself. First came the manual, six deep, and then a charge. Happy days, when confidential reports were unknown, and theoretical examinations had never been thought of! But to go on with the story:—

"On Captain Ewens falling, the battalion instantly broke, and rushed forward to avenge his death; but Captain Camac, with great presence of mind, ordered them to return to their ranks, and that ample justice should be done. He immediately sent one of his officers

to bring down his own battalion (the 24th), and on its arrival he ordered a drum-head general court-martial to try the murderer, who sentenced him to be drawn asunder by tattoos. The horses being fastened to his limbs, many attempts were made to draw them from the body, but without effect; and then the sepoys were allowed to put him to death, which they did with their swords.'

"Such is the narrative, told in quaint and simple language, without note or comment. The murder was a bloody and treacherous one, and the punishment was horrible and barbarous."

W. F. PRIDEAUX.

Jaipur, Rajputana.

THE PHRYGIAN CAP.—The survival of the Phrygian cap is remarkable, and of almost ethnological interest. As at present degraded, it consists of a loose woollen conical cap, the summit of which, for want of stiffening, depends to one side. It is never peaked nor brimmed, and provides shelter from neither sun nor rain, and is, therefore, unsuited to very hot or cold climates. Its merit is that it cannot easily be blown off and is extremely handy, and these qualities have endeared it to seafaring men. Not long ago it was almost universally worn by them, and is still affected by colliers and fishermen, &c. The red cap of the Neapolitans and the brown cap of the Feroese have become national head-dresses. In Madeira isolation has brought about a singular development, in the form of a black cloth close-fitting cap with the pendent flap modified into a long tubular sub-erect projection. In Iceland, unlike the Feroes, it is no longer worn by the males, but the essential of the female gala costume is a white bonnet, exactly reproducing the purest Phrygian type, and filled in nearly solid, so as to preserve the classic curves. It is fastened by hair-pins, and a gold or silver frontlet and long pendent veil make it exceedingly picturesque. These are instances of its preservation in isolated localities, and others doubtless exist. There appear to be even greater departures from the original type, the wider, perhaps, according to their antiquity.

The Turkish fez has all the attributes of the Phrygian cap, and it is quite conceivable that as it became a Mohammedan head-dress the pendent apex was transformed into the long and more Oriental pendent silk tassel. The genuine Scotch bonnet seems equally a very ancient departure, in which the pendent lapel has dwindled to a mere button. The hussar's busby is obviously the Phrygian cap, and it is traceable through Cossack caps, with a mere trimming of fur, to the wide fur border which merely leaves the top of the cap visible as a pendent coloured lapel. The doge's cap, the cap of liberty, the Punchinello and fool's cap are all of Italian origin. In Western countries this form of head-dress seems never to have penetrated much beyond the sea-board.

The interesting point appears to me, that no form of this head-dress is ever seen in countries

uninfluenced in the past, either directly or indirectly, by Greece or Phœnicia, and, simple as it is in form, it seems never to have arisen spontaneously in any country. It is thus unknown, I believe, in China, Japan, and Siberia, but in India there seem to be some curious survivals.

These notes, made during recent travels, may serve to elicit observations of greater interest from others. The history of other types of head-dress would be quite as curious, and none of them seems very difficult to trace back to at least mediæval times.

J. STARKIE GARDNER.

SHAKSPEARIANA: "CYMBELINE," III. iv. 133 (6th S. v. 424).—

"With that harsh, noble, simple nothing."

I have long thought that we ought to read here a compound adjective—"noble-simple." I suggest the line should run:—

"With that harsh, noble-simple nothing, Cloten,
That Cloten," &c.—

"noble" by rank, "simple" by breeding. The antithesis is the usual one of gentle and simple. A parallel compound would be *Henry VI.*, IV. vii. 72, "Here is a silly-stately style indeed." The repetition of the name Cloten would be in keeping with the intense aversion Imogen entertains for the man.

D. C. T.

ST. JEROME AND CHAUCER.—Chaucer, in "The Persones Tale" (*Canterb. Tales*, vol. iii. p. 150, Lond., 1775), has this sentence:—

"For as seint Jerome sayth: at every time that me remembereth of the day of dome, I quake: for whan I ete or drinke, or do what so I do, ever semeth me that the trompe sowneth in min eres: riseth ye up that ben dead, and cometh to the judgement."

I have lately met with a reference to the Latin, as being St. Jerome's expression, which carries it back about two hundred years further than, so far as I know, had been previously pointed out. The history of the passage, so far as it was then ascertained, is thus noticed by Cornelius à Lapide in his *Commentary* on 1 Thess. iv. 15:—

"S. Hieronymus fertur hoc documentum observasse et alia tradidisse: 'Sive bibas, sive comedas, sive vigiles, sive dormias, hæc tibi tuba insonet: "Surgite, mortui, venite ad judicium."' Quanquam in operibus Hieronymi hæc sententia jam non reperitur, ejus tamen quid simile invenitur in 'Regula Monachorum,' tom. iv. *Operum S. Hieronymi* (tom. v. app. ser. ii. ed. Ben.), quæ collecta est ex S. Hieronymo, ac conscripta a Superiore Ordinis Hieronymiani, quam probavit Martinus V. Pontifex, ut habetur initio 'Regulæ.'"

As Martin V. was Pope A.D. 1417-31, the date of the passage being assigned to St. Jerome in the *Rule*, provided that it was compiled at the same time as the approval was given, is of the early part of the fifteenth century. But in the *Gesta Romanorum* (cap. xxxvii. p. 337, Berl. 1872) there is this reference to it:—

"Tres sagittas Dominus jacet in hominibus valde

acutas, prima vocationis, secunda deceptionis, tertia diffinitionis. Sagitta vocationis, quando dicit: 'Surgite, mortui, venite ad judicium.' De ista vocatione habetur Job. xii. (cor. v.): 'Omnes qui in monumentis sunt, audient vocem filii Dei.' Et etiam Iero: 'Sive comedam, sive bibam, semper videtur in auribus meis sonare: "Surgite, mortui," etc. [sic].'"

Helinandus, now the recognized author of the *Gesta*, "claruit anno 1212. Obiit anno 1227" (*Cave, Hist. Lit.*, ad an.), so that this reference to the passage is about two hundred years earlier than that of the *Rule*, as is stated above. This carries back the citation to a date antecedent to the translation of the passage by Chaucer. No mention was made of this when the question was examined in "N. & Q.," 3rd S. xii. 330, 339; 4th S. i. 137, nor have I seen it stated elsewhere.

ED. MARSHALL.

ASSUMPTION OF CHRISTIAN NAMES.—

"Notice of Change of Name.—Notice is hereby given that I, James Cumming Raff Macdonald (heretofore named James Macdonald), have, by and with the authority of the Hon. the Keeper, the Deputy-Keeper, and the Commissioners of Her Majesty's Signet, taken and adopted the names 'Cumming Raff' as additional Christian names, and that I, the said James Cumming Raff Macdonald, will at all times hereafter, and for all purposes, subscribe myself as under. Dated this 29th day of May, 1882.

J. C. R. MACDONALD."

The above advertisement (omitting simply the residence of the advertiser) appeared in the *Scotsman* of May 30 last, and has excited surprise. It has been the practice of the Court of Session to recognize formally an assumption or change of surname by a member of one of the legal bodies in Scotland, viz., advocates, writers to the signet, and solicitors, who are members of the College of Justice. Here, however, we have a new procedure altogether—new in three different ways. The names are Christian names, not surnames; the gentleman assuming them is not a member of the College of Justice; and the officials recognizing the assumption only represent the Writers to H.M. Signet, who are not a judicial body at all. It has hitherto been held in this country that Christian names are immutable. Surnames are changed and added, perhaps too frequently of late, and if Christian names are also to be varied, as in the United States, an air of ridicule will attach to all changes, and we shall be living in the midst of a masquerade.

S***.

Edinburgh.

THE MURDER OF LORD FREDERICK CAVENDISH AND MR. BURKE.—As there seems but little prospect of the evidence in this case coming again formally before the public, it may be as well to correct a not unimportant mistake in (I believe) all the newspaper comments up to the present date. On the authority of an evidently loose report in the *Times* (and other papers) of May 8 of an examination held by the Lord Chancellor at

Dublin Castle on May 7, Lieutenant (called Captain) Greatorix is made to state that he addressed the actual murderers with the words, "That was rough work"; to which they were represented as answering, "Rough work indeed," as they drove away. By reference to Lieut. Greatorix's evidence at the inquest (reported in the *Times* of May 9) it will be seen that this is a complete mistake, and that Lieut. Greatorix's remark ("This looks like a bad business") was addressed to a labourer near the spot; whereas there is nothing whatever in his evidence of the supposed remark to and reply by the murderers. As there has been much sensational comment and some inferences have been founded on this blunder, it is worth while to make the correction before a bit of false history gets fixed in the public recollection. C. C. M.

IRISH PARTY NAMES: CARAVATS AND SHANAVESTS.—The following is compiled from the evidence of James Slattery and of the Rev. John Ryan, parish priest of Feathard, when both were cross-examined:—

"Though the strangely-named successors of the Threshers did not commit such open outrages until the autumn and winter of 1810 as to require any extraordinary action of the executive, they had assumed their rival names and divided themselves into separate bodies within a very short time after the trials of their predecessors. The origin of their quarrel 'was some foolish dispute about May balls'; that of their respective titles was as silly as usual in all party nicknames. The Caravats, the older party, had been called Pauddeen Gar's men, until one of their number, prosecuted by the Shanavests for burning a house of a man who had taken land over his neighbour's head, was hanged, and Pauddeen Gar, their leader, declared he would not leave the place of execution until he saw 'caravat' about the fellow's neck. Their rivals, previously called Moyle Rangers, obtained their name from the old waistcoats which they wore."—*Browne, Narratives of State Trials in the Nineteenth Century*, 1882, vol. i. p. 400.

WILLIAM GEORGE BLACK.

Glasgow.

THE POPULAR ESTIMATE OF SOUTHEY EIGHTY YEARS AGO.—In the *Gentleman's Magazine* for January, 1801, is a parody on the first satire of Juvenal, which ends with a sneer at some third or fourth rate contemporary poet of his day:—

"—facit indignatio versum,
Qualemcumque potest; quales ego vel Cluivenus."

It is not a little singular that the writer thus paraphrases the words:—

"Still indignation should inspire the Muse,
Still flow the ardent verse in Nature's spite,
Verse such as I or Southey's self may write."

The lines may be of some slight interest to men of letters as showing the low estimate in which Southey was held in his earlier years.

E. WALFORD, M.A.

A STINGING-NETTLE ON OAK-APPLE DAY.—On the morning of Oak-Apple Day, May 29,

the postman, in delivering the letters to my servant (in Rutland), had concealed a freshly plucked stinging-nettle among the letters and papers in such a way that she was stung when she took the packet from him. He said that it was a punishment for not having an oak bough put out at the door, and that it was "always the custom" to give a stinging-nettle to those who did not display their oak. This custom is quite new to me, so I here record it. I wonder if it is widely spread and of ancient date.

CUTHBERT BEDE.

THE CORBY POLE FAIR.—The following extract from the *Pall Mall Gazette* of May 31, is, I think, worth preserving in the pages of "N. & Q.":—

"At Corby, near Kettering, the great Pole Fair, held once every twenty years to commemorate the charter granted by Queen Elizabeth in 1585, and confirmed by Charles II. in 1682, to the men and tenants of the ancient demeuse of Corby, was proclaimed on Whit Monday morning at four o'clock. The rector was carried in mock state to the outskirts of the village, where he read the charter. Afterwards he was placed in the stocks, and liberated on paying a toll. All the male residents of the place are similarly treated, being fetched from their homes if they did not appear. Barriers were placed at each entrance to the village, all visitors being required to pay toll. Those who were discovered without Pole tickets were placed in the stocks until the rights of the men of Corby were satisfied."

G. F. R. B.

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. M'LOO'S STONE.—In the district of Ryle in the Queen's County in Ireland there exist a grave, a trough, and a stone with which the name of St. M'Loe is connected. His grave and his trough are in a small old burial-ground, in the middle of which stands a ruin, apparently of a chapel, but there seems to be no tradition connecting the name of the saint with this ruin. The grave is 11 ft. long, and faces differently from the graves around. On the assumption that St. M'Loe was the priest, two explanations of this are given in the locality—the one that the priest may more easily stand in front of his flock to present them on the Resurrection Day; the other, that he may occupy the most conspicuous place to bear the Divine indignation should he have proved unfaithful to his trust.

St. M'Loe's grave is at one end of the burial-ground, and his trough at the other. The trough is of hewn stone, 2 ft. long by 1 ft. broad, and is overshadowed by a small white-thorn tree. Many resort to this trough to be cured by its holy water of their various diseases, and every one who

comes attaches a piece of rag to the little tree. The trough is never empty, and is said to be miraculously filled. Interments still take place in Ryle graveyard, and often at Roman Catholic funerals, when the body has been laid in the grave, all the mourners gather round the trough and pray there.

St. M Loo's stone lies in the middle of a field opposite to the burial-ground, from which it is separated by the high road. Tradition states that the saint knelt so often upon the stone to weep and pray that he wore five holes in its surface—two by his knees, one by his clasped hands, and two by his tears. The holes worn by his tears are on the right side of the stone. The circumference of the stone is 15 ft. 11 in., its length 5 ft. 7 in., its breadth 4 ft., and its depth 3 ft. There are on the sides traces of what appear to have been cup and ring marks.

The usual unwillingness to disturb such relics prevails, and the people believe that a blight would fall upon any one who ventured upon such desecration. Who, then, was St. M'Loo? W.

CROCODILE'S TEARS.—The *Nineteenth Century* for April has an interesting article on the superstitions of Modern Greece. In speaking of the mythical beings which have replaced in the popular mind the ancient divinities, it is said that some of them assume a human form with slight modifications, or that of an entirely fantastic creature; but that the seal is represented as it is now known to us, although the fable is that a woman is hid beneath its rude exterior. When a swimmer ventures too far the seal seizes him by the neck, strangles him, carries him off, lays him on a desert shore and weeps over him, from which comes the popular saying, when a woman sheds false tears, "She cries like a seal." If I remember rightly, the fable relating to the crocodile is that it attracts men by its plaintive cry and tears in order to draw them within its reach and prey upon them. May not the story originally have been the same as that related in the present day in Greece of the seal? The subject is worthy of the attention of folk-lorists. E. McC.—

Guernsey.

THE "LADY'S SMOCK": "LUCY LOCKET."—There are many cuckoo flowers now in full blossom. Of these there is the very pretty cuckoo flower that is usually called "the lady's smock" (*Cardamine pratensis*). Why is it so called? Has it to do with "Our Lady," as is the case with "lady's bedstraw" (*Galium verum*), or the Alpine "lady's mantle" (*Alchemilla Alpina*)? or is it, as I have understood, because its pale flowers, although tinged with lilac, yet seem, as Shakespeare says, "all silver white" when viewed from a brief distance, and as they grow in masses among the grass give the effect of white linen laid out to

bleach? However this may be, I have met with a curious name for this "lady's smock" here in Rutland, where I asked some children what they called the flower, and they said, "It's Lucy Locket, sir!" As I cannot find any mention of this name in the books that I have on my shelves, I here make a note of it. CUTHBERT BEDD.

"GROSSOME."—An old manorial custom at Skipton, and one incident to copyhold tenancies, was that every tenth year the tenant paid a year's rent by way of *grossome*, and at the death of every tenant in possession the best living or dead chattel was claimed by the lord as a *heriot*. I am puzzled with the word *grossome*—that is the form in which I meet with it. What is the origin of the word, and what the legal meaning? Was the custom of paying this *grossome* a general one? Also, has the *heriot* been claimed in modern years? W. H. DAWSON.

[See "Grossome" in "N. & Q.," 6th S. i. 167, 232, 338, 474; also "Gersome" and "Heriot" in Jamieson's *Etymological Dictionary of the Scottish Language*.]

P. CAREY'S POEMS.—There has recently come into my possession a copy of "*Trivial Poems and Triolets*, written in obedience to Mrs. Tomkins's Commands by Patrick Carey, 20 August, 1651." London, Murray, 1820. In the preface by Mr. (afterwards Sir Walter) Scott it is stated that "it does not appear that these poems were ever printed"; but on referring to Lowndes (Bohn), *sub nom.* "Carey," I find that "these poems were previously printed." I should be glad of information as to when and where this previous publication took place. MARS DENIQUE.

THE OWL AN EMBLEM OF DEATH.—A few days since I saw in a stonemason's yard at Coblenz, Germany, a monument, on which, in addition to an anchor and a wreath, was an owl, which I at first mistook for a parrot. What is the origin of this use of the owl as a symbol of death? FREDERICK E. SAWYER.

Brighton.

DUROMAGUS.—Mr. J. R. Green, the historian, seems to have invented a new name. In his new book, *The Making of England*, 1881, referring to the northern Durobrivæ, he separates Chesterton, in Hunts, from its twin Castor next Peterborough, by giving them different names. It has been understood that the plural form *'brivæ* meant that the settlement comprised two stations; so that as Mizraim is the two Egypts, Upper and Lower, the Durobrivæ was a double town. The remains are very evident. Chesterton and Water Newton in Hunts have a camp and numerous potteries, villas, &c.; Castor in Northants was larger—a real city. Mr. Green admits the south bank of the Nene to represent Durobrivæ, and calls Castor Duromagus. This, I suppose, in English would be Waterfield;

but Castor stands on high ground above the swamps of the Nene. What is the authority for Duromagus? Bertram gives us Durnomagus, but he is now so very generally discredited that I hope some better authority may be produced.

LYSART.

"QUID HOC AD IPHICLI BOVES": "WHAT HAS ALL THIS TO DO WITH THE SHOEING OF MY POOR NAG?" (*Kenilworth*, ch. ix.)—H. C., in "N. & Q.," 5th S. ii. 48, and MR. J. MANLEY HAWKER in 5th S. vii. 308, inquired for the source of the apparent Latin proverb above cited. No reply was given to either of the querists. Can any of the present correspondents of "N. & Q." point out the source, or mention an earlier use of it, to show that it did not originate with Sir W. Scott himself? It does not occur in the common collections of such sayings.

ED. MARSHALL.

CANNON OR CANON (OF A BELL)?—In the newspaper accounts of the casting and progress of Great Paul, whilst the writers agree in mentioning the "cannons" of the bell, they disagree as to the spelling of the word. No dictionary that I possess says anything about bells under either spelling; even Jamieson's *Dictionary of Mechanical Terms* fails me here. Bailey, under "Canon," gives: "Canon (among horsemen) is that part of the horse-bit which is let into the mouth." Possibly the bell canons are derived from this.

E. LEATON BLENKINSOPP.

THE TOAD AND THE CENTIPEDE.—The *Weekly Freeman* of May 27 contains a report of a speech delivered in New York on May 12 by Mrs. Parnell, in which she refers to "the centipede who was happy until the toad in spite asked which leg went after which, and after that the centipede never knew which to put first." Is this a well-known story?

JAMES BRITTEN.

Islsworth.

SARAH, DUCHESS OF MARLBOROUGH.—In the advertisements which have recently appeared in the papers relating to the proposed sale of the Burwell estate in Lincolnshire it is stated that "the old Manor House is reputed to be the birth-place of Sarah, Duchess of Marlborough." May I ask: 1. What is the authority for this statement? 2. Where can an authentic account of the ancestry of Sarah Jennings be found?

CLK.

GROSNY CASTLE.—Can any of your readers give the name of any manuscript or printed book, other than histories, &c., of the Channel Islands, in which mention is made of the ruins on the north-western coast of Jersey traditionally known as Grosny Castle? Perhaps some of those who have seen them may be able to give an opinion as to their date and original purpose.

W. L. D. G.

ST. GILES'S FAIR.—Where is the best account of this fair, formerly held in or near Winchester, to be found? It was for several centuries one of the principal mercantile fairs held in England. When did it cease to be famous, and is its anniversary kept in any form now?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

REV. — PELHAM, RECTOR OF CROWHURST, SUSSEX.—Can any correspondent give me information as to the above? He had a son, John Pelham, Clerk of the Survey in the Royal Dockyard, Woolwich, 1699, who had John, born 1675; Mary, born 1677; William, born 1678; Kendrick, born 1680; Charles, born 1684. The last-named married a daughter of — Smith, and had issue a daughter Martha (of East Wickham House, Kent), who married Thomas Jones, Comptroller of Artillery, Woolwich, and had issue three children: Jane, born 1686; Thomas, born 1689; and Henry, born 1691. The parish registers of Crowhurst do not throw any light on the subject, and the diocesan records do not, as to Crowhurst, go back further than 1730.

REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall, S.W.

FLEETWOOD: SHELLEY.—Who was Fleetwood, the governor of Fort St. George, E.I., in 1686? Did his daughter Elizabeth marry Richard Shelley, son of Sir John Shelley, Bt.?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

REV. RICHARD JOHNSON, AUSTRALIA.—I ask for information as to the family of the above; also, the exact date of his death. Does a portrait of him exist? He was a Fellow of Magdalen College, Cambridge, and went out to Australia with the "First fleet" as chaplain, and introduced the orange tree there. He returned to England about the end of the last century.

J. HENNIKER HEATON.

St. Stephen's Club, Westminster.

THE SQUIRE PAPERS.—What are these? In the Royal Academy, 1878, was a painting by Calderon, representing the rescue of two nuns from the convent at Loughborough in December, 1643, prior to its demolition by Cromwell's troops. In the Catalogue is a long extract from the "Squire Papers" concerning this affair. Is anything further known about this convent?

W. G. D. F.

"POKER."—What are the origin and meaning of the word "poker" as applied to the great American game, which is sometimes also called "draw-poker"? I have seen it described by Hotten, I think, in a foot-note to one of Artemus Ward's or Mark Twain's allusions, as a corruption of the old English "pot-et-paire." But what was that?

CHAR. WELSH.

"FLETCHER."—This word is applied in Warwickshire to the cascade or waterfall from the overflow from the back-water of a mill or pond. Query, is it derived from "fleet," which a note in the *Promptorium* tells us signifies a watercourse, as Northfleet and Southfleet on the Thames, the Fleet Ditch, &c.? I do not find the word as applied to a cascade in the dictionaries, and perhaps, therefore, it may be peculiar to the Midlands.

EV. PH. SHIRLEY.

"SANGRE AZUL."—It is well known that these Spanish words, translated "blue blood," are used to designate nobility, or purity of descent from the early Gothic conquerors of Spain, the blue veins being plainly seen on the clear fair skins of the northern nations. But is this really the origin of the term? I have before me a French translation of Lady Anne Blunt's account of her travels in Arabia, and I find in it an Arabic word *asil*, used with the sense of noble; for example, "Les nomades de sang *asil* (noble)." Considering how many Arabic words are to be found in Spanish, may not *sangre azul* have been originally *sangre asil*?

E. McC—.

"UMBRAGEOUS."—"To take umbrage," *m.* = to take offence, is a strange phrase; but *umbrageous*, as the adjectival form of this kind of umbrage, is very uncommon. Mr. Lecky, in the third volume of his *History of England*, &c., p. 351, quotes a passage from *Lord Chatham's Correspondence* (iii. 193), where he speaks of "irritable and umbrageous people." Worcester cites Warburton as using *umbrageous* in this way, but he gives no reference. In which of his works is it to be found?

JAYDER.

"OLIVES" FOR PRIMROSES.—I have been told that *olives* are mentioned in old Scottish poetry as if they grew in Scotland, which of course they never did. But in the *patois* of a district in the Jura primroses are called *olives*. Is it possible that it is an old French word for primroses, and that it was adopted in Scotland, as so many French words have been?

M. S. E.

SIR RICHARD WORTHINGTON, MAYOR OF DUBLIN.—Can you tell me anything about the above?

H. FOULIS.

ANDREW HUNTER, ABBOT OF MELROSE, AND LORD HIGH TREASURER OF SCOTLAND, 1449-57.—Is there any portrait extant of the above? Was he buried at Melrose, or where? Is there any biography of him?

VENATOR.

"QUIVES."—The fourteen poor girls of Mrs. Elizabeth Fuller's Free School at Watford, in Herts—which school was founded in 1708—were to be clothed, and I hope they still are clothed, "with linsey woolsey gowns, holland bands and

quives, and blue aprons of linsey woolsey." The gowns were to be of a grey colour, and the girls were to be taught by the mistress to make their own aprons. My question is, What are "quives," and *unde derivatur*?

I may add that Mrs. Fuller willed "that when needful the Bibles now chained in the church" of Watford "should be renewed with others having the Apocrypha and Common Prayer in them." I wonder whether they ever were renewed. There are no chained Bibles, I think, in Watford Church now.

A. J. M.

AUTHORS OF BOOKS WANTED.—

Crayons from the Commons; or, Members in Relievo. A Poem, Satirical and Descriptive. By Peregrine Palette, Esq. London, James Cochrane & Co., 1831.—The question was put in your columns twenty-one years ago (2nd S. xi. 487), and has never been answered there. The work consists of satirical sketches, in heroic couplets, of the most prominent members of the House of Commons of that day. Of the persons satirized Lord Grey is the only one now living.

C. T. B.

Replies.

PAROCHIAL REGISTERS.

(6th S. v. 141, 211, 233, 248, 273, 291, 310, 329, 409.)

Most people have an interest in the preservation of ancient parish registers, and would feel a satisfaction if any plan could be adopted by which these documents could be preserved from further destruction. In former years but little care was taken of them; it is recorded that they were sold as waste paper, cut up into tailors' measures, transformed into kettle-holders, and the like; in one case a squabble at a parish vestry ended in the registers being thrown into the town pond! A Northamptonshire historian relates how parish registers disappear altogether. Between two of his visits to various parishes five registers had altogether vanished, and out of seventy he had perused sixteen had perished within a short interval. Again, registers were liable to be tampered with. In one case an inquirer seeking information, which he succeeded in finding, the parish clerk, not having pen and ink at hand to make a copy of the entry, cut out the whole leaf from the register and handed it over to the inquirer. There is also the case of Miss Chudleigh, who, for an iniquitous purpose, wished to conceal her private marriage with Lieut. Hervey. Accompanied by a female friend, she made a visit to Laniston, where the marriage took place, and desired to see the parish register; whilst her friend engaged the attention of the parish clerk she cut out the page containing the entry of her marriage, and with that important document in her possession returned to London. By a strange irony of fate, the poor lieutenant

became Earl of Bristol. To be plain Mrs. Hervey was one thing, to be Countess of Bristol another. The lady was equal to the change of circumstances; she took another journey to Laniston, and by the assistance of an attorney and a bribe to the parish clerk she got the abstracted leaf reinserted in its proper place in the register. Some years ago, in looking over some old castaway papers, I met with a parish register belonging to a village in this neighbourhood. On looking through it I found it to contain a record of the births, marriages, and deaths of one of the most ancient and historic families we have. I took care that the document was safely deposited in the place whence it had been removed, probably for some trifling purpose. Injunctions from time to time have been issued as to the management of parish registers. In 1597 the clergy of Canterbury in convocation made a new ordinance respecting registers, which was formally approved by the Queen under the great seal. It commences by noticing their great utility, and lays down minute regulations for their preservation, which were afterwards embodied in the seventieth canon of 1603; and it was ordered that every minister at his institution should subscribe to this protestation: "I shall keep the register-book according to the Queen's Majesty's injunctions." The canon directed that every parish should provide itself with a parchment book, and that the entries from the old paper books should be transcribed therein, each page being authenticated by the minister and churchwardens; "this parchment book should be kept in a sure coffer with three locks," and that, for further security against loss, a true copy of the names of all persons christened, married, or buried in the year should be transmitted every year to the bishop of the diocese, within a month after Easter, to be preserved in the episcopal archives. This seventieth canon has never been repealed, and the registers were kept by the clergy under its authority until the passing of Rose's Act in 1812. The canon of 1597 attached no fees to the transcript, either for the parish or the bishop, and neither of them was zealous for employment without remuneration. The result has been that the parishes often grudged the expense of a copy, the bishops seldom insisted on its transmission, and the diocesan registrars allowed their archives to remain "unarranged and unconsultable,"* and the bishops' transcripts, which ought to have formed an invaluable department of the public records, now present a lamentable picture of episcopal negligence, parochial parsimony, and official rapacity.†

In respect of the care of parish registers matters are much improved, and the custody of them is a duty now duly appreciated. Many of the ancient

registers were not taken proper care of in earlier days. Custodians were not all so careful as the vicar who gave some good practical advice as to their preservation: "If ye will have this booke last, bee sure to aire it att the fire or in the sunne three or fourre times a year, els it will grow dankish and rott, therefore look ye to it."

I have never had reason to complain of indisposition on the part of any custodians of parish registers in affording me access to them or in giving information; on the contrary, I give them credit for an anxiety to assist when the object of inquiry has been for a public purpose. I know cases where custodians have been put to a deal of trouble and hindrance in searching, and have not been remunerated even by thanks. This, where the search is made for private purposes, is unpardonable. In one instance the clergyman of a parish very agreeably assisted in going through a register, after which the visitor lunched at the parsonage and a very agreeable visit was made. In due time, however, the clergyman forwarded his "little bill" of 5*l.* 5*s.*, to which the inquirer demurred; a county court summons followed, and the clergyman obtained a verdict for his claim with all costs.

The safe custody of parish registers is not all that is required; steps should be taken, as far as possible, to avert their disappearance from natural decay. Only a few days ago I was perusing a parish document which had suffered from "dankish and rott"; every leaf of it crumbled under my fingers. All the care imaginable cannot long preserve many of these documents from ultimate loss, consequent on decay from former carelessness; an early transcript of them is imperative to preserve their contents.

I do not think the suggestion of your correspondent Mr. CURTS, that of enlisting the services of the local press, would be satisfactory; many registers are mere records of births, marriages, and deaths, and page after page would be dull and uninteresting. On the other hand, I have found in parish registers entries of the greatest interest; memoranda which have led me to further research and success in obtaining information I could not have met with through any other source. Newspaper editors would only be induced to transcribe such items as might be likely to entertain their readers, so that their extracts would be neither complete nor official, consequently of no value. The only method will be by an Act of Parliament, and it is satisfactory that the correspondence lately published on the subject has led to a step in this direction. Mr. Borlase's Bill should have included "Parish Records," Churchwardens' and overseers' account books of former years contain a vast amount of matter which to future writers treating of our ancient social manners and customs would be found of great value. These documents are equally worthy of preservation.

* Sir W. Bentham before Committee in 1832.

† R. E. C. Waters, on Parish Registers.

Under the provisions of Mr. Borlase's Bill every existing register which shall have been kept in any parish prior to the 1st of July, 1837, and every transcript thereof now existing in the registries of the various dioceses of England and Wales, shall, from and after the passing of this Act, be under the charge and control of the Master of the Rolls, on behalf of Her Majesty, and shall be removed to the Record Office; and as regards all bishops' transcripts of a date prior to that above mentioned, and such of the registers as were made and entered prior to January 1, 1813, the Master of the Rolls shall issue warrants to the several persons having the care of them, ordering such persons to allow the same to be removed from their present places of custody, and deposited in the Record Office. Such registers as were made and entered from January 1, 1813, to June 30, 1837, inclusive, shall remain, it is provided, in the custody of their present legal custodians for a period of twenty years from the passing of the Act, after that time to be transmitted to the Record Office. The provisions of Mr. Borlase's Bill will apply to registers of baptisms, marriages, and burials of cathedral and collegiate churches, and chapels of colleges and hospitals, and the burial registers belonging thereto, and to the ministers officiating therein. The Bill provides for the proper keeping and indexing of the registers, and fixes the fees for searching the same, with other provisions, and bears the appropriate title of "The Parochial Registers Preservation Act, 1862."

Aylesbury, Bucks.

ROBERT GIBBS.

The objectors to some better method of preserving the parish registers than now obtains, and who oppose such a Bill as Mr. Borlase's for antiquarian reasons, without some practically available substitute, should not forget that the preservation of legal evidence is of far more importance than the gratification of genealogical curiosity. I have heard it stated that the number of those who in all England are interested in the publication of parish registers, about which so much has lately been written, may be estimated at one hundred and fifty, not more, which coincides with my own experience so far as it is available. But my informant will read this, and will be able to set me right if I am in error. And I am sure that he will do so as a friend.

Another point is to be kept in sight—that, for the generality of those who have to consult several registers, it will be more easy, and possibly less expensive, to do so in a fixed place, where all can be seen at once, and where the keeper of the registers is to be met with at any time. The inconvenience of searching public documents before they were collected from the several places of deposit and put together in the Public Record Office is well known; and so also of searching

wills before they were brought up to Doctors' Commons, or, as now, to Somerset House. An inquirer for a marriage in the last century wrote to me lately, and he has to institute his search in a variety of places. How easily could he inquire if the registers were all together!

DR. HYDE CLARKE makes an allusion, *ante*, p. 411, but a very incomplete one, to the bishops' transcripts, which are in a less satisfactory state than the parish registers. Some time since, when the subject was under discussion in the *Guardian*, a letter containing their history was inserted by favour of the editor; and I would now ask for a similar favour in reference to an abstract of it:—

"Thomas Cromwell had provided for the existence of parish registers in A.D. 1538, and in 1597 their more effectual preservation by transcription was enjoined upon the churchwardens in the Ecclesiastical Constitutions of that year (Sparrow's *Collection*, p. 256, Lond., 1684). This injunction was repeated in Canon 70, A.D. 1604, and was sometimes made the subject of a question in the Articles of Inquiry by bishops, as by Babington, Bishop of Worcester, in 1607 (App., *Second Report of Ritual Comm.*, p. 454).

"The Act of 1812 (52 George III., c. 146, sec. 6, 7, 9) provided that fair copies on parchment should be yearly deposited by the incumbent, or others in his default, in the bishop's registry; while sec. 8 required that a report should be sent in by the several bishops as to the previous performance of this, and the present means for performing it, by the year 1814.

"A parliamentary inquiry in 1832 elicited facts which showed how imperfectly the duty had been performed, and in how great confusion the present transcripts were, and how they had become practically useless for consultation. The *Census Report* in 1833 contained a notice of the state of the registers in every parish; and the Civil Registration Act, 6 & 7 Will. IV., c. 86, followed.

"The value of the bishops' transcripts was shown by Mr. Taswell-Langmead in his pamphlet on *Parish Registers*, p. 30, 1872. And other instances are noticed in another pamphlet, *On the Preservation of Parochial Registers and other Ecclesiastical Documents*, Kendal, 1878.

ED. MARSHALL.

"Sandford St. Martin, Dec. 11, 1879."

The quotations illustrating the above have been omitted in this abstract. Many families have traditions, besides the ascertained cases, as to the loss of property by the tampering with the registers, which at least shows the prevailing opinion as to the insecurity of their preservation.

ED. MARSHALL.

I have no wish to enter into the controversy respecting the parish registers; but as few persons have had greater experience than has fallen to my lot as regards these records for more than a quarter of a century, I feel constrained to enter, like MR. FERGUSON, my strong protest against their centralization, and their consequent removal from their respective parishes, except under one condition, which I will presently mention. To say nothing of some twenty years' laborious work, in which the examination of parochial registers formed an impor-

tant item, during the [last] six years, like MR. FERGUSON, I have written for and edited the *Transactions* of an important county archæological society. This has necessitated references to a large number of parish registers in the diocese and elsewhere. I have, moreover, very great pleasure in bearing testimony, like MR. FERGUSON—as, indeed, I am in justice bound to do—to the uniform courtesy and kindness, I may say invariably, shown me by the parochial clergy. I have been treated with hospitality of the most cordial kind, and through the introduction of the registers have made many friendships which I greatly value. Not only have I been allowed free access to the registers, but I have received in some instances very great assistance from the clergy, who have themselves continued the researches for me, to save me the trouble of one or more further visits. As regards the future custody of the old parish registers I offered a suggestion somewhat more than ten years ago (see “N. & Q.” 4th S. ix. 315). It was this: that, for the preservation of the old registers down to 1812, all the originals should be removed to the custody of the Master of the Rolls, to be carefully repaired and rebound under his direction,—on this condition, however: that, as removed, certified copies should be supplied to the incumbents of parishes, which hereafter, as regards certificates, should have all the force of the originals. And, to avoid misunderstanding in respect to fees, free access should be given to these transcripts for all *bond fide* literary purposes. I believe this arrangement would satisfy every one.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

DESCENT OF THE EARLDOM OF MAR (6th S. v. 405).—Your correspondent EQUUS deserves thanks for calling attention to the evidence to be found in the *Registrum de Panmure* that Jane or Janet Keith was mother, not stepmother, of Margaret Barclay, wife of Walter Stewart, Earl of Athole. But I am sure he will be the first to acknowledge that he has made a momentary slip in inferring from this that Robert Master of Athole came before the Erskines in remainder to the earldom of Mar. Janet Keith, grand-daughter of Helen of Mar, was, as your correspondent states, married first to Sir David Barclay, and afterwards to Sir Thomas Erskine. By the first marriage she had a daughter, by the second a son. It was surely, therefore, the son, Robert Lord Erskine, and not the daughter, the wife of the Earl of Athole, who was *her* heir, though the daughter was, of course, Sir David Barclay's heir. Hence the Athole family, had they survived and not suffered attainder, could never have been Earls of Mar so long as Robert Lord Erskine or any of his descendants existed.

If further proof is wished of the status of the

Erskines as the acknowledged next heirs to the earldom of Mar long before 1437, it will be found in a letter under the Quarter Seal of Robert III. to Sir Thomas Erskine, of date Nov. 22, 1395, recognizing the heirs of Sir Thomas Erskine (“*hæredes dicti Thomæ*”) as the “*veri hæredes*” to the earldom of Mar. This document, though it will be sought in vain in the Minutes of Evidence in the recent Mar peerage case, has been printed in Lord Hailes's *Additional Sutherland Case*, chap. v. p. 44, and in the *Antiquities of the Shires of Aberdeen and Banff* (Spalding Club), vol. iv. p. 165; and is also quoted in Lord Crawford's *Earldom of Mar*, vol. i. p. 200. It was adduced in 1606 by the Treasurer, Earl of Mar, to instruct his pre-cedency, and was one of the two documents (the other being Countess Isabel's charter of Dec. 9, 1404) in virtue of which the Commissioners of Ranking granted to the Earl of Mar a position next after the Earl of Sutherland. The last-named earl produced a still older writ, dated 1347, and was therefore ranked before all earls except the first five (Angus, Argyle, Crawford, Erroll, and Marischal), who owed their position to privilege or office, and not to antiquity of creation.

L. R. A.

JOHN EACHARD (6th S. v. 387).—The exact title of Dr. John Eachard's very clever satire is:—

The | Grounds and Occasions | of the | Contempt | of the | Clergy | and | Religion | Enquired into | In a letter written to R. L. | London, | Printed by W. Godbid for N. Brooke at the | Angel in Cornhill. 1670. | 12mo.

Title; the Preface to the Reader, four pages; pp. 1-131. The author's name does not appear; the letter bears date August 8, 1670, and is signed “T. B.” This little work being written with all the force and vigour of Swift, but without his coarseness and personal invective, excited much attention, and brought forth “An Answer.” To this Dr. Eachard replied in:—

Some | Observations | upon the | Answer | To an Enquiry into the | Grounds and Occasions | of the | Contempt | of the | Clergy. | With some Additions. In a second letter to R. L. | By the same Author. London | Printed for N. Brooke at the Angel in Cornhill near the Royal Exchange. 1671. | 12mo.

Title; the Preface to the Reader, ten pages; pp. 1-200. Dated at end May 2, 1671, and, like the first letter, signed “T. B.”

Immediately after this Dr. Eachard published a third little volume, entitled:—

Mr. Hobbes's | State of Nature | considered; in a | Dialogue | between | Philantus and Timothy. | To which are added | Five letters | From the Author of the | Grounds, and Occas | ons of the Contempt | of the | Clergy. | London, Printed by E. T. and E. H. for | Nath. Brooke, at the sign of the Angel | in Cornhill, near the Royal Exchange. 1672. | 12mo.

Title; dedication, eleven pages; preface, ten pages; pp. 1-165; a fresh title for each of the five letters, which extend to pp. 1-123. In this third

tract the initials "T. B." are still preserved, but the little book is dedicated to Gilbert Sheldon, Archbishop of Canterbury. It bears date Dec. 20, 1671, and is signed, "Your Grace's in all duty and service most devoted. J. E." It is plain, therefore, that at this time the archbishop knew that "T. B." was John Eachard. The date is of some interest, because A. à Wood states in his *Diary* that he was introduced to Archbishop Sheldon at Lambeth on Feb. 11, 1672, and that John Eachard was also there, as a guest for the first time, sitting at the lower end of the table between the archbishop's two chaplains, Sam Parker and Tho. Thomkins, with whom after dinner he "went to their lodgings to drink and smook." The name of the author of the *Answer* is, I believe, not known; most certainly it was not Archbishop Bramhall, who died in 1663, that is, seven years before Eachard published his *Contempt of the Clergy*. Eachard was chosen Master of Catherine Hall in 1675, was created D.D. in 1676 by royal mandamus, and died in 1697. Eachard did good service in his time—his powerful satire was a better reply to the pedantic irreligion of the period than any quantity of polemic argument; the latter would have invited rejoinders, but his satire was crushing because it was practically unanswerable.

EDWARD SOLLY.

Some Observations, &c., end on p. 200, and consequently one leaf only is wanting in G. F. R. B.'s copy. John Bramhall, Bishop of Derry, and, at the Restoration, Archbishop of Armagh, died in 1663; it is hard, therefore, to imagine how any one, unless perchance an American spiritualist, can have attributed to him the *Answer* to a tract printed in 1671. I possess an interesting set of five pamphlets, viz., Eachard's two and three replies, which appear to have been bound up (with the respective publishers' advertisement leaves at the end) at the time of publication.

W. D. MACRAY.

"P. FRANCISCI SPINULÆ MEDIOLANENSIS OPERA" (6th S. v. 267, 335).—Argelati, in his *Bibliotheca Scriptorum Mediolanensium*, Mediol., MDCCXLV., vol. ii. p. 1432, says:—

"Publius Franciscus Spinula, quem perperam Abbas Picinellus in suo Athenæo Petrum Franciscum vocabat, Patrem habuit Gabrielem, ut ipsemet testatur pluribus in locis suorum Carminum, sicuti et Joannes Baptista Crassus Mediolan., Michaelis filius in suo Epigrammate Latino satis longo, quod legitur in libro de Intercalandi ratione ipsius Spinulæ, sic inscriptum: Ad Publium Franciscum Spinulam Gabrielem filium. Sub optimo Præceptore A. Calemero Plantanda humaniores litteras ita didicit, ut eas non tantum Mediolani, sed et Brixie, Veronæ, Patavii, Venetiæ, et alibi docuerit. Quantum in latina Poesi ipse emicuerit facile agnoscitur ab infra recensendis, et a Virorum illustrium laudationibus, de quibus breviter agemus. Brixie Stephanum Mariam Ugonem Equitem strenuissimum Mœcœnatem suum adinvenit, cui grati animi ergo libros iii. Epigrammat.

nuncupavit. Commercio litterarum assidue coluit cum Joanne Tonso, Primo Comite, Marco Antonio Majoragio, Carolo Sigonio, aliisque Eruditissimis sui ævi. Instante eodem Primo Comite librum supradictum composuit de Intercalandi ratione corrigenda. Tractatum hunc dicavit Carolo Vicecomiti Episcopo Albintimiliensi ante ejus accessum ad Concilium Tridentinum cum Primo Comite supramemorato. Inter ejusdem Patronos enumerare juvat Christophorum Madrucium, atque Ascanium Sfortiam S. B. E. Cardinales, Comitem Franciscum Martinengum, Leonardum Mœcenigum, cujus intuitu librum scripsit de Tabellis quadratorum numerorum, Joannem Franciscum Turrianum..... Annum sui decessus ignoramus; ille vero Gabrieli parentis ipsius fuit MDXXXVIII. v. Id. Jan. in Oppido Lomatii, ut Spinula ipse indicat in Ode xxx. libri i. Scripsit:

"1. Poematon libr. iij.

"2. Carminum libr. iv.

"3. Carminum Secularium libr. i.

"4. Epodon libr. i. Hæc ad Hor. Flac. imitationem.

"5. Elegorum libr. x.

"6. Hendecasyllaborum libr. i. Ad imitationem A.

Tibullii.

"7. Epigrammaton libr. iij. Ad imitationem Catalli. Omnia uno Volumine. *Venetis, ex Officina Stella, Jordani Zileti, 1563, in 8.* In fronte extat Epistola dedicatoria ad Maximilianum Romanorum Boemorumque Regem, et Austriæ Archiducem. In supradicto libro pag. 22. extat Elegia Jo. Brunorii Gambaræ Brixiani ad Spinulam nostrum, et pag. 40. ad eundem Joannis Nelli Coloniensis Epigramma; in eadem pagina Andreæ Huraldi Messii Carmen Heroicum. In libro ejusdem Spinulæ, cui titulus Catulli imitatio, extat Carmen xliii. Marci Ant. Majoragii ad Jo. Bapt. Porrum, de Davidis Psalmis, versibus a Spinula et scriptis et scribendis. Inter Hendecasyllabos extant ad eundem Carmina Octavii Bornati, J. P. Brixiani, Jo. Bapt. Crassi, Pauli Mutii Brixiani, Jo. Bapt. Castillonæi, Fabricii Lampugnani, Constantini Cati Alexandrini, Dionysii Athanasii Calliensis, Vincentii Zini Brixiani.

"8. De Intercalandi ratione corrigenda.

"9. Epistolæ plures Latine ad varios illustres Viros Patricios Venetos et Brixianos. Extant in eodem libro, quem Auctor nuncupavit Pio VI. Pont. Max. et Typis dedit una cum seq.

"10. De Tabellis quadratorum numerorum a Pythagoreis dispositorum. *Venetis, apud Bologninum Zatterium, 1562, in 8.*

"11. P. Francisci Spinulæ Mediolanensis in Davidis Psalmos Paraphrasis versibus scripta: ad Carolum Cardinalem Borromæum. *Venetis, apud Pernam, 1562, in 8.....*

"12. Vita Marci Antonii Flamini, ut ipsemet testatur in Epigrammaton libro iij. pag. 66."

Querini, *Specimen Brix. Liter.*, t. ii. p. 202, says about the same; and Tiraboschi, *St. della Letterat. Ital.*, t. iv. p. 254, adds that this *Paraphrasis Psalmor.*, although praised by some, has by others been blamed as wanting in elegance. I think, writes Tiraboschi, that it is inferior not only to that of Flaminio, but also to the other by Rapicio. I do not know on what authority Gerdasio reckons Spinola among Protestants (*Specimen Ital. Reform.*, p. 333). Probably he thought that a poetical version of the Psalms would not be likely to be written except by a Protestant, an idea as to the reasonableness of which doubts may well be entertained. Certain it is that if Spinola had held Protestant views he would not have

addressed his *Paraphrasis* to Pope Pius IV. and the holy Cardinal Borromeo; nor would he, in those times, have lived quietly in Italy without the slightest vexation. C. TAMBURINI, M.D. Milan.

"CHIMERE" (6th S. v. 268).—This is the same word as the Fr. *chamarre*, "a loose and light gowne (and lesse properly a cloake) that may be worne aswash or skarfe-wise; also a studded garment" (Cotgrave). In Italian it appears as *cimara* or *cimarra*, "any long upper garment; namely, that formal gown, or upper habit, that Graduates wear in Universities" (Florio, ed. 1688). Both are probably from the Spanish *camarra*, the name of a garment made of skins. They are all of Eastern origin, derived from the Arabic *khimâr*, a veil or head-dress; "omnis res, quæ alteram tegit; inde operimentum; peculiariter capitis seu faciei muliebre; præcipue, ita uti nunc mos obtinet, quod anterioribus colli partibus, mento atque ori prætentum superne in capitis vertice nodatur" (Freitag). The origin is in the verb *khamara*, to cover; "operuit, textit" (F.). The Arabic consonant that is generally represented by *kh* in English has not such a sound as these letters may suggest. It is pronounced as the Spanish *j*, and nearly as the Fr. *ch*, though more gutturally. The Ital. *cimara* approximates very closely to the Arab. *khimâr*. J. D.

Belsize Square.

Palmer says (*Origines Liturgicæ*, vol. ii. p. 407), quoting Hody's *History of Convocations*, p. 141, "that in the time of Edward the Sixth our Bishops wore a scarlet *chimere*, like the Doctor's dress at Oxford, over the rochette; which in the time of Queen Elizabeth was changed for the black satin *chimere* used at present." The *chimere* seems to resemble the garment used by bishops during the Middle Ages, and called *mantelletum*, which was a sort of cope with apertures for the arms to pass through (see Ducange's *Glossary*). The name of *chimere* is probably derived from the Italian *zimarra*, which is described as "vesta talare de' sacerdoti e de' chierici." J. R. B.

Mr. Fairholt, in his *Costume in England*, gives the derivation of this word as probably "from the Italian *zimarra*, which is described as 'vesta talare de' sacerdoti e de' chierici' (*Ortografia Enciclopedica Italiana*, Venezia, 1826)." He does not give the origin of the *chimere*, but says that it was worn by the bishops in Edward VI.'s reign "of a scarlet colour," being changed for the present black satin *chimere* in the reign of Queen Elizabeth. The book contains an engraving of a bishop, supposed to be Bishop Fox, wearing the *chimere*, rochette, and scarf. ALPHA.

Dean Stanley, in *Christian Institutions*, p. 154, connects *chimere* with *cymar*. He does not further

notice the latter word, but refers to *Archæologia*, xxx. 27.

H. DELEVINONE.

Chiswick.

Surely this word represents the Greek *χίμαρα*, a she-goat, and points to a time, far back in the life of the Church, when ecclesiastics were content with a goatskin or sheepskin as the chief part of their attire. It will be remembered that St. Antony on dying bequeathed his two sheepskins to his friends Athanasius and Serapion. I quote Athanasius's simple and touching story: "Distribute my garments as follows. Let Athanasius the bishop have the one sheepskin and the garment I sleep on, which he gave me new and which has grown old with me. Let Serapion the bishop have the other sheepskin. As to the hair shirt, keep it to yourselves. And now, my children, farewell; Antony is going, and is no longer with you." EDMUND VENABLES.

Lincoln.

LORD AND LADY JENNINGS (6th S. v. 407).—I am not aware that any one of the name of Jennings was entitled to call himself "Lord" in or before the year 1639. As the list of pictures was drawn up by a Dutchman, it is possible that the name is not quite correctly spelt, and that the owner of it was not an Englishman. I would therefore venture to suggest that perhaps the picture in question was the portrait of Pierre Jeannin, commonly called the President Jeannin, born 1540, died 1622, who held a very prominent position amongst politicians in the early part of the seventeenth century, and was ambassador from Henry IV. to the United States in 1609, at which time he signed the important treaty with Spain bearing date June 27, 1609. In the preamble to this he is described as "Messire Pierre Jeannin Cheualier Baron de Chagny, et Montjeu, Conseiller dudit sieur Roy Tres-Chrestien en son Conseil d'Estat, et son Ambassadeur extraordinaire Vers les dits sieurs Estats." The Dutch were all very thankful to Jeannin for the active part which he took in the settlement of their disputes with Spain, and would willingly accord to him the title of lord, as ambassador extraordinary, independently of his French territorial title of baron which was usually sunk in his more general designation of president. According to Sully (*Memoirs*, bk. xxvii.) Henry IV. had nominated Jeannin ambassador to Great Britain shortly before his assassination in 1610. Winwood (*Memoirs*, vol. iii. p. 315) mentions, under date December, 1611, the very deeply regretted death of Jeannin's only son in a duel. Jeannin was one of the four who drew up the celebrated Edict of Nantes in 1598. There is a fine portrait of him by R. Nanteuil prefixed to his *Negotiations*, folio, Paris, 1656. In this volume there are many curious illustrations of how English names were

altered by foreign transcribers; thus, for example, Ralph Winwood appears as Rodolphe Vuinnood, a change, perhaps, even greater than that of Monsieur Jeannin into My Lord Jennings.

EDWARD SOLLY.

TRANSPARENT PRINTS (6th S. v. 328).—I have a pictorial advertisement worded as follows:—

"Transparent prints first invented, published, and sold by Edw^d Orme, Conduit Street, corner of George Street, London, Printseller in ordinary to the King, who also frames pictures Prints & Miniatures in the newest stile. P.S.—Mr. W. Orme continues to teach transparent and other Drawing as usual."

The illustration consists of a female figure seated on a bale, holding in the right hand a lighted taper, which shines through a large engraving, held in the left hand, beneath which is written, "The first invented transparent print from a drawing by Wm. Orme." On a table by her side are screens of different designs, and around are scattered windows (inscribed, "made for window blinds to imitate painted glass"), bottles, a roll of paper, and a painting-box, with the words, "Colors & preparation sold for transparent & other drawing." In the distance is a sea view with shipping.

GERALD PONSONBY.

These transparencies, as they were called, were much used as blinds to cover the three or six lower panes of an ordinary twelve-paned window, where a blind was wanted. Each transparency was stretched over a light wooden frame, and just fitted the pane it was placed over. How fixed I cannot say. The transparent part was highly varnished or oiled. I remember a haunted chamber, a smugglers' cave, and a night scene out of *Don Quixote*. All are gone years since; but the very sea fight MR. PATTERSON mentions I have by me yet, for, the shape being unsuitable for a window-pane, it has never been used. There were juvenile imitations, no doubt, but the printed ones were far the best.

P. P.

I have an aquatint, blue and brown, "The Tomb of Juliet," published by E. Orme, June, 1799, seemingly a fellow to the one described by MR. PATTERSON. Mine is framed between a double glass with a backing of pink paper, doubtless to give the high lights of the picture a tone when hung against the light.

W. B. BOND.

Such prints were intended to reveal their full meanings only when held up to the light. They were prepared from two engravings, one of which was pasted over the other and concealed it. The paper being thin, the hidden design was displayed when held up.

F. G. S.

BARONESS DE LUTZOW (5th S. x. 288, 299).—In reference to the inquiry made at the former reference, to which I have been unable hitherto to reply, I am now informed by my mother-in-law,

Mrs. de Lisle, the daughter of the Baroness von Lutzow in question, that Baron Conrad von Lutzow was grand marshal and high chamberlain to Frederick Francis, Duke of Mecklenburg. The von Lutzow of the Black Hussars of the War of Independence was of the same family, but not very closely related. If ED. I. M. desires further information I shall be happy to be the means of procuring it for him if possible. I presume, that Baron Conrad was father of the baroness who married Hon. S. E. Clifford, my own maternal great-uncle. The von Lutzows have thirty-six quarterings, and are "Barons of the Holy Roman Empire."

F. A. W.

ST. WHITE AND HER CHEESE (6th S. v. 246, 331).—This strangely named saint may be well searched for in vain in hagiologies, inasmuch as, by a still more audacious impersonation than that which has transformed the cloak (*amphibalus*) of St. Alban into St. Amphibalus, St. White has been evolved out of the *white stone* which, in days when churches were usually of wattle and daub, was exceptional enough to give a name first to the building and then to the place. Bede tells us that the site of St. Ninian's church in Galloway was called "Ad Candidam Casam" because it was built of stone "insolito Brettonibus more." This is now Whithorn, A.-S. *Hwit aern*, the white place. Corresponding to this are the various Whitechurches, A.-S. *Hwit cirice*, scattered over England, the origin of the name being the same. It is one of these (Whitechurch Canonorum, in the vale of Marshwood, between Bridport and Lyme) which has given birth to St. White—*Santa Candida*, to whom the church was supposed to be dedicated, and whose sacred well was shown in the old topographer Coker's time.

EDMUND VENABLES.

Lincoln.

"ESCAETA" (6th S. v. 327).—Under this word Du Cange writes:—

"Horum vocabulorum [giving it in its different way of spelling], non una semper, sed varia et diversa est significatio. Nam interdum, et ut plurimum sic appellatur bona, prædia immobilia vel mobilia quævis, quæ ex delicto et forisfactura vassalli vel alio quolibet casu cadunt in fiscum Domini feudi."

From this it will be seen that this is one of those feudal imposts called *escheats*, payable either to individuals or corporate bodies claiming the manorial rights. Of course the perquisites, in this case, were merely based upon an understanding, or an agreement between the convent and its servants.

EDMUND TEW, M.A.

Escaeta is evidently the legal word *escheat*, disguised in monkish Latin, and, judging from its Norman French derivation (*escheir*, to happen), implies a casual profit or benefit arising from the provisions specified, and purchased by the mancipie of the convent.

WILLIAM PLATT.

"FATHERLAND" (6th S. v. 306).—Webster, in D. Bogue's edition of 1856, gives the following definition and example of the word, but no quotation: "The native land of one's fathers or ancestors. England is the fatherland of the people of New England, and Persia* the fatherland of the Teutonic nations." A. TOLHAUSEN, Ph.D.
Great Seal Patent Office.

"TWAE FREIRS OF BERWICK" (6th S. v. 267, 415).—Whatever may have been the case with regard to the existence in the Skene Library of a copy of the work referred to under the above title at the time Dr. Laing penned his note, I have only too good reason for believing that it no longer possesses that unique volume, having lately traversed the whole contents of the library without finding a trace of it. What, then, has become of it? Perhaps some of your correspondents may be able to throw light on this interesting point. In any case, it is devoutly to be hoped that this unique specimen of Raban's work is not to be reckoned among the things that have been.

A. W. R.

A YARD OF BEER (6th S. v. 368, 394).—Since SIR JOHN MACLEAN'S inquiry, if the custom of selling beer by the yard still existed at Bexley, appeared in "N. & Q.," I have treated myself to a few hours' ramble in the neighbourhood of that place. After having walked from Eltham to within two miles of Bexley, I made inquiry at a small, lonely public-house respecting the custom of selling beer by the yard; but was surprised to be informed by the landlord that he had never before heard of such a custom, although his own house stood in Bexley parish. Hereupon a labouring man, who had accidentally overheard our conversation, remarked that he knew one public-house in the village, "The George," where the custom I alluded to used to be in vogue. Thither I accordingly repaired; but only to learn that the custom had recently sunk into desuetude, owing to the unfortunate circumstance that the peculiar glass had been accidentally broken within the last twelvemonth; and, as few visitors are to be found in the humour to pay 7s. 6d., even after their curiosity has been gratified, the solitary yard-glass has not yet been replaced—Mr. Steel, the landlord, remarking, "One hardly likes to exact such a sum from a customer, when the affair is an accident." So that, unless Mr. S. alter his mind, he will henceforward be spared the pain of apologizing for exacting payment even from those who might be both able and willing to pay. After a little further conversation with the landlord, I learned that the expense of 7s. 6d. was not his main reason for the non-replacement of the absent yard-glass; but rather the consciousness of the fact

that, on giving his order for a new one, the question would be asked, "How many dozen do you require?" as it is only a quantity that will pay for the production of such an extraordinary glass. It will be seen, then, that the replacement of the yard-glass would be a rather expensive affair. So, for the present, we must conclude that those whose curiosity may lead them to see a yard of beer will have to hie further away from London than twelve miles for that purpose. It appears that before the glass was broken the yard of beer was the exception, and not the rule—the general customers of the house being served in the way ordinarily observed at other inns and taverns—the yard-glass being only occasionally introduced for the gratification of those whose curiosity, like mine, had led them a little out of their course.

H. SCULTHORP.

James Street, Buckingham Gate, S.W.

"MIGHTY" TOM OF OXFORD (6th S. v. 248, 374).—The error of the name as given in the extract from Willis and Wood, whether an accurate copy of the inscription or not, may be corrected from a poem in the *Musa Anglicana* by Th. Spark: "In Thomam Clusium, sive campanam magnam *Ædis Christi*," vol. i. pp. 261-5, Lon. 1741. A few lines which notice the success of the casting also explain the classical allusion in the name of "Clusius," "the shutter," from his closing the day of academic life with the hundred and one strokes:—

"Ecce oritur nitidoque emergit *Clusius* ore,
(Horrendum populo nomen, gentique togatæ)
Jane pater, socios tecum partitus honores,
Sive diem nostro reseret, seu claudat Olympo."

There was also a "Little Tom," as appears from the account of the installation of the famous Atterbury as Dean of Christ Church:—

"1711. Sept. 28.....At eight o'clock (as is usual upon these occasions) Little Tom (for so they call the biggest of the ten bells in the cathedral) rung out 'till nine. The great bell (commonly called Great Tom) over the great gate should have rung, if the motion of it were not very dangerous (as certain it is, as they have experienced in former times) to the fabrick in which it hangs."—*Reliquiæ Hearnianæ*, vol. i. p. 238, Lon. 1869.

ED. MARSHALL.

My lot being now cast far from the academic shades of Oxford must be my excuse for my ignorance in asking whether one hundred and one blows, representing the former number of the students on the foundation, are still struck upon "Tom" at 9 o'clock P.M. The number of students has, I believe, been very much reduced in recent years. In *Carmina Quadragesimalia*, series prima, Oxonii, MDCCCXIII., edited by Charles Este—a book which gives some curious incidental information concerning the university manners and customs of that day—are two copies of verses upon "Great Tom." In my copy of the book they are attributed

* *Sci.* Ancient Persia.

in MS. to "Smalridge"—perhaps Philip Smalridge, elected from Westminster to Christ Church in 1717, and a son of George Smalridge, Bishop of Bristol; or they might have been written by the bishop when a "student of the house." A Latin note at p. 91 observes: "Clusius campana magna Æd. Christi, cujus pulsatione hora nona denuntiatur, et ad Collegia propria se recipere tenentur Academici." The other poem at p. 142 mentions that Great Tom, or "Clusius" as he is styled, was dumb temporarily, owing to an accident, "Propter fractum campanæ malleum," and that revelry in taverns in the city was consequently indulged in, as he could not discharge his office. In *Musæ Anglicanæ*, MDCCXLI., editio quinta, vol. i. pp. 261-265, is a poem in Latin hexameters, "In Thomam Clusium," on the recasting of this bell, written by Tho. Spark, "Æd. Christ. Alumnus." He was a scholar of considerable eminence in his day, was elected from Westminster to Christ Church in 1672, and in all probability was the author of "Passer" in vol. i. pp. 11-12 of the same book, as it is subscribed "T. S., Ædis Christi Alumnus." It is worth noticing that on Thursday, May 11, 1882, "Great Paul," the bell cast at Loughborough by Messrs. Taylor for St. Paul's Cathedral, was removed to London on a trolley weighing two tons, drawn by two traction engines. The weight of the bell is said to be somewhat under seventeen tons.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A CURIOUS BOOK-PLATE (6th S. v. 226, 374).—I have an inscription for a book-plate which I also beg to mention, at the end of a volume in which there is also a book-plate of W. Jones with a Greek motto, Θεός ἀγάπη ἐστίν. It is within a border three inches by two:—

"This book
belongs to
William Jones.

If thou art borrow'd by a friend,
Right welcome shall he be
To read, to study, NOT TO LEND,
But to return to me.

Not that imparted knowledge doth
Diminish learning's store;
But Books, I find, IF OFTEN LENT
Return to me no more.

Read slowly—paulse frequently—think seriously—keep cleanly—return duly, with the corners of the leaves not turned down.

W. Jones, Printer."

ED. MARSHALL.

"**WAS CRUCIFIED, DEAD, AND BURIED**" (6th S. v. 9, 272).—Will the REV. E. MARSHALL pardon me if I express my surprise that so usually accurate a scholar should have regarded these words from Rev. i. 18 as equivalent to "died"? The Greek is not ἀπέθανον, but ἐγενόμην νεκρός, "fiabam

mortuus," I became a dead man. The difference is striking, and full of teaching. Our Lord not only went through the act which we know as dying, but entered into all the conditions of a dead man—a corpse (corruption of course excepted), and was thus "in all points made like unto his brethren." This distinction between the act and the state, though expressed in the wording of our English Creed, is too often overlooked. It deserves notice that "mortuus" is not found in the earliest forms of the Apostles' Creed, which merely have "crucifixus sub Pontio Pilato, et sepultus."

EDMUND VENABLES.

Lincoln.

THE "BRITISH AMAZON" (6th S. iii. 9, 113).—In my collection of portraits of women who personated men are the following soldiers and sailors: Mary Read and Anne Bonney, pirates who infested the West Indies and the Spanish Main towards the close of the seventeenth century.

Yorkshire Nan (Prince George's Cupwoman), a servant in the household of Queen Anne, but who had previously made five voyages as a sailor.

Christian Davis, otherwise Mother Ross (on horseback), served in the Inniskilling Dragoons and Scots Greys at Blenheim and Ramilies. Died July 9, 1739.

Ann Mills, who served on board the Maidstone frigate, 1740. She is represented holding a sword in one hand and a Frenchman's head in the other.

Hannah Snell, born at Worcester, 1723, mezzo-tint by J. Young, engraver to the Prince of Wales, published Dec. 12, 1789. Another picture represents "Hannah Snell's rencontre with the landlord." There is a portrait and memoir of this "British Amazon" in the *Gentleman's Magazine* for July, 1750:—

"Hannah in breeks behav'd so well
That none her softer sex could tell."

Mary Ann Talbot, "who served several years in his Majesty's service by sea and land in the name of John Taylor." Died Feb. 4, 1808, aged thirty years. Four different portraits, in one of which she is resisting a press-gang.

In connexion with the subject it may be mentioned that, during the contest between Charles and the Parliament, Charlotte de la Trémoille, Countess of Derby, and Lady Arundell of Wardour fought on the king's side, i.e., they personally defended Lathom House and Wardour Castle against the Parliamentary forces.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

[See "Female Soldiers and Sailors," "N. & Q.," 6th S. iii. 144, 297; iv. 90, 118, 151.]

SEAFIELD CASTLE (6th S. iv. 429, 538).—MR. CARMICHAEL'S reply to my query, though interesting, furnishes items already contained in a MS. in my possession, entitled "Genealogical Collection,

family of Moutray." Seafield is indexed in the *Statistical Account of Scotland*, published 1799, as a castle, and is mentioned in several works on Fife as a ruinous tower or peel, no doubt of a castle, now cast down, the strong tower only remaining. The place was the family seat of the Moutrays from the middle of the fifteenth century until 1631, when it was sold to Lord Melville. The meagre description given in the *New Stat. Acc. of Scot.*, vol. ix. p. 810, is the only one I have seen, I had hopes some reader of "N. & Q." might have come across a more detailed account, or have furnished some description of the place when inhabited. The family surname is included in a list of "Ye Surnames of Thame that come furthe of France," &c., given in Boetius's *Scotland*, 1585, p. 177, quoted on p. 133 of *Sir David Lyndsay's Heraldic MS.*, and is still represented in France.

J. A. MOUTRAY.

Sydney, N.S. Wales.

SILHOUETTES, OR BLACK PROFILE PORTRAITS (6th S. v. 308, 393).—These were common enough fifty years ago, and formed one of the attractions of Madame Tussaud's Exhibition, as shown by the following:—

"J. P. Tussaud (son of Madame T.) respectfully informs the Nobility, Gentry, and the Public in general, that he has a Machine by which he takes Profile Likenesses. Price 2s. to 7s., according to style."—*Biographical and Descriptive Sketches of the Whole-Length Composition Figures and other Works of Art forming the Unrivalled Collection of Madame Tussaud, &c.*, Birmingham, Printed by R. Wroughton, New Street, 1823 (pp. 40).

These pictures were not limited to portraits nor even to groups, but often included buildings and scenery outlined with wonderful skill. I remember having seen some very fine examples, some with ten or twelve figures, each a striking portrait. The very clever silhouettes of Paul Kowewka to the *Midsommer Night's Dream*, Falstaff and his companions, &c., have become deservedly famous, and I have heard that Herr Kowewka is by no means a good draughtsman with pen or pencil, and that he really cuts out his delicate outlines with ordinary scissors. ESTE.
Birmingham.

I remember very well the automaton that professed to draw silhouettes. Somewhere about 1826 the automaton was brought to Newcastle; it was a figure seated in flowing robes, with a style in the right hand, which by machinery scratched an outline of a profile on a card, which the exhibitor professed to fill up in black. The person whose likeness was to be taken sat at one side of the figure near a wall. One of our party detected an opening in the wall through which a man's eye was visible. This man, no doubt, drew the profile, and not the automaton. Ladies' heads were relieved by pencillings of gold. Another performer, I re-

member, went to work in a more scientific manner: a long rod worked in a movable fulcrum, with a pencil at one end and a small iron rod at the other, was his apparatus. He passed the rod over the face and head, and the pencil at the other end reproduced the outline on a card, afterwards filled in with lamp-black. E. LEATON BLENKINSOPP.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218, 477; iv. 38, 256, 314; v. 58, 177, 217, 358).—In the church of Husborne-Crawley, Bedfordshire, is an elaborate tomb to the memory of John Thomson, Esq., who died in 1597; over, or attached to, this tomb were some pieces of funeral armour, which are now packed away in an ancient parish chest standing under the tower.

THOMAS NORTH.

Llanfairfechan.

Since my last note on this subject I have come across the following interesting example. In the north chapel of Stoke D'Abernon Church, Surrey, above the mural monument to Sir John Norbury, are suspended his helmet and tabard, the former still bearing the spike to which the crest was attached. W. A. WELLS.

There are some fine helmets, &c., of the great Wiltshire family of Baynton still hanging in their beautiful chapel at Bromham. J. H. R.

RELIGIOUS NOVELS (6th S. v. 108, 195, 376).—Since my last note was written I have lighted upon a much earlier instance of the use of the term "religious novel," and by no less a person than the English proto-novelist Samuel Richardson. In a letter to Lady Braidshaigh (who corresponded with him under the assumed name of Belfour) Richardson writes, referring to his *Clarissa*, then in course of publication: "Religion never was at so low an ebb as at present. And if my work must be supposed of the novel kind, I was willing to try if a *religious novel* would do good." The date of this letter is October 6, 1748 (see *The Correspondence of Samuel Richardson, selected from the Original MSS. bequeathed by him to his Family, with Observations on his Writings by Anna Letitia Barbauld*, in six volumes, London, 1804). The letter referred to above will be found in vol. iv., p. 187. W. R. TATE.
Horsell, Woking.

THE YARDLEYS OF ENGLAND (6th S. v. 27, 172, 377).—Is J. Le B. quite sure that the dates should not be 1623 and 1633? The church itself was destroyed in the great fire and rebuilt by Sir Christopher Wren, so the original stone must be destroyed; but the style of epitaph is so like the Stuart period, and so thoroughly unlike the Tudor, that the date given seems to need confirmation. P. P.

"BEDWARDINE" (6th S. v. 208, 338).—Most of the river names of England are of Keltic origin, but Keltic compounds are principally confined to Wales and Cornwall. *Wardine* is probably from Med. Lat. *guardianus*. The word is found in other names, as Carwardine, Chiswardine, Shilwardine, Shrawardine. R. S. CHARNOCK.

"MUCH" AND "GREAT" (6th S. v. 88, 355).—*Boca Chica* does not signify *great*, but *little*, mouth. R. S. CHARNOCK.

CHARLES LAMB AND CARLYLE (6th S. v. 382).—Carlyle is under a cloud just now; his candid friend has placed him under it, and evidently means to keep him there. But he will shine out again in due time; and meanwhile those who, like Mr. T. Westwood, are very naturally angry at what he says of Charles Lamb, will do well to see how justly and wisely the Rev. Alfred Ainger, in his new monograph on Lamb, has dealt with those words of Carlyle that have given such offence. A. J. M.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 409).—

"Vidi ego, qui, lætis rerum successibus utens,
Tollebat tumidum stultus ad astra caput," &c.
This is from Jac. Billii *Poëmata*, pp. 525-6 (*Delitt. Poët. Gallorum*, Off. J. Rossæ, Francof. 1609), with the title, "Quam vana sit omnis impii prosperitas." The two following lines precede the line commencing "Vix ego transieram," &c.:—

"O sævas hominum mentes! o pectora cæca!
Quam nihil est, magni, quicquid hic orbis habet!"
ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Michel Le Tellier, son Administration comme Intendant d'Armée en Piémont (1640-1643). Manuscripts Inédits de la Bibliothèque Nationale, Copies du Temps. Par N. L. Caron. (Paris, Pedone-Lauriel.)

We have to thank M. Caron for a very valuable contribution to the history of the French administration during the seventeenth century. It is a subject upon which much has already been written, but respecting which we still know little, except, however, in the department of finances, so thoroughly elucidated by the late M. Pierre Clément (*Histoire de la Vie et de l'Administration de Colbert, Lettres et Mémoires de Colbert*) and by M. Boisselie (*Correspondance des Contrôleurs Généraux des Finances, Mémoire sur l'Etat de la Généralité de Paris*).

Michel Le Tellier, whose official letters are in part now given to the public, had already occupied several important posts under government when he was appointed *intendant* of the French army sent to Italy. Let us quote here a fragment from M. Caron's brilliant introduction:—"The Thirty Years' War was being actively carried on, France having for its adversaries Austria and Spain. Masters of the Netherlands, Franche-Comté, and Roussillon, the Spaniards thus surrounded France on three sides, whilst their occupation of Naples and Milan virtually gave them possession of Italy. Victor Amadeus I., Duke of Savoy, who had married a

sister of Louis XIII., was a clever prince, but a doubtful ally. By the Treaty of Cherasco, which Mazarin negotiated in 1629, France, whose intentions were by no means disinterested, had established its influence in Italy. Victor Amadeus had given over to his brother-in-law the fortress of Pignerol, together with free access through the passes of the Alps; but by his intrigues, as well as by his want of activity, he thwarted the plans of Louis XIII. His unforeseen death luckily put an end to this troublesome predicament. He expired on the 7th of October, 1637. His brothers, Cardinal Maurice of Savoy and Prince Thomas of Carignan, claimed the regency, aiming at supplanting the duchess-dowager, who had been left guardian of the young duke, only four years old; and with the view of strengthening their pretensions, they asked the support of the court of Madrid. The regent would have fain preserved a strict neutrality, according to the advice which her late husband had given her; but she was obliged to choose between the contending parties, and in order to get rid of the Spaniards, who had already invaded her dominions, she signed on the 3rd of June, 1638, an offensive and defensive treaty with France. Henri de Lorraine-Elbeuf, Count d'Harcourt, received the command of the French forces in Italy, in the stead of Cardinal de La Valette. He moved immediately to the relief of Casal, besieged by the Marquis de Leganez, governor of Milanese. The Spaniards lost their artillery, saw their lines forced, and were obliged to retire (April 29, 1640). Following up his success, the French general immediately marched upon Turin, but, pursued by Leganez, he found himself in a somewhat difficult position. His coolness and perseverance, however, intimidated the Spanish commander, who dared not attack him, and Turin capitulated on the 24th of September. It was then that Michel Le Tellier arrived in Italy as *intendant* (administrator) of the French forces."

The scene being thus opened and the surrounding circumstances explained, M. Caron describes in his preliminary disquisition the whole character of Le Tellier's administration, and shows him winning the golden opinions of his employers, thanks to his undoubted capacity, the opportuneness of his reforms, and the unflinching determination he made of cutting down all abuses. It is a curious coincidence that whilst our author, having devoted all his attention to the history of what we may call the army commissariat in France, was studying Le Tellier from that point of view exclusively, another distinguished writer, Lieut.-Colonel Jung, was busily collecting materials for an exhaustive biography of the statesman, following him through the various offices he held and the various posts he occupied, till, in his quality as Chancellor of France, he signed the Revocation of the Edict of Nantes. M. Caron's volume, therefore, treats only of one episode, and the briefest, perhaps, in Le Tellier's life. It can be read quite independently of Lieut.-Colonel Jung's *opus magnum*, when that is published.

The correspondence edited and annotated by M. Caron extends over two years and five months, and comprises two hundred letters. It may be regarded as illustrating the historical introduction, which, from the variety of the topics brought under our notice, is certainly not open to the charge of being either dull or dry. One or two points may be adduced here by way of illustration. In the first place, although the military administration of the seventeenth century in France was very different from what it is now, yet they both have a common origin, and the perusal of Le Tellier's correspondence shows conclusively that the system adopted two centuries ago contained the germ of the present order of things. Napoleon improved, no doubt, to a prodigious extent the

organization which he found at his disposal, but he worked, so to say, on the foundations laid in the days of Louis XIV. Another fact worth noticing is this: the appointment of civilians as army administrators is of a much earlier date than the reign of the *grand monarch*—it coincides with the Hundred Years' War, and we find it alluded to in an edict of King John bearing date 1365. M. Caron traces the progress of army administration up to our own day, showing that the substitution of the military for the civilian element in that branch of the service—a substitution introduced by the law of September 18, 1822—has been productive of unsatisfactory results.

M. Caron gives us a long list of the duties which an *intendant* had to discharge. They required a man of extraordinary parts and of consummate judgment. Let us add that, the relative positions of the general on the one side and the administrator on the other not being then absolutely defined, everything was left to the tact and sagacity of the latter. In one document he is recommended to humour a little the superior officers, who are not the most tractable persons in the world; in another he is urged to "insinuate himself as gently as possible in the good graces of Count d'Harcourt." Cold, impassible, he must uniformly be satisfied with an apparently subordinate position, and never notice those contemptuous and offensive expressions which soldiers are apt to indulge in. Modesty and humility are his indispensable qualities, perfectly compatible with the most unflinching resolution and the most undaunted perseverance.

Le Tellier's habitual correspondents were Mazarin, Sublet Des Noyers, and Bullion. It will be noticed that the greater part of the letters, instead of being exclusively reserved to the discussion of one point, introduce a number of topics, thus assuming often the character of gazettes rather than of dry official documents.

The Visions of England. By Francis T. Palgrave. (Macmillan & Co.)

MR. PALGRAVE'S intention, as he tells us in his preface, has been to give "a series of lyrical pictures of such leading or typical characters and scenes in English history as have seemed to him amenable to a strictly poetical treatment." Looking to the richness and variety of the record, this is no small endeavour. Such a task would seem to need something more than the changes of one voice; it requires the natural diversities of a choir. Hardly could the greatest of our living poets have sufficed to the duty; and it is no wonder that Mr. Palgrave has not succeeded. We desire to speak with every respect of his attempt—an attempt not, as we gather, hurriedly or inconsiderately undertaken; we admire his courage, his learning, his industry; but, unhappily, we remain wholly unmoved before his recital of some of the most moving passages in our "island story." Where are the words *volitare per ora virum*? Where are the songs that should stir us "more than with a trumpet"? Remembering the grand passage in Evelyn's *Diary*, we look anxiously at "Whitehall Gallery," and Mr. Palgrave has nothing to give us on that theme but a few stiffly constructed stanzas that convey no "lyrical picture" at all; while we turn from "Wolfe at Quebec" with a kind of sadness that the author should for a moment think that the verse in which he has paraphrased the words of that "plain gallant man" was worth printing by the side of them. According to Lord Mahon, Wolfe repeated Gray's *Elegy* in a low voice to the officers in the boat with him, and added at the close, "Now, gentlemen, I would rather be the author of that poem than take Quebec." According to Mr. Palgrave, he expressed himself thus:—

"O Fame,
Fame of duty accomplish'd and pride of the fight,
Ye are great! But greater to me and purer thy name,
Poet! subduing the heart
With eternal exquisite art;
Who in music givest thy soul, a sweetness softer than
sighs;
Holding earth bound in the strain that the spirit has
learn'd in the skies."

This is a not unfair example of the way in which Mr. Palgrave has treated the *Gesta Anglorum*; and, under the circumstances, it can only be regretted that so able a writer, and one of such honourable literary traditions, should have selected a theme in which inequality was inevitable, and failure almost certain.

JOSEPH LEMUEL CHESTER.—In continuation of your obituary notice of Col. Chester in last week's "N. & Q.," may I draw attention to one subject which you have omitted specially to mention? I mean his long and patient researches into the pedigree of George Washington. The scrupulous care with which he investigated it—taking nothing for granted, but exacting precise documentary proof of every detail—was beyond all praise. Latterly he began to despair of ever finding the one missing link, the actual emigrant. Working *par voie d'exclusion*, he had shown who was *not* the emigrant; had life been spared, even the missing link might have been discovered. Only those who were personally acquainted with Col. Chester could appreciate his firm and lasting friendship, his kind and affectionate nature, his willingness to help his friends in their genealogical inquiries, and the readiness with which he communicated information on any points of historical interest. On both sides of the Atlantic he will be deeply mourned. J. DIXON.

MR. CHARLES WELSH is preparing for publication (Griffith & Farran) *A Bookseller of the last Century*, being some account of the life of John Newbery, and of the books he published, with a chapter on the later Newbery's.

SIR JOHN MACLEAN, F.S.A., is about to edit *The Annals of Chepstow Castle*, from the MS. left by the late Mr. John Fitchett Marsh. The work will be sent to press as soon as a sufficient number of subscribers shall have been obtained. Applications are to be addressed to Sir John Maclean, Bicknor Court, Coleford, Gloucestershire.

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.

P. Z. ROUND ("Could ye come back to me, Douglas, Douglas").—See "N. & Q.," 6th S. i. 198, 227. The words have been set to music. Perhaps some correspondent can furnish the publisher's name, which we do not remember.

J. R. (Parish Registers).—The statement "of every church" is, of course, utterly erroneous.

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THE ANTIQUARIAN CHRONICLE and LITERARY ADVERTISER.—No. 1., for June, 1882, contains the following Articles:—London Gleamings—Chelsea Gardens and its Pavilion—Discoveries at Yeoman—St. Margold, Isle of Man—Antique Remains at Swancombe Wood, Kent—Flesh as Food—Matrimonial Oddities—Poems, or Motives, from old Wedding Rings—Old Proverbs—Janeshire Gleamings—Antiquarian Natural History—Omens portending Death—Antiquarian Notes and Queries, &c.

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NOTES AND QUERIES.

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LONDON, SATURDAY, JUNE 17, 1882.

CONTENTS.—N° 129.

- NOTES:—Letters of Samuel Johnson to Dr. Taylor, 461—Books on Special Subjects, 463—Garibaldi in England—"Manacna," 464—Etymology of "Spawn"—Courtship among the Choctaws—Kneller's Portrait of De Foë—A Quaint and Blandering Epitaph, 465—The "Unspeakable Turk"—Books gone astray—Mountainous Scenery—Holly: Holy Tree—"Newize"—Catchwords in Printing, 466.
- QUERIES:—Grelle, Gresley, &c., 468—Lady Fletcher, 1645—William de St. John—Fletcher's "Husbandry,"—"All but"—Castle of the Kings of Ulpha—Ada de Balol, 467—"Poems, Moral and Entertaining," &c.—"Blockham Feast"—Statue of Frenchmen—Chislehurst—Biographical Peasage—The Nettle-Cresser—Game of Twenty Questions—"Wring"—Impressions of Medals—"Dresses"—Jewels—"Chain"—Removal of Monumental Brasces, 468—"Marr his Field," &c.—Wiston Family—Authors Wanted, 469.
- REPLIES:—The Site of the Battle between the Armies of Suetonius and Boadicea, 469—Sarah, Duchess of Marlborough—Littleberries—To Silver—"Don't Marry," 471—Foreign Place-Names—Rev. S. Rogers, 472—Saladin—Herald's Visitations of Worcestershire and Gloucestershire—Bp. White—Robert Fettiplace, 473—Kentish Sayings—Mildew in Books—"Deck of Cards—Henry Marten, 474—Epergne—Tokens of the Sacrament—Heraldic—"Coomb," 475—Place-Names—"Felix quem faciunt," &c.—"Navy"—"There's Canld Kail," &c.—Wesley and Moore—"The Gny"—Doll—The Wild Huntsman, 476—C. Buller—Order of Administering to Communicants—"Le Juif Polonais," &c.—Date of the First Easter—Bonython, 477—"Blue-stone"—Mermaids—Old Houses with Secret Chambers—Bp. Moore—"Malte Money"—Farslow Family—The Dicey's Chap-books—"Wolf"—Authors Wanted, 478.
- NOTES ON BOOKS:—Maury's "Notes from the Monuments of St. Mary Magdalen College, Oxford"—Wheater's "History of the Parishes of Sherburn and Cawood"—Stevens's "Jottings in the Stonehenge Excursion"—Bevan and Stainer's "Handbook to St. Paul's," &c.

Notes.

LETTERS OF SAMUEL JOHNSON TO DR. TAYLOR.

(Continued from p. 423.)

DEAR SIR,—Since my return hither I have applied myself very diligently to the care of my health. My Nights grew better at your house, and have never since been bad; but my breath was very much obstructed; yet I have at last got it tolerably free. This has not been done without great efforts; of the last fifty days I have taken mercurial physick, I believe, forty, and have lived with much less animal food than has been my custom of late.

From this account you may, I think, derive hope and comfort. I am older than you, my disorders had been of very long continuance, and if it should please God that this recovery is lasting, you have reason to expect an abatement of all the pains that encumber your life.

Mr. Thrale has felt a very heavy blow. He was for some time without reason, and, I think, without utterance. Heberden was in great doubt whether his powers of mind would ever return. He has however perfectly recovered all his faculties and all his vigour. He has a fontanel* in his back. I make little doubt but that, not-

* *Fontanel*, a seton. See Todd and Richardson (and Littré, *s.v. fontanelle*). Add Jeremy Taylor, *Holy Living*, ch. iii. sect. 2 (iii. 62, ed. Eden); the same, *Hymn upon the Day of the Holy Innocents* (vii. 653): "Passing from their fontinals of clay To heaven a milky and a bloody way." Jean Paul Fr. Richter, *Werke* (Berlin, 1826), vi. 59: "nicht zu gedenken des Fontanell's am rechten Arme."

withstanding your dismal prognostication, you may see one another again.

He purposes this autumn to spend some time in hunting on the downs of Sussex. I hope you are diligent to take as much exercise as you can bear. I had rather you rode twice a day than tired yourself in the morning. I take the true definition of exercise to be labour without weariness.

When I left you, there hung over you a cloud of discontent which is I hope dispersed. Drive it away as fast as you can. Sadness only multiplies self. Let us do our duty, and be cheerful.

Dear Sir, your humble Servant,

August 3, 1779.

SAM. JOHNSON.

To the Rev^d Dr Taylor at Ashbourne, Derbyshire.

[With a fine seal, an antique head.]

DEAR SIR,—[When I found that the Deanery had given you no uneasiness, I was satisfied, and thought no more of writing. You may indeed be very well without it, and [I] am glad to find that you think so yourself. You have enough, if you are satisfied.]*

Mr. Thrale, after whose case you will have a natural curiosity, is with his family at Brightelmston. He rides very vigorously, and runs much into company, and is very angry if it be thought that any thing ails him. Mrs. Thrale thinks him for the present in no danger. I had no mind to go with them, for I have had what Brightelmston can give, and I know not they much wanted me.

I have had a little catch of the gout; but as I have had no great opinion of the benefits which it is supposed to convey, I made haste to be easy, and drove it away after two days.

Publick affairs continue to go on without much mending, and there are those still who either fright themselves or would fright others with an invasion; but my opinion is that the French neither have nor had in any part of the Summer a number of ships on the opposite coast equal to the transportation of twenty or of ten thousand Men. Such a fleet cannot be hid in a creek, it must be safely [easily] visible and yet I believe no man has seen the man that has seen it. The ships of war were within sight of Plymouth, and only within eight,

I wish, I knew how your health stands. My friends congratulate me upon my looks, and indeed I am very free from some of the most troublesome of my old complaints, but I have gained this relief by very steady use of mercury and purgatives, with some opium, and some abstinence. I have eaten more fruit this summer than perhaps in any since I was twenty years old, but though it certainly did me no harm, I know not that I had any medicinal good from it.

Write to me soon. We are both old. How few of those whom we have known in our youth are left alive! May we yet live to some better purpose.

I am, Sir, your most humble Servant,

London, Oct. 19, 1779.

SAM. JOHNSON.

To the Rev^d Dr Taylor in Ashbourne, Derbyshire.

DEAR SIR,—You are doubtless impatient to know the present state of the court. Dr. Hunter, whom I take to have very good intelligence, has just left me, and from him I learn only that all is yet uncertainty and confusion.

Fox, you know, has resigned, Burke's dismissal is expected. I was particularly told that the Cavendishes were expected to be left out in the new settlement. The Doctor spoke, however, with very little confidence, nor do I believe that those who are now busy in the

* Erased.

contest can judge of the event. I did not think Rockingham of such importance as that his death should have had such extensive consequences.

Have you settle[d] about the silver coffespot? is it mine or Mrs. Fletcher's? I am yet afraid of liking it too well.

If there is any thing that I can do for Miss Colliers, let me know. But now you have so kindly engaged in it, I am willing to set myself at ease.

When you went away, I did not expect so long absence. If you are engaged in any political business, I suppose your operations are at present suspended, as is, I believe, the whole political movement. These are not pleasant times.

I came back from Oxford in ten days and was almost restored to health. My breath is not quite free, but my cough is gone.

I am, Sir, your most &c.

London, July 8, 1782. SAM. JOHNSON.
To the Rev^d D^r Taylor in Ashbourne, Derbyshire.
[Redirected, Market Bosworth, Leicestershire.]

DEAR SIR,—I do not hear that the Cavendishes are likely to find their [way] soon into public offices, but I do not doubt of the Duke's ability to procure the exchange for which he has stipulated, and which is now not so much a favour as a contract.

Your reason for the exchange I do not fully comprehend, but I conceive myself a Gainer by it, because, I think, you must be more in London.

Mr. Burke's family is computed to have lost by this revolution twelve thousand a year. What a rise, and what a fall! Shelburne speaks of him in private with great malignity.

I have heard no more from the Miss Colliers. Now you have engaged on their side, I am less solicitous about them. Be on their side as much as you can, for you know they are friendless.

Sir Robert Chambers slipped this session through the fingers of revocation, but I am in doubt of his continuance. Shelburne seems to be his enemy. Mrs. Thrale says they will do him no harm. She perhaps thinks there is no harm without hanging. The mere act of recall strips him of eight thousand a year.

I am not very well, but much better than when we parted, and I hope that milk and summer together are improving you, and strengthening you against the attack of winter.

I am Dear Sir

Your most affectionate

London, July 22, 1782. SAM. JOHNSON.
To the Rev^d D^r Taylor at Market Bosworth,
Leicestershire.

DEAR SIR,—To help the ignorant commonly requires much patience, for the ignorant are always trying to be cunning. To do business by letters is very difficult, for without the opportunity of verbal questions much information is seldom obtained.

I received, I suppose, by the coach a copy of Dunn's will, and an abstract of M^r Flint's (?) marriage settlement. By whom they were sent I know not. The copy of the Will is so worn, that it is troublesome to open it, and has no attestation to evince its authenticity. The extract is, I think, in M^r Flint's own hand, and has not therefore any legal credibility.

What seems to me proper to be done, but you know much better than I, is to take an exemplification of the will from the registry. We are then so far sure. This will I entreat you to send. If it be clear and decisive against the girls, there can be no farther use of it. If you think it doubtful, send it to M^r Madox, and I will pay the fee.

When the will is despatched, the marriage settlement is to be examined, which if M^r Flint refuses to shew, he gives such ground of suspicion as will justify a legal compulsion to shew it.

It may perhaps be better that I should appear busy in this matter than you, and if you think it best, I will write to Lichfield that a copy of the will may be sent to you, for I would have you read it. I should be told the year of M^r Dunn's death.

I think the generosity of M^r Flint somewhat suspicious. I have however not yet condemned him nor would irritate him too much, for perhaps the girls must at last be content with what he shall give them.

My letter, which you shewed to Miss Collier, she did not understand, but supposed that I charged her with asking money of M^r Flint, in order to sue him. I only meant that her proposal was to him eventually the same, and was therefore, as I called it, wild.

I hope your health improves. I am told that I look better and better. I am going, idly enough, to Bright-helmston. I try, as I would have you do, to keep my body open, and my mind quiet.

I hope my attention grows more fixed. When I was last at your house I began, if I remember right, another perusal of the Bible, which notwithstanding all my disorders I have read through except the Psalms. I concluded the twenty second of last month. I hope, for as many years as God shall grant me, to read it through at least once every year.

Boswel's Father is dead, and Boswel wrote me word that he would come to London for my advice. [The*] advice which I sent him is to stay at home and [busy] himself with his own affairs. He has a good estate, considerably burthened by settlements, and he is himself in debt. But if his wife lives, I think he will be prudent.

I am Sir

Yours affectionately

London Oct. 4, 1782. SAM. JOHNSON.
To the Rev^d D^r Taylor in Ashbourn, Derbyshire.

DEAR SIR,—Your last little note was very unsatisfactory. That a silly timorous unskilful Girl has behaved improperly, is a poor reason for refusing to tell me what expectations have been raised by the will, and what questions I must ask the Lawyers, questions which if you do not like to answer them, I must ask elsewhere, and I am unwilling to mingle this affair with any name that you may bear with disgust.

This, my dear Sir, is the last day of a very sickly and melancholy year. Join your prayers with mine, that the next may be more happy to us both. I hope the happiness which I have not found in this world, will by infinite mercy be granted in another.

I am Dear Sir

Yours affectionately

Dec. 31, 1782. SAM. JOHNSON.
To the Reverend D^r Taylor in Ashbourne, Derbyshire.

DEAR SIR,—I have for some time been labouring under very great disorder of Body, and distress of Mind. I wish that in our latter days we may give some comfort to each other. Let us at least not be angry, nor suppose each other angry. We have no time to lose in petulance. I beg you not to take amiss that I trouble you once more about the Colliers. I have but you and M^r Langley to consult, and him I never have consulted, because you dislike him.

I would shew the Lawyers the papers, but that I know not what questions to ask nor can state the case, till I am informed with regard to some particulars.

* Torr.

What do Miss Colliers suppose will be discovered in the writings?

Had M^r Flint a son by their Mother? I think he has. What had he with their Mother? I think about 200£ a year. What do they ask from M^r Flint?

What does he offer them? This you have told me, but my memory is not distinct about it, and I know not how to find your letter. Tell me again.

All that has a bad appearance on Flint's part, is his requisition of a discharge from future claims. If they have no claims, what is the discharge? Yet this may be only unskilfulness in him.

I think there is no reason to suppose that M^r Flint's estate could be settled by her father exclusively upon Collier's children, or that she should be advised at her marriage with M^r Flint to debar herself from providing for her future children, whatever they might be, in their due proportions.

Do answer this, and add what it is necessary for me to know, and I hope to trouble you no more about it. When I have your answer I will transact with M^r Flint and Miss Collier; or with as little trouble to you as I can.

You and I have lived on together to the time of sickness and weakness. We are now beginning another year; may the merciful God protect us both. Let us not neglect our salvation, but help each other forward in our way as well as we can.

I am Dear Sir

Your affectionate

London, Jan. 16, 1738. SAM. JOHNSON.
To the Rev^d Dr Taylor in Ashbourne, Derbyshire.

JOHN E. B. MAYOR.

Cambridge.

Every collector of Johnsoniana (and I hear there are at least twenty-five) would be glad to learn that PROF. MAYOR intends to reprint the letters he is now sending to "N. & Q." One collector, at any rate, would subscribe for two copies.

ESTE.

Birmingham.

{For the sake of those who may be desirous of securing copies of the Johnson letters that have already been printed, we give the dates of those numbers of "N. & Q." in which they have appeared, viz., April 22, April 29, May 6, May 20, and June 3.]

BOOKS ON SPECIAL SUBJECTS.

XII.—AUTHORSHIP OF JUNIUS.

Junius Discovered. By P. T. [Philip Thicknesse]. 8vo. London, 1789.

Chalmers (G.), Appendix to Supplemental Apology for the Believers in the Shakespeare Papers: being Documents in favour of Hugh Boyd being Writer of Junius's Letters. 8vo. London, 1800.

Another Guess at Junius, and a Dialogue. 8vo. London, 1809.—In favour of William Pitt, Earl of Chatham, being the writer.

An Inquiry concerning the Author of Letters of Junius, in which it is Proved they were Written by Burke. By John Roche. 8vo. London, 1813.

An Attempt to Ascertain the Author of Junius. By the Rev. J. B. Blakeway. 8vo. Shrewsbury, 1813.—Horne Tooke.

Life of Author of Junius's Letters—Rev. Dr. Wilmot. By Mrs. Olivia W. Serree. 8vo. London, 1818.

A Discovery of the Author of the Letters of Junius [Dr. Francis and his Son Sir Philip]. 8vo. London, 1818.

Facts tending to prove General Lee was Junius. By T. Girdlestone, M.D. 8vo. London, 1813.

Memoirs of a celebrated Literary and Political Character [Richard Glover, Junius]. 8vo. London, 1813. [By Richard Duppa.]

An Enquiry concerning the Letters of Junius, with reference to the Memoirs of a celebrated Literary and Political Character [Richard Glover]. 8vo. London, 1814.

Arguments and Facts demonstrating Junius to be John Lewis De Lolme. By Thomas Busby, Mus.D. 8vo. London, 1816.

The Identity of Junius with a distinguished Living Character [Sir P. Francis] Established. With Supplement. [By John Taylor.] 8vo. London, 1816.

Letters to a Nobleman proving the Duke of Portland to be Junius. [By A. G. Johnston.] 8vo. London, 1816.

The Author of Junius [H. Boyd] Ascertained. By George Chalmers. 8vo. London, 1817.

The Author of Junius Ascertained, &c. A new edition, with a Postscript, &c. By George Chalmers, F.R.S.S.A. 8vo. London, 1819.—This is a reissue of the 1817 edition, with a postscript extending from p. 117 to p. 148 in favour of Boyd.

Junius Sir Philip Francis Denied: a Letter addressed to the British Nation. 8vo. London, 1817.—This, written by Mrs. Serres, is an endeavour to prove that Dr. Wilmot was Junius.

Junius, Sir Philip Francis. By Lord Brougham. *Edinburgh Review*; November, 1817.

The Author of Junius discovered in the Person of the celebrated Earl of Chesterfield. [By William Cramp.] 8vo. London, 1821.

Letters of Charles Butler, dated July, 1799, giving an Account of the Inquiries of John Wilkes and Himself relative to Junius. † Separately printed from Butler's *Reminiscences*. 8vo. 1822.

Claims of Sir P. Francis Refuted, with Supplement to Junius Discovered. By William Cramp. 8vo. London, 1823.

A Critical Enquiry proving the Letters of Junius to have been written by Viscount Sackville. By George Coventry. 8vo. London, 1825.

The Claims of Sir P. Francis to be Junius disproved in Letters to Rev. M. Davy, Sir James Macintosh, Godfrey Higgins, and Uvedale Price. 8vo. Thetford, 1827. Privately printed.

Junius Unmasked; or, Lord George Sackville proved to be Junius. With an Appendix showing that Junius was the Author of the *Letters of History of the Reign of George III.* [published anonymously, 8vo., London, 1770], and of *The North Briton*, ascribed to Mr. Wilkes. 12mo. Boston, U.S., 1828.

Memoirs of John Horne Tooke, &c. Identifying him as the Author of the Letters of Junius. By John A. Graham. New York, 1828.

The Vices: a Poem in Three Cantos. By the Author of the Letters of Junius. 12mo. London, 1828.

The Posthumous Works of Junius, with an Inquiry respecting the Author, and Sketch of the Life of John Horne Tooke. 8vo. New York, 1829.—By Mr. J. Bellows.

The Secret revealed of the Authorship of Junius's Letters [Daniel Wray]. By James Falconer. 8vo. London, 1830.

Junius, Lord Chatham; and the Miscellaneous Letters proved to be Spurious. By John Swinden. 8vo. London, 1833.

Who was Junius? 8vo. London, 1837.—In favour of Lord Chatham.

A Letter to an Hon. Brigadier-General, Commander-in-Chief of H.M. Forces in Canada. London, 1760.

Now First Ascribed to Junius. The Refutation of the same by an Officer. London, 1760. Reprinted, with Incidental Notices of Lords Townshend and Sackville, Sir Philip Francis, &c. Edited by N. W. Simons. 12mo. London, 1841.

The History of Junius and his Works, and a Review of the Controversy. By John Jaques. Post 8vo. London, 1843.—In favour of Lord G. Sackville.

The Authorship of Junius Elucidated, including a Biographical Memoir of Col. Isaac Barré, M.P. By John Britton. Royal 8vo. London, 1848. With Portraits.

Junius and his Works compared with the Character of Philip Dormer Stanhope, Earl of Chesterfield. By William Cramp. 8vo. Lewes, 1850; also London, 1851.

Some New Facts and a Suggested New Theory as to the Authorship of the Letters of Junius. By Sir Fortunatus Dwaris, Knt. Privately printed. 1850. 4to.—In favour of Sir Philip Francis. Presentation copy from author, with interesting private letter.

Fac-simile Autograph Letters of Junius, Lord Chesterfield, and Mrs. Dayrolles, showing that the Wife of Mr. Solomon Dayrolles was the Amanuensis of the Author. By William Cramp. With a Postscript to the Author's First Essay. 8vo. London, 1851.

Essay on the Authenticity of the Four Letters of Atticus. By William Cramp. 8vo. London, 1851.

The Ghost of Junius; or, the Authorship of the Letters Deduced, &c. By Francis Ayerst. 8vo. London, 1853.—Junius supposed to be Lt.-Gen. Sir E. Rich.

Junius Discovered. By Frederick Griffin. Small 8vo. Boston, 1854.—In favour of Governor Pownall.

Junius, Lord Chatham, &c. By William Dove. 8vo. New York, 1857.—The author first broached this theory in *Dublin University Magazine*, xi. p. 20, *et seq.*

William Burke the Author of Junius. By Jelinger Cookson Symons. Post 8vo. London, 1859.

Lord Temple, Junius. By W. J. Smith. In vol. iii. of *The Grenville Correspondence*, published in 4 vols. London, 1852.

Papers of a Critic: selected from the Writings of the late Charles Wentworth Dilke. Edited by his grandson, Sir Charles W. Dilke, Bart., M.P. 2 vols. 8vo. 1875.—The first 228 pages of the second volume are occupied by this accomplished critic's disproof of the claims of Barré, Maclean, Francis, Chesterfield, Mason, Lord Lyttelton, Lord Chatham, Rich, Lord Temple, &c., to the authorship of Junius's letters.

Memoir of Sir J. Philip Francis, K.C.B., with Correspondence and Journal. Commenced by Joseph Parkes, Esq.; completed and edited by Herman Merivale, M.A. 2 vols. 8vo. 1867.

BIB. CUR.

GARIBALDI IN ENGLAND.—On Friday, June 2, 1852, Giuseppe Garibaldi died at Caprera. On Monday, April 11, 1864, he entered London as the guest of all England; and the following brief account of his entry was written at the time by one who saw it:—

"By four o'clock the crowd was impassably dense as far as one could see, from Trafalgar Square to Parliament Street. It was a crowd composed mainly of the lowest classes—a very shabby crowd—and the women of it, young and old, were painfully ugly, and dirty, and tawdry. Yet for three hours, from four till seven, this coarse mob behaved—for I watched them all the time—with absolute good-humour and peacefulness, though their patience must have been taxed to the utmost. They had come to see what was worth seeing; drawn,

however unconsciously, by something of noble within them, and not merely by love of sightseeing. The procession, such as it was, came in sight at five, and went on continuously till half-past five. Then it suddenly ended, *re infecta*. No one—not even the very few police who were present—could tell what was become of Garibaldi himself, or why he did not appear. Still, there were no cries of disappointment or impatience; the mob waited calmly, as before, for another hour. Then at last the rest of the procession struggled up: more banners of Odd Fellows and the like; more carriages and cabs filled with working men and foreigners, who looked all unused to the luxury of riding; more trades unions on foot, from all parts of London; a young lady on horseback (who was she?), riding calmly alone; a small bodyguard of Garibaldians; and the General himself, seated on the box of a barouche, in brown wide-awake hat and what looked like a blue blouse. The excitement had been rapidly rising; and now, when this supreme moment came, it resulted in such a scene as can hardly be witnessed twice in a lifetime. That vast multitude rose as one man from their level attitude of expectation; they leapt into the air; they waved their arms and hats aloft; they surged and struggled round the carriage; they shouted with a mighty shout of enthusiasm that took one's breath away to hear it; and above them on both sides thousands of white kerchiefs were waving from every window and housetop. There was an ardour and a sort of deep pathetic force about this sound that distinguished it plainly from the shouts of simple welcome which I heard given last year to the Princess Alexandra. And he, meanwhile, sat aloft, sometimes taking off his wideawake or gently waving his hand, sometimes sitting quiet and gazing around and upwards as if he could scarcely believe that this great greeting was meant only for him. I was not near enough to see his features closely. But one would have known that heroic face among a thousand; and in his bearing and looks there was a combination utterly new and most impressive, of dignity and homeliness, of grace and tenderness with the severest majesty. Others who saw him nearer have since told me this most emphatically:—, for instance [I might insert a well-known name here], who was converted on the spot by that grand countenance, and who says it was 'by many degrees more beautiful than any face he ever saw.'

"This of to-day has been the greatest demonstration by far that I have beheld or probably shall behold. No soldier was there, no official person; no king, nor government, nor public body got it up or managed it; it was devised and carried out spontaneously by men and women simply as such, and they often of the lowest grade. It was the work of the rough but law-abiding English people, penetrated with admiration for something divine, and expressing themselves, as usual, in a clumsy, earnest, orderly way. Contemptible as a pageant, it is invaluable for its political and moral significance and for the good that it reveals in the makers of it, and for the good they themselves receive by reverencing a guileless person. How rare and how beautiful to see hundreds of thousands of common folks brought together by motives absolutely pure, to do homage to one who is transcendently worthy!"

A. J. M.

"MANACUS."—I have been referred to the curious word *manacus*, given both by Scheller and Forcellini, as being just possibly allied to *almanac*. On investigation there turns out to be no such word in the Latin language; it is a pure fiction, due to a misreading. The only reference is to

Vitruvius, l. 9, c. 3 (for which read c. 8). The best edition of Vitruvius, by Rose and Müller-Strubing, Leipzig, 1867, gives *menaeus*, with the variants *maneus*, *manaicus*. *Menaeus* is merely the Greek *μηναιος* in a Latin dress, and is used substantively to signify the ecliptic. This is one more instance of the soundness of the advice to verify quotations.

THE ETYMOLOGY OF "SPAWN."—The etymology suggested by Mr. Wedgwood, and adopted by me as being most likely right (viz., from O.F. *espandre*), admits of exact proof, as I have just discovered. The O.F. *espaundre*, a variant of *espandre*, occurs in Thomas Wright's *Vocabularies*, i. 164, and is glossed by *scheden him frome*, as Wright prints it. But Mr. Aldis Wright tells me that the MS. has been misread, and the right reading is *scheden his rouue*, i.e., shed his roe. With this correction we now read:—"Soffret le peysoun en ewe espandredre," with the gloss "scheden his rouue." Thus *espaundre* is precisely *spawn*, from Latin *expandere*.

WALTER W. SKEAT.

Cambridge.

COURTSHIP AMONG THE CHOCTAWS.—The following cutting from the *Times* of a few weeks ago is worthy of preservation in "N. & Q."—

"There are still 2,000 of the Choctaws living in their ancestral homes in Mississippi, and, on the authority of Mr. H. S. Halbert, they retain in all their pristine vigour most of the usages of their ancestors. Among these the methods employed in conducting a courtship and performing a marriage are curious. When a young Choctaw of Kemper or Neshoba county sees a maiden who pleases his fancy, he watches his opportunity until he finds her alone. He then advances within a short distance and gently lets fall a pebble at her feet; he may have to do this two or three times before he attracts the maiden's attention, when, if this pebble throwing is agreeable, she soon makes it manifest; if otherwise, a scornful look and a decided 'ekwah' indicate that his suit is in vain. Sometimes, instead of throwing pebbles, the suitor enters the maiden's cabin and lays his hat upon her bed. If the man's suit be acceptable, the hat is permitted to remain; but if she be unwilling to be his bride, it is instantly removed. Whichever method be employed, the rejected suitor knows that it is useless to press his suit, and beats as graceful a retreat as possible. When a marriage is agreed upon, the time and place are fixed for the ceremony. The relatives and friends of the bride and bridegroom meet at their respective homes, and from thence march to the marriage ground, halting at a short distance from one another. The brothers of the bride go across to the opposite party, and bring forward the bridegroom, who is then seated upon a blanket spread upon the ground. The sisters of the bridegroom then do likewise by going over and bringing forward the bride. She is expected to break loose and run, but, of course, is pursued, captured, and brought back to be seated by the side of the bridegroom. All the parties now cluster around the couple; the woman's relatives bring forward a bag of bread, a lingering symbol of the time when the woman had to raise the corn, the man's relatives a bag of meat, in memory of the days when the man should have pro-

vided the household with game. Next presents of various sorts are showered on the couple, who all this time sit still, not even speaking a word. When the last present has been given they arise, now man and wife, and, just as in civilized life, provisions are spread and the ceremony is rounded off with a feast."

C. T.

PORTRAIT OF DANIEL DE FOE BY SIR GODFREY KNELLER.—Some slight search through De Foe's biographies has shown me the importance of a portrait of De Foe, recently purchased along with that by Gainsborough of the poet Chatterton, mentioned *ante*, p. 367. The likeness is in Sir Godfrey Kneller's very best style—as delicate as a miniature, as powerful as one would wish. The author of *Robinson Crusoe* is here limned at the age of about thirty—at which early age, however, we must remember, he had already written *The True-Born Englishman*, and secured the friendship of his king. His face is truly remarkable, first for manly beauty, but chiefly for a certain *cachet* of calm commanding common sense I never saw so strongly marked on any face before. The towering forehead and lustrous eyes betoken a man impossible to deceive, and likely only to occupy his imagination with sober facts. And if ever the likeness of a possible patriot were put on canvas, even such a man we should image. Those who have disputed the morality of De Foe may here see him as he was before the world soured his nature, and cut those harsh lines on his features we see in the only other likeness of him that appears to exist—that by Taverner, taken at about the age of forty-two. I will now say no more at present, as I hope to have both pictures shortly on free view in London. If, however, any of your correspondents can throw light on the matter of any other possible likenesses of De Foe, I shall be obliged.

J. C. LAUD.

A QUAIN AND BLUNDERING EPITAPH.—All residents in this neighbourhood (and many out of it) are aware that the present Lee Church is on the other side of the road from the old church, part of the tower of which alone remains, and is at least as much "ivy-mantled" as that alluded to in the famous *Elegy*. But as the old churchyard is usually locked, probably not very many examine the tombstones and epitaphs therein. Walking round it a few days since, I noticed on the old tower itself a slab of the date of our first Stuart king, which is perhaps worth recording for the quaintness of the English and the inaccuracy of the Latin part. After stating that it was in memory of Bryan Anslie, Esq., of Lee, and Awdry his wife, who died respectively on July 10, 1604, and November 25, 1591, it states that Cordell, their youngest daughter (then Lady Hervey), "at her owne proper cost and charges in further testimonie of her dutifull love unto her father and mother caused this monument to be

erected for the p'petual memorie of their names against the ingratefull nature of oblivious time." And then it concludes with this piece of philosophy: "Nec primus nec ultimus, multi ante cesserunt et omnes sequetitur." W. T. LYNN.

Blackheath.

THE "UNSPEAKABLE TURK."—This expression, it will be remembered, came into general use during the Bulgarian agitation of 1876, on its appearance in a published letter of Mr. Carlyle's to Mr. George Howard, M.P., dated November 24. Twice in this letter does Mr. Carlyle employ the phrase. But it does not seem to have been noticed that he used it nearly fifty years before. In the *Westminster Review*, No. 29 (year 1831), in an article on the *Nibelungen Lied*, since reprinted in his *Miscellanies*, vol. ii. p. 225 (ed. 1857) he makes mention of "that unspeakable Turk, King Mahabohol." C. T. B.

BOOKS GONE ASTRAY.—MR. THOM'S note (*ante*, p. 427) has reminded me of a question I have long meant to ask. My father possessed a book, the title and authorship of which I forget. It was a small seventeenth century octavo, written—and very well written—so far as I remember, in defence of the microscope, answering the objection of persons who said that the things seen therein were "deceitful and fallacious." This book was lent to some one who never returned it. I am anxious to recover it, as it had in it the signature of my collateral ancestor Samuel Woodruffe, of Gainsborough, the greater part of whose collection of books I possess. If the very vague description I have given be sufficient to identify author and title I shall be glad to be informed thereof.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MOUNTAINOUS SCENERY.—CUTBERT BEDE'S anecdote (*ante*, p. 366) of the Rutland girl's remark on Kentish scenery reminds me of a story I heard many years ago from a German gentleman, illustrating the non-appreciation of magnificent scenery by those resident in the midst of it. He related that a North German was paying a visit for the first time to some friend who was residing in one of the mountainous districts of the south, and, being much struck with the grandeur of the scenery, remarked to his friend that he thought life must be very pleasant amidst such surroundings. With a tone of utter indifference, the other replied that it was all "katzenbackelig," like cats' backs!

W. T. LYNN.

Blackheath.

HOLLY: HOLY-TREE.—In the June number of the *Cornhill Magazine* the following passage occurs at p. 711, in an interesting article on "Names of Flowers": "The Crown of Thorns

has given to the *holly* (*holly-tree*) in German the name of *Christ-dorn*, whilst in Italy it has ennobled the barberry, and in France given to the hawthorn the name of the 'noble thorn' (*Vépine noble*)." Surely the word *holly* has no connexion whatsoever with the word *holly*, cf. Yorkshire *hollin*, A.-S. *holen*, W. *celyn*, forms which show that the last letter has been dropped in the modern word.

F. C. BIRKBECK TERRY.

Cardiff.

"NEWIZE."—This verb sounds strange to my ear, and will sound strange to most readers of "N. & Q.," but it has met my eye in the *Miniature Magazine* for 1818, vol. i. p. 160: "Many *newized* words are added, which are much at the service of the public."

E. WALFORD, M.A.

Hampstead, N.W.

CATCHWORDS IN PRINTING.—These are found in a work entitled *Lilium Medicina*, printed at Ferrara in 1486. It is unaccountable that the use and convenience of the catchword did not occur to the Parisian printers until the year 1520.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

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.

GREILE, GRESLEY, GREDDLE, GRADWELL.—For a period of upwards of 250 years the family known variously as Gresley, Greilly, and Greddle occupied a conspicuous position in Lancashire. In Domesday Book Albert de Greslet appears along with Roger de Boiseul, Baron of Penwortham, as joint lord of the hundred of Blackburn. He was a favourite of Roger of Poitou in the reigns of William I. and II., and when the turbulent conduct of that magnate led to his fall in the reign of Henry I., the Greslets still retained the favour of the king and their vast possessions in this county. Albert, the third in succession, by his marriage with Agnes or Matilda (for both names are ascribed to her), the daughter and co-heiress of William Fitz Nigel, Baron of Halton and Widnes, and Conatable of Chester, greatly added to the importance of the family. In the reign of John, the then representative of the name, Robert, the fifth Baron of Manchester, was in command of the Castle of Lancaster; and for his taking part with the barons at Runnymede in securing Magna Charta, that monarch deprived him of his office and his estates, though the success of the baronial cause soon restored him to the latter. In the year 1222, the sixth of the reign of Henry III., he obtained a charter for the holding of a fair at

Manchester, and this was the first municipal franchise enjoyed by that important city.

In tracing the descent of this family I have long been under the impression that it formed a branch of the Norman house of De Toesney—that while Ralph in Hertfordshire handed down the family name of Toesney, Robert, the second brother, received the manor of Gresley, in Derbyshire, as the reward of his services to the Crown, adopted it as his surname, and that Albert, the first of the Barons of Manchester, was one of his sons and bore his name. Hence I was surprised at reading in the pages of a work published by King & Co. in 1874, entitled *The Norman People*, that the Greddles of Lancashire were of a family altogether different from that of the Gresleys of Derbyshire, and that they sprang from an Angevin family which came from Gresillé. Though no author's name is placed on the title-page of this book, it is written with such fulness of knowledge of the subject that any deliberate statement in it is deserving of consideration. Can any of your readers throw some light upon the descent of the Lancashire Gresleys or Greddles, or give any information about this Angevin soldier who is credited with being the ancestor of so distinguished a line?

ROBERT GRADWELL.

Cloughton Rectory, Garstang.

[See "N. & Q.," 6th S. iv. 305.]

LADY FLETCHER, 1645.—I should be glad to have any information or references to where particulars are to be found respecting this lady. Sir Henry Fletcher, who was created a baronet 1640, and who lost his life at Rowton Heath, Sept. 28, 1645, married Katherine, only daughter of Sir George Dalston. Burke (*Extinct Baronetage*, p. 149) says:—"His widow, who was a lady of great courage and resolution, endured sequestration, incarceration, plunder, &c., from the rebels, with a brave and masculine spirit. She lived, however, to see her daughters married into some of the first families." Further on Burke states, p. 202, that Lady Fletcher was married again, to Thomas Smith, D.D., who was afterwards Bishop of Chester. According to Le Neve, he was Dean of Chester 1671, Bishop 1684, and died in 1702 at the age of eighty-eight. I am in particular anxious to know when this second marriage took place, and when Lady Fletcher died.

EDWARD SOLLY.

WILLIAM DE ST. JOHN.—I observe it stated in the pedigree of the noble family of Bolingbroke that William de St. John, founder of the English house, came over with William I. as "grand-master of the artillery and supervisor of the wagons and carriages." As this appears to me to be an error, and for reasons which will afterwards be given, may I ask of any one of your correspondents, who may be willing and able, to

oblige by giving me a reference to the authority on which the statement in question is made? Frodoard, Richer, and Dudo are the three original or main authorities on early Norman history, and amongst those of recent times we have Thierry, Palgrave, Lappenberg, and Butte. Besides these, there are the early Anglo-Norman chroniclers. If the statement be not found in the works of these authors, and, of course, in those of the earliest who have supplied the "raw material," where could it be found? Moreover, I should be glad to know where the authority for the post of "grand-master of the artillery" and "supervisor of the wagons and carriages" in William's army, or subsequently during his reign, is to be found. That these statements are errors I have no doubt, for "artillery" was unknown in the Conqueror's army, the equivalent having been found in the archers, the chief of whom was head of the arm (see the *Herald and Genealogist*, 1865, pp. 523, 541, &c.). Apart from the families which claim the distinction in question, the subject itself invites attention.

SPAL.

FITZHERBERT'S "HUSBANDRY."—In the catalogue of the Huth Library we are told that the Rev. Joseph Hunter was the first to point out that the work on husbandry was not written by Sir A. Fitzherbert, as is usually said. Now where can I find Mr. Hunter's statement and his reasoning? I have tried several of his works in vain. It is cruel to give a reference so vague as this one.

WALTER W. SKEAT.

Cambridge.

"ALL BUT."—Should a pronoun following these words, when *all* is in the nominative case, be also in the nominative or in the objective case? Should we say, "We were all bowled out but I," *he, they*; or "all but *me, him, them*? The A.-S. *butan* is a preposition, and governs a dative case, as, "*butan wifum & cildum*." Is *but* a preposition in modern English also? Dr. Latham's disquisition upon the subject in his *Dictionary*, vol. i. p. 327, virtually leaves the matter to the reader's taste.

R. C. A. PRIOR.

Athenæum Club.

THE CASTLE OF THE KINGS OF ULPHA.—Just above the village of Ulpha, on the hills to the right of the Duddon as you walk towards Broughton-in-Furness, there stands a piece of wall, some three feet or more in thickness, which the natives tell me is the remnant of what was once the castle of the Kings of Ulpha. Can any one give me information about the ruin or the Kings of Ulpha, and suggest books of reference on the subject?

HERBERT RIX, B.A.

Science Club, Savile Row, W.

ADA DE BALIOL.—Will any one kindly give me the parentage of Ada de Baliol, who married

John Fitz Robert, Lord of Warkworth and of Clavering?
F. N. R.

"POEMS, | MORAL AND ENTERTAINING. | By a Lady. | Doncaster: | Printed by W. Sheardown, High Street; at his office, High-Street Buildings. | 1808."—I have lately received as a present for this library the above book. The book is dedicated to the Countess Fitzwilliam. A list of subscribers is given, and no less than ten members of the Brackenbury family resident in Lincolnshire, and two resident in Yorkshire, occur in this list. Who was the authoress?

JOHN BALLINGER.

Doncaster Free Library.

"BLOCKHAM FEAST."—

"These be the words of Thorn-Wals, which are set downe, to signifie that the earle of Salisburie was a bidden ghest to *blockham feast* with the rest."—Holinshead, *Chronicles*, iii. § 4, p. 12.

What is the meaning of this phrase, which appears to have been used proverbially? XIT.

STATURE OF FRENCHMEN.—It is boldly asserted by the author of *Miscogenation*, 1864, "that the stature of the Frenchman of 1863 is at least three inches shorter than that of the Frenchman of a century since." The writer displays considerable ability, but he asserts propositions the most disputable as though they were incontrovertible facts. Is the author known, and is the above assertion a fact?

C. A. WARD.

Mayfair.

CHISLEHURST, KENT.—Is it generally known that many of the posts round the common are of whale's bone? also, that an ancient cockpit remains on the green, and that from an aged yew tree encircled by a seat in the churchyard there hang a chain and manacles? Is there a history attached to these?

C. A. WHITE.

Preston-on-the-Wild-Moors, Salop.

A BIOGRAPHICAL PEERAGE.—The other day I picked up a small 16mo. volume entitled "*A Biographical Peerage of the Empire of Great Britain, in which are Memoirs and Characters of the most Celebrated Persons of each Family*. Vol. ii. The arms engraved on wood. London, printed for J. Johnson, J. Nichols, &c., 1808." This volume treats of viscounts and barons, and a note at the end of the work informs the reader that the next volume will contain the archbishops and bishops. Was this volume ever published? How many volumes does the work consist of altogether?

J. COOPER MORLEY.

Liverpool.

THE NETTLE-CREEPER.—What is the proper name, English and classical, for the little bird popularly known as above?

D. T. M.

A GAME OF TWENTY QUESTIONS.—Is this known in England? It consists in an attempt to discover, in a score of queries and with the aid of three guesses, the precise object chosen by the adversary.

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

To "WRING."—I was lately visiting in Kent a poor man who was dying. On my first visit he was lying on a feather bed; but on calling again I found that this had been exchanged for a hard straw mattress. Seeing that he was uncomfortable, I asked his wife why the feather bed had been taken away. "I took it away," she replied, "because he would not wring so." On asking her what she meant by wringing, she said that he would not have such bad bed-sores. Is the expression known elsewhere, and am I right in spelling the word? Perhaps I ought to write "ring" for "wring." The man's wife is too uneducated to help me.

JOHN CHURCHILL SIKES.

106, Godolphin Road, Shepherd's Bush, W.

IMPRESSIONS OF MEDALS.—I have impressions of medals with the heads of the following men on them. As I can find them in no biographical dictionary, can any one tell me who they were?—Etienne Pariset, Pet. Jos. Tiolier, P. P. Guelim, Marco de Troje, Christianus Hugenus, Abrahamus Vernerus, Jos. Vernazza, Albensis Pomp.

G. H. J.

"DREMME"=JEWELS.—Halliwell's *Dict.* gives "*Dremes*=jewels (Dutch)." I have looked in vain for the Dutch word in this sense. Can any of your readers help me with a reference? The point interests me, because, if Halliwell is correct, we have here apparently a Teutonic analogy for a Romance manner of speaking:—A.S. *dredm*, joy: *dremes*, jewels: : O.F. *joie* (=gaudia): *joiel* (=jewel).
A. L. MATHEW.
Oxford.

"CHAIN."—"Keipe me as the chain of thyne eye, defende me vnder the shaddow of thy winges. I vil ly downe in peace, and wil rest, for thou Lord hes specially putt me in hope" (1588, Adame King's *Transl. of Peter Canisius's Catechisms*, fo. 26). Is not this use of the word "chain" very unusual? I should be glad of references to other passages illustrating the use of "chain" in a similar sense.
GEO. L. APPERSON.

The Common, Wimbledon.

THE REMOVAL OF MONUMENTAL BRASSES.—At the meeting of the National Society for Preserving the Memorials of the Dead, held on May 10 last, Lord Carnarvon justly complained that "numbers of monuments had been either buried or removed from churches, and monumental brasses had been disposed of as old metal."

As an instance of this, the other day I came across an old brass plate, in a good state of preservation, on which the following memorial lines were engraved, every letter being clearly cut and, even at this date, distinctly readable:—

"In memory of Richard Johnson Esq^r double Reader of the Middle Temple London & his most deare & lovinge father who dep'ted this life the third day of Octob^r A^o Dni 1607, and of his age the 70th. Isack Johnson his obsevant and loving sonn hath dedicated this Monyme't.

No bribes could blind, no terror tyrne
No favour favne, no covise compell for right
No place pvrfe vpp, nor beavty bvrne
Plentye exceed or poore oppress wth might

These lines men knows doe trvly in his storye
Whom God hath call'd & seated now in Glorje."

The size of the plate, a rubbing of which is enclosed, is twenty-one and a half inches by seven and a half inches, and it has nine holes drilled through it for the purpose of fixing it in some position. Can any reader of "N. & Q." suggest whence the brass has been removed? BRITO.

"MARS HIS FEILD; OR, THE EXERCISE OF ARMES."—I have a curious book, bound in vellum, 50 pp., entitled:—

"Mars his Feild; or, the Exercise of Armes. The exercise of Armes wherein lively figures is showne. The Right use and perfect manner of Handling the Buckler, Sword and Pike, with the words of Command and Breffe instructions correspondent to every posture. With 32 curious plates. To which is added The perfect manner of handling The Sword and Target Set forth in lively figures. With the words of Command and Breffe instructions correspondent to every posture. 15 plates. And are to be sold by Roger Daniell at the Angell in lombard Streets."

I shall feel obliged if any reader of "N. & Q." will inform me where and by whom it was printed, and its probable date. It contains the autograph of William Fetherstonhalgh Mowbray, 1739. ST. JOHN CROOKES.

Penshaw, Fence Houses.

FAMILY OF WESTON. — According to Warburton, a herald and celebrated antiquary in the reign of Charles II., who wrote a *Treatise on the History, Laws, and Customs of Guernsey*, printed for the first time in that island in 1822 from a MS. dated 1682, Edmond Weston was appointed Governor of Guernsey by patent dated 1 Henry VII. (1485), and Sir Richard Weston was appointed to the same office in 1 Henry VIII. (1509), his patent bearing date May 28. Warburton adds: "Some papers mention Sir William, Sir Thomas, and Sir Robert Weston." Of the existence of Edmond and Richard and the office they held there can be no doubt. With respect to the others there may be some confusion or mistake in the Christian names, or, what is very probable, they may have been junior members of the family serving in the capacity of lieutenant-

governors. I am desirous of ascertaining to what part of England Sir Richard Weston belonged and what arms he bore.

EDGAR MACCULLOCH.

Guernsey.

AUTHORS OF BOOKS WANTED.—

Conjectures | sur les | Memoires Originaux | Dont il paroist que Moyses s'est servi | pour Composer le Livre de | la Genese | Avec des Remarques, qui appuient ou qui | eclaireissent ces Conjectures. | Avia Pieridum peragro loca, nullius ante Trita solo. | A Bruxelles | Chez Triex, Imprimeur de sa Majesté, | vis-à-vis l'Eglise de la Madelaine | M DCC LIII | Avec Privilège & Approbation.—This book, 16mo., is one of the first to enter upon the discussion of the Jehovistic and Elohistie question. The author considers that Moses had two original narratives, which he placed side by side in parallel columns, but which in process of time and copying got mixed. J. R. HAIG.

Amoris Effigies: sive Quid sit Amor flagitanti Responsum. Londini. Excudebat R. Daniel.—Date out off. Four inches by two. G. L. F.

AUTHORS OF QUOTATIONS WANTED.—

"That uncertain weather
When gloom and glory meet together."

A. L. MAYHEW.

"That man was vain, and false as vain,
Who said, Were he ordained to run
The circuit of his life again,
He would do all that he had done."

H. DALTON.

"God gives us love. Something to love he lends us;
but, when love is grown to ripeness, that on which it
throve falls off, and love is left alone." J. C. H.

Replies.

THE SITE OF THE BATTLE BETWEEN THE ARMIES OF SUTONIUS AND BOADICEA.

(6th S. v. 281.)

Permit me to illustrate the very interesting article by J. D. with references from some modern sources. First, in "N. & Q." 1st S. vii. 409, we have a query as to the "Roman inscription found at Battle Bridge." This was not answered except by a foot-note referring to a sketch of the stone in the *Genl. Mag.*, 1842, p. 144. The writer here states that he saw the "fragment of stone a few days ago in front of one of the cottages in a field on the eastern side of Maiden Lane, Battle Bridge," and goes on to say that, "within these seven or eight years there existed a little to the westward of Barnsbury Park the remains of an encampment known by the name of Reed Moat Field, surrounded by a moat of upwards of twenty feet in width and about twelve feet deep, with an extensive embankment on the western side. This embankment and a portion of the moat on that side yet remain." Further, in the *Genl. Mag.*, 1823, p. 489, and 1824, p. 5, are letters on the "Roman Camp at Islington." The writer of the first letter

says that "this interesting relic is about to be destroyed for the purpose of letting the ground on building leases. The prætorium is as yet untouched." The writer of the second letter says, "The Roman camp at Islington is situated in what has been called Six-Acre Field, lying a little south-west of the new buildings called Barnsbury Park." And in the *Genl. Mag.*, 1833 (p. 64 or 66 ?), under the title of "Remains of Antiquity," is a short notice of "The Brill at St. Pancras, which in Dr. Stukeley's time preserved very distinctive marks of having been a Roman camp, and is now little more than a mass of brick-clamps and unfinished houses." The writer goes on to say that "Cæsar's camp at Islington, opposite Minerva Terrace, yet preserves some of its characteristics."

In the *European Magazine*, November, 1805, is a letter from "An Inhabitant," who dates from Islington. The writer says, "In a field near the workhouse, Islington, are the remains of an ancient camp or fortification, evidently Roman, consisting of a breastwork, which may be traced to a considerable distance, a square detached piece of ground surrounded by a moat, probably the prætorium or tent of the Roman general, with several others on a smaller scale. Its formation has been ascribed to Suetonius Paulinus, prior to his engagement with Boadicea, which is all the information I have been able to collect on the subject. Its situation and contiguity to Battle Bridge, allowed, I believe, to have been the place of engagement, give a great degree of probability to the above account." But perhaps the most interesting notices are those in Hone's *Every-Day Book*. Under date Sept. 2 we find a notice of the "Prætorium of the Roman Camp near Pentonville," accompanied by a woodcut of the spot. Hone says that "the pencil of the artist has been employed to give a correct representation as it now appears, September, 1826, of the last vestige of the Roman power in this suburb"; and further says, "In the fosse of this station there is so pretty a bit that I have caused it to be sketched." Here follows a charming woodcut of "The Old Well in the Fosse." Next, under date Oct. 22, we have a plan of "The Roman Station at Pancras, Cæsar's Camp, called the Brill," copied from Stukeley's *Itinerary*, followed by a long quotation from that work, accompanied by a letter which does not convey any information of importance. The last letter, which will be found under date Nov. 20, refers to the undoubted Roman camp at Pentonville and the conjectural remains at Pancras. The writer says respecting the former:—

"I have been able to ascertain that in 1825 a labourer digging in the prætorium turned up a considerable quantity of arrow heads, and shortly after another labourer, digging a few yards to the south of the same spot, uncovered a pavement of red tiles, about sixteen feet square; they were mostly figured, and some had strange characters upon them. Unfortunately they were

consigned to the bottom of a deep road. Respecting the 'Brill' [at Pancras], I have examined the ground, and find that S. G. [the writer of the letter which accompanies Stukeley's remarks Oct. 22] is incorrect in stating that the prætorium was perfect, half of it having been converted into bricks some months ago, and the brick-makers state nothing was found, not a tile or brass coin."

Here follows an extract from Lysons's *Environs*, to the effect that the author treated the idea of a camp having been made near this spot as quite conjectural, and that Dr. Stukeley's remarks (which, however, were not printed in his lifetime) were incorrect. And further, Dr. Stukeley says:

"That the vallum thrown up in the civil war was in the fields next the Duke of Bedford's, and he adds, that it was levelled after the Restoration, and that scarcely a trace of it was [when he wrote] visible, notwithstanding Cæsar's camp remained in so perfect a state after an interval of 1800 years."

Lysons does not suppose that the entrenchment at the Brill was thrown up in 1642, but it certainly appears that entrenchments and ramparts were thrown up in the fields near St. Pancras Church during the Civil War. He thinks it not improbable that the moated areas above mentioned, near the church, were the sites of the vicarage and rectory house, which are mentioned in a survey of the parish of St. Pancras, circa 1251.

In conclusion, remarks on this subject will be found in Nelson's *Islington*, 1811, p. 64; Cromwell's *Islington*, 1835, p. 390, accompanied by a view of the Roman camp as it appeared in 1804; Lewis's *Islington*, 1842, p. 2; Pink's *Clerkenwell*, 1865, p. 494; and I have also an engraving of "The Reed Moat Field, Islington," "Published Dec. 1st, 1796, by J. P. Malcolin, No. 2, Evesham's Buildings, Sommers Town." "Malcolin del. et sc." GEORGE POTTER.

Grove Road, Holloway, N.

I cordially accept the well-founded tradition that the Iceni horde left London by the west and crossed what is now Holborn for St. Pancras, meaning to return Barnet way, and probably well aware that Suetonius was posted in force along the line of Watling Street; but where? It seems to me that Primrose Hill is just the spot for an astute general to occupy and surround with his troops, and the adjoining tumulus, called Barrow Hill, indicates a probable site for interment of the slain. Maiden Lane is an old line of thoroughfare, now called York Road, and once gained it would give the retreating Britons free access to the open country towards Hertfordshire. The river Fleet, which Boadicea crossed at Ludgate, would have to be recrossed in the neighbourhood of Battle Bridge, and here no doubt was the strategic point to turn her advance. I contend that there were then two lines, viz., a Roman road and a British track, and that Suetonius posted himself between them, so as to face on either flank as required by Boadicea's movements. LYSART.

SARAH, DUCHESS OF MARLBOROUGH (6th S. v. 448).—Mrs. Thomson, in her *Memoirs of Sarah, Duchess of Marlborough*, states, as the result of much careful inquiry, "It appears from indisputable testimony that Sarah Jennings was born on the 29th day of May in the year 1660, at Holywell, a suburb of St. Albans, and in a small house, very near the site of the spacious mansion afterwards erected by her husband." Mrs. Thomson adds that in consequence of the unfortunate fire in 1743, when part of the church registers were burnt, there is no evidence of this; but the Rev. Dr. Nicholson, the Rector of St. Albans, informed her that an old lady, not many years since deceased at the age of eighty (1839), had when young slept in the room in which the duchess was born, in the small house which used to stand between Holywell Street and Sopwell Lane, long since pulled down, and on the site of which a summer-house was subsequently erected in the pleasure grounds of Holywell. I think I understood from the Earl of Verulam three years since that part of these old abbey registers, presumed to have been burnt, had recently been found; if so, perhaps a distinct entry of the birth of Sarah Jennings may yet be brought to light. A reference to the story that she was born at Burwell may be found in "N. & Q.," 2nd S. viii. 330, 407.

EDWARD SOLLY.

With reference to the claim of Burwell as the birthplace of Sarah, Duchess of Marlborough, you will find that she probably was born at Holywell House, St. Albans, the residence of the Jennings family, as her baptismal register is in that parish.

VERULAM.

Goreshambury, St. Albans.

The following passage is from Allen's *History of the County of Lincoln* (1834), vol. ii. p. 194: "Burwell House was the birthplace of Sarah, Duchess of Marlborough, whose ascendancy in the affections of Queen Anne had a material influence on the political events of that reign." CLK. will find some interesting information concerning the family of Jennings in Cussan's *History of Hertfordshire*, vol. iii. ("The Hundred of Cassio"), p. 221.

G. FISHER.

LITTLEBERRIES (6th S. v. 41).—I have taken an opportunity of again examining this very interesting house, and wish to add a few remarks to MR. SCHARF's paper at the above reference. MR. SCHARF is mistaken in stating that the floor of the hall is on a level with the ground; there are four low steps leading into it, so that it is really nearly eighteen inches above the level of the carriage drive. I am surprised that MR. SCHARF did not refer to the cruel way in which every particle of carved oak, &c., was covered with white paint some thirty years back, when the Pawsons took

the house. It was at the same time that the last additions were made to the wings at each side of the house, and the alterations carried out in the summer-house. The coat of arms was also put up at the same time. MR. SCHARF does not mention the battle-piece which forms the back of the grate in the Gilt Room. One other point of interest in connexion with the house is that it was at one time the residence of Wilkes, by whom the present lodges were built.

XII.

TO SHIVER, V.A. (6th S. v. 328).—Those who adopt too strictly dictionary definitions are apt to find divergencies of application in the use of words greatly exaggerated, the dominant meaning not being kept prominent in all the variations. The fact principally to be conveyed by "shiver" is vibratory force. Any one watching the effect of a shot on a quarry will readily understand its appropriateness when compared with "to shiver" with cold, the "shivering" of a vessel's sails at a certain point of the operation of tacking, and a sitting hen "shivering" her feathers when leaving the nest. A "shivering" blow does not mean one that merely breaks, it must have communicated a destructive motion to the particles of the substance acted upon; "to shatter" does not necessarily imply this. Thomson does not vary the primitive sense of this word in his use of it, and there must be a literary use of it in all the senses of this colloquially common word.

B. C.

The following use of the verb *shiver* is similar to that quoted by your correspondent:—

"So livest thou; but my poore wretched ghost
Is forst to ferrie over Lethes river,
And spoyld of Charon too and fro am tost.
Seest thou not how all places quake and quiver,
Lightned with deadly lamps on everie post?
Tisiphone each where doth shake and shiver
Her flaming fire-brood, encountering me,
Whose locks uncombed oruell adders be."

Spenser, *Virgils Gnat*, ll. 337-44.

F. C. BIRKBECK TERRY.

To *shiver* in Leicestershire means to shake with cold or terror. S. G. would hear a cottager's wife say to her child, "Come in; you are all of a *shiver*. What do you stand *dithering* there for?"

THOMAS NORTH.

Llanfairfechan.

There is another meaning to this word than that given by S. G., "shatter," which is to tremble, either with fear or cold.

SETH WAIT.

The meaning of this word as applied to the feathers of a bird in Thomson's *Spring*, seems obvious enough. The word means to tremble, to quiver, as with cold, as well as to break in fragments.

HOWARD S. PEARSON.

"DON'T MARRY" (6th S. v. 384).—Bacon, in his essay entitled *Of Marriage and Single Life* (Mac-

millan's "Golden Treasury Series," p. 28), writes: "He was reputed one of the wise men, that made Answer to the Question: When a Man should marry? A young Man not yet, an Elder Man not at all." The editor, Mr. Aldis Wright, in a note on this passage at the end of the volume, says:—

"The saying is attributed to Thales. See Diog. Laert. i. 26, *Plut. Symp. Probl.* iii. 6: 'Thales the wise, being importuned by his mother (who pressed hard upon him) to marrie; pretily put her off, shifting and avoiding her cunningly, with words: for at the first time, when she was in hand with him, he said unto her: Mother, it is too soone, and it is not yet time: Afterwards, when he had passed the flower of his age, and that she set upon him the second time, and was very instant: Alas mother, it is now too late, and the time is past' (Holland's trans. p. 691, ed 1603). It is repeated in *Apoph.* 220.

"Art thou yong? then match not yet; if old, match not at all.

—"*Vis juvenis nubere? nondum venit tempus.*

Ingravescente etate jam tempus præterit."

Stobæus, *Serm.* 66, Alex. ab. Alexand.

lib. iv. cap. 8.

and, therefore, with that philosopher, still make answer to thy friends that importune thee to marry, *ad hoc intemptivum*, 'tis yet unseasonable, and ever will be' (Burton, *Anat. of Mel.* pt. iii. sec. 2, mem. 6, subs. 3).")

P. F. ALEXANDER.

Right! It is a very venerable joke indeed. Diogenes has the credit of being the author of the saying, and of several others of like import. It is thus given in Udall's translation of the *Apophthegms* of Erasmus, 1542: "To one demanding when best season were to wedde a wife: For a young man (quoth he), it is to soone, and for an olde manne overlate" (Reprint, 1878, p. 139). Since then it has been given in hundreds of jest books, &c. I have no doubt I could find it in a score of books at least in my own library if it were worth while to look for it. R. R.

Boston.

FOREIGN PLACE-NAMES (6th S. v. 305).—Aachen is pronounced with the German guttural sound *ch*, as in *Ach*, *Dach*, *Fach* (not *Ahken*). The *a* in the Fr. *Aix-la-Chapelle* is pronounced like *es* in *esquire*, and the *ai* like the Fr. *è* (open and long), or *ai*, or *é* in the Fr. *faire*, *hiver*. Rheims or Reims in French is pronounced like the Fr. *rinca*, the *ein* like *in* in Rhin. When you ask for "biscuits de Rheims," say "biscuits de Rinca," not "biscuits de Rähmea." You might as well apply for a ticket for Reading instead of Redding. As for the desideratum of a concordance in spelling and pronouncing foreign place-names, the easiest and most profitable way would be to give more time to the early study of modern language, and less to scrutinies, concordances, and accidences. The world is very full of interesting facts, mostly ignored, or, what is worse, made nothing of.

A. TOLHAUSEN, Ph.D.

Great Seal Patent Office.

Why is it considered a greater enormity for the same town to be called Ratisbon in English, Ratisbonne in French, and Regensburg in German, than for horse, *cheval*, and *pferd* to denote the same useful animal in the three languages? Language is but tradition; let us hand it on as we received it, or, if we do want a change, let it be a radical one. Let an International Convention (they are fashionable now) affix a number to all the cities, towns, and villages of the world, and then the mere sight of some figures will at once tell people of all languages what place is meant; but do not extend further a principle which is taking all interest out of Ulysses, and destroying the eloquence of Cicero. What if Christian names were treated much in the same fashion? Clearly John, Johann, and Jean mean the same thing; let us boil them down together and see what the mixture crystallizes into, to be used internationally and respectively in their stead. VIGORN.

MR. SAWYER should be thanked for his note; but the subject is a very intricate one, and any attempt at alteration only appears to make "confusion worse confounded." The English language is such a "coat of many colours" that it is impossible to mend it without tearing it to pieces. Thus we say Brittany for Bretagne, Leghorn (etymologically correct) for Livorno, Mentone (It.) and Nice (Fr.), Cologne and Vienna, &c. But poor Mahomet is spelt by pedantic reformers of spelling in all sorts of ways, without altering the pronunciation, not to talk of the new-fangled or old-fangled Freemansisms of Eadward, Beada, Eadwig, Æthelberht, &c., in A.-S. times. In India the so-called phonetic German spelling has done wonders in making English people pronounce Hindoo names incorrectly; for to make Britons pronounce them correctly these names would require a second transliteration, witness, *en passant*, Sherpur, Mahrati, Cashmir, which should be written Sherpoor, Maharrattee, Cashmerr, &c., for English tongues to utter them rightly. Except some "Deus ex machina" cut the Gordian knot, I think we had better stick to the orthography, &c., of our ancestors of the last century, unless we wish to sink deeper in the mire of confusion and uncertainty. Anyway, their method was uniform, if incorrect; we were not continually coming upon "surprises," as is now the case in the spelling of nearly all names, pedants do abound so. BRITON.

P.S.—If we write Mahrati, Gujerati, &c., why not Maltise, Yanki, &c.? "Reductio ad absurdum."

THE REV. SAMUEL ROGERS, OF CHELLINGTON, BEDS. (6th S. v. 347).—Through the kindness of a correspondent I can now partly answer my own query. The Rev. Samuel Rogers was the son of

the Rev. Benjamin Rogers, who died in 1771 after being Rector of Carlton-cum-Chellington for upwards of fifty years. Samuel Rogers was born at Carlton about the year 1731, as is shown by an entry in his father's diary still extant. He was educated at Oakham School, where he remained from 1745 to 1752, and thence proceeded to Emmanuel College, Cambridge. He was instituted to the vicarage of Chellington in March, 1758, which he resigned in 1768 for either Brampton Ash, or Dingley, Northants. Nine years later, in 1777, he was instituted to the valuable living of Husband's Bosworth, Leicestershire. He published two volumes of poems (8vo.), printed at Bath in 1782, having previously published a volume of poems (many of them satirical) at a much earlier period of his life. There is an indifferent print of him in his *Poems* published in 1782. He married Miss Catharine Peers, but died without issue in the Close, Salisbury, in July, 1790. I shall still be glad to know what circumstance induced him to write the poem addressed to a bellfounder, and who that bellfounder was? I may say the bells at Carlton and Chellington give no clue, as they are not of the date of his incumbency.

THOMAS NORTE, F.S.A.

Llanfairfechan.

Chillington, or rather Chellington, is a small village in Bedfordshire, on the banks of the Ouse, consolidated with the rectory of the next parish, Carlton. Allibone's *Dictionary* has the following mention of him:—

"*Rogers, Samuel, Rector of Chillington (sic), Bedfordshire.* 1. *Poems on Several Occasions, Lond., 1764, 8vo.* 2. *The Choice: a Poem, 1774, 4to.* 3. *Poems on Various Occasions; consisting of Original Pieces and Translations, 1782, 2 vols. 12mo.*"

Some twenty-five years ago I can remember seeing one of the volumes of his *Poems* in the little library over the south porch of Bromham Church, near Bedford, founded in 1740 by Thomas, Lord Trevor of Bromham, a parish of which I was once curate.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Below the portrait to *Poems on Various Occasions*, by S. Rogers, printed at Bath, 1782, are the following particulars:—

"*Revd Samuel Rogers A.M. An: Æt. 50 Rectr of Husbnds Bosworth & of Brampton in the County of Northampton & Chaplain to the Right Honble John Earl Spencer.*"

JOHN TAYLOR.

Northampton.

SALADIN, THE FOUNDER OF THE AYUBITE DYNASTY (6th S. v. 327).—The work best calculated to aid your correspondent B. is entitled, "*Vita et Res Gestæ Sultani Almaliichi Alnasiri, Saladini, Abi Modaffiri Josephi fil. Jobi fil. Sjyadi*, auctore Bohadino F. Sjedadi. Nec non excerpta ex Historia Universali Abulfedæ, &c.,

ex MSS. edit. et Latine vertit Alb. Schultens. Lugd. Batav., 1733," fol. Further information may be gained by consulting the articles "Noureddin," "Salahoddin," and "Ainbiah" in D'Herbelot's *Dict. Orient.*; De Guignes, *Hist. Gen. des Huns*, liv. xiii.; Quatremère, *Histoire des Sultans Mamlouks d'Égypte*; Price, *Chron. Retrospect. of Moham. Hist.*, vol. ii. pp. 206, 316, 415; Ibn Khallikân, *Biographical Dictionary*, translated by Baron de Slane, vol. i. p. 243; Abû-l-faraj, *Hist. Dynast.*, p. 306.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

THE HERALDS' VISITATIONS OF WORCESTERSHIRE AND GLOUCESTERSHIRE (6th S. v. 349).—Although it is to be feared C. A.'s query cannot be answered affirmatively, still it is pleasant to observe it as tending to bring the claims of the counties in question more to the fore. It is greatly to be deplored that the five Visitations of Worcestershire, as well as those of Staffordshire, Gloucestershire, and Shropshire, are virtually "sealed books" to the lovers of genealogy. But their important claims to be thoroughly dealt with cannot remain disregarded much longer, and one of the treats in store for the genealogist is undoubtedly the printing of these Visitations. I would therefore supplement C. A.'s inquiry by asking whether any of the societies have yet arranged for the publication of any or all of them.

S. G.

The Visitation of Gloucestershire in 1623, edited by Sir John Maclean, is going to be published by the Harleian Society, but I do not think there is any published Visitation of Worcestershire.

STRIX.

THOMAS WHITE, BISHOP OF PETERBOROUGH (6th S. v. 148).—The following are some notes of "Material for a Memoir" of Thomas White, Bishop of Peterborough:—

Hargrave's *State Trials*, 1776-1781, vol. iv. p. 304.

Howell's *State Trials*, 1816-1826, vol. xii. p. 183.

Proceedings and Tryal in the Case of the [Seven Bishops] 1688. London, 1689.—Another edition, London, 1718.

What has been may be: Or a View of a Popish and an Arbitrary Government.....To which is added The Tryal of the Seven Bishops, 1713.

Celebrated Trials, 1825, vol. iii. p. 144.

Lives of the English Bishops from the Restoration to the Revolution.....Design'd to vindicate them from the Aspersions of the Bishops, Burnet, Kennet and others, 1738.

Strickland's *Lives of the Seven Bishops*, 1866, p. 132.

Granger's *Biographical History of England*, 1824, vol. vi. p. 94.

JOHN TAYLOR.

Northampton.

ROBERT FETTIPLACE (6th S. v. 329).—Being lately at the Manor House in the parish of Cleeve-Prior, Worcestershire, I saw a memorandum, which is framed and hangs in the entrance hall,

to the effect that Robert Fettiplace, Esq., died Jan. 12, 1799, in his sixty-ninth year. The memorandum is surmounted by the arms and crest of the Fettiplace family. It appears from the parish register of Cleeve that this Robert was son of Thomas Bushell, Esq., whose father, Robert, married Diana, one of the daughters and co-heiresses of Sir John Fettiplace, Bart., of Swinbrook, Oxfordshire; from which place Robert Fettiplace, previously Bushell, was brought to be interred at Cleeve-Prior, Jan. 28, 1799. The Bushells were seated originally at Broad Marston, in the parish of Pebworth, Gloucestershire. The entries relating to them in the Cleeve and Pebworth registers may be seen in my "Particulars" of the latter parish, published in the *Transactions of the Bristol and Gloucestershire Archæological Society*, vol. iv. THOMAS P. WADLEY.

Naunton Rectory, Pershore.

KENTISH SAYINGS: (1) "HE'S GOT ST. LAWRENCE ON THE SHOULDER" (6th S. v. 266).—It is a common saying in the New Forest and the adjoining parts of Hants and Wilts of lazy people that they have "got Lawrence on their shoulder." Across the Solent the saying seems not to be known, and idle, sluggish folk are said to have got the Isle of Wight fever. "Why don't I see Dick Jolliffe this morning?" said a friend of mine to her Sunday-school class. "Is he ill?" "No, ma'am," was the reply; "not as I knows on. I take it he has got the Isle of Wight fever."

EDMUND VENABLES.

Lincoln

Why St. Lawrence should be the patron saint of loafers and idlers it is very difficult to say, but the expression quoted by your correspondent as prevalent in Kent seems, in one form or another, to be common to various parts of England. It is found in Lancashire, Yorkshire, Shropshire, Northamptonshire, Dorsetshire, Cornwall, and, no doubt, in many other districts. In the *Dialect of Craven* (1828) there is a curious explanation of the origin of the expression, which I give for what it is worth:—

"When a person is remarkably idle, he is often thus addressed, 'I see lang Lawrence hes gitten hod on thee.' May not this expression allude to those who are frequently prostrated at the shrine of a saint, when they should be engaged in the useful and active duties of life? But if an idle person, laid immovably at his full length, be compared to St. Lawrence, fixed with stretched-out limbs upon the gridiron, preparatory to his atrocious and unmerited sufferings, it is a cruel and unfeeling comparison!"

The Rev. W. Barnes, in his *Dorsetshire Glossary*, gives the following couplet as sometimes used by one who is lazy:—

"Laisy Lawrence, let me goo!
Don't hold me summer an' winter too."

F. C. BIRKBECK TERRY.

MILDEW IN BOOKS (6th S. v. 187).—A solution of salicylic acid in alcohol, brushed over the pages, will probably have the desired effect, without injuring the paper; or cautiously expose the book to the heat of a moderately warm oven, which will destroy the germination of fungi.

H. HUMPHRIES.

"DECK" OF CARDS (6th S. iv. 509; vi. 91, 115, 178, 214, 377).—The word *renege* still survives as a technical term in a game of cards popular among the labouring classes of this city. It is often corrupted into *renig* or *reniggle*. I do not know where Mr. Bartlett could have heard of "twenty-deck poker." Doubtless such a game may have been played, but it can never have obtained generally. Poker with a "euchre deck" (a piquet pack of thirty-two cards) is not uncommon among the impassioned gamblers of the Mississippi. But "euchre-deck poker" is emphatically disowned by all true lovers of drawpoker, that most scientific and most fascinating of all games of mingled chance and skill. Has the great likeness of poker to the Elizabethan *gleek* ever been pointed out? A note of Gifford's to *Every Man in his Humour* gives a few particulars of *gleek* which would apply also to poker. Where can I find a full account of *gleek*?

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

HENRY MARTEN, THE REGICIDE (6th S. iv. 449; v. 50, 196, 294).—Henry Marten was born at Oxford, and, according to the belief of Anthony à Wood (*Athenæ Oxonienses*, Bliss's edit. 1810, vol. iii. col. 1237, *et seq.*), in the parish of St. John the Baptist, in a house opposite to Merton College, then recently built and belonging to Sir Henry Marten, the father of the regicide. Sir Henry was the son of Anth. Marten, of London, who was the son of Will. Marten, of Okyngham, Berks. Sir Henry was the author of some few papers, and in his latter years purchased a "fair estate," principally in Berkshire, "which his ungodly son squandered away." Harry, as the son was commonly called, was a gentleman commoner of University College, 1617, at the age of fifteen; in 1619, "having given a manifestation of his pregnant parts," he graduated B.A. Subsequently he entered one of the Inns of Court, travelled in France, and on his return married a rich lady his father had provided for him. The marriage seems to have been an unhappy one, for he "therefore afterwards living apart from her, and following other creatures, she was for some time distempered." Early in 1640 Marten was elected M.P. for Berkshire to serve in the parliament opened on April 13, and again in October he was re-elected ("though not legally," says Wood) to serve in that beginning on November 3, "in which last parliament he showed himself, out of some little pique, the most bitter enemy against the king in

all the house, as well in action as in speech." On one occasion he is reported to have said, "that it was better one family should perish than that the people should be destroyed," and on being pressed for an explanation, he admitted that he referred to the family of the king. For this he was committed to the Tower, but was soon after released and reinstated in his place in parliament. In the beginning of the war he was governor of Reading, "which he very poorly quitted," and the town came into the hands of the king. In 1642 he earned for himself the contempt of all moderate men by breaking open the iron chest at Westminster containing the crown, robes, sword, sceptre, &c., of Edward the Confessor, with which things he decked his comrades in ridicule of royalty. "The said Henry," adds Wood, "was a taker of all oaths, that of allegiance, covenant, engagement, &c." He was also a great spendthrift, and made use of his position of colonel to supply the means for his extravagance, so that he earned for himself the unenviable *sobriquet* of plunder-master general. He died early in September, 1680, of apoplexy, whilst at dinner, and was buried on the 9th of that month, not in November, as stated *ante*, p. 295. Wood's biography is, of course, that of a political enemy, and therefore one does not expect to find anything set down in extenuation either of his political or moral offences. Aubrey, on the other hand, treats Marten's political views with greater consideration, and allows them to have been honestly entertained, and not the outcome of mere pique; but at the same time he almost equals Wood in condemning Marten's vice and immorality. S. H.

32, Ainger Road, N.W.

ÉPERGNE (6th S. v. 269, 414).—It must not be taken for granted that because a word is not to be found in modern French dictionaries in the same form or in the precise sense that we use it in English it is therefore not a French word. *Épergne*, or rather *espergne*, is the ancient form of *épergne*, meaning what is spared, saved, or economized. I remember to have read somewhere that it was customary in the Middle Ages to place on the dinner-table a basket, or other vessel, into which the half-picked bones and scraps of food which encumbered the platters were thrown, to be distributed after the feast to the poor, and that this vessel went by the name of *épergne*. It is easy to conceive how, when the fashion came in of changing the plates with every fresh course, this receptacle ceased to be used, and became a mere ornament, retaining, however, its original name. It is curious how little the ordinary Frenchman knows of the antiquities of his language. I remember to have seen within a very short period a remark in some modern French author on the English use of the French word *chaperon*, in the

sense of a matron or elderly person in charge of a young or unmarried lady. It was asserted that the word was never so used in France. This may be true of the present time, but a reference to Littré proves that the word was used by St. Simon, who wrote in the early part of the last century, with precisely the same meaning that it still bears with us. E. McC—.

Guernsey.

TOKENS FOR THE SACRAMENT: ST. MARY OVERY, OR ST. SAVIOUR'S, SOUTHWARK (5th S. ix. 248, 398; x. 39, 77, 108; xi. 14, 51, 515).—In "N. & Q." 5th S. x. 108, I answered at some length Mr. PATRICK'S inquiries as to St. Saviour's sacramental tokens. Since then I have come upon very interesting and almost complete information contained in bills and mems. of the churchwardens, sixteenth and seventeenth centuries, as follows:—

1530 (about), "For leaden tokens at Easter, 3s. 0d."

1556, a similar entry. Orders of vestry that the wardens shall cast tokens and keep lists in token books.

1576 to about 1646, occasional entries in accounts recognizing token money as a part of the church income.

1601. "Pd for mowld, 1s. 0d." "Pd for casting the tokens, 3s. 4d."

1606. The wardens declare it to be part of their duty to cast tokens, to take the number of communicants, and to deliver tokens to about 1,442 householders.

1612. "Item, for a moalde for tokens, the some of 1s. 6d."

1613. "For a quire of pap' to make the token booke, 4d." "For writinge the borough side token booke, 3s. 4d." "For writinge the Bank-side token booke, 4s. 0d." "4,800 tokens, 60l. 0s. 0d."

About this time, but no date shown. Tokens brought in 22nd March, 105; 29th March, 222; 2nd April, 60; 3rd April, 68; 5th April, 536; 12th April, 448; 19th April, 300.

WM. RENDLE.

HERALDIC (6th S. v. 247, 338).—As MR. JACKSON is unable to give the tinctures of the arms he inquires about, they may belong to either of the two families of Hokeley or Eschalar, for the former of whom Edmondson, in his *Compleat Body of Heraldry* (edit. 1780), gives, "Or, a fesse between three mascles gu.;" and for the latter, "Gu., a fesse between three mascles ar." J. S. UDAL.

Inner Temple.

THE COOMB OFF CHURCH BELLS A CURE FOR SHINGLES (6th S. v. 345, 375).—The following quotation, from *Old Country and Farming Words* (E.D.S.), p. 13, is corroborative of what your correspondents have given at the latter reference:

"Coom, 'The black coom that is made by oiling or greasing bells in a steeple,' *Country Housewife*, 287. Spelt *coomb* in *Shepherd's Guide*, 298."

F. C. BIRKBECK TERRY.

Cardiff.

PLACE-NAMES: FINKLE STREET (6th S. iv. 166, 356, 457; v. 257).—The origin of this name was thoroughly threshed out in "N. & Q." many years back, leaving little doubt that, as Mr. R. Ferguson suggested in his *Northmen in Cumberland and Westmoreland*, p. 49, it is derived from the Scandinavian *vinkel*, a corner. Fennel, *fenkel*, is surely too common a plant, not in gardens only, but growing wild, to have given a distinctive name to so many streets. I well remember the pleasure with which, when on my way to pay Mr. Ferguson a visit, some five-and-twenty years ago, after reading his book, as I passed through Kendal my eye fell on the name Finkle Street, at the angle of a most unmistakably corner street. I felt the proposed derivation required no further confirmation.

EDMUND VENABLES.

Lincoln.

"FELIX QUEM FACIUNT ALIENA PERICULA CAUTUM" (1st S. iii. 373, 431, 482; iv. 75; x. 235; 6th S. v. 113, 295).—The saying is too old and common to need further illustration, so far as the sentiment is concerned. The question is only as to the form in which it is expressed. According to the evidence as yet brought forward Nigellus Wireker must be credited with the authorship, and the current form must be regarded as a contraction of his words—the two words, "est igitur," which were necessary for its incorporation in his poem having been properly dropped when it became a popular saying detached from its context. When the line, as commonly quoted, is produced from any author anterior to Nigellus Wireker it will be time to admit that this writer expanded a current saying, and adopted it verbatim, otherwise there seems to be no ground for such a conjecture.

W. E. BUCKLEY.

"NAVY"—NAVIGATOR (1st S. xi. 424; 4th S. v. 554; vi. 182, 264, 312, 425; 6th S. v. 397, 417).—This word was most certainly invented about a century ago, when canals became extensively made in England. The canal was then generally called "the navigation," and the sturdy excavators who were brought together to do the work were called "navigators," or in short "navvies." Here in Birmingham are a number of public-houses, adjacent to the canals, known as "The Navigation" or "The Navigation Inn," and there is also a Navigation Street, which obtained its name from the same reason. The word *canal* has now superseded the use of the term "navigation"; the *Navigation Office* has become the *Canal Office*,

though long after the beginning of the present century "the navigation" was the term in general use. On the introduction of the railway system, the same class of men who had excavated the canals were engaged upon them, and though "excavator" was at first applied to them, the term soon gave place to the older one of "navvy," which is still retained.

J. R.
Birmingham.

"THERE'S CAULD KAIL IN ABERDEEN" (6th S. v. 328, 433).—I have always understood that the author of this song was my great-grandfather, Alexander, fourth Duke of Gordon, but he was not born till 1743.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

WESLEY AND MOORE (6th S. v. 369, 398).—The idea common to the quotations from Wesley and Moore is older than either of them (see a paper by Addison, No. 590, in the *Spectator*, first paragraph. See also "N. & Q.," 4th S. xii. 236).

WM. PENGELLY.

Torquay.

"THE GUY" (6th S. v. 229, 357, 377).—Bullet (*Mém. sur la Langue Celtique*) says, "Bungey is in some fashion environed by the river of Waveney"; and he derives its name from *bon*, *environné*, *geu* (in compos. *gey*), *rivière*. But inasmuch as the Latinized name of both Waveney and Bungay was *Avona*, and as "Waveney" has, without doubt, been corrupted from the latter, it is probable that "Bungay" is derived from the same name, by dropping the first letter, changing *v* into *b*, and inserting a guttural. A better derivation still would have been from *Avon-ey*, "island of the Avon," had it not been for the existence of the name "Waveney." *Avona* is, of course, from the *W. afon*—*avon*, a river.

R. S. CHARNOCK.

DOLL (6th S. v. 206, 334).—It was a surprise to me, and no doubt to others, to learn that the word *doll* may be found in a book so early as Roger Edgeworth's *Sermons*, 1557. I have looked over it in a cursory way, and have not been able to find the passage referred to. Will Mr. KERSLAKE kindly quote it at length, as it would be well worth recording?

A. SMYTHE PALMER.

Leacroft, Staines.

THE WILD HUNTSMAN (6th S. v. 186).—At the above reference I quoted from *Land and Water* of Feb. 11 an account given by a woman of "a dreadful noise of horses and dogs galloping backwards and forwards" she heard recently on Weston Common. The correspondent of that journal who communicated that account has now courteously enabled me to supply further particulars of this survival. He says: "The woman lives at a little village called Weston Patrick, six miles from

Basingstoke in North Hants, and is the wife of a carter. On my asking her where she had first heard of this ill omen, she said from her father, and that it was very well known and always true, for even though it had at first seemed to have failed in this particular case, yet she had since heard that a valued friend of hers had died just at the time when she had been so alarmed as to give up her wood-cutting."

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

CHARLES BULLER (6th S. v. 288, 414).—E. H. M.'s reply on the subject is hardly satisfactory. If he had read the query with ordinary care he would have avoided making the blunder which occurs in his reply. As a matter of fact the *Annual Register* for 1847 does include the name of Charles Buller in the Cabinet, and it was for this reason that the query was made. I should be much obliged if readers of "N. & Q." would refer me to more substantial authorities on this point than Molesworth and the *Illustrated London News*.

G. F. R. B.

ORDER OF ADMINISTERING TO COMMUNICANTS (6th S. v. 286, 414).—As a layman constantly moving about, I have had the opportunity of communicating in many churches, and during an experience extending over many years I can only recall two instances of administering from south to north. In both cases the priests were men who had passed the prime of life, as their silvered locks betokened: the one had been a consistent Ritualist for more than a quarter of a century; the other had no cure of souls when I saw him officiate, and was quite of the other way of thinking. Though the custom is quite exceptional, it was in pre-Reformation times undoubtedly the rule, and for this reason: that in primitive times, when the sexes were separated in church, the men on the south side and the women on the north, the men would in approaching naturally retain their side, and would thus be the first to receive, as, according to ancient custom, men always took precedence of women in ecclesiastical matters. In primitive times, when the laity were not permitted within the chancel, those officiating would proceed into the body of the church and administer first to the men on the south side and then to the women on the north side. That the custom of commencing from the south side survived the Reformation is evident from the pictorial representations of the Holy Sacrament in the manuals of that period. It is also manifestly the most convenient method, for, as the celebrant should deliver the "Hostia" with his right hand into the palm of the right hand of the communicant, the most natural action is from south to north. Though, as ANNIE B. observes, many ritual reformations have recently taken place, I think it is hardly correct to say, as she suggests,

that communicating from north to south is one of them. If she can cite any instances I shall be glad to hear of them.

F. A. B.

It is still the custom in this parish when administering Holy Communion to begin at the south end of the rail and to continue towards the right; and the rector tells me that it was so when he came, forty-two years ago. Moreover, from what I can learn, it had long been so in many parishes around, though for the most part altered now. Thus a different change has taken place from that described by CHR. W.

E. FARRER.

Bressingham, Diss.

That the general custom was to begin at the north side is undoubted, and that a change has been made within the last forty years is equally indisputable. The reason for beginning at the south side is this: the south side, being at the right hand looking towards the altar, is the place of honour; the bishop's throne and the dean's stall are on this side in cathedrals, and the rector's stall in parish churches.

E. LEATON BLENKINSOPP.

"LE JUIF POLONAIS," ERCKMANN-CHATRIAN, ACTE I. SCÈNE VII. (6th S. iv. 28; v. 416).—MR. MOSS will find an allusion to the survival of this custom in more modern times in a story by Prosper Mérimée, entitled *La Venus d'—* (not having the book by me, I forget the exact title). In that case the garter consisted of a piece of ribbon tied to the bride's ankle, which was taken off by some little girl among the guests and cut up and distributed amongst the unmarried members of the party.

E. E. STREET.

Chichester.

THE DATE OF THE FIRST EASTER, APRIL 9 (6th S. v. 125, 293, 416).—So seldom has Easter fallen on April 9 that, within the period of seven centuries, viz. from 1000 to 1700 inclusive, it has happened only twenty-one times, a. g. in the years 1010, 1083, 1094, 1105, 1167, 1178, 1189, 1200, 1263, 1273, 1284, 1357, 1368, 1447, 1452, 1531, 1542, 1615, 1626, 1637, 1699.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL (6th S. i. 294, 345; ii. 108, 138, 157, 236; iii. 295, 334, 375; iv. 455, 491, 546; v. 413).—*Bo* in Cornish names is liable to become *bob*, *bod*, *bot*, *bos*, *bus*, *bes*, *bis*, *ben*, *bodn*, *bon*, *bonn*,—generally, perhaps, for the sake of euphony. In the last four forms the *n* sometimes stands for *yn*, *an*; also in, on; or for *in*, *en*, *in*, between. The name Bonython is found written Bonithon and Bonithan, and corruptly Bonthron and Bonythorn. Several other Cornish names commence with *bon*.

R. S. CHARNOCK.

"BLUESTONE" = POISON (6th S. v. 348).—Bluestone is a common name for sulphate of copper or blue vitriol in various parts of Scotland. I have heard it frequently used by artisans and labourers in Edinburgh. The meaning the witness intended to convey in the case quoted by MR. BLACK was that the article referred to was not genuine whiskey, but a deleterious liquid, supposed to be adulterated largely with bluestone, or vitriol, and which the man very properly designated as poison. A whiskey which was at one time (and perhaps is still) sold in some parts of America was made from this substance, and known as *forty rod*, because it was said that a few glasses of it would kill a man before he had walked forty rods.

JOHN MACKAY.

Herriesdale.

Your correspondent has evidently not been in the colonies, or he would have had no occasion to put this query. It is a custom there among the proprietors of "grog shanties" to first of all reduce their spirits by a copious addition of water, and then to bring up the strength again by the addition of bluestone (sulphate of copper). I need hardly say that this most diabolical system of adulteration is extremely hurtful. I fancy it was my fate once to experience the effects of this concoction; for I well remember travelling from Auckland to Coromandel in a small steamer, and asking for a glass of whiskey. I drank it, and—shall never forget the consequences. I believe the practice is not unknown in this country. F. A. B.

MERMAIDS (6th S. v. 365).—The rib of a mermaid is preserved in the vicar's library at Denchworth, Berks, and I quote the following from a scarce pamphlet, entitled *Supplement to the Denchworth Annual, 1875*:—

"This library contains also a curiosity in the shape of a bone, bearing on one side the following inscription:—'This is a rib of a Mermaid which was brought to Bristol, from Angola, by.....of Portugale, who were taken prisoners in the.....times, 1631.' [Two words are illegible.] On the other side is the following: 'The gift of Mr. Martin, son of Dr. Martin, of Redland Court, near Bristol, to the Reverend Mr. Ralph Kedden, Vicar of Denchworth, 1693.' It is really the rib of a manati (*Trichechus manatus Senegalensis*), a cetaceous herbivorous mammal, called also sea-cow, siren, triton, or mermaid. This animal is found near the mouths of rivers on the west coast of Africa; there is a similar species on the east coast of America; and both are somewhat like the dugong, which is found in the Indian Ocean. The manati is 16 ft. long, and has breasts and hand-like paws, with which it nourishes and carries its young while it comes out of the water to pasture, being amphibious."

C. H. MAYO.

Long Burton, Sherborne.

OLD HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 397).—*Corruptio optimi pessima est*. The following story is a good instance

of the "base uses" to which these excellent contrivances might be put:—

"At Bishop's Middleham a man died with the reputation of a water-drinker; and it was discovered that he had killed himself by secret drunkenness. There was a Roman Catholic hiding-place in the house, the entrance to which was from his bed-room; he converted it into a cellar, and the quantity of brandy which he had consumed was ascertained."—*Southey's Common-place Book*, fourth series, 354.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

JOHN MOORE, BISHOP OF NORWICH (6th S. v. 228, 391).—If either of your correspondents could inform me where I can see the will of the bishop, I should esteem it a favour.

JAMES ROBERT BROWN.

"MALTE MONEY" (6th S. v. 88, 195, 397).—On pulling down an old house in this neighbourhood (Lincolnshire), I observed what appeared to be a very large coffee mill attached to a beam. The carpenter told me that it is a malt mill. They were formerly to be found in most farm-houses, where they made their own malt and crushed it in this mill. In times when malt was taxed they thus evaded paying duty.

E. LEATON BLENKINSOPP.

THE PARSLow FAMILY (6th S. v. 288, 435).—"Mr. Nicholas Parslow and Mrs. Ellinor Bellew were married 24 Sept. 1565" (Braunton, Devon, Parish Register). J. L. V.

THE DIGEY'S CHAP-BOOKS (6th S. v. 369).—The mysterious "st" upon the imprint of these books, and others of the same description, simply means that they are stereotyped, and may be had in any quantity by pedlars, being never "out of print."

ALFRED WALLIS.

Derby.

"WOLF" (6th S. v. 204).—Jeremy Taylor, in his *Holy Living*, makes use of the expression, "If God should send a Cancer upon thy Face or a Wolf into thy Side" (chap. ii. § 6).

E. E. STREET.

Chichester.

AUTHORS OF QUOTATIONS WANTED (1st S. xii. 204; 6th S. v. 399).—

"Qui jacet in terra," &c.

It may not be without interest to note a remarkable application of this line. In D'Israeli's *Curiosities of Literature*, article "Charles the First," a story is told, on the authority of "a French writer," that when Bellicore, the French ambassador, announced to Charles the secret decision of his enemies to put him to death, "entreating him, at the same time, to save himself by a vessel, which he could instantly prepare, the king calmly answered him with this line from an old Latin poet—'Qui proccumbit humi, non habet unde cadat.'—'He who lies prostrate on the earth need not fear to fall.'"

'Sire,' said Bellicore, 'they may occasion his head to fall!'"

EDWARD H. MARSHALL, M.A.

(6th S. v. 248, 379, 438.)

"He who plays at bowls," &c..

is the motto on the title-page of one of W. L. Bowles's pamphlets in the fierce Alexander Pope controversy.

THOMAS KERSLAKE.

(6th S. v. 388.)

"Two souls with one thought," &c.,

must be an English translation of a very pretty German song, a great favourite forty years ago, commencing—

"Mein Herz, ich will dich fragen."

I. C. G.

Miscellaneous.

NOTES ON BOOKS, &c.

Notes from the Manuscripts of St. Mary Magdalen College, Oxford, from the Twelfth to the Seventeenth Century.

By W. D. Macray, M.A., F.S.A. (Parker & Co.)

THE authorities of Magdalen College have published a small volume which is calculated to be of much interest to the students of English antiquity. The notice of their charters has already appeared in the reports of the Historical MSS. Commission, but these, however valuable for reference, are from their size inconvenient for common use. The value of the Magdalen documents will be much increased by this smaller publication, which also goes over some points which could not so well appear in the report. It will afford in itself an excellent precedent, which may be followed in other cases by those who have the charge of such interesting records. From the locality of the college it naturally is most concerned with Oxford life and history, and such of our correspondents as take an interest in these will find fresh material for their researches. Will they inform us whether there is any anticipation of the present system of education at Cambridge in the "Aula Puellarum," the "Mayden Halle," which is mentioned at p. 84? But from the wide extent over which the college estates are spread, the interest of their documents is by no means confined to Oxford itself. Half the counties in England are more or less noticed in the charters.

It will be seen from a lawsuit respecting tithes between the convent of Beke and the rector of Findon that an ecclesiastical suit was no cheap amusement in the thirteenth century, and that even then it was able "to drag its slow length along." There is a list of pre-Reformation clergy, pp. 89-92, with some others in the "Addenda," which is likely to furnish fresh names for our parochial histories, to which so much interest now attaches. In the list of surnames there is a good note that the saunterer has his name from being a "sans terre," a "lackland," and not from having once been a pilgrim to "La Sainte Terre" (p. 97). There are notices of the manners of our countrymen in Rich. Stelewoman and Rich. Thousandpound, the forerunner of our millionaires; while the personal habits which attract notice are seen in John le Scriveryn, Rich. le Oyselur, or Fowlers, John le Cok, and the personal peculiarities or special character in Will. cum Barba, John Littelbodi, Hugh Stepsofte, John Styffog, and Rob. Makeblithe. There are others upon which we may venture to anticipate the possibility of some future queries. At pp. 131-5 there are fac-similes of some signatures, among which we notice that in the unique letter of Cecily of York, the mother of Edward IV. We might easily extend these remarks, for the college has done good service to those who are interested, as we are, in these subjects.

The History of the Parishes of Sherburn and Cawood, with Notices of Wistow, Saxton, Towton, &c. Second edition. By W. Wheeler. (Longmans.)

WE are informed that this edition contains much more matter than the previous one. As a local history it is still very imperfect. Documents from common printed books are given at great length, but very little research seems to have been made among manuscripts. The references to authorities are seldom given, and when we have them they come before us in a manner which sometimes renders them nearly useless. The chief value of the book consists in the monumental inscriptions and blazonry of coats of arms which it contains. There is also a plate of an old half-timbered house at Wistow, which we are glad to have as a memorial of a class of buildings which is now being rapidly swept away. Mr. Wheeler has evidently read Carlyle or his imitators, and has injured his style thereby to such an extent as to render some of his pages almost unintelligible. He did not get from Mr. Carlyle his painful habit of quoting poetry. A verse now and then, when it comes in aptly lights up a dull paragraph; but here we have these scraps not singly or in couples, but by the dozen and the score. As to whether authors should quote verse or not is perhaps a matter of taste; but it is no matter of taste, but one of simple justice, that when a poet is quoted the words should be given as he wrote them. Mr. Wheeler has forgotten this, and as he evidently thinks that he can improve upon his predecessors he is not sparing of emendation. This is the form which stanza xxxii. of Lord Macaulay's *Horatius* assumes under Mr. Wheeler's editorship. We print the altered words in italic type; the punctuation is also his:—

"Then, none were for a party,

But all were for the State;

The rich man loved the poor man,

And the poor man loved the great.

The lands were fairly portioned

They were neither bought nor sold

For the Romans were like brothers

In the brave days of old."

This surpasses in the way of improvement anything we remember to have seen except the "Dear brother Jim" which a certain editor inserted in Wordsworth's *We are Seven*.

Jottings on some of the Objects of Interest in the Stonehenge Excursion. By Edward T. Stevens, F.S.A. (Salisbury, Brown & Co.)

THAT is nothing that we have made greater progress in of late days than the manner in which we construct our guide-books. If any one wishes for evidence of this let him take unto himself a bundle of old guides published twenty or thirty years ago, and endeavour to read them. He will find the feat well nigh impossible. Written for the most part by men very imperfectly furnished with language, they showed an absolute ignorance of the plainest facts of history. Of course any knowledge of such recondite matters as architecture, geology, or botany was not to be thought of. The better examples of the guide-book of our own day are the production of men thoroughly qualified by education and habits for the task. It has been said that no one should venture on a guide-book unless he is prepared, should need be, to write an exhaustive history of the places he describes. Whether this rule should be made absolute in all cases we are not sure; but it is so in the instance before us. Every page shows that if Mr. Stevens had chosen to give us not a book for the pocket but a folio for the library, he has at hand full information for doing so. So very much has been written about Stonehenge that it would be rash to assume that we have examined all the literature on the

subject. We are not, however, aware that anything important has escaped us, and we are bound to say that this is by far the best popular account with which we are acquainted. It is posted up with all the new knowledge on the subject. The book is, as a guide-book should be, very discursive. There is quite an essay on hour-glass stands in churches, together with some very curious illustrations of old tobacco pipes.

Handbook to the Cathedral of St. Paul. By G. Phillips Bevan, F.G.S., F.S.S., and John Stainer, M.A., Mus.Doc. (Sonnenschein & Co.)

An excellent little handbook. In the brief compass of some ninety-eight pages the compilers have given a brief sketch of the history of old St. Paul's, a careful account of the existing cathedral and its monuments, an admirable notice (in which Dr. Stainer's hand can easily be traced) of the organ and of the bells, with a few well selected observations upon the musicians who have been associated with the cathedral. A ground plan and four illustrations adorn the volume. We would specially commend the cut of the west elevation of St. Paul's, from Malton's *Picturesque Tour through London*, which is placed upon the title-page.

Calendar of State Papers and MSS. relating to English Affairs. Venetian Series. Vol. VI., Part II., 1556-1557. Edited by Rawdon Brown for the Master of the Rolls. (Longmans & Co.)

THIS second part of the sixth volume is published without introduction or index, and covers the twelve months extending from October, 1556, to October, 1557. The Venetian despatches of this period are mainly occupied by details of the Spanish invasion of France and of the Papal States; and with our present knowledge of the panic which overwhelmed Paris when the news arrived of the storming of St. Quentin by the Spaniards, we are able to appreciate the disappointment of the Emperor Charles V. that his son had not marched straight on to Paris. Prescott's narrative of the Duke of Alva's campaign in the Roman Campagna, and of his master's unwillingness to continue the war against the Holy See after the retreat of the Duke de Guise, was mainly derived from the despatches of Navagero, the Venetian ambassador at Rome, which are all abstracted in this volume; and the historian did his work so thoroughly that the contemporary reports from the ambassadors in France and Spain add little to our knowledge. The most interesting document in this volume is the report which Michiele, the Venetian ambassador in London, drew up for the information of the Doge on May 13, 1557, after three years' residence in England. Summaries of similar reports, drawn up in 1551 and 1554, were printed in vol. v. of this series of Calendars, and *A Relation of England*, compiled in 1497, was published with a translation by the Camden Society in 1847. But they are all of inferior interest to Michiele's report, which was so highly esteemed at Venice that Francesco Contarini, afterwards Doge, transcribed it with his own hand for the purpose of making himself familiar with English affairs when he was sent to London as ambassador extraordinary in 1609. Contarini's transcript was used by the editor for the purpose of this volume, and his summary is fuller and more accurate than the abridgment published by Sir Henry Ellis in 1827 in his *Second Series of Original Letters Illustrative of English History*.

WE have received from Messrs. Longmans & Co. Part I. of their *Illustrated New Testament*. It is an exact reproduction of the original edition, and will be completed in an issue of eighteen monthly parts.

JOSEPH LEMUEL CHESTER.—I should like to bear grateful testimony to the truth of what MR. DIXON so

well says in your last issue as to the exceeding kindness of Col. Chester to such of his friends as found themselves in genealogical difficulties. I have often applied to him under such circumstances, and he has invariably helped me at once, most generously giving me all the information he could supply from his own resources, and pointing out the quarters in which he thought I might obtain more; and this although I had no particular claim upon him, having known him but a short time, and my acquaintance with him having originated in a merely casual introduction. Three years ago he wrote to me that he would cheerfully go through his indexed collections of parish register extracts, contained in upwards of a hundred folio volumes, for me, sending me all the entries he had from every part of the country; and this promise he faithfully performed; while a year and a half ago he thus concluded a letter in answer to one of mine thanking him for services rendered: "I have only to add that as I have heretofore helped you to some extent, I will very cheerfully help you hereafter whenever in my power; and there must be a good deal in my extensive collections that would be of use to you. Very nearly half my time is now daily taken up in assisting people from every part of the country, who have got the idea that I know everything. Although this is somewhat of a tax upon my time, it is never one upon my patience or good nature, for, as I think I have before said to you, it is part of my religion to do unto others as I would have others do unto me; and I think the principle of the golden rule may extend even to such matters as these. I will at any time cheerfully give you the benefit of my advice and experience, and aid you directly, if possible, in any matter you may lay before me." This last extract, showing so well the character of the man, will, I am sure, be particularly interesting to your readers, and I think it is quite worthy of being placed on permanent record in the pages of "N. & Q."

EDMUND RANDOLPH.

Notices to Correspondents.

We must call special attention to the following notices:

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. R. ("Mass").—Read the article "Missa" in Smith's *Dictionary of Christian Antiquities*.

J. G. (Streatley, Reading).—Frame a query of moderate dimensions, and we shall be happy to insert it.

R. S. B.—You had better set the matter right in another paper.

W. F. M. J. (Yorkshire Parish Register Society).—Write to Mr. J. Horsfall Turner, Idel, Leeds, or Mr. S. Margerison, Calverley, Leeds.

A. L. M. (Oxford).—The post of this week will have reassured you.

A. C. B. (Glaagow) AND OTHERS ("I live for those who love me").—From Mr. G. L. Banks's poem *What I live for*.

G. F. R. B. ("Went Ways").—See *ante*, pp. 167, 276.

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CONTENTS.—N° 130.

NOTES:—Letters of Samuel Johnson to Dr. Taylor, 481—Riddell of that ilk, and Eidal or Rudel of Blaya, 482—A Series of Eight Anonymous and Confidential Letters to James II. and his Queen about the State of Ireland, 484—The Allen Mystery—John Boys the Dean, 485—Robert Russel of Wadhurst—St. Margaret's, Westminster—John Benson and Lord Mansfield, 486—Invocating the Apostles, 487.

QUERIES:—Portrait of Sir Walter Raleigh—Leman Baronetcy—Was a King ever Drowned? 487—Turner and the "Keepsake"—The Argo: Drake's Ship—Meyer—Master—Noviomagians—The Countess of Ossory—"Resort," 488—Agnosticism—Jason Cox—Prince Paul Esterházy—"Frabugs"—Wilson's Yorkshire Collections—A Privileged Hostelry—"Franton"—Bohemian Archaeology—Authors Wanted, 489.

REPLIES:—John Gilpin, 489—Parochial Registers, 492—St. McLoe's Stone—Descent of the Earldom of Mar—Silhouettes, 493—Bagnal Family, 494—Adjectives Pluralized in English—The "Cheap Magazine," 495—"County"—"Zamer"—Bollingbroke and Clarendon—"Peace with honour"—"Eerie swither"—Kangaroo—"Taking French leave," 496—Weather Prognostication—Pelham of Crowhurst—Coaches first used in Scotland—"Vita sine literis," &c.—"Hypnerotomachia," &c.—Black Mall, 497—"Forbes"—Plurality of Worlds, 498—Church Discipline—Authors Wanted, 499.

NOTES ON BOOKS:—Foster's "Collectanea Genealogica"—Jebb's "Bentley"—Ward's "Dickens"—Bartlett's "Shakespeare Phrase-Book"—"The Bibliographer," &c.

Notices to Correspondents, &c.

Notes.

LETTERS OF SAMUEL JOHNSON TO DR. TAYLOR.

(Concluded from p. 463.)

DEAR SIR,—I am glad that your friends are not among the promoters of equal representation, which I consider as specious in theory, but dangerous in experiment, as equitable in itself, but above human wisdom to be equitably adjusted, and which is now proposed only to distress the government.

An equal representation can never form a constitution, because it can have no stability; for whether you regulate the representation by numbers or by property, that which is equal to-day, will be unequal in a week.

To change the constituent parts of government must be always dangerous, for who can tell where changes will stop? A new representation will want the reverence of antiquity, and the firmness of Establishment. The new senate will be considered as mushrooms which springing in a day may be blasted in a night.

What will a parliament chosen in any new manner, whether more or less numerous, do which is not done by such parliaments as we have? Will it be less tumultuous, if we have more, or less mercenary, if we have fewer? There is no danger that the parliament as now chosen should betray any of our important rights, and that is all that we can wish.

If the scheme were more reasonable, this is not a time for innovation. I am afraid of a civil war. The business of every wise man seems to be now to keep his ground.

I am very glad you are coming.

I am &c.

SAM. JOHNSON.

Jan. 21, 1783.
To the Reverend Dr Taylor in Ashbourne, Derbyshire.

The next is in Boswell, but as he has omitted the postscript, and the repetitions, which betray the writer's agitation, it deserves a place here.

DEAR SIR,—It has pleased God by a paralytick stroke in the night to deprive me of speech.

I am very desirous of Dr Heberden's assistance as I think my case is not past remedy. Let me see you as soon as it is possible. Bring Dr Heberden with you if you can, but come yourself, at all events. I am glad you are so well, when when [sic] I am so dreadfully attacked.

I think that by a speedy application of stimulants much may be done. I question if a [sic] vomit vigorous and rough would not rouse the organs of speech to action.

As it is too early to send I will try to recollect what I can that can be suspected to have brought [t] on this dreadful distress.

I have been accustomed to bleed frequently for an asthmatic complaint, but have forborn for some time by Dr Pepys's persuasion, who perceived my legs beginning to swell.

I sometimes alleviate a painful, or more properly an oppressive constriction of my chest by opiates, and have lately taken opium frequently, but the last, or two last times in smaller quantities. My largest dose is three grains, and last night I took but two.

You will suggest these thing[s], and they are all that I can call to mind, to Dr Heberden.

I am &c.

June 17, 1788.

SAM. JOHNSON.

Dr Brocklesby will be with me to meet Dr Heberden, and I shall have previously make* master of the case as well as I can.

To the Rev^d Dr Taylor.

DEAR SIR,—When your letter came to me I was with Mr Langton at Rochester. I was suspicious that you were ill. He that goes away, you know, is to write, and for some time I expected a letter every post.

My general health is undoubtedly better than before the seizure. Yesterday I came from Gravesend by water, and carried my portmanteau from Billingsgate to Cornhill, before I could get a coach, nor did I find any great inconvenience in doing it.

My voice in the exchange of salutations, or on other little occasions, is as it was, but in a continuance of conversation it soon tires. I hope it grows stronger, but it does not make very quick advance.

I hope you continue well, or grow every day better; yet the time will come when one of us shall lose the other. May it come upon neither of us unprepared.

I am, Dear Sir,

Yours affectionately

July 24, 1788.

SAM. JOHNSON.

To the Rev^d Dr Taylor in Ashbourne Derbyshire.

DEAR SIR,—I sat to Opey [Opis] as long as he desired, and I think the head is finished, but it [is] not much admired. The rest he is to add when he comes again to town.

I did not understand that you expected me at Ashbourne, and have been for a few days with a Gentleman in Wiltshire. If you write to me at London, my letters will be sent, if they should happen to come before I return.

I am, Sir,

Your most humble servant,

SAM. JOHNSON.

Heals near Salisbury, Sept. 3, 1788.

To the Reverend Dr Taylor at Ashbourne, Derbyshire.

* Sic, as if "whom I shall previously" had preceded. It might also run "and I shall have previously made him," or "previously to make him."

DEAR SIR,—You desired me to write often, and I now write though I have nothing new to tell you, for I know that in the tediousness of ill health a letter always gives some diversion to the mind, and I am afraid that you live too much in solitude.

Feel the weight of solitude very pressing; after a night of broken and uncomfortable slumber I rise to a solitary breakfast, and sit down in the evening with no companion. Sometimes however I try to read more and more.

You must likewise write to me and tell me how you live, and with what diet. Your milk kept you so well that I know not why you forsook it, and think it very reasonable to try it again. Do not omit air and gentle exercise.

The ministry talk of laying violent hands on the East India company, even to the abolition or at least suspension of their charter. I believe corruption and oppression are in India at an enormous height, but it has never appeared that they were promoted by the Directors, who, I believe, see themselves defrauded, while the country is plundered; but the distance puts their officers out of reach, and I doubt whether the government, in its present state of diminished credit, will do more than give another evidence of its own imbecillity (*sic*).

You and I however have more urgent cares, than for the East Indian company. We are old and unhealthy. Let us do what we can to comfort one another.

I am, Dear Sir, &c.

London, Nov. 22, 1783. SAM. JOHNSON.
To the Rev^d D^r Taylor in Ashbourne, Derbyshire.

DEAR SIR,—What can be the reason that I hear nothing from you? I hope nothing disables you from writing. What I have seen, and what I have felt, gives me reason to fear every thing. Do not omit giving me the comfort of knowing that after all my losses I have yet a friend left.

I want every comfort. My Life is very solitary and very cheerless. Though it has pleased [God] wonderfully to deliver me from the Dropsy, I am yet very weak and have not passed the door since the 13th of December. I hope for some help from warm weather, which will surely come in time.

I could not have the consent of the Physicians to go to Church yesterday; I therefore received the holy Sacrament at home, in the room where I communicated with dear M^r Williams a little before her death. O, my Friend, the approach of Death is very dreadful. I am afraid to think on that which I know, I cannot avoid. It is vain to look round and round, for that help which cannot be had. Yet we hope and hope, and fancy that he who has lived today, may live tomorrow. But let us learn to derive our hope only from God.

In the mean time let us be kind to one another. I have no Friend now living but you and M^r Hector that was the friend of my youth. Do not neglect,

Dear Sir,

Yours affectionately

SAM. JOHNSON.

London Easter Monday, April 12, 1784.
To the Rev^d D^r Taylor in Ashbourne, Derbyshire.

The series ends with the famous knock-down blow for

MR. JAMES MACPHERSON.—I received your foolish and impudent letter. Any violence offered to me I will do my best to repel, and what I cannot do for myself the law shall do for me," &c.

This may be seen in Boswell and elsewhere. With regard to the suggestion in the last number,

I hope that one of the twenty-five collectors of Johnsoniana may be found to reprint *all* the scattered letters of Johnson.

JOHN E. B. MAYOR.

Cambridge.

Who were the Jacksons mentioned in the letters dated Feb. 17 and June 23, 1776?

W. F. MARSH JACKSON.

RIDDELL OF THAT ILK AND RIDEL OR RUDEL OF BLAYE.

(See 5th S. xii, 102.)

I have for some time wished to place on record in the pages of "N. & Q." the conclusions as to the radically different origin of the two houses of Riddell in Scotland—viz., Riddell of that ilk and Riddell of Ardnamurchan—to which independent research had led me before ANGLO-SCOTUS put forth his views. I have been only the more strongly convinced by subsequent investigations that the very names of the two houses are as different as their origin, and that the apparent identity of their present form is one of the elements of that confusion which ANGLO-SCOTUS points out. When so great a light as John Riddell can be charged with having helped to make this confusion worse, the task of disentanglement becomes doubly difficult, but all the more necessary to be undertaken.

My conclusion was, and is, briefly this. The name of the family of Riddell of that ilk is territorial; whether most rightly to be assigned to lands in Roxburghshire or in Yorkshire or elsewhere is a further question, but not material to the present discussion.

The name of the family of Riddell of Ardnamurchan is personal, and its true form appears to be Rudellus, or Rudel, though occurring also at an early date as Ridel, but never, so far as I know, as *De* Ridel. I am inclined to go further, and suggest that there may have been at least another stock in England besides these two, and this question may hereafter be worth investigating. This further hypothesis seems to me somewhat strongly suggested by the very different arms borne by families of the name of Riddell in the north, and apparently also in the south, of England. The difference may possibly have been due to ancient intermarriages with heiresses and the change of arms which sometimes followed in the early days of heraldry, but of such marriages I have at present no evidence.

In Berwick-upon-Tweed and Newcastle-on-Tyne the name seems to have had a pretty continuous history. In *Historical Documents, Scotland, 1286-1306*, edited under the direction of the Lord Clerk Register of Scotland by Rev. J. Stevenson (Edin. 1870), I find, under date Dec. 10, A.D. 1293, letters of safe conduct for "Philippus de Rydale,

burgensis et mercator de Berwyk," trading within the kingdom of England (*op. cit.*, vol. i. p. 412, citing Rot. Pat., 22 Edw. I., memb. 27).

In the *Wills and Inventories*, edited for the Surtees Society by Rev. J. Raine, pt. i. p. 28, I find a "De Ridell" continuing the traditions of Philip de Rydale as a burghess of Berwick-upon-Tweed in the middle of the fourteenth century. "Test. Thomæ de Ridell (Ex Visit. Com. Pal. Dunelm., 1615). Thomas de Ridell, senior, Burgensis villæ Berwici super Twedam.....die Sabb. 12^o mens. Jan. A.D. mill^o trescent^o quinquag^o oct^o." The testator names among his legatees his "nepos" Alexander de Ridell, together with William, son, and Agnes, daughter of the said Alexander; and it may be worth noting as a probable (or at least possible) indication of consanguinity with Riddell of that ilk, that among his bequests occur, five pounds to the building of the stone bridge over Tweed at "Rokisburgh" (Roxburgh), together with "lxxx bordar," and "c bordar" to the chapel of the B. V. M. at Rokesburgh, besides a donation to the Abbot and Convent of "Kelkou" (Kelso).

Wills of Riddells of Newcastle-on-Tyne are in the same valuable collection, and show us a goodly array of persons of substance and repute, such as Sir Peter and Sir William Riddell, &c. But it is to be observed that the alternative spelling Riddle occurs among the wills of the Newcastle Riddells, and that form is, I think, almost peculiar to England.

Sir Peter Riddell was Mayor of Newcastle, 1575; Thomas Riddell was sheriff in 1500; William Riddell was sheriff in 1575; William Riddell, mayor in 1510 and 1526. Tonge's *Visitation* (Surtees Soc.) records the arms of several of the Northumbrian Riddells, and they are worthy of consideration for the reasons which I have already stated. The volume referred to contains in the Elizabethan Roll, App. ii. p. xxxiv, "Riddell, Gent. (de Fennim) [Fenham], Arg. a fess between three garbs az."

In App. iv., the "Carr MS." gives the following arms of various Newcastle Riddells, which differ alike from Riddell of Fenham and from the two Scottish coats. Thus we have at p. lxi, "Thomas Riddell, sherife [of Newcastle-on-Tyne]," 1500, "Ga. a lion rampant within a bordure indented arg.," and the same, pp. lxii, lxiii, and lxix, for William Riddell, mayor, 1510 and 1526, and William Riddell, sheriff, 1575, and for Peter Riddell, as sheriff, with a crescent sa. in the dexter chief for difference.

It is worthy of remark that the coat (Arg., a fess between three rye sheaves az.) assigned to Riddell of Swinburne, as representing Riddell of Fenham, in the last edition of Burke's *General Armory* (1878), differs from the coat of Fenham in the Elizabethan Roll printed with Tonge's *Visitation*, and

that the difference constitutes a closer resemblance to the bearings of Riddell of that ilk. It would be interesting to know at what date and with what authority the change was made. The Riddells of Swinburne tell us in the *Landed Gentry* (1879) that they do not know the precise date at which their ancestor "migrated from North Britain." It would be a valuable addition to such information as I have been able to obtain concerning the Northumbrian families of the name if any evidence were adduced showing that the ancestors of Riddell of Fenham ever were settled in Scotland.

The coats with a lion rampant I do not find in the *General Armory* at all, under the name of Riddell. But there are two entirely different coats there, assigned as follows: Ridall, Riddall, or Ridhull (Herts), "Or, on a bend az. (another sa.) three catherine-wheels ar.," and Riddall, Ridall, or Rydell, "Sa., on a fess betw. three owls ar. five crosses formée of the first." This variety of bearings strengthens the presumption in favour of several different origins for families of the name now or formerly existing.

In the *Correspondence, Inventories, &c., of the Priory of Coldingham* (Surtees Soc.), App. p. xcii, the Rental of the Priory, drawn up, it is believed, circa 1298, shows us "Johannes Rydell," holding two carucates, "in dominico," in Flemington. William de Hylton, the nuns of "Berwyk," and Matthew de Redman are severally recorded as holding lands of the said "J. Rydel." Under Lambirton (Lamberton), in the same Rental, p. ciii, "Alicia quæ fuit uxor Johannis Rydell," is mentioned as having her dower of the third part of Flemington forfeited, "ut dicitur." Among the witnesses to the solemn excommunication, pronounced at Norham, after the Gospel at High Mass of the Feast of the Translation of St. Cuthbert, 1467, against Patrick Home, Protonotary of our Lord the Pope, and John Home, "assertus canonicus" in the Collegiate Church of Dunbar, "Johannes Ridell" is named among the "well-known friends and kinsmen" of the said Patrick and John who were present on the occasion (*Priory of Coldingham, Letters, &c., ccxix*). I think I am warranted in suggesting that No. ccxxxix. in the same series of letters throws light on the descent of the Riddels of Flemington. It is taken "Ex Institutis Thomæ Prioris Dunelmensis, A^o mcccxxxv.," and mentions among those who owed service to the Priory of Durham from Coldinghamshire, "hæredes Galfridi Ridell et eorum hæredes, de Flemingtona." It is in evidence that Galfridus was the Christian name of the contemporary Lord of Blaye in Aquitaine, whose letters to Henry III. are in *Royal Letters, Hen. III.* (Rolls Series), under date 1247. But the form of the name there given, and which is also the prevailing form in the Gascon Rolls, "Galfridus

Rudelli," is suggestive of an eponymous hero, Rudellus, or Rudel, and not of a territory whose designation was assumed by its lords. Sometimes "Rudellus" seems to take an adjectival shape; but on the whole I think its true character is unmistakable. "Nigellus Rudelli" is one of the barons of Gascony perverted to the King of France by the Count of La Marche. "Helias Ridell" is one of Henry III.'s faithful barons and men for whom Geoffrey Neville, Seneschal of Poitou and Gascony, makes supplication, April, 1219.

"Galfridus Ridelli," "Galfridus (or Gaufridus) Rudelli," and "Galfridus Rydel"—such are the varying forms under which appear the lords of Blaye, senior and junior, who bore that Christian name *temp.* Hen. III.—Edw. II., and who come before us in numerous public documents in England and Gascony during the thirteenth and fourteenth centuries. I have collected some more facts concerning the Aquitanian house of Rudel, which I may communicate on a future occasion, should the subject appear to be of sufficiently general interest.

I should, perhaps, add that, having worked out my views entirely independently, I did not refer to the valuable paper by ANGLO-SCOTUS while putting together the present note. I see that he asserts the "invariable omission of the 'De' from the surname of the English family." It will be evident, I think, from the facts which I have collected above, that such a statement is not borne out with regard to the De Riddells whom I cite from documents of the thirteenth and fourteenth centuries as living at Berwick-upon-Tweed. But I admit that both forms existed in England, *teste* Alicia Ridell, who held lands in Trilleby, *temp.* Edw. I. (Kirkby's *Inquest*, Surtees Society).

C. H. E. CARMICHAEL.

New University Club, S.W.

A SERIES OF EIGHT ANONYMOUS AND CONFIDENTIAL LETTERS TO JAMES II. AND HIS QUEEN ABOUT THE STATE OF IRELAND.

(Continued from p. 402.)

The Copy of a letter sent the King 30 Jan. 85 upon his Conferring the title of Countess upon Mrs. Cidley.

S^r.—There has bin always an extraordinary privilege of talking freely allow'd to Persons in Maskerade and I fancy a peny post letter man is a kind of Maskerader and may be aptly likend when he writes sincerely to his King to a faythful spie abroad that makes it his work to discover the motions of the enemy, which consideration emboldens me to convey my thoughts to your Ma^{ty} thorow this sort of disguise. It is confidently reported here and abroad that the French King hearing how your Ma^{ty} thought fit upon your acces to the Crown to appear publicly at Mass was pleas'd notwithstanding his haughty spirit to say this single action of your Ma^{ty} argued more courage and deserv'd more applause than all the actions of his own life putt together adding que c'estoit un coup bien hardy et que celuy qui oseit fair ca

oseoit tout faire. And effectively he was in the right on't for the more dangerous an enemy the more glorious the conqueror and the more privat an enemy the more dangerous and of al privat enemies an indiscreet hot headed zealot is the worst and most irreclaimable witness the covenanting Whiggs in Scotland whereof some were soe obstinat & resolut even at deaths door during your Majesties governmt there that they cud not be inducd to save their lives at soe dear a rate as to pray in four words for the Kings safety. this much in confirmation of the French Kings well grounded opinion.

But y^e I may come closer to the point I aim at The unimitable presedent of daylie pietie & devotion given Hand in hand by your Majestie and royal Consort since the beginning of your reign has had so great an influence upon the very enemies of your religion & interest that many of 'em notwithstanding the calumnies rays'd of you began to have charitable thoughts of the misrepresented principles of your profession So that I have heard som of 'em with amazement acknowlege your Ma^{ty} had in a little time miraculously chang'd the scene in Court and elawhere by giving things a new face encouraging Vertue & discountenancing Vice & as this made your enemies fear it made your friends hope, yours & her Majesties powerfull example woud in a calm & lawfull manner as I still hope it (wil) infinitely contribut to the conversion of soules in this poor Kingdom and especially at Court where tis more to be wish'd, in as much as the examples of persons of the first rank have a more than ordinary ascendand over the minds of the Comonality But I wil presume to say with al respect due from a subject even in disguise to his lawful sovereign that as al your actions since the begining of your reign (which God long & prosperously continue) have bin in the thoughts of the world an uninterrupted chain of miracles soe your late conferring an il tim'd title upon Mrs. C—— has abundantly gratified the wishes of your enemies & sensibly griev'd the hearts of y^e friends Not that it gives the latter any reasonable ground to suspect your Ma^{ty} after your reiterated protestations to the contrary intends to renew any commerce with one (without the least disparagement unto a Lady of wit & quality) as much inferiour to your Queen in person and parts as she is beneath her in rank but that it confirms the former in their malicious belief that our religion is but affectation grimace outside & down right hypocrisie, which wilful opinion of theirs wil not easily be remov'd as long as the Countess of Dorchester lives in England or at least in or about London. And tho' any man of braines and a charitable disposition may be apt to consider that a privat gentlemⁿ having marr'd the fortune of any gent daughter is indispensably bound in conscience to make reparation suitable to her quality & his ability, and that the obligation lyes much heavier on a king who haveing no excuse left as to want of meanes might settle a livelhood & confer an honour upon a Lady excluded from both by his meanes, in order to her preferment; yet this & al other arguments to this effect cannot wholly salve the apparent occasion of scandal given by y^e Ma^{ty} condescention to the ambition of that Lady and the impertunity of her advocats w^{ch} men acquainted with your Ma^{ty} from your youth look upon to be ye greatest oversight your deliberat Judgem^t has bin guilty of in the whole Course of y^e life: for tho' the action in itself be indifferent yet it is il circumstanced since there was no absolut necessitie for it as al your wel meaning friends are verly perswaded your Ma^{ty} had not thought of that creation at this time of day, if you had not bin importuned to it by some friends made by that Lady so may it reasonably be concluded that whoever advis'd your Ma^{ty} to the unseasonable granting of it must of necessity be an irreconcilable enemy to your religion,

not zealously concerned for what to all men especially princes ought to be as dear as life, reputation, much less a friend to your Queen or desirous of her having posterity tis true Princes are subject as much if not more than other men to slips occasioned by the frailty of flesh & blood yet are they more strictly oblig'd than others to avoid at occasion of scandal, since like the first mover they generally regulat the motions of the inferior orbs their subjects which have ground to the saying Regia ad Exemplum &c. To which I will ad one reason, that of all human ones ought to weigh most with your Ma^{ty} for the al men are in their nature mortal there is an innat desire in every man of perpetuating himself in his posterity; and without doubt your Ma^{ty} wishes if it pleas'd God (who its hop'd will ad this blessing to the series of Miracles wrought in your favour) to be happy in male issue that might succeed you in swaying the scepter of these Kingdoms And as you tender Gods answering the daylie prayers and offerings of your Catholic subjects (with submission I presume to say it) it concerns you not onely to persevere chast (in order to which you have the assistance of the most infallible means under heaven, sobriety of life and inclination to daylie exercise) but also to shun as much as may be giving your royal Consort any umbrage of suspecting your being any way unjust to her, for nothing can be a greater grief to a loving & extremely fond wife than a suspicion of this kind tho perhaps it grounded for it may beget Jealousie & that Melancholy which of al passions ingenders most bad humours that damp & mortifie the vital spirits, so as to hinder conception in any woman thus affected I conclude humbly begging your Ma^{ty} may graciously please to impute my seemingly impertinent officiousness to the concern of a loyal & loving subject for the glory interest & reputation of his King, whom God preserve & defend to the End of a long & prosperous reign from all Enemies visible & invisable.

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

(To be continued.)

THE ALLEN MYSTERY.—Admiral John Carter Allen died in 1800, leaving two sons, John Carter Allen and Thomas Allen. Some say Thomas was an *adopted* child, born abroad, of high rank, and entrusted to the admiral to be brought up as his own son until twenty-five years of age, when the proofs of his birth were to be handed to him by the admiral. However this may be, Thomas, then at Egham, married in 1792 Katherine Matilda, daughter of the Rev. Owen Manning, Vicar of Godalming, as proved by the registers there. Thomas and his wife appear to have lived in France, and had three children, John Carter Allen, Charles Manning Allen, and Matilda. In 1822 Thomas Allen and his wife Katherine Matilda witness the marriage of their son Charles Manning Allen, at St. George's, Hanover Square; John Carter Allen is also a witness. It is not known where Thomas and his wife ultimately lived, or when they died. It was probably abroad, and some think Thomas survived till 1853. It is said there were Allens at Falmouth. A sister of Thomas married a banker named Robinson, of Arundel, but he cannot be traced. An extraordinary mystery seems to surround Thomas Allen. He and

his wife disappear, and no one knows where or when they died. His sons, now dead, kept up the mystery, if possible, still more, and ignored the very names of Manning and Allen. They gradually assumed totally different ones, and in 1846 published, in *The Tales of the Century; or, the Romance of History*, the view they wished the public to adopt, but always avoided any proof of their assertions. Their appearance was certainly extremely in their favour; it was too remarkable to be accidental, or without *some* relationship, but *how*? That is the question. The way they set about it did them more harm than good. There is yet one aged man alive, at Forres, who it is certain could give valuable information if he chose, as he was brought up in Thomas Allen's house in France. Will any member of the Allen or Manning families give further information of either Thomas Allen or his wife? They must have had some relatives who knew and cared for them. What became of John Carter, *brother* of Thomas?

Proof of Thomas's birth would settle the matter. The admiral saying in his will, "to my son Thomas Allen one hundred pounds," and not giving him any share or position in the executry, &c., as the rest of the family have, does not seem conclusive either way. The Admiralty have no records of the sons, who were believed to have been in the Navy.

FACTS, NOT FICTION.

[See "N. & Q.," 4th S. vi. 568; 5th S. iv. 484, 524; v. 110, 177, 198, 256, 313; viii. 28, 58, 92, 118, 158, 214, 274, 351, 397.]

JOHN BOYS THE DEAN.—It came upon me as a pleasant surprise to see in the columns of the *Guardian* newspaper a week or two ago a long notice of my dear old friend John Boys, "that famous Postiller." I have known him so long in the spirit, and so intimately, that it is difficult to believe he was dead two centuries before I was born. Being dead he yet speaketh to me, and (I may add) occasionally through me, and I rejoice that I am not the only man alive who reveres so wise and learned, so thoroughly English a teacher, and that oblivion has not quite swallowed down a writer who certainly does not deserve to be forgotten. No single writer of the seventeenth century quotes more habitually, more extensively, from contemporary literature than John Boys. I do not mean only that he was profoundly read in dogmatic, exegetical, and controversial theology; of course he was this, but he was much more; it seems to have bought every new book as it came out, and as he read he quoted. A list of the writers whom Boys refers to in his margin would, I think, startle such people as assume that the Jacobean divines were mere professional theologians. As to the authors he quotes or alludes to without giving his authority, they would puzzle any one to identify, unless he were ex-

optionally familiar with the literature of the time. One specimen of these quotations I should be grateful to any of your readers who can give me chapter and verse for. It is in itself so beautiful, and Boys's folio is comparatively so rare, that I hope you and your readers will not grudge the space in "N. & Q.," which the reprinting of the poem demands. At p. 626 of the *Works*, printed in 1622, Boys thus finishes his sermon on St. Luke ii. 15 :—

"I will end here with a divine sonnet of an ancient friend and accurate Poet :—

"Jesu thy love within me is so maine, [sic]
And my poor heart so narrow of content,
That with thy love my heart well nigh is rent ;
And yet I love to bear such loving pain.
O take thy cross and nails, and therewith strain
My heart's desire to his full extent,
That thy dear love therein may not be pent :
But thoughts may have free scope thy love t' explain.
Ah ! now my heart more paineth than before
Because it can receive and hath no more.
O fill this emptiness or else I die :
Now stretch my heart again, and now supply.
Now I want space, now grace to end all smart,
Since my heart holds not thee—hold thou my heart."

Who is the "ancient friend and accurate poet" who pronounced *mean* in this East Anglian fashion ?
AUGUSTUS JESSOPP.

ROBERT RUSSEL, OF WADHURST, SUSSEX.—In the *Brighton Book Circular* (No. 72, for 1882) of W. J. Smith, 41-43, North Street, Brighton, I find, art. 841 :—

"Robert Russel's seven sermons, the accepted time, end of time and beginning of eternity and future state of man, Joshua's resolution etc. 1718, 12mo. 27th edition."

Some time ago I myself bought in a lot and sent to a Belfast library—

"Seven sermons.....by Rob. Russel at Wardhurst [sic] in Sussex. The 43rd ed. Belfast: Printed by and for James Magee in Bridge-Street. 1701." 12mo.

It is no doubt possible that the English editions may have been numbered continuously, without reference to the Irish; but in any case it is curious (supposing Mr. Smith's statement and my note to be correct) that the forty-third edition of a book should precede the twenty-seventh by fifteen years. Mr. Lower (*Worthies of Sussex*, p. 339) mentions two other books by Russel, but can find no account of him. He is unknown to Watt. I have not been more fortunate. If your readers will record any editions of his works which they may possess, we may obtain some clue to his date.

JOHN E. B. MAYOR.

Cambridge.

ST. MARGARET'S CHURCH, WESTMINSTER : THOMAS ARNWAYE, 1603.—Perhaps some of your readers may know of a copy of an ancient inscription just brought to light on the north wall of St. Margaret's Church, on the monument of Thomas Arnwaye, 1603, a benefactor. The monument is

much damaged as well as decayed. The inscription has not been seen since 1713, when the monument was "repaired and beautified." Part of this repairing and beautifying consisted of a new inscription slab, giving only the names of Thomas Arnwaye (sic) and Margaret his wife, with the dates 1603 and 1596, to which is added the declaration above quoted. Not content with this repairing, &c., the repairers hacked and scraped away the decayed inscription slab of rotting free-stone, and then concealed it with vile plastering. After many hours' investigation and many days' consideration, together with a reading and examination of the original will of Thomas Arnwaye, now in the custody of Mr. Rogers, the solicitor of the parish, every one of the 380 letters has been satisfactorily and demonstrably traced or deduced, although all beholders except two declared it to be impossible. The inscription, which is replete with quaintness, veneration, and benevolence, and of which I give a rendering below, contains eight rhyming Alexandrine lines. The lettering is of roman type, such as was common at the time of Queen Elizabeth; the occasional couplings and abridgments are amusing :—

"Interred here in grave doth Thomas Arnwaye lye,
Who in his life tyme loved the poore, & in that love
did dye.

For what he left, to helpe the poore; he did devise
the same,
Not idell folke but such as wouide them selfs to good-
ness frame.

The thrifflie peopell by his will, that in this parishe
dwell

Fyfte poundes for their comfote may have, if y^t they
use it well.

From yeare to yeare. if carefullie they looke unto their
charge.

Of suche men as this Arnwaye was God make the num-
ber large."

AN OLD INHABITANT.

JOHN BENSON AND LORD MANSFIELD.—It has been asked—by JUNIUS (letters 41, 61, 63) as by others—why his lordship ordered a special juryman (John Benson) "to be set aside" or "to be passed by," it being added, "This Benson had been refractory upon a former jury." This latter has been suggested; but, as the great-grandson of the refractory juryman, I give the history of that "pass by." My ancestor, like myself, had wandered from his native fells in Lancashire, and was then settled in the City as a merchant, being as such liable to be, as he was, summoned as a special juryman on a libel case. One fine morning a carriage (his lordship's) drove to his (the juryman's) door, with a request that he would go and see his lordship, which he did, at chambers, where a long discussion ensued between them as to whose office it was, that of the judge or the jury, to say what was a libel. It is needless to say that they differed. Whereupon his lordship concluded the conference thus: "That will do, sir." Then my ancestor,

after waiting a due time, thus addressed his lordship: "Your lordship's carriage brought me here, and I expect it takes me back again." The opinion given in opposition to his lordship's view is the "impudence" attributed to John Benson (letter 61), the "impudence" being at chambers, and not on a former trial. This may possibly amuse some of your readers, and its authenticity is vouched for on the part of the refractory jurymen's
GREAT-GRANDSON.

27, Clifton Villas, Warwick Road, W.

INVOCATING THE APOSTLES.—The following custom still obtains, I believe, at Lichfield in the Chancellor's Court. When the proctor has made his case out before the chancellor, he bows and says, "Therefore, sir, we pray the apostles."

R. C. HOPE.

Scarborough.

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.

PORTRAIT OF SIR WALTER RALEIGH.—In "N. & Q." 4th S. ii. 164; ix. 309, I asked for information concerning a portrait of Sir Walter Raleigh that in the year 1766 was in the possession of the widow of a member of my own family, through whom she had become possessed of it; and until now I have been unsuccessful in obtaining any. Lately, however, I have by chance discovered that Mary, the only child of Peter and Mary Sheppard, and granddaughter of the above widow (see "N. & Q." 4th S. ii. 164), married a Mr. John Doddington Forth, who from 1787 to 1817 was Portcullis Pursuivant in the College of Arms, and on April 11 in the latter year resigned that office and became subsequently Barrack Master in the Isle of Man; he became involved in pecuniary difficulties, to clear himself of which he borrowed money on a portrait of Sir Walter Raleigh, which was in his possession, and when, in the course of events, he was in a position to redeem the portrait, he actually sent the money to do so, but was never able to regain either the portrait or the money sent for it. The picture is possibly somewhere in the north of England now, though whoever may be the fortunate, can scarcely be the rightful owner of it, as Mr. Forth's grandson is now living, who has in his possession a razor that also belonged to Sir Walter Raleigh, which is described by an eyewitness as being "a very quaint looking instrument." I should be very glad, if possible, to gain some further clue to where this portrait may now be. The time when Mr. Forth parted with it would probably be about 1820.

D. G. CARY ELWES.

THE LEMAN BARONETCY.—Is this baronetcy still dormant? I shall be much obliged for any information respecting it. The founder of the family appears to have been Sir John Leman, Knt., Lord Mayor of London in 1616; his heir was his nephew, William Leman, created a baronet by Charles II., March 3, 1664-5. Thence the descent of the title and estates appears to have been clear until 1762, when the title is stated by Burke to have become extinct. Several claimants have, however, since then presented themselves. On Feb. 17, 1838, John Leman, of Nottingham, obtained a favourable verdict before a jury at Edinburgh, but died on June 5, 1839; his son, Edward Godfrey Leman, appears to have then assumed the title. Another claimant, Joseph Leman, of North Cadbury, Somersetshire, obtained a verdict in his favour from an Edinburgh jury on Feb. 11, 1843. Such conflicting statements appear in the newspapers of the above dates about the cases (one paper stating that the Herald's College officially recognized John Leman of Nottingham as the rightful next of kin to the last baronet, whilst another paper flatly contradicts this statement) that I shall be glad for a definite decision on the matter. Perhaps, your correspondents, MR. BAIN, MR. A. S. ELLIS, and MR. SOLLY, will feel disposed to render aid in the matter. The subject has been referred to in "N. & Q." 1st S. iv. 58, 111, 299; vii. 150, 234; 4th S. ii. 392, 451; iii. 601; iv. 204; vii. 506; 5th S. x. 188; and ante, pp. 327, 436. CHAR. EDWD. LEMAN.
5, Camberwell New Road, S. E.

WAS A KING EVER DROWNED?—We are told that when William Rufus heard of the capture of Le Mans by Helias de la Flèche, he rushed off at once to Southampton, got into a crazy old ship which he found there, and insisted on crossing the Channel in it at once, notwithstanding a contrary wind and rough sea, exclaiming, in reply to the remonstrances of the sailors, "I never heard of a king being drowned." Is there really no authentic record of such an event, and has the sea always, when taking a king's baggage (as in the case of John), spared the king himself? Mr. Freeman remarks that this doctrine certainly seems to be contradicted by the popular interpretation of the fate of the Pharaoh of the Exodus, but correctly adds that the Bible record nowhere states or even implies that the Pharaoh himself was actually drowned. Prof. Rawlinson goes further and says that "the omission of any reference to the Pharaoh's death is the strongest possible indication that he survived." Whether we quite assent to this latter view or not, if we accept the Egyptian accounts of Mineptah II. (whom modern Egyptologists identify with the Pharaoh of the Exodus) we must believe that he died in old age and was buried. We may safely leave out of account the fabulous account of

the Irish king referred to by Mr. Freeman, and I should like to ask whether there is really any authentic account of a king having been drowned.

W. T. LYNN.

Blackheath.

TURNER AND THE "KEEPSAKE."—Upon p. 93 of the *Elements of Drawing*, 1859, Mr. Ruskin recommends, among engravings after Turner desirable for study, six from the *Keepsake*—Florence, Arona, Marly, St. Germain-en-Laye, Drachenfels, Ballyburgh Ness. In what year were the last two published? The Turner engravings in the *Keepsake*, so far as they have come under my notice, are:—

- 1828. Florence, engraved by E. Goodall.
 - 1829. Lake Albano, engraved by R. Wallis.
 - 1829. Lago Maggiore (Arona), engraved by W. R. Smith.
 - 1830. Virginia Water, engraved by R. Wallis.
 - 1830. Virginia Water, engraved by R. Wallis.
 - 1831. Saumur, engraved by R. Wallis.
 - 1831. Nantes, engraved by J. T. Willmore.
 - 1832. Marly, engraved by W. Miller.
 - 1832. St. Germain-en-Laye, engraved by R. Wallis.
 - 1833. Ehrenbreitstein, engraved by R. Wallis.
 - 1833. Falls of the Rhine, engraved by J. B. Allen.
 - 1834. Havre, engraved by R. Wallis.
 - 1834. Palace of La Belle Gabrielle, engraved by W. Miller.
 - 1836. Fire at Sea, engraved by J. T. Willmore.
 - 1836. The Wreck, engraved by H. Griffiths.
 - 1836. Destruction of both Houses of Parliament by Fire, engraved by J. T. Willmore.
 - 1837. The Sea! The Sea! engraved by J. T. Willmore.
- Is this list deficient in any particulars?

EDWARD BANKS.

Wolverhampton.

THE ARGO: DRAKE'S SHIP.—The source of the proverbial saying respecting the Argo and Drake's ship has been the subject of inquiry (cf. "N. & Q.," 6th S. ii. 117). I have met with the two following references to another ship with a similar historic character, but I have not been able to hit upon any reference to the ships in question. Plutarch says of the ship of Theseus:—

"The vessel in which Theseus sailed and returned safe, with these young men, went with thirty oars. It was preserved by the Athenians to the times of Demetrius Phalereus; being so pieced and new framed with strong planks, that it afforded an example to the philosophers, in their disputations concerning the identity of things which are changed by growth; some contending that it was the same and others that it was not."—The Langhorne's translation, vol. i. p. 23 (London, 1819.)

The translators also observe as to the time of the preservation:—

"That is, near 1,000 years; for Theseus returned from Crete c. A.C. 1235, and Callimachus, who was contemporary with Demetrius, and who tells us the Athenians continued to send this ship to Delos in his time, flourished c. A.C. 280."

R. Barclay, in his *Apology for the Quakers*, refers in a similar manner to the ship of Theseus (*Apol.*, proposition x., sect. xxvii. p. 326, 1701). Possibly

there may have been a confusion in the common use of the saying between the Argo and this ship. If not, what authority is there for the application of the phrase to the Argo? ED. MARSHALL.

MEYER—MASTER.—Rudolph, son of Sir Peter Meyer, Knt., b. 1705, d. 1752, married Elizabeth (she died November, 1750), sister to Edward Master, and aunt to Elizabeth Johnson and Sarah Sophia Tuck, to whom Rudolph left legacies. Her arms were a lion rampant gardant, tail forked, holding between his paws a rose, stalked and leaved. I have failed to trace her among the Master family of Cirencester. Therefore can any one tell me who she was, and where she was married? F. N. R.

NOVIOMAGIANS.—"The Noviomagians intend to give an annual dinner" (vide *Athenæum*, No. 2836, p. 284). I find that there are several places in Europe which were once called Noviomagus. May I ask from which of them do these intending diners hail? A. L. MATHEW.

[The Noviomagians are a club consisting of Fellows of the Society of Antiquaries exclusively. They dine together once a month, from December to April, and they are supposed to be in search of the site of the ancient city of Noviomagus, the Noiomagos, we believe, of Ptolemy. Some say that the site sought after is that of the Noviomago of the Ancient Itinerary, which city was in Kent, if it was not in Sussex. Others say that the club is seeking for Noviomagno Civitas, which was in Surrey. The Kentish site seems to be the favourite of the Noviomagians, who continue to dine without ceasing to doubt.]

THE COUNTESS OF OSSORY.—Where can I find some particulars of the life and character of the Countess of Ossory, of whom I have a portrait, said to be by Lely? I believe that she was of Dutch extraction, but I am anxious for a full account of her. I. W. HARDMAN, LL.D.

[This is clearly Amelia, daughter of Henry de Nassau, Lord of Auverkerk, and wife of Thomas, the gallant Earl of Ossory, to whom she was married in 1659. He died, *vit. pat.*, in 1680.]

"RESORT."—Can any instances be adduced from Elizabethan writers or others of the use of the word *resort*, which would throw light on the following passages?—

"But such being the workmanship of God as he doth hang the greatest weight upon the smallest wires, *maxima minutis suspendens*, it comes therefore to pass that such histories do rather set forth the pomp of business than the true and inward *resorts* thereof."—Bacon, *Advancement of Learning*, ii. 5.

"Some there are that know the *resorts* and falls of business, that cannot sink into the main of it: like a house that hath convenient stairs and entries, but never a fair room."—Bacon, *Essay on Cunning*.

"Whose [Fortune's] dark *resorts* since prudence cannot know,

In vain it would provide for what shall be."

Dryden, *Annals Mirabilis*, 200:

In the passage in the *Advancement* it seems to have the meaning of the French *ressort*, a spring, like a watch spring. In the *Essay on Cunning* it seems to mean a spring of water, source, origin.

A. J. DE H. B.

AGNOSTICISM.—What is the earliest use, and appearance in English dictionaries, of the word "agnosticism"? Agnosticism itself was thus noticed and condemned by St. Chrysostom: "Lest we should say then, as many often do, 'No man knoweth anything,' what has just been said may suffice to remove all perplexity on this point" (*Hom. on the Statues*, i. 26, Ox. Tr., p. 24).

ED. MARSHALL.

[Dr. Murray, in his collections for the Philological Society's Dictionary, has a quotation as early as 1877.]

JASON COXE, LONG ACRE, A CLOCKMAKER.—An old clock bearing the above maker's name has been in the possession of my family for some generations. Will some reader of "N. & Q." give me any particulars about him, as to when he lived, &c.? The clock is about six feet high.

CROSS FLEURY.

PRINCE PAUL ESTERHAZY.—Where can I find biographical accounts of this prince? Is there any engraved portrait of him?

EDWARD J. TAYLOR.

Bishopwearmouth.

[For accounts, see *Biog. Univ.*, and Bouillet, *Dict. d'Hist. et Géog.*, and Larousse, *Gr. Dict. Univ.*]

"FRAYBUGS."—*Fraybugged*, as a verb, occurs in Bale, but the noun has not, I think, found its way into dictionaries. I find it in Richard Brocklesby's *An Explication of the Gospel Theism*, &c., 1706, p. 122:—

"As the Apostle representeth the Athenians Statues as no better than graven Gold, Silver, or Stone: So the Scripture usually representeth the Heathens *σεβάσματα*, (Objects of Religious Worship) as *senseless* [*sic*] *Idols*, that can neither See, Speak, nor Hear; vain Fray-bugs, that hold in their hands a Scepter, a Dagger, or an Ax, but can do no execution (*whereby they are known not to be Gods*, Baruch 6. 16)."

The meaning is obvious. To *fray* is to scare, and *bug* is a bogie. I should be glad if any kind correspondent would tell me anything about Richard Brocklesby.

V.H.L.L.I.C.I.V.

WILSON'S YORKSHIRE COLLECTIONS.—Can you tell me the present whereabouts of the collection of Yorkshire deeds, &c., made by the late Mr. Wilson, of Broomhead? Can permission be obtained to inspect them, and, if so, how?

ST. FELIX.

A PRIVILEGED HOSTELRY.—I have heard there is a hostelry in Westminster which enjoys certain privileges and the right to supply customers with wines, &c., granted by Charles II. on condition a piece of bread is first offered to each person de-

siring to be supplied with anything. Failing to do this, all privileges, including the right to sell anything, are forfeited. Is this true, and, if so, where is the hostelry situated? R. C. HOPE.
Scarborough.

"FRANION."—This word occurs in Spenser's *Faerie Queene*, II. ii. 37, V. iii. 22. For other instances of its occurrence see Nares, Richardson, and Halliwell. It seems to be a late word in English literature. Query etymology! The derivation mentioned by Nares, namely, *fainéant*, which is also suggested in Webster-Mahn, is suitable in regard to sense—see the numerous English renderings of *fainéant* in Cotgrave—but more evidence is required before one can be thoroughly satisfied that the English and French words are related.

A. L. MAYHEW.

Oxford.

BOHEMIAN ARCHÆOLOGY.—There is, I believe, an archæological magazine published at Prague. Can any of your readers give me its correct title, and say what its scientific value is?

W. S. LACH-SZYRMA.

AUTHORS OF QUOTATIONS WANTED.—

"Blessed is he who, having nothing to say, makes no long and wordy demonstration of the fact."

EDWARD H. MARSHALL.

Replies.

JOHN GILPIN.

(5th S. ix. 266, 394, 418; 6th S. i. 377, 417; ii. 177.)

I have long wished to thank MR. FREELOVE for his information as to John Gilpin's house at Croydon; and also MR. EVAN THOMAS for his answer to my query as to who was Grim, the Collier of Croydon (6th S. ii. 234). They have helped to prove the identity of a spot now little distinguished in appearance though so interesting for its associations with the notabilities of the past. Yet in these days of change it was not easy to find, when my sister, who was paying a visit at Croydon, agreed, at my request, to visit the house, and, if possible, get me a copy of the little book on Collier's Water. Driving with her hostess to the principal booksellers', they found that the tradition of the house and the existence of the book were well known, though neither could be pointed out. One bookseller, indeed, had a copy of the book, but not for sale; and another hoped to be able to borrow one in the town. The name of John Gilpin was not to be seen on any house; but it was known that Mr. Bennington had been the owner of his old property. Cab-drivers did not recognize the names given, and drives were taken in mistake. The house in which Mrs. Bennington had lived was visited, and this ended the first day's search. Next day, feeling that the

result was doubtful, my sister started alone, and, after various failures from change of names, found, close to Thornton Heath station, a small old house surrounded by railway erections and public-houses; on the east-iron gate were the letters "J. B." The tenant, on inquiry, was very obliging, and said this was certainly the house called Collier's Water, once the property of John Gilpin. But there was not that name, or any other name or record, in or about the house, excepting the initials of the late proprietor, Mr. Bennington, whose heirs lived in London.

By the aid of the *London Directory* and the kindness of various friends of unknown friends, a copy of the book was kindly sent me, without other restrictions than that it was to be returned if the owner should be unable to procure another to keep; and this has been done, after making extracts as I chose. It had been printed for private circulation, and is valued as an heirloom. There is no name of author or printer, and the date is indicated only by the opening. It is evidently the work of one who delighted in looking to the past, and who wished to preserve the associations of the old spot, which reach back to the dramatic literature of Elizabeth's day, and the old English flora, as is shown by the plant-names of the E. D. S. The emblems are of the steam-engine, and the title, *Collier's Water, Croydon* :—

"In the opening out of a new line from the West-end from Victoria Station to Balham Hill, the direct branch to Norwood, thence on to the trunk line, Brighton, we think it will be interesting to the public to be informed of the reminiscences of the locality, forming as they did, in the early history of Croydon, important events connected with the great metropolis.

"We must all be aware of the comfort derived, and the indispensable necessity of coal in producing our great manufacturing and engineering wealth, and also that coal has not been developed for our use more than two centuries, and that before that our ancestors used to burn wood in their fire-places; but in preparing the more luxurious dainties of the table they required a more intense heat to prepare their gourmand dishes. Now the City of London and their Guilds of Trades were foremost in these grand banquets, and they needed charcoal, and consequently charcoal-burners, to produce this important auxiliary to aid in the preparation of their feasts. The men so employed were called colliers, the same name that has descended to their fellows and all employed in coal mines in procuring our grand motive power—fuel.

"But to our record. It is most probable that London required charcoal long before any of our provincial cities and towns, for we find from the early writers that after the Guilds of Trades which flourished in Venice, Holland, and Belgium, &c., London became the greatest city for the establishment of Guilds or Companies.

"We will now transport ourselves to the time of Elizabeth's youthful brother, Edward the Sixth, and to the locality of Croydon and Collier's Water. There lived then at the old farm-house which still bears the name, a noted collier, one Master Grimes, whose range of the Beulah Hills afforded ample timber for his trade

of collier, and the water in his stream for damping out the charcoal kiln. And there dwelt at the archiepiscopal palace of Croydon the great Archbishop Grindall, the predecessor of good Archbishop Whitgift, who was the founder of the Hospital of Holy Trinity for poor brothers and sisters, situate in the High Street of that town, and who entertained Queen Elizabeth at his palace."

Then follows a fancy sketch of the life which made Master Grimes famous in his resistance to the authority of

"The Archbishop, who, seated in palatial state in his library at Croydon, perceived an unusual smoke, and rose in haste from his chair, stamped his foot, his chamberlain being at his appointed duties in the adjoining room. 'Say, good Master Chamberlain, whence this smother? Is the good town of Croydon in a blaze?' 'No, no, your grace, it comes from the Beulah Bottoms, from the colliers, and I have no doubt but Master Grimes is preparing for my Lord Mayor's day and the great City feasts.' 'Lord Mayor's feast, indeed!' said his grace of Canterbury. 'Go tell those dirty colliers, who make the roads on market days so black, not to fume me out of my palace at Croydon. Tell those black colliers that if they do not carry on their trade in a proper manner I will bring them before the Court of Justice, and make them discontinue their black calling.'

Then follow some lively sketches of that time, when the primate's denunciations and haughty prohibition of the smoke were resisted by the sturdy collier's defence of his trade—of the necessity of smoke in damping out his kiln, and of the impossibility of directing the smoke. Next comes a picturesque account of the archbishop's sending his chamberlain and secretary, with two other dignitaries of his household, attended by four grooms on horseback, who arrived at Collier's Water just as Master Grimes was starting with his force of two tumbrils and four pack-horses laden with charcoal for the City feasts. They were to convey the archbishop's mandate that Master Grimes should immediately put out his coal-kiln, by the smoke of which he had nearly suffocated his grace in his palace gardens at Croydon; that he should present himself to answer for the same offence not being committed again, or he would be cited to appear before the Court of Justice, as his chancellor should deem fitting, &c. Then the collier has his say—characteristically. He has done no wrong, and believes he has many friends who will see justice done him. He was known to be rich, and was a good fellow, so the City companies befriended him; they thought the archbishop's conduct arbitrary, and that it might interfere with their getting coal. So the jury acquitted defendant of having caused any let or injury to any citizen in the carrying on his trade. In the course of the narrative is given the song "The Collier of Croydon," then popular (1650), as being sung by the men on horseback—in which *collier* is spelt in four various ways, three times with y.

"At that time our great bard Shakespeare was in his favourite days and was sought by some of the good citizens, and a play was written and enacted in the then primitive

state of the drama, called *The Saucy Collier of Croydon and the Devil*, &c.

"In conclusion we may add the remarks of Patrick Hannay,—

'Oh, the rustics of Boydon,
Oh, the Jolly Colliers of Croydon,' &c.

And from a volume of poems published by him in 1622,

'In midst of these stands Croydon cloathed in blacke,
In a low bottom sinke of all these hills;
And those who there inhabit suting well
With such a place do either nigros seeme,
Or harbingers for Pluto, prince of hell:
Or his fire beaters one might rightly deeme,
Their sight would make a soule of hell to dreame,
Besmeared with sut and breathing pitchie smoake,
Which (save themselves) a living wight would choake.'

Therefore it would appear that the Collier's trade flourished, or the Charcoal-burner's, until Coal, Coal, blessed Coal, rendered Charcoal obsolete. The narrative is written in the language of the time, to give it greater force or raciness, and to strike the circumstances more on the memory.

"The same old farmhouse is still standing in which the sturdy Collier lived, just at the station now made at Collier's Water Lane; it is in possession of Mr. Bennington, to whose family it has belonged for many years."

The beauty of the country and the charming walk from Norwood station over the Beulah Hills, once the gathering ground of the collier's trade, are dwelt on. At p. 12 it is said: "After this time the old farmhouse of Collier's Water was in the possession of the renowned John Gilpin and his good dame, whose journey to Edmonton the poet Cowper has immortalized in verse." Then follow two pages which have already appeared in "N. & Q." in which the descent of John Gilpin from an old Westmoreland family is given, with much confusion of dates and persons, probably owing to Bishop Carleton's mistakes in his *Life of Bernard Gilpin*. Yet these were corrected in Nicolson and Burn's *History of Westmoreland*, 1777, as well as in the Rev. Wm. Gilpin's *Life of the Reformers*. And for forty pages more the book is devoted to Bernard Gilpin, as if he were the only member of the family to add to the interest of the spot, which the author wishes to enhance. He says: "What we admire in these old fathers is their Anglo-Saxon pluck, and it is the grandeur of this nation, as is seen in the sturdy old Collier Grimes, in the Apostle of Peace, Bernard Gilpin, and in John Gilpin, citizen of London." And how curious it is that for many years after the property and deeds passed into Mr. Bennington's family the Rev. William Gilpin, author of *Picturesque Scenery*, &c., was at Oheam in the next parish, and was succeeded for thirty years more in his school there by his son of the same name before he became vicar of Pulverbach. How much of sterling English worth which had never come down to the writer might have been added, as well as of fame of varied talent, to which he seems so sensitive, in gathering this wreath for

his old house, if he had inquired later! * He gives in full the ballad of "John Gilpin." Whether his language is precisely that of the time, or the old play was written by Shakespeare, may be open to doubt (Hazlitt's *Old Plays*, Dodsley's Collection, vol. viii. p. 385, published by Reeves & Turner, 1874). It seems almost conclusive that his knowledge of the Gilpin family had been derived from the tradition of him of Collier's Water, possibly before the era of the last, for there is an earlier deed of 1648 which recites how "John Gilpin and Elizabeth his wife, one of the daughters and co-heirs of Elizabeth Jackson, widow of Robert Jackson, were in joint possession of the property, which seems to have been finally sold to Mr. Bennington by the heirs of a later Gilpin of Southwark in 1781." And though this does not certainly point to the individual or the date of the adventure, it does seem, like all I have otherwise found, that the name and fame of John Gilpin are far older than Cowper's day, and that the poet and his friends all knew that it was so, and did not need to choose a new name when the story was put into verse.

A topographical work on Croydon, of which the title-page is gone, date 1817, shows that Thornton Heath was the name of a tract of land on which there were sixty-eight copyhold tenements before the enclosure of the wastes in 1797 by the Crown, when these copyholds, of which Collier's Water was doubtless one, were made freeholds. I have no reason to think that any Gilpin resided there. The style of the house points rather to it as an investment to be let as a farm, and visited, perhaps, by a wealthy citizen, after its original use was over. ("The trade of the town being chiefly in oatmeal and charcoal.")

In the list of monuments in the church and churchyard the name Gilpin is not once seen, though that of Robert Jackson, yeoman, probably the first John Gilpin's father-in-law, appears in 1622, and is seen no more. But I find the name of John Unwin, Esq., who died 1787, aged seventy-five, and others of his family. This was the brother at whose house Mrs. Unwin said she had met the Rev. William Gilpin. The poems and messages were frequent through her son in Cowper's correspondence. Mr. Unwin was in the law, and doubtless acquainted with the traditions of the place; and a Mrs. Unwin's name is among the small number of subscribers to the book, 1817. So there seems every reason to believe the stone in St. Margaret's Churchyard, which has been

* See *Memoirs of Dr. Richard Gilpin, of Scalsby Castle, Cumberland, and of his Posterity in the two succeeding Generations*. Written in 1781. With an Autobiography of the Author, Rev. William Gilpin, Vicar of Boldre. Edited by William Jackson, F.S.A., for the Cumberland and Westmorland Archaeological Society. With a pedigree of the Gilpin family.

spoken of, is that of the true hero of the ballad. The dates of possession by two Gilpins, or their daughters as joint tenants and co-heirs, are most kindly quoted from the title-deeds of the proprietors, in addition to other information.

M. P.

Cumberland.

PAROCHIAL REGISTERS (6th S. v. 141, 211, 233, 248, 273, 291, 310, 329, 409, 435, 449).—I wish to add my voice to many others in favour of allowing parish registers to remain where they are. Use all means for their careful preservation in their present places of deposit, and as a security against loss or damage take all proper steps for duplicates to be made. But the removal of the ancient registers to London would be a serious blow to archæological research in country parishes. I have printed the inscriptions on the church bells in four counties, and am now engaged on two more, and I have no hesitation in saying that if many of the notes appended to the inscriptions are of any value it is very much derived from the information readily given me by the parochial clergy from the registers and other documents under their care. Wishing to trace the descent of a country bell-foundry for upwards of one hundred and fifty years, I inquired, a few days ago, through a friend, whether it was likely that the rector of the parish in which the foundry was formerly situated would assist me. Instead of answering my letter he sent it on to the clergyman himself, who, in a note just received by me from him, says, "If there is any further point in which I can be useful to you, please write to me without hesitation.....I will gladly send you extracts from the registers if I hear from you that you wish for further information." This is by no means a solitary instance of courteous help I have received from clergymen to whom I am an entire stranger; I could mention a vast number. Will provincial antiquaries (unless they are rich ones) be so well served by Government officials in London?

THOMAS NORTH, F.S.A.

Llanfairfechan.

I have examined one very limited register, covering three centuries, with about thirty entries, and all relating to the manorial owner's family. I became satisfied that it had been, like others, very imperfectly kept. I do not think such registers present the interest imagined, so many events taking place in town during the season. I have found incumbents very courteous and obliging, the clerks frequently exacting and dictatorial as to time, place, and opportunity. My searches, however, have been tedious and protracted. Personally I do not advocate the removal or centralization of these documents, but do most earnestly recommend that all such transactions

should be treated as merely civil, not quasi-religious, matters.

A. H.

Has anybody ever said yet why parish registers should not be photographed, and in that manner copies preserved or multiplied? In these days of progress surely this might be done and undoubted perfect copies obtained. I have by me the whole of a number of *Fun*, plates and all, and a copy of the *Times* thus photographed, and afterwards printed in ink by a well-known process, and every word is readable even with a good naked eye, and perfectly so with a glass. Here, then, it appears to me, is a means of getting over all difficulty, and also of storing the registers copied in a small space, besides the advantage of being able to multiply copies. The indexing of registers is, however, quite as important a matter; but when this has been done, this work, too, could be similarly treated, and thus be made easily accessible.

R. W. HACKWOOD.

I cull the following from the one-hundred-and-fiftieth catalogue of Mr. James Coleman, of 9, Tottenham Terrace, Tottenham. Have we here an example of the fate which has befallen some of the transcripts which are supposed to be housed in episcopal registries? The county of Dorset was at this time in the diocese of Bristol:—

"No. 176. Marriages, Births, and Burials.—Transcripts of all the Register Books for one year, viz., 1737-8, of the important town and parish of Wimborne Minster in the county of Dorset, nicely written on one skin of parchment, signed by the Minister, William Russell, and both the churchwardens. 10s. 6d. Here we find the important names of (buried) Thomas, son of Thomas Fitch, *Beq.*, 26 Aug., 1737; James Carnooken and Mary Chafy, married 19 Dec., 1737; Mary, daughter of William Frampton, baptised 1 Sept., 1737; together 154 certified registers. I have some more yearly transcripts of this and surrounding parishes at same price for sale."

Can it be possible that the authorities at Bristol at any time sold these valuable transcripts as waste parchment?

C. H. MAYO.

In the present discussion I hardly think that the distinction has been sufficiently attended to between the preservation of the documents themselves and that of the information they contain. This latter is clearly of the greater importance. Will it be better sought by their removal to London or by having them copied? It is confessed that natural decay is doing its work, and all the care imaginable cannot preserve many of them from ultimate loss, and that "an early transcript of them is imperative to preserve their contents." Surely our first care should be to have them copied.

These copies might be kept either in the Record Office or at Somerset House, the originals being left where they are. To remove these latter to London would be, as it has been very properly

argued, an act of confiscation. And *cui bono*? Are the interests of London genealogists to be preferred to those of local ones? And is antiquarianism to suffer (for I feel sure it would suffer) for their sake? Why not form, as I see with pleasure it is proposed to do for Yorkshire, county register societies, or rather register and record societies?—for MR. GIBBS has well pointed out that churchwardens' and overseers' account books contain matter of the greatest value, and ought equally to be cared for with the registers. For my own part, I do not see why such societies should not, under proper regulations, be subsidized by the Treasury. This would ensure uniformity of plan, and a publication, as in the case of the "Chronicles and Memorials" issued under the direction of the Master of the Rolls, "without mutilation or abridgment." Would not this be productive of much more good than Mr. Borlase's Bill? And would it not serve to kindle a large amount of enthusiasm in antiquarian researches?

J. H. STANNING.

Leigh Vicarage, Lancashire.

St. McLoe's Stone (6th S. v. 446).—The question is asked, Who was St. McLoe? Without venturing on a positive answer, I would suggest that St. Malo may be meant. The learned Benedictine, Dom Gui-Alexis Lobineau, in his *Vies des Saints de Bretagne*, says of this saint that his name varies no less in the Latin, in which he is called Maclovius, Maclivus, Macutus, and Machutes, than in the French, in which he is named Malo, Maclou, Macon, and Macut. He is said to have been the son of a lord or prince of that part of South Wales now known as Monmouthshire, to have been educated by St. Brandan, at that time abbot of Lancarvan, and to have accompanied him in his famous voyage in search of the Fortunate Islands in the Western Ocean; to have been consecrated, against his will, Bishop of Caer-gwent, now Chepstow; to have left the country, under Divine guidance, in search of a place where he might lead a life of greater austerity, and devote himself entirely to meditation and prayer; to have arrived at the rock in Brittany on which the town which bears his name was afterwards built, where he was hospitably received by a holy hermit of the name of Aaron; that in this voyage he was accompanied by St. Brandan, who, after a time, left him and returned to a monastery which he had built in Ireland, called Cluain-furt, where he died. In the neighbourhood of the rock to which St. Malo had retired was the city of Aleth, now St. Servan, the inhabitants of which were nearly all idolaters. St. Malo converted them by his preaching and miracles, and having been informed by an angel that it was the will of God, consented to resume his episcopal functions and to become their bishop. In his old age, in consequence of persecutions raised

up against him by the nobles of the land, he left Aleth and retired to Saintonge, where he was welcomed by Leontius, Bishop of Xaintes. After a time he revisited his diocese, but returned again to Saintonge and died about the year 627. A church was erected by Leontius on the spot where he was buried. A century or two later his remains were stolen from their resting-place and carried to Aleth, where, however, they did not remain long, having been translated about the beginning of the tenth century to Paris. The cult of St. Malo, or Maclou, was very widely spread. Under his *alias* of St. Machute the earliest church in the town of Wigton, in Galloway, was dedicated to him, and was celebrated enough to have been visited in pilgrimage by some of the Scottish kings and queens. It is, therefore, by no means extraordinary, especially when his connexion with St. Brandan, an Irish saint, is taken into account, that a place in Ireland should bear his name; nor is there anything very singular in his grave being shown, as it is well known that the relics of saints may be deposited in more than one place. As to the stone trough, British saints were in the habit of using this sort of conveyance in their voyages across the seas and rivers. *Vide* their lives as related by Père Albert le Grand and others. St. Malo is commemorated on the 15th of November; and if any pardon or feast is held near the spot described by your correspondent about that time of the year, the identity of St. McLoe with St. Malo, *alias* Maclou, may be considered as proved. EDGAR MACCULLOCH.
Guernsey.

DESCENT OF THE EARLDOM OF MAR (6th S. v. 405, 452).—I am much obliged for L. R. A.'s courteous correction of my hasty assumption that the fact of Janet Keith's having had a daughter by her first husband, Sir David Barclay, could affect the claim of her son by her second husband, Sir Thomas Erskine, to the Earldom of Mar. Though the discovery thus becomes of less consequence, I may point out that it throws light on a hitherto unintelligible entry in the *Scottish Exchequer Rolls* of 1373, of a heavy payment to Sir Thomas Erskine for the wardship and marriage of his youthful step-daughter, the heiress of Brechin, for the purpose, evidently, of securing her hand for the king's son, Walter Stuart. Had she been the daughter of Sir David Barclay's first wife, Elizabeth Ramsay, daughter of William, titular Earl of Fife (not Isabella the last Countess of Fife, as erroneously stated by the learned editor of the *Exchequer Rolls* in a footnote), she would doubtless have been left in ward to the Ramsays. EQUUS.

SILHOUETTES, OR BLACK PROFILE PORTRAITS (6th S. v. 308, 393, 458).—As the fortunate possessor of upwards of eighty silhouette portraits of members and relatives of my family, more than forty of which are in original black oval frames,

it may be convenient to note the information that I have gathered from them with regard to their first introduction and the various styles of treatment which they present. There appear to be six different styles of silhouettes; of these the chronological sequence is as follows:—

1. The portrait cut out of a piece of white paper and removed, leaving the margins, which are laid upon a background of thin black wood or paper. Of this kind I may instance portraits of a great-grandfather and his wife, who were born respectively in 1723 and 1726. These likenesses were taken soon after their marriage in 1744, and are the earliest of the kind with which I am acquainted.

2. The portrait painted in black on white paper. Of this sort I have, besides many single portraits, a large full-length group, "a conversation piece," of much interest, representing my great-great-uncle, Mr. James Essex, his wife and daughter. The details of these ladies' head-dresses are rendered with much minuteness. Mr. Essex was born in 1723, and died in 1784. A variety of this style of work exhibits the likenesses cut out of black paper and laid upon a white or pale-green ground. Strictly speaking, these are silhouettes, properly so-called, according to Brande.

3. The portrait etched black on a copper plate. Many of this kind were done by Christopher Sharp of Cambridge about 1780.

4. The portrait painted in black with the head-dress, hair, &c., pencilled and shaded lighter, the earrings, &c., in gold. Some of these are delicately and beautifully done. They first appear at the extreme end of the last century.

5. The portrait painted in black on a concave glass, with the hair and dress shaded lighter, and the whole floated over with a thin coat of white wax, producing a very soft effect. At the present time the wax is usually full of slight cracks. These portraits are not earlier than 1800. They are generally mounted in narrow gilt brass margins of oval form, and set in flat square frames of black polished pasteboard, and hung from a ring attached to the frame by a gilt brass clip, which shows an oakleaf and an acorn in front.

The styles mentioned under clause 2 are the easiest of execution and consequently the most common, and it is in this form that the art has descended to our own day, though it certainly cannot be said that modern silhouettes possess the value as likenesses which the earlier ones undoubtedly had. In the first quarter of this century full-length silhouettes, cut out of black paper laid on white, were much in vogue, and notably at Cambridge, where lived a famous practitioner of the art named Edouart. He executed a set of five silhouette portraits of the Rev. Charles Simeon, in as many of his striking attitudes in the pulpit of Trinity Church, and numerous full-length likenesses of Cambridge men, such as "Jemmy Wood," Master of

St. John's, and other celebrities. The faithfulness of these delineations will be fresh in the recollection of Cambridge men who were undergraduates at that time.

With regard to the oval black frames which are so inseparable from the early silhouettes, it may be noted that their original manufacture died out fully fifty years ago. In our own time the silly craze for reproducing the houses and furniture of our grandfathers has brought back a very degenerate descendant of the "black oval." The older examples are tenderly and accurately turned, with beautiful mouldings, often in ebony, while the modern imitations have wretched shallow mouldings coarsely worked in soft wood.

ALBERT HARTSHORNE.

I have a profile silhouette, cut out of black paper with scissors, in my presence, nearly fifty years ago, at a cost of one shilling. No mixture was used, and I do not remember that the artist made even a pencil outline; but he appeared to cut out the profile in one or two minutes, and then pasted it on a small card. ESTE.

Birmingham.

I have two silhouettes, without date, but belonging to the latter part of the last century. Pasted to the back of each is the following printed advertisement:—

"Perfect likenesses in miniature profile, taken by Mrs. Lightfoot, Liverpool, and reduced on a plan entirely new, which preserves the most exact symmetry and animated expression of the Features, much superior to any other method. Time of sitting one minute. N.B. She keeps the original Shades, and can supply those she has once taken with any number of duplicates. Those who have Shades by them may have them reduced, and dressed in the present taste. All orders addressed to Mrs. Lightfoot, Liverpool, will be punctually dispatched."

C. H. MAYO.

BAGNAL OR BAGENAL FAMILY (6th S. iv. 288, 318, 375, 456).—I stated in my note, at the last reference but one, that Ralph and William Bagnall appeared to be the only persons of that surname on the index to wills in the Worcester Probate Office between 1600 and 1651. The fact is, Ralph and William both occur under the year 1624; Nicholas Bagnall, of Worcester, 1635; and a second William under 1638. Ralph died intestate, and letters of administration were granted to his son Thomas in September, 1624; the inventory mentions that his rapier and three brushes were valued at one shilling. William Bagnall, of the parish of St. Andrew, within the city and county of Worcester, brewer, made his will Oct. 30, 1624, having then three sons, minors, William, Gilbert, and George, to whom he bequeathed one hundred marks apiece; wife Alice, and mother Johan Bagnall; a legacy for "my brother Ralph Bagnall att his Coming ou' into England"; legacies also to sisters Eleanor and

Johan Bagnall, brother Hugh, the poor of the parishes of St. Nicholas and St. Andrew, Gilbert Westwood, and William Buller, *alias* Wall. Residue to "Alee my now wife," who was to be sole executrix; Mr. Hugh Butcher and George Stinton the younger, gent., overseers, to whom a pair of gloves apiece "of vjs. viiijd. price." Inventory taken Dec. 2, 1624. Nicholas Bagnall, of the city of Worcester, apothecary, made his will June 1, 1629, desiring to be interred in the parish church of St. Nicholas within the said city, and bequeathing a legacy to the poor of that parish. To his wife Johan, for her life, all his houses, lands, and tenements in the city of Worcester, and all goods. A legacy to daughter Eleanor Bagnall, when aged twenty-five; to son Richard, when twenty-six; to son Nicholas, when twenty-two; to son Hugh, when twenty-four. His daughter Johan Bagnall was under twenty-two. To his son William, and his heirs and assigns, a tenement in the parish of St. Swithin, Worcester, then in the occupation of John Hanburye, of the said city, draper, and other houses and lands in the city. If his wife should marry again, his son Ralph was to have the shop of his dwelling-house. To his godson Nicholas Earle, xiijs. iiijd. Son Hugh Bagnall sole executor. Thomas Barker, clerk, and Hugh Butcher, gent., overseers, "giving them vs. apiece for a poore Remembrance of my Love." Witnessed by John Hibbins, Lewis Walton, and Philip Mytford. Proved April 30, 1635. In January, 1638, Richard Powell, of Shrawley, gent., grandson of William Bagnall, deceased, entered into a bond to administer the effects of the said William, which were unadministered by reason of the death of Elizabeth Bagnall, his relict and executrix. I did not observe the name anywhere on the index prior to 1624. The Worcester diocesan registry contains a note of the ordination of Robert Bagnall in 1586; he was ordained deacon and priest on the same day, viz., December 11. The register of the parish of St. Nicholas, Worcester, records the burial of "Mr. Bagnall," Sept. 22, 1651. It is said that this gentleman gave his horse to Charles II. after the battle of Worcester, to enable him to escape from the city.

THOMAS P. WADLEY.

Naunton Rectory, Pershore.

ADJECTIVES PLURALIZED IN ENGLISH (6th S. v. 205, 251, 294).—MR. TERRY and his acuteness are to be thanked for calling attention to the "survival" example of "letters patents." Dyce says it was the phraseology of Shakespeare's time. That it was so is shown by its occurrence in Cooper's *Thesaurus*, 1578, Baret, Thomasius, Cotgrave, Sherwood, Florio, Minshew, Rider, Holyoke's Rider, and in Pardon's Dyche, 1752, though it is "letters-patent" in Hawkins's Cocker, 1722. But I would suggest that the passage from *The City Match* has been too hastily read. No

"sergeants," i.e., sheriff's officers, could have been called "gallants," and we must supply a verb understood from the preceding line, thus:—

"No Remora that stops your fleet,
Like sergeants [stop] gallants in the street."

BR. NICHOLSON.

The following example of a pluralized adjective occurs in the *Letters and Papers of John Shillingford, Mayor of Exeter, 1447-50*, printed by the Camden Society in 1871: "Ther was at that day atte dyner with my lord the ij chif justises, and so we appered before them.....My lord Chauncellor therwith sodenly went right to the justises *bothen*" (p. 12).

WM. PENGELLY.

Torquay.

In Gage's *A New Survey of the West India's*, 1655, p. 8, is this passage:—

"The Order of the Province being read to the Generall, or his Generall Chapter, then are Letters Patentes granted unto this Procurator from the Generall, naming him his Vicar Generall for such a Province."

W. D. SWEETING.

Maxey, Market Deeping.

Though not strictly adjectives, yet the following adjectival examples may be added: Knights-Templars, Knights-Hospitallers, and lords-lieutenants. The first two are never varied; the last is sometimes written lord-lieutenants.

E. COBHAM BREWER.

THE "CHEAP MAGAZINE" (6th S. v. 287).—The projector, editor, proprietor, and printer was Geo. Miller, of Haddington, where it was printed 1813 and 1814, two volumes only. In connexion with this Miller published a remarkable book at Edinburgh in 1833, entitled *Letter Struggles in the Journey of Life; or, the Afternoon of my Days: being the Retrospection of a Sexagenarian*, containing much curious matter relating to his labours towards furnishing cheap reading for the people, in which he may be considered the precursor of the Chamberses in Edinburgh. This *Cheap Magazine* appears to have been a great hit in that direction. Miller speaks proudly in 1833 of the "great Lord Chancellor" (Brougham) only then beginning to supply the people with "penny a week's information," an achievement accomplished by him unsupported except by the public, twenty years before, and of the compliment paid him by the Chamberses of his being in reality the one in advance of his age in that respect. Besides this magazine our persevering leader in cheap literature followed it up with a *Monthly Monitor* in 1815, and a series of "cheap tracts" which, he says, gave the death-blow "to that copious source of mischief, the hawkers' basket," with its loose chap-books, which had previously been the only reading of the humbler classes. Wilberforce and other eminent philanthropists of the day encouraged the compiler, but after all the life of poor Miller was,

like that of most persons who take the initiative in good works, a very chequered one, and rather, as he says, a struggle for existence than a path of prosperity. When a copy of the *Cheap Magazine* turns up the bookseller marks it high, as illustrated by Bewick; the little cuts strewed about it are certainly after that artist, but, with the exception of two or three, I should say of no interest, and the book is not in Hugo's catalogue of works so illustrated.

J. O.

THE APPLICATION OF "COUNTY" (6th S. v. 346).—The statement certainly is true as regards Kent, which represents a distinct autonomous kingdom; the natives speak with contempt of distant compatriots who live "down in the shires." The meaning is that Kent has a separate history from time immemorial—say from the Deluge—but the shires were parcelled out (shorn off) from other states; referring back, no doubt, to the Heptarchy or Octarchy.

LYSART.

As a native of Essex I can bear testimony to the fact that in my childhood we used to call a stupid fellow "a man from the shires." My good friend Mr. Freeman vindicated the claim of his adopted county to be called "Somerset," not "Somersetshire," in a most eloquent address which he delivered before the Congress of the Archaeological Institute at Taunton in 1879.

E. WALFORD, M.A.

Hampstead, N.W.

I have lived in Essex half a century, and, so far as I know, no native takes the least pride in its not being called a shire; their feelings could not suffer much if it was, for it is as much a shire as if called so. I do not forget the epigram upon Essex, which C. M. I. may not know:—

"Essex, you say, is famed for calves;
We thank you really for your pains,
For thus you prove in our behalves,
We're famous most for head and brains."

J. W. SAVILL.

Dunmow, Essex.

"EAMER" (NOT "CAMER") (6th S. v. 269).—*Appropos* of your correspondent's query it may not be amiss to quote the following from Miss Jackson's *Shropshire Word-Book*:—

"Eme [eə'm], *adj.* near, direct. Com. 'Yo' bin gōōin a mighty lung way round; cross them filds, it's the *emest* rōād a power.' *Ems*, regularly declined in every degree, obtains throughout the county, but is in most general use in the northern parts, where it is constantly heard. A.-S. *anema*—*anefen*—*onafen*—*on-eme*. Cf. *Annast*, &c."

F. O. BIRKBECK TERRY.

BOLINGBROKE AND CLARENDON (6th S. v. 283).—There is one anomaly in my friend MR. KERSLAKE's note to which I may be permitted to call attention. In a central paragraph he fills a blank

suppositionally with a suggestion of Dean Sprat; later on Sprat appears again; but when Dean S—t is named later still he suggests Swift, not Sprat, the initials being the same. It is true that Dean Sprat became a bishop, but Swift was not a dean till 1713, and this edition of Clarendon is dated 1707. Is there any reason why Bolingbroke should delay his assumed notes so late? Sprat died in 1713; and in writing this I do not wish to impugn your correspondent's accuracy, but only to elucidate the facts.

A. H.

"PEACE WITH HONOUR" (6th S. v. 346).—In an English translation of Horace, by Matthew Towers, LL.D., schoolmaster of Portarlington, published in Dublin in 1742, and dedicated to Dr. Delaney, there is in the preface a sly piece of sarcasm respecting the value of a rival translation by

"D—d W—n with his beautiful description fully set forth in a Key. He is a A.M. of St. Leonard's College, St. Andrew's, and I make no doubt but I shall have shortly a long letter of Thanks from Him for obliging the Gentlemen of Ireland.....with the following Specimen of his Work:—

"O Mæcenas, descended from the Kings of *Etruria* or *Tuscany* your Ancestors! O you who are both my patron, *having made my Peace with Augustus* and a great Honour to me," &c.

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

"ERIE SWITHER" (6th S. v. 327).—*Erie* is most probably derived from the A.-S. *earh*, *eary* = *pavidus*, *timidus*, &c. For an early use of the word, cf.:—

"He blisced me all wid his grace,
And said, 'Ioseph be nocht eri,
Biholde on me, Jis ilk as i.'
Cursor Mundi, *Göttingen Text*, ll. 17,684-6
(E.E.T.S.).

The Trinity text has:—

"He said Ioseph be not *ferdy*."

For further examples and differentiation of meaning, Jamieson's *Dictionary* may be consulted with advantage.

F. O. BIRKBECK TERRY.

Cardiff.

Erie feeling is a nervous suspicion of impending danger of a supernatural kind.

SETH WAIT.

KANGAROO (6th S. v. 326).—The wife of a parishioner lately told a friend of mine that her husband had "a kangaroo (gangrened) toe!"

P. J. F. GANTILLON.

"TAKING FRENCH LEAVE" (6th S. v. 347).—A query as to the origin of this expression was inserted in "N. & Q." 1st S. i. 246, but, according to the index, elicited no reply. In 5th S. xii. 87 there is a note by A. R. referring to Dr. Brewer's *Dictionary of Phrase and Fable*, and to Hotten (*Slang Dictionary*, I presume), both tracing it to French soldiers either taking

without paying, or decamping without leave. The passage adduced by MR. WALFORD relates to something quite different, and is only a translation or equivalent of Wapentake.

W. E. BUCKLEY.

I do not know how old the phrase is, but when we had wars with France this bit of British swagger meant *running away* from our troops. I never heard any other origin hinted at.

Born in the days of Bonaparte, I may say even children's toys kept up the national spirits. We had "John Bull and Bonaparte, T. Bubb maker," in such a box as a stuffed bird is put in. Boney, in a pea-green coat and cocked-hat, was humbly kneeling, with his nose pressed against a wooden grindstone, which John Bull was turning round by a piece of wire which came out at the back, and which the exhibitor turned. P. P.

WEATHER PROGNOSTICATION (6th S. v. 346).—I am familiar with the term "weather breeder" as one used in the Yorkshire dales, when after continued wet weather an unusually fine and cloudless day follows, which is regarded as foretelling that the rain will soon return. Mr. F. K. Robinson, in his *Whitby Glossary*, says of this expression, "A warm and serene day, which we say is too fine for the season, betokens a speedy reverse."

F. O. BIRKBECK TERRY.

PELHAM OF CROWHURST, SUSSEX (6th S. v. 448).—I should have stated in my query that John Pelham, son of the Rector of Crowhurst, had eight children, John, Mary, William, Kendrick, Charles, James, Thomas, and Henry. Charles Pelham's daughter Martha, wife of Thomas Jones, had five children, viz., two sons and three daughters, all of whom married.

REGINALD STEWART BODDINGTON.
Beaconsfield Club, Pall Mall, S.W.

COACHES FIRST USED IN SCOTLAND (6th S. v. 367).—At the ruined castle of Inverugie, near Peterhead, on the moulded cope of the wall enclosing the castle and grounds there are various sculptured scenes, one of which represents a coach with four wheels, and drawn by four horses. The vehicle is shaped very much like an ordinary heavy family coach of the present day, with driver's seat and dickey. The driver himself is almost effaced, except his legs; there is the usual heavy pole between the front and back wheels beneath the body of the coach, while a face is seen looking out of the window; and, what is certainly singular, on the lower part of the stone, in incised figures, is cut "G B 1670," being the exact date given in the MS. as the year of Lady Bruce's birth. This would seem to show that coaches were known in Scotland, in Aberdeenshire, before Cooper of Gogar appeared in his at the Cross of Edinburgh. As a confirmation that the date on the stone is

authentic, there is another stone lying in the grounds which formerly crowned the gateway, with the same date in raised figures and the letters "A. M."; while there is preserved in a cottage beside the castle a fine oak-carved shield of arms, a sketch of which is enclosed, bearing the date 1660. This shield belonged to the castle. I enclose an exact copy of my sketch of the coach and horses made last summer.

THOMAS ROSS.

"VITA SINE LITERIS MORIS EST" (6th S. v. 346).—*Epistola LXXXII. Seneca*: "Contra delicias, et mollem vitam: itemque otium ignavum. Studiis id dedicandum esse: et præsertim philosophiæ, quæ munit contra metas et externa omnia mala, contra ipsam metem." Sect. 3 commences, "Otium sine literis moris est, et hominis vivi sepultura," &c. GIBBES RIGAUD.
18, Long Wall, Oxford.

I have heard this pithy saying attributed to William Robertson, the great Scottish historian (1721-1793), but am unable either to give a reference or quote my authority for the statement. At any rate it was worthy of so distinguished and industrious a writer, and he exemplified it.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"HYPNEROTOMACHIA, THE STRIFE OF LOVE IN A DREAM," PUBLISHED BY JOHN BUSBIE IN 1592 (6th S. v. 347, 375).—Copies of this work were sold at the Nassau Sykes and Heber sales. Dr. Dibdin, in his *Bibliotheca Spenceriana* (1815), vol. iv. p. 164, in a note, says, "Mr. R. Triphook, bookseller, is in possession of a copy of this very rare volume, which has escaped the researches of Herbert. My friend Mr. Douce also possesses a copy." I may add that the Duke of Devonshire possesses a perfect copy, printed on vellum, of the Italian original of this work. G. FISHER.

There ought to be at least two copies in existence, as two were sold at Heber's sale in 1835 and 1836. The copy in part vi. 2324, "woodcuts, red morocco, rare," was purchased by Thorpe for 6l. 8s. 6d. Another in part viii. 2410, "very scarce," fetched 4l. 6s. The present locality of these copies is not recorded by Hazlitt. There is one in the Huth Library, "which came from the collection of General Pennefather, and has his book-plate." This is probably to be regarded as a third copy. W. E. BUCKLEY.

At the sale of the Sunderland Library a copy was sold for 86l. The Finch collection, preserved in the Taylor Institution, contains another copy as well as the Bodleian Library. Brunet mentions the English version of 1592. H. KREBS.
Oxford.

BLACK MAIL (6th S. v. 226, 356).—When DR. STRATTON undertakes to prove that this expression

is of Gaelic origin I think that he is indulging in a piece of unnecessary philology; for I do not believe that the word *black* has anything more to do with Gaelic *bealach*—a pass, than *black* has in *black malice*, an expression which I have heard used in a Yorkshire dale, where at one time there was a custom of levying, under the name of "pitchering," *black mail* on those who came on a "sweethearting" expedition. To me the whole term appears to be of Anglo-Saxon parentage. I suppose Dr. Mackay has not noticed the fact that *mal* is found in A.-S., meaning tribute or toll. The following passage from *The Ormulum* will illustrate its use:—

"And forþi badd hemm Sannt Johan
Forrbuzhenn grediþnesse,
and sammennn laþhelike and riht
þe kingess rihtte *málc*." Ll. 10,185-8.

The epithet *black* was evidently used with *mail* to denote a tax illegally levied, but which those on whom it was imposed could not well refuse, however much they might desire to do so. We have a somewhat analogous expression in *black money*, "money taken by the harbingers or servants, with their master's knowledge, for abstaining from enforcing coin and livery in certain places, to the prejudice of others. See the State Papers, ii. 510" (*Halliwel's Dict.*). There are several phrases in English in which *black* is used with a bad meaning. Thus we have *Black Monday*, *black-hearted*, *black witch*, *black envy* (Shakespeare), *black magician* (ditto), &c. In *Craik's Hist. of British Commerce*, i. 157, *black money* or *black mail* is alluded to as being certain coins of inferior kind authorized to pass current in Ireland in the fourteenth century.

F. C. BIRKBECK TERRY.

Cardiff.

PRONUNCIATION OF "FORBES" (6th S. v. 269, 316, 397, 417).—I have no means of ascertaining the date to which Mr. WALFORD refers. When I was in Edinburgh, Ochoncar, Lord Forbes, was Commissioner to the General Assembly. I never heard his name pronounced otherwise than as a monosyllable, nor was it otherwise with the banking firm of Sir Wm. Forbes. But I think the daughter of a don of the University of Aberdeen, with whom I was acquainted in Edinburgh, was called Miss For-bes; and Thomson, in his *Autumn*, addresses the illustrious Lord President (Forbes of Culloden)—

"Thee, For-bes, too, whom ev'ry worth attends,
As Truth sincere," &c.

GEO. E. FREE.

A near relation of mine, born about a hundred and ten years ago, always used to pronounce his own first Christian name Forb's. He said, however, that when he was a little child, his father being stationed at Perth, the auld wives used to all him to their doors and treat him with hunches

of short-cake, saying, "Hoo's a' wi' ye the morn', For-bess?" He spoke of a legend to the effect that the first of this name gained the hand of his lady-love as a reward for killing a wild animal—wolf, bear, or boar (Sir Bernard Burke says that the arms of Forbes of Pitaligo are Az., three boars' heads, coupéd ar., muzzled gu., but D. F. C. is probably correct in saying that they are bears' heads)—which had troubled the country. He brought the head in upon his spear-point, saying that he had done this for *Bess*. He then assumed the name of For-bess.

CALCUTTENSIS.

In Aberdeenshire, where the name of Forbes is common, it is pronounced by the upper classes as of one syllable, by the lower classes as having two. I recollect hearing a kind of legend as to the origin of the Aberdeenshire names, Forbes and Gordon. Two men were fighting a wild boar, and the one said to the other, "Haud ye the fore birse and I'll gore him down." From this sprang the names Fore-birse, or Forbes, and Gore-down, or Gordon. If there is any argument to be deduced from the above, it would be in favour of the word being pronounced in two syllables. Boars' heads appear in the armorial bearings of both the Forbes and Gordon clans.

J. KEITH ANGUS.

I am afraid I cannot plead guilty to (in this instance) a faulty knowledge of natural history in mistaking lions' or leopards' faces for bears' heads (profile) muzzled. A friend of mine, one of the best authorities on heraldry in Scotland, to whom I submitted the coat, informed me that "Michel, in his *Les Ecosais en France* (i. 54), gives the chevron and three leopards' heads as the coat of the Scoto-French family of Forbin, which he seems to associate with that of Forbes, although his blazon for the latter is three bears' heads muzzled, with a cross crosslet in the centre of the shield."

A. A.

Pitlochry.

Lady Wood, wife of Sir Alexander Wood and sister of Sir William Forbes of Pitaligo (with whom I was acquainted from my childhood), always pronounced her maiden name as a dissyllable.

J. E. E.

PLURALITY OF WORLDS (6th S. v. 229, 392).—

Plurality of Worlds. By A. Maxwell. 8vo. 1820.

An Essay on the Plurality of Worlds. By Henry J. Smith. 8vo. 1855.

God's Glory in the Heavens, with a Chapter on the Plurality of Worlds. By Dr. Leitch. Fourth edition. 12mo. 1868.

Other Worlds than Ours. By R. A. Proctor.

W. C. B.

Malvern Link.

The following may be added to the French *Voyages Imaginaires* mentioned by MR. MASSON: *Les Voyages de Milord Coton*, by Marie de Roumier; *Voyages dans les Sept Planets*, by

Madame Robert, both written in the eighteenth century; while in the nineteenth, the wonderful productions of M. Jules Verne deserve a high place in this class of literature.

E. H. MARSHALL, M.A.

Chalmers's *Discourses on Revelation and Astronomy* had an immense circulation at the time, and will no doubt be found in all collections of his works. He fully believed in the theory.

P. P.

CHURCH DISCIPLINE (6th S. v. 386).—The *Annual Register* for 1838 has the following:—

"A woman did penance in public at Walton Church, by order of the Ecclesiastical Court, for defaming the character of her neighbour. The white sheet, however, was not enforced. It is many years since such an occurrence took place."

E. H. M.

AUTHORS OF BOOKS WANTED (6th S. v. 469).—

Conjectures sur les Mémoires, &c.—It was written by Jean Astruc, an eminent French physician (1684–1766), professor at Montpellier during a period of thirteen years. After visiting Poland, he finally settled at Paris as physician to the king, and professor at the Royal College.

WILLIAM PLATT.

See *Biographie Universelle*. Although the name "Bruxelles" appears on the title-page, yet the book was really printed in Paris.

GUSTAVE MASSON.

Amoris Effigies, &c.—It was published in 1649 (Lond., 12mo. anon.) by Sir John Birkenhead, the editor of the court journal, *Mercurius Aulicus*, at the desire of Robert Waryng (Waring), who wished to be unknown as the author. Third edition, 1664, 12mo.; fourth edition, 1668, 12mo. In English, *Effigies of Love*, 1680, 12mo.; and again translated by the famous John Norris of Bemerton, Salisbury, under the title of *The Picture of Love Unveiled*, 1682; fourth edition, 1744, 8vo.

WILLIAM PLATT.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 469).—

"God gives us love," &c.,

is the fourth stanza of Tennyson's poem "To J. E.," commencing, "The wind that beats the mountain, blows," &c. The poem was written to the late Mr. James Spedding on the death of his brother, private secretary to Lord Ashburton during his embassy to the United States, and a college friend of the poet's. D. B. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Collectanea Genealogica. By Joseph Foster. Vol. I. (Privately printed.)

MR. FOSTER must have found considerable employment, even for one so Briarëus-handed as himself, in the preparation of the materials forming the first handsome volume of his *Collectanea*. It is obvious that the mass of information here brought together will require much sifting when used as genealogical tools. The Parliamentary Return of Members, for instance, which has been so keenly criticized as regards England and Ireland, seems little better in the way of accuracy as regards Scotland. What the Scottish list requires, as far as we are enabled to judge by the portion contained in Mr. Foster's present volume, is to

be corrected by comparison with the *Acts of the Parliaments of Scotland* and the *Retours*—sources which, we think, have not been sufficiently consulted as yet for the purposes of the *Collectanea*. On referring to the *Acts*, for instance, in the case of Sir Andrew Agnew, bar of Lochnaw, about whose sitting, 1644–7, Mr. Foster intimates a doubt because he did not succeed to the baronetcy till 1661, we believe the case is made quite clear. We there find, *s.v.* Agnew of Lochnaw:—"Andrew, apparent, Sheriff of Galloway, a Commissioner for the Loan and Tax for Sheriffdom of Galloway and Stewartrie of Kirkcudbright, 1648, vi. i. 29 b. Present in Convention at Edinburgh, 25th Jan., 1644, Car. I., 1644, vi. i. 78 b. On Committees and Commissions of Parliament, 1644–5–6–7–9. Commissioner to Paris, for Wigtonshire, 1648, vi. ii. 4a, 7b. Present in Paris, 1649, vi. ii. 125a, 377b. Andrew, bar, on the Committee of Estates, 1649, c. 258, vi. ii. 291a; 1649, c. 365, vi. ii. 586. The Sheriffship of Wigton ratified to him, vi. ii. 740a. Sir Andrew, Deputy for Wigtonshire in 1652, vi. ii. 794. Ratification to Sir Andrew Agnew of Lochnaw, Bart., Sheriff of Wigton, of the barony of Lochnaw, &c., with the Office of Heritable Sheriff of Wigton, Car. II. 1661, c. 385, vii. 364." We read the above as referring to one and the same person, and on this ground offer it for Mr. Foster's consideration. In the printing of Musgrave's Obituary, and the Lists of Marriages (1650–1880), both very useful sources for reference, it would have been well to have inserted in brackets corrections or suggestions for the correction of obvious errors or misdescriptions. Thus, for "Anderson of Tushawlon," on p. 17 of Musgrave's Obituary, should be read "Tushielaw," a name enshrined in the lays of the Ettrick Shepherd. In the same Obituary, at p. 20, *s.v.* "Anstruther (Hon.), Francis," for "son of the Earl of Newark" should be read "Lord Newark," the title, itself erroneously claimed and assumed by the Anstruthers, having been a barony, not an earldom. We are aware, of course, that Mr. Foster is here reprinting, and it was necessary to give the *ipsissima verba* of his authority, but it was none the less necessary from time to time to correct the inaccuracies of the original. In a work of such considerable dimensions as the present, extending to nearly eight hundred pages, there must needs be portions of greater general interest than others. But we must confess to having been rather agreeably surprised by the names which met our eye in the Register of Marriages at Gray's Inn Chapel. There are, no doubt, many which do not offer the slightest prospect of genealogical interest, but, on the other hand, there are not a few very suggestive of a new source of information as to the refugee families in England. Such names as Cavallier, Van Boxstand, Lefeuer, Duchesne, are likely to arouse the attention of all students of Huguenot family history, who may possibly here find a long desired link in a chain of evidence. And for the general reader of genealogical works, a list containing entries alike of Barham and of Ingoldeby (they ought to have made a match of it, but did not) can scarcely be said to be devoid of literary interest as long as the "Jackdaw of Rheims" is held in remembrance among us. Mr. Foster has done a good work in bringing these varied materials into a form available for ready reference. He has much yet to do, and we shall look forward with interest to his next volume, which we hope will contain some, at least, of the features suggested by us as tending to increase its permanent value.

English Men of Letters.—Bentley. By E. C. Jebb.—*Dickens*. By A. W. Ward. (Macmillan & Co.)

"WHEN Greek meets Greek" the result, in cases like the former of these volumes, is a masterly biography. We

suppose that few persons could have been better fitted to undertake the memoir of the great critic and scholar of the Augustan age than Dr. Jebb. The learning and research that but suggest a larger learning and research behind are present on every page, and those whose knowledge of the famous controversy concerning the letters of Phalaris is derived from Macaulay's essay on Temple will find here new reason for distrust of that brilliant historian. Dr. Jebb's book is of necessity largely occupied with the discussion of Bentley's works; but the account of the domestic life of this "warm-hearted, imperious man" is also exceedingly interesting, especially that passage which records his concern at the death of Sir Roger de Coverley. But some of Dr. Jebb's academic humour is a little grim, witness the description of the famous brazen bull on p. 45.

Prof. Ward's *Dickens* is hardly on a level with Dr. Jebb's *Bentley*, but his subject presented greater difficulties—difficulties which always more or less incommode the biographers of the recently dead. Mr. Trollope had to write the life of Thackeray without letters and in the face of an expressed desire on Mr. Thackeray's part that no life of him should be written at all. Mr. Ward has had the countenance of Mr. Dickens's family, and must therefore be assumed to be more or less committed to the biographer whom Dickens selected for himself and who was the friend of his children. But a life written from an anti-Forsterian point of view is what is most wanted at present, though the need for anything immediate is not very urgent. The "Men of Letters" series would, however, have been incomplete without some account of the author of *Pickwick*, and Mr. Ward's volume falls naturally enough into its place.

The Shakspeare Phrase-Book. By John Bartlett. (Macmillan & Co.)

SINCE the first publication of Mrs. Cowden Clarke's *Concordance to Shakspeare* the task of arranging a phrase or text book has been much simplified. Another book almost equally useful to workers in the same field is the *Shakspeare Lexicon* of Dr. Alexander Schmidt. With all allowance for aid from such sources, a work like that Mr. Bartlett has now compiled must involve great zeal and labour. No equally voluminous phrase-book has as yet seen the light. Omissions may, of course, be found. We do not, for instance, find the phrase from the *Merchant of Venice* employed by Jessica:—

"I would out-night you did nobody come."

Nor that from the first part of *Henry IV.* to which recently a wide publicity has been assigned, "Doth give us bold advertisement." Juliet's pathetic and ironical address to her nurse, "Well, thou hast comforted me marvellous much," and many other phrases of equal significance, do not appear. We are not disposed, however, in this instance to say as Sheridan is reported to have said at the sight of Dodd's *Beauties of Shakspeare*, "This is all very well, but where are the other eleven volumes?" It is easy to believe that a man wading laboriously and frequently through Shakspeare may arrive at the conclusion that certain phrases which to another man have a deep meaning are of little significance without the context. In the case of Shakspeare, however, the only rule is to give the reader the benefit of the doubt and insert everything. As it stands, Mr. Bartlett's volume extends to more than a thousand pages. To those who seek phrases from Shakspeare it will have much utility, and scholars who do not possess the more important works to which we have made previous reference may also find it of service.

The Bibliographer. Vol. I. (Stock.)

THE *Bibliographer* has completed its first volume, and attained to the glory of its first title-page, on which, with the addition of spectacles, reappears the now familiar eighteenth century student of the cover. The editor has fairly fulfilled the promises he made at the outset, and the subscribers may be congratulated upon the possession of a bibliographical organ that is honestly bibliographical, and of genuine interest and value to book lovers. Despite certain ominous indications in the preface, we trust that the success of the enterprise will not be marred in the future by any attempts to over-popularize it. A specialist periodical should have the courage to be special, for it is its surest source of strength. We have also received the first number of vol. II. It contains an instalment of Mr. Comyns Carr's recent lectures on "Book Illustration," a sketch of Feyerabend, the Frankfort bookseller, and other interesting papers.

MR. J. E. BAILEY has had the good fortune to come in contact with one of the lost volumes of John Byrom's *Journal*. He is not, strictly speaking, its discoverer, but it is to him we owe the publication of a portion of its contents in the current number of *The Palatine Note-Book*. Byrom was perhaps hardly a great man, but he was a man of mark in his day and noted for purity of life at a period when the moral virtues were commonly disregarded. He is noteworthy, also, as being one of the little band of men who took an interest in the "higher theology" in days when most people thought it sufficient to be well up in the "evidences" and to avoid enthusiasm. He had a liking not only for mystical reading but also for mystics themselves. One of the strange people we come across in these notes is Edward Elwall, the Jewish Arian Sabbatarian, as he is here called, of whom an interesting account appeared some time ago in our pages (6th S. iv. 50). Though tried on one occasion for blasphemy, he seems to have been a harmless and innocent person. The few specimens of the *Journal* Mr. Bailey has given will be interesting to all students of eighteenth century life. We cordially agree with him in thinking that the complete book should be printed by the Chetham Society.

KENT ARCHAEOLOGICAL SOCIETY.—Messrs. Mitchell & Hughes have just issued to members Vol. XIV. of the Society's *Transactions*, illustrated by portraits, views of churches, houses, &c.

NOTICES TO CORRESPONDENTS.

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FRED. W. W.—You should address yourself to some musical journal.

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I N D E X.

SIXTH SERIES.—VOL. V.

[For classified articles, see ANONYMOUS WORKS, BIBLIOGRAPHY, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS,
FOLK-LORE, PROVERBS AND PHRASES, QUOTATIONS, SHAKESPEARIANA, and SONGS AND BALLADS.]

- A**
A. (A.) on the pronunciation of Forbes, 397, 498
A. (E. H.) on Bp. Edmund Keene, 359
A. (H. W.) on election of a mole-catcher, 406
A. (J.) on W. J. Baitman, 314
A. (J. S.) on Hooke family, 175
A. (L. R.) on Mar earldom, 452
A. (M.), Oxon., on Bailiff of Constantine, 188
Communicants, order of administering to, 414
Lambeth degrees, 266
"Nothing venture nothing win," 408
Radnor registers, 224
"Whole Duty of Man," 53
A. (W. B.) on Lord Robert Stuart, 256
Abaddon, its meaning, 188
Abba on anonymous works, 28, 409
Ireland and Scotland in Wiltshire, 388
Jones (Philip), minister of Cirencester, 25
Parsons (Dr. Richard), his MS. collections, 347
Pate of Sysonby arms, 409
Accentuate, a new word, 346
Ace of spades in bygone days, 66; called "Old
Mossy-face," 107
Ache on Esthonian funeral custom, 294
Sepulchre in churches, 157
Achil Island, article on, 188
Acland and Ransome's "Political History of England
to 1881," 126
Acreme, its meaning, 88
Adams (T.) and Swift, 75, 97
Adams (W.) on gibbeting, 129
Adamson (W.) on Shipton of Lyth Hall, 171
Addy (S. O.) on Magathay, a place-name, 48
Parochial registers, 291
Sydney and Sydenham, 215
"Adeste Fideles," 18
Adjective, verbal, in -ing, 426
Adjectives pluralized in English, 205, 251, 294, 495
Advertisements, "coupon," 206
Aeronautics, work on, 408
Agnosticism, introduction of the word, 489
Ainsworth (W. H.), his interview with an American,
49
Aitzema (Leo), his "Notable Revolutions," 428
"Alastor of Augustus," 135
Aldrich (Dean), his MSS., 48
Aldworth (Richard), his biography, 409
Alewaston. See *Eivaston*.
Alexander (P. F.) on "Don't marry," 471
Alkermes, its derivation, 68, 216, 377
"All but" followed by a pronoun, 467
Allen mystery, 485
Allsopp (A. P.) on Worcestershire field-names, 185
Alpha on the derivation of Chimere, 454
Devil and the best hymn tunes, 77
Irving (Washington), 377
"Sir John Chiverton," 126
"Amazon, British," 457
American nation anatomically considered, 406
American poets, 369
American States, their names, 366
American words and phrases, 65
Ammonium sulphide a restorer of faded writing, 288,
855
Amusement, places of, in the 18th century, 348
Amyl, its derivation, 99
Andersen (Hans Christian) and E. Blémont, 246
Anderson's "Book of British Topography," 245, 297
Angelo (Michael), lines on his works, 7
Angelus bell, 229
Anglesea (Marquis of) and the Irish agitators, 88,
116, 178, 337
Angus (J. K.) on the pronunciation of Forbes, 498
Anno Domini 1881, remarkable events in, 7
Anon. on a curious book-plate, 305
Brewer (Rev. J. S.), 285
Doll, its derivation, 206
Fenkels, its meaning, 268
"Flora Domestica," 286
Jean, gean, jain, or jane, 68
Misprint, 7
Novels, religious, 108
Oak, British, 208
Polygamy, forfeiture of goods for, 198
St. White and her cheese, 332
Scockered: Scrinchling, 266
Treason, high, punishment for, 9
Anonymous reviews, volume of, 405
Anonymous Works:—
Amoris Effigies, 469, 499
Anecdotes of Monkeys, 369, 417
Anthrophagagus; or, a Caution to the Credulous,
74
Beyond the Church, 16
Cambridge Guide, New, 409

Anonymous Works :—

Clubs of London, 58
 Comic English Grammar, 259
 Conjectures sur les Mémoires Originaux, 469, 499
 Craniad, The; or, Spurzheim Illustrated, 248, 299
 Crayons from the Commons, 449
 Della Nobilita et Eccellenza delle Donne, 388
 Dialogues in a Library, 398
 Dialogues of the Dead, 117
 Economy of Human Life, 138
 Effort, The; or, Fanny Herbert, 369
 English in India, 259
 English Churchwomen of the Seventeenth Century, 409
 Epics of the Ton, 259
 Essay on Medals, 349, 379, 399
 Essays and Reviews Anticipated, 109
 Five-foot-highians, 209, 354
 Flora Domestica, 286, 317
 Grounds and Occasions of Contempt of the Clergy, &c., 209, 239, 259, 338, 387, 452
 Harpings of Lena, 129, 209, 314, 370, 413
 History of all the Mobs, &c., 247
 History of the Devil, 117, 159
 Imitatio Christi, 70, 111
 Joseph and his Brethren, a drama, 78, 257
 Journal of a Tour through Egypt, 28
 Laws of Honour, 349
 Legende Dorée des Freres Mendians, 286, 335
 Letter on the Gospel o' Dirt, 349
 Letters on the Concert of Princes, 130
 Living and the Dead, 169, 239
 Man in the Moon, 50
 March to Moscow, 388, 418
 Misfortunes of St. Paul's Cathedral, 121
 Nouvelles d'Elizabeth Reyne d'Angleterre, 127, 159, 259
 Ode to the Ancient Britons, 269
 Old Man of the Mountain, &c., 130
 Piozziana; or, Recollections of Mrs. Piozzi, 28, 59
 Plain and Familiar Explanation of Passages in the Psalms, 28, 79
 Poems, Moral and Entertaining, 468
 Poems by a Young Nobleman, 13
 Poems (London, Ridgway, 1832), 409
 Poetic Mirror, 228, 359, 397
 Poetry and Criticism, 369
 Reflections on Antient and Modern Musick, 245, 293, 388
 Responsibilities of Employers, 409
 Roman Forgeries, 349, 399
 Royal Diary, 85
 Saint's Legacies, 50
 Science des Médailles Antiques et Modernes, 349, 398
 Selim and Zaida, and other Poems, 388
 Sir John Chiverton, 128, 169
 Sketches of Obscure Poets, 28, 409
 Stokes (George), Recollections of, 369
 Systema Agriculturae, 19
 Tales of the Wild and the Wonderful, 130
 Three Black Graces, 383
 Tour in Quest of Genealogy, 209, 279, 339
 Treatise upon the Art of Flying, 403
 Voyage à l'Île de France, 349, 399

Anonymous Works :—

Whole Duty of Man, 52, 99, 258, 306, 318, 336
 Will of a certain Northern Vicar, 209, 239
 Anstey family, 30
 Anti-Junius on Junius queries, 127
 Antimony, its etymology, 34
 Antiquary: Antiquarian, 15
 Antiquary on Sandford family, 48
 "Anywhen," 56, 78, 139
 Apostles, invocation of, 487
 Apperson (G. L.) on "chain," applied to the eye, 468
 Mesmerism not new, 294
 Temperance library, 86
 "Wise as Waltham's calf," 199
 April Folk-lore, 327, 417
 Archdeacon on "Vita sine literis," 346
 Archbishoppal wig, 107
 Archimimus: Clench of Barnet, 348
 Argo: Drake's ship, 488
 "Argo," by the Earl of Crawford and Balcarres, 171
 Arithmology, an uncommon word, 166
 Ark of the Covenant at St. Michael's Mount, 54
 Armorial glass, English, 44, 178
 Armour, funeral, in churches, 58, 177, 217, 358, 458.
 Arms, differencing, 8, 229; of colonial and missionary bishoprics, 57, 91, 337
 Arnwaye (Thomas), 1603, his monument at St. Margaret's, Westminster, 486
 Arscott family pedigree, 110
 Art—Fine art, 28, 178
 Articles of the Church of England, works on, 329
 Ashburn (Christopher), 1553-9, 83
 Assize of bread, &c., Northleach, 69, 216
 Astley (J.) on a Protestant indulgence, 154
 Atkinson (H. G.) on Bacon a poet, 205
 Atkinson (H. J.) on a Latin Bible, 373
 Rome, early guides to, 414
 Attwell (H.) on verbal adjective in -ing, 428
 Dove-tail, its derivation, 26
 Want ways, 167
 Aubertin (J. J.) on "Bred and born," 152
 Follett (Sir William), 326
 Australian heraldry, 104, 123, 180
 Aver-de-pois, its original meaning, 256
 Averiguador on Bailiff of Constantine, 315
 Servia, its ancient empire, 276
 Axon (W. E. A.) on Andersen and Blémont, 246
 Leprosy, its Folk-lore, 323
 Lillo (George), his "Fatal Curiosity," 21
 Voodooism in the United States, 285

B

B. (A.) on "Make a leg," 175
 B. (Annie) on order of administering to communicants, 414
 "Daffy-down-dilly," 415
 Sleepers in church, 307
 B. (A. H.) on toads worshipped by the Molossians, 149
 B. (A. J. de H.) on "Resort," 488
 B. (A. P. A.) on Sir Bernard de Gunn, 246
 B. (C. M.) on the causal "Do," 53
 B. (C. T.) on Antiquary: Antiquarian, 15
 "Blessed is he that expecteth nothing," 234
 "Crayons from the Commons," 449
 Nick-nackatory, 397

- B. (C. T.) on Silhouettes, 398
 "Unspeakable Turk," 466
- B. (E. E.) on "Auld Robin Gray," 255
- B. (E. F.) on filial affection of the stork, 186
- B. (F. A.) on Bluestone=Poison, 478
 Communicants, order of administering to, 477
 Heraldic query, 293
 Parochial registers, 409
- B. (G.) on the Channel Tunnel, 167
- B. (G. F. R.) on Antiquary: Antiquarian, 15
 Bacon family, 198
 Brittas (Lord), 197
 Buller (Charles), 288, 477
 Chaise marine, 33
 Contrived= Worn out, 75
 Corby Pole Fair, 446
 Coutts (Thomas), his marriage, 139
 Devil's Punchbowl, near Haslemere, 88
 "Dialogues of the Dead," 117
 Eachard (John), 387
 Epergne, its derivation, 414
 Feathers, superstitions about, 196
 Fry's "Pantographia," 173
 German Church, Trinity Lane, 135
 Green-hastings, 198
 Greenwich, East, manor of, 258
 "Hallaballoo," 254
 Hearth money and smoke silver, 156
 Irving (W.), his portraits, 278
 Jean, gean, jain, or jane, 198
 Jennet, its etymology, 72, 176
 Jonson (Ben), 354
 Kinnoull (Earl of), 192
 Loughborough (Lord), 253
 Manchet loaf, 78
 Mansfield (Lord), 194
 Marriage between English and Irish, 92
 "Much" and "Great," applied to villages, 355
 Peers, their signatures, 90
 Poets, sixpenny editions of the, 254
 Polygamy, forfeiture of goods for, 193
 Ravenscourt Park, 291
 Rhedarium, in Park Lane, 68
 St. Helena, great gale at, 16
 Sate, for sat, 78
 Silhouettes, 394
 Sleepers in church, 254
 Thomson (James), his Poems, 333
 Tom of Oxford, 374
 Tomlina's New Town, Paddington, 203
 Wars, its meaning, 418
 Warton (T.), his "Turnip-Hoer," 76
 Wife-selling, 296
 Wranglers, senior, 107
- B. (J. J.) on an old seal, 148
- B. (J. McC.) on Browne, Viscount Montagu, 58
 "Diary of a Visit to England," 334
- B. (J. N.) on a curious document, 348
- B. (J. R.) on the derivation of Chimere, 454
- B. (K. H.) on miniature of Sir R. Peel, 109, 397
- B. (W.) on firstfruits of English bishops, 323
- B. (W. C.) on Belfry, its etymology, 272
 "Bred and born," 318
 "Imitation of Christ," 98
 "Make a leg," 175
- B. (W. C.) on Rebellion of 1745, 87
 "Whole Duty of Man," 258
 Worlds, plurality of, 393, 498
- B. (W. E.) on Anno Domini 1881, 7
 Lisle=Whitaker, 156
- B. (Y.) on frank pledge, 23
 Backstring, its meaning, 407
 Bacon family, 87, 198
 Bacon (Francis), Baron Verulam, his Essex Sonnet,
 62; a post, 205, 316
 Baddow, Vicar of, 117, 159
 Bagnal or Bagenal family, 494
 Bailiff, his office and duties, 149, 293
 Bailiff of Constantine, 188, 315
 Baillie (J.) on how history is written, 426
 Baily (J.) on Pomatum=Pomade, 176
 Bain (J.) on Balliol and Valoines families, 61, 389
 Berengaria, queen of Richard I., 6
 Courtenays in Scotland, 404
 Leslie (Sir Alexander), 27, 170
 Platepere, a game, 9
 Tallies, reckoning by, 35
- Baitman (W. J.), the Alford post, 209, 314, 370, 413
- Baliol (Ada de), her parentage, 467
- Ballantine (Serjeant), the supernatural in his "Experiences," 368
- Ballantyne (J.) on Irish saints, 27
- Ballard family, 168, 316
- Ballinger (J.) on parochial registers, 410
 "Poems, Moral and Entertaining," 468
- Baliol and Valoines families, 61, 389
- Bane: Donald Bane, 368
- Banks (E.) on Turner and the "Keepsake," 488
- Bannatyne MS., passage in, 267, 334
- Barbadoes, letters from, 1694-5, 64
- Bar-Point on Garrick and Junius, 27
- Basire (Isaac), his "Correspondence," 265
- Bates (W.) on elephants destroyed when dangerous, 377
 "Eripuit caelo fulmen," &c., 288
 "Fight at Dame Europa's School," 130
 Printer's advertisement, 146
 "Strawberry Hill" Catalogue, 441
 Thomson (J.), bibliography of his "Seasons," 395
 Tolson (F.), his "Hermathenas," 116
 "Too too," 386
- Bathurst and Villers families, 308
- Bathurst (Theodore), his biography, 110
- Bay: At bay, its etymology, 89
- Bayly=Hall, 386
- Baylye arms, 76
- Bayne (T.) on Lord Buckhurst, 312
- Burns (R.), early appreciation of, 63, 333
- De Quincey (Thomas) and Dickens, 435
- Forbes, its pronunciation, 269
- Lamb (Charles) and Bruce, 323
 "Logie o' Buchan," 193
 Mandeville (Sir John), 186
 Psalm cii., Tennant's translation, 232, 312
 "There's Cauld Kail in Aberdeen," 433
- Be, as a prefix, 268, 395
- Beaven (A. B.) on Hare, Baron of Coleraine, 30
 Privy Council, 37
 Pulteney correspondence, 375
 "Return of Members of Parliament," 25
 White ("Century"), 34

Beazley (A.) on Carriage=Baggage, 76
 Becket (Thomas à), relic of, 53
 Beckford (Col. Peter), Governor of Jamaica, 28
 Bede (Cuthbert) on ace of spades called "Old Mossy-
 face," 107
 Byron (Lord), his body at Melton, 428
 Dancing masters in 1721, 126
 Dickens (C.), his novel "Gabriel Vardon," 387
 House of Lords' clock and death of George III.,
 305
 "Indian Queen," a sign, 207
 Jubile, for Jubilee, 245
 Kentish scenery, 366
 Kings' fingers = Purple orchis, 429
 Lady's smock: Lucy Lockot, 447
 Lincolnshire provincialisms, 317
 May muggins, 408
 Mumping Day, 7
 Oak-Apple Day, 446
 Parochial registers, 273
 "Pincushion Inn," 7
 Vale (Sam) and Sam Weller, 326, 388
 Bedwardine, its derivation and meaning, 208, 338, 459
 Beer, yard of, 368, 394, 456
 Beethoven (Ludwig von) and Joseph II., 387
 Begot, curious use of the word, 207
 "Behold the Man," anonymous portrait, 208, 255
 Belfry, its etymology, 104, 158, 189, 271, 297, 429
 Bell canons or cannons, 448
 Bell cotes, sanctus, 95, 296
 Bell inscription, 68
 Bell-ringer, epitaph on, 26, 94
 Bella Aqua (Robert de) and Dionysia his wife, 51
 Bellars family, 69
 Bells, their dedication, 69, 216; Gloucestershire, 220;
 angelus, 229; iteration of their chimes, 147, 254;
 Tom of Oxford, 248, 374, 456; their "coomb" a
 cure for shingles, 345, 375, 475; curfew, north and
 south, 347
 Benedicite=Benedicite, an error, 406, 427
 Benson (John) and Lord Mansfield, 486
 Bentley (Nathaniel), of Leadenhall Street, 167, 269
 Béranger (J. P. de), his "Roi d'Yvetot," 9, 177, 358
 Berengaria, queen of Richard I., 6
 Bessels family, Besselsleigh, co. Berks, 156, 217, 296
 Bib. Cur. on books on special subjects, 282, 463
 Bible: Song of Solomon, ii. 5, 32, 174; St. Luke
 xxiii. 15, 35, 137, 217, 373, 398; 1 Cor. ii. 13, 165;
 Latin, Nuremberg, 1520, 229, 373; St. Mark ix. 36,
 288

Bibliography:—

Aitzema (Leo), "Notable Revolutions," 428
 Articles of the Church of England, 329
 Books printed before 1550, 57; mildew in, 137,
 474; published and sold on old London Bridge,
 221; curious English theological, 17th cen-
 tury, 225; name and date printed in, 227;
 on special subjects—XI. and XII., Junius's
 Letters, 282, 341, 463; bastard-title and half-
 title, 326
 Defoe (Daniel), "Robinson Crusoe," 428
 "Disputatio Christianorum et Judæorum," 209
 Drake (Sir Francis), 166
 Eachard (John), 387, 452

Bibliography:—

"Fight at Dame Europa's School," 130
 Giberti press, 1
 Gigantology, 247, 379
 Holy Land, Travels in, 264
 Howison (William), 148, 253
 "Hypnerotomachia, the Strife of Love in a
 Dream," 347, 375, 497
 "Hyppolite, Comte de Douglas," 285, 317
 Italian wedding books, 207
 "Joseph and his Brethren," 73, 257
 Junius's Letters, 282, 341, 463
 "Mars his Feild; or, the Exercise of Armes," 469
 Mathematical, 263, 304, 426
 Milton (John), French edit. of "Paradise Lost,"
 421
 Periodical literature, extinct, 345, 371
 Poets, sixpenny editions of the, 110, 253
 "Reynard the Fox," 236, 299
 Russel (Robert), 486
 Scottish Communion Office, 164
 Shakspeare (W.), his "Passionate Pilgrim," 246
 "Strawberry Hill" Catalogue, 441
 Thomson (James), 188, 333, 395
 Tolson (F.), his "Hermathena," 115
 Topographical, 245, 297
 "Twaes Feirs of Berwick," Aberdeen, 1622, 267,
 415, 456
 Walker (Clement), his "History of Indepen-
 dency," 203, 252
 "Whole Duty of Man," 52, 99, 253, 306, 318, 336
 Worlds, plurality of, 229, 392, 498
 "Bibliomania" ("Odds and Ends," No. 19), 407
 Bingham (Sir Richard), his biography, 18, 54
 "Biographical Peerage of the Empire of Great
 Britain," 468
 Birch of Paradise, 16
 Birch (H. W.) on funeral armour in churches, 217
 Bird (T.) on gun money, 218
 Birdwood (Sir G.) on model of an Indian well, 309
 Birnie of Broomhill, arms, 9
 Birth, proving its date, 284
 Birthdays, deaths on, 115, 296
 Biscoe family, 168
 Bishoppes, arms of colonial and missionary, 57, 91,
 337; firstfruits of English, 328, 435
 Bitto and Phainis, epigram on, 110, 278
 Black Bartholomew. See *St. Bartholomew*.
 Black Mail. See *Mai*.
 Black (W. G.) on Bluestone=Poison, 348
 Folk-lore from Cyprus, 426
 Huntsman, wild, 186, 476
 Irish party names, 446
 Japanese proverbs, 166
 Mermaids, references to, 365
 "Religio Medici," 146
 Toad worship, 195
 Blair (C.) on the Channel Tunnel, 146
 Blandford (G. F.) on old house in Leadenhall Street,
 270
 Blatherumakite, its meaning and derivation, 428
 Blaydes (F. A.) on "Chemists": "Le Quabbe," 229
 Parochial registers, 211
 Blechenden family, 388
 Blémont (E.) and Andersen, 246

Blenkinsopp (E. L.) on Boycotting etymologically considered, 207
 Cannon or canon of a bell, 448
 Communicants, order of administering to, 477
 Malte money, 478
 Silhouettes, 458
 "Whole Duty of Man," 258
 Wig, episcopal, 296
 Bloxham feast, 468
 Blood-guiltiness, not a new word, 75
 Blount (Martha), her funeral expenses, 425
 Bluestone=Poison, 348, 478
 Bo, in "bo-man" and "bo-peep," 209, 357
 Boadicea (Queen), site of her battle with Suetonius, 281, 469; noticed, 426
 Boase (F.) on T. Purland, Ph.D., M.A., 293
 Boase (G. C.) on royal salutes in London, 78
 Bockenham (Dr.), his biography, 388
 Boddington (R. S.) on Sir John Clarke, 188
 Peel (Sir R.), miniature of, 317
 Pelham (Rev. Mr.), 448, 497
 Boggis family, 129
 Bohemian archaeological magazine, 489
 Boileau on the etymology of belfry, 431
 Bokenham (Captains William and Robert), 368
 Bolingbroke (Henry St. John, Viscount) and Clarendon's "History," 283, 496
 Bonaparte (Napoleon), great storm at his death, 15; at Elba, 281
 Bond (W. B.) on transparent prints, 455
 Bont=Old man, 218, 356
 Bonython family of Bonython, 413, 477
 Bonython (J. L.) on Bonython family, 413
 Book-binding, half, 127, 235, 295
 Book-plates, early dated, 9, 78, 151; their exchange, 46; curious, 226, 305, 324, 457; with Greek mottoes, 296, 457; Bp. of Clonfert's, 1698, 346; portrait, 407
 Books. See *Bibliography*.
 Books gone astray, 427, 466
 Books recently published:—
 American Men of Letters, 180
 Asbjörnson's Round the Yule Log, 80
 Bartolozzi and his Works, by A. W. Tuer, 89
 Beckett's Should the Revised New Testament be Authorized? 340
 Belmore's (Earl of) History of Two Ulster Manors, 59
 Bible: The Speaker's Commentary, vol. x., 19
 Bibliographer, vol. i., 500
 Bibliographies Géographiques Spéciales, Liste Provisoire de, 140
 Bristol, Past and Present, by J. F. Nicholls and J. Taylor, 319
 Bromgrove Church: its History and Antiquities, 40
 Brown's John Leech, and other Papers, 419
 Browne's Religio Medici, 99
 Buddha and Early Buddhism, by A. Lillie, 320
 Burke's Reminiscences, Ancestral, Anecdotal, and Historical, 400
 Calendar of Documents relating to Ireland, 1298-1801, 439

Books recently published:—
 Calendar of State Papers, Venetian Series, 1556-7, 480
 Carlyle (Thomas), by J. A. Froude, 438
 Chap-books of the Eighteenth Century, 260
 Charnock's Prenomina, 359
 Chronicles of All Saints', Derby, 20
 Cruikshank (George), Life of, by Blanchard Jerrold, 299
 Derbyshire Archaeological Society's Journal, vol. iv., 420
 Dickens (Charles), Letters of, vol. iii., 100
 Dolet (Etienne), Martyr of the Renaissance, by R. C. Christie, 399
 Dutt's (Toru) Ancient Ballads and Legends of Hindustan, 320
 Ellacombe's Account of the Bells of Gloucestershire, 220
 English Men of Letters, 80, 279, 499
 Familiar Allusions, 200
 Fitch's Lectures on Teaching, 299
 Fitzgerald's Recreations of a Literary Man, 399
 Foster's Collectanea Genealogica, vol. i., 499
 Foster's Peerage, Baronetage, and Knightage, 219
 Freeman's Reign of William Rufus and Accession of Henry I., 419
 Gardiner's Fall of the Monarchy of Charles I., vols. i. and ii., 99
 Genealogist, vol. v., 400
 Genji Monogatari, 279
 Goadby's England of Shakspeare, 100.
 Goethe's Faust, First Part, edited by Turner and Morshead, 380
 Great Artists, 100
 Great Musicians, 239
 Great Schoolmen of the Middle Ages, 240
 Green's The Making of England, 259
 Haigs of Bemersyde: a Family History, by J. Russell, 19, 106
 Halkett and Laing's Dictionary of Anonymous and Pseudonymous Literature, vol. i., 239
 Handbook of Cathedral of St. Paul, 480
 Handbook of Political History of England, 120
 Handbooks of Practical Art, 200
 Hodges's History of Wallingford, 60
 Horati Flacci Opera, 360
 Hudson's Greek and English Concordance, 300
 Ingleby's Occasional Papers on Shakspeare, 120
 Law's The Thames: Oxford to London, 140
 Lee's Belcaro, 280
 Le Tellier (Michel), par N. L. Caron, 459
 Letters and Papers, Foreign and Domestic, Henry VIII., 420
 Luckock's Studies in the History of the Prayer Book, 240
 Luys's The Brain and its Functions, 140
 Machiavelli's The Prince, 380
 Macphail's History of the Religious House of Pluscardyn, 439
 Magdalen College, Oxford, Notes from Muniments of, 479
 Michel's Critical Inquiry into the Scottish Language, 418
 Mill (James): a Biography, by Prof. Bain, 139
 Mill (John Stuart): a Criticism, by Prof. Bain, 139

Books recently published :—

- Monumenta Ritualia Ecclesie Anglicane, 339
Moon's Revisers' English, 60
Morall's History of Modern Italy, 299
National Portrait Gallery, Scharf's Catalogue, 160
Noble Boke off Cookry, 360
Old Yorkshire, edited by W. Smith, 39
Our Own Country, vol. iv., 260
Palgrave's Visions of England, 460
Passio et Miracula Beati Olavi, 119
Perry's Greek and Roman Sculpture, 379
Records of St. Michael's Church, Bishop's Stortford, 160
Roman de Renart, publié par Ernest Martin, vol. i., 240
Royal Commission on Historical Manuscripts, 8th Report, 180
Scott's A Poet's Harvest Home, 340
Selwyn (George) and his Contemporaries, 59
Fewell's Sexton's Wheel and the Lady Fast, 280
Shakespeare Phrase-Book, by John Bartlett, 500
Simcox's Early Church History, 359
Skeat's Concise Etymological Dictionary, 380
Sonnets of Three Centuries, 179
Southey (Robert) and Caroline Bowles, Correspondence of, 79
Stanley's Sermons on Special Occasions, 330
Stevens's Jottings on the Stonehenge Excursion, 479
Tui Goam, Supreme Being of the Hottentots, 79
Turner's Hypermnestra : a Græco-Egyptian Myth, 120
Vignoli's Myth and Science, 199
Wheatley's History of Sherburn and Cawood, 479
Yonge's Constitutional History of England from 1760 to 1860, 380
Yorkshire Archeological and Topographical Journal, part xxvi., 300
- Boon-days, its meaning, 37
Booty (Mrs.), her trial, 1687, 105, 153
Boab, its derivation, 38, 157
Boeswell (James), note on his "Johnson," 26
Boulton (J.) on British Museum Reading Room, 116
Tin—Money, 131
Bowrake, or bow-shot, manorial custom, 209
Boxer (James), American author, 348
Boyotting etymologically considered, 207
Boyle (Mary) on Countess of Orrery, 205
Boys (John), the dean, sonnet quoted by, 485
Brabrook (A. C.) on Lewisham marriage register, 187
Brabrook (E. W.) on parochial registers, 411
Bradanellica. See *Reliic*.
Bradley (Dr.) and the reformation of the Calendar, 283
Braham family of Campeey Ashe, Suffolk, 327, 435
Braithwaite (J.) on heraldic query, 168
Brasses, removal of monumental, 468
Bread, assize of, 69, 216
Brecknock (John), treasurer to Henry VI., 78
Breeding-stone—Plum-pudding stone, 56
Brewer (E. C.) on adjectives pluralized in English, 495
"Benedicite," 427
"Bred and born," 152
Mesmerism no new thing, 187
"Stark naught," 57
Toucheur, a servant or attendant, 287

- Brewer (E. C.) on "Was crucified, dead, and buried," 9
Brewer (Rev. J. S.), his contributions to literature, 235, 415
Brighton field-names, 125
Briscoe (J. P.) on poll books, 94
Britain, its indigenous trees, 37, 176
"British Amazon," 457
British Museum reading room, its designer, 45, 70, 98, 116; and evening study, 86
Briton on monumental brasses, 468
"Harpings of Lena," 210
Poets, sixpenny editions of, 110
Briton on foreign place-names, 472
Brittas (Lord), his biography, 68, 91, 197
Britten (J.) on "Adeste Fideles," 18
Beetle Folk-lore, 386
"Bull's milk," 166
Chuck, use of the word, 91
"Flora Domestica," 317
Gombeen—Moneylender, 217
Irish popular ballads, 6
Opriet, its meaning, 193
Renegé, its meaning, 396
Toad and the centipede, 448
Waitress—Parlourmaid, 136
- Brixton, statue at, 147
Brook (Sir Isaac), K. B., commemorative medal, 148, 236
Brooklesby (Richard), his "Reflections on Music," 245, 293, 388
Brooke (R. S.) on anecdote of Swift, 106
Brown (J. R.) on vicar of Baddow, 117
Browne, Viscount Montagu, 58
Browne (Elias), of Norwich, clockmaker, 149, 255
Browne (Sir Thomas), notes on his "Religio Medici," 102, 182, 243; edit. of 1874, 146
Browns (Wm.), of Tavistock, poet, 147
Browning Society, its publications, 360
Bruce (Michael) and Lamb, 328
Brunell (Dr. Henry), his marriage, 68, 133
Buckhurst (Sackville, Lord), his burial-place, 188, 312
Buckinghamshire words, 206
Buckler (C. A.) on Robert Phaire, the regicide, 55
Buckley (W. E.) on "All upon the merry pin," 377
Bannatyne MS., 334
"Come across," 94
"Economy of Human Life," 138
"Felix quem faciunt," &c., 113, 476
"French leave," 496
Heralds crowned with vervain, 433
"Hypnerotomachia," 497
"Let me light my pipe," &c., 16
"Medicus curat," &c., 35
"Mola Rosarum," 307
Morland arms, 87
"Roman Forgeries," 399
"Science des Médailles," 398
Shakespeare (W.), his "Passionate Pilgrim," 246
Sterne (L.), his "Tristram Shandy," 11
Talon, its etymology, 394
Tolson (F.), his "Hermathene," 115
Bullen (A. H.) on Charles Lamb, 411
Buller (Charles) and the cabinet of 1847, 288, 414, 477
Bunker's Hill as an English place-name, 57, 175, 296

Burial, isolated, 258
 Buried alive, a tale of old Cologne, 117, 159, 195, 482
 Burke (Edmund), his marriages, 295, 274
 Burke (T. H.), his murder, 445
 Burns (Robert), early appreciation of, 63, 134, 199, 333
 Burns (W. H.) on books printed before 1550, 57
 Keene (Bp. Edmund), 359
 Longland (Bp.), his sermons, 259
 Moore (Thomas), Bishop of Norwich, 392
 Burnt sacrifice in 1859, 192
 Bushnell (R.) on Ravenscroft Park, Hammersmith, 208
 Bussock, a provincial verb, 86, 117, 154, 217
 But : "All but," 467
 Butler (J. D.) on posture at table, 368
 Byrom (John), his "Journal," 500
 Byron (George Gordon, 6th Lord), his portrait by
 West, 34, 116; his body passing through Melton, 428
 Byron (Lady), her answer to her lord's "Farewell,"
 408

O

O. on Sir James Dyer, 269
 Jennet, its meaning, 72
 O*** on the pronunciation of Kerr, 97
 O. (B.) on shiver, verb active, 471
 O. (D. F.) on the pronunciation of Forbes, 417
 O. (H.) on Nishan-i-Imtiaz, 33
 O. (H. J.) on the derivation of Dido, 198
 "Hip, hip, hurrah!" 139
 O. (S.) on General O'Sullivan, 147
 O. (T.) on Christopher Ashburn, 88
 Costanus, a Christian name, 68
 Manifest, its derivation, 149
 O. (T. W.) on "Medicus curat," &c., 119
 Rushton Hall, inscription at, 197
 O. (W. A.) on bell-ringer's epitaph, 94
 Mottoes, ancient, 214
 O. (W. H.) on "Rock of Ages," 39
 O. (X.) on Teagle : Spectacle, 49
 Oaffel or Cassel (G. V.), engraver, 309
 Oastor, in the county of Lincoln, 129
 Oalcuttensis on books published and sold on old London
 Bridge, 221
 Casts of faces of historical personages, 385
 Devil's Punchbowl, Haalemere, 194
 Feathers, superstitions about, 55
 Forbes, its pronunciation, 498
 Heath (Charles), engravings by, 347
 Hedges (Sir William), 88
 James II., letters on Ireland to, 363
 Manchet loaf, 88
 Phillips (Teresia Constantia), 178
 Portraits, false, of public characters, 85
 "Straight as a loitch," 337
 Task of a parish, 172
 Thames embankments, 183
 "Value" and "Thought," their pronunciation,
 426
 William III. as a husband, 235
 Calendar, its reformation and Dr. Bradley, 283
 Cambridge, Library of Trinity College, 81, 101, 181,
 201, 301
 Cambridge LL.B. and B.C.L., 209, 335
 Cambridge Senior Wranglers, 107
 Camer. See *Esmer*.
 Campbell family of Carradale, 335

Canadian token or medal, 148, 236
 Canal legislation, 429
 Cannon or canon of a bell, 448
 Canute (King), a parricide, 9, 172
 Cap, Phrygian, 444
 Caravat, an Irish party name, 446
 Cardinals, Irish, 406
 Cards, deck of, 91, 116, 178, 214, 377, 474; ace of
 spades, 66, 107; Tarots, 86, 198
 Carey (Patrick), his poems, 447
 Carmichael (C. H. E.) on Bella Aqua : Eykering, 51
 Campbells of Carradale, 335
 Giberti (Giovanni Matteo), Bp. of Verona, 1
 Gunn (Sir William), 390
 Kinnoull (Earl of), 191
 Leslie (Sir Alexander), 112, 251
 Parochial registers, 311
 Riddell of that ilk and Ridel or Rudel of Blaye,
 482
 Carriage=Baggage, 76
 Carter (W. F.) on John Brecknock, 78
 Carthusian on Charterhouse School, 10
 Casts of faces of historical personages, 335, 417
 "Catholicon Anglicum," notes on, 24, 74, 154, 218
 Cavendish (Lord Frederick), his murder, 445
 Cazotte (M. de), his prophecy, 18, 174
 Celer on the etymology of tennis, 73
 Cenomanni, its etymology, 348
 Centenarianism, 69, 194
 Centipede and the toad, 448
 Chain, applied to the eye, 468
 Chaise marine, 33
 Chambers (O. L.) on St. Mark ix. 36, 288
 "Whole Duty of Man," 318
 Words, rhymeless, 298
 "Chambers's Journal," its fiftieth year, 60; verse
 in, 429
 Chance (F.) on "At bay," 89
 Belfry, its etymology, 104, 271, 429
 Er, pronounced as "ar," 150
 Heloe, its etymology, 349
 L, Latin, and U in French, 261
 Changed, a Suffolk word, 406
 Channel Tunnel, its dangers, 146; Hook's lines on,
 167; essay of Académie d'Amiens, 1751, 226
 Chapman (J. H.) on deaths on birthdays, 296
 Parochial registers, 211, 310
 Stainley, South, custom at, 245
 Charing, Kent, distich on, 92
 Charity : Love, as equivalent terms, 384
 Charles I., his vision, 168, 194, 437; bells rung on the
 anniversary of his martyrdom, 288
 Charles II., his hiding places, 28, 73, 173, 196, 338
 Charnock (R. S.) on "Alkermes," its etymology, 216
 Bedwardine, its derivation, 459
 Bonython family, 477
 Buckinghamshire words, 206
 Chemists, its meaning, 357
 Chiswick, Cheshunt, &c., 157
 Cornubled, its meaning, 334
 Dolmen, its meaning, 412
 Eboracum, its etymology, 182
 "Guy, The," a field-name, 476
 Hibgame surname, 254
 Honiton, its etymology, 413

- Charnock (R. S.) on Jennet, its etymology, 71
 Mister, Old English, 113
 Mola Rosarum, 417
 Ogley Hay, 264
 Parolow family, 485
 Remillion, a female Christian name, 33
 Simmerin=Primrose, 117
 Sydney and Sydenham, 215, 416
 Trees of Britain, 176
 Westenhanger, its etymology, 353
 Witwall, 484
- Charterhouse School, dinner on Founder's Day, 10
 Chatterton (Thomas), his portrait by Gainsborough, 367
- Chattock (C.) on Heigham, a place-name, 33
 Chauco (Geoffrey), "Such.....which," in the "Prologue," 76; Fiedler's German version of the "Canterbury Tales," 187, 214; and St. Jerome, 445
 "Cheap Magazine," 287, 495
- Cheese (J.) on the siege of Chepstow, 36
 Chemira, its meaning, 229, 357
 Chepstow, its siege, 36, 176
 Cheshunt and similar place-names. See *Chiswick*.
 Chess and the game of Tables, 143, 255, 318
 Chester (Earls of) and Hugh Despenser, 18
 Chester (Col. J. Lemuel), his death, 440, 460, 480
 Cheyne, its derivation, 96
 Child (Sir Josiah), his "New Discourse of Trade," 309, 358, 375
- Chimere, its derivation, 268, 454
 Chislehurst, Kent, curiosities at, 468
 Chiswick, Cheshunt, and similar place-names, 157
 "Chiverton's Book," an old obituary, 288
- Choctaws, courtship among, 465
 Christening sheet, 56, 159
- Christian names: Remillion, 33; Costanus, 68; Patience, a man's name, 95; James, before 1258, 257; their assumption, 445
- Christie (R. C.) on Franciscus Spinula, 335
- Christmas and mistletoe, 14, 175
 Christmas cards, their introduction, 10, 155, 376
 Christmas Day on a Sunday, 7
 Chrysoloras (Manuel) in England, 366
 Chuck, use of the word, 91, 175, 278
 Church discipline, modern, 386, 499
 Church floors, sloping, 18
 Church registers, their preservation and publication, 141, 211, 283, 248, 273, 291, 310, 329, 409, 435, 449, 492
- Churches, thatched, 56, 174; funeral armour in, 58, 177, 217, 358, 458; sepulchre in, 96, 157, 197; service after a suicide in, 126; sleepers in, 127, 254, 307
- Churchill (W. S.) on numismatic query, 172
 Cilgerran on Rev. Emanuel Phaire, 337
 Clarendon (Edward Hyde, Earl of) and Bolingbroke, 288, 496
- Clarissa on Bishop Gibson, 89, 336
 Clark's "Penny Weekly Dispatch," &c., 345, 371
 Clarke or Clark (Jeremiah), musician, 73, 117
 Clarke (C. P.) on convent of the Cross, Jerusalem, 107
 Clarke (Hyde) on the causal "Do," 53
 Eboracum, its etymology, 69, 233
 Parochial registers, 411
 Tin=Money, 131
- Clench of Barnet, 348
 Clergy prohibited by Parliament from wearing fur capes, 172
 Clerke (Sir John), knighted 1772, 188
 Cleveland (Thomas, Earl of), his sons, 273
 Clifton (Sir John) and Lady M. Talboys, 228
 Clk. on Sarah, Duchess of Marlborough, 448
 Clôture, its meaning and derivation, 126; no novelty, 244
 Clouston (W. A.) on "History of the Seven Wise Masters," 354
- Clyne (N.) on "Wonder" as an adverb, 156
 Coaches first used in Scotland, 367, 497
 Cock-a-Dobby, hill near Sandford, 169, 293
 Cockle (Sir J.) on mathematical bibliography, 263
 Coffee: Fontanelle or Voltaire! 93
 Coimbra (Don Pedro, Duke of), born A.D. 1392, 429
 Coinage, popular names for, 17, 179
 Coincidences, 125, 345
 Coins: sixpence of Victoria, 1840, 9, 172; bawbee, William and Mary, 17; gun money, 118, 218; Manx halfpenny, 1839, 368
- Cole MSS., vol. xliii., 128
 Cole (Emily) on Sir Bernard de Gunn, 333, 391
 Hare, Baron of Coleraine, 30
 Ink, red, 253
- Cole (Henrietta) on peers signing their surnames, 90
 Colebrook (J.) on the episcopal wig, 36
 Coleman (E. H.) on the American States, 366
 Church, curious service in, 126
 Hare an Easter emblem, 17
 Japanese custom, 187
 Leadenhall Street, old house in, 270
 Poets, sixpenny editions of the, 253
 Roarer: Here-supper: Sconce, 98
 "Ruglen" marriages, 169
 Vessel, first iron, 206
 Yorkshire and Hastings customs, 408
- Coleraine (Hare, Baron of), 29
 Collier's Water, Croydon, 489
 Cologne, old, tale of, 117, 159, 195, 492
 Colonel, early use of the word, 256
- Common Prayer Book of the Church of England: "Was crucified, dead, and buried," 9, 272, 457; Elizabethan quarto edit., 63; rule for keeping Easter, 265
- Commons House of Parliament, "Return of Members," 25
- Communicants, order of administering to, 286, 414, 477
 Communion Office, Scottish, 164
 Compliment, curious, 346
 Conderum, its locality, 305
 Conghurst of Congerhurst, co. Kent, 228, 356
 Constable (J. G.) on Earls of Chester and Hugh Despenser, 18
 Daroy family, 8
 Denman (Nicholas), 128
 Hereward le Wake, 313
 Lincolnshire field-names, 83
- Constantine, Bailiff of, 188, 315
 "Contrast, The: Right and Wrong," 67
 Contrived=Worn out, 75
 Conundrum, its etymology, 96
 Cooke (J. H.) on the etymology of belfry, 297
 Polygamy, forfeiture of goods for, 88

Cooke (J. H.) on Wonder as an adverb, 197
 Cookes (H. W.) on ancient demeane, 268
 Edward VI. and his sisters, 149
 Henry VIII. and the farmers, 33
 Coolidge (W. A. B.) on "Imitatio Christi," 111
 Coomb off church bells, 345, 375, 475
 Copy, dividing, 33; bad, and good printers, 46, 72
 Corby Pole Fair, 446
 Cordiner (C.), his "Antiquities and Scenery," &c., 38
 Cornubled, its meaning, 189, 334
 Cornwall, its ancient kings, 28, 75
 Cornwall (Barry), anagram, 167
 Costannus, a Christian name, 68
 Costobadie, or De Costobadie, of Auvergne, 427
 Cotgrave (Randle), his biography, 246, 355
 Cottell (W. H.) on Furlong family, 49
 Leane (Rev. Mr.), 69
 County, application of the word, 346, 496
 Coupon advertisements, 206
 Court martial, curious sentence by, 444
 Courtenay family in Scotland, 404
 Courtesy titles, 7, 137
 Courtship among the Choctaws, 465
 Coutts (Thomas), his marriage, 108, 139, 152
 Cowper (William), the original John Gilpin, 489
 Coxe (Jason), Long Acre, clockmaker, 489
 Craigie (David), his anonymous reviews, 405
 Cranke, origin of the, 45
 Creyke (Sir Wm.), Knt., of Collingham, York, 136
 Crocodile, its fabulous tears, 447
 Cromlech, its etymology, 108, 198, 411
 Cromwell (Oliver), portrait of his mother, 10, 134
 Crookes (St. J.) on "Mars his Feild," 469
 Cross Fleury on Jason Coxe, 489
 Crouchmas=Christmas, 168, 316
 Crown, English, black pearls in, 188
 Crump (J. H.) on church discipline, 386
 Gob, its meaning, 238
 Maddock or Maddock family, 129
 Outward: Eamer, 269
 Crusader before the Crusades, 268
 Cuckoo flower, its names, 447
 Cummings (W. H.) on Jeremiah Clarke or Clark, 73
 Cunningham (T. S.) on Capt. William Cunningham, 268
 Cunningham (Capt. Wm.), his biography, 268, 359
 Curfew, north and south, 347
 Curiosity on founts of the Restoration period, 9
 Customer=Custom house official, 187, 334
 Cutts (J. E. K.) on parochial registers, 141
 Cyprus, Folk-lore from, 426
 Czar, its orthography, 237

D

D. on Don Pedro, Duke of Coimbra, 429
 Expressions, new-fangled, 392
 D. (C.) on "Fortuitous concourse of atoms," 148
 Sleepers in church, 127
 "Twae Freirs of Berwick," 415
 D. (C. J.) on a curious epitaph, 327
 D. (E. H.) on funeral armour in churches, 58
 D. (F.), Dutch engraver, 309
 D. (G. S.) on Mr. and Mrs. Mattocks, 110
 D. (J.) on battle between Suetonius and Boadicea, 281
 Chimere, its derivation, 454
 Eboracum, its etymology, 131

D. (J.) on Teagle: Spectacle, 216
 D. (J. B.) on are toads poisonous? 418
 D. (J. R.) on T. Purland, Ph.D., M.A., &c., 168
 Strong (Frederick), bookseller, 187
 D. (J. W.) on plurality of worlds, 393
 D. (R.) on Guido's "Aurora," 147
 Irish popular ballads, 74
 "Daffy-down-dilly is coming to town," 287, 415
 Dancing masters in 1721, 126
 Daniell (Thomas), R.A., his paintings, 88
 Danish Folk-lore, 6
 Danothy Hall, murders at, 8
 Danum, its locality, 305
 Darcy family, 8
 Darling family, 387
 D'Aulnoy (Madame), her "Hypolite, Comte de
 Douglas," 285, 317
 Davies (C. J.) on Landlord=Innkeeper, 369
 Milton (John), his grand-nephew, 386
 Parlow family, 288
 Spring Folk-lore, 367
 Davies (T. L. O.) on Depart as a verb active, 194
 Wales, Princesses of, 85
 Davis-Tregonwell tomb at St. Margaret's, West-
 minster, 128, 171, 213, 234, 295, 319, 351
 Davison (R.) on Biscoe family, 168
 Davison (R. J. W.) on Bathurst and Villers families,
 308
 Dawson (W. H.) on the meaning of Gressome, 447
 Day (R.), jun., on book-plates, 346
 Ecclesiastical plate, 27
 Dead, in the Apostles' Creed, 9, 272, 457
 Deane (W.) on Mary, Queen of Scots, 36
 Death, curious reprieve from, 386
 Deaths on birthdays, 115, 296
 Deck of cards, 91, 116, 178, 214, 377, 474
 Deering (Nathaniel), American poet, 369
 Dees (H. R.) on Aver-de-pois, 256
 Indulgence, Protestant, 10, 270
 Defnial on curious use of the word railway, 26
 Defoe (Daniel), his "History of the Devil," 117, 159;
 edit. of "Robinson Crusoe," 428; his portrait by
 Kneller, 465
 De la Pryme (C.) on poll-books, 46
 Delevingne (H.) on curious theological books, 225
 Demeane, ancient, 268
 Denman (Nicholas), of Hull, his pedigree, 128
 Depart, as a verb active, 45, 194
 De Quincey (Thomas) and Dickens, 267, 435
 De Raedt baronetcy, 267
 Descartes (René) and St. Augustine, 268, 417
 Despenser (Hugh) and the Earls of Chester, 18
 Dess, its meanings and etymology, 99
 Devil's Punchbowl, near Haalemere, 88, 194
 Devils photographed, 308
 "Devotionale Cartusia [?] Efordiensis," 369
 Dew (G. J.) on are toads poisonous? 32
 "Diary of a Visit to England in 1775," 384
 "Diary of an Irish Gentleman," 1761, 39
 Dicey's chap-books, *et* at their end, 369, 478
 Dickens (Charles) and De Quincey, 267, 435; Sam
 Vale and Sam Weller, 326, 388; his novel "Gabriel
 Vardon," 387
 Dickinson (John), author of the "Farmer's Letters,"
 136, 218

Dido, its derivation, 88, 154, 198, 397
 Diodati, its pronunciation, 407
 "Disputatio Christianorum et Judæorum," 209
 Dixon (J.) on word sense and word sound, 308
 Do, the causal, 53, 179
 Dobson (A.) on Marylebone Fields, 39
 Dobson (W.) on Bunker's Hill, 57
 Lancashire custom, 136
 Turner (Richard) and testotalism, 77
 Document, curious, 348
 Doll, its derivation, 206, 334, 476
 Dolmen, its etymology, 198, 411
 Domino, used by omnibus drivers, 229
 Dongans (Gualterus), 148
 Doran (A.) on Fry's "Pantographia," 27
 Dorsetshire, its traditions, 148, 255, 379; Welshmen
 in, 177
 Dove-tail, its derivation, 26, 177
 Drage, its meaning, 36
 Dragons, 7th, in 1745, 87, 198
 Drake (Sir Francis), his bibliography, 166; his ship,
 488
 Dray=Squirrel's nest, 56
 Dredge (J. I.) on Lord Buckhurst, 312
 German Church, Trinity Lane, 135
 Gibson (Bp. Edmund), 379
 Moore (John), Bp. of Norwich, 391
 Dremes=Jewels, 468
 Drinking-cup, motto for, 109, 155, 395
 Drinks, effervescing, 34
 Drowe, its meaning, 86
 Duffin or Doffin (J.), merchant, 286
 Duncan I. and II., Kings of Scotland, 408
 Dunn (E. T.) on plurality of worlds, 398
 Dupont (M.), French antiquary, 47
 Durham Book, or Gospels of St. Cuthbert, 184
 Duromagus, authority for the name, 447
 Dyer (Sir James), Chief Justice *temp.* Elizabeth, 269,
 397
 Dyson (W. C.) on "Straight as a loitch," 28

E

E. on a Protestant indulgence, 154
 E. (C. J.) on Bessels of Besselsleigh, 156
 SS. affixed to a Rotulus, 208
 E. (D. G. C.) on "Bred and born," 318
 Hallywell (Henry), 217
 Ravenscourt Park, 291
 E. (G. F. S.) on the etymology of dove-tail, 177
 Negus, curious misprint, 204
 E. (H.) on Yorkshire subsidy rolls, 287
 E. (H. T.) on epitaph on a bell-ringer, 26
 E. (J. P.) on Mrs. Booty's trial, 105
 E. (K. P. D.) on "Behold the man," 255
 "Hilaris gens," &c., 187
 Malte money, 195
 Manorial, a new word, 266
 Oath, foresters', 107
 E. (M.) on the old laws of Virginia, 66
 E. (M. S.) on olives, for primroses, 449
 Eachard (John), his "Some Observations," &c., 337,
 452
 Eamer=Nearer, 269, 496
 Earwaker (J. P.) on ammonium sulphide and faded
 writing, 355

Earwaker (J. P.) on Jacobite relic, 51
 Parochial registers, 248
 East India Company, its barge, 229
 Easter, date of the first, 125, 293, 416, 477; Prayer
 Book rule for keeping, 265
 Easter eggs, 95, 174
 Easter emblem, the hare, 17
 Eboracum, its etymology, 69, 131, 219, 233
 Ecclesiastical plate, 27
 Edgcombe (R.) on sate, for sat, 37
 Shelley (P. B.), his Ode to Mont Blanc, 443
 Edmond (J. P.) on early appreciation of Burns, 199
 "Legende Dorée," 286
 Scottish Communion Office, 164
 "Twae Freirs of Berwick," 267
 Edward of Lancaster, his death at Tewkesbury, 6, 75,
 176
 Edward VI. and his sisters, 149, 277
 Edwards (C. J.) on "Cascade," by Ruysdael, 237
 Eerie, its etymology, 327, 496
 Egypt, painting of Flight into, 36
 Eleofuga of Euclid, 384
 Elephant, Henry III.'s, 385; represented on a miserere
 seat, 434
 Elephants destroyed when dangerous, 202, 377; their
 prices by admeasurement, 306
 Eliot (George), "Essays and Reviews Anticipated,"
 109
 Ellacombe (H. T.) on Navy=Navigator, 417
 Elloes on buried alive, a tale of old Cologne, 432
 Rhymeless words, 317
 Ellenborough (Lord) and Sir William Follett, 326
 Ellice: Ellis, origin of the name, 374
 Ellis (A. S.) on Hereward le Wake: Countess Lucy,
 313
 St. Margaret's churchyard, Westminster, 234
 Ellis (F. R.) on an early dated book-plate, 9
 Ellis (G.) on Temple Bar, 326
 Ellis (Rev. William), letters to, 161, 205
 Elstob (Elizabeth), scholar and authoress, 348
 Elvaston or Alewaston, its etymology, 73
 Elwes (D. G. C.) on the name Howard, 94
 Raleigh (Sir Walter), portrait of, 487
 Elze (K.) on Shakspeariana, 124
 "Emancipation Oak," Holwood Park, 146
 Épergne, its etymology, 269, 414, 475

Epigrams:—
 Bitto and Phainis, 110, 278
 Bursar of St. John's Coll., Oxford, 95
 Episcopal wig, 36, 173, 296

Epitaphs:—
 Anlie (Bryan), in Lee Church, 465
 "Audax, capax, sagax, efficax, pertinax," 287
 "Enclosed within this humble bed," 46
 "Good natur'd, generous, bold and free," 327, 374
 Johnson (Maggoty), 157, 238
 Marten (Henry), at Chepatow, 50, 196
 Parlet (Thomas), at Lynn, 306
 Phelps (John), at Vevey, 345
 Ringer, in Bromagrove Church, Worcesterahire,
 26, 94
 Tax-gatherer, in King's-Norton Church, 286
 Turner (Richard), at Preston, 77

Epitaphs :—

- "While here interred the virgins' ashes lie," 46
 Yardley (William), in St. Martin's Church, Lud-
 gate Hill, 377
 Eques on the name James before 1258, 257
 Mar earldom, 405, 493
 Er, its pronunciation as "ar," 150, 194
 Erckmann-Chatrian, "Le Juif Polonais," *Acte i. sc. 7*,
 415, 477
 Escacota, its meaning, 327, 455
 Este on "Accentuate," a new word, 346
 British Museum Reading Room, 45
 "Coupon" advertisements, 206
 Italian wedding books, 207
 Johnson (Dr.) and Dr. Taylor, 463
 Luckman (M.), printer, 415
 Mezzofanti (Cardinal), 16
 Rome, early guides to, 244
 Silhouettes, 458, 494
 Esterhazy (Prince Paul), his biography, 489
 Estoclet (A.) on the Channel Tunnel, 226
 Eboracum, its etymology, 233
 Fish-hooks, 79
 "Hallaloo," 254
 Heigham, place-name, 33
 "Man proposes, but God disposes," 98
 Motto for a drinking cup, 395
 "Too too," 37
 Eustachius Vicecomes, t. W. C., 248, 375
 Evans (Dr. Abel), epigram on, 95
 Evans (E. T.) on a deck of cards, 178
 Evans (J.) on "Sir John Chiverton," 169
 Excommunication, Spanish sentence of, 43, 172
 Expressions, new-fangled, 365, 392
 Eykering, in Rufford charters, 51
 Eyton (Rev. R. W.), his MS. collections, 82

F

- F. (G. L.) on Christmas and mistletoe, 14
 Fenton (Elijah), his translation of Oppian, 278
 William IV. as a husband, 84
 F. (J. P.) on a yard of beer, 394
 F. (J. T.) on the derivation of Cromlech, 103
 Excommunication and cursing, 172
 Fonts of the Restoration period, 317
 "Joseph and his Brethren," 78
 Nocium, a false word, 45
 Parochial registers, 212
 Shingles, cure for, 375
 Wassailing in Gloucestershire, 64
 Wolf on the arm, 204
 F. (W.) on the *clôture* no novelty, 244
 Mangan (James Clarence), 276
 "Medicus curat," &c., 199
 F. (W. G. D.) on Anderson's "Book of British Topo-
 graphy," 245
 Southam (John), 109
 Squire Papers, 448
 Suits of hundreds, &c., 309
 Fagan (L.) on the British Museum Reading Room, 98
 Fairs, provincial, 79
 Falkirk, battle of, a correction, 127
 Fama on the Rev. Richard Parsons, 394
 Rushton Hall, inscription at, 115
 Farrer (E.) on book-plates with Greek mottoes, 296

Farrer (E.) on communicants, order of administering
 to, 477

- Surrey Folk-lore, 155
 Fatherland, introduction of the word, 306, 456
 Fawcay and the Knightly family, 208
 Fea (A.) on Charles II.'s hiding places, 29
 Feathers, superstitions about, 55, 196
 Federer (C. A.) on "Too too," 97
 Fencing match in Marylebone Fields, 17, 39, 78
 Fenkels, its meaning, 268
 Fenton (Elijah), his pedigree, 129, 236; his transla-
 tion of Oppian, 278
 Fenton (G. L.) on Articles of the Church of England,
 329
 Eboracum, its etymology, 132
 Fenton (Elijah), 129
 Reynard the Fox, 236
 Song of Solomon, ii. 5, 33
 Worlds, plurality of, 393
 Fenton (Richard), noticed, 279, 339
 Ferguson (R. S.) on parochial registers, 409
 Fern ashes, their use, 56
 Fettiplace (Robert), his birth and parentage, 329, 473
 Few family, 307
 Ffitteras, its meaning, 407
 Field-names, Lincolnshire, 83; Brighton, 125; Wor-
 cestershire, 185, 356
 "Fight at Dame Europa's School," and literature
 connected with it, 130
 Figuier (Louis), English critic on, 309
 Finkel, a place-name, 257, 475
 Fisher (G.) on "Anecdotes of Monkeys," 417
 Anonymous works, 259
 Dyer (Sir James), 397
 Eustachius Vicecomes, 375
 Honiton, its etymology, 418
 "Hypnerotomachia," 497
 Latin Bible, 373
 Marlborough (Sarah, Duchess of), 293, 471
 Moore (Thomas), Bp. of Norwich, 392
 Suits of hundreds, &c., 436
 Witwall, 434
 Fish-hooks, flint and mother-o'-pearl, 79
 Fishing proverbs, 91
 Fishwick (Caroline) on Christmas cards, 10
 Fishwick (H.) on "Flagging," its meanings, 326
 Hallywell (Henry), 157
 Parochial registers, 411
 Fitzgerald (Wm.), Bp. of Clonfert, his book-plate, 316
 Fitzherbert's "Boke of Husbandry," 467
 FitzPatrick (W. J.) on relic of Irish Parliament, 132
 Flagg, its meanings, 326
 Flail, Protestant, 436
 Flame (Lord). See *Maggoty Johnson*.
 Flarb, its meaning, 267, 415
 Fleetwood: Shelley, 448
 Fletcher=Cascade or waterfall, 449
 Fletcher (Lady), her second marriage, 467
- Folk-lore :—**
 April, 327, 417
 Beetles, 386
 Candlemas Day, sun shining on, 106, 155
 Cat, tender, 99
 Cock crowing, 46, 178

Folk-lore :—

- Crocodile's tears, 447
 Cyprian, 426
 Danish, 6
 Devil and a halfpenny, 408
 Eggs and egg-shells, 76
 Feathers, 55, 196
 Funeral custom, Esthonian, 186, 294
 Ghosts in New Zealand, 153
 Guernsey, 155
 Huntsman, wild, 186, 476
 Kentish, 266, 415
 Leprosy, 323
 Marriages in May, 429
 Moon, sin to point at, 14, 54
 Opals, 388
 Shingles, cure for, 345, 375
 Spiders poisonous, 93, 197
 Spring, 367
 Voodooism in the United States, 285
 Weather breeders, 346, 497
 Weather sayings, 406
 Follett (Sir William), saying about, 326
 Fontenay Abbey, Dupont's history of, 47
 Fonts of the Restoration period, 9, 177, 317, 358
 Forbes, its pronunciation, 269, 316, 397, 417, 498
 "Foreign Office List," 25, 58
 Forrega, its meaning, 409
 Forrel, its derivation and meaning, 256
 Fortnight, modern disease of the word, 266
 "Fourth estate," origin of the term, 16
 Fowke (F. R.) on Christmas cards, 376
 Cromwell (Oliver), his mother, 134
 Gob: Gazel, 114
 Horse-dealing proverb, 427
 Tarots, playing cards, 86
 Fowler (G. H.) on Arsoot pedigree, 110
 Malte money, 88
 Framery on Grassineum: Dongane, 148
 France, genealogy in, 56
 Francis (John), publisher of the "Athenæum," his death, 300
 Francis (Sir Philip), his marriage, 309, 335, 372, 416
 Franion, its etymology, 489
 Frank pledge, 23, 436
 Franklin (Benjamin), Montgomery's lines on, 288
 Fraser (W. N.) on Earl of Kinnoull, 191
 Fraxinus on bastard-title and half-title, 326
 Fraybug, its meaning, 489
 Frazer (W.) on firstfruits of bishoprics, 435
 James II., anonymous letters to, 321, 361, 401, 484
 "Peace with honour," 496
 Post, penny, 167
 Vandyck (Sir A.), his "Time clipping the Wings of Love," 197
 "Free trade," origin of the phrase, 437
 Freelove (W.) on "Single Speech" Hamilton, 19
 Junius's Letters, 342
 "Poetic Mirror," 228
 "Tak time in time," 199
 Thomson (James), his Poems, 188
 Freemason, its derivation, 43, 178
 Frenchmen, their stature, 468
 Frere (G. E.) on the pronunciation of Forbes, 498
 Fretton (W. G.) on "Much" and "Great," applied to villages, 355
 Frost (F. C.) on buried alive, 196
 Heraldic query, 229
 Fry's "Pantographia," 27, 173
 Funeral armour in churches, 58, 177, 217, 358, 453
 Funeral custom, Esthonian, 186, 294
 Furlong family, 49
 Furness Abbey, its history, 209
 Fynmore (R. J.) on William Fynmore, 398
 Stubbs family, 68
 Fynmore (William), lawyer, Jamaica, 398
 G
 G. (A. H.) on the etymology of ghetto, 58
 G. (F.) on Martha Blount's funeral expenses, 425
 Pope (A.), inventory of his goods, 363
 "Scrutin de liste" and "scrutin d'arrondissement," 84
 Turner (J. M. W.), his houses, 367
 G. (G. L.) on date of the first Easter, 416
 Moon, the "parish lantern," 288
 Surrey Folk-lore, 106, 345
 Thaw, rapid, 226
 G. (H. S.) on Lichfield: Johnson family, 146
 G. (J.) on early appreciation of Burns, 134
 G. (S.) on gibbeting, 386
 Shiver, as a verb active, 328
 Tax-gatherer's fate, 286
 Worcestershire Visitations, 473
 G. (W.) on bowrake, or bowshot, 209
 Willoughby (Jeremiah), 329
 G. (W. J.) on "Too too," 97
 G. (W. L. D.) on Grosny Castle, 448
 Gahotas, West Indian fruit, 68, 313
 Gainsborough (Thomas), his portrait of Chatterton, 367
 Gallier, its meaning, 225, 356
 Game of twenty questions, 468
 Gantillon (P. J. F.) on Anstey family, 31
 "Anywhen," 56
 "Bred and born," 152
 Orosius, Italian translation of, 188
 Gardiner (S. R.) on Rushworth's collections, 325
 Gardner (J. S.) on the Phrygian cap, 444
 Garibaldi in England, 464
 Garrick (David) and Junius, 27, 51
 Gateley Park, Herefordshire, 49
 Gatty (A.) on fonts of the Restoration period, 358
 Hook or Hooke family, 92
 "Peace with honour," 346
 Purland (T.), Ph.D., &c., 317
 Gatty (C. T.) on an Indian well, 286
 Gawler, a place-name, 347
 Gay (John), "Gay's Chair," 234
 Gazel=Black currant tree, 114
 Genealogy in France, 56
 Genet or gennet. See *Jennet*.
 Gentles=Maggots, 68, 216, 437
 George III., House of Lords' clock stopping at his death, 305, 385
 German Church, Trinity Lane, 135
 German "Volksbuch," 115, 252
 Gerunde family, 5
 Ghetto, its etymology, 58
 Ghosts still walk, 405

Gibbeting near Stourbridge, 129, 235, 336
 Gibbs (H. H.) on an Elizabethan Common Prayer
 Book, 63
 Longden (Thomas), 277
 Patience, a man's name, 95
 "Was crucified, dead, and buried," 273
 Gibbs (R.) on parochial registers, 449
 Giberti (Giovanni Matteo), Bp. of Verona, and the
 Giberti press, 1
 Gibson (Edmund), Bp. of London, 89, 116, 336, 378
 Gigantology, its bibliography, 247, 379
 Gilray (James), his "L'Assemblée Nationale," 69
 Gilpin (John), the original, 489
 Gissing (A. F.) on the meaning of "Gob," 416
 Glanirvon on John Knibb, clockmaker, 329
 Glanville-Richards (W. U. S.) on Wm. Browne, poet,
 147
 Glass, English armorial, 44, 178
 Glasscock (J. L.), jun., on Bishop Gibson, 336
 Morant (Philip), 14
 Glastonbury, "the town of oaks," 14, 177
 Gloucestershire, wasalling in, 64
 Gloucestershire heralds' visitations, 349, 473
 Gob, its meaning, 114, 238, 416
 Gombeen=Money-lender, 187, 217
 Gome or Gomme (Christopher), goldsmith of Bow
 Lane, 187
 Gomme (G. L.) on a guild custom, 46
 Gunn (Sir Bernard de), 332
 "History of the Seven Wise Masters," 248
 Gordon (Capt.), of Charles X.'s Swiss Guards, 149
 Gosse (E. W.) on Gray's *jeux d'esprit*, 107
 Gosselin (H.) on the derivation of Cromlech, 198
 Gob: Gazel, 114
 Much and Great applied to villages, 88
 Gown, legal, 425
 Graduals, outside of the British Museum, 308
 Gradwell family. See *Greile*.
 Gradwell (R.) on a Crusader before the Crusades, 268
 Greile, Grealey, &c., 466
 Grassinusum Collegium, 148, 236
 Graves (A.) on West's portrait of Byron, 34
 Seabury (Bp.), his portrait, 318
 Walter (J.), painter, 279
 Ward (J.), painter, 397
 Gray (G. J.) on earliest dated book-plate, 78
 Hawes family, 294
 Hawes (Sir James), 110
 Gray (Thomas), unpublished *jeux d'esprit* of, 107; his
 heraldic bearings, 149
 Great, as applied to villages, 88, 355, 459
 Great-grandson on John Benson and Lord Mansfield,
 486
 Green (E.) on Roman Catholic martyrs, 1536-1681,
 23, 163, 402
 Greene (Sir Henry), Lord Chief Justice, 1362, 369, 431
 Greene (J.) on "Greenian Philosophy," 308
 Greenfield (B. W.) on St. White and her cheese, 331
 Green-hastings=Early peas, 63, 198
 Greenhill (W. A.) on Browne's "Religio Medici," 182
 "Greenian Philosophy," by Robert Greene, 308
 Greenstreet (J.) on Valoigns Barony, 142
 Greenwich, East, manor of, 258
 Greile, Grealey, Greddle, or Gradwell family, 466
 Gressome, its meaning, 447

Greville family, 338
 Griffinhoofs (H. G.) on "Handsome Charley," 49
 Griffith (Sir George), Knt., his pedigree, 18
 Groome (F. H.) on Earl of Kinnoull, 1650, 129
 Grosny Castle, Jersey, its history, 448
 Grueber (H.) on Richard Harington, 108
 Grundy family, 352
 Guernsey Folk-lore, 155
 Guest (General), 1745, his biography, 149, 193
 Guffin, its meaning and derivation, 54, 174
 Guido Reni, lines on his "Aurora," 147
 Guild custom, curious, 46
 Guisborough, discovery of alum at, 265
 Gunn (Sir Bernard de), military engineer, 246, 332, 390
 Gunn (Sir William), his biography, 246, 390
 Guy, The, a field-name, 229, 357, 377, 476
 Guy (R.) on "Tak time in time," 114
 Gykzing. See *Eykering*.

H

H. on Duncan I. and II., 408
 Parochial registers, 411
 H. (A.) on Bolingbroke and Clarendon, 496
 Eboracum, its etymology, 132
 Parochial registers, 492
 H. (B. W.) on Bellars family, 69
 H. (C. A.) on Murillo's picture of St. John, 75
 H. (C. J.) on Wray=Udall, 258
 H. (F.) on Swinfen and Grundy families, 352
 Trafalgar, memories of, 338
 H. (G. H.) on "Whole Duty of Man," 99
 H. (H. F. O.) on Tunworth or Turnworth Manor, 269
 H. (J. C.) on "Beyond the Church," 16
 H. (J. F.) on a christening sheet, 159
 Churches, thatched, 174
 H. (J. J.) on heraldic query, 87
 H. (L. L.) on Hare, Baron of Coleraine, 30
 Hinde (Rev. Nathaniel), 117
 Houses with secret chambers, 397
 H. (R. P.) on Robert Lettice Hooper, 9
 Parochial registers, 292
 H. (S.) on funeral armour in churches, 217
 Guy, The, a field-name, 357
 Marten (Henry), the regioide, 474
 Stowey and Stow Ball, 374
 Supernatural, belief in, 368
 Sydney and Sydenham, 415
 H. (W.) on Teagle: Sectacle, 216
 H. (W. F.) on religious novels, 376
 "Was crucified, dead, and buried," 272
 Hackwood (R. W.) on parochial registers, 492
 Haig (J. B.) on "Conjectures sur les Mémoires
 Originaux," 469
 Deck of cards, 91
 Haigs of Bemersyde, 106
 Haig (Margaret) on Bitto and Phainis, 110
 Haigs of Bemersyde, 19, 106
 Hailstone (E.) on Sir Bernard de Gunn, 333
 "Wise as Waltham's calf," 7
 Halkett (Sir James), Knt., of Pitfirrane, 110
 Hall (A.) on Danum: Condercum, 305
 Mearns of Kincardineshire, 275
 Stapleton pedigree, 63
 Tudor (Jasper), 154
 Hallabaloo, its etymology, 147, 254

- Halliwell-Phillipps (J. O.) on a reference in Malona, 149
 Hallywell (Henry), minister of Ifield, 96, 157, 217, 379
 Hallywell (Henry), vicar of Cowfold, 96, 157, 217, 379
 Hamilton (Wm. Gerard), or "Single-Speech," a
 Junius claimant, 19
 "Handsome Charley," 49
 Hanger, in place-names. See *Westenhanger*.
 Hankin surname in London, 1700-1800, 268
 Hardman (I. W.) on Countess of Ossory, 488
 Hardy (W. J.) on earliest dated book-plate, 151
 Hussey (Lord) and the Lincolnshire Rebellion, 3
 Hare, Baron of Coleraine, 29
 Hare an Easter emblem, 17
 Hare (S. V.) on Thomas Daniell, R.A., 38
 Harford (F. K.) on Hogarth's only landscape, 67
 Harington (Richard), his biography, 108
 Harrison (W.) on burnt sacrifice in the Isle of Man, 192
 Johnson (Maggoty), 157
 Hartshorne (A.) on Sir Henry Greene, 431
 Mottoes, ancient, 214
 Silhouettes, 493
 Harvest custom, 56
 Haslemere, Devil's Punchbowl near, 88, 194
 Hastings, old custom at, 408
 Hastings story, 408
 Haunted houses, 329, 396
 Hautbauge on the Cole MSS., 128
 Wara, its meaning, 287
 Hawes family, Sussex and Suffolk, 149, 294
 Hawes (Sir James), Knt., Mayor of London, 110, 235
 Hayes (T. J.) on James Clarence Mangan, 168
 Haynes (H. W.) on "Sweetness and light," 437
 Hayward (John), D.D., his life and writings, 180
 Heath money, 156
 Heath (Charles), outline engravings by, 347
 Heaton (J. H.) on a curious compliment, 346
 Death, a reprieve from, 386
 Johnson (Rev. Richard), 448
 Hedges (Sir William), 1688, 88, 235
 Heigham, place-name, its derivation, 33
 Heine (Heinrich), passage in his "English Fragments," 32
 Heloe, its meaning and etymology, 28, 349
 Helsby (T.) on parochial registers, 435
 Helyar (W. H.) on Sir Richard Bingham, 54
 Hems (H.) on fonts of the Restoration period, 177
 Funeral armour in churches, 58
 Hemsworth (J. D.) on William de Wannervill=
 Margery, 347
 Henderson (W. H.) on Sir James Halkett, 110
 Hendriks (F.) on an elephant story, 202
 Mathematical bibliography, 304
 Henry III., his elephant, 335, 434
 Henry VIII. and the farmers, 83
 Henshaw family of Dover, 286
 "Hep!" Jewish war cry, 74, 139
 Heraldic: Arg., three lions passant gu., &c., 87;
 Chev. between three leopards' heads, 168, 293;
 Arg., two bars sa., on canton of second a cinquefoil
 or, 229, 398; Fesse between three masles, 247,
 338, 475
 Heraldic anomaly, 76
 Heraldry, Australian, 104, 123, 180; differencing
 arms, 8, 229
 Heraldic crowned with vervain, 267, 432
 Herb Robert (*Geranium Robertianum*), 367
 Hereward le Wake, his father, 257, 313
 Hermentrude on Danish Folk-lore, 6
 Fortnight, modern disease of the word, 266
 Hussey (Lord), 91
 Parochial registers, 250
 Sydney and Sydenham, 87
 "Too too," 97
 Wonder, as an adverb, 156
 Herring family, 168, 316
 Herrtage (S. J.) on "Catholicon Anglicum," 74
 Heywood (Rev. O.), his MSS., 146
 Hibberd (Shirley) on morris dancers, 18
 Thermometer scales, 79
 Hibbert (J.) on "Anywhen," 78
 Hibgame surname, 129, 254
 Hillman (S.) on Henry Marten, the regicide, 196
 Hinde (Rev. Nathaniel), LL.B., his descendants, 117
 "Hip, hip, hurrah!" its derivation, 74, 139
 Hironelle on the derivation of Bedwardine, 338
 Braham family, 435
 Conghurst of Congerhurst, 356
 Leman family, 436
 Ogley Hay, 254
 Seal, old, 379
 Westenhanger, its etymology, 353
 History, how it is written, 426
 "History of the Seven Wise Masters," 248, 354
 Hobson (W. F.) on Cock-a-Dobby, 169
 St. Luke xxiii. 15, 35, 137, 373
 Hoby (Sir Thomas), his MS. "Booke of Travaile," 309
 Hodgkin (J. E.) on half binding, 127
 Fencing match in Marylebone Fields, 17
 Orchard (Richard), 227
 Hogarth (William), his only landscape, 67
 Hogg (B.) on roundels, 276
 Holly: Holy-tree, its etymology, 466
 Holy Land, books on travels in, 264
 Honiton, its etymology, 288, 412
 Hood (Thomas), letter to Thackeray, 205
 Hooke family, 92, 175
 Hooper family, 20, 64
 Hooper (J.) on "Domino," as used by omnibus drivers,
 229
 "Hip, hip, hurrah!" and "Hep!" 74
 Jennet, its etymology, 71
 Papa and Mamma, 256
 Photographing devils, 308
 Hooper (B.) on a curious coincidence, 345
 "Paradise Lost," French edit. of, 421
 Hooper (Robert Lettice), Chief Justice of New York, 9
 Hope (H. G.) on Béranger's "Roi d'Yvetot," 358
 Burke (Edmund), his marriages, 274
 Francis (Sir P.), his marriage, 335
 Irish Parliament, relic of, 86
 O'Sullivan (General), 236
 Treason, high, punishment for, 156
 "Whole Duty of Man," 258, 337
 Hope (R. C.) on invoking the Apostles, 487
 Hostelry, privileged, 489
 "Horse B. Virginia," English translation, 15; their
 dates, 306, 455
 Horsey (J.) on Henry III.'s elephant, 385
 Horton (E. S.) on Henry Marten, 50
 Hostelry, privileged, 489

House of Lords, its clock stopping on death of George III., 305, 335; its abolition, 367, 392
 Houses, haunted, 329, 396; with secret chambers, 397, 478
 Howard, origin of the name, 94, 175
 Howison (William), his biography, 148, 253
 Howlett (W. E.) on parohment wills, 378
 Hudson (J. C.) on "Hypnerotomachia," 1592, 375
 Hudson family, 171
 Humphries (H.) on mildew in books, 474
 Hundred: "Other half hundred," 174
 Hunter (Andrew), Abbot of Melrose, 449
 Hoasey (John, Lord) and the Lincolnshire Rebellion, 3, 91, 197
 Hylton (Lord) on St. Paul's Cathedral, A. D. 2199, 13
 Hymnology: "Adeste Fideles," 18; "Rock of Ages," 39
 "Hypnerotomachia, the Strife of Love in a Dreame," 347, 375, 497

I

I. (C. M.) on Béranger's "Roi d'Yvetot," 177
 "Bibliomania," 407
 Chambers's "Edinburgh Journal," 429
 County, application of the word, 346
 Depart, as a verb active, 45
 De Quincey (Thomas) and Dickens, 267
 Howison (William), 148
 Jonson (Ben), his censure on Shakspeare, 224
 Lamb (Charles), 327
 Newton (Sir I.), his humility, 128
 Robertson (Frederick), 108
 Slick (Sam) on Cumberland, U.S.A., 245
 Still: Yet, 428
 Syncretism, its derivation, 229
 University towns, 396
 I. (G.) on battle of Trafalgar, 257
 I. (W. P.) on Dr. Bockenham, 388
 Bokenham (Captains William and Robert), 368
 "Ieronymo," in the "Newcastle Magazine," 388
 "Imitatio Christi," Worthington's translation, 54, 98; its author, 70, 111
 "Indian Queen," a sign, 207
 Indian well, model of, 286, 309, 357
 Indulgence, Protestant, of the 17th century, 10, 153, 270
 -Ing, verbal adjective in, 428
 Ingleby (C. M.) on Lord Bacon, 62, 316
 Inglis (R.) on American poets, 369
 Boxer (James), American author, 348
 "Ieronymo" in the "Newcastle Magazine," 388
 Ingram (J. H.) on haunted houses, 329
 Ink, best red, 109, 253
 Interpolations, accidental, 125
 Ireland, a Wiltshire place-name, 388
 Ireland, Norse words on map of, 204; anonymous letters addressed to James II., 321, 361, 401, 484
 Irish and English, marriage prohibited between, 92
 Irish ballads, popular, 6, 74
 Irish cardinals, 406
 Irish Parliament, chair of its Speaker, 86, 132
 Irish party names, 446
 Irish saints, 27
 Iron vessel, first, 206
 Irving (Washington), his portraits, 36, 173, 278, 377

Isham on the etymology of Westenhanger, 353
 Italian wedding books, 207

J

J. (B.) on Bp. Gibson, 116
 Moon, sin to point at, 54
 J. (C. J.) on pommel side saddles, 328
 J. (D. C.) on "Disputatio Christianorum et Judæorum," 209
 J. (F. W.) on Sir Wm. Creyke, 136
 Danothy Hall, 155
 Hussey (Lord), 197
 Walmyth, its locality, 46
 J. (G. H.) on impressions of medals; 468
 J. (J. C.) on "Hors B. Virginia," 306
 Roundels, inscriptions on, 145
 Sepulchre in churches, 197
 J. (J. H.) on differencing arms, 8
 J. (K.) on motto for a drinking cup, 155
 J. (W. H.) on the dedication of bells, 69
 Van Venloo (Jan), 68
 Jack-an-Apes Lane, 1662, 307, 436
 Jackson (C.) on Anstey family, 31
 Vernon family arms, 56
 Jackson (J. E.) on the meaning of "Escaeta," 327
 Jackson (J. R.) on gahotas, West Indian fruit, 313
 Jackson (Matthew), ob. 1792, 309
 Jackson (W. F. M.) on ammonium sulphide and faded writing, 288
 Book-plate, curious, 226
 Jackson (Matthew), 309
 Mary, Queen of Scots, 318
 Jacobite relic, 51
 James, the name, before 1258, 257
 James II., "Remonstrance" against his deposition, 287; anonymous letters to him and his Queen about Ireland, 321, 361, 401, 484
 James (R. N.) on Michael Angelo, 7
 Belfry, its etymology, 272
 "To my Pipe," 206
 Japanese custom, 187
 Japanese proverbs, 166
 Jaydee on the meaning of "Backstring," 407
 Bosh, its derivation, 157
 "John Dory," 39
 Pomatum=Pomade, 258, 416
 Rhymeless words, 317, 337
 Roughs, origin of the term, 296
 Sate, for sat, 37, 78
 Umbrageous, 449
 Jean, gean, jain, or jane, its derivation, 68, 198
 Jeannin (Pierre), noticed, 454
 Jennet, its etymology, 71, 176
 Jennings (J.) on J. Walters, painter, 208
 Jennings (Lord and Lady), 407, 454
 Jerram (C. S.) on the etymology of belfry, 159
 Jerusalem, Convent of the Cross at, 107, 232; pillars of the Temple, 409
 Jessopp (A.) on John Boys the Dean, 485
 Browne (Eliase), of Norwich, 255
 Fontenay Abbey, 47
 Gateley, or Yateley, Park, 49
 Jewers (A. J.) on a Protestant indulgence, 153
 "John Dory," the song, 39
 Johnson family of Lichfield, 146, 233

Johnson (Maggoty), jester, his tomb, 157, 233
 Johnson (Rev. Richard), Australia, 448
 Johnson (Richard), 1607, monumental brass, 469
 Johnson (Dr. Samuel), his watch and punchbowl, 26 ;
 his letters to Dr. Taylor, 303, 324, 342, 382, 422,
 461, 481
 Johnston (C.), jun., on Gerunde family, 5
 Johnston (J. B.) on the name James before 1258, 257
 Jonas (A. C.) on "Auld Robin Gray," 213
 Baddow, vicar of, 117
 Gome or Gomme (Christopher), 187
 Kerr, its pronunciation, 97, 218
 Leadenhall Street, old house in, 167
 Oxford, its etymology, 296
 Sermons, old, 424
 "There's Cauld Kail in Aberdeen," 433
 "Whole Duty of Man," 52
 Jones (E. G.) on Durham Book, 184
 Jones (Philip), minister of Cirencester, 1588, 25
 Jones (W. S.) on gun money, 118
 Numismatic query, 9
 Jonson (Ben), his censure on Shakspeare, 224 ; his
 birth and parentage, 247, 354
 Joseph II. and Beethoven, 337
 Josephus on Freemason, 48
 Joy (F. W.) on Danothy Hall, 8
 Sarum Missal, A. D. 1500, 48
 Teagle : Spectacle, 215
 Wently, its derivation, 188
 Jubar, its derivation, 148, 278
 Jubile, for Jubilee, 245
 "Jump, The," a tavern sign, 385
 Junius and "Single-Speech" Hamilton, 19 ; and
 Garrick, 27, 51
 Junius queries, 127, 159
 Junius's Letters, editions of, 282, 341 ; books on their
 authorship, 463

K

K. (J. S.) on Lobo's "Abyssinia," 169
 Kangaroo, origin of the word, 326, 496
 Keene (Edmund), Bp. of Chester and Ely, 228, 359
 "Keepsake," Turner engravings in, 488
 Kelly (R. J.) on the causal "Do," 179
 Kempis (Thomas à), Worthington's translation of "De
 Imitatione Christi," 54, 98
 Kentish sayings and Folk-lore, 266, 415, 474
 Kentish scenery, 366
 Kerr, its pronunciation, 97, 138, 218
 Kerr (H.) on Bunker's Hill, 175
 Guffin, its meaning, 174
 Kerr, its pronunciation, 138
 Kerlake (T.) on Bolingbroke and Clarendon, 283
 Doll, its derivation, 334
 Eboracum, its etymology, 131
 St. White and her cheese, 332
 Kickshaw, its meanings, 406
 King : Was a king ever drowned ? 487
 King family, Clontarf, co. Dublin, 308
 King (W. L.) on Recusant Rolls, 199
 Kings' fingers—Purple orchis, 429
 Kinnoull (Earl of), 1650, 129, 191
 Kirkland (W.) on the office of bailiff, 298
 Cheese and tables, 255
 Kneller (Sir Godfrey), his portrait of Defoe, 465

Knibb (John), clockmaker, 329, 378, 416, 437
 Knight (J.) on the etymology of Eboracum, 219
 "Hypolite, Comte de Duglas," 317
 "Legende Dorée des Freres Mendians," 335
 "Nouvelles d'Angleterre," 159
 Spinula (Franciscus), 267
 Knightly family of Fawley, 208
 Krebs (H.) on the "Canterbury Tales" in German, 214
 "Della Nobilita et Eccellenza delle Donne," 388
 Æthnian funeral custom, 186
 Fry's "Pantographia," 173
 "Hypnerotomachia," 497
 Slavonic mythology, 165
 Syncretism, 373

L

L, Latin, supposed change into U in French, 261, 311
 L. (C.) on "Anthropophagus," 74
 Buried alive, tale of old Cologne, 118
 L. (J. E. T.) on Bp. Gibson, 116
 L. (J. K.) on Nugent family, 408
 Lach-Szyrma (W. S.) on Ark of the Covenant at St.
 Michael's Mount, 54
 Bohemian archæology, 489
 Drake (Sir Francis), bibliography of, 166
 Glastonbury, "the town of oaks," 14
 Slavonic mythology, 144
 Lady's smock=Cuckoo flower, 447
 Lamb (Charles), at home, 241 ; and Milton's MSS.,
 327 ; and Michael Bruce, 328 ; supplementary re-
 miniscences, 381 ; his "Beaumont and Fletcher,"
 411 ; and Carlyle, 459
 Lambeth degrees, 266, 335
 Lancashire, its earliest inhabitants, 79
 Lancashire custom, 136
 Landlord=Innkeeper, 369
 Landor (Walter Savage), letter of, 238
 Latham family of Dover, 286
 Laud (J. C.) on Gainsborough's portrait of Chatterton,
 367
 Defoe (Daniel), his portrait by Kneller, 465
 Lawrence (Sir Thomas), his father, 5
 Lawson (James), American poet, 369
 Le B. (J.) on Yardleys of England, 377
 Leadam (I. S.) on Yorkshire wills, 427
 Leadenhall Street, old house in, 167, 269
 Leader (J. D.) on parochial registers, 212
 Leane (Rev. Mr.), his living, 69, 195
 Lee (F. G.) on parochial registers, 330
 Lees (E.) on "Don't marry," 384
 Ghosts still walk, 405
 Herb Robert, 367
 Woundworts, 346
 Legal gown, 425
 Leman baronetcy, 487
 Leman family of Norfolk and Suffolk, 327, 436
 Leman (C. E.) on Leman family and baronetcy, 327,
 487
 Lenton (Edward), part author of "Harpings of Lena,"
 209
 Leofric, Abbot of Peterborough, 257, 313
 Leprosy, its Folk-lore, 323
 Leslie (Sir Alexander), general of the Scottish army,
 27, 112, 170, 251
 Lewisham marriage register, 1558-62, 187

Libraries, circular, 45, 70, 98, 116; Trinity College,
 Cambridge, 81, 101, 181, 201, 301; temperance, 86
 Lichen, its use, 56
 Lichfield, inhabitants, *temp.* William III., 146, 233
 Lillo (George), story of his "Fatal Curiosity," 21
 Lincoln stuff ball, 1820, lines on, 206
 Lincolnshire field-names, 83
 Lincolnshire provincialisms, 55, 178, 317, 353
 Lincolnshire Rebellion and Lord Hussey, 3, 91, 197
 Lisle=Whitaker, 156
 Lister family, 108, 216
 Littleberries, mansion at Mill Hill, 41, 471
 Llanely on the derivation of boah, 38
 Lloyd (R.) on the Duke of Somerset, 136
 Lobo (Father), his "Abyssinia," 169
 Logan (John), a centenarian, 69, 194
 London, firing royal salutes in, 78
 London Bridge, books published and sold on, 221
 Long Ashton Church, Somerset, 246
 Longden (H. I.) on Thomas Longden, 110
 Longden (T.), Mayor of Gloucester, 1695, 110, 277
 Longevity of professional men, 25. See *Centenarianism*.
 Longland (Bp. John), his "Sermond uppon Good Fry-
 day," 228, 259, 335
 Loughborough (Lord) and the "History of the Eng-
 lish Law," 109, 253
 Love: Charity, as equivalent terms, 384
 Loveday (J. E. T.) on bishopric of Sodor and Man,
 109
 Loveday (T. E. T.) on anonymous works, 349
 Lowe (A. E. L.) on Henry Marten, the regicide, 294
 Stowey and Stow Ball, 229
 Löwenberg (W. J.) on the meaning of opiet, 148
 Luckman (M.), printer at Coventry, 286, 415
 Lucy Locket=Cuckoo flower, 447
 Lucy (Countess), her parentage, 257, 313
 Lutzow (Baroness de), her family, 455
 Lynn (W. T.) on Dr. Bradley and the calendar, 283
 Cenomanni, its etymology, 348
 Dido, its derivation, 88, 154
 Donald Bane, 368
 Easter, date of the first, 125; Prayer Book rule
 for keeping, 265
 Eboracum, its etymology, 132
 Erie, its etymology, 327
 Epitaph in Lee Church, 465
 Er, pronounced as "ar," 151
 Honiton, its etymology, 288
 Jubar, its derivation, 148
 King, drowned, 487
 Mountainous scenery, 466
 Overbury (Sir T.), embassy offered to, 307
 Rodney (Lord), 344
 Song of Solomon, ii. 5, 32
 Tennis, its etymology, 56
 Westenbanger, its etymology, 227
 Lysart on Bodleian model of an Indian well, 357
 County, application of the word, 496
 Duromagus, 447
 Jack-an-Apes Lane, 436
 Suetonius and Boadicea, battle between, 470
 Lyster (J.) on Lister family, 108
 Lyttelton (Thomas, second Baron), his "Poems," 13
 Lyveden (Lord) on the abolition of the House of
 Lords, 367

M

M. on religious novels, 195
 M. (A. J.) on Garibaldi in England, 464
 Lamb (Charles) and Carlyle, 459
 Quives, its meaning, 449
 "There let Thy servant be," 93
 Tupling (John), 31
 Wife selling, 98
 M. (C. C.) on Lord Frederick Cavendish and Mr.
 Burke, 445
 Interpolations, accidental, 125
 M. (E. H.) on King Canute, 172
 Charles II., his hiding places, 196
 Chess and tables, 255
 Church discipline, 499
 De Quincey (Thomas) and Dickens, 435
 Dorset traditions, 255
 Gigantology, 379
 "Grey mare the better horse," 96
 Hastings story, 408
 Heralds crowned with vervain, 438
 Lichfield, *temp.* William III., 233
 Mangan (James Clarence), 276
 Manifest, its derivation, 294
 Methyl: Amyl, 99
 Music as medicine, 338
 Oak, British, 355
 Witwall, 434
 M. (F.) on Sir Philip Francis, 309
 M. (F. E. D.) on "Whole Duty of Man," 318
 M. (G. W.) on Bayly=Hall, 386
 Bingham (Sir Richard), 18
 English armorial glass, 44
 Heralds crowned with vervain, 267
 Lambeth degrees, 335
 M. (H. L.) on Hibgame surname, 129
 M. (J.) on Lady Byron's answer to her lord's "Fare-
 well," 408
 M. (J. A. H.) on the meaning of "Acreme," 88
 "Agitate, agitate, agitate," 88
 M. (J. G.) on Gillray's masterpiece, 69
 M. (T. J.) on Dra. George Oliver, 396
 M. (W. D.) on T. Parlet, 306
 McC— (E.) on crocodile's tears, 447
 Épergne, its etymology, 475
 Guernsey Folk-lore, 155
 Motteux, ancient, 359
 "Sangre azul," 449
 Talon, its etymology, 268
 MacCulloch (E.) on the Bailiff of Constantine, 315
 Canadian token or medal, 236
 St. McLoos's stone, 493
 Weston family, 469
 Mackay (J.) on Bluestone=Poison, 478
 McKay (R.) on voting tickets, 385
 MacLagan (Nellie) on Alkermes: Gahotas, 68
 Maclean (Sir J.) on Lichfield, *temp.* William III.,
 Orchard (Robert), 275
 Parochial registers, 451
 St. White and her cheese, 332
 Yard of beer, 368
 Macray (W. D.) on John Eachard, 453
 Parochial registers, 330
 "There let Thy servant be."
 Madock or Maddock family, 129

- Magathay, place-name, its spelling and etymology, 48
Mail: Black mail, its meaning and derivation, 226, 356, 497
Malbye (Sir Nicholas), his biography, 387
Malet (H.) on Yardleys of England, 172
Malone (Edmund), reference in his MSS., 149
Malte money, 88, 195, 397, 478
Mamma, introduction and use of the word, 256
Man, Isle of, burnt sacrifice in, 192
Manacus, a fictitious word, 464
Manchet loaf, 38, 78
Mandeville (Sir John), his Travels, 186
Mangan (James Clarence), post, 168, 276
Maniest, use of the word, 247
Manifest, its derivation, 149, 293
Manning (C. R.) on parochial registers, 310
Mansfield (Lord) on property, 87, 194; and John Benson, 486
Maaurial, a new word, 266, 417
Mar earldom, its descent, 405, 452, 493
Mare: "To cry the mare," 66
Mare (the sea) and words for death, 12
Marlborough (Sarah, Duchess of) and Mrs. Masham, 248, 293, 338; her birthplace, 448, 471
Marot (Clement), his "Pseavmes de David," 65
Marriage prohibited between English and Irish, 92
Marriages, "Ruglen," in May, 429
Marry: "Don't marry," an old warning, 384, 471
"Mars his Feild; or, the Exercise of Armes," 469
Mars Denique on "All upon the merry pin," 138
 Carey (P.), his Poems, 447
 Mudwall=Bee-eater, 216
 "Take time in time," 114
 "Too too," an old provincialism, 36
Marshall (E.) on Agnosticism, 489
 "Alastor of Augustus," 135
 Aldrich (Dean), 48
 Argo: Drake's ship, 488
 "Argo," by Earl of Crawford and Balcarres, 171
 Bailiff, office of, 299
 Book-plate, curious, 457
 Brewer (Rev. J. S.), 415
 Browne (Sir T.), his "Religio Medici," 102, 243
 Charles I., his vision, 168
 Clergy prohibited from wearing fur capes, 172
 "Contrast, The: Right and Wrong," 67
 Deaths on birthdays, 115
 Defoe (Daniel), his "Robinson Crusoe," 428
 Eboracum, its etymology, 233
 Edward of Lancaster, his death, 176
 "Felix quem faciunt," 295
 Fishing proverbs, 91
 "Fortuitous concourse of atoms," 277
 German Church, Trinity Lane, 135
 Gibbeting, 336
 Heralds crowned with vervain, 432
 "Honours should change manners," 225
 Leane (Rev. Mr.), 195
 "Make a leg," 57
 Malte money, 195
 Name with date printed in book, 227
 Nick-nackatory=Museum, 207
 Oxford=Rhedycina, 95
 Parallel passages, 306
 Parochial registers, 311, 451
Marshall (E.) on Peterhouse, prison of, 315
 Princes murdered in the Tower, 229
 Probable, the, as a topic for injury of character, 247
 Prophecies, modern, 13
 "Quid hoc ad Iphidici boves?" 448
 Rood screens, fifteenth century, 96
 St. Augustine and Descartes, 268
 St. Jerome and Chaucer, 445
 Song of Solomon, ii. 5, 174
 Tin=Money, 32
 Tom of Oxford, 374, 456
 Wara, its meaning, 418
 "Whole Duty of Man," 306
 Worlds, plurality of, 392
Marshall (E. H.) on "Auld Robin Gray," 398
 "Dining with Duke Humphrey," 58
 Do, the causal, 53
 Er, pronounced as "ar," 151
 Freemason, its derivation, 178
 Green-hastings=Early peas, 68
 Houses with secret chambers, 478
 Irving, Washington, his portraits, 173
 "Lily of St. Leonards," 168
 Logan (John), 194
 Loughborough (Lord), 253
 Morant (Philip), 14
 Morris dancers, 176
 Mudwall=Bee-eater, 216
 Orchard (Robert), 275
 "Panis de hastrinello," 36
 Parochial registers, 292
 Robertson (Frederick), 198
 Toads, are they poisonous? 173
 "Was crucified, dead, and buried," 273
 Wesley (John) and Moore, 369
 Worlds, plurality of, 498
Marshall (Hamlet), D.D., family and biography, 157
Marshall (J.) on "All upon the merry pin," 137
 "Auld Robin Gray," 314
 Clark or Clarke (Jeremiah), 117
 Deck of cards, 214
 Gay (John), 234
 "John Dory," 89
 Music as medicine, 293
 Rushton Hall, inscription at, 115
Marshall (W. E.) on "Hullabaloo," 147
Marsham (R.) on portraits of Sir C. Shovell, 207
Marten (Henry), the regicide, 50, 196, 294, 474
Ma-tyn on "Bo-man": "Bo-peep," 209
Martyrs, English Roman Catholic, 1535-1681, 28, 163, 402
Mary, Queen of Scots, rings given by, 36; colour of her hair, 114, 218, 231, 295, 318; "Historie," editions of 1624-36, 136
Marylebone Fields, fencing match in, 17, 39, 78
Masham (Mrs.) and the Duchess of Marlborough, 248, 293, 338
Maskell (J.) on double monasteries, 407
 St. Margaret's, Westminster, 436
 Swift (Dean), his university degree, 383
Mason (C.) on barge of the East India Company, 229
Mason (G.) on Syncretism, 372
 Worlds, plurality of, 393
Mathematical bibliography, 263, 304, 426

Mathews (C. E.) on Sir Thomas Lawrence, 5
 Whig and Tory, 33
 Matriculation records, 54
 Matthews (J. B.) on American words and phrases, 65
 Deck of cards, 474
 Game of twenty questions, 468
 Irving (Washington), portrait of, 36
 Rhymeless words, 46
 Mattocks (Mr. and Mrs.), of Covent Garden Theatre,
 110
 May muggins, 408
 Mayhew (A. L.) on "Bred and born," 77
 Bradanralice, its etymology, 323
 Cotgrave (Randle), 246
 Crouchmas=Christmas, 168
 Dremes=Jewels, 468
 "Eleofuga" of Euclid, 384
 Épergne, its etymology, 269
 Franion, its etymology, 489
 Glastonbury, the "town of oaks," 177
 Gombeen=Money-lender, 187
 Heloa, its etymology, 28, 350
 Mistletoe and Christmas, 175
 Noviomagiana, 488
 Tin=Money, 32
 Mayo (C. H.) on mermaids, 478
 Parochial registers, 492
 Silhouettes, 494
 Mayor, village, 136
 Mayor (J. E. B.) on Manuel Chrysoloras, 366
 Johnson (Samuel), his letters to Dr. Taylor, 308,
 324, 342, 382, 422, 461, 481
 Russel (Robert), 486
 Soul (Moise du), 367
 Mearns, its meaning and etymology, 275
 Medals: Canadian (?), 148, 286; James I. and Charles
 I., 247; impressions of, 468
 Mediterranean, its zoophytes, 129, 253
 Mermaids, references to, 365, 478
 Mervarid on "Swearing," 57
 Mervin family, 387
 Mesmerism no new thing, 187, 294
 Metcalfe (J. H.) on Costobadie, or De Costobadie,
 427
 Methyl, its derivation, 99
 Meyer=Master, 488
 Mezzofanti (Card.), his portrait with earrings, 16
 Mildew in books, 187, 474
 Mill Hill, Littleberries at, 41, 471
 Miller (George), of the "Cheap Magazine," 495
 Milton (John), a freethinker, 28; his MSS., 327;
 death of his grand-nephew, 386, 434; French edit.
 of "Paradise Lost," 421
 Mincher family, 309
 Misprints. See *Printers' errors*.
 Missal, Sarum, 1500, 48
 Misselden (Edward), noticed, 437
 Mister=Need or want, Old English, 113
 Mistletoe and Christmas, 14; its etymology, 14, 175
 Mnemonics of Œcumenical Councils, 26
 Mola Rosarum, its locality, 307, 417
 Mole-catcher, his election, 408
 Monasteries, double, 407
 Monkeys, anecdotes of, 369, 417
 Montgomery (James), his lines on Franklin, 288

Moon, sin to point at, 14, 54; the "parish lantern,"
 288, 418
 Moor (C.) on Conghurst of Congerhurst, 228
 Townsend (John), architect, 247
 Moore (C. T. J.) on thatched churches, 56
 Jonson (Ben), 247
 Keene (Bp.), of Chester and Ely, 228
 Moore (John), Bp. of Norwich, 228
 Moore (J. C.) on Mary, Queen of Scots, 231
 Methyl: Amyl, 99
 Shakspeariana, 428
 Moore (John), Bp. of Norwich, his family and
 biography, 228, 391, 478
 Moore (Thomas) and Wesley, 369, 398, 476
 Morant (Rev. Philip), Essex topographer, 14
 Morgan (O.) on John Knibb, clockmaker, 487
 Morland arms, 87
 Morland (George), his "Emblematical Palette," 246
 Morley (J. C.) on a "Biographical Peirage," 468
 Morris dancers, modern, 18, 176
 Moss (F.) on Erckmann-Chatrion's "Le Juif Polonais,"
 415
 Toads, are they poisonous? 375
 Mottoes, ancient door and fireplace, 49, 214, 359;
 drinking cup, 109, 155, 395; "Vita sine literis
 mors est," 346, 497; "Res subito gestæ," 368
 Moule (H. J.) on Dorset traditions, 379
 Forrega, its meaning, 409
 Mottoes, ancient, 215
 Parochial registers, 292
 Mounsey (A. C.) on "Auld Robin Gray," 232
 Mountainous scenery, 466
 Moutray (J. A.) on Seafield earldom, 369
 Seafield Castle, 457
 Much, as applied to villages, 88, 355, 459
 Mudwall, name for the bee-eater, 68, 216, 487
 Mumping Day, *i. e.*, St. Thomas's Day, 7, 187
 Murch (J.) on the etymology of Honiton, 412
 "Murtle fish," 347
 Murillo (B. S.), his picture of St. John, 75
 Murtle fish, 347, 391
 Mus Rusticus on Marylebone Fields, 78
 Music as medicine, 245, 293, 338
 Mynott (A.) on the "Emancipation Oak," 146
 Logan (John), 69
 Moore (Thomas), Bp. of Norwich, 392
 Morant (Philip), 14
 "Poetic Mirror," 359
 Worthington (John), 98
 Mythology, Slavonic, 144, 165

N

N. (A.) on Sydney and Sydenham, 215
 N. (L.) on "Harpings of Lena," 129
 Nachani-Imtiaz. See *Nishan-i-Imtiaz*.
 Names, Teutonic and Celtic, 49; conversion and
 corruption of family, 77
 Napoleon I. See *Bonaparte*.
 Nash (W. L.) on sloping church floors, 18
 "Ffitteras," its meaning, 407
 Navy=Navigator, 397, 417, 476
 Negus, curious misprint, 204
 Nelson (G.), coincidence in his "Happiness of Man,"
 345
 Nettle-creeper, its proper name, 468

- New South Wales, curious compliment in, 346
 New Zealand, ghosts in, 153
 "Newcastle Magazine," its contributor "Ieronymo," 388
 Newize, use of the word, 466
 Newton families in Herefordshire, 87
 Newton (Sir Isaac), his humility, 128, 237; his "Treatise on Fluxions," 263, 304, 426
 Newton (W.) on Newton families, 87
 Nicholls (J. F.) on the office of bailiff, 298
 Nicholson (Br.) on adjectives pluralized in English, 205, 294, 495
 "Horse B. Virginia," 15, 435
 Jonson (Ben), 354
 Kentish sayings and folk-lore, 266
 Moon, sin to point at, 15
 Nominatives plural and verbs singular, 186
 Proof sheets, early, 414
 Shakspeariana, 423, 424
 Tables, game of, 318
 Nick-nackatory=Museum, 207, 338, 397
 Nishan-i-Imtiaz, Turkish order, 33, 118, 297
 Noble (T. C.) on Davis-Tregonwell tomb, 351
 Nocium, a false word, 45
 Nodal (J. H.) on the etymology of "Heloe," 350
 Nomad on the kings of Cornwall, 75
 Elvaston or Alewaston, 73
 Fenton (Elijah), 236
 Masham (Mrs.) and the Duchess of Marlborough, 248
 Orosius, Italian translation of, 313
 Rouffignac family, 92
 Seal, old, 255
 Westenhangar, its etymology, 353
 Nominatives plural before verbs singular, 186
 Norgate (F.) on British Museum Reading Room, 70
 German Volkabuch, 252
 Norris (F. T.) on Norse words on map of Ireland, 204
 Norse words on a map of Ireland, 204
 North (T.) on the angelus bell, 229
 Charles I., his martyrdom, 288
 Funeral armour in churches, 458
 Parochial registers, 331, 492
 Rogation days, perambulations on, 367
 Rogers (Rev. Samuel), 347, 472
 Shiver, verb active, 471
 Tavern sign, curious, 385
 "Tom" of Oxford, 248
 "Nothing new under the sun," 236, 317
 Novelist on Heine's "English Fragments," 32
 Novels, religious, 108, 195, 376, 458
 Noviomagians, a club, 488
 Nugent family, 408
 Nuremberg, chimes at, 147, 254
 Nutt (A. Y.) on ancient mottoes, 49
- O
- O. (H. L.) on Sir Nicholas Malbye, 387
 O. (J.) on the "Cheap Magazine," 495
 "Five-foot-highians," 354
 "Free trade," 437
 Gob, its meaning, 416
 Kerr, its pronunciation, 218
 Marot (Clement), his Psalms, 65
 Mary, Queen of Scots, 186
 O. (J.) on Oxfordshire election of 1754, 58
 "Poetic Mirror," 359
 Psalm cli, Tennant's translation, 357
 Watts (Dr.), his "Divine Songs," 93
 Oak, "Emancipation," Holwood Park, 146
 Oak a symbol of Britain, 208, 355
 Oak-Apple Day, stinging nettle on, 446
 Oath, foresters', 107
 O'Connell (Daniel) at Hastings, 308
 O'Connell (R.) on Mincher family, 309
 Ecumenical Councils, mnemonics of, 26
 Ogle (Lewis), Eglington, his pedigree, 189
 Ogley Hay, place-name, 128, 254
 Oley (Barnabas), his family and benefactions, 9
 Oliver (Mrs. George), two antiquaries, 396
 Oliver (J. A. W.) on origin of the word navy, 397
 Olives=Primrosea, 449
 Opals, superstitions about, 388
 Opist, its derivation and meaning, 148, 193, 376
 Orchard (Robert), of Greek Street and Sawbridge-worth, 227, 275
 Ormonde earldom, 343, 431
 Orosius (Paul), his "History" in Italian, 183, 313
 Orrery (Countess of), letter to Rev. W. Ellis, 161, 205
 Ossory (Countess of), 488
 O'Sullivan (General), his biography, 147, 436
 Otamy, use of the word, 485
 "Other half hundred," 174
 Outward=Of loose character, 269, 397
 Overbury (Sir Thomas), embassy offered to, 307, 350
 Ovingdean Grange, 257
 Owl as an emblem of death, 447
 Oxford, its etymology, 95, 296
 Oxford University, statue in Brasenose Coll. quadrangle, 37; "Tom" of Christ Church, 248, 374, 456; M.A. gown, 391
 Oxfordshire election of 1754, 58
- P
- P. (C. A.) on John Phelps, 345
 P. (Hy.) on the task of a parish, 27
 P. (J.) on the rule of the road, 76
 P. (J. J.) on Bonaparte at Elba, 281
 "Nouvelles d'Angleterre," 127
 P. (L.) on Mary, Queen of Scots, 114
 P. (M.) on "All upon the merry pin," 94
 Gilpin (John), 489
 "Logie o' Buchan," 193
 Watts (Dr.), his "Divine Songs," 93
 P. (P.) on Easter eggs, 174
 "French leave," 497
 Glass, armorial, 178
 "Grey mare the better horse," 96
 Houses, haunted, 396
 Motto for a drinking cup, 396
 Novels, religious, 376
 Parochial registers, 274
 Prints, transparent, 455
 Wills, parchment, 378
 Worlds, plurality of, 499
 Yardleys of England, 458
 P. (R. W.) on Long Ashton Church, 246
 P. (W. M.) on silhouettes, 393
 Paddington, Tomlins's New Town at, 208
 Painting of Flight into Egypt, 36

- Palestine, books on travels in, 264
 Palmer (A. S.) on the derivation of doll, 476
 Gentles: Mudwall, 437
 Palmer (F. D.) on Piepowder Court, 79
 "Panis de hastrinello," 36, 137
 Papa, introduction and use of the word, 256
 Paradise, birch of, 16
 Paradisus in Sole on John Parkinson, 152
 Parallel passages, 75, 97, 306, 369, 398, 476
 Parfitt (E.) on chess and tables, 143
 Tabiti lamentation for Nineveh, 107
 Parish (W. D.) on a sin to point at the moon, 14
 Parkinson (John), the botanist, of London, 152
 Parlet (Thomas), inscription on his tomb, 306
 Parochial registers. See *Church registers*.
 Parslow family, 288, 435, 478
 Parson: Person, their etymology, 150
 Parsons (Dr. Richard), his MS. collections, 347, 394
 Pate of Sysonby, arms of, 409
 Paterson (A.) on the Marquis of Anglesea, 337
 Patience, a man's name, 95
 Patten family, 388
 Patterson (W. H.) on Customer=Custom House
 officer, 187
 "Five-foot-highiana," 209
 "History of all the Mobs," &c., 247
 Prints, transparent, 328
 Testa (Pietra), engraver, 188
 Ward (J.), painter, 308
 Peach (R. K.) on Anstey family, 30
 Burke (Edmund), his marriages, 274
 Pulteney correspondence, 358
 Peacock (E.) on Aitzema's "Notable Revolutions," 428
 Basire (Isaac), his "Correspondence," 265
 Belfry, its etymology, 159
 Birth, proving its date, 284
 Books gone astray, 466
 "Catholicon Anglicum," 24, 154
 "Chapter and verse," 277
 Copy, dividing, 33
 Crouchmas=Christmas, 316
 Customer, its meaning, 334
 Fern ashes, 56
 "March to Moscow," 418
 Spiders, poisonous, 93
 Walker (C.), his "History of Independency," 203
 Wills, parchment, 237
 Pearls, black, in the English crown, 188
 Pearson (A. H.) on the derivation of chimera, 268
 Peel (Sir Robert), miniature of, 109, 276, 317, 397
 "Peerage, Biographical," 468
 Peers, their signatures, 90
 Peet (W. H.) on Child's "Discourse of Trade," 358,
 375
 Whiskers=Moustaches, 176
 Pelham (Rev. Mr.), rector of Crowhurst, 448, 497
 Pengelly (W.) on adjectives pluralized in English, 495
 Cock-crowing, 178
 Freemason, its derivation, 178
 Moon, the "parish lantern," 418
 Teagle: Spectacle, 216
 Wealey (John) and Moore, 476
 Wiltshire provincialisms, 76
 Penny (C. W.) on customer, 334
 Percy titles and heirship, 343, 431
 Periodical literature, extinct, 345, 371
 Person: Parson, their etymology, 150
 Peterhouse, prison of, 163, 315
 Ph. (L.) on "Black Bartholomew," 383
 Shingles, cure for, 375
 Phaire (Rev. Emanuel), A.B. Oxon., 55, 337
 Phaire (Robert), the regicide, 55, 337
 Phelps (John), his epitaph at Vevey, 345
 Phillimore (L.) on Sir Christopher Wren's sisters, 68
 Phillips (Teresia Constantia), her biography, 178
 Philological Society, its New English Dictionary, 26,
 47, 66, 88, 107, 146, 167
 Photographing devils, 308
 Phrygian cap, 444
 Pickford (J.) on "Ah County Guy," 226
 Archimimus: Clench of Barnet, 348
 Birch of Paradise, 16
 Brazenose College, statue in the quadrangle, 37
 Buried alive, tale of old Cologne, 117
 "Catholicon Anglicum," 74, 218
 Clark's "Penny Weekly Dispatch," &c., 345
 Coutts (Thomas), his marriage, 139, 152
 De Quincey (Thomas) and Dickens, 435
 Epigram on Bursar of St. John's Coll., Oxford, 95
 Gibson (Edmund), Bp. of London, 373
 Hare an Easter emblem, 17
 Johnson (Maggoty), 238
 Knibb (John), clockmaker, 378
 "Liverpool gentleman," &c., 158
 Mary, Queen of Scots, 218
 Matriculation records, 54
 "O Logie o' Buchan," 27
 Parochial registers, 273
 Rogers (Rev. Samuel), 473
 Seabury (Bp.), his portrait, 208
 Talk-o'-the-Hill, 297
 "There's Cauld Kail in Aberdeen," 328
 "Tom" of Oxford, 456
 Vicars, successive, from the same family, 119
 "Vita sine literis," 497
 Wentworth (Lords) of Nettlested, 278
 Witwall, its correct name, 308
 Picton (Sir J. A.) on the etymology of belfry, 189
 "Bred and born," 112
 "In Memoriam," lxxxix. 12, 404
 Mare (the sea) and words for death, 12
 Sydney and Sydenham, 215
 Piepowder Court, 79
 Pigot (H.) on Sir C. Wren's sisters, 133
 "Pincushion," an inn sign, 7
 Pink (W. D.) on the last della Scala, 427
 Pipe: lines "To my Pipe," 206
 Place-names, foreign, 305, 472
 Plate, ecclesiastical, 27
 Platepere, an old game, 9
 Platt (W.) on ace of spades in bygone days, 66
 "Agitate, agitate, agitate," 116
 "Alastor of Augustus," 135
 Alkermes, its derivation, 377
 "All upon the merry pin," 237
 American nation anatomically considered, 406
 Anonymous works, 499
 Antimony, 34
 April Folk-lore, 327
 Bitto and Phainis, 278

- Platt (W.) on Black mail, 356
 Bo-man: Bo-peep, 357
 British Museum Reading Room, 86
 "Catholicon Anglicum," 74
 Cazotte (M. de), 174
 "Chapter and verse," 206
 Chess and tables, 255
 Child's "Discourse of Trade," 358
 Christmas cards, 155
 Christmas Day on a Sunday, 7
 Coffee: Fontenelle or Voltaire? 93
 Copy, bad, and good printers, 46
 Cromlech: Dolmen, 412
 Dido, its etymology, 198
 Easter, date of first, 293, 477
 Easter eggs, 95
 Elephants priced by admeasurement, 306
 Escacets, its meaning, 455
 "Essay on Medals," 379
 Folk-lore of eggs, 76
 "Fourth estate," 16
 Harvest custom, 56
 "History of the Seven Wise Masters," 354
 Howison (William), 253
 Keene (Bishop Edmund), 359
 Longlond (Bishop), his sermons, 259
 Morant (Philip), 14
 Mumping day, 137
 Newton (Sir Isaac), his humility, 237
 Nishani-Imtiaz, 118
 "Nothing new under the sun," 317
 Post, penny, anticipated, 46
 Printing, catchwords in, 466
 Railway, atmospheric, 266
 St. Augustine and Descartes, 417
 St. Helena, great gale at, 16
 Saladin, founder of the Ayubite dynasty, 473
 Sleepers in church, 254
 Snuff-boxes, 13
 Song of Solomon, ii. 5, 174
 Stork, its filial affection, 433
 Surrey Folk-lore, 155
 Syncretism, 372
 Toads, are they poisonous? 297
 Toucheur, its meaning, 414
 Wig, archiepiscopal, 107; episcopal 173
 "Wise as Waltham's calf," 136
 Witwall, 434
 Plays, volume of, 327
 Poets, sixpenny editions of the, 110, 253
 Poker, American game, its derivation, 448
 Poll-books, early, 46, 94
 Polygamy, forfeiture of goods for, 88, 198
 Pomatum=Pomade or pommade, 76, 176, 258, 416
 Pommels to side saddles, their introduction, 328
 Ponsoby (G.) on transparent prints, 455
 Pope (Alexander), inventory of his goods taken after death, 363
 Poplar trees as lightning conductors, 168
 Portrait attributed to Hogarth, 48
 Portraits, false, of public characters, 85; black profile, 303, 393, 458, 493
 Post, penny, anticipated, 46, 94, 167
 Potter (G.) on battle between Suetonius and Boadicea, 469
 Powell (T.) on "The Guy," a field-name, 377
 Mearns of Kincardineshire, 276
 Trees indigenous to Britain, 37
 Poyntz (Sir N. and Sir J.), portraits of, 247
 "Precepts of Cato," 1560, 169
 Price (G.) on Bunker's Hill, 295
 Dray=Squirrel's nest, 56
 Hayward (John), D.D., 130
 Motto for a drinking cup, 396
 Opals, superstitious about, 388
 Yard of beer, 394
 Prideaux (W. F.) on curious sentence by court-martial, 444
 Czar, its orthography, 237
 Nishani-Imtiaz, 297
 Primrooses, names for, 117, 449
 Prince (C. L.) on "Arithmology," 166
 Browne (Sir T.), his "Religio Medici," 184
 Motto for a drinking cup, 396
 Princes murdered in the Tower, their bones, 229
 Printer's advertisement, 1742, 146
 Printers' errors, 7, 25
 Printing, catchwords in, 466
 Prints, transparent, 328, 455
 Prior (R. C. A.) on "All but," 467
 "Ympe tree," 8
 Privy Council, record of its members, 37
 Probable, the, as a topic for injury of character, 247
 Probyn (May) on "Daffy-down-dilly," 237
 Procter (Bryan Waller), his pseudonym, 167
 Proof-sheets, early, 414
 Prophecies, modern, 18, 174
 Protestant flail, 436
 Proverbs and Phrases:—
 All upon the merry pin, 94, 137, 237, 377
 American, 65
 Bay: At bay, 89
 Blessed is he that expecteth nothing, 234
 Blockham feast, 468
 Bred and born, 77, 112, 152, 213, 318, 375, 416
 Brown study, 53
 Bull's milk, 166
 Chapter and verse, 206, 277
 Come across, 94
 Conspicuous by their absence, 409, 438
 Cut over, 77
 Devil and the best tunes, 77
 Dining with Duke Humphrey, 58, 175
 Fishing proverbs, 91
 Fools' paradise, 7, 139
 Fortuitous concurrence of atoms, 148, 277
 Fraid: For afraid, 96
 French leave, 347, 496
 Grey mare is the better horse, 96
 Honours should change manners, 225
 Horse-dealing, 427
 Japanese, 166
 Kentish, 266, 474
 Light Christmas makes a full sheaf, 155
 Liverpool gentleman, &c., 158
 Loitch: Straight as a loitch, 28, 177, 337
 London paved with gold, 429
 Make a leg, 57, 175, 297
 Man proposes, but God disposes, 93

Proverbs and Phrases :—

- Marry : Don't marry, 384, 471
 Nothing succeeds like success, 189
 Nothing venture nothing win, 408
 Peace with honour, 346, 496
 Quid hoc ad Iphicli boves ? 448
 St. Lawrence on the shoulder, 266, 474
 Shake a leg, 57
 Stark naught, 57
 Tak time in time, ere time be tint, 114, 199
 Too too, 36, 97, 336
 Unspeakable Turk, 466
 Wise as Waltham's calf, 7, 136, 199
 Provincialisms, Lincolnshire, 55, 178, 317, 353 ;
 Wiltshire, 76
 Psalm cii., Tennant's translation, 232, 312, 357
 Psalma, Marot's, 65
 Pugh (H.) on J. Duffkin or Doffkin, 286
 Few family, 307
 Pulteney (Sir James Murray), his correspondence,
 320, 358, 375
 Purchase, years', 387
 Purland (T.), Ph.D., M.A., his biography, 168, 293,
 317

Q

- Q. (E.) on Boswell's "Johnson," 26
 Quabbe, its meaning, 229
 Quarry (J.) on letters of the Countess of Orrery and
 others, 161
 Questions, game of twenty, 468
 Quives, its meaning and derivation, 449

Quotations :—

- Agitate, agitate, agitate, 86, 116, 178, 337
 Ah, Christ, that it were possible, 70
 As firm as a rock and as calm as the flood, 409
 Beauty is in the eye of the beholder, 149
 Behind the dim unknown, 369
 Blessed is he who, having nothing to say, 489
 C'est l'amour, l'amour, 59
 Deus incubat angui, 70
 Doth the harmony, 388
 Drums, beat an onset, 388
 Eripuit cælo fulmen, sceptrumque tyrannis, 288
 Far from these narrow scenes of night, 10, 39
 Felix quem faciunt aliena pericula cautum, 118,
 295, 476
 Gigantic daughter of the West ! 19
 Go, little book, 248, 279, 319, 418
 God gives us love, 469, 499
 Hard is the seaboy's fate, 50
 He who plays at bowls, 248, 379, 438, 479
 Hilaris gens, cui libera mens, 187, 214, 220
 Humane sapientie pars est, 110, 239, 259, 379
 I cannot pretend to a deep research, 349
 I slept and dreamed that life was beauty, 139
 Ignem gladiis ne fodias, 349
 It changed, of course: the heavenly chameleon,
 209, 239
 It is the fair acceptance, sir, 70
 Let me light my pipe at your ladyship's eyes, 16,
 176
 Man is immortal till his work is done, 309
 Medicus curat, natura sanat morbos, 35, 119, 199

Quotations :—

- Musas nonnulli sacro venerantur amore, 329
 Our deeds still travel with us from afar, 248, 379
 Quadrijugis invectus equis Sol aureus exit, 147
 Quas in lucem protulit, 10
 Qui jacet in terra non habet unde cadat, 399, 478
 Qui suadet sua det, 89
 Revolutions never go backward, 388
 River, river, shining river, 28, 79
 Scilicet in superis etiam fortuna luenda est, 438
 Seas but join the regions they divide, 248, 279
 Sero venientibus ossa, 278
 Si Christum bene scis, 139, 219, 259
 Sphæra cujus centrum, 102
 Suppripit Orator quæ Rusticus edit ineptæ, 10
 Sweetness and light, 437
 That man was vain, and false as vain, 469
 That uncertain weather, 469
 The remembrance of a guest, 70, 99
 There was a laughing devil in his sneer, 149, 199
 Though to-day is dark and dreary, 70
 To be suspected, alighted, and withstood, 110, 160
 To promise, pause, prepare, postpone, 309
 To read between the lines, 70
 Transivere patres, 227, 278
 Two gifts perforce He has given us yet, 369, 418
 Two souls with one thought, 388, 479
 Verse sweetens toil, 169, 199, 219
 Vidi ego, qui, lætis rerum successibus utens, 409,
 459
 Vita sine literis, 346, 497
 Whom call we gay ? 409, 438

R

- R. on Percy titles: Ormonde earldom, 343
 Weestenhanger, its etymology, 353
 R. (A. W.) on mildew in books, 187
 "Remonstrance and Protestation," &c., 287
 "Twæ Freirs of Berwick," 456
 R. (G.) on Canadian token or medal, 148
 Red ink, 109
 R. (C. E.) on two strange epitaphs, 46
 R. (F. N.) on Meyer=Master, 488
 Ogle Hay, 128
 Zoophytes in the Mediterranean, 253
 R. (J.) on the corruption of names, 77
 Navy=Navigator, 476
 R. (J. H.) on "Kickshaw," 406
 R. (M. H.) on "Auld Robin Gray," 145, 212, 256
 Cromlech: Dolmen, 411
 R. (R.) on "All upon the merry pin," 133
 Booty (Mrs.), her trial, 158
 Buried alive, 196
 "Don't marry," 472
 "Fools' paradise," 7, 139
 Gob, its meaning, 238
 "Harpings of Lena," 209, 370
 "Poetic Mirror," 397
 Roarer, its slang meaning, 34
 Swift (Dean) and Adams, 75, 97
 Wesley (John) and Moore, 393
 "Wise as Waltham's calf," 136
 R. (W.) on morris dancers, 176
 R. (W. H. H.) on Sir John Clifton and Lady
 M. Talboys, 228

- Racial, introduction of the word, 28
 Radnor registers, curious entries in, 224, 356
 Railway, curious use of the word, 26
 Railway, atmospheric, predicted by Coleridge, 266
 Raleigh (Sir Walter), missing portrait, 487
 Ralston (W. R. S.) on Slavonic mythology, 165
 Randolph (E.) on Joseph Lemuel Chester, 480
 Peterhouse, prison of, 168
 Rauky, a Lincolnshire provincialism, 55, 178, 317, 353
 Raven (J. J.) on verses at beginning of registers, 227
 Ravenscourt Park, Hammersmith, its history, 208, 291
 Ravenshaw and Rockstro's "Ferial Psalter," 205
 Rayner (W.) on the "British Amazon," 457
 Rebellion of 1745, a preacher on, 87
 Recusant Rolla, 136, 199
 Regiment, 7th Dragoons, in 1745, 87, 198
 Registers, verses at their beginning, 227
 Registers, parochial. See *Church registers*.
 Reilic, its etymology, 328, 394
 Remillion, female Christian name, 38
 "Remonstrance and Protestation of all the Good Protestants," &c., 287
 Rendle (W.) on the cranks, 45
 Tokens for the Sacrament, 475
 Renegé, its meaning, 178, 214, 377, 396, 474
 Rere-supper, its meaning, 98
 Resort, use of the word, 488
 Reviews, volume of anonymous, 405
 Rex on a portrait, 48
 Reynard the Fox, books on, 236, 289
 Reynolds (H. E.) on Henry III.'s elephant, 434
 Rhedarium, in Park Lane, 68
 Rhymeless words, 46, 173, 298, 317, 337, 397
 Riddell of that ilk, 482
 Ridel or Rudel of Blaye, 482
 Ridgway (T. G.) on statue at Brixton, 147
 Ridley (G. T.) on Gloster Ridley, 407
 Ridley (Gloster), D.D., his portrait, 407
 Rigaud (G.) on "Depart" as a verb active, 194
 Knibb (John), clockmaker, 378, 416
 Oxford M.A. gown, 391
 Parochial registers, 311
 "Vita sine literis," 497
 Ritson (Joseph), his letters to J. C. Walker, 28
 Rix (H.) on castle of kings of Ulpha, 467
 Rix (S. W.) on Dr. Watts's "Divine Songs," 93
 Road, rule of the, 76
 Roarer, its slang meaning, 34, 98
 Robertson (A. W.) on Cordiner's "Antiquities," 38
 Robertson (Frederick), a "pains-taking author," 108, 198
 Robertson (J. L.) on Diodati, 407
 Robins (Benjamin), gibbeting of his murderer, 129, 235, 336
 Rochester (John, Earl of), funeral sermon on, 424
 Rodney (Lord) and the French navy, 344
 Roe (H. F.) on Cheyne Rowe, 327
 Rogation days, perambulations on, 367
 Rogers (J. E. T.) on Drowe : Drage, 86
 Edward of Lancaster, his death, 6
 Tudor (Jasper), 85
 Rogers (Rev. Samuel), of Chellington, Bedfordshire, 347, 472
 Rolls, Recusant, 136, 199
 Roman Catholic martyrs, English, 1535-1681, 23, 163, 402
 Rome, early guides to, 244, 414
 Rood screens, English fifteenth century, 96
 Rose (J.) on "Joseph and his Brethren," 257
 Ross (C.) on "Auld Robin Gray," 170, 282
 House of Lords, 392
 Junius and Garrick, 51
 Toads, are they poisonous? 297
 Ross (T.) on coaches first used in Scotland, 497
 Rouffignac family, 9, 92
 Roughts, a term for the low and dangerous class, 168, 296
 Round (J. H.) on Percies : Earl of Ormonde, 431
 Round (P. Z.) on Mary, Queen of Scots, 231
 Roundels, inscriptions on, 145, 276
 Rowe (Cheyne), son of Cheyne Rowe, 327
 Rowe (Owen), the regicide, 168
 Rowing family arms, 327
 Royal salutes in London, 78
 Royce (D.) on assize of bread, 69
 Rudel of Blaye. See *Ridel*.
 Ruglen marriages, 169
 Rule of the road, 78
 Rule (F.) on Charing, Kent, 92
 "Make a leg," 67
 Manchet loaf, 38
 Rushton Hall, inscription at, 115, 149, 197
 Rushworth (John), his historical collections, 325
 Russel (Robert), of Wadhurst, his writings, 486
 Russell (Archdeacon), letter to Rev. W. Ellis, 161
 Russell (Constance) on Ballard and Herring families, 168
 Fleetwood : Shelley, 448
 Henshaw and Latham families, 286
 Mary, Queen of Scots, 114
 "There's Cauld Kail in Aberdeen," 476
 Russell (J. F.) on "Grounds and Occasions of Contempt of the Clergy," 338
 Lamb (Charles) at home, 241
 Russell (J. H. C.) on Oliver Cromwell's mother, 134
 Russell (Rev. T.), letter to Rev. W. Ellis, 161
 Ruysdael (Jacob), his "Cascade," 287, 397
- S
- S*** on the assumption of Christian names, 445
 S. (A.) on Bannatyne MS., 267
 Sermons, old, 47
 S. (A. C.) on the pronunciation of Forbes, 316
 Misprints, 25
 S. (A. R.) on Lord Brittas, 68
 S. (B. F.) on Bp. Gibson, 336
 Rouffignac family, 92
 S. (C. B.) on origin of the word kangaroo, 326
 S. (C. W.) on anonymous works, 50
 Irish cardinals, 406
 S. (D. A.) on Pomatum=Pomade, 76
 S. (F.) on "Medicus curat," &c., 119
 Mnemonics of Ecumenical Councils, 26
 S. (F. G.) on Junius Queries, 159
 Prints, transparent, 455
 S. (G.) on Fabian Smith, 286
 S. (J. M.) on Ellice : Ellis, 374
 Marriage between English and Irish, 92
 S. (M. N.) on "Behold the Man," 208

- S. (N.) on St. Edmund of East Anglia, 8
 S. (R. P.) on Sir Philip Francis, 416
 S. (R. T.) on Lord Byron's portrait by West, 116
 S. (S.) on Caistor, co. Lincoln, 129
 S. (T. W. W.) on St. Margaret's Churchyard, Westminster, 128, 213, 295
 "Tour in quest of Genealogy," 279
 S. (W.) on Darling : Mervin : Willis, 387
 S. (W. H.) on "Changed," a Suffolk word, 406
 S. (W. M.) on "St. James's Beauty," 427
 S. (W. S. L.) on Boggis family, 129
 Cornwall, its kings, 28
 Gigantology, its bibliography, 247
 Rouffignac family, 9
 Sampford-Spiney, inscription at, 109
 Somerville family, 208
 Worlds, plurality of, 229
 Sacramental tokens, 475
 Saddles, pommelless side, 328
 Sailors, female, 457
 St. Augustine and Descartes, 268, 417
 St. Bartholomew's Day, 1662, called "Black Bartholomew," 388
 St. Cuthbert, his Gospel. See *Durham Book*.
 St. Edmund of East Anglia, 8, 137
 St. Felix on Wilson's Yorkshire collections, 489
 St. Giles's Fair, Winchester, 448
 St. Helena, great gale at, 15
 "St. James's Beauty," a portrait, 427
 St. Jerome and Chaucer, 445
 St. John (William de), "grand master of the artillery," 467
 St. McLoe and his stone, 446, 493
 St. Margaret's, Westminster. See *Westminster*.
 St. Michael's Mount, Ark of the Covenant at, 54
 St. Paul's Cathedral, A.D. 2199, 13; "Misfortunes of St. Paul's Cathedral," 121
 St. Swithun on the word "Begot," 207
 "Bred and born," 213, 375
 Chuck, use of the word, 278
 Convent of the Cross, Jerusalem, 232
 Easter eggs, 95
 Guffin, its meaning, 54
 "Make a leg," 297
 Moon, sin to point at, 15
 St. White and her cheese, 246, 331, 455
 Saints, Irish, 27
 Sala (G. A.) on murtle fish, 391
 Periodicals, extinct, 371
 Saladin, founder of the Ayubite dynasty, 327, 473
 Salutes, royal, in London, 78
 Sampford-Spiney, inscription at, 109
 Sandford family of Howgill Castle, Westmoreland, 48
 "Sangre azul," origin of the term, 449
 Sarum Missal, A.D. 1500, 48
 Sate, for sat, 37, 78, 158
 Savill (J. W.) on the meaning of *Bussock*, 217
 County, application of the word, 496
 Funeral armour in churches, 58
 Sawyer (F. E.) on arms of colonial and missionary bishoprics, 57, 337
 Belfry, its etymology, 481
 Brighton field-names, 125
 Charles II., his hiding places, 28, 338
 Devil and the best hymn tunes, 77
 Sawyer (F. E.) on drinks, effervescing, 84
 Hallywell (Henry), 96, 379
 Hawes family, 149
 Hawes (Sir James), 235
 Ovingdean Grange, 257
 Owl as an emblem of death, 447
 Pearls, black, in the English crown, 188
 Place-names, foreign, 305
 Scribe, used as a verb, 278
 Thermometer scales, 196
 Wife selling, 58
 Wills, parchment, 110
 Worcestershire field-names, 356
 Scala (Can Grande della), last of his line, 427
 Scarlett (Thomas), author, 1590, 287
 Scharf (G.) on Lord and Lady Jennings, 407
 Littleberries, Mill Hill, 41
 Schotanus (Meinardus), author of "Systema Concionum," 409
 Schou (N. C.) on Sparrow family, 88
 Schück (L.) on genealogy in France, 56
 Scoekered, its meaning, 266
 Sconce, its slang meaning, 98
 Scotland, a Wiltshire place-name, 388
 Scotland, its early Chamberlains, 61, 389; coaches first used in, 367, 497
 Scott (E.) on parochial registers, 233
 Scott (J. R.) on the derivation of Cheyne, 96
 Scott (Rev. James), 49
 Scott (Rev. James), his family, &c., 49
 Scottish Communion Office, 164
 Scribe, used as a verb, 278
 Scrinchling, its meaning, 266
 Scrutin de liste : Scrutin d'arrondissement, 84
 Sculthorp (H.) on old house in Leadenhall Street, 269
 Yard of beer, 456
 Seabury (Bp. Samuel), his portrait, 208, 318
 Seafield Castle, Scotland, its history, 457
 Seafield earldom, 369
 Seal, old, 148, 255, 379
 Second sight, 105, 158
 Secret chambers, &c., in old houses, 397, 478
 Spectacle=Hoist or lift, 49, 215
 Séguier (F. P.) on Sterne's "Tristram Shandy," 12
 Semper Eadem on Warton's "Turnip-Hoer," 75
 Senhouse (Mr.), his Cumberland collections, 189
 Sepulchre in churches, 96, 157, 197
 Sermons, old, 47, 424
 Servia, ancient empire of, 209, 276
 Sewell (W. H.) on travels in the Holy Land, 264
 Shakespeare (William), Ben Jonson's censure on, 224; early editions of his "Passionate Pilgrim," 246
 Shakspeariana :—
 Cymbeline, Act ii. sc. 5: "All faults that name," 424; Act iii. sc. 4: "Harsh, noble, simple nothing," 424, 445
 Henry IV., Pt. I. Act iii. sc. 1: "He held me last night," &c., 124, 424
 Henry V., Act i. sc. 2: "Imbare their crooked titles," 243, 423; Act ii. sc. 3: "Babbled of green fields," 243, 423
 King John, Act i. sc. 1: "Saving in dialogue," 242, 428

Shakespeareans :—

- Romeo and Juliet, the Apothecary in, 348
 Tempest, Act iv. sc. 1 : "Racke," 424
 Shanavest, an Irish party name, 446
 Sharpe (I.), of Stepney, his biography, 128
 Shelley : Fleetwood, 448
 Shelley (Percy Bysshe), his ode to Mont Blanc, 448
 Shenstone (William), poetical inscription on, 93
 Sherman (Roger), the American patriot, 129, 254
 Shipton (Richard), of Lythe Hall, co. York, 171
 Shirley (E. P.) on newfangled expressions, 365
 Fletcher= Cascade or waterfall, 449
 Shiver, as a verb active, 328, 471
 Shovell (Sir Cloudeley), his portraits, 207
 Sikes (J. C.) on "Wring," a provincialism, 468
 Silhouettes, or black profile portraits, 303, 393, 458, 493
 Sim (J.) on Australian heraldry, 104, 123
 Simcox (W. H.) on are toads poisonous? 32
 Simmerin=Primrose, 117
 Simpson (J.) on parochial registers, 274
 Simpson (W. S.) on "Misfortunes of St. Paul's Cathedral," 121
 Nuremberg, chimes at, 147
 Sinker (R.) on Library of Trinity College, Cambridge, 81, 101, 181, 201, 301
 Longland (Bp.), his sermons, 228, 335
 Skeat (W. W.) on adjectives pluralized in English, 252
 Bannatyne MS., 334
 Be, as a prefix, 395
 Belfry, its etymology, 158
 Clôture, its derivation and meaning, 126
 Copy, bad, and good printers, 72
 "Er," its pronunciation as "ar," 194
 "Felon's Wife," 246, 298
 Fitzherbert's "Husbandry," 467
 Flarb, its meaning, 415
 "Hilaris gens," &c., 214
 L, Latin, changed into U in French, 311
 Manacus, a fictitious word, 464
 Rauky, a provincialism, 353
 Spawn, its etymology, 465
 Syd, in Sydney and Sydenham, 237
 Talon, its etymology, 394
 Turken, its meaning, 165
 Wigeon, its etymology, 113
 Skevington (T. W.) on Sir Geo. Griffith, Knt., 18
 Skipton Castle, Civil War tract on its surrender, 368
 Slat=To abuse, 118
 Slaten (J.) on Thomas Walysh, a Lancastrian, 307
 Slater (W. B.) on isolated burial, 258
 Slavonic mythology, 144, 165
 Sleepers in church, 127, 254, 307
 Slick (Sam) on Cumberland, U.S.A., 245
 Smart (T. W. W.) on Hooper family, 64
 Smith (A. M.) on parochial registers, 251
 Smith (Albert), his "Galignani's Messenger," 89
 Smith (Fabian), his biography, 236
 Smith (H.) on the meaning of "Gob," 238
 Smith (Hubert) on a work on aeronautics, 408
 Charles II., his hiding places, 173
 Epitaph, curious, 374
 Smith (W.), clockmaker, 49
 Smith (W. A.) on Voltaire, 369
 Smoke silver, 156

- Snuff-boxes, political, 13
 Sodor and Man, bishopric of, 109
 Soldiers, female, 457
 Solly (E.) on the Vicar of Baddow, 159
 Brittas (Lord), 91
 Buckhurst (Sackville, Lord), 312
 Burke (Edmund), his marriage, 205
 Bussock, provincial word, 164
 Eschard (John), 452
 Flarb, its meaning, 267
 Fletcher (Lady), 467
 Frances (Sir P.), his marriage, 372
 Guest (General), 193
 Hare, Baron of Coleraine, 29
 "Hypolite, Comte de Douglas," 285
 Jack-an-Apes Lane, 307
 Jennings (Lord and Lady), 454
 Junius's Letters, 341
 Leadenhall Street, old house in, 270
 Marlborough (Sarah, Duchess of), 471
 Mary, Queen of Scots, 231
 Milton (John), his grand-nephew, 434
 Overbury (Sir T.), embassy offered to, 350
 Protestant fail, 436
 St. Helena, great gale at, 15
 Thomson (James), his poems, 333
 Walker (O.), his "History of Independency,"
 Somerset family, 348
 Somerset (Edmund Beaufort, Duke of), his burial-place, 136
 Somerville family, 208
Songs and Ballads :—
 Ah County Guy, 226
 Auld Robin Gray, 145, 170, 212, 232, 255, 314, 398
 Cork Leg, 247
 Felon's Wife, 246, 298
 Harvey Duff, 6, 74
 Irish, 6, 74
 John Dory, 39
 Lily of St. Leonards, 168
 Logie o' Buchan, 27, 193
 Old Johnny Walker, 432
 There's Cauld Kail in Aberdeen, 328, 433, 476
 Wassailing song, Gloucestershire, 64
 Sonnenechein (W. S.) on longevity of professional men, 25
 Sonnet, anonymous, 486
 Soul (Molse du), his biography, 367
 Southam (John), 1440, 109
 Southey (Robert), popular estimate of him in 1801, 446
 Southwark, token books at St. Saviour's, 475
 Spal on William de St. John, 467
 Spanish sentence of excommunication, 43
 Sparrow family of Staffordshire, 83
 Spawn, its etymology, 465
 Spearman (R. H.) on newfangled expressions, 392
 Spenser (Edmund), his heraldic bearings, 149
 Spiders poisonous, 93, 197
 Spinula (Franciscus), his "Mediolanensis Opera," 267, 335, 453
 Spring Folk-lore, 367
 Squire Papers, 443
 Squire (W. B.) on St. White and her cheese, 246

SS. affixed to a Rotulus, 208
 Stag, used as a verb, 218, 356
 Stanley, South, curious manorial custom at, 245
 Stanning (J. H.) on parochial registers, 492
 Stansfeld (J.) on heraldic query, 398
 Staples (J. H.) on "Blatherumakite," 428
 Stapleton pedigree, 58
 Stephens (F. G.) on casts of faces of historical personages, 417
 Sterne (Laurence), allusions in "Tristram Shandy," 11
 Still, use of the word, 428
 Stone (W. G.) on great gale at St. Helena, 15
 Stork, its filial affection, 186, 438
 Stormonth (Rev. James), his death, 120
 Stowey and Stow Ball Hills, 229, 374
 Stratton (T.) on "Black mail," 226
 Dray=Squirrel's nest, 56
 Mearns of Kincardineshire, 275
 Rellic, its etymology, 304
 Talk-o'-the-Hill, 297
 "Strawberry Hill" Catalogue, 441
 Street (E. E.) on Erokmann-Chatrian's "Le Juif Polonois," 477
 Half-binding, 295
 Wolf on the arm, 478
 Strix on heraldic query, 398
 Scarlett (Thomas), 287
 Strong (Frederick), bookseller, of Long Acre, 187
 Stuart (Lord Robert), half-brother of Queen Mary, 256
 Stubbs family, 68, 198
 Stürmer (H. H. von) on Bp. Gibson, 336
 Stutfield (W.) on portraits and medal, 247
 "Such which," in Chaucer, 76
 Suetonius and Boadicea, site of battle between, 281, 469
 Suits of hundred, &c., freedom from, 309, 436
 Supernatural, belief in, 368
 Surrey Folk-lore, 106, 156, 345, 375, 475
 Sutton (C. W.) on George Eliot, 109
 "Swag of huaks and pataras," 87
 Swealing, its meaning, 57
 Sweeting (W. D.) on adjectives pluralized in English, 495
 Parochial registers, 331
 Swift (Dean Jonathan) and T. Adams, 75, 97; unpublished anecdote, 106; his university degree, 388
 Swinfen and Grundy families, 352
 Syd, in Sydney and Sydenham, 87, 215, 287, 415
 Syncretism and its derivation, 229, 372

T

T. (A.) on Joseph II. and Beethoven, 387
 T. (A. G.) on the moon "the parish lantern," 418
 T. (C.) on courtship among the Choctaws, 465
 T. (D. C.) on Shakspeariana, 445
 Worthington (John), 78
 T. (D. K.) on coaches first used in Scotland, 367
 T. (H.) on Charles I.'s vision, 437
 T. (J. H.) on Finkel, a place-name, 257
 T. (J. M.) on Baitman, the Alford poet, 418
 T. (M. S.) on Lincoln stuff ball, 206
 Table, posture at, 368
 Tables, game of, and chess, 143, 255, 318
 Tahiti lamentation for Nineveh (?), 107
 Talboys (Lady Margaret) and Sir J. Clifton, 228

Talk-o'-the-Hill, a place-name, 297
 Tallies, reckoning by, 36
 Talon, its derivation, 263, 394
 Tamburini (C.) on Francisus Spinula, 453
 Tancock (O. W.) on adjectives pluralized in English, 251
 Forrel, its meaning, 256
 Jubar, its derivation, 278
 Manifest, its etymology, 294
 Panis de hastrinello, 137
 Tin=Money, 32
 Whiskers=Moustaches, 14
 Tarots, playing cards, 86, 198
 Task of a pariah, 27, 172
 Taswell-Langmead (F. P.) on parochial registers, 329
 Tate (W. R.) on religious novels, 195, 458
 Toads, are they poisonous? 173
 Tatter, its derivation, 188
 Tavern signs: "Pincushion," 7; "Indian Queen," 207; "Murtle Fish," 347, 391; "The Jumps," 385
 Tax-gatherer, his fate, 286
 Taylor (E. J.) on Birnie of Broomhill, 9
 Esterhazy (Prince Paul), 489
 Taylor (J.) on Anderson's "Book of British Topography," 297
 Dicey chap-books, 369
 Fawsley and the Knightly family, 208
 Rogers (Rev. Samuel), 473
 White (Thomas), Bp. of Peterborough, 473
 Taylor (Rev. Dr.), Johnson's letters to, 303, 324, 342, 382, 422, 461, 481
 Teagle=Hoist or lift, its derivation, 49, 215
 Teetotal, pre-temperance word, 79
 Tegg (W.) on Thomson's Poems, 333
 Temperance library, 86
 Temple Bar, its proposed transformation, 326
 Tennant (William), noticed, 282, 312, 357
 Tennis, its etymology, 56, 73
 Tennyson (Alfred), "In Memoriam," lxxxix. 12, 404
 Tenterden (Lord) and Sir William Follett, 326
 Terry (F. C. B.) on adjectives pluralized in English, 294
 Alkerines, its etymology, 216
 "All upon the merry pin," 233
 Antimony, its derivation, 84
 April Folk-lore, 417
 Bells, "coomb" off, 475
 Birch of Paradise, 16
 Black mail, 497
 Blood-guiltiness, 75
 Bont: Stag, 356
 Bread, assize of, 216
 "Bred and born," 416
 "Brown study," 53
 Bussock, its derivation, 218
 Cards, deck of, 377
 "Catholicon Anglicum," 218
 Chuck, use of the word, 175
 Cock-crowing, 178
 Coinage, popular names for, 17, 179
 Conundrum, its etymology, 96
 Cornubled, its meaning, 189
 Crouchmas=Christmas, 316
 Customer, its meaning, 334
 "Cut over," 77
 "Daffy-down-dilly," 415

- Terry (F. O. B.) on *Dess*, its meaning, 199
 "Dine with Duke Humphrey," 175
 Do, the causal, 53
 Eamer=Nearer, 496
 "Eerie swither," 498
 Fatherland, introduction of the word, 306
 Finkel, a place-name, 257
 Gob, its meaning, 238
 "Guy, The," a field-name, 357
 Helos, its etymology, 350
 Holly: Holy-tree, 466
 Kentish Folk-lore, 415
 Lancashire, its earliest inhabitants, 79
 "Light Christmas makes a full sheaf," 155
 Lincolnshire provincialisms, 55
 Lister family, 216
 "Logie o' Buchan," 194
 Malte money, 397
 Manchet loaf, 88
 Maniest, use of the word, 247
 Manifest, its etymology, 293
 Manurial, a new word, 417
 Masham (Mrs.) and the Duchess of Marlborough, 293
 Moon, sin to point at, 54; "the parish lantern," 418
 "Much" and "Great," applied to villages, 355
 Nick-nackatory, 338
 "Nothing new under the sun," 236
 "Nothing succeeds like success," 189
 Opiat, its derivation, 376
 Otamy, use of the word, 485
 "Other half hundred," 174
 Pomatum, or pomade, 416
 Roughs, origin of the term, 296
 "St. Lawrence on the shoulder," 474
 St. Luke xxiii. 15, 378
 Sate, for sat, 158
 Shiver, verb active, 471
 Slait=To abuse, 118
 Spiders poisonous, 197
 Stork, its filial affection, 433
 "Straight as a loitch," 177
 Thaw, rapid, 355
 "Too too," 97
 "Want ways," 276
 "Was crucified, dead, and buried," 272
 Weather prognostication, 497
 Wently, its meaning, 316
 Westenhanger, its etymology, 353
 Witwall, 434
 Wonder, as an adverb, 156
 Wont: Translator: Gallier, 356
 Testa (Pietra), engraver, 188
 Tew (E.) on 1 Corinthians ii. 13, 165
 Eboracum, its etymology, 132
 Escæta, its meaning, 455
 Thackwray (G. B.) on sepulchre in churches, 96
 Thames embankments, 133
 Thaw, rapid, 1607, 226, 355
 Theological books, curious English, 225
 "There let Thy servant be," 46, 93
 Thermometer scales, 79, 196
 Thompson (W.) on "For afraid," 96
 "Such which," in Chaucer, 76
 Thoms (W. J.) on books gone astray, 427
 German Volksbuch, 115
 Thomson (James), editions of his "Poems," 188, 333, 395
 Thomson (Mr.), of Melbourne, his essay "On Renaissance Drama," 62
 Thorne (J. R.) on rhymeless words, 317, 397
 Thought, its pronunciation in the 18th century, 426
 Thus on Lord Brittas, 197
 Grassinum Collegium, 236
 Tim (Tiny) on Thomas Coutts, 152
 Tin=Money, 32, 131
 Title: Bastard-title and half-title, 326
 Titles, courtesy, 7, 137
 Toad and the centipede, 448
 Toads, are they poisonous? 32, 173, 297, 375, 418; worshipped, 149, 195
 Token, Canadian (!), 148, 236
 Tokens, sacramental, 475
 Tole (F.) on Charles I.'s vision, 294
 Tole (F. A.) on the vicar of Baddow, 117
 Mathematical bibliography, 426
 Smith (W.), clockmaker, 49
 "Tour in Quest of Genealogy," 339
 Tolhausen (A.) on "Fatherland," 456
 Place-names, foreign, 472
 Tolson (F.), his "Hermathene," 115
 Tomlins's New Town, Paddington, 208
 Tonkin (F. W.) on rhymeless words, 173
 "Too too," not a modern expression, 36, 97, 336
 Toplady (Rev. A. M.), his writings, 39
 Tory, origin of the term, 83
 Toucheur, its meaning, 287, 414
 Tower of London, bones of the princes murdered in, 229
 Townsend (John), architect, of Oxford, 247
 Trafalgar, memories of, 11, 257, 338
 Translator, its provincial meaning, 225, 356
 Treason, high, punishment for, temp. Oliver Cromwell, 9, 156
 Trees indigenous to Britain, 37, 176
 Tripp (H.) on buried alive, 159
 Tudor (Jaspas), at King's College, Cambridge, 85, 154
 Tuer (A. W.) on Morland's "Emblematical Palette," 246
 Tunworth or Turnworth Manor, Basingstoke, 269
 Tupling (John), author of "Folious Appearances," 31
 Turgot (Anne-Robert James), his poetical writings, 238
 Turken, its meaning, 165
 Turner (J. H.) on General Guest, 149
 Heywood (Rev. O.), his MSS., 146
 Turner (J. M. W.), his houses, 367; and the "Keepsake," 488
 Turner (R. S.) on "Anecdotes of Monkeys," 417
 Turner (Richard) and Teetotalism, 77
 "Twaæ Freirs of Berwick," Aberdeen, 1622, 267, 415, 456
 U
 U, French, supposed change from a Latin *L*, 261, 311
 Udal (J. S.) on differencing arms, 229
 Baylee arms, 76
 Charles II., his hiding places, 29
 Christening sheet, 56
 Heraldic queries, 398, 475
 Wray=Udall, 31

Ulpha, Castle of kings of, 467
 Umbrageous=Offended, 449
 "United Ireland," its seizure by the Government, 6
 University towns, 396
 Unwin (T. F.) on the "Cheap Magazine," 287
 Uppa (Nicholaus de), 6th Richard I., 168
 Urlin (R. D.) on a letter of Hood, 205

V

V. (J. L.) on "Chiverton's Book," 288
 V. (V. H. I. L. I. C. I.) on F. D., Dutch engraver, 309
 Fraybug, its meaning, 489
 Luckman (M.), printer, 286
 Sharpe (I.), of Stepney, 128
 Vaillant (V. J.) on painting of the flight into Egypt, 36
 Vale (Sam) and Sam Weller, 326, 388
 Valoigns barony, its extinction, 142, 290
 Valoines and Balliol families, 61, 389
 Value, its pronunciation in the 18th century, 426
 Vandyok (Sir A.), his "Time clipping the Wings of
 Love," 106, 197
 Van Venloo (Jan), bell founder, 68
 Vaughan (H. H.) on Shakspeariana, 242
 Vebna on St. Edmund of East Anglia, 137
 Trafalgar, Battle of, 11
 Venables (E.) on the derivation of Chimera, 454
 "Dead," in the Apostles' Creed, 457
 Finkle, a place-name, 476
 "St. Lawrence on the shoulder," 474
 St. White and her cheese, 455
 Vernon family arms, 56
 Verulam (Earl of) on Sarah, Duchess of Marlborough,
 471
 Vessel, first iron, 206
 Vicars, successive, from one family, 119
 Vigorn on canal legislation, 429
 Cock-a-Dobby, 293
 Gibbeting, 235, 336
 Place-names, foreign, 472
 Villers and Bathurst families, 308
 Vincent (J. A. C.) on Battle of Falkirk, 127
 Valoigns barony, 290
 Virginia, U.S.A., its old laws, 66
 Voltaire (M. F. A.), MS. note, 369, 436
 Voting tickets in the 18th century, 385
 Voodooism in the United States, 285

W

W. on St. McLoe's stone, 446
 W. (Chr.) on order of administering to communi-
 cants, 286
 W* (D. H.) on "Surrender of Skipton Castle," 368
 W. (F. A.) on ghosts in New Zealand, 153
 Lutzow (Baroness de), 455
 W. (F. S.) on the legal gown, 425
 Sepulchre in churches, 96
 W. (F. V.) on a Spanish sentence of excommunication,
 43
 W. (H.) on Anstey family, 31
 Courtesy titles, 7
 De Raedt baronetcy, 267
 W. (H. A.) on Elias Browne, 149
 W. (J.) on "Reynard the Fox," 299
 W. (W.) on Somerset family, 348
 Waddington (F. S.) on Bacon family, 87

Waddington (F. S.) on Howard, origin of the name,
 175
 Loughborough (Lord), 109
 Suits of hundred, &c., 436
 Wadley (T. P.) on Bagnal or Bagenal family, 494
 Fettiplace (Robert), 473
 Marshall (Hamlet), 157
 Wait (S.) on bawbee, William and Mary, 17
 Waitress=Parlour maid, 136
 Wales, Princesses of, 85
 Walford (C.) on Mary Queen of Scots, 295
 Periodicals, extinct, 872
 St. Giles's Fair, 448
 Walford (E.) on "Anecdotes of Monkeys," 369
 "Be," as a prefix, 268
 Buried alive, 196
 County, application of the word, 496
 Edward of Lancaster, his death, 75
 Edward VI. and his sisters, 277
 "French leave," 347
 Jubar, its derivation, 278
 Newize, use of the word, 466
 Peers, their signatures, 90
 Rushton Hall, inscription at, 115
 Shenstone (William), 93
 Southey (Robert), 446
 Walker (Clement), his "History of Independency,"
 203, 252
 Wallis (A.) on "All upon the merry pin," 238
 Book-binding, "half," 235
 Book-plate query, 407
 Burns (R.), early appreciation of, 199
 Colonel, early use of the word, 256
 Dicey's chap-books, 478
 "He who plays at bowls," &c., 438
 Walmyth, its locality, 46
 Walter (J.), painter, 208, 279
 Walysh (Thomas), a Lancastrian, 307
 Want ways=Cross roads, 167, 276
 Ward, its meaning, 287, 418
 Ward (C. A.) on the stature of Frenchmen, 468
 Mansfield (Lord), 87
 "Romeo and Juliet," Apothecary in, 348
 Ward (J.), painter, 308, 397
 Warner (T.) on Vandyok's "Time clipping the Wings
 of Love," 106
 Warren (Aaron), ob. 1751, 308
 Warren (C. F. S.) on Abaddon, 188
 Book-plate, curious, 374
 Buried alive, tale of old Cologne, 118, 195
 Edward VI. and his sisters, 277
 Expressions, newfangled, 392
 Parochial registers, 331
 Titles, courtesy, 137
 Vicars, successive, from one family, 119
 Wills, parchment, 237
 Warton (T.), his ballad of "The Turnip-Hoer," 75
 Wassailing in Gloucestershire, 64
 Water-boughs, why so called, 369
 Waterton (E.) on the meaning of Bussock, 86, 154
 Hereward le Wake, 257
 "Imitation of Christ," 54, 70
 Lincolnshire provincialisms, 178
 Rushton Hall, inscription at, 149
 Watkins (M. G.) on boon-days,

- Watling Street, origin of its name, 440
 Watts (Dr. Isaac), his sixteenth "Divine Song," 93
 Weather sayings. See *Folk-lore*.
 Webb (T. W.) on the siege of Chepstow, 176
 Wedding books, Italian, 207
 Wedgwood (H.) on Cornubled, 334
 Welch (C.) on Capt. Gordon, 149
 Well, modal of Indian, 236, 309, 357
 Wells (W. A.) on differencing arms, 231
 Funeral armour in churches, 177, 358, 458
 Welsh (C.) on poker, American game, 448
 Welshmen in Dorsetshire, 177
 Wently, its meaning and derivation, 188, 316
 Wentworth (Lords) of Nettleston, 278
 Wesley (John) and Moore, 369, 398, 476
 Westenhangar, its etymology, 227, 353
 Westminster, St. Margaret's Church and churchyard,
 72, 128, 171, 213, 284, 295, 319, 351, 436, 466
 Weston family, 469
 Weston (H. G.) on "Precepts of Cato," 169
 Weston (L.) on "Breeding-stone," 56
 Weston (W. J.) on funeral armour in churches, 358
 Westwood (T.) on Charles Lamb, 381
 Wharton (H. T.) on the etymology of wigeon, 85
 Wheatley (H. B.) on Thomas Coutts, 108, 152
 Post, penny, anticipated, 94
 Wheeler (A.) on anonymous reviews, 405
 Brooklesby (Richard), 245
 Whibley (F. E.) on Shakspeariana, 424
 Whig, origin of the term, 33
 Whiskers=Moustaches, 14, 176
 White (C. A.) on Chislehurst, Kent, 468
 White (Thomas), Bp. of Peterborough, 148
 White (John), "Century of Scandalous Malignant
 Priests," 84
 White (M.) on marriages in May, 429
 White (Thomas), Bp. of Peterborough, his birthplace
 and biography, 148, 478
 Whitgreave (F.) on Charles II.'s hiding places, 73
 Whyte (D.) on anonymous works, 349
 "Logie o' Buchan," 193
 Wife selling in the 19th century, 58, 98, 296
 Wig, episcopal, 36, 173, 296; archiepiscopal, 107
 Wigeon, its etymology, 85, 113
 Wilberforce (Wm.) and the "Emancipation oak," 146
 William de Wannervill=Margery, 347
 William III., his character as a husband, 84, 235
 Williams (A.) on Theodore Bathurst, 110
 "Whole Duty of Man," 52
 Willis family, 387
 Willoughby (Jeremiah), of Highbury, 329
 Wills, parchment, 110, 237, 378; Yorkshire, 427
 Wilson (J. B.) on the derivation of Bedwardine, 338
 Cat, "tender," 99
 Wont=Mole, 356
 Worcestershire field-names, 356
 Wilson (Mr.), of Broomhead, his Yorkshire collections,
 489
- Wiltshire, Ireland and Scotland in, 338
 Wiltshire provincialisms, 76
 Winchester, St. Giles's Fair at, 443
 Wing (William), his death, 100
 Witwall, its correct name, 308, 434
 Wolf on the arm, 204, 213, 478
 Wonder, used as an adverb, 9, 156, 197
 Wont=Mole, 225, 356
 Wood (I. M.) on Edmund Burke's marriages, 274
 Wood (Russell), letter to Mr. Ellis, 162
 Woodward (J.) on arms of colonial and missionary
 bishoprics, 91
 Woolrych (H. F.) on Love: Charity, 384
 St. Luke xxiii. 15, 217, 398
 Woolrych (K. P.) on the derivation of "tatter," 188
 Worcestershire field-names, 185, 356
 Worcestershire heralds' visitations, 349, 473
 Word-sense and word-sound, signs to denote their
 similarity, 308
 Words, rhymeless, 46, 173, 298, 317, 337, 397
 Worlds, plural, literature of, 229, 392, 498
 Worthington (John), translator of the "Imitatio
 Christi," 54, 78, 98
 Worthington (Sir Richard), Mayor of Dublin, 449
 Woundworts, 346
 Wranglers, senior, 107
 Wray=Udall, 31, 97, 258
 Wren (Sir Christopher), his sisters, 68, 133
 Wring, a provincial verb, 468
 Writing, faded, restored by ammonium sulphide, 238,
 355
 Wyclif Society, its formation, 300
- X
- Xit on Antiquary: Antiquarian, 15
 Blockham feast, 468
 Do, the causal, 53
 Littleberries, Mill Hill, 471
- Y
- Y. (G. E.) on Yardleys of England, 27
 Yard of beer, 368, 394, 456
 Yardleys of England and places named after them, 27,
 172, 377, 458
 Yateley Park, Herefordshire, 49
 Yet, use of the word, 428
 Ympe tree, its meaning, 8
 Yorkshire custom, curious, 408
 Yorkshire subsidy rolls at the Record Office, 237
 Yorkshire wills, 427
 Young (L.) on Lewis Ogle, Eglington, 189
- Z
- Z. (A.) on Sir William Hedges, 235
 Z. (X. Y.) on Sir Thomas Hoby, 309
 "Medicus curat," &c., 35
 Zoophytes of the Mediterranean, 129, 253

